

# Sri Ramanopadesa Noonmalai

ஸ்ரீரமனோபதேச நூன்மாலை

(Ulladu Narpadu, Anubandham  
Ekatma Panchakam, Appalap Pattu  
Atma Vidhai Keertanam)

Word by word in English  
Meaning : Sri Sadhu Om  
Translation : Michael James



® **Sri Ramana Kshetra**

(Kannashrama Trust)

TIRUVANNAMALAI

INDIA - 2007

## **Sri Ramanopadesa Noonmalai**

Published by Sri Ramana Kshetra  
Kanvasrama Trust, Tiruvannamalai 606 603, India

Translation copyright © 2007 Michael James

First edition 2007

Original source of this PDF copy:

[www.happinessofbeing.com/Sri\\_Ramanopadesa\\_Noonmalai.pdf](http://www.happinessofbeing.com/Sri_Ramanopadesa_Noonmalai.pdf)

For more information about this book, please refer to:

[www.happinessofbeing.com/ramanopadesa\\_nunmalai.html](http://www.happinessofbeing.com/ramanopadesa_nunmalai.html)

For information about other books and translations by Sri Sadhu Om and Michael James, please visit:

[www.sriarunachalaramananilayam.org](http://www.sriarunachalaramananilayam.org)

and [www.happinessofbeing.com](http://www.happinessofbeing.com)

Typeset and printed by  
Aridra Printers, Bangalore 560 003, India

## Contents

|                                |     |
|--------------------------------|-----|
| Publishers Note                | i   |
| Introduction                   | iii |
| 1. Ulladu Narpadhu             | 1   |
| 2. Ulladu Narpadu - Anubandham | 86  |
| 3. Ekatma Panchakam            | 159 |
| 4. Appalap Pattu               | 168 |
| 5. Atma Vidya Kirtanam         | 175 |



OM  
Namo Bhagavathe Sri Arunachala Ramanaya

## **Publisher's Note**

Sri Bhagavan Ramana, the human form of Arunachala, which Sri Bhagavan and other saints praise as the "Ocean of Grace" graciously gave out of compassion to the request of Sri Muruganar, "Ulladu Narpadu" (The Reality in forty verses) though His teaching is only Silence.

The Anubandham (supplement) are verses mostly adapted and translated from ancient advaitic texts.

Appalappattu was written when His mother wanted Him to assist in making appalam (a crisp thing used in South Indian food). Sri Bhagavan told His mother that He will prepare another appalam and wrote this verse.

Atma Vidhya Keerthanam was commenced by Sri Muruganar and Sri Bhagavan completed it.

We are bringing this out with word by word meaning by Sri Sadhu Om and translation in English by Michael James.

In line with our earlier Publication "Sri Arunachala Stuti Panchakam" and Upadesa Undiyar", this book is also with transliteration of original Tamil to English so that the verses can be recited (like Veda) in the presence of Sri Bhagavan.

We thank Mr. N.Sankaran for his assistance and Mr. Pandurangan, Aridra Printers for bringing out this book with total dedication.

Last but not least our humble thanks to the late Sri Hamsanandanji (Mr J.J.DeReede) our Founder President

who passed away on 28-01-2000, has given us the means,  
the love and the inspiration to continue this service for the  
seekers on the "Path of Sri Ramana," through this Sri  
Ramanopadesa Noonmalai"..... Thank you, Thank you.

25-12-2007  
128th Ramana Jayanthi day  
Tiruvannamalai

Skanda Bhakta C. Rossi  
Kanvasrama Trust

## Introduction

“So that we may be saved, [graciously] reveal to us the nature of reality and the means to attain [or experience] it.” This is the prayer that Sri Muruganar made to Bhagavan Sri Ramana when requesting him to compose *Ulladu Narpadu*, and these are the words with which he begins the first verse of his *payiram* or preface to this great work.

In answer to this prayer Sri Bhagavan composed *Ulladu Narpadu*, and in accordance with it he thereby revealed to us not only the nature of reality but also the means by which we can attain direct experience of it. As he revealed, the only reality — *ulladu* or ‘that which is’ — is our own essential self, and the only means by which we can experience it directly is just to ‘be as it is’ by turning our attention away from all otherness or duality towards our own essential thought-free self-conscious being, ‘I am’.

The essence of *Ulladu Narpadu*, and indeed the essence of Sri Bhagavan’s entire teachings, is encapsulated by him in the first of the two verses of its *mangalam* or ‘auspicious introduction’, which he initially composed as a two-line verse in *kural venba* metre, in which he said:

How to [or who can] meditate upon *ulla-porul* [the ‘reality which is’ or ‘being-essence’]? Being in [our] heart as [we truly] are alone is meditating [upon this reality]. Know [this].

In this brief verse he clearly expressed the truth that ‘being as we are’ is the only means by which we can experience the one absolute reality, which is our own real self or essential being, ‘I am’. However, to clarify exactly what he meant by the words *ullapadi ullade*, which literally mean ‘only being as we are’ or ‘only being as it is’, he later added two opening lines to this *kural venba* verse, thereby transforming it into its present form, which is a four-line verse

in *venba* metre, in which he says:

Other than *ulladu* ['that which is' or being], is there consciousness of being? Since [this] *ulla-porul* [this 'reality which is', 'existing substance' or 'being-essence'] is in [our] heart devoid of [all] thought, how to [or who can] think of [or meditate upon this] *ulla-porul*, which is called 'heart'? Being in [our] heart as [we truly] are [that is, as our thought-free non-dual consciousness of being, 'I am'] alone is meditating [upon our being]. Know [this reality by experiencing it thus].

In these additional first two lines, he clearly revealed the nature of the one absolute reality, and thereby he explained to us exactly what he meant by saying *ullapadi ullade* or 'only being as it is'. In the first sentence of this verse, "*ulladu aladu ulla-unarvu ullado?*", which conveys several deep and subtle shades of meaning such as 'If being were not, could there be consciousness of being?', 'Other than that which is, is there [any] consciousness of being?' or 'Can [our] consciousness of being ['I am'] be other than [our] being?', he reveals that *ulladu* or 'that which is' is not only being but also *ulla-unarvu*, 'consciousness which is' or 'consciousness of being'.

The same truth is expressed by him in more detail in verse 23 of *Upadesa Undiyar*:

Because of the non-existence of [any] *unarvu* [consciousness] other [than *ulladu*] to know *ulladu* ['that which is' or being], *ulladu* is *unarvu*. [That] *unarvu* itself exists as 'we' [our essential being or true self].

That is, we ourselves are the one absolute reality called *ulladu* or 'that which is', and our essential nature is not only being but also consciousness of being. We not only exist, but are conscious of our existence or being. Our being and our consciousness of our being are not two sepa-

rate things, but a single non-dual whole. In other words, our real self or essential being is self-conscious — it is conscious of itself, and its consciousness of itself is its very being.

However, when we say ‘it is conscious of itself’ and ‘its self-consciousness is its very being’, we are expressing the truth in an inadequate manner, because ‘that which is’ is not a third person object, ‘it’, but is only the first person reality, ‘we’ or ‘I’. Though Sri Bhagavan sometimes referred to the absolute reality — the one non-dual being-consciousness, ‘I am’ — as ‘we’, as he does in verse 23 of *Upadesa Undiyar*, he did not mean to imply thereby that it is a plural first person consciousness. Whenever he used the term ‘we’, he did not use it as the plural form of the first person pronoun ‘I’, but only as the inclusive form of it. Whereas the word ‘I’ appears to exclude the person or people spoken to, the word ‘we’ includes them, so since our one non-dual real self is not exclusive to any one person but is all-inclusive, he often referred to it appropriately as ‘we’ rather than as ‘I’.

Thus the essential meaning of this first sentence of the first *mangalam* verse of *Ulladu Narpadu* is that *ulladu* or ‘that which is’ is self-conscious. The fact that this self-conscious being is not a third person object but only the first person reality, ‘I am’, is made clear by Sri Bhagavan in the second sentence, in which he says that this *ulla-porul* or ‘reality which is’ is called *ullam* or ‘heart’. This word *ullam* does not only mean ‘heart’ or the innermost ‘core’ of our being, but also means ‘am’, so in this context it clearly indicates that the absolute non-dual selfconscious reality that Sri Bhagavan refers to as *ulladu* or *ullaporul* is only our own essential being, which we always experience as ‘I am’.

The fact that the Tamil word *ullam*, which is derived from the root *ul* meaning ‘within’, ‘inside’ or interior’, and which is therefore normally understood to mean ‘heart’,

‘mind’, ‘soul’ or ‘consciousness’, also means ‘am’ is a subtle truth that was pointed out by Sri Muruganar and Sri Sadhu Om, and probably by Sri Bhagavan himself. That is, the word *ul* has two distinct but closely related meanings. It does not only mean ‘within’, ‘inside’ or interior’, but is also the base of a tenseless verb meaning ‘to be’ or ‘to have’. As the base of the verb meaning ‘to be’, it is the root of the word *ulladu*, which Sri Bhagavan uses in this verse in three different senses, firstly as a noun meaning ‘that (*adu*) which is (*ulla*)’ or ‘being’ in the sense of ‘existence’, secondly in two places as a third person singular verb meaning ‘it is’ (in the first sentence as the interrogative form *ullado*, which means ‘is it?’, and in the second sentence in the form *ulladal*, which means ‘since it is’), and thirdly as a gerund meaning ‘being’ in the sense of ‘existing’ or ‘remaining’ (in the third sentence in the form *ullade*, which means ‘only being’). Just as the third person singular form of the verb *ul* is *ulladu*, its usual first person plural form is *ullom*, but in literary Tamil a rarely used alternative first person plural form of it is *ullam*, which therefore means ‘are’ as in ‘we are’. Therefore Sri Muruganar and Sri Sadhu Om explained that just as Sri Bhagavan used *nam* or ‘we’ as an inclusive form of the first person singular pronoun *nan* or ‘I’, so he used *ullam* or ‘are’ as an inclusive form of the first person singular verb *ullen* or ‘am’.

In the second sentence of this verse, Sri Bhagavan not only says that the *ulla-porul* or ‘reality which is’ is called *ullam*, ‘heart’, ‘core’ or ‘am’, but also says that it exists “in [our] heart devoid of thought”. Therefore in the first two lines of this verse he has revealed three essential truths about the nature of the one absolute reality. Firstly he reveals that it is not only being but is also self-conscious. Secondly he reveals that it exists within us devoid of thoughts. Thirdly and most importantly he reveals that it exists not only within our ‘heart’ but as our ‘heart’ — that is, as our true and essential being or ‘am’-ness.

In other words, the true nature of reality is that ‘that which [really] is’ is only our own essential thought-free self-conscious being, which we always experience as ‘I am’. However, though we always experience the one non-dual absolute reality as ‘I am’, due to the imaginary rising of thoughts our essential self-consciousness appears to be distorted and limited as our mind, the finite object-knowing consciousness that imagines itself to be a physical body. As Sri Bhagavan reveals repeatedly in the later verses of *Ulladu Narpadu*, and in many of his other writings in poetry and prose, the rising of our mind, our body and this entire world, which are all only thoughts or images that we form in our mind by our power of imagination, is caused by our primal imagination ‘I am this body’.

Whenever our mind rises, whether in waking or dream, it always does so by imagining itself to be a physical body. When it does not imagine itself to be a body, as in sleep, it subsides and ceases to exist. Therefore Sri Bhagavan says that this primal imagination ‘I am this body’ is our first thought, and the root of all our other thoughts. Since the essential form of our mind is only this first thought ‘I am this body’, in verse 18 of *Upadesa Undiyar* and in the fifth paragraph of *Nan Yar?* he says:

[Our] mind is only [a multitude of] thoughts. Of all [the countless thoughts that are formed in our mind], the thought ‘I’ alone is the root [base, foundation or origin]. [Therefore] what is called ‘mind’ is [in essence just this root thought] ‘I’.

What rises in this body as ‘I’, that alone is [our] mind. ... Of all the thoughts that appear [or arise] in [our] mind, the thought ‘I’ alone is the first thought. Only after this rises do other thoughts rise. Only after the first person appears do the second and third persons appear; without the first person the second and third persons do not exist.

The fact that this root thought 'I' is our basic imagination that we are a physical body is made clear by Sri Bhagavan in verse 14 of *Ulladu Narpadu* (*kalivenba* version) and in verse 2 of *Anma-Viddai*:

If that first person [our mind], [which experiences itself] as 'I am [this] body', exists, the second and third persons will [also seem to] exist. If, by our investigating the truth of the first person, the first person ceases to exist, the second and third persons will [also] come to an end, [and the reality of] the first person, which [always] shines as one [the one non-dual absolute reality, which alone remains after the dissolution of these three false persons], will be [then discovered to be] our [true] state, [our real] self.

Since the thought 'this body composed of flesh is I' is the one string on which [all our] various thoughts are attached, if [we] go within [ourselves scrutinising] 'who am I? what is the place [the source from which this fundamental thought 'I am this body' rises]?', [all] thoughts will disappear, and within the cave [the core of our being] self-knowledge will shine spontaneously as 'I [am] I'. This alone is silence [the silent or motionless state of mere being], the one [non-dual] space [of infinite consciousness], the sole abode of [true unlimited] happiness.

In order to regain our natural state of thought-free self-conscious being, we must free ourselves from all thoughts, including their root, our mind, which is in essence nothing but our first thought 'I am this body, a person called so-and-so'. Even if we cut a tree down to its stump, so long as its roots survive it will continue to sprout fresh stems, branches, leaves, flowers and fruits. Similarly, so long as our mind —this root thought 'I am this body'— survives,

it will continue forming fresh thoughts and diversifying itself as the countless objects of this world, which it forms as mental images within itself by its power of imagination.

Our mind cannot survive without constantly dwelling upon thoughts, which it is perpetually forming within itself. Though it imagines some of its thoughts to be objects that exist in a world that appears to be outside itself, that seemingly external world actually arises only within itself as a series of mental images, just as the world that it experiences in a dream does. Having formed itself as its primal imagination 'I am this body', our mind then imagines that through the five senses of that body it is experiencing a world outside itself. However both this body and world are mere imaginations — that is, they are both just thoughts or mental images that our mind has formed within itself.

We experience this imaginary identification of ourself with a body and the consequent perception of a seemingly external world in both waking and dream. Just as we experience this world in the waking state as if it were existing outside ourself, so we experience the world that we see in a dream as if it were existing outside ourself, but in both cases we actually experience such a seemingly external world only within our own mind. Since we now know that any world that we experience in a dream is actually just a figment of our imagination, we have no reason to suppose that this world that we experience in our present waking state is anything other than a figment of our imagination.

All our perceptions of objects that appear to exist outside ourself are actually just thoughts that our mind has formed within itself by its power of imagination. Anything that we experience as other than ourself is therefore just a thought, and like all our other thoughts it depends for its seeming existence upon the seeming existence of our mind, which is our first thought 'I' — the thinker that thinks all thoughts, and the subject that knows all objects.

Just as all thoughts depend upon our mind, which thinks them, so our mind depends upon its constant action of thinking thoughts. Without thinking of things other than itself, it cannot stand. Therefore in the fourth paragraph of *Nan Yar*? Sri Bhagavan says:

... [Our] mind stands only by always following a gross object; solitarily it does not stand. ...

This truth is explained by him still more clearly in verse 25 of *Ulladu Narpadu*:

Grasping form [a body] it [our mind or ego] comes into existence. Grasping form [that body] it persists. Grasping and feeding on form [thoughts or objects] it flourishes abundantly. Leaving form [one body] it grasps form [another body]. If [we] examine [it], [this] formless phantom ego takes flight. Know [that is, know this truth, or experience this disappearance of the ego by examining it].

Being a mere imagination, our mind has no form of its own, so it can appear to exist as a seemingly distinct entity only by clinging to a gross form. The first form that our mind clings to is a physical body, which it imagines to be itself, and then through that body it experiences many other forms, some of which it recognises as being thoughts that exist only within itself, and some of which it imagines to be objects existing outside itself. By attending to such thoughts and objects, it nourishes and strengthens the illusion of its own seeming existence, and hence Sri Bhagavan describes its act of attending to them as 'grasping and feeding on forms'.

Since attention to thoughts and to seemingly external objects (which Sri Bhagavan describes respectively as 'second person objects' and 'third person objects') is the means by which our mind nourishes itself, when we divert our attention away from all such thoughts and objects towards ourself, our mind will begin to subside. Therefore Sri Bha-

gavan says, “If [we] examine [it], [this] formless phantom ego [our mind] takes flight”. That is, since it has no form of its own, and since it can appear to exist only by attending to forms, which it creates by its own power of imagination, when our mind attempts to attend to itself, it will begin to subside, being deprived of the forms that it is accustomed to grasping.

Since thoughts obscure our natural clarity of thought-free self-conscious being, just as dark clouds obscure the clear light of the sun, and since thoughts can exist only when we attend to them, the only means by which we can free ourselves from the illusory clouding effect of our thoughts and thereby experience our real self as it truly is —that is, devoid of all thoughts— is to turn our attention away from all thoughts towards our own essential self-conscious being, which we always experience as ‘I am’. Such self-attention or self-attentiveness is not an action, but only a state of just being as we always really are.

Attending to anything other than ourself is an action, because it involves a seeming movement of our attention away from ourself towards that other thing. Attending to our own essential self-conscious being, on the other hand, is not an action, because it is a state in which our attention rests in itself without moving anywhere or doing anything. Therefore Sri Bhagavan often described this state of self-attention as the state of ‘just being’ or ‘being as we are’.

This state of just being as we really are, without the least action of mind, speech or body, is clearly described by Sri Bhagavan in verses 4 and 5 of *Anma-Viddai*:

To untie the bonds beginning with *karma* [that is, the bonds of action, and of all that results from action], [and] to rise above [or revive from] the ruin beginning with birth [that is, to transcend and become free from the miseries of embodied existence,

which begins with birth and ends with death, only to begin once again with birth in another mind-created body], [rather] than any [other] path, this path [of simple self-attentive being] is exceedingly easy. When [we] just are, having settled [calmly and peacefully in perfect repose as our simple self-conscious being] without even the least *karma* [action] of mind, speech or body, ah, in [our] heart [the innermost core of our being] the light of self [will shine forth clearly as our non-dual consciousness of being, 'I am I']. [Having thereby drowned and lost our individual self in this perfectly peaceful and infinitely clear state of true self-knowledge, we will discover it to be our] eternal experience. Fear will not exist. The ocean of [infinite] bliss alone [will remain].

In the *ullam* [heart, mind or consciousness] which investigates [itself] within [itself], [by just being] as it is [as clear self-conscious being] without thinking of [anything] other [than itself], *karma* [our real self], which is called Annamalai [and which is] the one *porul* [absolute reality or essential being] that shines as the eye to [our] mind-eye, which is the eye to [our five physical] senses beginning with [our] eyes, which illumine [or enable us to know the material world, which is composed of the five elements] beginning with space, [and] as the space to [our] mind-space, will indeed be seen. [For us to be able to remain thus as we really are] grace is also necessary. [In order to be a suitable receptacle to imbibe grace, we should] be possessed of love [for just being as we are]. [Infinite] happiness will [then] appear [or be experienced].

All our actions of body and speech originate from our actions of mind, that is, from our thoughts, and the root of all our thoughts is our first thought 'I am this body', which

is our mind, the false finite consciousness that thinks all other thoughts. Therefore we can remain absolutely free of all actions of mind, speech and body only if we remain free from all thoughts, and we can remain free from all thoughts only if we remain free from our mind.

We feel that we are doing actions by mind, speech and body because we imagine that these instruments of action are ourself. That is, we feel that we are thinking thoughts, speaking words and performing other bodily actions because we wrongly experience ourself as this body-bound mind, and we experience ourself thus because we do not experience ourself as the simple adjunct-free self-consciousness 'I am' that we really are. Therefore if we experience ourself as we really are, we will become free not only from all actions of mind, speech and body, but also from their root, our mind. Hence in verse in verse 38 of *Ulladu Narpadu* Sri Bhagavan says:

If we are the doer of action, we will experience the resulting fruit [the consequences of our actions]. When [we] know ourself [by] having investigated 'who is the doer of action?', *kartritva* [our sense of doership, our feeling 'I am doing action'] will depart and the three *karmas* will slip off [vanish or cease to exist]. [This state devoid of all actions or *karmas* is] the state of liberation, which is eternal.

The feelings 'I am doing' and 'I am experiencing' both arise only because we mistake ourself to be this mind, which rises only by imagining 'I am this body'. Therefore so long as we feel that we are doing any form of action, that we are thinking any thought, or that we are experiencing anything other than ourself, our mind will not subside, and hence we will not be able to free ourself from our primal imagination 'I am this body'. And so long as we continue thus to imagine 'I am this body', we cannot experience our essential adjunct-free self-consciousness, 'I am',

as it really is.

Both our confused experience ‘I am this body’, which is an adjunct-bound and therefore distorted form of our real selfconsciousness ‘I am’, and everything that we feel to be other than this limited body-bound ‘I’ are just thoughts, and as such they are not real, but are merely illusory products of our power of imagination. Therefore in the first *mangalam* verse of *Ulladu Narpadu* Sri Bhagavan says that the absolute reality or ‘that which is’, which is our own essential self-conscious being, ‘I am’, exists devoid of all thoughts.

Since it is truly devoid of thoughts, we can never experience it as it is by thinking anything, but only by remaining absolutely free of all thoughts. Therefore in the second sentence of this first *mangalam* verse he asks, “Since [this] *ulla-porul* [‘reality which is’ or ‘being-essence’] is in [our] heart devoid of [all] thought, how to [or who can] think of [or meditate upon this] being-essence, which is called ‘heart’?” and in the third sentence he concludes by saying, “Being in [our] heart as [we truly] are [that is, as our thought-free non-dual self-consciousness, ‘I am’] alone is meditating [upon the reality]”.

Thus in this first *mangalam* verse of *Ulladu Narpadu* Sri Bhagavan has clearly revealed to us both the nature of reality and the means by which we can experience it. That is, its nature is thought-free self-conscious being, which always exists in our ‘heart’ as our ‘heart’ — that is, within the innermost core of our being as our own essential being-consciousness ‘I am’ — and the means by which we can experience it is only to be as it is, that is, free of all thoughts as our own non-dual self-conscious being.

In other words, since our goal is the absolutely non-dual state of thought-free self-conscious being, the path by which we can reach this goal cannot be anything other than the same nondual state of thought-free self-conscious

being. Thus in this verse Sri Bhagavan emphasises the truth that the goal and the path are in essence one, as he stated explicitly in verse 579 of *Guru Vachaka Kovai*:

Because of the non-dual nature [or greatness] of [our eternally] enduring svarupa [our own essential self], [and] because of the [consequent] fact that excluding [this non-dual] self there is no other *gati* [refuge, remedy or way to attain it], the *upeya* [the goal] which is to be reached is only self and the *upaya* [the means to reach it] is only self. [Therefore] see that they [our goal and our path] are *abheda* [not different].

Just as he revealed both the nature of reality and the means by which we can experience it in the first *mangalam* verse of *Ulladu Narpadu*, so he revealed them both in the second *mangalam* verse, but in very different words:

Those mature people who have intense inner fear of death will take refuge at the feet of God, who is devoid of death and birth, [depending upon him] as [their protective] fortress. By their surrender, they experience death [the death or dissolution of their finite self]. Will those who are deathless [having died to their mortal self, and having thereby become one with the immortal spirit] approach the death-thought [or thought of death] [ever again]?

In this verse the word *mahesan*, which literally means 'great Lord' and which I have therefore translated as 'God', is a figurative way of describing *ulladu* or 'that which is'. Since the absolute reality or 'that which is', which we commonly refer to as 'God', is our eternally self-conscious being, 'I am', which always shines devoid of thought in our heart or innermost core, Sri Bhagavan says that it is 'devoid of birth and death'. Thus he indicates that birth and death are both mere thoughts, as is our body, which is subject to them.

So long as we mistake ourself to be a body, the fear of death will always exist in us, at least in a seed form, and it will manifest whenever our body is in danger. However, due to our attachment to this body and to all the things—the relatives, friends, material possessions, social status, knowledge, religious beliefs, favourite pastimes and other sources of pleasure—that we enjoy through it, whenever the thought of death comes to us, we usually allow our mind to go outwards thinking of all such things, which are other than our essential self, and thus our attention is diverted away from the thought of death towards innumerable thoughts about our life in this body. Therefore, even when circumstances make our fear of death intense, that intensity generally lasts for only a brief period of time, because it is soon swamped by the rising of countless other thoughts

Therefore it is only in the mind of a mature person—a person whose attachment to their body and to all the trivial pleasures that can be enjoyed through it is greatly reduced—that the fear of death will retain its intensity. That is, when the fear of death arises in the mind of such a person, it will not be overwhelmed by other thoughts, and therefore it will drive their mind inwards to attend to their own essential being, ‘I am’, which they fear to lose.

We fear the death of our body because we mistake it to be ourself, and hence in essence our fear of death is not merely a fear of losing everything that we are attached to, but is a fear of losing ourself—our own essential being or ‘am’-ness. Therefore in the mind of a truly mature person, the fear of death will turn their attention only towards their own essential being, as happened in the case of Sri Bhagavan himself.

As a sixteen-year-old boy, when he was gripped by a sudden intense fear of death, he did not think of anything other than himself. So eager was he to discover whether he

himself would die when his body died, that he turned his attention away from his body and all other things towards his own essential selfconscious being, 'I am'. Because his entire attention was thus so keenly focused on himself, he experienced absolute clarity of true unadulterated self-consciousness or self-knowledge, and thus his mind was consumed entirely in that infinite non-dual clarity.

This experience of his is what he describes in this second *mangalam* verse. The words "will take refuge at the feet of God as [their protective] fortress" are a figurative description of the complete subsidence of our mind in the innermost depths of our being — that is, in our essential thought-free self-conscious being, 'I am', which is the true form of God. This complete subsidence of our mind in our natural state of just being is the state of absolute self-surrender, as described by Sri Bhagavan in the thirteenth paragraph of *Nan Yar?*:

Being completely absorbed in *karma-nishtha* [self-abidance, the state of just being as we really are], giving not even the slightest room to the rising of any thought other than *atma-chintana* [the thought of our own real self], is giving oneself to God. ...

This natural state of just being as we really are is therefore the state of supreme devotion and of true service to God, as revealed by Sri Bhagavan in verses 9 and 29 of *Upadesa Undiyar*:

By the strength of [such] *bhava* [that is, such *ananya bhava* or conviction that God is not other than ourself], being in *sat-bhava* [our natural state of being], which transcends [all] *bhavana* [imagination, thinking or meditation], is alone *para-bhakti tattva* [the true state of supreme devotion].

Abiding in this state of *para-sukha* [supreme or transcendent happiness], which is devoid of [both] bondage and liberation, is abiding in the service of God.

In the second sentence of this second *mangalam* verse of *Ulladu Narpadu* Sri Bhagavan describes the result of such complete surrender to the ‘feet of God, who is devoid of death and birth’ —that is, to our eternal state of thought-free being— saying, “By their surrender, they experience death”. The death that such mature people feared so intensely was the death of their body, which they mistook to be themselves, but by their surrendering themselves entirely in the non-dual state of just being, they experience death of another kind altogether — that is, the death of their own mind.

The death of our body is not a real death, because this body is a mere imagination, so when our mind ceases to imagine itself to be this body, it will instead imagine itself to be some other body, as it does in dream. Since the cause of our repeated dreams of birth and death is only our mind, the only real death that we can experience is the death of our mind.

Our mind has only risen or taken birth because we have forgotten what we really are. If we knew ourselves as we really are, we could not mistake ourselves to be what we are not. Just as a dream can arise within us only when we are asleep —that is, when we have forgotten our present waking self— so our illusion that we are this mind can arise only in our underlying sleep of forgetfulness of our real non-dual self. Therefore since this selfforgetfulness or self-ignorance is the darkness that has given rise to our illusion that we are this mind, when it is destroyed by the clear light of true self-knowledge, our mind will be destroyed along with it.

This waking from our long sleep of self-forgetfulness is described by Sri Bhagavan in verse 1 of *Ekatma Panchakam*:

Having forgotten ourselves [our real self, our pure unadulterated consciousness ‘I am’], having

thought '[this] body indeed is myself', [and] having [thereby] taken innumerable births, finally knowing ourself [and] being ourself is just [like] waking from a dream of wandering about the world. See [thus].

Since this waking from the sleep of self-forgetfulness is the death of our mind, it can equally well be described as the rebirth of our eternal self. However, even this so-called 'death' or 'destruction' of our mind is only relatively real, because its birth and seeming existence is a mere dream, which is real only in its own imagination. Therefore to describe this 'death' of our mind as the 'rebirth' or 'resurrection' of our eternal self is true only relative to the false appearance of our mind. When our mind dies, we will discover that this dream of its birth and death has never really happened, and that we have always been only our eternal non-dual self, 'I am'.

After saying, "By their surrender, they experience death", Sri Bhagavan concludes this second *mangalam* verse of *Ulladu Narpadu* by asking, "Will those who are deathless approach the thought of death?" That is, all thoughts of birth and death can arise only in our mind, so when our mind is destroyed all thought of dualities such as birth and death will be destroyed forever. Thus the state of true self-knowledge, in which our mind is found to be ever non-existent, is the state of true immortality.

The only means by which we can attain this state of true immortality is to surrender our mind, which is our false mortal self, in the true clarity of our thought-free self-conscious being. Thus by expressing the nature of reality and the means to attain it in two different ways in these two *mangalam* verses of *Ulladu Narpadu*, Sri Bhagavan revealed that the path of *jnana* or true knowledge, which is the practice of just being as we really are, and the path of *bhakti* or true devotion, which is the practice of sur-

rendering ourself entirely to God, are both the same state of complete subsidence of our mind in our essential thought-free self-conscious being, 'I am'.

Whatever Sri Bhagavan reveals or explains to us about the nature of reality, his central aim is to direct our mind towards the means by which we can actually experience it. Though he explains the means or practice in many different ways, sometimes as a practice of self-investigation, self-scrutiny or self-attention, sometimes as a practice of self-surrender, and sometimes as a practice of self-abidance or just being as we really are, the actual practice is only one. Whatever words may be used to describe this one practice, which is the only direct path or means by which we can experience the absolute reality as it is, all such words actually indicate the same one state of practice, which is the state in which our mind subsides and merges in our natural state of thought-free self-conscious being.

This state of thought-free self-conscious being is both the path and the goal. Because thought-free self-conscious being is the nature of reality —that is, the nature of our true and essential self, which is the one non-dual absolute reality— the only means by which we can experience it as it is is just to be as it is — that is, to remain as our own true thought-free self-conscious being, which is what we always really are.

This truth is expressed by Sri Bhagavan clearly and simply in verse 26 of *Upadesa Undiyar*:

Being self is alone knowing self, because self is that which is devoid of two. This is *tanmaya-nishtha* [the state of being firmly established in and as tat or 'it', the absolute reality called *brahman*].

Because the nature of our real self is absolutely non-dual, the only way to know it is just to be it. This simple non-dual state of knowing and being our own essential self, which is called the state of *tanmaya-nishtha* or firm

abidance as tat, the absolute reality, is both our path and our goal. That is, it is both the only means by which we can experience the absolute reality, and the absolute reality itself.

In this verse the words ‘being self’ denote the *sat* or being aspect of the reality, and the words ‘knowing self’ denote its *chit* or consciousness aspect. However, the absolute reality is not only *sat-chit* or being-consciousness, but is also *sat-chitananda* or being-consciousness-bliss. Therefore abiding in our natural state of non-dual self-conscious being is not only the state of true self-knowledge, but is also the state of true happiness — infinite and absolute happiness, which has no beginning, end or interruption. Therefore in verse 28 of *Upadesa Undiyar* and verse 18 of *Upadesa Tanippakkal* Sri Bhagavan says:

If we know what our [real] nature is, then [we will discover it to be] beginningless, endless [and] unbroken *sat-chit-ananda* [being-consciousness-bliss].

If we know our real form in [our] heart [the innermost core or depth of our being], [we will discover it to be] being-consciousness-bliss, which is fullness [infinite wholeness, completeness or perfection] without beginning [or] end.

Therefore, if we wish to experience infinite happiness, all we need do is to know our own essential self or real nature, and since our essential self is always clearly self-conscious — conscious of its own being or ‘am’-ness — in order to know it as it is all we need do is just to be it as it is. So simple and direct is the path shown to us by Sri Bhagavan.

In all his writings and in all his spoken words, Sri Bhagavan is constantly drawing our mind to this simple practice of knowing and being our own ever clearly self-conscious essence, ‘I am’, which is the only means by which we can experience infinite happiness, which is our own

true nature.

This book contains word-for-word translations of some of Sri Bhagavan's most important writings, which are collectively known as *Upadesa Nunmalai*, the 'Garland of Treatises of Spiritual Instruction', and which form a section in *Sri Ramana Nultirattu*, the Tamil 'Collected Works of Sri Ramana'. Besides the poetic works contained in this book, *Upadesa Nunmalai* includes another poem, *Upadesa Undiyar*, which is the Tamil original of *Upadesa Saram*, but this is not included in this book because Sri Sadhu Om's word-for-word translation of it has been published separately under the title *Upadesa Undiyar* of Bhagavan Sri Ramana.

In Tamil Sri Sadhu Om has written a detailed explanation of each of the verses of *Upadesa Nunmalai*, which have been published under the title *Sri Ramanopadesa Nunmalai - Vilakkavurai*. Besides the six poems of *Upadesa Nunmalai* contained in *Sri Ramana Nultirattu*, namely *Upadesa Undiyar*, *Ulladu Narpadu*, *Ulladu Narpadu - Anubandham*, *Ekatma Panchakam*, *Appalap Pattu* and *Anma-Viddhai*, in *Sri Ramanopadesa Nunmalai - Vilakkavurai* Sri Sadhu Om included all the other individual verses of *upadesa* or spiritual instruction composed by Sri Bhagavan that were not included in *Sri Ramana Nultirattu*, which he gathered and arranged in a suitable order under the title *Upadesa Tanippakkal*, the 'Solitary Verses of Instruction'.

Sri Sadhu Om's translations of the twenty-seven verses of *Upadesa Tanippakkal* are not included in this book, but most of them are contained in our translation of *Guru Vachaka Kovai*. The location of these twenty-seven verses in *Guru Vachaka Kovai* is as follows: 1: 114a (appendix verse 1); 2 and 3: B4 and B5 (after verses 182 and 183 respectively); 4 and 5: 603a and 603b (appendix verses 4 and 5); 6: 492a (appendix verse 3); 7: B16 (after 815); 8: 224a (appendix verse 2); 9: B10 (after 682); 10: B15 (after 802); 11: 1127a; 12: 420a; 13: 603c; 14: B12 (after 705); 15: B13 (after

731); 16: B19 (after 958); 17: 227a; 18: 1027a; 19: B6 (after 216); 20: 1147a; 21: B24 (after 1148); 22: 1141a; 23: B26 (after 1166); 24: B28 (after 1227); 25: B27 (after 1181); 26: 1172a; 27: 1173a. Of these twentyseven verses, the only three that are not included in our translation of *Guru Vachaka Kovai* are verses 12, 13 and 17, but translations of verses 12 and 13 are given in Happiness and the Art of Being on pages 321 and 408-9 respectively, and verse 17 is an alternative Tamil rendering by Sri Bhagavan of the final verse of *Atma Bodham*.

The principal translator of the verses translated in this book was Sri Sadhu Om, because his role in their translation was to explain to me the meaning of each verse as a whole and of each individual word within each of them. My role was to question him in detail about the meanings that he gave me, to express them in clearer English, and to transcribe them in notebooks. I did all this primarily for my own benefit, but I also hoped that one day these translations would be published, because I knew that they would benefit many of Sri Bhagavan's devotees who do not know Tamil.

No translation can be perfect, because it is impossible to convey in one language all the subtleties and shades of meaning that are expressed by the words of another language. This inevitable inadequacy of any translation is even greater in the case of a translation from one language into another language whose grammatical structure and manner of expressing ideas is completely different, as is the case with translations from Tamil into English. Therefore for those who do not know Tamil, a word-for-word translation of each of Sri Bhagavan's verses is a very valuable aid to a better understanding of the depth and subtlety of meaning which he conveyed through each and every word that he wrote.

However, a mere literal translation of each of his

words cannot adequately convey the meaning that he intended, because in Tamil as in any other language the same words can be understood and interpreted in different ways. This is particularly true of words that express extremely subtle truths, as the words of Sri Bhagavan do. Therefore, to understand his words correctly and adequately, we should understand not merely the *vachyārtha* or literal meaning of each of them, but more importantly their *lakshyārtha* or intended meaning.

Because Sri Sadhu Om had surrendered himself entirely to Sri Bhagavan, who shines within each one of us as the absolute clarity of thought-free self-conscious being, by the grace of Sri Bhagavan his mind had merged in and been consumed by that clarity, and hence from his own experience of true selfknowledge he was able to explain the true *lakshyārtha* of Sri Bhagavan's words — the meaning that he actually intended to convey through them.

Moreover, because Sri Sadhu Om was himself a great Tamil poet, and because he spent many years working closely with Sri Muruganar, preserving, editing and classifying all his then unpublished verses, he had a thorough understanding both of the rich classical style of Tamil in which Sri Bhagavan composed his verses, and of the unique manner in which Sri Bhagavan expressed the truth in words which, though seemingly very simple, actually convey much deeper and richer meaning than they superficially appear to convey. Hence not only from the perspective of his own true spiritual experience but also from a literary perspective, Sri Sadhu Om had an extremely deep and clear insight into the wealth and depth of meaning that Sri Bhagavan conveyed through his verses.

In the translations contained in this book, what is most important is not just the English words that Sri Sadhu Om and I chose to express the meaning of Sri Bhagavan's Tamil words, nor is it the structure of the English sentences that

we formed to convey as closely as possible the same meaning as conveyed by the structure of the original Tamil verses. The words we chose and the sentences we formed both serve only as aids to the true purpose of these translations, which is to bring to light the profound depth of inner meaning that Sri Bhagavan intended to convey through his Tamil words. Therefore what is truly significant about these translations is the fact that they do succeed in clearly bringing to light this profound depth of inner meaning intended by Sri Bhagavan.

In this introduction, as in *Happiness and the Art of Being* and my other writings, I have given my own translations of Sri Bhagavan's verses, which are not verbatim copies of these old translations that Sri Sadhu Om and I made of them, but in all my translations the essential meaning that I convey is the meaning that I learnt from Sri Sadhu Om, and whenever I make a fresh translation of any of Sri Bhagavan's verses or any verse from *Guru Vachaka Kovai*, I usually finalise my translation only after I have compared it closely with Sri Sadhu Om's Tamil prose rendering of the concerned verse, which generally conveys the inner meaning of the original verse more clearly than we were able to do in our English translation. Therefore whenever I offer any alternative translation of any of Sri Bhagavan's or Sri Muruganar's verses, such translations are always based upon what I learnt from Sri Sadhu Om.

Michael James

23rd July 2007

ஓம்  
நமோ பகவதே ஸ்ரீ அருணாசலரமணாய



## உள்ளது நாற்பது Ulladu Narpadu

### பாயிரம் – Prefaratory Verses

1. மெய்யி னியல்புமதை மேவும திறனுமெமக்  
குய்யும் படிமுருக னோதுகெனப் — பொய்யுலகின்  
கள்ளமறு மாற்றூற் கனரமணன் கட்டுரைத்தா  
னுள்ளது நாற்ப துவழுது.

— ஸ்ரீ முருகனார்

#### பதவுரை

|            |                  |                            |
|------------|------------------|----------------------------|
| மெய்யின்   | <i>meyyin</i>    | of Reality                 |
| இயல்பு     | <i>iyalbu</i>    | the nature                 |
| உம்        | <i>um</i>        | and                        |
| அதை        | <i>adai</i>      | it                         |
| மேவும்     | <i>mevum</i>     | of attaining               |
| திறன்      | <i>thiran</i>    | the means                  |
| உம்        | <i>um</i>        | and                        |
| எமக்கு     | <i>emakku</i>    | to us                      |
| உய்யும்படி | <i>uyyumpadi</i> | so that we may be<br>saved |
| முருகன்    | <i>Murugan</i>   | Sri Muruganar              |
| ஓதுக       | <i>oduga</i>     | reveal                     |
| என         | <i>ena</i>       | when (he) entreated        |
| பொய்       | <i>poy</i>       | un real                    |
| உலகு இன்   | <i>ulagu in</i>  | world of                   |

|                 |                       |                          |
|-----------------|-----------------------|--------------------------|
| கள்ளம்          | <i>kallam</i>         | delusion                 |
| அறும்           | <i>arum</i>           | free from                |
| ஆற்றூல்         | <i>attral</i>         | being                    |
| கன              | <i>gana</i>           | noble                    |
| ரமணன்           | <i>Ramanan</i>        | Sri Ramana               |
| கட்டு உரைத்தான் | <i>kattu uraithan</i> | authoritatively revealed |
| உள்ளது          | <i>ulladu</i>         | Ulladu                   |
| நாற்பது         | <i>narpadu</i>        | Narpadu                  |
| உவழுது          | <i>uvandu</i>         | joyously                 |

When Muruganar entreated, “(Graciously) reveal to us the nature of Reality and the means of attaining it so that we may be saved”, the noble Sri Ramana, being free from the delusion of the unreal world, joyously and authoritatively revealed Ulladu Narpadu (The Forty verses on Reality).

2. உள்ளதொன் நன்றுபல வென்பார்க ளுட்கொளுமா  
றுள்ளதொன் நென்றேதா னேதியவவ் — வுள்ளது  
நாற்பதுவெண் பாக்களையோர் நற்கலிவெண் பாவாக்கி  
யேற்பவளித் தான்ரமணன் எண்.

பதவுரை

|            |                    |                    |
|------------|--------------------|--------------------|
| உள்ளது     | <i>ulladu</i>      | Reality            |
| ஒன்றுஅன்று | <i>ondru andru</i> | is not one         |
| பல         | <i>pala</i>        | many               |
| என்பார்கள் | <i>enbargal</i>    | those who say that |
| உள் கொளும் | <i>ul kolum</i>    | may understand     |
| ஆறு        | <i>aru</i>         | so that            |
| உள்ளது     | <i>ulladu</i>      | Reality            |
| ஒன்று      | <i>ondru</i>       | one                |
| என்றே      | <i>endre</i>       | to proclaim that   |
| தான்       | <i>than</i>        | He                 |
| ஓதிய       | <i>odiya</i>       | which He had sung  |
| அவ்        | <i>av</i>          | these              |

|             |                    |                   |
|-------------|--------------------|-------------------|
| உள்ளது      | <i>ulladu</i>      | Reality           |
| நாற்பது     | <i>narpadu</i>     | Forty             |
| வெண்பாக்களை | <i>venbakkalai</i> | Venbas            |
| ஓர்         | <i>or</i>          | one               |
| நல்         | <i>nal</i>         | excellent         |
| கலி வெண்பா  | <i>kalivenba</i>   | <i>kali venba</i> |
| ஆக்கி       | <i>akki</i>        | converted into    |
| ஏற்ப        | <i>erpa</i>        | aptly             |
| அளித்தான்   | <i>alittan</i>     | gave              |
| ரமணன்       | <i>Ramanan</i>     | Sri Ramana        |
| எண்         | <i>enn</i>         | know thus         |

Know that Sri Ramana, aptly converted those Forty Verses on Reality, which He had sung to proclaim that the Reality is one, into one excellent *Kalivenba* and gave (it to the world) so that those who say that the Reality is not one, but many, may understand (the oneness of Reality).



## உள்ளது நாற்பது

## மங்கலம்

உள்ளதுல துள்ளவுணர் வுள்ளதோ வுள்ளபொரு  
 ளுள்ளலற வுள்ளத்தே யுள்ளதா—லுள்ளமெனு  
 முள்ளபொரு ளுள்ளலெவ னுள்ளத்தே யுள்ளபடி  
 யுள்ளதே யுள்ள லுணர் வாயே...

## Benedictory Verses

## Mangalam

Uḷḷa-dala duḷḷa-vuṇar uḷḷadō vuḷḷa-poruḷ  
 Uḷḷa-lara vuḷḷattē uḷḷa-dāl — uḷḷa-menum  
 Uḷḷa-poruḷ uḷḷalevan uḷḷattē uḷḷa-paḍi  
 Uḷḷadē uḷḷal uṇar-vāyē....

## பதவுரை

|            |                   |                                         |
|------------|-------------------|-----------------------------------------|
| உள்ளது     | <i>uḷḷadu</i>     | the Reality                             |
| அலது       | <i>aladu</i>      | if not                                  |
| உள்ள       | <i>uḷḷa</i>       | 'am'                                    |
| உணர்வு     | <i>uṇarvu</i>     | the consciousness                       |
| உள்ளதோ     | <i>uḷḷadō</i>     | could there exist                       |
| உள்ளபொருள் | <i>uḷḷa poruḷ</i> | the Reality (the thing<br>which exists) |
| உள்ளல்     | <i>uḷḷal</i>      | thought                                 |
| அற         | <i>ara</i>        | devoid of                               |
| உள்ளத்தே   | <i>uḷḷattē</i>    | in the heart                            |
| உள்ளது     | <i>uḷḷadu</i>     | exists                                  |
| ஆல்        | <i>āl</i>         | since                                   |
| உள்ளம்     | <i>uḷḷam</i>      | the Heart                               |
| எனும்      | <i>enum</i>       | which is called                         |
| உள்ளபொருள் | <i>uḷḷa poruḷ</i> | (that) Reality                          |
| உள்ளல்     | <i>uḷḷal</i>      | to meditate upon                        |
| எவன்       | <i>evan</i>       | how (or who)                            |

|          |                 |               |
|----------|-----------------|---------------|
| உள்ளது   | <i>uḷḷattē</i>  | in the Heart  |
| உள்ளபடி  | <i>uḷḷapaḍi</i> | as it is      |
| உள்ளதே   | <i>uḷḷadē</i>   | abiding alone |
| உள்ளல்   | <i>uḷḷal</i>    | meditating    |
| உணர்வாயே | <i>uṇarvāyē</i> | know that     |

If the Reality ‘I’ did not exist, could there exist the consciousness ‘am’ (the consciousness of one’s own existence)?\* Since (that) Reality exists in the heart devoid of thought, how to (or who can) meditate upon (that) Reality, which is called the Heart? **Know that abiding in the Heart as it is (that is, without thought, as ‘I am’), alone is meditating (upon the Reality).**

\*Rephrase thus : If the reality (one’s own existence, ‘I’) did not exist, could there exist the consciousness of Being (the consciousness of one’s existence ‘am’)?.

Note: The last two lines of this verse, “How to (or who can) meditate upon the Reality? Know that abiding in the Heart as it is, alone is meditating (upon the Reality)”, were composed by Sri Bhagavan on 7<sup>th</sup> August 1928, and the first two lines were composed and added by Him four days later. Therefore the first two lines should be understood to be an explanation of the question and statement made in the last two lines. Since the Reality is that which exists within one devoid of thought, it is beyond the range of mental conception. Therefore, how can anyone meditate or form a correct mental conception of that thought-transcending Reality? But since everyone experiences the consciousness ‘am’, it is clear that there does exist a Reality of oneself and that, that Reality is within the range of one’s knowledge, though beyond the range of conceptual knowledge or thought. Since it is we alone who know our own existence or Reality as ‘I am’, we are not only the Reality (*sat*) but also the consciousness (*chit*) which knows our Reality (verse 23 of *Upadesa Undiyar*). Therefore if, instead of rising in the form

of a thought 'I am this' or 'I am that', we remain as we really are – that is, as the thought-free existence-consciousness 'I am' –, that alone is truly the state of knowing or meditating upon the Reality (*Verse 26 of Upadesa Undiyar*).

The opening words of this verse, “*Ulladu aladu ulla-narvu ullado*” (If the reality did not exist, could there exist the consciousness ‘am’?), may also be taken to mean either (1) “Can the consciousness (*chit*) of (one’s own) existence (*sat*) be other than (that) existence?” or (2) “Other than the Reality (*sat*), can there exist a consciousness (*chit*) to meditate (upon the reality)?”

In 1929 a devotee named K. Lakshmana Sharma (‘who’) attempted to translate some of the verses of *Ulladu Narpadu* into Sanskrit in the same *venba* metre in which the Tamil original was composed, but he was unable to translate even a single verse in that metre. Seeing this, Sri Bhagavan Himself translated this first benedictory verse into Sanskrit in *venba* metre as follows :-

Without reality (*sat*), could there be knowledge of reality (*sat-jnana*)? The Reality shines in the heart devoid of thought. Therefore, how is one to meditate upon it (that Reality), the heart? Abidance in the Heart as it is, is meditation (*dhyana*) upon the Reality (*sat-vastu*)

.... — உள்ளே

மரணபய மிக்குளவம் மக்களர னாக  
மரணபவ மில்லா மகேசன்—சரணமே  
சார்வர்தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணஞ்  
சார்வரோ சாவா தவர் நித்தர்....

.... — ulle

Marāṇa-baya mikkuḷa-vam makkalāra ṇaga  
Marāṇa-bava millā magēsan — chara-ṇamē  
Sārvar-taṇ sārvoḍu-tāṇ sāvutṭrār sāveṇṇaṇ  
Sārvarō sāvā davar-nittar.

பதவுரை

உள்ளே

ulle

inner

|              |                    |                  |
|--------------|--------------------|------------------|
| மரண          | <i>maraṇa</i>      | death            |
| பயம்         | <i>bayam</i>       | fear             |
| மிக்கு       | <i>mikku</i>       | intense          |
| உள           | <i>uḷa</i>         | who have         |
| அம்          | <i>am</i>          | those (mature)   |
| மக்கள்       | <i>makkaḷ</i>      | souls            |
| அரண் ஆக      | <i>araṇ aga</i>    | as refuge        |
| மரண          | <i>maraṇa</i>      | death            |
| பவம்         | <i>bavam</i>       | birth            |
| இல்லா        | <i>illā</i>        | less             |
| மகேசன்       | <i>magēsan</i>     | great Lord       |
| சரணமே        | <i>charaṇamē</i>   | the feet         |
| சார்வர்      | <i>sārvar</i>      | cling to         |
| தம்          | <i>tām</i>         | their            |
| சார்வு       | <i>sārvu</i>       | clinging         |
| ஒடு          | <i>oḍu</i>         | by               |
| தாம்         | <i>tām</i>         | they             |
| சாவு உற்றார் | <i>sāvu utṭrār</i> | have died        |
| சாவு         | <i>sāvu</i>        | death            |
| எண்ணம்       | <i>eṇṇam</i>       | thought          |
| சார்வரோ      | <i>sārvarō</i>     | can (they) have  |
| சாவா தவர்    | <i>sāvā davar</i>  | deathless people |
| நித்தர்      | <i>nittar</i>      | eternal          |

Mature souls who have intense inner fear of death cling to the Feet of the deathless and birthless Great Lord as (their) refuge. By their clinging (thus to His Feet), they have died as individuals and have thereby become one with that deathless Lord. (Therefore) Can (such) deathless people (again) have the thought of death? (They are) eternal.

Note : Whereas the previous verse describes the path of Self-enquiry, this verse describes the path of self-surrender. But since the Great Lord (*Mahesan*) mentioned in this verse

is described as ‘deathless and birthless’ (*marana-bhavam-illa*), it is to be understood that He is not a mere name and form – for every name and form has a beginning (birth) and an end (death) – but is only the nameless and formless Reality ‘I am’ mentioned in the previous verse. Therefore clinging to His Feet is to be understood to mean clinging or attending to the existence - consciousness ‘I am’. As Sri Bhagavan Himself once said, “The Feet of Guru (or God) are not outside you. They shine within you as ‘I’. Therefore only if you cling to ‘I’ you are truly clinging to His Feet”. By this clinging to ‘I’, the ego will die, and one will remain as the deathless and eternal Self. **Such Self-abidance alone is true self-surrender.**

Thus we should understand from these two benedictory verses that though the paths of Self-enquiry and self-surrender are described as though they were two different paths, **they are in practice one and the same.**

.... —பார்வைசேர்

1. நாமுலகங் காண்டலா னானவாஞ் சத்தியுள்  
வோர்முதலை யொப்ப லொருதலையே—நாமவுருச்  
சித்திரமும் பார்ப்பானுஞ் சேர்படமு மாரொளியு  
மத்தனையுமு தானா மவன்....

....— pārvai-sēr

1. Nāmulagaṅ kāṇḍa-lāḷ nānāvāñ sakti-yuḷa  
Ōrmudalai oppal oru-talaiyē — nāma-vuru  
Chittira-mum pār-pānum chērpaḍa-mum āroḷi-yum  
Attanai-yun tānām avan....

பதவுரை

|        |               |                     |
|--------|---------------|---------------------|
| பார்வை | <i>pārvai</i> | sight               |
| சேர்   | <i>sēr</i>    | who are joined with |
| நாம்   | <i>nām</i>    | we                  |
| உலகம்  | <i>ulagam</i> | the world           |

|            |                    |                 |
|------------|--------------------|-----------------|
| காண்டல்    | <i>kāṇḍal</i>      | see             |
| ஆல்        | <i>āl</i>          | because         |
| நானா ஆம்   | <i>nānā ān</i>     | manifold        |
| சக்தி      | <i>sakti</i>       | a power (sakti) |
| உள         | <i>uḷa</i>         | which has       |
| ஓர்        | <i>ōr</i>          | one             |
| முதலை      | <i>mudalai</i>     | principle       |
| ஒப்பல்     | <i>oppal</i>       | accepting       |
| ஒருதலையே   | <i>orutalaiyē</i>  | indispensable   |
| நாம        | <i>nāma</i>        | names           |
| உரு        | <i>uru</i>         | forms           |
| சித்திரம்  | <i>chittiram</i>   | the picture     |
| உம்        | <i>um</i>          | and             |
| பார்ப்பான் | <i>pārpān</i>      | the seer        |
| உம்        | <i>um</i>          | and             |
| சேர்       | <i>sēr</i>         | co-existing     |
| படம்       | <i>paḍam</i>       | the screen      |
| உம்        | <i>um</i>          | and             |
| ஆர்        | <i>ār</i>          | the pervading   |
| ஒளியும்    | <i>oḷiyum</i>      | light           |
| அத்தனை உம் | <i>attanaaiyum</i> | all these       |
| தான்       | <i>tān</i>         | the (real) Self |
| ஆம்        | <i>ām</i>          | who is          |
| அவன்       | <i>avan</i>        | He              |

Because we, who are joined with sight, see the world, accepting one principle (or 'first thing') which has a manifold power is indispensable. The picture of names and forms, the seer, the co-existing screen and the pervading light – all these are He, who is Self.

Explanatory paraphrase : Because we, the ego or individual, whose adjunct-nature is the faculty to see things as other than 'I', see this world of multiplicity, **it is indispensable for us to accept the existence of one first principle which has a power to appear as many.** This world-picture, which consists merely of names and forms, the seer of this picture, the screen or supporting base upon which this picture appears, and the pervading light which illumines this picture – all these are only He, that one first principle, who is none other than the real Self.

Explanatory Note : The link-words at the beginning of this verse are *parvai ser*, which literally mean 'who are joined with sight', and which imply that the faculty of seeing is not natural to us but is only an adjunct which we have appended on ourself and from which we can consequently detach ourself.

The words *or mudalai*, which mean 'one principle' or 'one first thing', denote the one Reality which underlies the appearance of both the world and the seer. The entire appearance consisting of the world, the seer, the screen and the light are not other than that one first principle, which is affirmed in the last line of this verse to be the real Self. But so long as we experience a difference between ourself, the seer, and the world which we see, that one first principle will be experienced by us as God, a third separate entity who is endowed with unlimited qualities such as Omnipotence and Omniscience and who governs the entire world and all the souls in that world.

The words *nanavam sakti*, which literally mean 'a manifold power' or 'a power which is many', denote the power of *Maya* or delusion which is the cause of the appearances of all manyness and which is the same as the wonderful power (*adisaya sakthi*) mentioned in verse 6 of *Arunachala Ashtakam*. Though in absolute truth, this power is not other than the first principle, the real Self, it seems to

be something different from the real Self when it gives rise to this appearance of manyness. Since manyness could not appear to exist if this power did not exist, and since there is nothing other than this power which could appear as many, it is sometimes said that this power itself has become many. However, its becoming many is not actually a real becoming, but only a seeming becoming, because even when manyness is seen, all that manyness is in truth only the one first principle, which is the non-dual real Self. The act of becoming many or seeming to become many is postulated only because we see the world. But even when we see this world of duality and multiplicity, non duality alone is the truth and hence all duality and multiplicity should be understood to be merely an unreal appearance.

The words ‘ the pervading light (‘*aroli*’) here mean the mind-light, which is a reflection of the real light of self-consciousness and which is the limited light by which we see the entire picture of names and forms.

.... உலகு—கார்த்தனுயிர்

2. மும்முதலை யெம்மதமு முற்கொள்ளு மோர்முதலே  
மும்முதலாய் நிற்குமென்று மும்முதலு—மும்முதலே  
யென்னலகங் கார மிருக்குமட்டே யான்கெட்டுத்  
தன்னிலையி னிற்ற றலையாகும் ....

.... ulagu — karta-nuyir

2. Mummuda-lai emma-damu murkoḷ-ḷum ōrmu-dalē  
Mummuda-lāi niṟku-menḍru mummuda-lum-mum-mudalē  
Yennal-ahaṇ kāram irukku-maṭṭē yān-keṭṭu  
Tannilai-yil niṭṭṛal talai agum....

பதவுரை

|           |               |       |
|-----------|---------------|-------|
| உலகு      | <i>ulagu</i>  | world |
| கார்த்தன் | <i>kartan</i> | God   |
| உயிர்     | <i>uyir</i>   | soul  |

|             |                    |                             |
|-------------|--------------------|-----------------------------|
| மும்        | <i>mum</i>         | three                       |
| முதலை       | <i>mudalai</i>     | principles                  |
| எம்         | <i>em</i>          | every                       |
| மதம் உம்    | <i>madam um</i>    | religion                    |
| முன்        | <i>mun</i>         | first                       |
| கொள்ளும்    | <i>koḷḷum</i>      | postulates                  |
| ஓர் முதலே   | <i>ōr mudalē</i>   | the one principle alone     |
| மும்        | <i>mum</i>         | three                       |
| முதல்       | <i>mudal</i>       | principles                  |
| ஆய்         | <i>āi</i>          | as                          |
| நிற்கும்    | <i>niṛkum</i>      | exists                      |
| என்றும்     | <i>endṛum</i>      | always                      |
| மும்முதலும் | <i>mum mudalum</i> | the three principles        |
| மும்முதலே   | <i>mum mudalē</i>  | three principles            |
| என்னல்      | <i>yennal</i>      | arguing                     |
| அகங்காரம்   | <i>ahankāram</i>   | the ego ( <i>ahankara</i> ) |
| இருக்கும்   | <i>irukkum</i>     | exists                      |
| மட்டே       | <i>maṭṭē</i>       | only so long as             |
| யான்        | <i>yān</i>         | I                           |
| கெட்டு      | <i>keṭṭu</i>       | having been annihilated     |
| தன்         | <i>tan</i>         | ones own                    |
| நிலை        | <i>nilai</i>       | state                       |
| இல்         | <i>yil</i>         | in                          |
| நிற்றல்     | <i>niṭṭṛal</i>     | to abide                    |
| தலை         | <i>talai</i>       | highest                     |
| ஆகும்       | <i>āgum</i>        | is                          |

Every religion first postulates three principles, the world, God and soul. ' Arguing the one principle (mentioned

in the previous verse) alone exists as, the three principles, (No), the three principles are always three principles' is (possible) only so long as the ego exists. Abiding in one's own state (the state of self), 'I' (the ego) having been annihilated, is the highest.

Note : All arguments about the three principles, the world, soul and God, and about the reality which underlies those three principles, arise only because of the ego, the wrong knowledge which rises in the limited form 'I am this body'. Since none of these arguments can stand in the egoless state of Self-abidance, that state is the highest of all states and is infinitely superior to any of the doctrinal religions, each of which postulates its own limited tenets about the nature of the world, soul and God. Refer also to verse 34 of this work.

.... —கொன்னே

3. உலகுமெய்ப்பொய்த் தோற்ற முலகறிவா மன்றென்  
றுலகுசுக மன்றென் றுரைத்தெ—னுலகுவிட்டுத்  
தன்னையோர்மு தொன்றிரண்டு தானற்று நானற்ற  
வழுநிலையெல் லார்க்குமொப் பாம்....

.... —konnē

3. Ulagumei-poit tōṭṭram ulagari-vām andṛen-ṛru  
Ulagu-sukam andṛen ṛrurait-ten — ulagu-viṭṭut  
Tannai-yōrn donḍri-raṇḍu tānaṭṭru nānaṭṭra  
Annilai-yell ārkum oppām....

பதவுரை

|         |                |            |
|---------|----------------|------------|
| கொன்னே  | <i>konnē</i>   | in vain    |
| உலகு    | <i>ulagu</i>   | the world  |
| மெய்    | <i>mei</i>     | 'real'     |
| பொய்    | <i>poi</i>     | 'unreal'   |
| தோற்றம் | <i>tōṭṭram</i> | appearance |
| உலகு    | <i>ulagu</i>   | the world  |
| அறிவு   | <i>aṛivu</i>   | 'sentient' |

|               |                   |                                       |
|---------------|-------------------|---------------------------------------|
| ஆம்           | <i>ām</i>         | is                                    |
| அன்று         | <i>andru</i>      | 'it is not'                           |
| என்று         | <i>endru</i>      | thus                                  |
| உலகு          | <i>ulagu</i>      | the world                             |
| சுகம்         | <i>sukam</i>      | 'happiness'                           |
| அன்று         | <i>andru</i>      | 'it is not'                           |
| என்று         | <i>endru</i>      | 'thus'                                |
| உரைத்து       | <i>uraittu</i>    | of arguing                            |
| என்           | <i>en</i>         | what is the use?                      |
| உலகு          | <i>ulagu</i>      | the world                             |
| விட்டு        | <i>viṭṭu</i>      | having given up                       |
| தன்னை         | <i>tannai</i>     | oneself                               |
| ஒன்று         | <i>ōndu</i>       | having known                          |
| ஒன்று         | <i>ondru</i>      | one                                   |
| இரண்டு தான்   | <i>iraṇḍu tān</i> | two, both (both one<br>and two)       |
| அற்று         | <i>aṭṭru</i>      | having come to an end                 |
| நான்          | <i>nān</i>        | 1'                                    |
| அற்ற          | <i>aṭṭra</i>      | in which ('I') has<br>ceased to exist |
| ஆம            | <i>an</i>         | That                                  |
| நிலை          | <i>nilai</i>      | state                                 |
| எல்லார்க்கும் | <i>yellārkkum</i> | to all                                |
| ஒப்பு         | <i>oppu</i>       | agreeable                             |
| ஆம்           | <i>ām</i>         | is                                    |

'The world is real', '(No, it is) an unreal appearance'; 'the world is sentient', 'It is not'; 'the world is happiness', 'It is not' – what is the use of arguing thus in vain? Having given up the world and having known oneself, both one and two (duality) having come to an end – that state in which 'I' has ceased to exist is agreeable to all.

Explanatory paraphrase : 'The world is real or *sat*, it is sentient or *chit*, and it is happiness or *ananda*'. 'No, it is unreal,

insentient and miserable’ – to engage in such vain arguments is futile. When one has given up attending to the world, when one has known oneself by enquiring ‘Who am I, where is the individual who seeks to know the truth about the world?’ and when one has thereby put an end to all thoughts both about non-duality and about duality, the resulting state of egolessness will be free of all arguments and will be loved by everyone.

Note : Sri Bhagavan and other Sages teach that the world is an unreal appearance which is devoid both of sentience and of happiness, only in order to enable us to give up our attachment to it and thereby to turn within and to know Self. When they teach this truth about the world, they do not intend that we should engage in futile arguments about the world. If we have really understood the truth that the world is unreal, we should give up all arguments about it and should instead turn within in order to know ‘Who am I, the individual who knows this unreal world?’ Only if we thus know the truth of ‘I’, the knowing subject, can we correctly know the truth of the world, the known object. Since the resulting state of Self-knowledge is devoid of the ego, which is the root of all problems and sufferings and the cause of all arguments, Sri Bhagavan declares that state is agreeable to all.

.... ஊனே—துன்னும்

4. உருவமூதா னாயி னுலகுபர மற்று  
முருவமூதா னன்றே லுவற்றி—னுருவத்தைக்  
கண்ணுறுதல் யாவனெவன் கண்ணலாற் காட்சியுண்டோ  
கண்ணதுதா னமுதமிலாக் கண்ணாமே....

.... ūnē—tunnum

4. Uruvan-tan āyin ulagu-param aṭṭrām  
Uruvan-tan andṛel uvatṭrin — uruvat-taik  
Kaṇṇuṛu-dal yāva-nevan kaṇṇalār kāṭchi-yuṇḍō  
Kaṇṇadu-tān anda-milāk kaṇṇ āmē....

## பதவுரை

|            |                   |                                |
|------------|-------------------|--------------------------------|
| ஊனே        | <i>ūnē</i>        | flesh                          |
| துன்னும்   | <i>tunnum</i>     | composed of                    |
| உருவம்     | <i>uruvam</i>     | form                           |
| தான்       | <i>tan</i>        | oneself                        |
| ஆயின்      | <i>āyin</i>       | if (one) is                    |
| உலகு       | <i>ulagu</i>      | the world                      |
| பரம்       | <i>param</i>      | God                            |
| அற்று      | <i>aṭṭru</i>      | likewise                       |
| ஆம்        | <i>ām</i>         | will be                        |
| உருவம்     | <i>uruvam</i>     | form                           |
| தான்       | <i>tan</i>        | oneself                        |
| அன்று      | <i>aṇḍru</i>      | is not                         |
| ஏல்        | <i>el</i>         | if                             |
| உவற்று இன் | <i>uvaṭṭru in</i> | their                          |
| உருவத்தை   | <i>uruvattai</i>  | forms                          |
| கண் உறுதல் | <i>kaṇṇuṇḍal</i>  | can see                        |
| யாவன்      | <i>yāvan</i>      | who                            |
| எவன்       | <i>evan</i>       | how                            |
| கண்        | <i>kaṇṇ</i>       | eye                            |
| அலால்      | <i>alāl</i>       | otherwise than<br>(or without) |
| காட்சி     | <i>kāṭchi</i>     | the sight                      |
| உண்டோ      | <i>yunḍō</i>      | can (it) be                    |
| கண் அது    | <i>kaṇṇ adu</i>   | the eye                        |
| தான்       | <i>tān</i>        | Self                           |
| அழுதம் இலா | <i>andam ilā</i>  | limitless                      |
| கண்        | <i>kaṇṇ</i>       | eye                            |
| ஆமே        | <i>āmē</i>        | is                             |

If oneself is a form composed of flesh, the world and God will be likewise (that is, they will also be forms); if oneself is not a form, who can see their forms, and how?

Can the sight (that which is seen) be otherwise than the eye (the seer)? Self, the (real) eye is the limitless eye (the eye which is devoid of the limitation of name and form).

Note: The words “*Kan alal Katchi undo*” may also be taken to mean, “without the eye (the seer), can there be the sight (that which is seen)?” However, Sri Bhagavan Himself used to explain these words to mean “Can the sight be otherwise than the eye?”, which is a meaning having a far deeper import.

Since the nature of what is seen cannot be different from the nature of the seer, and since the ego or mind can come into existence only by identifying the name and form of a body as ‘I’, it can see only names and forms and can never see Self, the nameless and formless reality. Only when one gives up identifying the body as ‘I’, can one see or realize Self. Since in that state of self-realization one remains only as Self, the nameless and formless existence-consciousness-bliss (*sat-chit-ananda*), one can then see only that nameless and formless existence-consciousness-bliss and can never see the names and forms of this world. That is why Sri Bhagavan asks in this verse, “If oneself is not a form (but only the formless Self), who can see their forms (the forms of the world and God), and how?”.

It is to be noted here that the Tamil word ‘*Kan*’, which literally means ‘eye’, also means ‘consciousness’ (*chit*) or ‘knowledge’ (*jnana*). Therefore the last sentence of this verse also means, “Self, the (real) consciousness (or knowledge), is the limitless (and therefore formless) consciousness (or knowledge)”.

— எண்ணில்

5. உடல்பஞ்ச கோச வருவதஞ் லைமூது  
முடலென்னுஞ் சொல்லி லொடுங்கு—முடலன்றி  
யுண்டோ வுலக முடல்விட் டுலகத்தைக்  
கண்டா ருளரோ கழறுவாய்....

— yeṇṇil

5. Uḍal-pañcha kōsa uruvada-nāl aindum  
 Uḍalennuñ chollil oḍuṅ-gum — uḍalandṛi  
 Uṇḍō ulagam uḍalviṭ ṭulagat-taik  
 Kaṇḍār uḷarō kazhaṛuvai....

பதவுரை

|              |                    |                                |
|--------------|--------------------|--------------------------------|
| எண்ணில்      | <i>yeṇṇil</i>      | if we scrutinise               |
| உடல்         | <i>uḍal</i>        | the body                       |
| பஞ்ச கோச     | <i>pañcha kōsa</i> | five sheaths                   |
| உரு          | <i>uru</i>         | form                           |
| அதனால்       | <i>adanāl</i>      | therefore                      |
| ஐமும்        | <i>aindum</i>      | all the five                   |
| உடல் என்னும் | <i>uḍal ennum</i>  | body                           |
| சொல்லில்     | <i>sollil</i>      | in the term                    |
| ஒடுங்கும்    | <i>oḍuṅgum</i>     | are included                   |
| உடல்         | <i>uḍal</i>        | the body                       |
| அன்றி        | <i>aṇḍri</i>       | without (in the<br>absence of) |
| உண்டோ        | <i>uṇḍō</i>        | does (it) exist                |
| உலகம்        | <i>ulagam</i>      | the world                      |
| உடல்         | <i>uḍal</i>        | the body                       |
| விட்டு       | <i>viṭṭu</i>       | having given up                |
| உலகத்தை      | <i>ulagattai</i>   | the world                      |
| கண்டார்      | <i>kaṇḍār</i>      | any one who has seen           |
| உளரோ         | <i>uḷarō</i>       | is there                       |
| கழறுவாய்     | <i>kazhaṛuvai</i>  | say                            |

If we scrutinize, the body is a form (composed) of five sheaths (*pancha-kosas*). Therefore, all the five (sheaths) are included in the term 'body' (that is, any of the five sheaths may be denoted when we use the term 'body'). Without the body, does the world exist? (That is, in the absence of any of the five sheaths, does any world, subtle or gross, exist?)

Say, is there anyone who, having given up the body, (that is, having given up identifying the body as 'I', as in sleep, death or Self-realization), has seen the world?

Note : Refer to the note to verse 22 of *Upadesa Undiyar*, where the five sheaths (*pancha-kosas*) are enumerated.

....— கண்ட

6. உலகைப் புலன்க ளுருவேறன் றவ்வைம்  
புலனைம் பொறிக்குப் புலனா—முலகைமன  
மொன்றைம் பொறிவாயா லோர்முதிடுத லான்மனத்தை  
யன்றியுல குண்டோ வறை....

.... — kaṇḍa

6. Ulagaim pulan-gaḷ uruvē-ṛan ḍravvaim  
Pula-naim poṛik-kup pula-nām — ulagai-manam  
Onḍraim poṛi-vāyāl ōrndiḍu-da lānmanattai  
Anḍri ulaguṇḍō arai....

பதவுரை

|              |              |                               |
|--------------|--------------|-------------------------------|
| கண்ட         | kaṇḍa        | which is seen                 |
| உலகு         | ulagu        | the world                     |
| ஐம் புலன்கள் | aim pulangaḷ | the five sense-<br>knowledges |
| உரு          | uru          | the form                      |
| வேறு         | vēṛu         | other than                    |
| அன்று        | aṇḍru        | is nothing                    |
| அவ்          | av           | these                         |
| ஐம்          | aim          | five                          |
| புலன்        | pulan        | sense-knowledges              |
| ஐம் பொறிக்கு | aim poṛikku  | to the five sense organs      |
| புலன்        | pulan        | sensations                    |
| ஆம்          | ām           | are                           |
| உலகை         | ulagai       | the world                     |
| மனம்         | manam        | the mind                      |
| ஒன்று        | onḍru        | one, (the one mind)           |
| ஐம் பொறி     | aim poṛi     | the five sense-organs         |

|                  |                      |                                |
|------------------|----------------------|--------------------------------|
| வாயால்           | <i>vāyāl</i>         | through                        |
| ஓர்மூதிடுதல் ஆல் | <i>ōrndiḍudal āl</i> | since (it) knows               |
| மனத்தை           | <i>manattai</i>      | the mind                       |
| அன்றி            | <i>aṇḍri</i>         | without (in the<br>absence of) |
| உலகு             | <i>ulagu</i>         | the world                      |
| உண்டோ            | <i>uṇḍō</i>          | does (it) exist                |
| அறை              | <i>aṛai</i>          | say                            |

The world which is seen is nothing other than the form of the five sense-knowledges (sight, sound, smell, taste and touch). Those five sense- knowledges are sensations (known) to the five sense-organs. Since the one mind (or the mind alone) knows the world through the five sense-organs, say, without the mind does the world exist?

(That is, in the absence of the mind which perceives it, does any such thing as a world exist? **Hence the world depends for its seeming existence upon the mind.**)

Note : Since in verse 17 of *Upadesa Undiyar* Sri Bhagavan reveals that if one vigilantly scrutinizes the form of the mind, it will be found that there is no such thing as mind at all, and since in this verse He reveals that the world does not exist in the absence of the mind, we should understand that when through Self-enquiry the mind is found to be non-existent, the world will also be found to be non-existent. Thus the experience which results from Self-enquiry is *ajata* – the knowledge that the mind and world have never truly come into existence, and that the one unborn and unchanging Self alone truly exists. This experience is the Supreme and Absolute Truth.

.... நேரே—நின்ற

7. உலகறிவு மொன்ற யுதித்தொடுங்கு மேனு  
முலகறிவு தன்னு லொளிநு—முலகறிவு  
தோன்றிமறை தற்கிடனாய்த் தோன்றிமறை யாதொளிரும்  
பூன்றமா மஃதே பொருள் ஆமால்....

.... *nērē* — *nindra*

7. *Ulaḡari-vum onḡrāi udit-toḡuṅgu mēnum*  
*Ulaḡa-ṛivu tannāl oḡirum — ula-ḡarivu*  
*Tōṇḡri-maṛai daṛkiḡa-nāit tōṇḡri-maṛaiyā doḡirum*  
*Pūṇḡra-mām ahḡe poruḡāmāl....*

பதவுரை

|               |                     |                                |
|---------------|---------------------|--------------------------------|
| நேரே          | <i>nērē</i>         | in front (of us)               |
| நின்ற         | <i>nindra</i>       | which is                       |
| உலகு          | <i>ulagu</i>        | the world                      |
| அறிவு         | <i>aṛivu</i>        | the mind                       |
| உம்           | <i>um</i>           | and                            |
| ஒன்றாய்       | <i>onḡrāi</i>       | simultaneously                 |
| உதித்து       | <i>udittu</i>       | rise (appear)                  |
| ஒடுங்கும்     | <i>oḡuṅgum</i>      | subside                        |
| ஏனும்         | <i>ēnum</i>         | although                       |
| உலகு          | <i>ulagu</i>        | the world                      |
| அறிவு தன்னால் | <i>aṛivu tannāl</i> | because of (or by)<br>the mind |
| ஒளிரும்       | <i>oḡirum</i>       | shines                         |
| உலகு          | <i>ulagu</i>        | the world                      |
| அறிவு         | <i>aṛivu</i>        | the mind                       |
| தோன்றி        | <i>tōṇḡri</i>       | for the appearance             |
| மறைதற்கு      | <i>maṛaidārku</i>   | and disappearance              |
| இடன்          | <i>iḡan</i>         | the base                       |
| ஆய்           | <i>āi</i>           | as                             |
| தோன்றி        | <i>tōṇḡri</i>       | without appearing              |
| மறையாது       | <i>maṛaiyādu</i>    | and disappearing               |
| ஒளிரும்       | <i>oḡirum</i>       | which shines                   |
| பூன்றம்       | <i>pūṇḡram</i>      | the Whole                      |
| ஆம்           | <i>ām</i>           | which is                       |
| அஃதே          | <i>ahḡe</i>         | That alone                     |

|         |              |             |
|---------|--------------|-------------|
| பொருள்  | <i>poruḷ</i> | the Reality |
| ஆம் ஆல் | <i>ām āl</i> | is          |

Although the world, which is (seen) in front (of us), and the mind (which sees it) rise (appear or come into existence) and subside (disappear or cease to exist) simultaneously, the world (exists and) shines (only) because of (or by) the mind. That which is the Whole (*purna*) and which shines without appearing and disappearing as the base for the appearance and disappearance of the world and mind, alone is the Reality.

Note : The world and mind are unreal because they appear at one time and disappear at another time, and because they are divided as separate entities. Only that which shines eternally without appearing and disappearing, and which is a single undivided Whole, is the Reality. Just as the rope is the base on which the unreal snake appears and disappears, so the eternal and undivided Reality is the base on which the unreal world and mind appear and disappear.

....— ஏன்றதாம்

8. எப்பெயரிட் டெவ்வுருவி லேத்தினுமார் பேருருவி  
லப்பொருளைக் காண்வழிய தாயினுமம்—மெய்ப்பொருளி  
னுண்மையிற்ற னுண்மையினை யோர்முக்தொடுங்கி யொன்றுதலே  
யுண்மையிற் காண லுணர்முக்திடுக....

.... — *yēṇḍra-dām*

8. *Yeppa-yariṭ ṭevvuru-vil yēt-tinumār pēr-uruvil*  
*Apporu-ḷaik kāṇ-vazhiya dāyinu-mam — meip-poruḷin*  
*Uṇmaiyl-tan uṇmai-yinai ōrndo-ḍuṅgi onḍru-dalē*  
*Uṇmai-yiṭ kāṇal uṇarn-diduga....*

பதவுரை

|            |                   |                |
|------------|-------------------|----------------|
| ஏன்றது ஆம் | <i>ēṇḍradu ām</i> | it is possible |
| எப்        | <i>yep</i>        | whatever       |
| பெயர்      | <i>peyar</i>      | name           |

|                   |                        |                 |
|-------------------|------------------------|-----------------|
| இட்டு             | <i>iṭṭu</i>            | giving          |
| எவ்               | <i>ev</i>              | whatever        |
| உருவில்           | <i>uruvil</i>          | in form         |
| ஏத்தினும்         | <i>yēttinum</i>        | worships        |
| ஆர்               | <i>ār</i>              | whoever         |
| பேர்              | <i>pēr</i>             | name            |
| உருவு             | <i>uruvu</i>           | form            |
| இல்               | <i>il</i>              | in              |
| அப்               | <i>ap</i>              | that            |
| பொருளை            | <i>porulai</i>         | Reality         |
| காண்              | <i>kāṇ</i>             | to see          |
| வழி               | <i>vazhi</i>           | the way         |
| அது               | <i>adu</i>             | that            |
| ஆயினும்           | <i>āyinum</i>          | however         |
| அம்மெய்ப்பொருளின் | <i>am meip poruḷin</i> | of that Reality |
| உண்மை             | <i>uṇmai</i>           | the truth       |
| இல்               | <i>yil</i>             | in              |
| தன்               | <i>tan</i>             | one's own       |
| உண்மையினை         | <i>uṇmaiyinai</i>      | truth           |
| ஓர்முது           | <i>ōrndu</i>           | having known    |
| ஒடுங்கி           | <i>oḍuṅgi</i>          | having subsided |
| ஒன்றுதலே          | <i>onḍrudalē</i>       | becoming one    |
| உண்மைஇல்          | <i>uṇmai yil</i>       | in truth        |
| காணல்             | <i>kāṇal</i>           | 'seeing'        |
| உணர்முதிடுக       | <i>uṇarndiḍuga</i>     | know thus       |

Whoever worships (the nameless and formless Reality) in whatever form giving (it) whatever name, that is the way to see that (nameless and formless) Reality in (that) name and form, (because) it is possible (to see it thus). However, becoming one (with the Reality), having known one's own truth (that is, having known the truth that one is not the ego, the individual who worships and sees names and forms, but only the real Self, who never sees names and forms)

and having (thereby) subsided in the (nameless and formless) truth of that Reality, alone is seeing in truth (in other words, **being the Reality is alone truly seeing the Reality**). Know thus.

Note : Although it is possible to see the Reality in name and form, either as God or as Guru, that is not truly seeing the Reality, because the reality (whose nature was defined in the previous verse) is in truth nameless and formless. Regarding seeing God or the Reality, Sri Bhagavan once said in English, “To see is to know, to know is to become and to become is to be”. Therefore, being the Reality (that is, abiding as the real Self, which is devoid of name and form), having known the truth that the ego (which is the seer of names and forms) is non-existent and having thereby subsided and become one with the reality, alone is truly seeing the Reality. (verse 26 of *Upadesa Undiyar*).

The Tamil words ‘*per-uruvil*’ can be interpreted in three different ways, namely to mean (1) ‘in name and form’ (qualifying the nature of the seeing), (2) ‘nameless and formless’ (qualifying the nature of the Reality), or (3) ‘without name and form’ (qualifying the nature of the seeing). However, for the reasons given in The Path of Sri Ramana – Part Two, appendix 4(b), the third interpretation is not fitting here, and hence only the first two interpretations are included in this translation, the first without brackets and the second within brackets.

.... — விண்மை

9. இரட்டைகண் முப்புடிக ளென்றுமொன்று பற்றி  
யிருப்பவா மவ்வொன்றே தென்று—கருத்தினுட்  
கண்டாற் கழலுமவை கண்டவ ரேயுண்மை  
கண்டார் கலங்காரே காண்....

.... — viṇmai

9. Iraṭṭai-gaḷ muppuḍi-gaḷ eṇḍrum-onḍru paṭṭri  
Irup-pavām avvon-ḍṛē dendṛu — karut-tinul  
Kaṇḍār kazhalu-mavai kaṇḍā-vare uṇmai  
Kaṇḍār kalaṅ-gārē kāṇ....

|              |                    |                               |
|--------------|--------------------|-------------------------------|
| விண்மை       | <i>viṇmai</i>      | the blueness of sky           |
| இரட்டைகள்    | <i>irattaigal</i>  | the dyads                     |
| முப்புடிகள்  | <i>muppuḍigal</i>  | the triads                    |
| என்றும்      | <i>eṇḍrum</i>      | always                        |
| ஒன்று        | <i>oṇḍru</i>       | the one                       |
| பற்றி        | <i>paṭṭri</i>      | by clinging to                |
| இருப்பவாம்   | <i>iruppa ām</i>   | exist                         |
| அவ்          | <i>av</i>          | that                          |
| ஒன்று        | <i>oṇḍru</i>       | one                           |
| ஏது என்று    | <i>ēdu eṇḍru</i>   | ‘What is that one?’           |
| கருத்தின்உள் | <i>karuttin ul</i> | within the mind               |
| கண்டால்      | <i>kaṇḍāl</i>      | if one looks                  |
| கழலும்       | <i>kazhalum</i>    | will slip off                 |
| அவை          | <i>avai</i>        | they                          |
| கண்டவரே      | <i>kaṇḍāvare</i>   | only those who have<br>seen   |
| உண்மை        | <i>uṇmai</i>       | the truth                     |
| கண்டார்      | <i>kaṇḍār</i>      | those who have seen           |
| கலங்காரே     | <i>kalaṅgārē</i>   | they will not be<br>perturbed |
| காண்         | <i>kāṇ</i>         | see thus                      |

The dyads and the triads, (which are unreal appearances like) the blueness of the sky, exist by always clinging to the one (the ego or mind, the thought ‘I am the body’). If one looks within the mind ‘What is that one?’ (in other words, ‘who am I, the ego upon whom these dyads and triads depend for their existence?’), they (the dyads and triads) will slip off. (Since their base the ego, will be found to be non-existent) (that is, they will disappear, being found to be non-existent, because their support and base, the ego, will itself be found to be non-existent). Only those who have (thus) seen the non-existence of the ego and of all its products, namely the dyads and triads are those who have

seen the truth; (the real Self, which is the source and absolute base upon which the unreal ego seems to exist). (After seeing thus) they will not be perturbed (by the unreal appearance of the dyads and triads, because in their outlook those dyads and triads will be non-existent). See thus.

Note : The dyads mentioned here are the *dvandvas* or pairs of opposites such as good and bad, light and darkness, pleasure and pain, bondage and liberation, knowledge and ignorance, and so on, while the triads are the *triputis* or three factors of objective knowledge such as the knower, the act of knowing and the object known, the seer, the act of seeing and the object seen, and so on. All these differences are an unreal appearance and they always cling to or depend upon the ego for their seeming existence. Therefore, when through Self-enquiry the ego is found to be non-existent, all these differences will also be found to be non-existent, and that which will remain shining is only Self, the ever-existing and ever-undifferentiated reality, which is the absolute base upon which the unreal ego and all its products, the dyads and triads, seemed to exist.

Refer to appendix 4 (C) of *The Path of Sri Ramana – Part Two*, where it is explained why the ‘one’ (*ondru*) upon which the dyads and triads depend is to be understood to be the ego and not Self.

.... இருள்போல்—மண்டும்

10. அறியாமை விட்டறிவின் ருமறிவு விட்டவ்  
வறியாமை யின்றருகு மழுத—வறிவு  
மறியா மையுமார்க்கென் றம்முதலாமு தன்னை  
யறியு மறிவே யறிவுஆம்....

.... iruḷ-pōn — maṇḍum

10. Aṛi-yāmai viṭṭari-vin ḍram-aṛivu viṭṭav  
Aṛi-yāmai inḍrā-gum anda — aṛivum  
Aṛiyā-maiyum ārkken-ḍram mudalān tannai  
Aṛi-yum aṛivē. aṛi-vām....

## பதவுரை

|               |                    |                              |
|---------------|--------------------|------------------------------|
| இருள்         | <i>iruḷ</i>        | darkness                     |
| போல்          | <i>pōl</i>         | like                         |
| மண்டும்       | <i>maṇḍum</i>      | which is dense (or abundant) |
| அறியாமை       | <i>aṛiyāmai</i>    | ignorance                    |
| விட்டு        | <i>viṭṭu</i>       | without                      |
| அறிவு         | <i>aṛivu</i>       | knowledge                    |
| இன்றும்       | <i>iṇḍram</i>      | does not exist               |
| அறிவு         | <i>aṛivu</i>       | knowledge                    |
| விட்டு        | <i>viṭṭu</i>       | without                      |
| அவ்           | <i>av</i>          | that                         |
| அறியாமை       | <i>aṛiyāmai</i>    | ignorance                    |
| இன்று ஆகும்   | <i>iṇḍṛu āgum</i>  | does not exist               |
| அழுத          | <i>anda</i>        | that                         |
| அறிவும்       | <i>aṛivum</i>      | knowledge                    |
| அறியாமையும்   | <i>aṛiyāmaiyum</i> | and ignorance                |
| ஆர்க்கு என்று | <i>ārkku eṇḍṛu</i> | 'to whom'                    |
| அம் முதல் ஆம் | <i>ām mudal ām</i> | the first who is             |
| தன்னை         | <i>tannai</i>      | the individual self          |
| அறியும்       | <i>aṛiyum</i>      | which knows                  |
| அறிவே         | <i>aṛivē</i>       | only the knowledge           |
| அறிவு         | <i>aṛivu</i>       | knowledge                    |
| ஆம்           | <i>ām</i>          | is                           |

Without ignorance (about objects), which is dense like darkness, knowledge (about objects) does not exist; (similarly) without knowledge (about objects), that ignorance does not exist. Only the knowledge which knows the (non-existence of the individual) self (the ego), who is the base (of knowledge and ignorance about objects), (by enquiring 'To whom are that knowledge and ignorance?') is (true) Knowledge.

Note: Knowledge about objects, and ignorance about objects are a dyad or *dvandva*, each of which depends upon the other for its seeming existence. If there did not previously exist an ignorance of a thing, the knowledge of that thing could not come into existence. And only when the knowledge of that thing dawns, do we come to know that an ignorance of it existed previously. Thus without our present knowledge of that thing, our prior ignorance would not be known and hence would not exist.

Since knowledge and ignorance about objects are both mere thoughts, they can rise only after the rising of the first thought, the ego. But when one enquires 'who am I', the individual to whom both knowledge and ignorance arise?', one will realize that the ego or individual who experiences knowledge and ignorance about objects is truly non-existent, and that Self alone truly exists. **Only that Knowledge which thus knows the non-existence of the ego and the sole existence of Self, is true Knowledge.** That knowledge is Self.

.... — அறிப

11. அறிவுறும் தன்னை யறியா தயலை  
யறிவ தறியாமை யன்றி—யறிவோ  
வறிவயற் காதாரத் தன்னை யறிய  
வறிவறி யாமை யறுமே....

.... — aṛiba

11. Aṛi-vuṛun tannai aṛiyā dayalai  
Aṛiva daṛi-yāmai aṇḍri — aṛivō  
Aṛi-vayaṛ kādārat tannai aṛiya  
Aṛi-vaṛi yāmai aṛumē....

பதவுரை

|           |                   |                   |
|-----------|-------------------|-------------------|
| அறிப      | <i>aṛiba</i>      | the objects known |
| அறிவுறும் | <i>aṛivu uṛum</i> | who knows         |
| தன்னை     | <i>tannai</i>     | oneself           |
| அறியாது   | <i>aṛiyādu</i>    | without knowing   |

|              |                     |                               |
|--------------|---------------------|-------------------------------|
| அயலை         | <i>ayalai</i>       | other things                  |
| அறிவது       | <i>aṛivadu</i>      | knowing (or that which knows) |
| அறியாமை      | <i>aṛiyāmai</i>     | ignorance                     |
| அன்றி        | <i>aṇḍri</i>        | instead                       |
| அறிவோ        | <i>aṛivō</i>        | can it be knowledge?          |
| அறிவு அயற்கு | <i>aṛivu ayaṛku</i> | for knowledge and the other   |
| ஆதார         | <i>ādāra</i>        | the base                      |
| தன்னை        | <i>tannai</i>       | oneself                       |
| அறிய         | <i>aṛiya</i>        | when one knows                |
| அறிவு        | <i>aṛivu</i>        | knowledge                     |
| அறியாமை      | <i>aṛiyāmai</i>     | ignorance                     |
| அறுமே        | <i>aṛume</i>        | will cease to exist           |

Knowing other things without knowing oneself (the mind or ego), who knows the objects known, is (only) ignorance; can it instead be (true) knowledge? When (through the enquiry 'Who am I', the individual who knows the objects known) one knows (the non-existence of) oneself (the knowing ego) the base for knowledge and the other (that is, the base of knowledge and ignorance about objects) will cease to exist.

Note: The word *aṛivadu* may mean either '(the act of) knowing' or 'that which knows'. If the latter meaning is taken, the first sentence of this verse would translate thus: "That which knows other things without knowing itself, which knows the objects known, is (only) ignorance; can it instead be (true) knowledge?" In other words, the mind, which knows other things without knowing the truth of itself, is not knowledge but only ignorance.

However, when the mind gives up knowing other things and tries instead to know itself by scrutinizing 'Who am I?', it will be found to be truly non-existent, and hence all its knowledge and ignorance about other things will

automatically cease to exist. The resulting state, in which all knowledge and ignorance about objects has ceased to exist due to the destruction of their base, the knowing mind, alone is the state of true knowledge.

.... — அறவே

12. அறிவறி யாமையு மற்றதறி வாமே  
யறியும் துண்மையறி வாகா—தறிதற்  
கறிவித்தற் கன்னியமின் ரூயவிர்வ தாற்ற  
னறிவாகும் பாழன் றறிவாய்....

.... — aṛavē

12. Aṛi-vaṛi yāmai-yum aṭṭra-daṛi vāmē  
Aṛi-yuma duṇmai aṛi-vāgādu — aṛi-darku  
Aṛi-vittaṛ kanniya-min ḍṛāya-virva dāl-tān  
Aṛi-vāgum pāzhan ḍṛaṛi-vāi....

பதவுரை

|              |                    |                         |
|--------------|--------------------|-------------------------|
| அறவே         | <i>aṛavē</i>       | completely              |
| அறிவு        | <i>aṛivu</i>       | knowledge               |
| அறியாமை      | <i>aṛiyāmai</i>    | ignorance               |
| உம்          | <i>yum</i>         | and                     |
| அற்றது       | <i>aṭṭradu</i>     | that which is devoid of |
| அறிவு        | <i>aṛivu</i>       | knowledge               |
| ஆமே          | <i>āmē</i>         | is                      |
| அறியும்      | <i>aṛium</i>       | which knows             |
| அது          | <i>adu</i>         | that                    |
| உண்மை        | <i>uṇmai</i>       | true                    |
| அறிவு        | <i>aṛivu</i>       | knowledge               |
| ஆகாது        | <i>āgādu</i>       | is not                  |
| அறிதற்கு     | <i>aṛidarku</i>    | to know                 |
| அறிவித்தற்கு | <i>aṛivittarḱu</i> | to make known           |
| அன்னியம்     | <i>anniyam</i>     | another                 |
| இன்று ஆய்    | <i>iṇḍṛu āy</i>    | without                 |
| அவிர்வது     | <i>avirvadu</i>    | it shines               |

|         |               |           |
|---------|---------------|-----------|
| ஆல்     | <i>āl</i>     | since     |
| தான்    | <i>tān</i>    | self      |
| அறிவு   | <i>aṛivu</i>  | knowledge |
| ஆகும்   | <i>āgum</i>   | is        |
| பாழ்    | <i>pāzh</i>   | a void    |
| அன்று   | <i>andṛu</i>  | it is not |
| அறிவாய் | <i>aṛivāi</i> | know thus |

That (state) which is completely devoid of knowledge and ignorance (about objects) is (true) knowledge. That which knows (anything as other than itself) is not true knowledge. Since Self shines without another (for it) to know or to make (it) known, it is (true) knowledge; it is not a void (though devoid of both knowledge and ignorance about objects). Know thus.

Note : That which knows objects is not the real Self but only the mind or ego, which is not a true knowledge but only ignorance. Since Self exists and shines as the sole, non-dual reality, there does not exist anything other than it either for it to know or to make it known. Thus the nature of Self, which is the true knowledge, is not to know anything but only to be. Hence Self is that which is completely devoid of knowledge and ignorance about objects. (Verse 27 of *Upadesa Undiyar*). However, Self is not a void, because it shines and knows itself by its own light of consciousness as the clear and abundant knowledge 'I am'.

The word "*aṛivittarku*"(to make known) can give four meanings, namely :

1. To make something known to another
2. To make something known to Oneself
3. To make oneself known to another
4. To make oneself known to oneself

All four meanings are fitting in the context, but the last is the most important, because it reveals that Self is self-

shining (*swayamprakasa*), that is, that self knows itself by its own light of consciousness.

....— செறிவாய

13. ஞானமாழ தானேமெய் நானாவா ஞானமஞ்  
 ஞானமாம் பொய்யாமஞ் ஞானமுமே—ஞானமாழ  
 தன்னையன்றி யின்றணிக டாம்பலவும் பொய்மெய்யாம்  
 பொன்னையன்றி யுண்டோ புகல்....

.... — *serivāya*

13. Jñāna-mām tānē-mei nānāvā jñāna-maṅ  
 Jñāna-mām poyyām-ajñ jñānamumē — jñāna-mān  
 Tannai-yandṛi indṛaṇi-gaḷ ṭām-palavum poimei-yām  
 Ponnai-yandṛi uṇḍō pugal....

பதவுரை

|           |                   |                |
|-----------|-------------------|----------------|
| செறிவு ஆய | <i>serivu āya</i> | abundant       |
| ஞானம்     | <i>jñānam</i>     | knowledge      |
| ஆம்       | <i>ām</i>         | which is       |
| தானே      | <i>tānē</i>       | self alone     |
| மெய்      | <i>mei</i>        | real           |
| நானா      | <i>nānā</i>       | many           |
| ஆம்       | <i>ām</i>         | which is       |
| ஞானம்     | <i>jñānam</i>     | knowledge      |
| அஞ்ஞானம்  | <i>añjñānam</i>   | ignorance      |
| ஆம்       | <i>ām</i>         | is             |
| பொய்      | <i>poyy</i>       | unreal         |
| ஆம்       | <i>ām</i>         | which is       |
| அஞ்ஞானம்  | <i>ajñjñānam</i>  | ignorance      |
| உம் ஏ     | <i>um ē</i>       | even           |
| ஞானம்     | <i>jñānam</i>     | knowledge      |
| ஆம்       | <i>ām</i>         | which is       |
| தன்னை     | <i>tannai</i>     | Self           |
| அன்றி     | <i>andṛi</i>      | apart from     |
| இன்று     | <i>indṛu</i>      | does not exist |

|             |                   |               |
|-------------|-------------------|---------------|
| அணிகள் தாம் | <i>aṇigaḷ tām</i> | ornaments     |
| பலவும்      | <i>palavum</i>    | all the many  |
| பொய்        | <i>poi</i>        | unreal        |
| மெய்        | <i>mei</i>        | real          |
| ஆம்         | <i>ām</i>         | which is      |
| பொன்னை      | <i>ponnai</i>     | the gold      |
| அன்றி       | <i>andri</i>      | apart from    |
| உண்டோ       | <i>uṇḍō</i>       | do they exist |
| புகல்       | <i>pugal</i>      | say           |

Self ('I am') which is (clear and) abundant knowledge (*jnana*), alone is real. Knowledge which is many (this is the knowledge which knows the many objects of this world) is ignorance (*ajnana*). Even (that) ignorance (the knowledge of the many objects of this world), which is unreal, does not exist apart from Self, which is only (real) knowledge. All the many ornaments are unreal; say, do they exist apart from the gold, which (alone) is real?

Since the one non-dual Self alone is real, and since the many objects of this world (which are mere names and forms) are therefore unreal, **the knowledge which knows those many objects is only ignorance and not real knowledge.** Sri Bhagavan declares this ignorance (*ajnana*) to be unreal because, though it seems to exist in the deluded outlook of the individual who is under its sway it is completely non-existent in the true outlook of Self. However, just as the many unreal names and forms of the ornaments could not even seem to exist if there did not exist the one real substance, the gold, and just as the unreal snake could not even seem to exist if there did not exist the real rope, so this unreal ignorance – the knowledge which knows manyness – could not even seem to exist if there did not exist the one real knowledge, the Self.

Note : The words *nanavam jnanam*, which literally mean 'Knowledge which is many' or 'manifold knowledge', may

be taken to mean either (1) the knowledge which knows many objects, that is, the knowing mind, or (2) the knowledge of many objects, that is, the knowledge gathered by the mind. However, in practice these two meanings amount to the same thing, because the knowing mind is nothing other than the knowledge of objects. That is, without the knowledge of objects there is no such thing as mind, and without the mind there is no such thing as knowledge of objects.

.... உடன — னென்னுமத்

14. தன்மையுண்டேன் முன்னிலைப் டர்க்கைக டாமுளவாமு  
தன்மையி னுண்மையைத் தானாய்முது—தன்மையறின்  
முன்னிலைப் டர்க்கை முடிவுற்றென் றுயொளிருமு  
தன்மையே தன்னிலைமை தான்...

.... uḍa-nān — ennu-mat

14. Tanmai-uṇḍel munnilai paḍark-kaigaḷ tām-uḷavān  
Tanmai-yin uṇmai-yait tānāyndu — tanmai-yarīn  
Munnilai paḍark-kai mudi-vuṭṭṛonḍṛai oḷirum  
Tanmaiyē tannilai-mai tān....

பதவுரை

|                  |                         |                     |
|------------------|-------------------------|---------------------|
| உடல்             | <i>uḍal</i>             | the body            |
| நான்             | <i>nān</i>              | I                   |
| என்னும்          | <i>ennum</i>            | named               |
| அத்              | <i>at</i>               | that                |
| தன்மை            | <i>tanmai</i>           | first person        |
| உண்டு            | <i>uṇḍu</i>             | exists              |
| ஏல்              | <i>el</i>               | if                  |
| முன்னிலை         | <i>munnilai</i>         | the second and      |
| படர்க்கைகள் தாம் | <i>paḍarkkaigaḷ tām</i> | third persons       |
| உள ஆம்           | <i>uḷa ām</i>           | will exist          |
| தன்மைஇன்         | <i>tanmai yin</i>       | of the first person |
| உண்மையை          | <i>uṇmayai</i>          | the truth           |

|              |                   |                         |
|--------------|-------------------|-------------------------|
| தான் ஆய்முது | <i>tān āyndu</i>  | by one's scrutinising   |
| தன்மை        | <i>tanmai</i>     | the first person        |
| அறின்        | <i>aṛin</i>       | if (it) ceases to exist |
| முன்னிலை     | <i>munnilai</i>   | the second              |
| படர்க்கை     | <i>paḍarkkai</i>  | third persons           |
| முடிவு உற்று | <i>mudivuṭṭru</i> | will cease to exist     |
| ஒன்று        | <i>onḍru</i>      | one                     |
| ஆய்          | <i>āi</i>         | as                      |
| ஒளிரும்      | <i>oḷirum</i>     | which will shine        |
| தன்மையே      | <i>tanmaiye</i>   | the state               |
| தன்          | <i>tan</i>        | one's own               |
| நிலைமை       | <i>nilaimai</i>   | nature                  |
| தான்         | <i>tān</i>        | indeed                  |

If that first person (the ego or subject, 'I') named 'I am the body' exists, the second and third persons (the objects, 'you', 'he', 'she', 'it', 'this', 'that' and so on) will exist. If the first person ceases to exist by one's scrutinizing the truth of the first person, the second and third persons will cease to exist, and the state (which will then remain) shining as one (that is, as the one real Self and not as the unreal three persons), is indeed one's own nature (the real nature or state of self).

Note : The first person mentioned in this verse is the mind or ego, the feeling 'I am this body', which is the knowledge that knows many objects – the knowledge which was said in the previous verse to be ignorance and unreal. The second and third persons are the many objects known by this first person, 'I'. These second and third persons, the known objects, can seemingly exist only if the first person, the knowing subject, seemingly exists. But if one keenly scrutinizes the truth of the first person in order to know ('Who am I?'), the first person will be found to be truly non-existent, and hence the second and third persons known by it will cease to exist. The state which remains after all the

three persons have thus ceased to exist, alone is the true state of Self, one's own real nature, which shines as one undivided Whole, devoid of both the knowing subject and the known objects.

.... நிதமு — மன்னு

15. நிகழ்வினைப் பற்றி யிறப்பெதிர்வு நிற்ப  
நிகழ்கா லவையு நிகழ்வே—நிகழ்வொன்றே  
யின்றுண்மை தேரா திறப்பெதிர்வு தேரவுன  
லொன்றின்றி யெண்ண வுனல்....

.... nida-mum — mannum

15. Nigazh-vinaip paṭṭri yīrap-pedirvu niṛpa  
Nigazh-kāl avaiyu nigazhvē — nigazh-vondṛē  
Yindṛuṇ-mai tēra dīrap-pedirvu tēra-vunal  
Ondṛindṛi yeṇṇa unal....

பதவுரை

|             |                      |                  |
|-------------|----------------------|------------------|
| நிதமும்     | <i>nidam um</i>      | always           |
| மன்னும்     | <i>mannum</i>        | which remains    |
| நிகழ்வு இனை | <i>nigazhvu inai</i> | the present      |
| பற்றி       | <i>paṭṭri</i>        | depending upon   |
| இறப்பு      | <i>iṛappu</i>        | the past         |
| எதிர்வு     | <i>edirvu</i>        | the future       |
| நிற்ப       | <i>niṛpa</i>         | stand            |
| நிகழ்கால்   | <i>nigazh kāl</i>    | while occurring  |
| அவை         | <i>avai</i>          | they             |
| உம்         | <i>um</i>            | both             |
| நிகழ்வே     | <i>nigazhvē</i>      | only the present |
| நிகழ்வு     | <i>nigazhvu</i>      | the present      |
| ஒன்றே       | <i>ondṛē</i>         | the only one     |
| இன்று       | <i>indṛu</i>         | the present      |
| உண்மை       | <i>uṇmai</i>         | the truth        |
| தேராது      | <i>tēradu</i>        | without knowing  |
| இறப்பு      | <i>iṛappu</i>        | the past         |

|         |               |            |
|---------|---------------|------------|
| எதிர்வு | <i>edirvu</i> | the future |
| தேர     | <i>tēra</i>   | to know    |
| உணல்    | <i>vunal</i>  | trying     |
| ஒன்று   | <i>ondru</i>  | one        |
| இன்றி   | <i>indri</i>  | without    |
| எண்ண    | <i>yeṇṇa</i>  | to count   |
| உணல்    | <i>unal</i>   | trying     |

The past and future stand (*only by*) depending upon the present, which remains always. While occurring they (the past and future) are both only the present. (Therefore) the present is the only one (time). [In other words, there are not three times, the past, present and future; there is only one time, the present.] (Hence) trying to know the past and future without knowing the truth of the present [that is, without knowing the truth that the present is non-existent as one of the three times, and that the sole reality underlying the sense of present time is the ever-existing self] is (like) trying to count without (knowing the value of the unit) one.

Note: The past and future can seemingly exist only if the present seemingly exists, because it is only with reference to the present that other times are called either past or future. But if one keenly scrutinizes the present moment in order to know 'What exactly is it that is called the present?', the present as such will be found to be truly non-existent, and hence the past and future will also cease to exist. How? If we try to attend to the exact present moment, even one millionth of this so-called present moment will be found to be either past or future. If we do not attend even to such subtlest past and future moments, and if we try to know what exists between those subtle past and future moments, we will find that there exists, no such thing as the present moment.

When the unreal snake is found to be non-existent as a snake, the ever-existing rope, which is the sole reality

underlying that snake, alone will remain shining. Similarly, when the unreal first person is found to be non-existent as a first person or individual, and when the unreal present time is found to be non-existent as a time, the ever-existing Self, which is the sole reality underlying both the first person and the present time, alone will remain shining.

Just as the ego has two aspects – the real aspect ‘I am’ and the unreal aspect ‘So-and-so’ – so the present has both a real aspect and an unreal aspect. **If the present is experienced as one’s mere being, ‘I am’, devoid of all thoughts, it is real; but if the same present is experienced as one of the three times in which thoughts of the other two times (past and future) occur, it is unreal. (as the thoughts can only be about past or future).**

.... உணர – நின்ற பொருள்

16. நாமன்றி நாளேது நாடேது நாடுங்கா  
 னாமுடம்பே னாண்டி னாம்படுவ—நாமுடம்போ  
 நாமின்றன் நென்றுமொன்று நாடிங்கங் கெங்குமொன்று  
 னாமுண்டு நாணடி னாம்....

.... uṇara — niṇḍra-poruḷ

16. Nāmaṇḍri nālēdu nādēdu nāḍuṅ-gāl  
 Nāmuḍambēl nāl-ṇāṭṭuḷ nām-paḍuvam — nāmuḍambō  
 Nāmiṇḍran ṇeṇḍru-moṇḍru nāḍiṅ-gaṅ gengu-moṇḍral  
 Nāmuṇḍu nāṇaḍil nām....

பதவுரை

|        |               |             |
|--------|---------------|-------------|
| உணர    | <i>uṇara</i>  | known       |
| நின்ற  | <i>niṇḍra</i> | existing    |
| பொருள் | <i>poruḷ</i>  | the reality |
| நாம்   | <i>nām</i>    | we          |
| அன்றி  | <i>aṇḍri</i>  | except      |
| நாள்   | <i>nāl</i>    | time        |
| ஏது    | <i>ēdu</i>    | where is    |
| நாடு   | <i>nāḍu</i>   | place       |

|             |                  |                    |
|-------------|------------------|--------------------|
| ஏது         | <i>ēdu</i>       | where is           |
| நாடும் கால் | <i>nāḍuṅ gāl</i> | when we scrutinise |
| நாம்        | <i>nām</i>       | we                 |
| உடம்பு      | <i>uḍambu</i>    | the body           |
| ஏல்         | <i>ēl</i>        | if (we) are        |
| நாள்        | <i>nāl</i>       | time               |
| நாட்டு      | <i>nāṭṭu</i>     | place              |
| உள்         | <i>uḷ</i>        | in                 |
| நாம்        | <i>nām</i>       | we                 |
| படுவம்      | <i>poḍuvam</i>   | shall be caught    |
| நாம்        | <i>nām</i>       | are we             |
| உடம்போ      | <i>uḍambō</i>    | the body?          |
| நாம்        | <i>nām</i>       | we                 |
| இன்று       | <i>iṇḍru</i>     | now                |
| அன்று       | <i>aṇḍru</i>     | then               |
| என்றும்     | <i>eṇḍrum</i>    | always             |
| ஒன்று       | <i>oṇḍru</i>     | the one            |
| நாடு இங்கு  | <i>nāḍu iṅgu</i> | here               |
| அங்கு       | <i>aṅgu</i>      | there              |
| எங்கும்     | <i>eṅgum</i>     | everywhere         |
| ஒன்று       | <i>oṇḍru</i>     | the one            |
| ஆல்         | <i>al</i>        | since              |
| நாம்        | <i>nām</i>       | we                 |
| உண்டு       | <i>uṇḍu</i>      | exist              |
| நாள்        | <i>nāl</i>       | time               |
| நாடு        | <i>nāḍu</i>      | place              |
| இல்         | <i>il</i>        | who is devoid      |
| நாம்        | <i>nām</i>       | 'we'               |

When we scrutinize except 'we', the known existing reality ('I am') where is time and where is place? (That is, when we keenly scrutinize ourself through the enquiry

‘Who am I?’, it will be found that there exists no such thing as time or place, but only ‘we’, the reality or Self.). If we are the body, (that is if we mistake oneself to be the body), we shall be caught in time and place; (But) are we the body? (If we enquire ‘If I am not the body, then who am I?’ we will realize that since we are the one (reality) now, then and always, the one (reality) here, there and everywhere, we – the ‘we’ (Self) who is devoid of time and place – (alone) exist (and time and place do not exist).

Note: The conception of place exists only with reference to the first person, ‘I’, whom we always feel to be ‘here’, while the conception of time exists only with reference to the present moment, which we always feel to be ‘now’. But by our scrutinizing either the truth of the first person or the truth of the present moment, both the first person and the present moment (which are twin conceptions that always exist side by side) will be found to be non-existent as such, and hence the conceptions of time and place will cease to exist. Thus we will realize that we are not the body, which is bound by time and place, but are only the real Self, which is devoid of time and place, and which is the sole reality underlying the different times ‘now’, ‘then’ and ‘always’, and the different places such as ‘here’, ‘there’ and ‘everywhere’.

The words ‘*nal-nadu-il*’ in the last line of this verse may be taken to be either an adjective clause to ‘we’ meaning “who is devoid of time and place”, or an independent clause meaning “time and place do not exist”. Therefore both meanings are given in this translation, the first without brackets and the second within brackets.

....ஊனம் — ஆமிவ்

17. உடனானே தன்னை யுணரார் க் குணர்முதார்க்  
 குடலளவே நான்ற னுணரார் க்—குடலுள்ளே  
 தன்னுணர்முதார்க் கெல்லையறத் தானொளிநு நானிதுவே  
 யின்னவர்தம் பேதமென வெண்ணுவாய்....



|             |                    |                |
|-------------|--------------------|----------------|
| நான்        | <i>nān</i>         | ஈ'             |
| இதுவே       | <i>iduvē</i>       | this indeed    |
| இன்னவர் தம் | <i>innavar dam</i> | between them   |
| பேதம்       | <i>bēdam</i>       | the difference |
| என          | <i>ena</i>         | that           |
| எண்ணுவாய்   | <i>eṇṇuvāi</i>     | know           |

To those who have not known Self and to those who have known (Self), this defective (or fleshy) body is 'I'. (But) to those who have not known Self, 'I' is (limited to) only the measure of the body, (whereas) to those who have known Self within the body (that is, within the lifetime of the body), 'I', the Self, shines without limit. Know that this indeed is the difference between them.

Note: An *ajnani* (one who does not know Self) feels 'the body *alone* is 'I', whereas the *Jnani* (one who knows and abides as Self) feels 'the body is *also* I'. That is, since the *Jnani* clearly knows that Self alone exists, and that it shines without any limit, He knows that if at all there is any such thing as the body, it cannot be other than 'I', the real Self. If the body were to exist as other than Self, that would set a limitation upon the limitless nature of Self. Also refer here to verse 4 of *Ekatma Panchakam* (drunken man and cloth).

....— முன்னம்

18. உலகுண்மை யாகு முணர்வில்லார்க் குள்ளார்க்  
குலகளவா முண்மை யுணரார்க்—குலகினுக்  
காதார மாயுருவற் றுருமுணர்மூ தாருண்மை  
யீதாகும் பேதமிவர்க் கெண்ணுக ....

.... — munnām

18. Ula-guṇ-mai yāgum uṇar-villārk kuḷ-ḷārkku  
Ula-gaḷa-vām uṇmai uṇa-rārkku — ulagi-nukku  
Ādāra māiuru-vaṭṭrā-rum uṇarn-dār uṇmai  
Īdā-gum bēdam-ivark keṇṇuga....

## பதவுரை

|             |                   |                                |
|-------------|-------------------|--------------------------------|
| முன்        | <i>munna</i>      | in front                       |
| ஆம்         | <i>ām</i>         | which is                       |
| உலகு        | <i>ulagu</i>      | the world                      |
| உண்மை       | <i>uṇmai</i>      | real                           |
| ஆகும்       | <i>āgum</i>       | is                             |
| உணர்வு      | <i>uṇarvu</i>     | knowledge                      |
| இல்லார்க்கு | <i>illārku</i>    | to those who do not<br>have    |
| உள்ளார்க்கு | <i>uḷlārku</i>    | to those who do have           |
| உலகு        | <i>ulagu</i>      | the world                      |
| அளவு        | <i>aḷavu</i>      | the measure                    |
| ஆம்         | <i>ām</i>         | is                             |
| உண்மை       | <i>uṇmai</i>      | the reality                    |
| உணரார்க்கு  | <i>uṇarārku</i>   | to those who have not<br>known |
| உலகினுக்கு  | <i>ulaginukku</i> | of the world                   |
| ஆதாரம்      | <i>ādāram</i>     | the substratum                 |
| ஆய்         | <i>āi</i>         | as                             |
| உரு         | <i>uru</i>        | form                           |
| அற்று       | <i>aṭṭru</i>      | devoid of                      |
| ஆரும்       | <i>ārum</i>       | abides                         |
| உணர்முதாள்  | <i>uṇarndār</i>   | to those who have<br>known     |
| உண்மை       | <i>uṇmai</i>      | the reality                    |
| ஈது         | <i>idu</i>        | this                           |
| ஆகும்       | <i>āgum</i>       | is                             |
| பேதம்       | <i>bēdam</i>      | the difference                 |
| இவர்க்கு    | <i>ivarkku</i>    | between them                   |
| எண்ணுக      | <i>eṇṇuga</i>     | know that                      |

To those who do not have knowledge (of Self) and to those who do have (knowledge of Self), the world which is

seen in front (of them) is real. (But) to those who have not known (Self), the reality is limited to) the measure of the world (that is, to its names and forms), (whereas) to those who have known (Self), the reality abides devoid of (name and) form as the substratum of the world. Know that this is the difference between them.

Note: An ignorant man who wrongly sees a rope as a snake, and a wise man who sees the same rope as a rope, both feel 'this is real'. Similarly, the *ajnani*, who wrongly sees the reality as names and forms, and the *Jnani*, who sees the reality as it is, that is, devoid of names and forms, both feel 'this is real'. Thus the feeling 'this is real' is common to both of them, but what they experience as 'this' is different. The *ajnani* experiences the world as names and forms, whereas the *Jnani* experiences the world to be the nameless and formless existence-consciousness-bliss. Refer here to verse 4 of this work, and also to verses 50 and 51 of *Guru Vachaka Kovai*, where Sri Bhagavan says that the true meaning of the statement 'the world is real' can be understood only by the *Jnani* and not by the *ajnani*.

....— பேத

19. விதிமதி ல விவேக மிலார்க்கே  
விதிமதி வெல்லும் விவாதம்—விதிமதிகட்  
கோர்முதலாமு தன்னை யுணர்முதா ரவைதணமுதார்  
சார்வரோ பின்னுமவை சாற்றுவாய்....

.... — bēda

19. Vidi-madi mūla vivēkam ilārkkē  
Vidi-madi vellum vivā-dam — vidi-madi gaṭku  
Ōr-muda-lān tannai uṇarn-dār avai-taṇan-dār  
Chār-varō pinnu-mavaṭi sātṭruvāi....

பதவுரை

|      |             |                     |
|------|-------------|---------------------|
| பேத  | <i>bēda</i> | which are different |
| விதி | <i>vidi</i> | fate                |

|              |                       |                               |
|--------------|-----------------------|-------------------------------|
| மதி          | <i>madi</i>           | freewill                      |
| ல            | <i>mūla</i>           | the root                      |
| விவேகம்      | <i>vivēkam</i>        | correct knowledge             |
| இலார்க்கு    | <i>ilārkku</i>        | for those who do not<br>have  |
| ஏ            | <i>ē</i>              | only                          |
| விதி         | <i>vidi</i>           | fate                          |
| மதி          | <i>madi</i>           | freewill                      |
| வெல்லும்     | <i>vellum</i>         | as to which prevails          |
| விவாதம்      | <i>vivādam</i>        | the dispute                   |
| விதிமதிகட்கு | <i>vidi madigaṭku</i> | of fate and freewill          |
| ஓர் முதல்    | <i>ōr mudal</i>       | the one base root             |
| ஆம்          | <i>ām</i>             | who is                        |
| தன்னை        | <i>tannai</i>         | the (individual) self         |
| உணர்முதார்   | <i>uṇarndār</i>       | those who have known          |
| அவை          | <i>avai</i>           | them                          |
| தணமுதார்     | <i>taṇandār</i>       | have discarded                |
| சார்வரோ      | <i>sārvarō</i>        | will they become<br>entangled |
| பின்னும்     | <i>pinnum</i>         | again                         |
| அவை          | <i>avai</i>           | them                          |
| சாற்றுவாய்   | <i>chāṭṭruvāi</i>     | say                           |

The dispute as to which prevails, fate or freewill, is only for those who do not have correct knowledge of the root of fate and freewill, which are different (from each other). (That is, this dispute arises only for those who do not know that the ego, who is the experiencer of fate and the wielder of freewill, is truly non-existent). Those who have known the (non-existence of the individual) self (the ego), who is the one (and only) base of fate and freewill, have discarded them. (that is, they have discarded fate and free will along with their root and base, the ego). Say, will they again become

entangled in them (in fate and free will, or in the dispute about them)?

Note: Also refer to GVK 522

....— சார்பவை

20. காணுமு தனைவிட்டுத் தான்கடவு னைக்காணல்  
காணு மனோமயமாங் காட்சிதனைக்—காணுமவன்  
ருன்கடவுள் கண்டானுமு தன்முதலைத் தான்முதல்போய்த்  
தான்கடவு ளன்றியில தால்....

.... — sār-bavai

20. Kāṇum tanai-viṭṭut tānkaḍa-vuḷaik kāṇal  
Kāṇum manō maya-mān kāṭchi-tanaik — kāṇu-mavan  
Tān kaḍa-vuḷ kaṇḍa-nān tan-mudalait tān-mudal-pōit  
Tān kaḍa-vuḷ aṇḍriyila dāl....

### பதவுரை

|           |                     |                              |
|-----------|---------------------|------------------------------|
| சார்பவை   | <i>chār-bavai</i>   | what comes (in front of one) |
| காணும்    | <i>kāṇum</i>        | who sees                     |
| தனை       | <i>tanai</i>        | oneself                      |
| விட்டு    | <i>viṭṭu</i>        | leaving                      |
| தான்      | <i>tān</i>          | oneself                      |
| கடவுளை    | <i>kaḍavuḷai</i>    | God                          |
| காணல்     | <i>kāṇal</i>        | seeing                       |
| காணும்    | <i>kāṇum</i>        | seeing                       |
| மனோமயமாம் | <i>manōmayam ām</i> | mental                       |
| காட்சி    | <i>kāṭchi</i>       | vision                       |
| தனை       | <i>tanai</i>        | the (real) Self              |
| காணும்    | <i>kāṇum</i>        | who sees                     |
| அவன்      | <i>avan</i>         | he                           |

|         |                |                          |
|---------|----------------|--------------------------|
| தான்    | <i>tān</i>     | alone                    |
| கடவுள்  | <i>kaḍavuḷ</i> | God                      |
| கண்டான் | <i>kaṇḍan</i>  | he who has seen          |
| ஆம்     | <i>ām</i>      | is                       |
| தன்     | <i>tan</i>     | of the (individual) self |
| முதலை   | <i>mudalai</i> | the source               |
| தான்    | <i>tān</i>     | the individual self      |
| முதல்   | <i>mudal</i>   | the base                 |
| போய்    | <i>pōi</i>     | after (it) has perished  |
| தான்    | <i>tān</i>     | self                     |
| கடவுள்  | <i>kaḍavuḷ</i> | God                      |
| அன்றி   | <i>aṇḍri</i>   | other than               |
| இலது    | <i>iladu</i>   | is not                   |
| ஆல்     | <i>āl</i>      | because                  |

Oneself seeing God leaving oneself (that is, oneself seeing God without seeing oneself, the ego), who sees what comes (in front of one), is (merely) seeing a mental vision (a *manasika darsanam* or imaginary appearance). He who (through the enquiry 'Who am I?') sees the (real) Self, the source of the (individual) self, alone is he who has (truly) seen God, because the (real) Self – (which shines forth) after the base, the (individual) self, (the ego), has perished – is not other than God.

Note: Compare with verse 25 of *Upadesa Undiyar*.

.... உயிராத் — தான் கருதும்

21. தன்னைத்தான் காண றலைவன் றனைக்காண  
லென்னும்பன் னூலுண்மை யென்னையெனின்

— நன்னைத்தான்

காணலெவன் றுனொன்றூற் காணவொனூ தேற்றலைவற்  
காணலெவ னூனூதல் காண்.

.... uyirāt — t̄an-karudum

21. Tannait-t̄an k̄aṇal talai-van tanaik-k̄aṇal  
 Ennum pannūl-uṇmai ennai-enin — tannait-t̄an  
 K̄aṇal-evan t̄anond-ṛāṇ k̄aṇa-voṇā dēṭṭralai-vaṛ  
 K̄aṇal-evan uṇādal k̄aṇ....

பதவுரை

|            |                       |                                    |
|------------|-----------------------|------------------------------------|
| உயிர்      | <i>uyir</i>           | an individual soul ( <i>jiva</i> ) |
| ஆ          | <i>ā</i>              | to be                              |
| தான்       | <i>t̄an</i>           | one                                |
| கருதும்    | <i>karudum</i>        | whom (one) thinks                  |
| தன்னை      | <i>tannai</i>         | oneself                            |
| தான்       | <i>t̄an</i>           | oneself                            |
| காணல்      | <i>k̄aṇal</i>         | seeing                             |
| தலைவன் தனை | <i>talaivan tanai</i> | God                                |
| காணல்      | <i>k̄aṇal</i>         | seeing                             |
| என்னும்    | <i>ennum</i>          | which speak of                     |
| பல்        | <i>pan</i>            | many                               |
| நூல்       | <i>nūl</i>            | scriptures                         |
| உண்மை      | <i>uṇmai</i>          | the truth                          |
| என்னை      | <i>ennai</i>          | what                               |
| எனின்      | <i>enin</i>           | if it is asked                     |
| தன்னை      | <i>tannai</i>         | oneself                            |
| தான்       | <i>t̄an</i>           | oneself                            |
| காணல்      | <i>k̄aṇal</i>         | to see                             |
| எவன்       | <i>evan</i>           | how                                |
| தான்       | <i>t̄an</i>           | oneself                            |
| ஒன்று      | <i>ondru</i>          | one                                |
| ஆல்        | <i>āl</i>             | since                              |
| காண        | <i>k̄aṇa</i>          | to see                             |
| ஒண்து      | <i>oṇādu</i>          | it is impossible                   |
| ஏல்        | <i>ēl</i>             | if                                 |
| தலைவன்     | <i>ṭalaivan</i>       | God                                |

|       |              |           |
|-------|--------------|-----------|
| காணல் | <i>kāṇal</i> | to see    |
| எவன்  | <i>evan</i>  | how       |
| ஊண்   | <i>ūṇ</i>    | a prey    |
| ஆதல்  | <i>ādal</i>  | to become |
| காண்  | <i>kāṇ</i>   | seeing    |

If it is asked, ‘what is the truth of the many scriptures which speak of oneself seeing oneself, whom one thinks to be an individual soul, and seeing God? (the reply will be as follows : since oneself (the first person feeling ‘I’) is one (and not two), how is oneself to see oneself? (Then) if it is impossible (for one) to see (one Self), how (is one) to see God (who is the substratum or Reality of oneself)? To become a prey (to God, who is the real Self) is seeing (God).

Explanatory Note: Many scriptures speak of Self-realization and God-realisation as the goals which are to be attained by a spiritual aspirant. However, those who comment upon such scriptures often misunderstand and misinterpret these terms. For example, in Kaivalya Navanitham, 1.13, it is said, “If one sees oneself and God, who is the substratum of oneself, then that God having become oneself and (oneself) having become Brahman, one will put an end to birth....” Which is often misinterpreted to mean that one must first realize oneself, the individual soul, and then one must realize God, who is the substratum or underlying support of oneself.

To illustrate the import of this verse Sri Bhagavan used to tell the story of a man who wanted to see a tiger. After making enquiries among some villagers, the man was told that an old tiger lived in a certain cave in the nearby forest. Being very old, the tiger was unable to come out of the cave to hunt its prey, so it remained inside waiting for some prey to come of its own accord. After searching and finding the cave, the man peeped inside, but he was unable to see anything because it was so dark. His desire to see the tiger

was so strong, however, that he gathered up his courage and entered the cave. But still he could not see anything inside. Little by little he proceeded further into the cave, but in the darkness he was unable to see the tiger. All of a sudden, when he had come very close to the tiger, it pounced and devoured him.

Just as the man never saw the tiger, so the individual self can never see or realize God, the real Self. But in its attempt to see God, who shines within it as the adjunctless consciousness 'I am', the individual self will become a prey to God. The means by which the individual can thus attempt to see God and thereby become a prey to him, is revealed by Sri Bhagavan in the next verse.

.... எவையுங் — காணும்

22. மதிக்கொளி தழுதம் மதிக்கு னொளிநு  
மதியினை யுள்ளே மடக்கிப்—பதியிற்  
பதித்திடுத லன்றிப் பதியை மதியான்  
மதித்திடுத லெங்ஙன் மதியாய்....

.... evai-yuṅ — kāṇum

22. Madik-koli tan-tam madik-kul oli-rum  
Madi-yinai ulle maḍakki — padi-yil  
Padit tiḍu-dal andṛip padi-yai madi-yāl  
Madit-tiḍu-dal eṅṅan madi-yāi....

பதவுரை

|            |                   |                  |
|------------|-------------------|------------------|
| எவையுங்    | <i>evaiyum</i>    | everything       |
| காணும்     | <i>kāṇum</i>      | which sees       |
| மதிக்கு    | <i>madikku</i>    | to the mind      |
| ஒளி        | <i>oli</i>        | light            |
| தழுது      | <i>tandu</i>      | giving           |
| அம்        | <i>am</i>         | their            |
| மதிக்குஉள் | <i>madikku ul</i> | within that mind |
| ஒளிரும்    | <i>olirum</i>     | who shines       |
| மதியினை    | <i>madiyinai</i>  | the mind         |

|              |                     |                               |
|--------------|---------------------|-------------------------------|
| உள்ளே        | <i>ulḷe</i>         | inwards                       |
| மடக்கி       | <i>maḍakki</i>      | turning                       |
| பதி இல்      | <i>padi il</i>      | in the lord                   |
| பதித்திடுதல் | <i>padittiḍudal</i> | sinking (or fixing)           |
| அன்றி        | <i>aṇḍri</i>        | except                        |
| பதியை        | <i>padiyai</i>      | the lord                      |
| மதி ஆல்      | <i>madi āl</i>      | by the mind                   |
| மதித்திடுதல் | <i>madittiḍudal</i> | to know (or to meditate upon) |
| எங்ஙன்       | <i>eṇṅgan</i>       | how is it possible            |
| மதியாய்      | <i>madiyay</i>      | consider thus                 |

Except by turning the mind inwards (towards the feeling 'I am') and (thereby) sinking (it) in the Lord, who shines within that mind (as its substratum) giving light (the light of consciousness) to the mind, which sees everything (other than itself), how is it possible to know (or to meditate upon) the Lord by the mind? Consider thus.

Note: In this verse Sri Bhagavan clearly reveals the truth that the only means by which one can know God, who is the real Self and who shines within the mind as the pure consciousness 'I am', is to merge the mind in Him by turning it inwards through the enquiry 'Who am I?'.  
.... — மதியிலதால்

23. நானென்றித் தேக நவிலா துறக்கத்து  
நானின்றென் ருரு நவில்வதிலை—நானொன்  
றெழுமுதபி னெல்லா மெழுமிமூத நானொங்  
கெழுமென்று நுண்மதியா லெண்ண—நழுவும்

.... — *madi-yila-dāl*

23. Nā-nendṛid dēgam navilā duṛak-kattu  
Nā-nindṛen ḍṛāru navil-vadilai — nānondṛu  
Ezhun-dapin ellām ezhu-minda nāneṅgu  
Ezhu-menḍṛu nuṇ-madi-yāl eṇṇa — nazhu-vum

## பதவுரை

|             |                    |                      |
|-------------|--------------------|----------------------|
| மதி         | <i>madi</i>        | sentient             |
| இலது        | <i>iladu</i>       | it is not            |
| ஆல்         | <i>āl</i>          | since                |
| நான் என்று  | <i>nān endru</i>   | 1'                   |
| இத்         | <i>id</i>          | this                 |
| தேகம்       | <i>dēgam</i>       | body                 |
| நவிலாது     | <i>navilādu</i>    | does not say         |
| உறக்கத்து   | <i>urakkattūm</i>  | in sleep             |
| நான்        | <i>nān</i>         | 1'                   |
| இன்று என்று | <i>indru endru</i> | do not exist         |
| ஆரும்       | <i>ārum</i>        | anyone               |
| நவில்வது    | <i>navilvadu</i>   | says                 |
| இலை         | <i>ilai</i>        | not                  |
| நான்        | <i>nān</i>         | 1'                   |
| ஒன்று       | <i>ondru</i>       | an                   |
| எழுமுத      | <i>ezhunda</i>     | rises                |
| பின்        | <i>pin</i>         | after                |
| எல்லாம்     | <i>ellām</i>       | all/everything       |
| எழும்       | <i>ezhum</i>       | rises                |
| இழுத        | <i>inda</i>        | this                 |
| நான்        | <i>nān</i>         | 1'                   |
| எங்கு       | <i>eṅgu</i>        | where                |
| எழும் என்று | <i>ezhum endru</i> | does (it) rise       |
| நுண்        | <i>nuṇ</i>         | keen                 |
| மதி         | <i>madi</i>        | mind                 |
| ஆல்         | <i>āl</i>          | with                 |
| எண்ண        | <i>eṇṇa</i>        | when one scrutinizes |
| நழுவும்     | <i>nazhuvum</i>    | it will slip away    |

Since it is not sentient, this body does not say 'I'. (that is it does not itself have any inherent consciousness of its own existence). No one says, "In sleep (where the body does not

exist) I do not exist". After an 'I' rises (from sleep as 'I am the body'), everything (all the second and third person objects of the world) rises. When one scrutinizes with keen mind "Where does this 'I' rise?", it will slip away (being found to be non-existent).

Note: In this verse Sri Bhagavan speaks about three distinct things, namely (1) the body, which, being insentient, has no 'I' – consciousness, (2) the consciousness 'I' (the real Self) which exists even in sleep, where the body and all else do not exist, and (3) another 'I' (the individual self) after whose rising all else rises. Since this rising 'I' is clearly distinct from the body and from the real 'I' which exists in sleep, Sri Bhagavan instructs us to scrutinize where it rises, for when we scrutinize thus it will be found to be non-existent. Then in the next two verses He reveals more about the nature of this rising 'I', whose form is the feeling 'I am the body', and explains how it is distinct both from the body and from the real Self, and yet at the same time assumes the properties of both.

When Sri Bhagavan first composed this verse in venba metre, He concluded it with the word '*en*', which is an imperative meaning 'scrutinize' or 'enquire'. But when He converted the verse into Kalivenba metre, He changed the word '*en*' into '*enna*', which means 'when one scrutinizes' or 'when one enquires', and added the word '*nazhuvum*', which means 'it will slip away'.

24. சடவுடனா நென்னாது சச்சித் துதியா  
துடலளவா நானென்றுதிக்கு—மிடையிலிது  
சிச்சடக்கி ருமுதிபமுதஞ் சீவனுட்ப மெய்யகமுதை  
யிச்சமு சாரமன மெண்....

24. Jaḍa-vuḍal na-nennadu satchit tudi-yādu  
Uḍal-aḷava nānonḍ-ṛudik-kum — iḍaiyi-lidu  
Chit-jadak granti-bandam jīva-nuṭpa mei-yagan-dai  
Icchamu-sara manam eṇṇ....

## பதவுரை

|                 |                         |                                                                                         |
|-----------------|-------------------------|-----------------------------------------------------------------------------------------|
| சட              | <i>jaḍa</i>             | insentient                                                                              |
| உடல்            | <i>uḍal</i>             | body                                                                                    |
| நான்            | <i>nan</i>              | ‘I’                                                                                     |
| என்னுது         | <i>ennadu</i>           | does not say                                                                            |
| சத் சித்        | <i>sat chit</i>         | existence consciousness                                                                 |
| உதியாது         | <i>udiyādu</i>          | does not rise                                                                           |
| உடல் அளவா       | <i>uḍal aḷava</i>       | the body                                                                                |
| நான்            | <i>nān</i>              | ‘I’                                                                                     |
| ஒன்று           | <i>onḍru</i>            | an                                                                                      |
| உதிக்கும்       | <i>udikkum</i>          | rises                                                                                   |
| இடையில்         | <i>iḍaiyil</i>          | in between                                                                              |
| இது             | <i>idu</i>              | this                                                                                    |
| சித் சட கிரமூதி | <i>chit jada granti</i> | the knot between<br>consciousness and<br>the insentient<br>( <i>chit-jada-granthi</i> ) |
| பழதம்           | <i>bandam</i>           | bondage ( <i>bandha</i> )                                                               |
| சீவன்           | <i>jīvan</i>            | individual soul ( <i>jīva</i> )                                                         |
| நுட்ப மெய்      | <i>nuṭpa mei</i>        | subtle body                                                                             |
| அஹந்தை          | <i>agandai</i>          | ego ( <i>ahandai</i> )                                                                  |
| இச்             | <i>ich</i>              | this                                                                                    |
| சமுசாரம்        | <i>chamusaram</i>       | <i>samsara</i> (or mundane<br>state of activity)                                        |
| மனம்            | <i>manam</i>            | mind                                                                                    |
| எண்             | <i>eṇ</i>               | know that                                                                               |

The insentient body does not say (or feel) ‘I’. Existence consciousness (*sat-chit*, the real Self) does not rise (or subside). (But) in between (these two) an ‘I’ rises as the measure of the body that is in between the body and the real Self a limited ‘I’ – consciousness in the form ‘I am this body rises in waking and subsides again in sleep). Know

that this ('I am the body' – consciousness) is (what is called by various names such as) the knot between consciousness and the insentient (*chit-jada-granthi*), bondage (*bandha*), the individual soul (*jiva*), subtle body (*sukshma sarira*), ego (*ahantai*), this mundane state of activity (*samsara*) and mind (*manas*).

Note: The rising 'I' is distinct from the body because the body is insentient and has no inherent feeling 'I'. It is also distinct from the real Self, because the real Self neither rises nor subsides. However, though it is neither the body nor the real self, it assumes the properties of both. Like the body, it rises and subsides (or appears and disappears) and is limited by time and space; and like the real Self, it shines as 'I'. **Therefore this rising 'I', whose form is the feeling 'I am the body', is described as a Knot (*granthi*) between the real Self, which is consciousness (*chit*), and the body, which is insentient (*jada*).** It is this knot alone which is called by various names such as bondage, the individual soul, subtle body, ego, *samsara* and mind.

....என்னே—விச்சை

25. உருப்பற்றி யுண்டா முருப்பற்றி நிற்கு  
முருப்பற்றி யுண்டுமிக வோங்கு—முருவிட்  
டுருப்பற்றுமூ தேடின லோட்டம் பிடிக்கு  
முருவற்ற பேயகமூதை யோர்வாய்....

....ennē — vicchai

25. Urup-pattṛi uṇḍām urup-pattṛi niṛ-kum  
Urup-pattṛi uṇḍu-miga oṇḡum — uru-viṭṭu  
Urup-pattṛun tēdi-nāl oṭṭam piḍik-kum  
Uru-vattṛa pēi-agan-dai ōrvāi....

பதவுரை

|        |                |            |
|--------|----------------|------------|
| என்னே  | <i>eṇṇē</i>    | what       |
| விச்சை | <i>vicchai</i> | a wonder ! |
| உரு    | <i>uru</i>     | a form     |

|                   |                       |                          |
|-------------------|-----------------------|--------------------------|
| பற்றி             | <i>paṭṭri</i>         | by grasping              |
| உண்டாம்           | <i>uṇḍām</i>          | comes into existence     |
| உரு               | <i>uru</i>            | a form                   |
| பற்றி             | <i>paṭṭri</i>         | grasping                 |
| நிற்கும்          | <i>nirkum</i>         | it endures               |
| உரு               | <i>uru</i>            | forms                    |
| பற்றி             | <i>paṭṭri</i>         | grasping                 |
| உண்டு             | <i>uṇḍu</i>           | feeding upon             |
| மிக               | <i>miga</i>           | more                     |
| ஓங்கும்           | <i>ōṅgum</i>          | it waxes                 |
| உரு               | <i>uru</i>            | a form                   |
| விட்டு            | <i>viṭṭu</i>          | having left              |
| உரு               | <i>uru</i>            | form                     |
| பற்றும்           | <i>paṭṭrum</i>        | it grasps                |
| தேடின ஆல்         | <i>tēdin āl</i>       | if one searches (for it) |
| ஓட்டம் பிடிக்கும் | <i>oṭṭam piḍikkum</i> | it will take to flight   |
| உரு               | <i>uru</i>            | form                     |
| அற்ற              | <i>aṭṭra</i>          | which is devoid of       |
| பேய்              | <i>pēi</i>            | ghostly                  |
| அகழுதை            | <i>agandai</i>        | ego                      |
| ஓர்வாய்           | <i>ōrvāi</i>          | know this                |

What a wonder! (This) ghostly ego, which is devoid of form (that is, which has no form of its own), comes into existence by grasping a form (that is, by identifying the form of a body as 'I'); it endures by grasping a form (that is, by continuing to cling to that body as 'I'); it waxes more by grasping and feeding upon forms (that is, by attending to second and third person objects, which it cognizes through the five senses); having left a form, it grasps a form (that is, having given up one body, it grasps another body as 'I'); (but) if one searches (for it by enquiring 'Who am I, this formless ego?'), it will take to flight (being found to be non-existent)! Know thus.

Note: The ego can seemingly come into existence and endure only by grasping forms, that is, by attending to second and third person objects. **The more it attends to such objects, the more it waxes and grows strong.** But since the ego has no form of its own, if it tries to attend to itself, the first person or subject, it will lose its strength, subside and disappear, because without any form to attend to, it cannot stand.

In order to illustrate the properties of the ego described in this and the previous verse, Sri Bhagavan used to tell the story of a way farer who played a prominent part in a marriage celebration. Though he belonged neither to the bride's party nor to the bridegroom's party, he pretended to each party that he was an important member of the other. So long as everyone believed him, he thrived happily, bossing over both parties and feasting sumptuously. But as soon as people began to doubt his identity and to enquire who he was, he took to flight and disappeared. Similar is the case with the ego. Though it is neither the body nor the real Self, it pretends to be both. So long as no enquiry is made about its reality, it seems to exist. But as soon as it is scrutinized to find out who it is, it will disappear, being found to be non-existent.

.... — கருவாம்

26. அகமூதையுண் டாயி னனைத்துமுண் டாகு  
மகமூதையின் றேலின் றனைத்து—மகமூதையே  
யாவுமா மாதலால் யாதிதென்று நாடலே  
யோவுதல் யாவுமென வோர்....

.... — karu-vām

26. Ahan-dai uṇḍā-yin anait-tum uṇḍa-gum  
Ahan-dai iṇḍrēl iṇḍra-nait-tum — ahan-daiyē  
Yāvu-mām āda-lāl yādi-denḍru nāḍalē  
Ōvu-dal yāvu-mena ōr....

## பதவுரை

|           |                  |                                 |
|-----------|------------------|---------------------------------|
| கரு       | <i>karu</i>      | the embryo                      |
| ஆம்       | <i>ām</i>        | which is                        |
| அகழுதை    | <i>ahandai</i>   | the ego                         |
| உண்டாயின் | <i>uṇḍāyin</i>   | if (it) comes into<br>existence |
| அனைத்தும் | <i>anaittum</i>  | everything                      |
| உண்டாகும் | <i>uṇḍagum</i>   | will come into existence        |
| அகழுதை    | <i>ahandai</i>   | the ego                         |
| இன்றேல்   | <i>iṇḍrēl</i>    | if (it) does not exist          |
| இன்று     | <i>iṇḍru</i>     | will not exist                  |
| அனைத்தும் | <i>anaittum</i>  | everything (else)               |
| அகழுதையே  | <i>ahandaiyē</i> | the ego itself                  |
| யாவும்    | <i>yāvum</i>     | everything                      |
| ஆம்       | <i>ām</i>        | is                              |
| ஆதலால்    | <i>ādalāl</i>    | therefore                       |
| யாது      | <i>yādu</i>      | what                            |
| இது என்று | <i>idu eṇḍru</i> | this '                          |
| நாடலே     | <i>nāḍalē</i>    | scrutinising alone              |
| ஓவுதல்    | <i>ōvudal</i>    | giving up                       |
| யாவும்    | <i>yāvum</i>     | everything                      |
| என        | <i>ena</i>       | that                            |
| ஓர்       | <i>ōr</i>        | know                            |

If the ego, which is the embryo comes into existence, everything (the world, God, bondage and liberation, knowledge and ignorance, and so on) will come into existence. If the ego does not exist, everything will not exist. (Hence) the ego itself is everything. Therefore, know that scrutinizing 'What is this (ego)?' is alone giving up (or renouncing) everything!

Note: The body and the whole world of manifestation, consisting of so many dyads and triads, are nothing but an

expansion of the ego, which is the embryo or seed-form of everything. Since the ego is therefore everything, and since (as revealed in the previous verse) the ego will take to flight when it is scrutinized, being found to be truly non-existent, if one earnestly and vigilantly scrutinizes the ego, one is truly renouncing everything!

.... முதல் போல்—மேவுமிழுத

27. நானுதியா துள்ளநிலை நாமதுவா யுள்ளநிலை  
நானுதிக்குழு தானத்தை நாடாம - னானுதியாத்  
தன்னிழப்பைச் சார்வதெவன் சாராமற் றுனதுவாமு  
தன்னிலையி னிற்பதெவன் சாற்றுதி....

.... mudal-pōl — mēvu-minda

27. Nā-nudiyā duḷḷa-nilai nāmadu-vāi uḷḷa-nilai  
Nā-nudik-kum stāna-madai nāḍa-mal — nānudi-yāt  
Tannizhap-paic chārva-devan chā-rāmaṛ tānadu-vān  
Tan-nilai-yil niṛpa-devan chāṭ-ṭṛudi....

பதவுரை

|              |                     |                                |
|--------------|---------------------|--------------------------------|
| முதல்        | <i>mudal</i>        | the first                      |
| போல்         | <i>pōl</i>          | as if                          |
| மேவும்       | <i>mēvum</i>        | which rises                    |
| இழுத         | <i>inda</i>         | this                           |
| நான்         | <i>nān</i>          | 1'                             |
| உதியாது உள்ள | <i>udiyādu uḷḷa</i> | in which (it) does not<br>rise |
| நிலை         | <i>nilai</i>        | the state                      |
| நாம் அதுவாய் | <i>nām aduvāi</i>   | as 'we are that' in            |
| உள்ள         | <i>uḷḷa</i>         | which exists                   |
| நிலை         | <i>nilai</i>        | that state                     |
| நான்         | <i>nān</i>          | 1'                             |
| உதிக்கும்    | <i>udikkum</i>      | from which (it) rises          |
| தானம் அதை    | <i>tānam adai</i>   | the source                     |

|          |                  |                                |
|----------|------------------|--------------------------------|
| நாடாமல்  | <i>nāḍamal</i>   | unless one scrutinises         |
| நான்     | <i>nān</i>       | ↑'                             |
| உதியா    | <i>udiyā</i>     | in which (it) does not<br>rise |
| தன்      | <i>tan</i>       | of the (individual) self       |
| இழப்பை   | <i>izhappai</i>  | the destruction                |
| சார்வது  | <i>chārvadu</i>  | to attain                      |
| எவன்     | <i>evan</i>      | how                            |
| சாராமல்  | <i>chārāmaṭ</i>  | unless one attains             |
| தான் அது | <i>tān adu</i>   | one is that                    |
| ஆம்      | <i>ām</i>        | in which                       |
| தன் நிலை | <i>tan nilai</i> | one's own state                |
| இல்      | <i>yil</i>       | in                             |
| நிற்பது  | <i>niṛpadu</i>   | to abide                       |
| எவன்     | <i>evan</i>      | how                            |
| சாற்றுகி | <i>chāṭṭrudi</i> | say                            |

The state in which this 'I' (the ego), which rises as if the first, does not rise, is the state in which 'we are That'. Unless one scrutinizes the source (the real Self) from which 'I' rises, how to attain the destruction of the (individual) self (the state of egolessness), in which 'I' does not rise? (And) unless one attains (that non-rising of 'I'), say, how to abide in one's own (real) state (the natural state of Self), in which one is That?

Note: In scriptures it is taught that, instead of feeling 'I am this body', we should experience 'I am That', in other words, 'I am *Brahman*, the absolute Reality'. The state of experience which is thus referred to as 'I am That' or 'I am *Brahman*', is only one's real and natural state, in which one abides as the pure adjunctless existence-consciousness 'I am' without rising as the adjunct-mixed feeling 'I am this body'. Therefore, in order to experience the truth denoted by the words 'I am That', one must attain the state in which the

ego ( the feeling 'I am this body') does not rise. And in order to attain this state of egolessness, one must scrutinize the source of the ego, for only when one scrutinizes its source (the real Self, the pure consciousness 'I am') will the ego subside and be found to be non-existent.

Thus in this verse Sri Bhagavan clearly reveals the truth that the only means by which one can destroy the ego and thereby abide as Self, the absolute reality, is to scrutinize the source or rising-place of the ego, in other words, to attend to Self, the mere consciousness 'I am'. Compare here the note to verse 22.

.... —முன்னர்

28. எழும்பு மகமூதை யெழுமிடத்தை நீரில்  
விழுமூத பொருள்காண வேண்டி — முழுகுதல்போற்  
கூர்மூதமதி யாற்பேச்சுச் சடக்கிக் கொண்டுள்ளே  
யாழ்மூதறிய வேண்டு மறி....

.... —munnar

28. Ezhum-bum ahan-dai ezhu-miḍattai nīril  
Vizhunda poruḷ kāṇa vēṇḍi — muzhugu-dal-pōl  
Kūrnda madiyāl pēcchu mūccha-ḍakkik koṇḍuḷḷē  
Āzhn-daṛiya vēṇ-ḍum aṛi....

பதவுரை

|           |                 |                  |
|-----------|-----------------|------------------|
| முன்னர்   | <i>munnar</i>   | first            |
| எழும்பும் | <i>ezhumbum</i> | which rises      |
| அகமூதை    | <i>ahandai</i>  | the ego          |
| எழும்     | <i>ezhum</i>    | rising           |
| இடத்தை    | <i>iḍattai</i>  | place            |
| நீரில்    | <i>nīril</i>    | in the water     |
| விழுமூத   | <i>vizhunda</i> | which has fallen |
| பொருள்    | <i>poruḷ</i>    | a thing          |
| காண       | <i>kāṇa</i>     | to find          |
| வேண்டி    | <i>vēṇḍi</i>    | in order         |

|                 |                      |                     |
|-----------------|----------------------|---------------------|
| முழுக்குதல்     | <i>muzhugudal</i>    | diving              |
| போல்            | <i>pōl</i>           | like                |
| கூர்முத         | <i>kūrnda</i>        | keen or penetrating |
| மதி             | <i>madi</i>          | mind                |
| ஆல்             | <i>āl</i>            | with                |
| பேச்சு          | <i>pēcchu</i>        | speech              |
| ச் ச            | <i>mūcchu</i>        | breath              |
| அடக்கிக் கொண்டு | <i>aḍakkik koṇḍu</i> | restraining         |
| உள்ளே           | <i>uḷḷē</i>          | within              |
| ஆழ்ந்து         | <i>āzhndu</i>        | dive                |
| அறிய            | <i>aṛiya</i>         | know                |
| வேண்டும்        | <i>vēṇḍum</i>        | one should          |
| அறி             | <i>aṛi</i>           | know thus           |

Just as one would dive (restraining one's speech and breath) in order to find a thing which has fallen into the water, one should dive within (oneself) restraining speech and breath with a keen mind (that is, with a keen and penetrating attention fixed on the feeling 'I'), and know (the real Self, which is) the rising-place (or source) of the ego, which rises first. Know thus.

Refer here to the note to verse 24 of *Ulladu Narpadu Anubandham*.

Note: When Sri Bhagavan says in this verse that one should know 'the rising-place of the ego' (*ahandai ezhum-idattai*), it is to be noted that He does not use the word 'place' literally to mean a place limited by time and space, but only figuratively to mean Self, the timeless and spaceless reality from which the ego seemingly rises. Since time and space are mere thoughts which can come into existence only, after the ego rises, the source or 'place' from which the ego rises must obviously be beyond the limitations of time and space. Therefore, when practicing Self-enquiry, aspirants should not try to find any place in the limited and transient body as

the source from which the ego rises, but should try only to know Self, the unlimited reality which alone will remain when the ego subsides.

For an explanation regarding the words 'restraining speech and breath', the reader may refer to the note to verse 24 of *Ulladu Narpadu Anubandham*, and to chapter eight of *The Path of Sri Ramana. - Part I*

....பிணம் போல் —தீர்முது உடலம்

29. நானென்று வாயா னவிலாதுள் ளாழ்மனத்தா  
 னெனென்றெங் குழுதுமென நாடுதலே—ஞானநெறி  
 யாமன்றி யன்றிதுநா னுமதுவென் றுன்னறுணை  
 யாமதுவி சாரமா மா....

.... piṇam-pōl — tīrṇduḍa-lam

29. Nā-nendru vāyāl navilā-duḷ-ḷazh manat-tāl  
 Nā-nendṛeṅ gundu-mena nāḍu-dalē — jñāna-neri  
 Yāman-ḍṛi aṇḍṛi-dunā nāmadu-ven ḍṛunnaḷ-tuṇai  
 Yāmadu vichāra-māmā....

பதவுரை

|            |                  |                  |
|------------|------------------|------------------|
| பிணம்      | <i>piṇam</i>     | a corpse         |
| போல்       | <i>pōl</i>       | like             |
| தீர்முது   | <i>tīrṇdu</i>    | having discarded |
| உடலம்      | <i>uḍalam</i>    | the body         |
| நான் என்று | <i>nān eṇḍru</i> | 1'               |
| வாயால்     | <i>vāyāl</i>     | by mouth         |
| நவிலாது    | <i>navilādu</i>  | without uttering |
| உள்        | <i>uḷ</i>        | inward           |
| ஆழ்        | <i>azh</i>       | diving           |
| மனத்து     | <i>manattu</i>   | the mind         |
| ஆல்        | <i>āl</i>        | with             |
| நான் என்று | <i>nān eṇḍru</i> | 1'               |

|           |                   |                            |
|-----------|-------------------|----------------------------|
| எங்கு     | <i>eṅgu</i>       | where                      |
| உழுதும்என | <i>unndum ena</i> | does (it) rise             |
| நாடுதலே   | <i>nāḍudalē</i>   | scrutinising alone         |
| ஞான       | <i>jñāna</i>      | of knowledge               |
| நெறி      | <i>neṛi</i>       | the path                   |
| ஆம்       | <i>ām</i>         | is                         |
| அன்றி     | <i>aṇḍri</i>      | instead                    |
| அன்று     | <i>aṇḍru</i>      | am not                     |
| இது       | <i>idu</i>        | this                       |
| நான்      | <i>nān</i>        | ‘I’                        |
| ஆம்       | <i>ām</i>         | am                         |
| அது என்று | <i>adhu eṇḍru</i> | That                       |
| உன்னல்    | <i>unnaḷ</i>      | thinking (meditating)      |
| துணை      | <i>tuṇai</i>      | an aid                     |
| ஆம்       | <i>ām</i>         | is                         |
| அது       | <i>adu</i>        | it                         |
| விசாரம்   | <i>vichāram</i>   | enquiry ( <i>vichara</i> ) |
| ஆமா?      | <i>āmā</i>        | is                         |

Having discarded the body like a corpse and without uttering ‘I’ by mouth, scrutinizing with an inward-diving mind, “Where does (this feeling) ‘I’ rise?”, is alone the path of knowledge (*jñana-marga*). Instead (of inwardly scrutinizing the feeling ‘I’ in this manner), (merely) thinking (or meditating), “I am not this (body composed of five sheaths), I am That (the absolute reality or *Brahman*)’, is (at first in a roundabout way) an aid (to the above said path of knowledge or enquiry) (but) is it enquiry (that is, is it the correct practice of Self-enquiry or *Atma-vichara*, which is the direct path of Knowledge)?

Note: If we have been told some particulars about a certain place to which we wish to go, repeating and thereby

memorising those particulars may at first be an indirect aid for us to reach that place. But merely repeating and memorising those particulars cannot be the actual journey there. Having learnt those particulars, we must set out and travel to that place. Similar is the case with the truth which the scriptures tell us about our real and natural state, namely that we are not this body, *prana*, mind and so on, but are only *Brahman*, the absolute reality. Meditating upon this truth by repeatedly thinking, "I am not this body, I am *Brahman*", may in the beginning be an indirect aid to the practice of Self-enquiry, because it will encourage one to try to know one's own true nature. But merely repeatedly thinking thus, cannot be the actual practice of Self-enquiry. Having understood and become convinced of the truth that we are not the body but *Brahman*, we must take to the practice of Self-enquiry – that is, we must scrutinize and know the true nature of the feeling 'I', for then only can we attain the state in which we experience ourself to be *Brahman*. Compare here verses 32 and 36 of this work.

.... அதனால் — மீ முறையே

30. நானா ரெனமனமுண் ணாடியுள நண்ணவே  
நானா மவன்றலை நாணமுற — நானாத்த  
தோன்றுமொன்று தானாகத் தோன்றினுநா னன்றுபொருள்  
பூன்றமது தானம் பொருள்....

....a-danāl — mī-muṛaiyē

30. Nānā rena mana-muḷ nāḍi-yuḷa naṇṇavē  
Nānām avan-talai nāṇa-muṛa — nā-nā-nāt  
Tōṇḍru-monḍru tānā-gat tōn-ḍṛinu-nān aṇḍru-poruḷ  
Pūṇḍra-madu tānām poruḷ....

பதவுரை

|        |                |               |
|--------|----------------|---------------|
| அதனால் | <i>adanāl</i>  | therefore     |
| மீ     | <i>mī</i>      | above         |
| முறையே | <i>muṛaiyē</i> | in the manner |

|            |                  |                         |               |
|------------|------------------|-------------------------|---------------|
| நான்       | <i>nān</i>       | I                       | } 'Who am I?' |
| ஆர் என     | <i>ār ena</i>    | who                     |               |
| மனம்       | <i>manam</i>     | the mind                |               |
| உள்        | <i>uḷ</i>        | inwardly                |               |
| நாடி       | <i>nāḍi</i>      | by scrutinising         |               |
| உளம்       | <i>uḷam</i>      | the Heart               |               |
| நண்ணவே     | <i>nanṇavē</i>   | when (it) reaches       |               |
| நான்       | <i>nān</i>       | the 'I'                 |               |
| ஆம்        | <i>ām</i>        | who is                  |               |
| அவன்       | <i>avan</i>      | he (the ego or mind)    |               |
| தலை        | <i>talai</i>     | the head                |               |
| நாணம் உற   | <i>nāṇam uṛa</i> | when it is put to shame |               |
| நான்       | <i>nān</i>       | 'I'                     |               |
| நான்       | <i>nān</i>       | 'I'                     |               |
| ஆ          | <i>ā</i>         | as                      |               |
| தோன்றும்   | <i>tōṇḍrum</i>   | appears                 |               |
| ஒன்று      | <i>onḍru</i>     | the one                 |               |
| தான் ஆக    | <i>tān āga</i>   | spontaneously           |               |
| தோன்றினும் | <i>tōṇḍrinum</i> | although it appears     |               |
| நான்       | <i>nān</i>       | 'I'                     |               |
| அன்று      | <i>aṇḍru</i>     | it is not               |               |
| பொருள்     | <i>poruḷ</i>     | the Reality             |               |
| பூன்றம்    | <i>pūṇḍram</i>   | Whole                   |               |
| அது        | <i>adu</i>       | it is                   |               |
| தான்       | <i>tān</i>       | Self                    |               |
| ஆம்        | <i>ām</i>        | which is                |               |
| பொருள்     | <i>poruḷ</i>     | the Reality             |               |

Therefore, when the mind reaches the Heart by inwardly scrutinizing 'Who am I?' in the above manner and when he, who is the 'I', (the ego or mind, which rises in the form 'I am the body') dies, the one (existence-consciousness) appears spontaneously' as 'I-I'. Although it appears (seemingly

anew), it is not 'I' (the rising 'I' or ego); it is the Whole Reality (*purna vastu*), the Reality which is Self.

Note: Although in verse 7 of this work Sri Bhagavan said that the Reality is that which shines without appearing and disappearing, in this verse he says that when the ego dies something appears spontaneously as 'I-I'. Therefore, in order to make clear that that which thus appears as 'I-I' is not other than the Reality described in verse 7, He concludes this verse by saying, "Although it appears, it is not 'I' (the ego); it is the whole reality, the Reality which is Self". That is, just as the rope alone was seen even when it was mistaken to be a snake, so the reality (the pure existence-consciousness 'I am') alone shines even when it is mistaken to be the ego (the adjunct-mixed feeling 'I am this body'); but just as the rope seems to appear newly when the ignorant notion that it is a snake is removed, so the reality 'I am' seems to appear newly when the ignorant notion 'I am this body' is removed.

Compare here verses 19 and 20 of *Upadesa Undiyar*.

.... பொங்கித் —தோன்றவே

31. தன்னை யழித்தெழுமூத தன்மயா னழுதருக்  
கென்னை யுளதொன் றியற்றுதற்குத்—தன்னையலா  
தன்னிய மொன்று மறியா ரவர்நிலைமை  
யின்னதென் றுன்ன லெவன்....

.... poṅgit —tōṇḍravē

31. Tannai azhit-tezhunda tan-mayā nanda-rukku  
Ennai ula-don ḍri-yatṭru ḍarkut — tannai-yalādu  
Anni-yam onḍṛum ariyār avar-nilai-mai  
Inna-den ḍrunnal evan....

பதவுரை

|         |                  |                                  |
|---------|------------------|----------------------------------|
| பொங்கி  | <i>poṅgi</i>     | surging forth                    |
| தோன்றவே | <i>tōn-ḍravē</i> | when it (the reality)<br>appears |

|                  |                            |                                      |
|------------------|----------------------------|--------------------------------------|
| தன்னை            | <i>tannai</i>              | the (individual) self                |
| அழித்து          | <i>azhiṭṭu</i>             | by destroying                        |
| எழுமத            | <i>ezhunda</i>             | which has risen                      |
| தன்மய ஆனமதருக்கு | <i>tanmayā anandarukku</i> | for Him who enjoys the bliss of Self |
| என்னை            | <i>ennai</i>               | what                                 |
| உளது             | <i>uḷadu</i>               | exists                               |
| ஒன்று            | <i>ondru</i>               | single thing                         |
| இயற்றுதற்கு      | <i>iyatṭrudarku</i>        | to do                                |
| தன்னை            | <i>tannai</i>              | Self                                 |
| அலாது            | <i>alādu</i>               | except                               |
| அன்னியம்         | <i>anniyam</i>             | other thing                          |
| ஒன்றும்          | <i>ondrum</i>              | one                                  |
| அறியார்          | <i>aṟiyār</i>              | He does not know                     |
| அவர்             | <i>avar</i>                | His                                  |
| நிலைமை           | <i>nilaimai</i>            | state                                |
| இன்னது என்று     | <i>innadu endru</i>        | what (it) is                         |
| உன்னல்           | <i>unnaḷ</i>               | to conceive                          |
| எவன்             | <i>evan</i>                | how (or who)                         |

When it (the Reality) surges forth and appears (as 'I-I'), for Him (the *Jnani*) who enjoys the bliss of Self, which has (thus) risen by destroying the (individual) self (the ego), what single thing exists to do? He does not know anything other than Self (which shines as the one reality); (therefore) how to (or who can) conceive what His state is?

Note: Compare here verse 15 of *Upadesa Undiyar*

.... பரமாப் — பன்னும்

32. அதுநீயென் றம்மறைக ளார்த்திடவுழு தன்னை  
யெதுவென்று தான்றேர்மூ திராஅ — ததுநா  
னிதுவன்றென் றெண்ணலுர னின்மையினு லென்று  
மதுவேதா னுயமர்வ தாலே....

.... paramāp —pannum

32. Adu-nīyen ḍṛam-maṛai-gaḷ ārtti-ḍavun tannai  
 Edu-vendṛu tān tērn-dirādu — adu-nān  
 Idu-van-ḍṛen ḍṛeṇṇal-uran inmaiyi-nāl endṛum  
 Aduvē tānāi amarva-dālē....

பதவுரை

|              |                    |                      |
|--------------|--------------------|----------------------|
| பரம்         | <i>param</i>       | the supreme          |
| ஆ            | <i>ā</i>           | to be                |
| பன்னும்      | <i>pannum</i>      | which is declared    |
| அது          | <i>adu</i>         | That                 |
| நீ என்று     | <i>ni endṛu</i>    | 'you'                |
| அம்          | <i>am</i>          | holy                 |
| மறைகள்       | <i>maṛaigaḷ</i>    | scriptures           |
| ஆர்த்திடவும் | <i>ārttiḍavum</i>  | when (they) proclaim |
| தன்னை        | <i>tannai</i>      | oneself              |
| எது என்று    | <i>edu endṛu</i>   | 'what'               |
| தான்         | <i>tān</i>         | oneself              |
| தேர்ந்து     | <i>tērndu</i>      | knowing              |
| இராது        | <i>irādu</i>       | instead of being     |
| அது          | <i>adu</i>         | That                 |
| நான்         | <i>nān</i>         | 1'                   |
| இது          | <i>idu</i>         | this                 |
| அன்று என்று  | <i>andṛu endru</i> | 'hot'                |
| எண்ணல்       | <i>eṇṇal</i>       | thinking             |
| உரன்         | <i>uran</i>        | strength             |
| இன்மையினால்  | <i>inmaiyināl</i>  | due to absence       |
| என்றும்      | <i>endṛum</i>      | always               |
| அதுவே        | <i>aduvē</i>       | that indeed          |
| தான்         | <i>tān</i>         | oneself              |
| ஆய்          | <i>āi</i>          | as                   |
| அமர்வது      | <i>amarvadu</i>    | exists               |
| ஆலே          | <i>ālē</i>         | because              |

When the holy scriptures proclaim, “You are That, which is declared to be the Supreme”, instead of oneself knowing and being oneself (by scrutinizing) ‘What (am I)?’, thinking, “I am That (the supreme) and not this (the body composed of five sheaths)”, is due to the absence of strength (that is, due to the absence of maturity of mind), because That indeed always exists as oneself (one’s own Reality).

.... — அதுவுமலாது

33. என்னை யறியேனா நென்னை யறிமுகேனா  
நென்ன னகைப்புக் கிடனாகு — மென்னை  
தனைவிடய மாக்கவிரு தானுண்டோ வொன்றா  
யனைவரனு பூதியுண்மை யால்....

.... — aduvu malādu

33. Ennai Yaṛiyē-nān ennai aṛindēn-nān  
Ennal nagaip-puk kiḍa-ṇāgum — ennai  
Tanai-viḍaya māḱka-iru tān-uṇḍō vondaṛai  
Anai-var-anu būdi uṇmai-yāl....

பதவுரை

|             |                    |              |
|-------------|--------------------|--------------|
| அதுவும்     | <i>aduvum</i>      | that         |
| அலாது       | <i>alādu</i>       | besides      |
| என்னை       | <i>ennai</i>       | myself       |
| அறியேன்     | <i>aṛiyēn</i>      | do not know  |
| நான்        | <i>nān</i>         | 1'           |
| என்னை       | <i>ennai</i>       | myself       |
| அறிமுகேன்   | <i>aṛindēn</i>     | have known   |
| நான்        | <i>nān</i>         | 1'           |
| என்னல்      | <i>ennal</i>       | saying       |
| நகைப்புக்கு | <i>nagaippukku</i> | for ridicule |
| இடன்        | <i>idan</i>        | a ground     |
| ஆகும்       | <i>āgum</i>        | is           |
| என்னை       | <i>ennai</i>       | why?         |
| தனை         | <i>tanai</i>       | oneself      |

|         |                |                 |
|---------|----------------|-----------------|
| விடயம்  | <i>viḍayam</i> | an object known |
| ஆக்க    | <i>ākka</i>    | to make         |
| இரு     | <i>iru</i>     | two             |
| தான்    | <i>tān</i>     | selves          |
| உண்டோ   | <i>uṇḍō</i>    | are there       |
| ஒன்று   | <i>ondṛu</i>   | one             |
| ஆய்     | <i>āi</i>      | being           |
| அனைவர்  | <i>anaivar</i> | everyone        |
| அனுபூதி | <i>anubūdi</i> | the experience  |
| உண்மை   | <i>uṇmai</i>   | true            |
| ஆல்     | <i>āl</i>      | because         |

Besides that, saying (either), “I do not know myself”, (or), “I have known myself”, is a wide ground for ridicule. Why? To make oneself an object known, are there two selves (one of which can be known by the other)? Because, being one is the truth of everyone’s experience (that is, whether they be a *Jnani* or an *ajnani*, everyone experiences the truth ‘I am one’).

.... ஓர்—நினைவறவே

34. என்று மெவர்க்கு மியல்பா யுளபொருளை  
யொன்று முளத்து ஞுணர்முதுநிலை—நின்றிடை  
துண்டின் றுருவருவென் றென்றிரண் டன்றென்றே  
சண்டையிடன் மாயைச் சழக்கொழிக....

....ōr —ninai-vaṛavē

34. End-ṛum evark-kum iyal-bāi uḷa-poru-ḷai  
Oṇḍ-ṛum uḷat-tuḷ uṇarndu-nilai — nindṛi-ḍādu  
Uṇḍin ḍṛuru-varu-ven ḍṛon-ḍṛiran ḍan-ḍṛen-ḍṛe  
Chaṇ-ḍai-yiḍal māyaic chazhak-kozhiga....

பதவுரை

|        |                |              |
|--------|----------------|--------------|
| ஓர்    | <i>ōr</i>      | a single     |
| நினைவு | <i>ninaivu</i> | thought      |
| அறவே   | <i>aṛavē</i>   | without even |

|             |                     |                                       |
|-------------|---------------------|---------------------------------------|
| என்றும்     | <i>enḍrum</i>       | always                                |
| எவர்க்கும்  | <i>evarkkum</i>     | of everyone                           |
| இயல்பு      | <i>iyalbu</i>       | the nature                            |
| ஆய்         | <i>āi</i>           | as                                    |
| உள          | <i>uḷa</i>          | which exists                          |
| பொருளை      | <i>poruḷai</i>      | the Reality                           |
| ஒன்றும்     | <i>onḍrum</i>       | merging                               |
| உளத்து      | <i>uḷattu</i>       | with the mind                         |
| உள்         | <i>uḷ</i>           | within                                |
| உணர்முது    | <i>uṇarndu</i>      | having known (by<br>knowing)          |
| நிலை        | <i>nilai</i>        | firmly                                |
| நின்றிடாது  | <i>ninḍiḍādu</i>    | instead of abiding as                 |
| உண்டு       | <i>uṇḍu</i>         | ‘It exists’                           |
| இன்று       | <i>iṇḍru</i>        | ‘It does not exist’                   |
| உரு         | <i>uru</i>          | ‘form’                                |
| அரு என்று   | <i>aru enḍru</i>    | ‘formless’                            |
| ஒன்று       | <i>onḍru</i>        | ‘one’                                 |
| இரண்டு      | <i>irandū</i>       | ‘two’                                 |
| அன்று என்றே | <i>aṇḍru eṇḍre</i>  | ‘It is not’                           |
| சண்டைஇடல்   | <i>chaṇḍaiyiḍal</i> | disputing                             |
| மாயைச்      | <i>māyai</i>        | (born) of illusion<br>( <i>maya</i> ) |
| சுழக்கு     | <i>chazhakku</i>    | ignorance                             |
| ஒழிக        | <i>ozhiga</i>       | give up                               |

Instead of firmly abiding as the Reality, which always exists without even a single thought as the nature of everyone, by knowing (that Reality) in the Heart, where it exists (or by knowing it with the mind merging within), disputing, ‘It (the Reality) exists’, ‘It does not exist’, ‘(It has) form’, ‘(It is) formless’, ‘(It is) one (or non-dual)’, ‘(It is) two (or dual)’, ‘It is not (either one or two)’, is ignorance (born) of illusion (*maya*). Give up (all such disputes)!

Note: The words ‘*ondrum ulattu ul*’ can give two meanings, namely (i) in the Heart, where it (the reality) exists’, and (2) ‘with the mind merging within’.

.... — ஒண்டியுளம்

35. சித்தமா யுள்பொருளைத் தேர்முதிருத்தல் சித்திபிற  
சித்தியெலாஞ் சொப்பனமார் சித்திகளே—நித்திரைவிட்  
டோர்முதா லவைமெய்யோ வுண்மைநிலை நின்றுபொய்ம்மை  
தீர்முதார் தியங்குவரோ தேர்முதிருநீ....

.... — vonḍi-yuḷam

35. Chit-tamāi uḷporu-ḷait tērn-dirut-tal siddi-piṛa  
Siddi-yelāñ chop-pana-mār siddigaḷē — niddi-rai-viṭṭu  
Örndāl avai-meyō uṇmai-nilai nin-ḍru-poim-mai  
Tīrn-dār tiyaṅ-gu-varō tērn-dirunī....

#### பதவுரை

|                |                       |                       |
|----------------|-----------------------|-----------------------|
| ஒண்டி          | <i>onḍi</i>           | subsided              |
| உளம்           | <i>uḷam</i>           | the mind              |
| சித்தம் ஆய்    | <i>chittam āi</i>     | attained              |
| உள்            | <i>uḷ</i>             | which is              |
| பொருளை         | <i>poruḷai</i>        | the reality           |
| தேர்முது       | <i>tērndu</i>         | knowing               |
| இருத்தல்       | <i>iruttal</i>        | being                 |
| சித்தி         | <i>siddi</i>          | the (true) attainment |
| பிற            | <i>piṛa</i>           | other                 |
| சித்தி         | <i>siddi</i>          | attainments           |
| எலாம்          | <i>yelām</i>          | all                   |
| சொப்பனம்       | <i>choppanam</i>      | dream                 |
| ஆர்            | <i>ār</i>             | acquired              |
| சித்திகளே      | <i>siddigaḷē</i>      | merely attainments    |
| நித்திரைவிட்டு | <i>niddirai viṭṭu</i> | from sleep            |
| ஓர்முதுஆல்     | <i>ōrndu āl</i>       | if one wakes up       |
| அவை            | <i>avai</i>           | they                  |

|             |                    |                             |
|-------------|--------------------|-----------------------------|
| மெய்யோ      | <i>meiyō</i>       | will (they) be real         |
| உண்மை       | <i>uṇmai</i>       | real                        |
| நிலை        | <i>nilai</i>       | state                       |
| நின்று      | <i>ninḍru</i>      | by abiding                  |
| பொய்ம்மை    | <i>poimmai</i>     | unreal state                |
| தீர்மதார்   | <i>tīrndār</i>     | those who have<br>discarded |
| தியங்குவரோ  | <i>tiyaṅguvarō</i> | will (they) be deluded      |
| தேர்மது இரு | <i>tērndu iru</i>  | know and be                 |
| நீ          | <i>nī</i>          | you                         |

The subsided mind having subsided, knowing and being the Reality, which is (always) attained, is the (true) attainment (*siddhi*). All other *siddhis* are merely (like) *siddhis* acquired in dream; if one wakes up from sleep, will they be real? Will those who, by abiding in the real state (of self-knowledge) have discarded the unreal state (of Self-forgetfulness), be deluded (by those unreal *siddhis*)? **(Therefore) know and be (as) you (the Reality) are.**

Note: The word '*siddhi*' means attainment in general and the attainment of occult powers in particular. Our present life in this world, our so-called waking state, is truly nothing but a dream occurring in the long sleep of self-forgetfulness;. Therefore any occult powers (*siddhis*) that we may acquire in this dream will be found to be unreal when, by abiding in the real state of Self-knowledge, we wake up from the unreal state, the sleep of self-forgetfulness.

Also refer verse 15 & 16 of *Ulladu Narpadu Anubandam*

.... —கூர்மது மயல்

36. நாமுடலென் நெண்ணினல நாமதுவென் நெண்ணுமது  
நாமதுவா நிற்பதற்கு நற்றுணையே — யாமென்று  
நாமதுவென் நெண்ணுவதே ஞன்மனித னென்றெனுமோ  
நாமதுவா நிற்குமத ஞல்....

.... — kūrndu-mayal

36. Nām-uḍalen ḍreṇṇi-nala nāmadu-ven ḍreṇṇu-madu  
 Nām-aduvā nirpa-daṛku naṭṭrunaiyē — yāmen-ḍrum  
 Nām-aduven ḍreṇ-ṇuvaḍē nān-mani-dan enḍre-ṇumō  
 Nām-aduvā nirku-mada nāl....

### பதவுரை

|              |                      |                   |
|--------------|----------------------|-------------------|
| கூர்ந்து     | <i>kūrndu</i>        | having            |
| மயல்         | <i>mayal</i>         | delusion          |
| நாம்         | <i>nām</i>           | we                |
| உடல்         | <i>uḍal</i>          | body              |
| என்று        | <i>enḍru</i>         | that              |
| எண்ணின்      | <i>eṇṇin</i>         | if we think       |
| அலம்         | <i>alam</i>          | no                |
| நாம்         | <i>nām</i>           | we                |
| அது என்று    | <i>adu enḍru</i>     | 'That '           |
| எண்ணுமது     | <i>eṇṇumadu</i>      | thinking          |
| நாம்         | <i>nām</i>           | us                |
| அதுவா        | <i>aduvā</i>         | as that           |
| நிற்பதற்கு   | <i>nirpadaṛku</i>    | for (us) to abide |
| நல்          | <i>nal</i>           | good              |
| துணையே       | <i>ṭunaiyē</i>       | aid               |
| ஆம்          | <i>ām</i>            | will be           |
| என்றும்      | <i>enḍrum</i>        | always            |
| நாம்         | <i>nām</i>           | we                |
| அது என்று    | <i>adu enḍru</i>     | 'That '           |
| எண்ணுவது     | <i>eṇṇuvaḍu</i>      | to think          |
| ஏன்          | <i>ēn</i>            | why               |
| நான்         | <i>nān</i>           | 1 '               |
| மனிதன் என்று | <i>manidan enḍru</i> | man '             |
| எனுமோ        | <i>eṇumō</i>         | does one think    |

|          |               |         |
|----------|---------------|---------|
| நாம்     | <i>nām</i>    | we      |
| அதுவா    | <i>aduvā</i>  | as That |
| நிற்கும் | <i>nirkum</i> | abide   |
| அதனால்   | <i>adanāl</i> | since   |

If we think, having delusion, that we are the body, thinking, 'No (we are not this body), we are That (the Reality)', will be a good aid for (reminding and encouraging) us to abide as That. (However) since we (in truth ever) abide as That, why to think always, 'We are That'? Does one (always) think, 'I am a man'? (That is, in order to be a man, does a man always need to meditate, I am a man, I am a man?)

Note: Refer to the note to verse 29 of this work, where it is explained how meditating, "I am not this body, I am That", may in the beginning be an indirect aid for reminding and encouraging us to know and abide as That. However, so long as we meditate, "I am not this body, I am That", is it not clear that we still feel ourself to be the body and that we do not actually experience ourself to be That (the reality or *Brahman*)? Just as there is no need for a man to meditate, "I am a man", so there would be no need for us to meditate, "I am That", if we were actually experiencing the truth that we are always That.

....அறியா—தேமுயலும்

37. சாதகத்தி லேதுவிதஞ் சாத்தியத்தி லத்துவித  
மோதுகின்ற வாதமது முண்மையல—வாதரவாய்த்  
தான்றேடுங் காலும தனையடைமுத காலத்தும  
தான்றசம னன்றியார் தான்....

.... aṛiyā — dēmuya-lum

37. Sādak-katil ē-duvitañ sāddi-yattil addu-vidam  
Ōdu-kindṛa vāda-madum uṇmai-yala — ādara-vāit  
Tān-tēḍum kālum tanai-aḍainda kālat-tun  
Tān-dasaman aṇṇi-yār tān....

## பதவுரை

|               |                    |                                       |
|---------------|--------------------|---------------------------------------|
| அறியாதே       | <i>aṛiyādē</i>     | not knowing                           |
| முயலும்       | <i>muyalum</i>     | which one undertakes                  |
| சாதகத்திலே    | <i>sādakatilē</i>  | during practice<br>( <i>sadhana</i> ) |
| துவிதம்       | <i>duvitam</i>     | duality ( <i>dvaita</i> )             |
| சாத்தியத்தில் | <i>sāddiyattil</i> | after attainment                      |
| அத்துவிதம்    | <i>adduvidam</i>   | non-duality ( <i>advaita</i> )        |
| ஒதுகின்ற      | <i>ōdukindra</i>   | which says                            |
| வாதம் அது     | <i>vādam adum</i>  | even the argument                     |
| உண்மை         | <i>uṇmai</i>       | true                                  |
| அல            | <i>ala</i>         | is not                                |
| ஆதரவு ஆய்     | <i>ādaravu āi</i>  | anxiously                             |
| தான்          | <i>tān</i>         | one                                   |
| தேடும்        | <i>tēḍum</i>       | is searching                          |
| காலும்        | <i>kālum</i>       | both when                             |
| தனை           | <i>tanai</i>       | oneself                               |
| அடைமுத        | <i>aḍaiinda</i>    | one has found                         |
| காலத்தும்     | <i>kālattum</i>    | and when                              |
| தான்          | <i>tān</i>         | one                                   |
| தசமன்         | <i>dasaman</i>     | the tenth man                         |
| அன்றி         | <i>aṇḍri</i>       | except                                |
| யார் தான்     | <i>yārtān</i>      | who else                              |

Even the argument which says, “Duality (*dvaita*) during practice (*sadhana*) – which one undertakes (due to) not knowing (the truth that one is always *Brahman*) – and non-duality (*advaita*) after attainment (that is, duality is true during the time of practice and non-duality becomes true only after the attainment of Self-realization)”, is not true. Who else is one except the tenth man, both when one is anxiously searching (for the tenth man) and when one finds oneself (to be the tenth man).

Note: This verse (v.37) and verse 40 were both composed earlier than the other verses of Ulladu Narpadu, and were written for the benefit of Iswara swami under circumstances which are not now known.

Note: According to some schools of thought, duality is true during the time of ignorance and non-duality becomes true only after the attainment of Self-knowledge. However, Sri Bhagavan says that even this is not true, because non-duality (*advaita*) is always the truth and duality (*dvaita*) is always unreal. That is, the one non-dual Self alone exists and is real even when in the ignorant outlook of the individual it seems to appear as this unreal world of duality and diversity.

In order to emphasis that duality is unreal even during the time of its seeming existence, Sri Bhagavan cites the parable of the 'lost' tenth man. Ten foolish men forded a river, and on reaching the other side they wished to make sure that all had crossed safely. So all of them began to count the number of persons on the shore, but since each one forgot to count himself, they all counted only nine. Believing that one of their companions must have drowned, they all began to weep, until a passing wayfarer who understood the situation asked each one to count himself, whereupon they realized that they were always ten men, both during the time of their seeming loss and after their 'finding' the missing man. Similarly, when we attain Self-knowledge we will realize that non-duality (*advaita*) is always the sole truth, both during the time of our seeming ignorance (when non-duality appears to be lost and duality appears to prevail) and after our 'attaining' Self, the non-dual reality.

It is to be noted here that, though non-duality is the truth even during the time of seeming ignorance, this does not mean that no spiritual practice (*sadhana*) is necessary, as some theoreticians/theorists have wrongly concluded.

So long as the tenth man appears to be lost, it is necessary for each one of the ten to enquire and find out 'Who is lost?' , for then only will the truth be realized that the so called 'lost' tenth man is only oneself, who has in fact never been lost. Similarly, so long as the experience of non-duality appears to be lost, it is necessary for us to enquire and find out 'Who am I, who have lost the experience of non-duality?', for then only will the truth be realized that the seeming individual 'I' who does not experience non-duality is merely an unreal appearance, and that the real 'I' has in fact never lost the experience of non-duality.

.... வித்துப் —போன்ற

38. வினைமுதலா மாயின் வினைபயன் நுய்ப்போம்  
வினைமுதலா ரென்று வினவித் —தனையறியக்  
கர்த்தத் துவம்போய்க் கருமன் நுங்கழலு  
நித்தமா முத்தி நிலையீதே....

.... vit-tup —pōṇḍra

38. Vinai-mudal nāmā-yin viḷai-payan ḍruyp-pōm  
Vinai-mudal āren-ḍṛu vinavi — tanai-yariyak  
Kart-tat tuvam-pōyk karuma-mūn-druṇ kazhalum  
Nit-tamā mukti nilai-yīdē....

பதவுரை

|            |                    |                                          |
|------------|--------------------|------------------------------------------|
| வித்து     | <i>vittu</i>       | seeds                                    |
| போன்ற      | <i>pōṇḍra</i>      | which are like                           |
| வினைமுதல்  | <i>vinai mudal</i> | the doer of actions<br>( <i>karmas</i> ) |
| நாம் ஆயின் | <i>nām āyin</i>    | if we are                                |
| வினை       | <i>viḷai</i>       | resulting                                |
| பயன்       | <i>payan</i>       | fruit                                    |
| துய்ப்போம் | <i>tuyppōm</i>     | we shall experience                      |
| வினைமுதல்  | <i>vinai mudal</i> | the doer of actions                      |
| ஆர் என்று  | <i>ār endṛu</i>    | 'who'                                    |

|               |                                  |                             |
|---------------|----------------------------------|-----------------------------|
| வினவி         | <i>vinavi</i>                    | by enquiring                |
| தனை           | <i>tanai</i>                     | oneself                     |
| அறிய          | <i>aṛiya</i>                     | when one knows              |
| கர்த்தத்துவம் | <i>karṭtattuvam</i>              | the sense of doership       |
| போய்          | <i>pōy</i>                       | will disappear              |
| கருமம் ன்றும் | <i>karumam</i><br><i>mūndrum</i> | all the three karmas        |
| கழலும்        | <i>kazhalum</i>                  | will slip away              |
| நித்தம்       | <i>nittam</i>                    | eternal                     |
| ஆம்           | <i>ām</i>                        | which is                    |
| முத்தி        | <i>mukti</i>                     | liberation ( <i>mukti</i> ) |
| நிலை          | <i>nilai</i>                     | the state                   |
| ஈதே           | <i>yīdē</i>                      | this indeed                 |

If we are the doer of actions (*karmas*) which are like seeds, we shall experience the resulting fruits. (But) when one knows oneself by enquiring ‘Who is the doer of actions?’ (in other words) ‘Who am I?’, the sense of doership (*kartritva*) will disappear and (hence) all the three *karmas* (*agamyā*, *sanchita* and *prarabdha*) will slip away (since the ego, the doer of the actions and the experiencer of their fruits, will no longer exist). This (the resulting state which is devoid of the ego and which is consequently devoid of the bondage of *karma*) indeed is the state of liberation, (which is eternal that is, which is our ever-existing and natural state)

Note: The word ‘oneself’ (*tanai*) in the clause ‘when one knows oneself’ may here be taken to mean either the ego or the real Self, for if the ego (the doer) is known it will be found to be non-existent, while if the real self is known it will be found to be the sole existence. In either case, both the sense of doership (*kartritva*) and the sense of experiencership (*bhoktritva*) – which are the two faces of the one ego, like the two sides of one piece of paper – will necessarily cease to exist.

The three *karmas* referred to in this verse are (1) *agamyā karma*, that is, the actions that the individual newly performs in this life through his face of doership, (2) *sanchita karma*, that is, all the results of his past *agamyā karmas* which are now stored up and which are yet to be experienced by him, and (3) *Prarabdha karma*, that is, the portion of the results of his past *agamyā karmas* which God has selected from his *sanchita* and ordained for him to experience in this lifetime through his face of experienceship. For a more detailed explanation, refer to chapter three of *The Path of Sri Ramana – Part Two*.

.... —மத்தனாய்

39. பத்தனா னென்னுமட்டே பழுதமுத்தி சிமுதனைகள்  
பத்தனா ரென்றுதன்னைப் பார்க்குங்காற்—சித்தமாய்  
நித்தமுத்தன் ஞானிற்க நிற்காதேற் பழுதசிமுதை  
முத்திசிமுதை முன்னிற்கு மோ....

.... —matta-nāi

39. Bhadda-nān ennu-mattē banda-mukti chin-tanai-gal  
Bhaddan āren-ḍṛu tan-naip pār-k-kuṅ-gāl — cidda-māi  
Nitta-muktan tānirka nirkādēr banda-chindai  
Muktti-chindai mun-nirkumō....

பதவுரை

|             |                     |                    |
|-------------|---------------------|--------------------|
| மத்தன்      | <i>mattan</i>       | A mad man          |
| ஆய்         | <i>āi</i>           | being              |
| பத்தன் நான் | <i>bhadda nān</i>   | ‘I am a bound one’ |
| என்னும்     | <i>ennum</i>        | one feels          |
| மட்டே       | <i>mattē</i>        | only so long as    |
| பழுத        | <i>banda</i>        | bondage            |
| முத்தி      | <i>mukti</i>        | liberation         |
| சிமுதனைகள்  | <i>chintanaigal</i> | thoughts           |
| பத்தன்      | <i>bhaddan</i>      | the bound one      |
| ஆர் என்று   | <i>ār endṛu</i>     | ‘who’              |

|               |                     |                       |
|---------------|---------------------|-----------------------|
| தன்னை         | <i>tannai</i>       | oneself               |
| பார்க்கும்    | <i>pārkkun</i>      | one sees              |
| கால்          | <i>gāl</i>          | when                  |
| சித்தம்       | <i>ciddam</i>       | the established truth |
| ஆய்           | <i>āi</i>           | as                    |
| நித்தமுத்தன்  | <i>nitta muktan</i> | ever-liberated one    |
| தான்          | <i>tān</i>          | alone                 |
| நிற்க         | <i>niṛka</i>        | when (it) remains     |
| நிற்காது      | <i>niṛkādu</i>      | cannot remain         |
| ஏல்           | <i>ēl</i>           | since                 |
| பமுத          | <i>banda</i>        | bondage               |
| சிமுதை        | <i>chindai</i>      | the thought           |
| முத்தி        | <i>mukti</i>        | liberation            |
| சிமுதை        | <i>chindai</i>      | the thought           |
| முன் நிற்குமோ | <i>mun niṛkumō</i>  | can (it) remain       |

Only so long as one being a mad man (that is a person being devoid of true knowledge), feels 'I am a bound one', (will there exist) thoughts of bondage and liberation. (But) when one sees oneself (by enquiring) 'Who is the bound one?' (in other words, 'Who am I?') and when (thereby) the ever-liberated one (the real Self) alone remains as the established truth, since the thought of bondage cannot remain, can the thought of liberation remain?

Note: When one knows oneself by enquiring 'Who am I, the individual who is in bondage?' one will find that the individual or ego is non-existent and that the real Self, which is ever-liberated, alone exists. Since bondage and liberation are both mere thoughts, and since all thoughts depend for their seeming existence upon the first thought, which is the ego, the feeling 'I am so-and-so', when the ego is found to be non-existent the thoughts of bondage and liberation will no longer be able to stand.

.... மனத்துக் —கொத்தாங்கு

40. உருவ மருவ முருவருவ ன்ரு  
முறுமுத்தி யென்னி லுரைப்ப—னுருவ  
மருவ முருவருவ மாயு மகமுதை  
யுருவழிதன் முத்தி யுணர் ....

.... manat-tukku — ottāṅgu

40. Uruvam aruvam uruva-ru-vam mūn-ḍrām  
Uṟu-mutti ennīl uraip-pan — uru-vam  
Aru-vam uru-varu-vam āyūm ahandai  
Uru-vazhidan mukti uṇar ....

### பதவுரை

|             |                   |                       |
|-------------|-------------------|-----------------------|
| மனத்துக்கு  | <i>manattukku</i> | to the mind           |
| ஒத்து ஆங்கு | <i>ottu āṅgu</i>  | so as to suit         |
| உருவம்      | <i>uruvam</i>     | with form             |
| அருவம்      | <i>aruvam</i>     | without form          |
| உரு அருவம்  | <i>uruvaruvam</i> | with or without form  |
| ன்று        | <i>mūnḍru</i>     | (of) three (kinds)    |
| ஆம்         | <i>ām</i>         | is                    |
| உரு         | <i>uru</i>        | which one will attain |
| முத்தி      | <i>mutti</i>      | liberation            |
| என்னில்     | <i>ennil</i>      | if it is said that    |
| உரைப்பன்    | <i>uraippan</i>   | I will say that       |
| உருவம்      | <i>uruvam</i>     | with form             |
| அருவம்      | <i>aruvam</i>     | without form          |
| உரு அருவம்  | <i>uruvaruvam</i> | with or without form  |
| ஆயும்       | <i>āyūm</i>       | which distinguishes   |
| அகமுதை      | <i>ahandai</i>    | the ego               |
| உரு         | <i>uru</i>        | the form              |
| அழிதல்      | <i>azhidal</i>    | the destruction       |
| முத்தி      | <i>mukti</i>      | Liberation            |
| உணர்        | <i>uṇar</i>       | know thus             |

If it is said, so as to suit (the maturity of) the mind, that the liberation which one will attain is (of) three (kinds), with form, without form, or with or without form, I will say that liberation is (in truth only) the destruction of the form of the ego which distinguishes (liberation as being of three kinds), with form, without form, or with or without form. Know thus.

Note: Though the scriptures describe various different kinds of liberation, they do so only in order to suit the various different levels of maturity and understanding of the human mind, because there is in truth only one real kind of liberation, namely the destruction of the ego or sense of individuality. All other kinds of liberation are nothing but mere thoughts, which can stand only so long as the ego seems to exist. When the ego is found to be non-existent, the state which remains will be completely devoid of all thoughts such as 'I am a form', 'I am formless' or 'I am free either to become a form or to become formless'.

....ஈ —தருள் ரமண

உள்ளது காட்டும் ஒன்றுகலி வெண்பாவாம்  
உள்ளது காட்டும் ஒளி.

— ஸ்ரீ முருகனார்

#### பதவுரை

|                  |                        |                                 |
|------------------|------------------------|---------------------------------|
| ஈது              | <i>edu</i>             | this                            |
| அருள்            | <i>arul</i>            | gracious                        |
| ரமணன்            | <i>Ramanan</i>         | Ramana                          |
| உள்ளது நாற்பதும் | <i>ulladu narpadum</i> | all the Forty Verses on Reality |
| ஒன்று            | <i>ondru</i>           | joined together                 |
| கலிவெண்பா        | <i>kalivenba</i>       | kalivenba                       |
| ஆம்              | <i>am</i>              | is                              |
| உள்ளது           | <i>Ulladu</i>          | the Reality                     |

காட்டும்  
ஒளி.

*kattum*  
*oli*

which reveals  
the Light

This kalivenba (which is) all the Forty Verses on Reality (*Ulladu Narpadu*) joined together (as one single verse) by the gracious Sri Ramana, is the Light which reveals, the Reality.



## உள்ளது நாற்பது-அநுபமூதம்

பாயிரம்

## Prefaratory Verse

|                |                                             |
|----------------|---------------------------------------------|
| தனவும்         | His own (verses)                            |
| பிற            | other                                       |
| மொழிகள்        | languages                                   |
| தழுதனவும்      | and (verses) given by and those<br>composed |
| கூட்டி         | by gathering together                       |
| அநுபமூதம்      | a supplement                                |
| ஆக             | as                                          |
| அளித்த         | which He (graciously) gave                  |
| பனுவல்         | work                                        |
| ஓடு            | together with                               |
| உள்ளது நாற்பதை | <i>Ulladu Narpadu</i>                       |
| ஓதி            | learnt                                      |
| உணர்மூது       | understood                                  |
| ஒழுகும்        | who have followed                           |
| தெள்ளியோர்     | people of clear understanding               |
| சேர்மூதார்     | will surely attain                          |
| சிறப்பு        | the greatness                               |

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 Self-knowledge or Liberation).



## உள்ளது நாற்பது-அனுபமதம்

மங்கலம்

எதன் கண்ணே நிலையாகி யிருமுதிடுமில் வுலகமெலா  
 மெதன தெல்லா  
 மெதனின்றிவ் வனைத்துலகு மெழுமோமற் றிவையாவு  
 மெதன்பொருட்டா  
 மெதனாலிவ் வையமெலா மெழுமுதிடுமில் வெல்லாழு  
 மெதுவே யாகு  
 மதுதானே யுளபொருளாஞ் சத்தியமா மச்சொருப  
 மகத்தில் வைப்பாம்.

## Ulladu Narpadu - Anubandham

Mangalam

Edan-kaṇṇē nilai-yāgi irun-diḍu-miv ulaga-melām edana-dellām  
 Eda-nin-ḍṛiv anait-tula-gum ezhumō-maṭ ṭṛivai-yāvum edan poruṭ-ṭām  
 Eda-nā-liv vaiya-melām ezhun-diḍu-miv ellā-mum eduvā yāgum  
 Adu-tānē uḷa-poru-ḷāñ sat-tiya-mām accho-rupam agat-til vaip-pām.

பதவுரை

|             |                      |                 |
|-------------|----------------------|-----------------|
| எதன் கண்ணே  | <i>edan kaṇṇē</i>    | that in which   |
| நிலை ஆகி    | <i>nilaiāgi</i>      | steadily        |
| இருமுதிடும் | <i>irundiḍum</i>     | exist           |
| இவ்         | <i>iv</i>            | these           |
| உலகம்       | <i>ulagam</i>        | worlds          |
| எலாம்       | <i>elam</i>          | all             |
| எதனது       | <i>edanadu</i>       | that of which   |
| எல்லாம்     | <i>ellām</i>         | all             |
| எதன் நின்று | <i>edan ninḍru</i>   | that from which |
| இவ்         | <i>iv</i>            | these           |
| அனைத்து     | <i>anaittu</i>       | all             |
| உலகும்      | <i>ulagum</i>        | worlds          |
| எழுமோ மற்று | <i>ezhumō maṭṭru</i> | rise            |
| இவை         | <i>ivai</i>          | these           |

|                 |                     |                                              |
|-----------------|---------------------|----------------------------------------------|
| யாவும்          | <i>yāvum</i>        | all                                          |
| எதன் பொருட்டு   | <i>edan poruṭṭu</i> | that for which                               |
| ஆம்             | <i>ām</i>           | exist                                        |
| எதன் ஆல்        | <i>edanāl</i>       | that by which                                |
| இவ்             | <i>iv</i>           | these                                        |
| வையம்           | <i>vaiyam</i>       | worlds                                       |
| எலாம்           | <i>elām</i>         | all                                          |
| எழுந்திடும்     | <i>ezhundiḍum</i>   | come into existence                          |
| இவ் எல்லாம் உம் | <i>iv ellām um</i>  | all these                                    |
| எதுவே           | <i>eduvā</i>        | that which indeed                            |
| ஆகும்           | <i>āgum</i>         | is                                           |
| அது             | <i>adu</i>          | That                                         |
| தானே            | <i>tānē</i>         | alone                                        |
| உள பொருள்       | <i>uḷa poruḷ</i>    | the existing reality<br>( <i>sat-vastu</i> ) |
| ஆம்             | <i>ām</i>           | is                                           |
| சத்தியம்        | <i>sattiyam</i>     | the reality                                  |
| ஆம்             | <i>ām</i>           | which is                                     |
| அச்             | <i>ac</i>           | that                                         |
| சொருபம்         | <i>chorupam</i>     | self                                         |
| அகத்து இல்      | <i>agattu il</i>    | in the heart                                 |
| வைப்பாம்        | <i>vaippām</i>      | let us cherish                               |

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.

This benedictory verse is adapted from the *Yoga Vasishtha*-5.8.12.

In this Tamil verse, as in its Sanskrit original, all the eight grammatical cases except the vocative case are used

with reference to the Reality, namely the locative case (in which), the genitive case (of which), the ablative case (from which), the dative case (for which), the instrumental case (by which), the nominative case (which indeed) and the accusative case (that Self).

நூல்

1. சத்திணக் கத்தினாற் சார்பகலுஞ் சார்பகலச்  
சித்தத்தின் சார்பு சிதையுமே—சித்தச்சார்  
பற்றா ரலைவிலதி லற்றாச்சீ வன்முத்தி  
பெற்றா ரவரிணக்கம் பேண்.

1. Sat-tinak kat-tinār chār-bagaluñ chār-bagala  
Chit-tattin chārbu chi-dai-yumē – chittac-chārbu  
Aṭṭrār alai-vila-dil aṭṭ-rār jīvan-mukti  
Peṭṭ-rār avar-iṇak-kam pēṇ.

பதவுரை

|                 |                      |                            |
|-----------------|----------------------|----------------------------|
| சத்             | <i>sat</i>           | the Reality ( <i>sat</i> ) |
| இணக்கத்தின் ஆல் | <i>inakkattin al</i> | by association with        |
| சார்பு          | <i>sārbu</i>         | association                |
| அகலும்          | <i>agalum</i>        | will be removed            |
| சார்பு          | <i>sārbu</i>         | association                |
| அகல             | <i>agala</i>         | when (it) is removed       |
| சித்தத்தின்     | <i>chittatṭu in</i>  | of the mind                |
| சார்பு          | <i>sārbu</i>         | attachment                 |
| சிதையும் ஏ      | <i>chidaiyam ē</i>   | will be destroyed          |
| சித்த சார்பு    | <i>chitta chārbu</i> | mental attachment          |
| அற்றார்         | <i>aṭṭrār</i>        | those who are devoid of    |
| அலைவு இல்       | <i>alaivu il</i>     | which is motionless        |
| அதில்           | <i>adil</i>          | in that                    |
| அற்றார்         | <i>aṭṭrār</i>        | perish                     |
| சீவன் முத்தி    | <i>jīvanmukti</i>    | <i>Jivanmukti</i>          |
| பெற்றார்        | <i>peṭṭrār</i>       | they attain                |

|         |                |             |
|---------|----------------|-------------|
| அவர்    | <i>avar</i>    | their       |
| இணக்கம் | <i>iṇakkam</i> | association |
| பேண்    | <i>pēṇ</i>     | cherish     |

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.

Note: This verse was adapted by Sri Bhagavan from verse 9 of Sri Adi Sankara's *Moha Mudgara*. Sri Bhagavan used to say, "*sat-sanga* means association (*sanga*) with the Reality (*sat*). The reality is Self. The sage (*jnani*) who knows and abides as Self, is also the Reality. In other words, *sat-sanga* means either to attend to and abide as Self through the enquiry 'Who am I?' or to associate with a sage, who has realized Self and who is thus an embodiment of the Reality.

By association with a sage, the power of right discrimination is kindled in the mind, one's attachments and desires are thereby removed, and thus it becomes easy for one to turn the mind inwards and to know and abide in the motionless state of Self. Therefore Sri Bhagavan concludes this verse by saying, "**cherish their association**", which are words not found in the Sanskrit original and freshly added by Bhagavan.

2. சாதுறவு சாரவுளஞ் சார்தெளிவி சாரத்தா  
 லேதுபர மாம்பதமிங் கெய்துமோ—வோதுமது  
 போதகனா னூற்பொருளாற் புண்ணியத்தாற் பின்னுமொரு  
 சாதகத்தாற் சாரவொணா தால்.
2. Sādu-ṛavu sāra-vuḷāñ sār-teḷivi chārat-tāl  
 Ēdu-para-mām pada-minḥ geydumō – ōdu-madu  
 Bhōda-ganā nūr-poru-ḷār puṇṇi-yattāl pinnu-moru  
 Sāda-gat-tār sāra voṇa-dāl.

## பதவுரை

|               |                     |                               |
|---------------|---------------------|-------------------------------|
| சாது          | <i>sādu</i>         | Sages ( <i>sadhu</i> )        |
| உறவு          | <i>uravu</i>        | association                   |
| சார           | <i>sāra</i>         | when one gains                |
| உளம் சார்     | <i>uḷām sār</i>     | which arises in the heart     |
| தெளி          | <i>teḷi</i>         | clear                         |
| விசாரத்து ஆல் | <i>vichāratu āl</i> | by enquiry ( <i>vichara</i> ) |
| ஏது பரம் ஆம்  | <i>edu param ām</i> | what Supreme                  |
| பதம்          | <i>padam</i>        | state                         |
| இங்கு         | <i>iṅgu</i>         | here (in this very life)      |
| எய்துமோ       | <i>eydumō</i>       | which is attained             |
| ஓதும்         | <i>ōdum</i>         | which is praised              |
| அது           | <i>adu</i>          | that                          |
| போதகன்        | <i>bhōdagan</i>     | preachers                     |
| ஆல்           | <i>āl</i>           | by                            |
| நூல்          | <i>nūl</i>          | scriptures                    |
| பொருள்        | <i>poruḷ</i>        | the meaning                   |
| ஆல்           | <i>āl</i>           | by                            |
| புண்ணியத்து   | <i>puṇṇiyattu</i>   | virtuous deeds                |
| ஆல்           | <i>āl</i>           | by                            |
| பின்னும்      | <i>pinnum</i>       | or (any) other (means)        |
| ஒரு           | <i>oru</i>          | any                           |
| சாதகத்து      | <i>sādagattu</i>    | means                         |

|           |                 |               |
|-----------|-----------------|---------------|
| ஆல்       | <i>āl</i>       | by            |
| சார       | <i>sāra</i>     | to attain     |
| ஒனாது ஆல் | <i>oṇadu āl</i> | is impossible |

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).

Note: This verse is adapted by Sri Bhagavan from a Sanskrit verse beginning, “Na tatguroh na sastrarthat...”.

3. சாதுக்க ளாவார் சகவாச நண்ணினு  
 லேதுக்கா மிழுநியம மெல்லாமு—மேதக்க  
 தண்டென்றன் மாருதமு தான்வீச வேவிசிறி  
 கொண்டென்ன காரியநீ கூறு.
3. Sāduk-kaḷ āvār saga-vāsa naṇ-ṇināl  
 Ēduk-kām inni-yamam ellā-mum – mēdakka  
 Taṇ-tendṛal mārudan tān-vīsavē viṣiṛi  
 Koṇḍenna kāri-yam-nī kūru.

#### பதவுரை

|             |                  |                                |
|-------------|------------------|--------------------------------|
| சாதுக்கள்   | <i>sādukkaḷ</i>  | Sages ( <i>sadhus</i> )        |
| ஆவார்       | <i>āvār</i>      | those who are                  |
| சகவாசம்     | <i>sagavāsam</i> | association                    |
| நண்ணின் ஆல் | <i>naṇṇināl</i>  | if one gains                   |
| ஏதுக்கு     | <i>ēdukku</i>    | of what use                    |
| ஆம்         | <i>ām</i>        | are                            |
| இழ          | <i>in</i>        | these                          |
| நியமம்      | <i>niyamam</i>   | observances ( <i>niyamas</i> ) |
| எல்லாம் உம் | <i>ellām um</i>  | all                            |
| மேதக்க      | <i>mēdakka</i>   | excellent                      |

|         |                |                      |
|---------|----------------|----------------------|
| தண்     | <i>taṇ</i>     | cool                 |
| தென்றல் | <i>tendṛal</i> | southern             |
| மாருதம் | <i>mārudam</i> | breeze               |
| தான்    | <i>tān</i>     | itself               |
| வீசவே   | <i>vīsavē</i>  | when (it) is blowing |
| விசிறி  | <i>visiṛi</i>  | a hand-fan           |
| கொண்டு  | <i>koṇḍu</i>   | holding              |
| என்ன    | <i>enna</i>    | what                 |
| காரியம் | <i>kāriyam</i> | the use              |
| நீ      | <i>nī</i>      | you                  |
| கூறு    | <i>kūru</i>    | say                  |

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?

Explanatory note: Just as a hand-fan may be put aside when the cool breeze is blowing, so all observances or *niyamas* such as fasting, performing worship or *puja*, doing *japa*, practicing meditation or *dhyana*, and so on, may be discarded when one has gained association with a Sage or *Sadhu*.

Gaining association with a *Sadhu* does not only mean living in His physical presence. Since the *sadhu* is one who abides as Self, the Reality (*sat*) His bodily presence is not necessary. If one has true love for a *sadhu* and sincere faith in Him, then one has truly gained His association, whether or not one has ever lived in His physical presence. Refer to *Day by Day with Bhagavan*, 9-3-1946, where Sri Bhagavan explains that mental contact or association with a *Jnani* is best, and that, since the Guru is not the physical form, the opportunity of gaining contact or association with Him remains even after the passing away of His physical form.

4. தாபமூதண் சூழ்திரனாற் றைனியநற் கற்பகத்தாற்  
பாபமூதான் கங்கையாற் பாறுமே—தாபமுத  
லிம்ன்று மேகு மிணையில்லா சாதுக்க  
டம்மா தரிசனத்தாற் றுன்.
4. Tābantaṇ chandi-ranār ḍainiya-naṛ karpa-gattār  
Pāban-tān gaṅgai-yār pārume – tāba-mudal  
Immūn-ḍrum yēgum iṇai-yillā sāduk-kaḷ  
Ṭammā darisa-nattāl tān.

## பதவுரை

|               |                      |                                |
|---------------|----------------------|--------------------------------|
| தாபம்         | <i>tābam</i>         | heat                           |
| தண்           | <i>taṇ</i>           | cool                           |
| சூழ்திரன்     | <i>chandiran</i>     | moon                           |
| ஆல்           | <i>āl</i>            | by                             |
| தைனியம்       | <i>ḍainiyam</i>      | poverty                        |
| நல்           | <i>nal</i>           | celestial                      |
| கற்பகத்து ஆல் | <i>karpagattu āl</i> | by the wish fulfilling<br>tree |
| பாபம் தான்    | <i>pābam tān</i>     | sin                            |
| கங்கை         | <i>gaṅgai</i>        | the Ganga                      |
| ஆல்           | <i>āl</i>            | by                             |
| பாறுமே        | <i>pārume</i>        | will be removed                |
| இணையில்லா     | <i>iṇai illā</i>     | incomparable                   |
| சாதுக்கள் தம் | <i>sādukkal tam</i>  | of Sadhus                      |
| மா            | <i>mā</i>            | great                          |
| தரிசனத்து     | <i>darisanattu</i>   | the sight ( <i>darsana</i> )   |
| ஆல்           | <i>āl</i>            | by                             |
| தான்          | <i>tān</i>           | merely                         |
| தாபம்         | <i>tāba</i>          | heat                           |
| முதல்         | <i>mudal</i>         | beginning with                 |
| இம் ன்று ம்   | <i>im mūnḍrum</i>    | all these three                |
| ஏகும்         | <i>yēgum</i>         | will be removed                |

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).

Note: The word 'heat' (*tapam*) may here be taken to mean not only physical heat but also the heat of mental anguish.

5. கம்மயமாபு தீர்த்தங்கள் கன்மண்ணும தெய்வங்க  
எம்மகத்துக் கட்கிணையே யாகாவா—மம்மவவை  
யெண்ணினு ளாற்றாய்மை யேய்விப்ப சாதுக்கள்  
கண்ணினுற் கண்டிடவே காண்.
5. Kam-mayamān tīrt-taṅgaḷ kal-maṇṇān dei-van-gaḷ  
Amma-gattuk kaṭ-kiṇaiyē āgāvām – amma-vavai  
Eṇṇil nāḷāṭ-ṭṛūymai yēivippa sāduk-kaḷ  
Kaṇṇi-nāl kaṇḍ-idavē kāṇ.

#### பதவுரை

|               |                      |                                           |
|---------------|----------------------|-------------------------------------------|
| கம் மயமாபு    | <i>kam mayamān</i>   | which are composed of<br>water            |
| தீர்த்தங்கள்  | <i>tīrttaṅgaḷ</i>    | <i>tirthas</i> (sacred bathing<br>places) |
| கல்           | <i>kal</i>           | stone                                     |
| மண்           | <i>maṇṇ</i>          | earth                                     |
| ஆம்           | <i>ām</i>            | which are (made of)                       |
| தெய்வங்கள்    | <i>deivangaḷ</i>     | <i>daivas</i> (images of<br>deities)      |
| அம்           | <i>am</i>            | those                                     |
| மகத்துக்கட்கு | <i>magattukkaṭku</i> | to great soul( <i>mahatmas</i> )          |
| இணையே         | <i>iṇaiyē</i>        | comparable                                |
| ஆகா ஆம்       | <i>āgā ām</i>        | cannot be                                 |
| அம்ம          | <i>amma</i>          | ah!                                       |

|             |                  |                       |
|-------------|------------------|-----------------------|
| அவை         | <i>avai</i>      | they                  |
| எண் இல்     | <i>enṇ il</i>    | countless             |
| நாள்        | <i>nāl</i>       | days                  |
| ஆல்         | <i>āl</i>        | after                 |
| தூய்மை      | <i>ṭūymai</i>    | purity (of mind)      |
| ஏய்விப்ப    | <i>yēivippa</i>  | bestow                |
| சாதுக்கள்   | <i>sādukkal</i>  | <i>Sadhus</i>         |
| கண்ணின் ஆல் | <i>kaṇṇin āl</i> | by eyes               |
| கண்டிடவே    | <i>kaṇḍidavē</i> | as soon as (they) see |
| காண்        | <i>kāṇ</i>       | know thus             |

*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.

Note: Since the power of holy waters and of images of deities is derived from and dependant upon the intensity of the devotees faith, devotion and *bhava*, they can bestow purity upon immature souls only very gradually. But just as fire will burn even those who do not believe it, so the self-luminous power of the gracious glance of the Jnani, who abides as the real Self, will transform even the hearts of those who have no faith in Him.

This Verse is adapted from *Srimad Bhagavatam*, 10.48.31 Verses 3, 4 and 5 were composed by Sri Bhagavan for Chellamma. Refer to *Day by Day* (14-9-46) and *Letters* p.354 to 355, where two slightly different versions are recorded about how Sri Bhagavan came to compose those three verses. Verses 1 and 2, which are also on the subject of *sat-sanga*, were composed by Sri Bhagavan on two other occasions under circumstances which are not now known.

6. தேவனாராம்னம்தேருவனென்மன  
 மாவியா மென்னா லறிபடுமே – தேவனீ  
 யாகுமே யாகையா லார்க்குஞ் சுருதியா  
 லேகனாழ தேவனே யென்று.
6. Dēva-nār ārma-nam tēruva nen-manam  
 Āviyām ennāl aṛi-paḍumē – dēvanī  
 Āgumē āgai-yāl ārkkuñ surudi-yāl  
 Ēka-nām dēvanē yendru.

## பதவுரை

|           |                  |                              |
|-----------|------------------|------------------------------|
| தேவன்     | <i>dēvan</i>     | God                          |
| ஆர்       | <i>ār</i>        | who                          |
| ஆர்       | <i>ār</i>        | who                          |
| மனம்      | <i>manam</i>     | the mind                     |
| தேருவன்   | <i>tēruvan</i>   | knows                        |
| என்       | <i>en</i>        | my                           |
| மனம்      | <i>manam</i>     | mind                         |
| ஆவி ஆம்   | <i>āvi ām</i>    | the soul                     |
| என்       | <i>enn</i>       | me                           |
| ஆல்       | <i>āl</i>        | by                           |
| அறிபடுமே  | <i>aṛipaḍumē</i> | is known                     |
| தேவன்     | <i>dēvan</i>     | God                          |
| நீ        | <i>nī</i>        | you                          |
| ஆகுமே     | <i>āgumē</i>     | are                          |
| ஆகையால்   | <i>āgaiyāl</i>   | therefore                    |
| ஆர்க்கும் | <i>ārkkum</i>    | declare                      |
| சுருதி    | <i>surudi</i>    | scriptures ( <i>srutis</i> ) |
| ஆல்       | <i>āl</i>        | since                        |
| ஏகன்      | <i>ēkan</i>      | one                          |
| ஆம்       | <i>ām</i>        | is                           |
| தேவனே     | <i>dēvanē</i>    | God                          |
| என்று     | <i>endru</i>     | that                         |

(The disciple asked) “Who is God?” (The Guru replied with the counter-question) “Who knows the mind?” (thereby implying that he who knows the mind is God). (The disciple said) “My mind is known by me, the soul.” (Then the Guru declared) “Therefore since the scriptures (*srutis*) declare that God is one, you are God.”

7. ஒளியுனக் கெதுபக லினனெனக் கிருள்விளக்  
கொளியுண ரொளியெது கணதுண ரொளியெது  
வொளிமதி மதியுண ரொளியெது வதுவக  
மொளிதனி லொளியுநீ யெனகுரு வகமதே.

7. Oḷi-yunak kedu-pagal  
inan-enak kiruḷ viḷakku  
Oḷi-yuṇar oḷiyedu  
kaṇa-duṇar oḷi-yedu  
Oḷi-madi madi-yuṇar  
oḷi-yedu adu aham  
Oḷi-danil oḷiyunī  
ena-guru ahamadē.

பதவுரை

|         |                |                |
|---------|----------------|----------------|
| ஒளி     | <i>oḷi</i>     | the light      |
| உனக்கு  | <i>unakku</i>  | for you        |
| எது     | <i>yedu</i>    | what           |
| பகல்    | <i>pagal</i>   | day-time       |
| இனன்    | <i>inan</i>    | sun            |
| எனக்கு  | <i>enakku</i>  | for me         |
| இருள்   | <i>iruḷ</i>    | darkness       |
| விளக்கு | <i>viḷakku</i> | a lamp         |
| ஒளி     | <i>oḷi</i>     | (those) lights |
| உணர்    | <i>uṇar</i>    | which knows    |
| ஒளி     | <i>oḷi</i>     | the light      |
| எது     | <i>yedu</i>    | what           |
| கண்     | <i>kaṇ</i>     | the eye        |

|          |                  |                            |
|----------|------------------|----------------------------|
| அது      | <i>adu</i>       | it (the eye)               |
| உணர்     | <i>uṇar</i>      | which knows                |
| ஒளி      | <i>oḷi</i>       | the light                  |
| எது      | <i>yedu</i>      | what                       |
| ஒளி      | <i>oḷi</i>       | light                      |
| மதி      | <i>maḍi</i>      | mind                       |
| மதி      | <i>maḍi</i>      | the mind                   |
| உணர்     | <i>yunar</i>     | which knows                |
| ஒளி      | <i>oḷi</i>       | the light                  |
| எது      | <i>yedu</i>      | what                       |
| அது      | <i>adu</i>       | it                         |
| அகம்     | <i>aham</i>      | I                          |
| ஒளிதனில் | <i>oḷi danil</i> | of light                   |
| ஒளியும்  | <i>oḷiyum</i>    | the light                  |
| நீ       | <i>nī</i>        | you                        |
| என       | <i>ena</i>       | when (He) declared<br>thus |
| குரு     | <i>Guru</i>      | the Guru                   |
| அகம்     | <i>aham</i>      | I                          |
| அதே      | <i>adē</i>       | only that                  |

(The *Guru* asked: 'What is the light for you?' The disciple replied: '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)'.

Note: This verse is a translation of Sri Adi Sankara's *Eka sloki*.

8. இதயமாங் குகையி னுப்ப ணேகமாம் பிரம்ம மாத்ர  
மதுவக மகமா நேரே யவிர்முதிடு மான்மா வாக  
விதயமே சார்வாய் தன்னை யெண்ணியா ழலது வாயு  
வதனுட னுழ்ம னத்தா லான்மாவி னிட்ட னுவாய்.
8. Idaya-maṅ guhayi-nāppaṇ ēkamām brahma māttram  
Adu-vaha mahamā nērē avirndiḍum ānmā vāga  
Idayamē sār-vāi tannai yeṇṇi-yāzh aladu-vāyu  
Ada-nuḍan āzh-manat-tāl ānmā-vil niṣṭha-nāvāi.

பதவுரை

|               |                   |                     |
|---------------|-------------------|---------------------|
| இதயம்         | <i>idayam</i>     | the Heart           |
| ஆம்           | <i>am</i>         | which is            |
| குகையின்      | <i>guhayin</i>    | of the cave         |
| நாப்பண்       | <i>nāppaṇ</i>     | the centre          |
| ஏகமாம்        | <i>ēkamām</i>     | one which is        |
| பிரம்மம்      | <i>brammam</i>    | <i>Brahman</i>      |
| மாத்ரம்       | <i>māttram</i>    | alone               |
| அது           | <i>adu</i>        | it                  |
| அகம் அகம்     | <i>aham aham</i>  | ‘I-I’ (or ‘I am I’) |
| ஆ             | <i>ā</i>          | as                  |
| ஆன்மாவாக      | <i>ānmā āga</i>   | in the form of Self |
| நேரே          | <i>nērē</i>       | directly            |
| அவிர்முதிடும் | <i>avirndiḍum</i> | shines              |
| தன்னை         | <i>tannai</i>     | Self                |
| எண்ணி         | <i>yeṇṇi</i>      | scrutinising        |
| ஆழ்           | <i>āzh</i>        | sinking             |
| அலது          | <i>aladu</i>      | or                  |
| வாயு அதன்     | <i>vāyu adan</i>  | breath              |
| உடன்          | <i>uḍan</i>       | along with          |
| ஆழ்           | <i>āzh</i>        | sinking             |
| மனத்து ஆல்    | <i>manattu āl</i> | by the mind         |

|          |                 |                |
|----------|-----------------|----------------|
| இதயம் ஏ  | <i>idayam ē</i> | the Heart      |
| சார்வாய் | <i>sārvāi</i>   | enter          |
| ஆன்மா    | <i>ānmā</i>     | Self           |
| இல்      | <i>il</i>       | in             |
| நிப்தன்  | <i>niṣṭhan</i>  | one who abides |
| ஆவாய்    | <i>āvāi</i>     | be             |

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.

Note: One day in 1915 a devotee named Jagadiswara *sastri* started to compose a Sanskrit verse beginning with the words. '*Hridaya-Kuhara-Madhye*', (In the centre of the Heart cave), but finding that he was unable to proceed any further to express in verse form the idea which he had in mind, he implored Sri Bhagavan to complete the verse for him. Sri Bhagavan accordingly completed the verse and wrote underneath 'Jagadisan', thereby indicating that the ideas in the verse were those of Jagadiswara Sastri and not His own. Some years later, at the request of some Tamil devotees who did not know Sanskrit, Sri Bhagavan translated this verse into Tamil, and the Tamil version, which is given above, was later added in the *Anubandham*.

9. அகக்கம லத்தே யமல வசல  
வகமுருவ மாகு மறிவே—தகத்தை  
யகற்றிடுவ தாலவ் வகமா மறிவே  
யகவீ டளிப்ப தறி.
9. Ahakkama lattē amala achala  
Aha-muru-vam āgum aṛi-vēdu – ahattai  
Ahaṭṭri-ḍuva dālav ahamām aṛivē  
Ahavī ḍalippa daṛi.

## பதவுரை

|                 |                         |                               |
|-----------------|-------------------------|-------------------------------|
| அக கமலத்தே      | <i>aha kamalattē</i>    | in the Heart lotus            |
| அமல             | <i>amala</i>            | pure                          |
| அசல             | <i>achala</i>           | motionless                    |
| அகம்            | <i>aham</i>             | ஈ'(the real Self)             |
| உருவம்          | <i>uruvam</i>           | form                          |
| ஆகும்           | <i>āgum</i>             | is                            |
| அறிவு           | <i>aṛivu</i>            | knowledge or<br>consciousness |
| ஏது             | <i>ēdu</i>              | what                          |
| அகத்தை          | <i>ahattai</i>          | ஈ'(the ego)                   |
| அகற்றிடுவது ஆல் | <i>ahattṛiḍuvadu āl</i> | by destroying                 |
| அவ்             | <i>av</i>               | that                          |
| அகம்            | <i>aham</i>             | ஈ'                            |
| ஆம்             | <i>ām</i>               | which is                      |
| அறிவே           | <i>aṛivē</i>            | knowledge alone               |
| அக              | <i>aha</i>              | Self                          |
| வீடு            | <i>vīḍu</i>             | liberation                    |
| அளிப்பது        | <i>aḷippadu</i>         | will bestow                   |
| அறி             | <i>aṛī</i>              | know that                     |

What knowledge (or consciousness) is (shining as) the form of the pure and motionless 'I' (the real Self) in the Heart-lotus – 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).

Note : As said in the previous verse, that which exists and shines in the heart as 'I' is *Brahman* or Self. This verse further defines that 'I', which is the real first person consciousness, as being *amala* or devoid of adjuncts, which are impurities, and *achala* or devoid of thoughts, which are movements of the mind. On the other hand, when this first person consciousness which rises mixed with adjuncts in

the form of the thought 'I am this body', it is the ego the cause of bondage. Therefore liberation, which is the real state of Self, is the state and in which one abides as the Self alone, having destroyed the rising ego.

The teaching given in this verse is that liberation, which is the destruction of the ego, will be attained only when one keenly scrutinizes and knows the true nature of the consciousness which exists and shines within one as 'I', the adjunctless and thought free knowledge of one's own existence. Thus in this verse Sri Bhagavan clearly reveals that, of the two paths mentioned in the previous verse, the path of scrutinizing and knowing the true nature of the consciousness 'I' alone will bestow liberation, which is the state of self-abidance.

This verse is adapted from verse 46 of *Devikalottara – Jnanachara-Vichara-Padalam*, while verse 25 of *Anubandham* is adapted from verse 47 of the same work. Soon after composing these two verses, Sri Bhagavan translated all of the eighty-five verses of the *Jnanachara-Vichara-Padalam* into Tamil verses, and while doing so He made fresh translations of verses 46 and 47. The following is the fresh translation of verse 46: which means, "what consciousness (*chit*) is (shining as) the form of 'I' (the real Self) in the Heart-lotus and is pure (*nirmala*) and motionless (*nischala*) – know that, that consciousness alone will bestow the bliss of liberation (*mukti-sukham*) by destroying the rising ego."

10. தேகங் கடநிகர் சடமிதற் ககமெனுமூ திகழ்விலதா  
 னாகஞ் சடலமி நுயிலினி நினமுறு நமதியலாற்  
 கோகங் கரனெவ னுளனுணர்மூ துளருளக் குகையுள்ளே  
 சோகம் புரணவ ருணகிரி சிவவிபு சுயமொளிர்வான்.
10. Dēhan gaḍa-nigar jaḍa-midaṛ kaha-menun tigazh-vila-dāl  
 Nāgam jaḍala-mil tuyi-lini ḍina-muṟu nama-diya-lār  
 Kōhaṅ kara-nevaṇ uḷaṇunarn duḷa-ruḷak guhai-yuḷḷē  
 Sōham spuraṇa-varuṇa-giri siva-vibu suyam oḻirvān.

## பதவுரை

|              |                       |                                 |
|--------------|-----------------------|---------------------------------|
| தேகம்        | <i>dēham</i>          | the body                        |
| கடம்         | <i>gaḍam</i>          | an earthen pot                  |
| நிகர்        | <i>nigar</i>          | like                            |
| சடம்         | <i>jaḍam</i>          | insentient                      |
| இதற்கு       | <i>idaṛku</i>         | for it                          |
| அகம் எனும்   | <i>aham enum</i>      | ஐ'                              |
| திகழ்வு      | <i>tigazhvu</i>       | consciousness                   |
| இலது         | <i>iladu</i>          | does not exist                  |
| ஆல்          | <i>āl</i>             | since                           |
| நாகம்        | <i>nāgam</i>          | not ஐ'                          |
| சடலம்        | <i>saḍalam</i>        | the body                        |
| இல்          | <i>il</i>             | where (it) does not exist       |
| துயிலினில்   | <i>tuyiliniḷ</i>      | in sleep                        |
| தினம்        | <i>ḍinam</i>          | daily                           |
| உறும்        | <i>uṛum</i>           | is experienced                  |
| நமது         | <i>namadu</i>         | our                             |
| இயல்         | <i>iyal</i>           | existence                       |
| ஆல்          | <i>āl</i>             | since                           |
| க:           | <i>ka:</i>            | who                             |
| அகங்கரன்     | <i>kōhaṅkaran</i>     | ego - person                    |
| எவண்         | <i>evaṇ</i>           | where                           |
| உளன்         | <i>uḷaṇ</i>           | is he                           |
| உணர்முது     | <i>unarndu</i>        | having known                    |
| உளர்         | <i>uḷar</i>           | of those who abide<br>(as Self) |
| உளக் குகை    | <i>uḷak guhai</i>     | the Heart-cave                  |
| உள்ளே        | <i>uḷḷē</i>           | within                          |
| ச: அகம்      | <i>sa aham</i>        | ஐ is ஐ'                         |
| புரண         | <i>purāṇa</i>         | the sphurana                    |
| அருணகிரி சிவ | <i>Arunagiri Siva</i> | Arunagiri-Siva                  |

|           |                |                  |
|-----------|----------------|------------------|
| விபு      | <i>vibu</i>    | the Omnipresent  |
| சுயம்     | <i>suyam</i>   | spontaneously    |
| ஒளிர்வான் | <i>oḷirvān</i> | will shine forth |

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*).

Sri Bhagavan first composed this verse in Sanskrit on Tuesday 20<sup>th</sup> September 1927, and translated it into Tamil on the same day.

Note: In continuation of the previous two verses, in this verse Sri Bhagavan teaches the true import of the ancient Vedantic revelation, "The body is not 'I'. Who am I? He is I" (*deham naham koham soham*). In the first two lines He establishes the truth that the body (*deham*) is not 'I' (*naham*) by giving two reasons, namely (1) that the body is insentient and therefore has no sense of 'I' (that is, it has no consciousness of its own existence), and (2) that our existence is experienced as 'I am' even in deep sleep, where the body is not known and therefore does not exist. In the third line He teaches that the means whereby one can realize this truth is to abide as Self by enquiring 'Who am I?' (*koham*), and in the last line He reveals that what results from such enquiry is the experience 'He is I' (*soham*). Thus He teaches that 'the body is not I' (*deham naham*) is the initial *viveka* understanding with which the practice is to be commenced, that 'Who am I?' (*koham*) is the actual method of practice, and that 'He is I' (*soham*) is only the final experience and not the method of practice, as it is often mistaken to be.

11. பிறமூத தெவன்றன் பிரம்ம லத்தே  
பிறமூததெவ னுனென்று பேணிப்—பிறமூதா  
னவனே பிறமூதா னவனிதமு னீசீ  
னவனவன வன்றினமு நாடு.

11. Piṛanda devan-tan bramma mūlattē  
Piṛanda-deva ṇān-endṛu pēṇip – piṛandān  
Avanē piṛan-dān ava-nidamu nīsan  
Nava-navana vanḍi-namu nāḍu.

பதவுரை

|            |                  |                                 |
|------------|------------------|---------------------------------|
| பிறமூதது   | <i>piṛandadu</i> | is born                         |
| எவன்       | <i>evan</i>      | who                             |
| தன்        | <i>tan</i>       | his own                         |
| பிரம்ம     | <i>bramma</i>    | <i>brahman</i>                  |
| ல த் தே    | <i>mūlattē</i>   | in (his own) source             |
| பிறமூதது   | <i>piṛandadu</i> | was born                        |
| எவண்       | <i>evan</i>      | where                           |
| நான் என்று | <i>nān endṛu</i> | 1'                              |
| பேணி       | <i>pēṇi</i>      | by scrutinizing                 |
| பிறமூதான்  | <i>piṛandān</i>  | who is born                     |
| அவனே       | <i>avanē</i>     | he alone                        |
| பிறமூதான்  | <i>piṛandān</i>  | is born                         |
| அவன்       | <i>avan</i>      | He                              |
| நிதம்      | <i>nidam</i>     | eternal (and<br>indestructible) |
| முனீசன்    | <i>munīsan</i>   | Lord of Sages                   |
| நவன்       | <i>navan</i>     | new                             |
| நவன்       | <i>navan</i>     | and fresh                       |
| அவன்       | <i>avan</i>      | He                              |
| தினமும்    | <i>ḍinamum</i>   | ever                            |
| நாடு       | <i>nāḍu</i>      | know that                       |

Who is born? Know that he alone is (truly) born, who is born in his own source, *Brahman*, by scrutinizing 'Where

was I born?'; He is eternal; He, the Lord of Sages, is ever new and fresh.

This verse was composed sometime around the year 1930.

Explanatory paraphrase: 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. இழிவுடல்யா னென்ன லிகழ்திடுக வென்று  
மொழிவிலின் பாழுதன்னை யோர்க—வழியு  
முடலோம்ப லோடுதனை யோரவுனல் யாறு  
கடக்கக் கராப்புணைகொண் டற்று.

12. Izhi-vuḍal yānennal igan-diḍuga yen-ḍrum  
Ozhivil inbān-tannai ōrga – azhiyum  
Uḍa-lōmbal ōḍu-tanai ōra-vunal yāru  
Kaḍak-kak karāppuṇai koṇḍaṭṭru.

### பதவுரை

|           |                   |          |
|-----------|-------------------|----------|
| இழி       | <i>izhi</i>       | wretched |
| உடல்      | <i>uḍal</i>       | body     |
| யான்      | <i>yān</i>        | I'       |
| என்னல்    | <i>ennal</i>      | thinking |
| இகழ்திடுக | <i>igandiḍuga</i> | give up  |
| என்றும்   | <i>enḍrum</i>     | ever     |
| ஒழிவு இல் | <i>ozhivu il</i>  | unending |
| இன்பு     | <i>inbu</i>       | bliss    |
| ஆம்       | <i>ām</i>         | which is |
| தன்னை     | <i>tannai</i>     | Self     |
| ஓர்க      | <i>ōrga</i>       | know     |

|         |                |                      |
|---------|----------------|----------------------|
| அழியும் | <i>azhiyum</i> | perishable           |
| உடல்    | <i>uḍal</i>    | body                 |
| ஓம்பல்  | <i>ōmbal</i>   | cherishing           |
| ஒடு     | <i>ōḍu</i>     | and at the same time |
| தனை     | <i>tanai</i>   | Self                 |
| ஓர      | <i>ōra</i>     | to know              |
| உணல்    | <i>unal</i>    | trying               |
| யாறு    | <i>āru</i>     | a river              |
| கடக்க   | <i>kaḍakka</i> | in order to cross    |
| கரா     | <i>karā</i>    | crocodile            |
| புனை    | <i>punai</i>   | (as) a raft          |
| கொண்டு  | <i>koṇḍu</i>   | taking hold of       |
| அற்று   | <i>aṭṭru</i>   | like                 |

**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.

Note: The first two sentences of this verse are an original composition of Sri Bhagawan, while the last sentence is a translation by Him of verse 84 of *Vivekachudamani*. Refer to verses 4 to 7 of *Sadhanai Saram*, in which the import of this verse is elucidated.

13. தானம தவம்வேள்வி தன்மம்யோ கம்பத்தி  
வானம் பொருள்சாமுதி வாய்மையருள்—மோனநிலை  
சாகாமற் சாவறிவு சாந்துறவு வீடின்பமு  
தேகான்ம பாவமற நேர்.

13. Dānam tavam-vēḷvi dhar-mam yōgam-bhakti  
Vānam poruḷ-shāntī vāymai yaruḷ – mōna-nilai  
Sāgāmaṛ sāva-ṛivu sār-tuṛavu vīḍin-bam  
Dēhānma bhāva-maṛal tēr.

## பதவுரை

|            |                   |                                  |
|------------|-------------------|----------------------------------|
| தானம்      | <i>dānam</i>      | charity ( <i>dana</i> )          |
| தவம்       | <i>tavam</i>      | asceticism ( <i>tapas</i> )      |
| வேள்வி     | <i>vēlvi</i>      | oblation ( <i>yaga</i> )         |
| தன்மம்     | <i>dhanmam</i>    | righteousness ( <i>dharma</i> )  |
| யோகம்      | <i>yōgam</i>      | union ( <i>yoga</i> )            |
| பத்தி      | <i>bhakti</i>     | devotion ( <i>bhakti</i> )       |
| வானம்      | <i>vānam</i>      | heaven ( <i>swarga</i> )         |
| பொருள்     | <i>poruḷ</i>      | wealth ( <i>dhana</i> )          |
| சாந்தி     | <i>shānti</i>     | peace ( <i>santi</i> )           |
| வாய்மை     | <i>vāymai</i>     | truth ( <i>satya</i> )           |
| அருள்      | <i>aruḷ</i>       | Grace ( <i>arul</i> )            |
| மோன        | <i>mōna</i>       | silence ( <i>mouna</i> )         |
| நிலை       | <i>nilai</i>      | abidance ( <i>nishtha</i> )      |
| சாகாமல்    | <i>sāgāmal</i>    | without dying                    |
| சாவு       | <i>sāvu</i>       | death                            |
| அறிவு      | <i>aṛivu</i>      | knowledge ( <i>jnana</i> )       |
| சார் துறவு | <i>sār tuṛavu</i> | renunciation ( <i>sannyasa</i> ) |
| வீடு       | <i>vīḍu</i>       | liberation ( <i>moksha</i> )     |
| இன்பம்     | <i>inbam</i>      | bliss ( <i>ananda</i> )          |
| தேக ஆன்மா  | <i>dēha ānma</i>  | 'I am the body'                  |
| பாவம்      | <i>bhāvam</i>     | the feeling                      |
| அறல்       | <i>aṛal</i>       | destroying                       |
| தோர்       | <i>tēr</i>        | know that                        |

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*).

Note: Sri Bhagavan first composed the last two lines of this verse as a *kural venba* meaning, "Know that destroying the feeling 'I am the body' is death without dying,

knowledge, renunciation, liberation and bliss” and He later added the first two lines to make the verse into a venba.

Refer verses 847-848 of Guru Vachaka Kovai.

14. வினையும் விபத்தி வியோகமஞ் ஞான  
மினையவையார்க் கென்றும்மு திடலே—வினைபத்தி  
யோகமுணர் வாய்முதிடநா னின்றியவை யென்றுமிரு  
ஞகமன லேயுண்மை யாம்.
14. Vinai-yum vibhakti viyōga-majñ jñanam  
Inai-yavai-yārk kenḍ-ṛāyn diḍalē – vinai-bhakti  
Yōga-muṇar vāyndi-ḍanān inḍri-yavai yendṛu-miltān  
Āga-manalē uṇmai yām.

#### பதவுரை

|                |                     |                                  |
|----------------|---------------------|----------------------------------|
| வினை           | <i>vinaiy</i>       | action ( <i>karma</i> )          |
| உம்            | <i>um</i>           | and                              |
| விபத்தி        | <i>vibhakti</i>     | non-devotion ( <i>vibhakti</i> ) |
| வியோகம்        | <i>viyōgam</i>      | separation ( <i>viyoga</i> )     |
| அஞ்ஞானம்       | <i>ajjñanam</i>     | ignorance ( <i>ajnana</i> )      |
| இனையவை         | <i>inaiyavai</i>    | these                            |
| யார்க்கு என்று | <i>yārkkū enḍṛu</i> | ‘to whom’                        |
| ஆய்முதிடலே     | <i>āyndiḍalē</i>    | enquiring itself                 |
| வினை           | <i>vinai</i>        | action ( <i>karma</i> )          |
| பத்தி          | <i>bhakti</i>       | devotion ( <i>bhakti</i> )       |
| யோகம்          | <i>yōgam</i>        | union ( <i>yoga</i> )            |
| உணர்வு         | <i>uṇarvu</i>       | knowledge ( <i>jnana</i> )       |
| ஆய்முதிட       | <i>āyndiḍa</i>      | when one enquires                |
| நான்           | <i>nān</i>          | ‘I’                              |
| இன்றி          | <i>inḍri</i>        | without                          |
| அவை            | <i>avai</i>         | they                             |

|         |               |                              |
|---------|---------------|------------------------------|
| என்றும் | <i>endrum</i> | ever                         |
| இல்     | <i>il</i>     | do not exist                 |
| தான்    | <i>tān</i>    | Self                         |
| ஆக      | <i>āga</i>    | as                           |
| மனலே    | <i>manalē</i> | remaining (as Self)<br>alone |
| உண்மை   | <i>uṇmai</i>  | the truth                    |
| ஆம்     | <i>ām</i>     | is                           |

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 ever-defectless Self).

Note: The four defects, namely *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, all exist only for 'I', the ego or individual. But if one scrutinizes the nature of this individual 'I' by enquiring 'Who am I?', it will be found to be non-existent. When the ego is thus found to be non-existent, all these four defects will also be found to be ever non-existent, **because without the ego they can never stand,**

**and thus the truth that we always remain as the ever-defectless Self, will be revealed.** Hence, since the aim of the four yogas, namely *karma yoga*, *bhakti yoga*, *raja yoga* and *jnana yoga*, is only to remove these four defects, and since when one enquires 'Who am I, the individual for whom these defects exist?' the truth is revealed that all these four defects are ever non-existent; by one's enquiring thus one is truly fulfilling the aim of all the four *yogas*.

Verse 10 of *Upadesa Undiyar* may also be referred to here.

15. சத்தியினற் றுமியங்குமு தன்மையுண ராதகில  
சித்திகளுஞ் சேர்வமெனச் சேட்டிக்கும்—பித்தர்கூத்  
தென்கை யெழுப்பிவிடி னெம்மட்டித் தெவ்வரெனச்  
சொன்னமுட வன்கதையின் சோடு.
15. Sakti-yināl tāmī-yaṅgun tanmai uṇa-rādakila  
Siddi-gaṇāñ sēva-menac chēṣh-ṭikkum – pittar-kūttu  
Ennai ezhup-piviḍil emmaṭṭi ttevva-renac  
Chonna-muḍa vanka-dai-yin jōḍu.

பதவுரை

|              |                    |                          |
|--------------|--------------------|--------------------------|
| சத்தி        | <i>sakti</i>       | Sakti                    |
| இனால்        | <i>ināl</i>        | by                       |
| தாம்         | <i>tām</i>         | they                     |
| இயங்கும்     | <i>iyaṅgum</i>     | function                 |
| தன்மை        | <i>tanmai</i>      | the manner               |
| உணராது       | <i>uṇarādu</i>     | not knowing              |
| அகில         | <i>akila</i>       | all                      |
| சித்திகள்    | <i>siddigal</i>    | <i>siddhis</i>           |
| நாம்         | <i>ṇām</i>         | we                       |
| சேர்வம்      | <i>sērvam</i>      | shall obtain             |
| என           | <i>ena</i>         | saying                   |
| சேட்டிக்கும் | <i>chēṣhṭikkum</i> | who engage in activities |
| பித்தர்      | <i>pittar</i>      | of the madmen            |

|               |                   |                                   |
|---------------|-------------------|-----------------------------------|
| கூத்து        | <i>kūttu</i>      | the buffonery                     |
| என்னை         | <i>ennai</i>      | me                                |
| எழுப்பிவிடின் | <i>ezhuppiḍin</i> | if someone helps (me)<br>to stand |
| எம்மட்டு      | <i>emmaṭṭu</i>    | what                              |
| இத்           | <i>it</i>         | these                             |
| தெவ்வர் என    | <i>tevvar ena</i> | ‘enemies’                         |
| சொன்ன         | <i>chonna</i>     | who said                          |
| முடவன்        | <i>muḍavan</i>    | cripple                           |
| கதையின்       | <i>kadaiyin</i>   | the story                         |
| சோடு          | <i>jōḍu</i>       | like                              |

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)?”

Note: People who make efforts to attain *sakti* and *siddhis* do so only because of their ignorance of the truth that all the actions of their mind, speech and body are functioning only due to the power of the Presence of Self.

Also refer GVK 168 and 169.

16. சித்தத்தின் சாமுதியதே சித்தமா முத்தியெனிற  
சித்தத்தின் செய்கையின்றிச் சித்தியாச்—சித்திகளிற  
சித்தஞ்சேர் வாரொங்ஙன் சித்தக் கலக்கமுதீர்  
முத்திசுகழு தோய்வார் மொழி.
16. Chitta-ttin shānti-yadē siddamā mukti-yenil  
Chittattin seigai-yinḍri siddiyā – siddi-kaḷil  
Chittañ-chēr vareṅgan chittak kalak-kantīr  
Mukti-sukan tōyvār mozhi.

## பதவுரை

|               |                     |                               |
|---------------|---------------------|-------------------------------|
| சித்தத்து இன் | <i>chittattu in</i> | of mind                       |
| சாமுதி அதே    | <i>shānti adē</i>   | peace alone                   |
| சித்தம் ஆம்   | <i>siddam ām</i>    | which is (always)<br>attained |
| முத்தி        | <i>mukti</i>        | liberation ( <i>mukti</i> )   |
| எனில்         | <i>yenil</i>        | since                         |
| சித்தத்து இன் | <i>chittattu in</i> | of the mind                   |
| செய்கை        | <i>seigai</i>       | activity                      |
| இன்றி         | <i>indri</i>        | without                       |
| சித்தியா      | <i>siddiyā</i>      | which cannot be<br>attained   |
| சித்திகள்     | <i>siddikaḷ</i>     | <i>siddhis</i>                |
| இல்           | <i>il</i>           | upon                          |
| சித்தம்       | <i>chittañ</i>      | mind                          |
| சேர்வார்      | <i>chērvār</i>      | those who set                 |
| எங்ஙன்        | <i>eṅgan</i>        | how                           |
| சித்த         | <i>chitta</i>       | of mind                       |
| கலக்கம்       | <i>kalakkam</i>     | turbulence                    |
| தீர்          | <i>tīr</i>          | which is devoid of            |
| முத்தி சுகம்  | <i>mukti sukam</i>  | the bliss of liberation       |
| தோய்வார்      | <i>tōyvār</i>       | they immerse                  |
| மொழி          | <i>mozhi</i>        | say                           |

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. பூபரம தாங்கவிறை போலியுயிர் தாங்கலது  
கோபுரம தாங்கியுருக் கோரணிகாண்—மாபரங்கொள்  
வண்டிசெலு வான்சுமையை வண்டிவை யாதுதலை  
கொண்டுநலி கொண்டதெவர் கோது.

17. Būparan tāṅga-yīrai pōli-yuyir tāṅga-ladu  
 Gōpuran tāṅgi-yuruk kōra-ṇikāṇ – māba-raṅkoḷ  
 Vaṇḍi-selu vānsu-maiyai vaṇḍivai yādu-talai  
 Koṇḍu-nali koṇḍa-devar kōdu.

## பதவுரை

|                |                      |                                |
|----------------|----------------------|--------------------------------|
| பூ             | <i>bū</i>            | the world                      |
| பரம்           | <i>param</i>         | the burden                     |
| தாங்க          | <i>tāṅga</i>         | when (He) is bearing           |
| இறை            | <i>iṛai</i>          | God                            |
| போலி           | <i>pōli</i>          | pseudo                         |
| உயிர்          | <i>uyir</i>          | soul                           |
| தாங்கல் அது    | <i>tāṅgal adu</i>    | bearing                        |
| கோபுரம் தாங்கி | <i>gōpuram tāṅgi</i> | the gopuram tangi              |
| உரு            | <i>uru</i>           | the form                       |
| கோரணி          | <i>kōraṇi</i>        | a mockery                      |
| காண்           | <i>kāṇ</i>           | see                            |
| மா             | <i>mā</i>            | great                          |
| பரம்           | <i>baram</i>         | burden                         |
| கொள்           | <i>koḷ</i>           | which is bearing               |
| வண்டி          | <i>vaṇḍi</i>         | train                          |
| செலுவான்       | <i>seluvān</i>       | someone is who is<br>traveling |
| சுமையை         | <i>sumaiyai</i>      | burden                         |
| வண்டி          | <i>vaṇḍi</i>         | train                          |
| வையாது         | <i>vaiyādu</i>       | instead of placing             |
| தலை            | <i>talai</i>         | head                           |
| கொண்டு         | <i>koṇḍu</i>         | bearing                        |
| நலிகொண்டது     | <i>nali koṇḍadu</i>  | if (he) undergoes<br>suffering |
| எவர்           | <i>evar</i>          | whose                          |
| கோது           | <i>kōdu</i>          | fault                          |

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?

**Note: Since God alone is in truth bearing all the burdens of each and every soul in the world, it is wise for us to surrender ourselves entirely to Him and to live happily free from all cares and anxieties.** If, instead of thus surrendering everything to Him, we imagine that we are bearing our own small burden, we will suffer needlessly, like a man who, though travelling in a train, continues to carry his own small luggage on his head instead of placing it down on the train.

When it is so foolish for us even to imagine that we are bearing our own small burden, how much more foolish will it be if we imagine that we have to bear the burdens of other people or of the whole world? Therefore, in order to show what a foolish mockery are the efforts of those people who wish to reform or rectify the world, in this verse Sri Bhagavan compares them to a *gopuram-tangi*.

Just as the *gopuram-tangi* does not in fact support even a small portion of the tower, but is itself supported by the tower, so the individual soul, who is a spurious and unreal entity, does not in fact sustain even a small part of the world's burden, but is himself sustained only by God.

The word *gopuram-tangi* literally means 'tower-bearer' and is a name given to the sculptured figures which stand near the top of a south Indian temple-tower and which seem to be making strenuous efforts to support the upper portion of the tower; by extension, the word *gopuram-tangi* is

commonly used to mean a person who has an immoderate sense of self-importance and who believes that on himself alone everything depends).

18. இருமுகை நடுமார் படிவயி நிதன்மே  
 லிருமுப் பொருளுள நிறம்பல விவற்று  
 ளொருபொரு ளாம்பல ரும்பென வுள்ளே  
 யிருவிரல் வலத்தே யிருப்பது மிதயம்.

18. Iru-mulai naḍumār paḍi-vayiṇ idanmēl  
 Iru-mup poru-ḷuḷa niṇam-pala ivaṭ-ṭṭruḷ  
 Oru-poruḷ āmbala rumbena vuḷḷē  
 Iru-viral valattē irup-padum idayam.

பதவுரை

|            |                   |                 |
|------------|-------------------|-----------------|
| இரு        | <i>iru</i>        | two             |
| முகை       | <i>mulai</i>      | breasts         |
| நடு        | <i>naḍu</i>       | between         |
| மார்பு     | <i>mārbu</i>      | chest           |
| அடி        | <i>aḍi</i>        | below           |
| வயிறு இதன் | <i>vayiṇ idan</i> | stomach         |
| மேல்       | <i>mēl</i>        | above           |
| இருமுப்    | <i>irumup</i>     | six             |
| பொருள்     | <i>poruḷ</i>      | things          |
| உள         | <i>uḷa</i>        | there are       |
| நிறம்      | <i>niṇam</i>      | colours         |
| பல         | <i>pala</i>       | many            |
| இவற்றுள்   | <i>ivaṭṭruḷ</i>   | among these     |
| ஒரு        | <i>oru</i>        | one             |
| பொருள்     | <i>poruḷ</i>      | thing           |
| ஆம்பல்     | <i>āmbal</i>      | lily            |
| அரும்பு    | <i>arumbu</i>     | bud             |
| என         | <i>ena</i>        | which resembles |
| உள்ளே      | <i>vuḷḷē</i>      | within          |

|            |                  |              |
|------------|------------------|--------------|
| இரு        | <i>iru</i>       | two          |
| விரல்      | <i>viral</i>     | digits       |
| வலத்தே     | <i>valattē</i>   | to the right |
| இருப்பதும் | <i>iruppadum</i> | which is     |
| இதயம்      | <i>idayam</i>    | the heart    |

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. அதன்முக மிகலுள தகமுள சிறுதுளை  
யதனிலா சாதியொ டமர்முதுள திருமுதம்  
மதனையா சிரித்துள வகிலமா நாடிக  
ளதுவளி மனதொளி யவற்றின திருப்பிடம்.

19. Adan-muga miga-luḷa taga-muḷa siru-tuḷai  
Adanilā sādiyo ḍamarn-tuḷa tirun-damam  
Adanayā sirittuḷa akilamā nāḍigal  
Aduvaḷi mana-doḷi avatṭṛina dirup-piḍam.

#### பதவுரை

|         |                |               |
|---------|----------------|---------------|
| அதன்    | <i>adan</i>    | its           |
| முகம்   | <i>mugam</i>   | mouth         |
| இகல்    | <i>igal</i>    | closed        |
| உளது    | <i>uḷatu</i>   | is            |
| அகம்    | <i>agam</i>    | inside        |
| உள      | <i>uḷa</i>     | which is      |
| சிறு    | <i>siru</i>    | tiny          |
| துளை    | <i>tuḷai</i>   | hole          |
| அதன்இல் | <i>adan il</i> | in            |
| ஆசா     | <i>āsā</i>     | desire        |
| ஆதி     | <i>adi</i>     | and so on     |
| ஒடு     | <i>oḍu</i>     | together with |

|               |                      |                         |
|---------------|----------------------|-------------------------|
| அமர்முது உளது | <i>amarntu uḷadu</i> | there exists            |
| இரும்         | <i>irum</i>          | dense                   |
| தமம்          | <i>damam</i>         | darkness                |
| அதனை          | <i>adanay</i>        | it                      |
| ஆசிரித்து உள  | <i>āsirittu uḷa</i>  | are connected with      |
| அகில          | <i>akila</i>         | all                     |
| மா            | <i>mā</i>            | major                   |
| நாடிகள்       | <i>nāḍigaḷ</i>       | nerves ( <i>nadis</i> ) |
| அது           | <i>adu</i>           | it                      |
| வளி           | <i>vaḷi</i>          | breath                  |
| மனது          | <i>manadu</i>        | mind                    |
| ஒளி           | <i>oḷi</i>           | light                   |
| அவற்றினது     | <i>avattṛinadu</i>   | of (these)              |
| இருப்பிடம்    | <i>iruppidam</i>     | the abode               |

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).

Note: The above two verses are translated from the Malayalam version of *Ashtanga Hridayam*, a standard work on ayurvedic medicine in Sanskrit and Malayalam.

It is to be noted that the description of the spiritual heart given in these two verses is not the absolute truth, but is true only from the standpoint of ignorance (*ajnana*), in which the body and world are taken to be real. In *Upadesa Manjari*, chapter two, in answer to the ninth question, “What is the nature of the heart?”, Sri Bhagavan says, “Although the scriptures (*srutis*) which describe the nature of the heart say thus (quoting the above two verses), in absolute truth it is neither inside or outside the body.”

In Maharshi's Gospel, Book Two, Chapter four, Sri Bhagavan explains that the Heart is in truth pure consciousness which has no form, no 'within' or 'without', no 'right' or 'left', and that from this absolute standpoint no place can be assigned to it in the body. But He then goes on to say, "But people do not understand this. They cannot help thinking in terms of the physical body and the world.....It is by coming down to (this) level of ordinary understanding that a place is assigned to the Heart in the physical body".

That is to say, so long as the body is felt to be 'I', a place can be experienced in the body as the rising place of the mind or ego, the feeling 'I am the body', and that place is "two digits to the right from the centre of the chest". It is only from this point in the body that the feeling 'I' begins to spread throughout the body as soon as we wake up from sleep, since on the relative plane this point is the place from which the feeling 'I' rises in the body, and since in actual truth, the reality from which this feeling 'I' rises is only the Heart or Self, this point in the body is said to be the place or seat of the Heart.

In order to make clear that the description of the heart given in the above two verses is not the absolute truth about the heart, Sri Bhagavan subsequently translated some verses from *Yoga Vasishtha*, which are now included in this work as verses 21 to 24, in which the real nature of the spiritual heart is described.

20. இதயமலர்க் குகையகமா யிலகிறையே  
 குகேசனென வேத்தப் பட்டோ  
 னிதமனைய குகேசன்யா னெனுஞ்சோகம்  
 பாவனைதா னின்னு டம்பிற்  
 றிதமுறுநா னெனுமூதிடம்போ லப்பியாச  
 பலத்தாலத் தேவாய் நிற்கிற்  
 சிதையுடனா னெனுமவித்தை செங்கதிரோ  
 னெதிரிருள்போற் சிதையு மன்றே.

20. Idaya-malark guhai-yagamā yila-giraiyē  
 gugēsan ena ēttap-paṭṭōn  
 Nidama-naiya gugēsan yānenuñ-sōham  
 bhāvanai-tān ninnu ḍambil  
 Stita-muṟu nānenun-diḍam-bōl abbhi-yāsa  
 bhalattāl atdēvāi niṟkil  
 Sidai-yuḍanā nenum-aviddai cheṇka-dirōn  
 ediriruḷ-pōl sidai-yum andrē.

## பதவுரை

|               |                    |                           |
|---------------|--------------------|---------------------------|
| இதயமலர்       | <i>idayamalar</i>  | heart-lotus               |
| குகை          | <i>guhāi</i>       | the cave                  |
| ‘அகம்’        | <i>agam</i>        | 1’                        |
| ஆய்           | <i>āy</i>          | as                        |
| இலகு          | <i>ilagu</i>       | who shines                |
| இறையே         | <i>iraiyē</i>      | the Lord indeed           |
| குகேசன்       | <i>gugēsan</i>     | <i>Guhesan</i>            |
| என            | <i>ena</i>         | as                        |
| ஏத்தப்பட்டோன் | <i>ēttappaṭṭōn</i> | He who is adored          |
| நிதம்         | <i>nidam</i>       | constant                  |
| அனைய          | <i>anaiya</i>      | that                      |
| குகேசன்       | <i>gugēsan</i>     | <i>Guhesan</i>            |
| யான்          | <i>yān</i>         | I                         |
| எனும்         | <i>enuñ</i>        | in the form               |
| சோஹம்         | <i>sōham</i>       | He is I’ ( <i>soham</i> ) |
| பாவனைதான்     | <i>bhāvanaitān</i> | the meditation            |
| நின்          | <i>nin</i>         | your                      |
| உடம்பு        | <i>uḍambu</i>      | body                      |
| இல்           | <i>il</i>          | in                        |
| திதம் உறும்   | <i>titam uru</i>   | is established            |

|            |                    |                 |
|------------|--------------------|-----------------|
| நான் எனும் | <i>nān enum</i>    | ஈ'              |
| திடம்      | <i>diḍam</i>       | firmly          |
| போல்       | <i>bōl</i>         | as              |
| அப்பியாச   | <i>abbhiyāsa</i>   | practice        |
| பலத்து ஆல் | <i>bhalattu āl</i> | by the strength |
| அத் தேவாய் | <i>at dēvāi</i>    | as that Lord    |
| நிற்கில்   | <i>niṛkil</i>      | if you abide    |
| சிதை       | <i>sidai</i>       | perishable      |
| உடல்       | <i>uḍal</i>        | body            |
| நான் எனும் | <i>nān enum</i>    | ஈ'              |
| அவித்தை    | <i>aviddai</i>     | ignorance       |
| செம்       | <i>chen</i>        | red             |
| கதிரோன்    | <i>kadirōn</i>     | sun             |
| எதிர்      | <i>edir</i>        | in front of     |
| இருள்      | <i>iruḷ</i>        | darkness        |
| போல்       | <i>pōl</i>         | like            |
| சிதையும்   | <i>sidaiyum</i>    | will perish     |
| அன்றே      | <i>aṇḍrē</i>       | then            |

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.

Note: This verse was adapted by Sri Bhagavan from verses 59 and 62 of chapter 19 of *Prabhulingalila* as Tamil

work by Turaimangalam Sivaprakasa Swamigal. These verses contain the teachings which the Sage Allama Prabhu gave to Goraknath, a *siddha* and *hatha yogi* who believed that he had attained immortality by so perfecting his body that it could not be destroyed.

[For summary of the story of Allama Prabhu and Gorakhnath as told by Sri Bhagavan refer to (1) *Crumbs from His Table* pp 36-39, (2) *Talks* p.30 and (3) *At the Feet of Bhagavan* pp. 63-66].

The *soham bhavana* referred to in this verse is not mere mental repetition or *manisika japa* of the thought 'I am He', but is the thought-free inner clarity of conviction, that which shines in the heart as 'I' is the supreme reality. "...having made the mind subside in the heart and having given up the sense of 'I' in the body and so on, when one motionlessly enquires, abiding as one is with the enquiry 'Who am I who exist in the body?', the *sphurana* 'I-I' will subtly appear. One should abide with the *motionless conviction* (*nischala bhavana*) that that *atma-swarupa* 'I' is itself the *paramatma swarupa* which shines as everything and as nothingness also, everywhere and without the difference 'outside' and 'inside'. This itself is called *soham bhavana*" says Sri Bhagavan in *Vichara Sangraham* (Chapter 6, *Brahma-vidya*).

In this verse Sri Bhagavan reveals how the practice of such *soham bhavana*, if correctly understood and applied, can lead to the experience of Self-knowledge. That is, if by the strength of the conviction 'I am I' gained through the constant remembrance 'The reality which shines in the heart as "I" alone is I', one abides as that reality, which is the mere existence-consciousness 'I am', instead of rising as a separate individual in the form of the feeling 'I am this body', then the sun of *Jnana* will shine forth swallowing the darkness of *ajnana*, which is the attachment to the perishable body as 'I'.

21. எப்பெருங்கண் ணாடியின்கண் ணிவையாவு  
 நிழலாக வெதிரே தோன்று  
 மிப்பிரபஞ் சத்துயிர்கட் கெல்லாமவ்  
 விதயமென விசைப்ப தேதோ  
 செப்புதியென் றேவினவு மிராமனுக்கு  
 வசிட்டமுனி செப்பு கின்ற  
 னிப்புவிபி னுயிர்க்கெல்லா மிதயமிரு  
 விதமாகு மெண்ணுங் காலே.

21. Eppe-ruñ kaṇṇa-ḍiyin kaṇṇivai-yāvum  
 nizha-lāga edirē tōṇḍrum  
 Ip-pirapañ chat-tuyir-gaṭ kellā-mav  
 idaya-mena isaippa dēdō  
 Cheppudi-yenḍrē vinavum irāma-nukku  
 vaṣhiṣṭa-muni cheppu-kinḍrān  
 Ib-buviyin uyirk-kellām idaya-miru  
 vida-māgum eṇṇuñ kālē.

பதவுரை

|                |                        |                  |
|----------------|------------------------|------------------|
| எப்            | <i>ep</i>              | which            |
| பெரும்         | <i>peruñ</i>           | great            |
| கண்ணாடியின்    | <i>kaṇṇaḍiyin</i>      | mirror           |
| கண்            | <i>kaṇ</i>             | in               |
| இவை            | <i>ivai</i>            | these (worlds)   |
| யாவும்         | <i>yāvum</i>           | all              |
| நிழல்          | <i>nizhal</i>          | a reflection     |
| ஆக             | <i>āga</i>             | as               |
| எதிரே          | <i>edirē</i>           | in front (of us) |
| தோன்றும்       | <i>tōṇḍrum</i>         | do (they) appear |
| இப்பிரபஞ்சத்து | <i>ippirapañchattu</i> | in this universe |
| உயிர்கட்கு     | <i>uyirgaṭku</i>       | of beings        |

|                |                       |                        |
|----------------|-----------------------|------------------------|
| எல்லாம்        | <i>ellām</i>          | all                    |
| அவ்            | <i>av</i>             | the                    |
| இதயம்          | <i>idayam</i>         | heart                  |
| என             | <i>ena</i>            | to be                  |
| இசைப்பது       | <i>isaippadu</i>      | that which is declared |
| ஏதோ            | <i>ēdō</i>            | what                   |
| செப்புதி என்றே | <i>cheppudiyendṛē</i> | tell '(me)             |
| வினவும்        | <i>vinavum</i>        | who asked              |
| இராமனுக்கு     | <i>irāmanukku</i>     | to Rama                |
| வசித்தமுனி     | <i>vaṣhiṣṭamuni</i>   | the Sage Vasishtha     |
| செப்புகின்றான் | <i>cheppu-kindṛān</i> | said                   |
| இப் புவியின்   | <i>ib buviyin</i>     | of this world          |
| உயிர்க்கு      | <i>uyirkku</i>        | of beings              |
| எல்லாம்        | <i>ellām</i>          | all                    |
| இதயம்          | <i>idayam</i>         | the heart              |
| இருவிதம்       | <i>iruvidam</i>       | of two kinds           |
| ஆகும்          | <i>āgum</i>           | is                     |
| எண்ணும் காலே   | <i>eṇṇuṇ kālē</i>     | when considered        |

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.

"Verse 21 is adapted from *Yoga Vasishtha* 5.78.32 and 33 (first line).

22. கொளத்தக்க துழுதள்ளத் தக்கதுமா

மிவ்விரண்டின் கூறு கேளா

யளத்தற்கா முடம்பின்மார் பகத்தொரிடத்

திதயமென வமைமூத வங்குமு

தளத்தக்க தோரறிவா காரவித  
யங்கொள்ளத் தக்க தாமென்  
றுளத்துட்கொள் ளுஞ்ஞளும் புறமுமுள  
துள்வெளியி லுள்ள தன்றும்.

22. Koḷattakka dum-taḷḷat takkadu-mām  
ivvi-raṇḍin kūru kēḷāi  
Aḷat-tarkā muḍambin-mār bagat-toriḍat  
tidaya-mena amainda aṅgam  
Taḷat-takka dōraṇivā kāra-ida  
yañ-kolḷat takka dām-endṛu  
Uḷat-tuṭkoḷ ahdulḷum puṛamu-muḷa  
duḷ-veḷiyil uḷḷa dandṛām.

பதவுரை

|               |                    |                     |
|---------------|--------------------|---------------------|
| கொள           | <i>koḷa</i>        | to be accepted      |
| தக்கதும்      | <i>takkadum</i>    | what is fit         |
| தள்ள          | <i>taḷḷa</i>       | to be rejected      |
| தக்கதும்      | <i>takkadum</i>    | what is fit         |
| ஆம்           | <i>ām</i>          | which are           |
| இவ்           | <i>iv</i>          | these               |
| இரண்டு        | <i>iraṇḍu</i>      | two                 |
| இன்           | <i>in</i>          | of                  |
| கூறு          | <i>kūru</i>        | the characteristics |
| கேளாய்        | <i>kēḷāi</i>       | listen to           |
| அளத்தற்கு ஆம் | <i>aḷattark ām</i> | limited             |
| உடம்பு        | <i>uḍambu</i>      | the body            |
| இன்           | <i>in</i>          | of                  |
| மார்பு        | <i>mārbu</i>       | the chest           |
| அகத்து        | <i>agattu</i>      | within              |
| ஓர் இடத்து    | <i>or iḍattu</i>   | in a place          |

|                 |                       |                       |
|-----------------|-----------------------|-----------------------|
| இதயம்           | <i>idayam</i>         | heart                 |
| என              | <i>ena</i>            | called                |
| அமைமுத          | <i>amainda</i>        | which is situated     |
| அங்கம்          | <i>aṅgam</i>          | the organ             |
| தள              | <i>taḷa</i>           | to be rejected        |
| தக்கது          | <i>takkadu</i>        | that which is fit     |
| ஓர் அறிவு       | <i>ōr arivu</i>       | the one consciousness |
| ஆகார            | <i>ākāra</i>          | whose form is         |
| இதயம்           | <i>idayam</i>         | the heart             |
| கொள்ள           | <i>koḷḷa</i>          | to be accepted        |
| தக்கது          | <i>takkadu</i>        | that which is fit     |
| ஆம்             | <i>ām</i>             | is                    |
| என்று           | <i>endru</i>          | that                  |
| உளத்து உள் கொள் | <i>uḷattuḷ ul koḷ</i> | know                  |
| அஃது            | <i>ahdu</i>           | that                  |
| உள்ளும்         | <i>uḷḷum</i>          | both inside           |
| புறமும்         | <i>puṛamum</i>        | and outside           |
| உளது            | <i>uḷadu</i>          | exists                |
| உள்             | <i>uḷ</i>             | inside                |
| வெளி இல்        | <i>veli il</i>        | outside               |
| உள்ளது          | <i>uḷḷadu</i>         | that which exists     |
| அன்று ஆம்       | <i>andru ām</i>       | it is not             |

(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”.

Note: The real spiritual Heart is not a place in the limited body, but is only the timeless, placeless and unlimited Self, whose form is the pure consciousness 'I am'. Though this real Heart is said to exist both inside and outside, it is in truth that which exists devoid of all such distinctions as 'inside' or 'outside', because these distinctions exist only with reference to the body, which is itself unreal. The following simile will illustrate this point.

Let us suppose that a pot made of ice is immersed deep in the water of a lake. Now where is the water? Is it not wrong to say that the water is either only inside the pot or only outside the pot? Is it not both inside and outside? In actual fact, the pot itself is truly nothing but water. Therefore, when water alone exists, where is the room for the notions 'inside' and 'outside'? Likewise, when the Heart of Self alone exists, there is truly no room for the notions that it exists either inside or outside the body, for the body itself does not exist apart from Self. Refer here to verses 3 and 4 of *Ekatma Panchakam*, in this book.

This verse is adapted from *Yoga Vasishtha* 5.78.34 and 35.

23. அதுவேமுகக் கியவிதய மதன்கண்ணிவ்  
 வகிலமுமே யமர்முதி ருக்கு  
 மதுவாடி யெப்பொருட்கு மெல்லாச்செல்  
 வங்கட்கு மதுவே யில்ல  
 மதனாலே யனைத்துயிர்க்கு மறிவதுவே  
 யிதயமென வறைய லாகுஞ்  
 சிதையாநிற் குங்கற்போற் சடவுடலி  
 னவயவத்தோர் சிறுகூ றன்றால்.
23. Aduvē mukkiya-idaiaṁ adan-kaṇṇiv  
 akila-mumē amarn dirukkum  
 Aduvādi yep-porutkum ellāc-chel  
 vaṇ-gaṭkum aduvē illam  
 Adanālē anaittuyir-kkum aṛiva-duvē  
 idaia-mena aṛaiya lāgum  
 Sidayā-niṛkuṇ karpōl jaḍa-vuḍalin  
 avaya-vattōr siru-kū randṛal.

## பதவுரை

|                     |                         |                     |
|---------------------|-------------------------|---------------------|
| அதுவே               | <i>aduvē</i>            | that alone          |
| முக்கிய             | <i>mukkiya</i>          | important           |
| இதயம்               | <i>idaiam</i>           | heart               |
| அதன்கண்             | <i>adan kaṇṇ</i>        | in it               |
| இவ் அகிலமுமே        | <i>iv akilamumē</i>     | all these           |
| அமர்முது இருக்கும்  | <i>amarndu irukkum</i>  | are existing        |
| அது                 | <i>adu</i>              | it                  |
| ஆடி                 | <i>ādi</i>              | the mirror          |
| எப்பொருட்கும்       | <i>yepporutkum</i>      | to all objects      |
| எல்லா               | <i>ellā</i>             | of all              |
| செல்வங்கட்கும்      | <i>chelvaṇḡaṭkum</i>    | are wealth          |
| அதுவே               | <i>aduvē</i>            | it alone            |
| இல்லம்              | <i>illam</i>            | the abode           |
| அதனாலே              | <i>adanālē</i>          | hence               |
| அனைத்து உயிர்க்கும் | <i>anaittu uyirkkum</i> | of all beings       |
| அறிவு அதுவே         | <i>aṛivu aduvē</i>      | consciousness alone |
| இதயம்               | <i>idayam</i>           | the heart           |
| என                  | <i>ena</i>              | to be               |
| அறையல்              | <i>aṛaiyal</i>          | declared            |
| ஆகும்               | <i>āgum</i>             | is                  |
| சிதையா நிற்கும்     | <i>sidaiyā niṛkuṇ</i>   | which is perishable |
| கல்                 | <i>kal</i>              | a stone             |
| போல்                | <i>pōl</i>              | like                |
| ஐ—                  | <i>jaḍa</i>             | instentient         |
| உடலின்              | <i>uḍalin</i>           | of the body         |
| அவயவத்து            | <i>avayavattu</i>       | in a part           |
| ஓர்                 | <i>ōr</i>               | a                   |
| சிறு                | <i>siru</i>             | small               |
| கூறு                | <i>kūru</i>             | portion             |
| அன்று ஆல்           | <i>aṇḍru al</i>         | it is not           |

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.

This verse is adapted from *Yoga Vasishtha* 5.78.36 and 37.

24. ஆதலின லறிவுமய மாஞ்சுத்த  
விதயத்தே யகத்தைச் சேர்க்குஞ்  
சாதனையால் வாதனைக ளொடுவாயு  
வொடுக்கமுமே சாரும தானே.

24. Ādali-nāl aṛivu mayamāñ-sudda  
idayattē ahattaic cērkum  
Sādanai-yāl vādanai-gaḷ oduvāyu  
odukka-mumē sārūn-tānē.

#### பதவுரை

|            |             |                                      |
|------------|-------------|--------------------------------------|
| ஆதலினல்    | Ādalināl    | therefore                            |
| அறிவு மயம் | aṛivu mayam | of the nature of<br>consciousness    |
| ஆம்        | ām          | which is                             |
| சுத்த      | sudda       | pure                                 |
| இதயத்தே    | idayattē    | in the Heart                         |
| அகத்தை     | ahattai     | the mind                             |
| சேர்க்கும் | cērkum      | of fixing                            |
| சாதனை      | sādanai     | the practice ( <i>sadhana</i> )      |
| ஆல்        | āl          | by                                   |
| வாதனைகள்   | vādanaigaḷ  | the tendencies<br>( <i>vasanas</i> ) |
| ஒடு        | odu         | along with                           |
| வாயு       | vāyu        | the breath                           |

|            |                    |                |
|------------|--------------------|----------------|
| ஒடுக்கமுமே | <i>odukka-mumē</i> | the subsidence |
| சாரும்     | <i>sārum</i>       | will be        |
| தானே       | <i>tānē</i>        | automatically  |

(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”.

Note: After reading verse 28 of *Ullada Narpadu*, some aspirants wrongly conclude that it is necessary to practice some technique of breath-control (*pranayam*) in order to be able to harness the mind and turn it inwards to know its source, the Heart or real Self. However, in this present verse Sri Bhagavan clearly reveals that it is not necessary to practice any special techniques of breath-control, because the breath or *prana* will subside automatically when one fixes the mind in the Heart through Self-attention. Refer here to the eighth chapter of *The Path of Sri Ramana – Part One*, where this point is explained in more detail.

This verse is adapted from *Yoga Vasishtha* 5.78.38.

25. அகில வுபாதி யகன்ற வறிவே  
தகமச் சிவமென் றனிச – மகத்தே  
யகலாத் தியான மதனா லகத்தி  
னகிலவா சத்தி யகற்று.

25. Akila vupādi agandṛa arivēdu  
Agamac chivamen ḍṛanisam – agattē  
Agalāt dhiyānam adanāl ahattin  
Akila vāsakti agatṛu.

பதவுரை

|       |                |                             |
|-------|----------------|-----------------------------|
| அகில  | <i>akila</i>   | all                         |
| உபாதி | <i>upādi</i>   | adjuncts ( <i>upadhis</i> ) |
| அகன்ற | <i>agandṛa</i> | is devoid of                |
| அறிவு | <i>arivu</i>   | knowledge                   |

|                |                        |               |
|----------------|------------------------|---------------|
| ஏது            | <i>ēdu</i>             | what          |
| அகம்           | <i>agam</i>            | 1'            |
| அச்            | <i>ac</i>              | that          |
| சிவம் என்று    | <i>chivam enḍru</i>    | Siva'         |
| அனிசம்         | <i>anisam</i>          | ever          |
| அகத்தே         | <i>agattē</i>          | in the heart  |
| அகலா           | <i>agalā</i>           | unbroken      |
| தியானம் அதனால் | <i>dhiyānam adanāl</i> | by meditation |
| அகத்தின்       | <i>ahattin</i>         | of the mind   |
| அகில           | <i>akila</i>           | all           |
| ஆசுத்தி        | <i>āsakti</i>          | attachments   |
| அகற்று         | <i>agattṛu</i>         | destroy       |

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.

Note: When the consciousness 'I' rises mixed with adjuncts as 'I am this' or 'I am that', it is the ego, mind or individual soul; but when the same consciousness 'I' remains devoid of all adjunct as mere 'I am', it is Siva, the supreme reality or Self. Since all attachments beginning with the *dehabhimana* or attachment to the body because of the mixing of the adjuncts with the pure consciousness 'I', and since adjuncts become mixed with the consciousness 'I' only because of one's failure to keenly scrutinize and know that pure consciousness as it is, **in this verse it is taught that one should destroy all attachments by meditating with love upon the pure adjunctless consciousness 'I', having the firm conviction that, that consciousness is Siva.**

This meditation upon the pure consciousness 'I', which is Self-attention is "the *sadhana* of fixing the mind in the pure Heart, which is of the nature of consciousness" mentioned in the previous verse. Only by this *sadhana* will

all the *vasanas*, which are the attachments accumulated in the mind, be destroyed entirely. Verse 9 of this work may again be read here. **Unless we attend keenly to the pure consciousness 'I', which shines devoid of impurities in the form of *upadhis* and devoid of movement in the form of thoughts, the destruction of the *vasanas*, which is the state called liberation, cannot be attained.**

As mentioned in the note to verse 9 of this work, the above verse is adapted from verse 47 of *Devikalottara – Jnanachara-Vichara-Padalam*. The following is the fresh translation of verse 47 which Sri Bhagavan made while translating the whole of the *Jnanachara-Vichara-Padalam* into Tamil verses:

which means, “By uninterruptedly meditating with love, ‘What one exists as the form of consciousness (*chit-rupa*) which is devoid of all adjuncts (*upadhis*) – that Siva is I’, you should destroy all attachments.

26. விதவிதமா நிலைகளெலாம் விசாரஞ் செய்து  
மிச்சையறு பரமபதம் யாதொன் றுண்டோ  
வதனையே திடமாக வகத்தாற் பற்றி  
யனவரத முலகில்வினை யாடு வீரா  
வெதுசகல விதமான தோற்றங் கட்டு  
மெதார்த்தமதா யகத்துளதோ வதைய நிழதா  
யதனூலப் பார்வையினை யகலா தென்று  
மாசைபோ லுலகில்வினை யாடு வீரா.

26. Vida-vidamā nilaiga-ḷelām vichāraṇ cheidu  
micchai-yaru parama-padam yādon-ḍṛuṇḍō  
Adanaiyē diḍamāga agattār paṭṭri  
ana-varadam ulagil viḷai yāḍu vīrā  
Edu-sakala vidamāna tōṭṭraṇ gaṭkum  
edārta-madāi agat-tuḷadō adai yaṛiṇḍai  
Adanālap pārvaī-yinai agalā tendṛum  
āsaipōl ulagil viḷai-yāḍu vīrā.

## பதவுரை

|                  |                        |                             |
|------------------|------------------------|-----------------------------|
| விதவிதம்         | <i>vidavidam</i>       | of various kinds            |
| ஆம்              | <i>ām</i>              | which are                   |
| நிலைகள்          | <i>nilaigaḷ</i>        | states                      |
| எலாம்            | <i>elām</i>            | all                         |
| விசாரம் செய்து   | <i>vichāram cheidu</i> | having enquired into        |
| மிச்சை           | <i>micchai</i>         | unreality ( <i>mithya</i> ) |
| அறு              | <i>aṟu</i>             | devoid of                   |
| பரம              | <i>parama</i>          | supreme                     |
| பதம்             | <i>padam</i>           | state                       |
| யாது             | <i>yādu</i>            | which                       |
| ஒன்று            | <i>ondṛu</i>           | one                         |
| உண்டோ            | <i>uṇḍō</i>            | is                          |
| அதனையே           | <i>adanaiyē</i>        | only that                   |
| திடமாக           | <i>diḍamāga</i>        | firmly                      |
| அகத்தால்         | <i>agattāl</i>         | with the mind               |
| பற்றி            | <i>paṭṭri</i>          | holding                     |
| அனவரதம்          | <i>anavaradam</i>      | always                      |
| உலகில்           | <i>ulagil</i>          | in the world                |
| விளையாடு         | <i>viḷaiyāḍu</i>       | play (your role)            |
| வீரா             | <i>vīrā</i>            | O Hero                      |
| எது              | <i>edu</i>             | which                       |
| சகல              | <i>sakala</i>          | all                         |
| விதம் ஆன         | <i>vidam āna</i>       | various                     |
| தோற்றங்கட்கும்   | <i>tōṭṭraṅgaṭkum</i>   | of appearances              |
| எதார்த்தம் அதாய் | <i>edārttam adāi</i>   | as the reality              |
| அகத்து           | <i>agattu</i>          | in the heart                |
| உளதோ             | <i>uḷadō</i>           | exists                      |
| அதை              | <i>adai</i>            | that (Self)                 |
| அறிமூதாய்        | <i>aṟiṇḍai</i>         | you have known              |

|            |                    |                    |
|------------|--------------------|--------------------|
| அதனால்     | <i>adanāl</i>      | since              |
| அப்        | <i>ap</i>          | that               |
| பார்வையினை | <i>pārvaiyinai</i> | outlook            |
| அகலாது     | <i>agalātu</i>     | without abandoning |
| என்றும்    | <i>enḍrum</i>      | ever               |
| ஆசை        | <i>āsai</i>        | desire             |
| போல்       | <i>pōl</i>         | as if              |
| உலகில்     | <i>ulagil</i>      | in the world       |
| விளையாடு   | <i>viḷaiyāḍu</i>   | play (your role)   |
| வீரா       | <i>vīrā</i>        | O Hero             |

(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”.

Note: “All the states” mentioned at the beginning of this verse may mean all the states of consciousness such as waking, dream and sleep, or all the conditions of life such as youth, old age, health, sickness, wealth, poverty, fame, ill-fame, joy, suffering and so on. All these different states or conditions are based only upon the feeling ‘I am this body’, ‘I am so-and-so’, I am an individual being’. “The supreme state devoid of unreality” mentioned in the same sentence is the state of Self-abidance, which is completely devoid of that unreal feeling ‘I am this body’.

“That outlook” mentioned in the second half of this verse is the true outlook (*drishti*) in which Self is experienced as the sole reality underlying the appearance of the world and of all the various states, and conditions.

This verse is adapted from *Yoga Vasishtha* 5.18.20 and 23.

27. போலிமன வெழுச்சிமகிழ் வற்றே னாகிப்  
 போலிமனப் பதைப்புவெறுப் புற்றே னாகிப்  
 போலிமுயல் வாழ்தொடக்க முற்றே னாகிப்  
 புரையிலன யுலகில்வினை யாடு வீரா,  
 மாலெனும்பல் கட்டுவிடு பட்டோ னாகி  
 மன்னுசம னாகியெல்லா நிலைமைக் கண்ணும்  
 வேலைகள்வே டத்தியைவ வெளியிற் செய்து  
 வேண்டியவா றுலகில்வினை யாடு வீரா.

27. Pōli-mana ezhucchi-magizh vutṭrō nāgip  
 pōli-manap padaippu veṟup-putṭrō nāgip  
 Pōli-muyal vānto-ḍakka mutṭrō nāgip  
 purai-yilanā yulagil viḷai-yāḍu vīrā  
 Mālenum-pal kaṭṭu-viḍu paṭṭō nāgi  
 mannu-sama nāgi-yellā nilai-maik kaṇṇum  
 Vēlai-gaḷ vēḍat-tiyaiva vēliyiṟ seidu  
 vēṇḍi-yavā ṟulagil viḷai-yāḍu vīrā.

### பதவுரை

|          |                 |             |
|----------|-----------------|-------------|
| போலி     | <i>pōli</i>     | seeming     |
| மன       | <i>mana</i>     | of mind     |
| எழுச்சி  | <i>ezhucchi</i> | rising      |
| மகிழ்வு  | <i>magizhvu</i> | joy         |
| உற்றேன்  | <i>utṭrōn</i>   | one who has |
| ஆகி      | <i>āgi</i>      | being       |
| போலி     | <i>pōli</i>     | seeming     |
| மன       | <i>mana</i>     | of mind     |
| பதைப்பு  | <i>padaippu</i> | anxiety     |
| வெறுப்பு | <i>veṟuppu</i>  | hatred      |
| உற்றேன்  | <i>utṭrōn</i>   | one who has |
| ஆகி      | <i>āgi</i>      | being       |
| போலி     | <i>pōli</i>     | seeming     |
| முயல்வு  | <i>muyalvu</i>  | effort      |

|             |                    |                                   |
|-------------|--------------------|-----------------------------------|
| ஆம்         | <i>ām</i>          | which is                          |
| தொடக்கம்    | <i>toḍakkam</i>    | initiative                        |
| உற்றோன்     | <i>uṭṭrōn</i>      | one who has                       |
| ஆகி         | <i>āgi</i>         | being                             |
| புரை        | <i>purai</i>       | defects                           |
| இலன்        | <i>ilan</i>        | one who is devoid of              |
| ஆய்         | <i>āy</i>          | as                                |
| உலகில்      | <i>ulagil</i>      | in the world                      |
| விளையாடு    | <i>viḷaiyāḍu</i>   | play (your role)                  |
| வீரா        | <i>vīrā</i>        | O Hero                            |
| மால்        | <i>māl</i>         | delusion                          |
| எனும்       | <i>enum</i>        | called                            |
| பல்         | <i>pal</i>         | many                              |
| கட்டு       | <i>kaṭṭu</i>       | bonds                             |
| விடுபட்டோன் | <i>viḍupaṭṭōn</i>  | One who has been<br>released from |
| ஆகி         | <i>āgi</i>         | being                             |
| மன்னு       | <i>mannu</i>       | firmly                            |
| சமனாகி      | <i>samanāgi</i>    | one who is equanious              |
| எல்லா       | <i>yellā</i>       | being all                         |
| நிலைமை      | <i>nilaimai</i>    | conditions                        |
| கண்ணும்     | <i>kaṇṇum</i>      | in                                |
| வேலைகள்     | <i>vēlaigaḷ</i>    | actions                           |
| வேடத்து     | <i>vēdattu</i>     | disguise                          |
| இயைவ        | <i>iyaiva</i>      | appropriate to                    |
| வெளியில்    | <i>veḷiyil</i>     | outwardly                         |
| செய்து      | <i>seidu</i>       | doing                             |
| வேண்டியவாறு | <i>vēṇḍiyavāru</i> | as you like                       |
| உலகில்      | <i>ulagil</i>      | in the world                      |
| விளையாடு    | <i>viḷaiyāḍu</i>   | play                              |
| வீரா        | <i>vīrā</i>        | O Hero                            |

(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.

This Verse is adapted from *Yoga Vasishtha* 5.18.24 and 26.

28. அறிவுண்மை நிப்டனா மான்மவித் தாவா  
 னறிவாற் புலன்செற்ற ஞர்தா—னறிவங்கி  
 யாவனறி வாங்குலிசத் தான்கால காலனவன்  
 சாவினைமாய் வீரனெனச் சாற்று.
28. Aṛi-vunmai niṣṭha-nām ānma vittāvān  
 Aṛivār pulan-cheṭṭrā nārtān – aṛi-vaṅgi  
 Yāva-naṛi vāṅguli-sat tānkāla kāla-navan  
 Chāvi-naimāi vīra-nenac chāṭṭru.

#### பதவுரை

|             |                   |                                              |
|-------------|-------------------|----------------------------------------------|
| அறிவு       | <i>aṛivu</i>      | consciousness                                |
| உண்மை       | <i>unmai</i>      | existence                                    |
| நிப்டன்     | <i>niṣṭhan</i>    | one who abides as                            |
| ஆம்         | <i>ām</i>         | who is                                       |
| ஆன்ம வித்து | <i>anma vittu</i> | a knower of self<br>( <i>atma-vid</i> )      |
| ஆவான்       | <i>āvān</i>       | is                                           |
| அறிவால்     | <i>aṛivāl</i>     | by knowledge                                 |
| புலன்       | <i>pulan</i>      | the senses                                   |
| செற்றான்    | <i>cheṭṭrān</i>   | has conquered                                |
| ஆர்தான்     | <i>ārtān</i>      | he who                                       |
| அறிவு அங்கி | <i>aṛivu aṅgi</i> | the fire of knowledge<br>( <i>jnanagni</i> ) |

|             |                   |                                    |
|-------------|-------------------|------------------------------------|
| ஆவன்        | <i>āvan</i>       | is                                 |
| அறிவு ஆம்   | <i>aṛivu ām</i>   | of knowledge                       |
| குலிசத்தான் | <i>gulisattān</i> | the wielder of the<br>thunder bolt |
| காலகாலன்    | <i>kālakālan</i>  | the destroyer of time              |
| அவன்        | <i>avan</i>       | he                                 |
| சாவினை      | <i>chāvinai</i>   | death                              |
| மாய்        | <i>māi</i>        | who has killed                     |
| வீரன்       | <i>vīran</i>      | the hero                           |
| என          | <i>ena</i>        | that                               |
| சாற்று      | <i>chāṭṭru</i>    | proclaim                           |

Proclaim that He who has conquered the senses by knowledge (*jnana*) and who abides as existence-consciousness, 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.

Note : The *Atma-jnani* is not merely an incarnation of any particular God; The *Jnani* is *Jnana* itself, and hence. He is the reality of all Gods such as Agni, Indra, and Lord Siva.

Since the *Jnani* burnt ignorance (*ajnana*) to ashes, He is Himself the fire of knowledge (*jnanagni*). And since, having given up the identification with the body, which is limited by time and subject to death, He shines as the timeless and deathless Self, He is Himself Lord Siva, the destroyer of time (*kalakalan*) and the killer of death.

Since the *Jnani* has conquered the senses, through which the appearance of the universe is projected, He has in truth conquered the whole universe. Therefore, since there is no power in the entire universe greater than the power of the *Jnani's* firm Self-abidance, His self-abidance is described as the thunderbolt of knowledge (*jnana-vajrayudha*).

29. தத்துவங் கண்டவற்குத் தாமே வளருமொளி  
புத்திவலு வும்வசமுதம் போழுததுமே—யித்தரையிற்  
ருருவழ காதி சகல குணங்களுஞ்  
சேர விளங்கலெனத் தேர்.
29. Tattuvaṅ kaṇḍa-varṇkut tāmē vaḷarum-oḷi  
Buddhi-valu vum-vasantam pontadumē – itta-rai-yil  
Taru-vazha gādi sakala guṇaṅ-gaḷuṇ  
Chēra viḷaṅga-lenat tēr.

## பதவுரை

|             |                     |                            |
|-------------|---------------------|----------------------------|
| தத்துவம்    | <i>tattuvam</i>     | the reality                |
| கண்டவர்க்கு | <i>kaṇḍa-varṇku</i> | to those who have<br>known |
| தாமே        | <i>tāmē</i>         | automatically              |
| வளரும்      | <i>vaḷarum</i>      | will increase              |
| ஒளி         | <i>oḷi</i>          | luster                     |
| புத்தி      | <i>buddhi</i>       | of intellect               |
| வலுவும்     | <i>valuvum</i>      | and power                  |
| வசமுதம்     | <i>vasantam</i>     | spring                     |
| போழுததுமே   | <i>pontadumē</i>    | as soon a (it ) comes      |
| இத் தரை இல் | <i>it tarai il</i>  | on this earth              |
| தாரு        | <i>taru</i>         | trees                      |
| அழகு        | <i>azhagu</i>       | beauty                     |
| ஆதி         | <i>ādi</i>          | such as                    |
| சகல         | <i>sakala</i>       | all                        |
| குணங்களும்  | <i>guṇaṅgaḷum</i>   | qualities                  |
| சேர         | <i>chēra</i>        | with                       |
| விளங்கல்    | <i>viḷaṅgal</i>     | shining forth              |
| என          | <i>ena</i>          | like                       |
| தேர்        | <i>tēr</i>          | know that                  |

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.

Note : This verse is adapted from *Yoga Vasishtha* 5,76,20:

30. சேய்மையுளஞ்சென்றுகதை கேட்பார்போல் வாதனைக  
டேய்மனஞ்செய் துஞ்செய்யா தேயவைக டோய்மனஞ்செய்  
தின்னேனுஞ் செய்ததே யிங்கசைவற் றுங்கனவிற்  
குன்றேறி வீழ்வார் குழி.
30. Sēymai-yuḷaṅ chendṛu-kadai kētpār-pol vādanaigaḷ  
Tēymanañ seiduñ-seiyādē avaigaḷ – tōymanañ-seidu  
Indṛenuñ cheidadē iṅgasaivaṭ-ṭṛuṅ kanaviḷ  
Kunḍrēṛi vīzhvār kuzhi.

பதவுரை

|          |                   |                                         |
|----------|-------------------|-----------------------------------------|
| சேய்மை   | <i>sēymai</i>     | far away                                |
| உளம்     | <i>uḷam</i>       | mind                                    |
| சென்று   | <i>chendṛu</i>    | when (it) has gone                      |
| கதை      | <i>kadai</i>      | a story                                 |
| கேட்பார் | <i>kētpār</i>     | one who is listening to                 |
| போல்     | <i>pol</i>        | just like                               |
| வாதனைகள் | <i>vādanaigaḷ</i> | tendencies ( <i>vasanas</i> )           |
| தேய்     | <i>tēy</i>        | in which (they) have<br>been erased     |
| மனம்     | <i>manam</i>      | the mind                                |
| செய்தும் | <i>seidum</i>     | even though it has done                 |
| செய்யாதே | <i>seiyādē</i>    | (it) has not done                       |
| அவைகள்   | <i>avaigaḷ</i>    | them (tendencies or<br><i>vasanas</i> ) |
| தோய்     | <i>tōy</i>        | which is saturated with                 |
| மனம்     | <i>manam</i>      | the mind                                |

|               |                      |                              |
|---------------|----------------------|------------------------------|
| செய்து இன்று  | <i>seidu inḍru</i>   | it has not done              |
| ஏனும்         | <i>enum</i>          | even though                  |
| செய்ததே       | <i>cheidadē</i>      | has done                     |
| இங்கு         | <i>iṅgu</i>          | here                         |
| அசைவு அற்றும் | <i>asaivu aṭṭrum</i> | even though without movement |
| கனவில்        | <i>kanavil</i>       | in dream                     |
| குன்று        | <i>kunḍru</i>        | a hill                       |
| ஏறி           | <i>ēri</i>           | has climbed                  |
| வீழ்வார்      | <i>vīzhvār</i>       | one who is falling over      |
| குழி          | <i>kuzhi</i>         | a precipice                  |

Just like one who is (seemingly) listening to a story when (his) mind has (in fact) gone far away, the mind (of the *Atma-jnani* 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).

This verse is adapted from *Yoga Vasishtha* 5.56.13 and 14.

31. வண்டிதயில் வானுக்கவ் வண்டிசெல னிற்றலொடு  
வண்டிதனி யுற்றிடுதன் மானுமே—வண்டியா  
னவுட லுள்ளே யுறங்குமெய்ஞ் ஞானிக்கு  
மானதொழி னிட்டையறக் கம்.

31. Vaṇḍi-tuyil vānuk-kav vaṇḍi-chelal niṭṭra-loḍu  
Vaṇḍi-tanil yuṭṭri-ḍutan mānumē – vaṇḍiyām  
Īna-vuḍa luḷḷē uṇṅgu-meijñ jñanikkum  
Āna-tozhil niṣṭṭai urakkam.

## பதவுரை

|                 |                      |                                                  |
|-----------------|----------------------|--------------------------------------------------|
| வண்டி           | <i>vaṇḍi</i>         | cart                                             |
| துயில்வானுக்கு  | <i>tuyilvānukku</i>  | to one who is asleep                             |
| அவ் வண்டி       | <i>av vaṇḍi</i>      | the cart                                         |
| செல்லல்         | <i>chelal</i>        | moving                                           |
| நிற்றல்         | <i>niṭṭral</i>       | standing still                                   |
| ஒடு             | <i>oḍu</i>           | and                                              |
| வண்டி           | <i>vaṇḍi</i>         | the cart                                         |
| தனி             | <i>tani</i>          | unyoked                                          |
| உற்றிடுதல்      | <i>uṭṭriḍutal</i>    | being                                            |
| மானுமே          | <i>mānumē</i>        | are similar to                                   |
| வண்டி           | <i>vaṇḍi</i>         | a cart                                           |
| ஆம்             | <i>ām</i>            | which is                                         |
| ஊன              | <i>ūna</i>           | fleshy                                           |
| உடல்            | <i>vuḍal</i>         | body                                             |
| உள்ளே           | <i>uḷḷē</i>          | within                                           |
| உறங்கும்        | <i>uraṅgum</i>       | who is asleep                                    |
| மெய் ஞானிக்கும் | <i>mei jñanikkum</i> | to the knower of reality<br>( <i>mey-jnani</i> ) |
| ஆன              | <i>āna</i>           | which are                                        |
| தொழில்          | <i>tozhil</i>        | the activity                                     |
| நிட்டை          | <i>nittai</i>        | the absorption                                   |
| உறக்கம்         | <i>urakkam</i>       | the sleep                                        |

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.

Note : The body and mind of a *Jnani* appear to be real only in the wrong outlook of *ajnanis*, who mistake themselves to be a body and mind. In the true outlook of the *Jnani*, who

experiences himself as the space of mere consciousness, "I am", the body and mind are completely non-existent. Therefore, since the states of activity, namely waking and dream, the state of absorption (*nishṭa*) and the state of sleep are all states which pertain only to the body and mind, they are not at all known to the *Jnani*, just as the moving, standing and unyoked states of a cart are unknown to someone who is asleep in the cart.

32. நனவு கனவுதுயி னாடுவார்க் கப்பா  
 னனவு துயிற்றுரிய நாமத்—தெனும்  
 துரிய மதேயுளதாற் றேன்றுன் றின்ருந்  
 றுரிய வதீதமு துணி.

32. Nanavu kanavu-tuyil nāḍu-vārḥ kappāl  
 Nanavu tuyiṭ-ṭuriya nāmattu – enumat  
 Turi-yamadē uḷadār ṭōṇḍrumūn-ḍṛiṇḍṛal  
 Ṭuriya atītan tuṇi.

#### பதவுரை

|               |                     |                                |
|---------------|---------------------|--------------------------------|
| நனவு          | <i>nanavu</i>       | waking                         |
| கனவு          | <i>kanavu</i>       | dream                          |
| துயில்        | <i>tuyil</i>        | sleep                          |
| நாடுவார்க்கு  | <i>nāḍuvārḥku</i>   | for those who<br>experience    |
| அப்பால்       | <i>appāl</i>        | which is beyond                |
| நனவு துயில்   | <i>nanavu tuyil</i> | wakeful sleep                  |
| துரிய         | <i>ṭuriya</i>       | ' <i>ṭuriya</i> ' (the fourth) |
| நாமத்து எனும் | <i>nāmattu enum</i> | is named                       |
| அத்           | <i>at</i>           | that                           |
| துரியம் அதே   | <i>turiyam adē</i>  | ' <i>ṭuriya</i> ' alone        |
| உளது          | <i>uḷadu</i>        | exists                         |
| ஆல்           | <i>āl</i>           | since                          |
| தோன்றும்      | <i>ṭōṇḍrum</i>      | seeming                        |

|              |                      |                       |
|--------------|----------------------|-----------------------|
| ன் று        | <i>mūṇḍru</i>        | the three             |
| இன்று        | <i>indru</i>         | do not exist          |
| ஆல்          | <i>al</i>            | since                 |
| தூரிய அதீதம் | <i>ṭuriya atītam</i> | <i>turiyatita</i>     |
| துணி         | <i>tuṇi</i>          | know for certain that |

For those who experience (the three unreal states of) waking, dream and sleep, (the one real state of) wakeful sleep, which is beyond (those three states), is named *turiya* (the 'fourth'). (However) since that *turiya* alone (truly) exists and since the seeming three (states) do not exist, know for certain that *turiya* is *atita* (the transcendent state known as *turiyatita*).

Note : The three states which we now experience, namely waking, dream and deep sleep, are merely unreal appearances.

The only state which truly exists is the state of wakeful sleep, (*jagrat-sushupti*) that is, the state in which we remain ever awake to the real self and ever asleep to the unreal world of multiplicity. The scriptures refer to this one truly existing state as the 'fourth' (*turiya*) only for the sake of those who experience the unreal three states, and only with the intention of making them understand that it is something quite different from those other three states. But when this real state is experienced, the unreal three states will be found to be completely non-existent, and hence it will be known that this real state is not really the fourth state but the only existing state. For this reason the scriptures also refer to this truly existing state as 'that which transcends the fourth' (*turiyatita*).

33. சஞ்சிதவா காமியங்கள் சாராவா ஞானிக்கூழ்  
 விஞ்சுமெனல் வேற்றூர்கேள் விக்குவிளம்-புஞ்சொல்லாம்  
 பர்த்தாபோய்க் கைம்மையுருப் பத்தினியெஞ் சாததுபோற்  
 கர்த்தாபோ வினையுங் காண்.

33. Sañjita āgami-yaṅgaḷ chārāvā jñānik-kūzh  
 Viñju-menal vēṭṭrār-kēḷ vikku-ṽḷam – buñ-chollām  
 Bartā-pōyk kaimai-yuṛāp pattini eñjā-datupōl  
 Kart-tāpō mūvinai-yuñ kāṇ.

பதவுரை

|             |                    |                              |
|-------------|--------------------|------------------------------|
| சஞ்சித      | <i>sañjita</i>     | <i>sanchita</i>              |
| ஆகாமியங்கள் | <i>āgamiyaṅgaḷ</i> | <i>agamya</i>                |
| சாராவாம்    | <i>chārāvā</i>     | will not adhere              |
| ஞானிக்கு    | <i>jñānikku</i>    | to a Jnani                   |
| ஊழ்         | <i>ūzh</i>         | destiny ( <i>prarabdha</i> ) |
| விஞ்சும்    | <i>viñjum</i>      | will remain                  |
| எனல்        | <i>enal</i>        | saying that                  |
| வேற்றார்    | <i>vēṭṭrār</i>     | of others                    |
| கேள்விக்கு  | <i>kēḷvikku</i>    | to the questions             |
| விளம்பும்   | <i>ṽḷambum</i>     | which is told                |
| சொல் ஆம்    | <i>choll ām</i>    | is a reply                   |
| பர்த்தா     | <i>bartā</i>       | the husband                  |
| போய்        | <i>pōy</i>         | when (he) dies               |
| கைம்மை      | <i>kaimai</i>      | widowhood                    |
| உரு         | <i>uṛā</i>         | not obtaining                |
| பத்தினி     | <i>pattini</i>     | a wife                       |
| எஞ்சாதது    | <i>eñjādatu</i>    | will not remain              |
| போல்        | <i>pōl</i>         | just as                      |
| கர்த்தா     | <i>karttā</i>      | the doer                     |
| போம்        | <i>pōm</i>         | will vanish                  |
| வினை யும்   | <i>mūvinaiyum</i>  | all the three karmas         |
| காண்        | <i>kāṇ</i>         | know that                    |

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*, *agamyā* and *prarabdha*) will vanish (when) the doer (is destroyed by self-knowledge).

Note : Refer to the note to verse 38 of *Ulladu Narpadu*, where the meaning of the terms *agamyā*, *sanchita* and *prarabdha* is explained. These three *karmas* can exist only so long as there exists an individual to do and to experience them. Hence, when the ego or mind, which is both the doer of actions and the experienter of their fruits, is destroyed by self-knowledge (*atma-jnana*), all the three *karmas* will become non-existent. Therefore, when it is said in some scriptures that *prarabdha* remains to be experienced by the *Jnani*, whose ego has been destroyed, it should be understood to be merely a superficial reply given to the questions of those who are unable to understand that the *Jnani* is not the body and mind and who consequently ask, “If there is no *karma* for the *Jnani*, how does he eat, talk, work and so on?” Since *prarabdha* is to be experienced only by the body and mind, which are non-existent in the true outlook of the *Jnani*, there is for Him no *prarabdha* to be experienced.

Sri Bhagavan first composed the last two lines of this verse, “know that just as no wife will remain unwidowed when the husband dies, all three *karmas* will vanish (when) the doer (is destroyed)”, as a summary of verse 1145 of *Guru vachaka kovai*. Later, in June 1939, when Sri Bhagavan decided to include this verse in *Ulladu Narpadu – Anubandham*, He composed and added the first two lines of this verse.

34. மக்கண் மனைவிமுதன் மற்றவர்க ளற்பமதி  
மக்கட் கொருகுடும்ப மானவே—மிக்ககல்வி  
யுள்ளவர்த முள்ளத்தே யொன்றலபன் னூற்குடும்ப  
முள்ளதுயோ கத்தைடையா யோர்.

34. Makkaḷ manaivi-mudal maṭṭra-vargaḷ aṛpa-madi  
 Makkaṭ-koru kuḍumba mānavē – mikka-kalvi  
 Uḷḷa-vartam uḷḷattē onḍrala-pan nūṛku-ḍumbam  
 Uḷḷadu yōgat-taḍaiyā yōr.

பதவுரை

|            |                     |                           |
|------------|---------------------|---------------------------|
| மக்கள்     | <i>makkaḷ</i>       | children                  |
| மனைவி      | <i>manaivi</i>      | wife                      |
| முதல்      | <i>mudal</i>        | such as                   |
| மற்றவர்கள் | <i>maṭṭravargaḷ</i> | others                    |
| அற்ப       | <i>aṛpa</i>         | little                    |
| மதி        | <i>madi</i>         | learning                  |
| மக்கட்கு   | <i>makkaṭku</i>     | for people                |
| ஒரு        | <i>oru</i>          | one                       |
| குடும்பம்  | <i>kuḍumbām</i>     | family                    |
| ஆனவே       | <i>ānavē</i>        | form                      |
| மிக்க      | <i>mikka</i>        | vast                      |
| கல்வி      | <i>kalvi</i>        | learning                  |
| உள்ளவர்தம் | <i>uḷḷavartam</i>   | of those who have         |
| உள்ளத்தே   | <i>uḷḷattē</i>      | in the minds              |
| ஒன்று      | <i>onḍru</i>        | one                       |
| அல         | <i>ala</i>          | not                       |
| பல்        | <i>pāl</i>          | many                      |
| நூல்       | <i>nūl</i>          | books                     |
| குடும்பம்  | <i>kuḍumbam</i>     | families                  |
| உள்ளது     | <i>uḷḷadu</i>       | there are                 |
| யோக        | <i>yōga</i>         | yoga (spiritual practice) |
| தடை        | <i>taḍai</i>        | obstacles                 |
| ஆய்        | <i>āy</i>           | as                        |
| ஓர்        | <i>ōr</i>           | know that                 |

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

minds of those who have vast learning there are not one but many families (in the form) of books as obstacles to *yoga* (spiritual practice).

Note : The attachment to endless book-knowledge and the pride which results from such knowledge, are a far greater obstacle to the subsidence of the ego than the attachment which an ordinary person has, towards his wife and children.

35. எழுத்தறிமூத தாம்பிறமூத தெங்கேயென் றெண்ணி  
யெழுத்தைத் தொலைக்க வெனாதோ—ரெழுத்தறிமூதென்  
சத்தங்கொ ளெழுதிரத்தின் சால்புற்றார் சோணகிரி  
வித்தகனே வேரார் விளம்பு.

35. Ezhut-tarinda tām-piranda teṅgē-yen ḍṛeṇṇi  
Ezhut-tait tolaikka eṇādōr – ezhut-tarīn-den  
Sattaṅ-gol̥ endi-rat-tin chāl-buṭ-ṭṭār sōṇa-giri  
Vitta-ganē vērār viḷambu.

#### பதவுரை

|             |                    |                                  |
|-------------|--------------------|----------------------------------|
| எழுத்து     | <i>ezhuttu</i>     | the letters                      |
| அறிமூத      | <i>aṛinda</i>      | who have learnt                  |
| தாம்        | <i>tām</i>         | they                             |
| பிறமூதது    | <i>piṛandadu</i>   | where born                       |
| எங்கே       | <i>eṅgē</i>        | where                            |
| என்று எண்ணி | <i>yendṛu eṇṇi</i> | by scrutinizing                  |
| எழுத்தை     | <i>ezhuttai</i>    | the letters                      |
| தொலைக்க     | <i>tolaikka</i>    | to destroy                       |
| எனாதோர்     | <i>eṇādōr</i>      | (for) those who do not<br>intend |
| எழுத்து     | <i>ezhuttu</i>     | the letters                      |
| அறிமூது     | <i>aṛindu</i>      | having learnt                    |
| என்?        | <i>en</i>          | what is the use of               |
| சத்தம்      | <i>sattaṅ</i>      | sound                            |
| கொள்        | <i>gol̥</i>        | recording                        |

|              |                   |                    |
|--------------|-------------------|--------------------|
| எழுதிரத்தின் | <i>endirattin</i> | machine of         |
| சால்பு       | <i>chālbu</i>     | the nature         |
| உற்றார்      | <i>uṭṭrār</i>     | they have acquired |
| சோணகிரி      | <i>sōṇagiri</i>   | sonagiri           |
| வித்தகனே     | <i>vittaganē</i>  | O knower           |
| வேறு         | <i>vēru</i>       | else               |
| ஆர்          | <i>ār</i>         | who                |
| விளம்பு      | <i>viḷambu</i>    | say                |

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)?

Note: The writings of destiny or *prarabdha*, can be destroyed for ever only by destroying the ego, the experiencer of *prarabdha*. The only purpose of reading the letters of the scriptures is to learn the path by which one can destroy the ego, and to strengthen in one the liking to destroy the ego. Therefore those who have no intention to destroy the ego learning the letters of the scriptures will be of no use. Instead of attaining the egoless state of self abidance, such people will only attain the proud state of being able to repeat whatever they have learnt like a sound – recording machine.

36. சுற்று மடங்காரிற் கல்லாதா ரேயுய்முதார்  
பற்று மதப்பேயின் பாலுய்முதார்— சுற்றுபல  
சிமுதைவாய் நோயுய்முதார் சீதேடி யோடலுய்முதா  
ருய்முததொன் றன்றென் றுணர்.

36. Kaṭṭrum aḍaṅgāriṭ kallādārē uyṇḍār  
Paṭṭru madap-pēyin pāluy-indār – chuṭṭru-pala  
Chindai-vāy nōi-uyndār chīrteḍi ōḍāl-uyndār  
Uyndadu onḍran-ḍren ḍṛuṇar.

## பதவுரை

|             |                    |                                   |
|-------------|--------------------|-----------------------------------|
| கற்றும்     | <i>kaṭṭrum</i>     | though learned                    |
| அடங்கார்    | <i>aḍaṅgār</i>     | those who have no<br>humility     |
| இல்         | <i>il</i>          | rather than                       |
| கல்லாதாரே   | <i>kallādārē</i>   | the unlearned indeed              |
| உய்முதார்   | <i>uyndār</i>      | are saved                         |
| பற்றும்     | <i>paṭṭrum</i>     | which possess                     |
| மதப்        | <i>madap</i>       | pride                             |
| பேயின் பால் | <i>pēyin pāl</i>   | from the demon                    |
| உய்முதார்   | <i>uyndār</i>      | they are saved                    |
| சுற்று      | <i>chuṭṭru</i>     | whirling                          |
| பல          | <i>pala</i>        | countless                         |
| சிமுதைவாய்  | <i>chindai vāy</i> | of thoughts                       |
| நோய்        | <i>nōi</i>         | the disease                       |
| உய்முதார்   | <i>uyndār</i>      | they are saved                    |
| சீர்        | <i>chīr</i>        | glory (fame or wealth)            |
| தேடி        | <i>teḍi</i>        | in search of                      |
| ஓடல்        | <i>ōḍāl</i>        | running                           |
| உய்முதார்   | <i>uyndār</i>      | they are saved                    |
| உய்முதது    | <i>uyndadu</i>     | that from which they<br>are saved |
| ஒன்று       | <i>ondṛu</i>       | one                               |
| அன்று       | <i>aṇḍru</i>       | is not                            |
| என்று       | <i>eṇḍru</i>       | that                              |
| உணர்        | <i>uṇar</i>        | know                              |

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).

Note : This verse is composed on the same lines as verse 277 of *Naladiyar*, an ancient tamil work consisting of 400 venbas on moral conduct.

37. எல்லா வுலகுமு துரும்பா யினுமறைக  
எல்லாமே கைக்கு ளிருமுதாலும்—பொல்லாப்  
புகழ்ச்சியாம் வேசிவசம் புக்கா ரடிமை  
யகலவிட லம்மா வரிது.

37. Ellā vulagun turum-bāyinu maṛai-gaḷ  
Ellāmē kaikkul irun-dālum – pollāp  
Pugazhc-chiyām vēsi-vasam pukkā raḍimai  
Agala-vidal ammā aridu.

#### பதவுரை

|             |                   |                              |
|-------------|-------------------|------------------------------|
| எல்லா       | <i>ellā</i>       | all                          |
| உலகும்      | <i>ulagum</i>     | the worlds                   |
| துரும்பு    | <i>turumbu</i>    | straw                        |
| ஆயினும்     | <i>āyinum</i>     | even though (they) are       |
| மறைகள்      | <i>maṛaigaḷ</i>   | the scriptures               |
| எல்லாமே     | <i>ellāmē</i>     | all                          |
| கைக்கு      | <i>kaikku</i>     | hand                         |
| உள்         | <i>ul</i>         | in                           |
| இருமுதாலும் | <i>irundālum</i>  | even though (they) are       |
| பொல்லா      | <i>pollā</i>      | vicious                      |
| புகழ்ச்சி   | <i>pugazhcchi</i> | praise (or fame)             |
| ஆம்         | <i>ām</i>         | which is                     |
| வேசி        | <i>vēsi</i>       | harlot                       |
| வசம்        | <i>vasam</i>      | the sway of                  |
| புக்கார்    | <i>pukkār</i>     | those who have come<br>under |
| அடிமை       | <i>aḍimai</i>     | slavery                      |

|          |                    |              |
|----------|--------------------|--------------|
| அகலவிடல் | <i>agala viḍal</i> | to escape    |
| அம்மா    | <i>ammā</i>        | ah!          |
| அரிது    | <i>aridu</i>       | is difficult |

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!

Note : Among the three desires, namely the desires for relationships, possessions and praise, it is the desire for praise that is most difficult to renounce. Even though one has renounced the desire for relationships and the desire for possessions, regarding them as mere straw, if one falls a prey to the desire for being praised or appreciated by others, it is very difficult to renounce it. Therefore, of all the evils which threaten to befall people of vast learning, it is the desire for praise and fame which is the most dangerous. Refer here to *Sadhanai Saram* verses 102 to 109.

38. தானன்றி யாருண்டு தன்னையா ரென்சொலினென்  
ருன்றன்கை வாழ்த்துகினும தாழ்த்துகினும—தானென்ன  
தான்பிறரென் றேராமற் றன்னிலையிற் பேராமற்  
ருனென்று நின்னிடவே தான்.

38. Tānandṛi yāruṇḍu tannaiyā rencholi-nen  
Tān-tannai vāzht-tuginun tāzhttu-ginun – tānenna  
Tān-piṛaren ḍṛō-rāmal tannilaiyil pērāmal  
Tānendṛu nindṛi-ḍavē tān.

பதவுரை

|       |               |               |
|-------|---------------|---------------|
| தான்  | <i>tān</i>    | oneself       |
| அன்றி | <i>andṛi</i>  | other than    |
| யார்  | <i>yār</i>    | who           |
| உண்டு | <i>uṇḍu</i>   | is there      |
| தன்கை | <i>tannai</i> | about oneself |

|                     |                         |                                        |
|---------------------|-------------------------|----------------------------------------|
| யார்                | <i>yār</i>              | who                                    |
| என்                 | <i>en</i>               | what                                   |
| சொலின்              | <i>cholin</i>           | if (who) says                          |
| என்                 | <i>en</i>               | what                                   |
| தான்                | <i>tān</i>              | one                                    |
| தன்னை               | <i>tannai</i>           | oneself                                |
| வாழ்த்துகினும்      | <i>vāzhttuginum</i>     | even if (one) praises                  |
| தாழ்த்துகினும் தான் | <i>tāzhttuginum tān</i> | even if (one) disparages               |
| என்ன                | <i>enna</i>             | what                                   |
| தான்                | <i>tān</i>              | oneself'                               |
| பிறர் என்று         | <i>piṛar eṇḍru</i>      | others'                                |
| ஓராமல்              | <i>ōrāmal</i>           | without knowing                        |
| தன் நிலையில்        | <i>tan nilaiyil</i>     | in one's own state (the state of self) |
| பேராமல்             | <i>pērāmal</i>          | unswervingly                           |
| தான்                | <i>tān</i>              | one (oneself)                          |
| என்றும்             | <i>eṇḍrum</i>           | always                                 |
| நின்றிடவேதான்       | <i>ninḍriḍavē tān</i>   | when (one) abides                      |

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 disparages oneself, what (does it matter)? (Because in that state of Self-abidance) who is there other than oneself?

This verse was composed by Sri Bhagavan for K.V. Ramachandra Aiyar.

Note : The desire for being praised and the dislike of being disparaged, which are two sides of one coin, can be overcome perfectly only when one knows and abides as Self. So long as the ego, the 'I am the body – identification survives, one cannot but be affected in some way or other when one is praised or disparaged. See 'Sri Ramana Sahasram' verse 168. But in the non-dual state of self-abidance, in which

the ego or individuality has been destroyed, one does not experience any sense of otherness-that is, one does not feel any such distinction as 'This is me, that is someone else' – and hence if one is praised or disparaged by 'others' it is as if one is praised or disparaged by oneself. In other words, since the *Jnani* knows that He alone exist, His perfect equanimity cannot be disturbed even in the least by either praise or disparagement.

39. அத்துவித மென்று மகத்துறுக வோர்போது  
மத்துவிதஞ் செய்கையி லாற்றற்க-புத்திரனே  
யத்துவித வுலகத் தாகுங் குருவினே  
டத்துதவித மாகா தறி.

39. Addu-vida mendṛum agat-turuga ōrpōdum  
Addu-vidam seygai-yil āṭṭṛ-aṛka – putti-rane  
Addu-vida mūvula-gat tāguṇ guru-vinōḍu  
Addu-vidam āgā daṛi.

#### பதவுரை

|             |                    |                                |
|-------------|--------------------|--------------------------------|
| அத்துவிதம்  | <i>adduvidam</i>   | non-duality ( <i>advaita</i> ) |
| என்றும்     | <i>endṛum</i>      | always                         |
| அகத்து      | <i>agattu</i>      | in the heart                   |
| உருக        | <i>uruga</i>       | experience                     |
| ஓர் போதும்  | <i>ōr pōdum</i>    | at any time                    |
| அத்துவிதம்  | <i>adduvidam</i>   | non-duality                    |
| செய்கைஇல்   | <i>seygaiy il</i>  | in action                      |
| ஆற்றற்க     | <i>āṭṭṛaṛka</i>    | do not put                     |
| புத்திரனே   | <i>puttirane</i>   | O, son                         |
| அத்துவிதம்  | <i>adduvidam</i>   | non-duality                    |
| உலகத்து     | <i>mū ulagattu</i> | in the three world             |
| ஆகும்       | <i>āgum</i>        | is fit                         |
| குருவின்ஓடு | <i>guruvin ōḍu</i> | with the Guru                  |
| அத்துவிதம்  | <i>adduvidam</i>   | non-duality                    |

|       |              |            |
|-------|--------------|------------|
| ஆகாது | <i>āgādu</i> | is not fit |
| அறி   | <i>ari</i>   | know that  |

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.

Note : Non-duality (*advaita*) is the experience in which it is clearly known that all forms of duality such as the mind, body and world are completely non-existent, and that self, the existence-consciousness 'I am', alone truly exists. Therefore, since action can be done only in the state of duality, in which the mind and body seem to exist, it is impossible to put non-duality into action. If anyone imagines that he can put non-duality into action, it is clear that he has no true experience of non-duality.

Even though one may go to *Brahma-loka* and say to *Brahma*, "You and I are one", even though one may go to *Vishnu-loka* and say to *Vishnu*, "You and I are one", and even though one may go to *Siva-loka* and say to *Siva*, "you and I are one", one should never say to the Guru, "you and I are one."

Why? Because although as an individual one may attain the power to create, sustain and destroy the universe, which are the functions of *Brahma, Vishnu* and *Siva* respectively, one can never attain the power to destroy the ignorance of others, which is the role of the Guru.

Even when the Guru has bestowed the experience of non-duality upon a disciple, thereby destroying his individuality and making him one with Himself, such a true disciple will ever continue to pay due respect and honour to the name and form of the Guru, because so long as separate individuals, each having a body and mind of his own, the differences between them will seem to exist.

Therefore, even the disciple who has known the Reality, and who thus experiences in the heart that he is one with the Guru, will always behave outward as a humble slave of the Guru, thereby setting a worthy example for other disciples to follow.

This verse was composed by Sri Bhagavan on 16<sup>th</sup> February 1938 and is a translation of verse 87 of Sri Adi Sankara's *Tattvopadesa*.

40. அகிலவே தாமுதசித் தாமுதசா ரத்தை  
யகமுண்மை யாக வறைவ—னகஞ்செத்  
தகமது வாகி லறிவுரு வாமவ்  
வகமதே மிச்ச மறி.

40. Akila vēdānta siddānta sārattai  
Aha-muṇmai yāga aṛai-van – ahañ-chettu  
Aha-madu vāgil aṛivuru vāmauv  
Aha-madē miccham aṛi.

பதவுரை

|           |           |                        |
|-----------|-----------|------------------------|
| அகில      | Akila     | all                    |
| வேதாமுத   | vēdānta   | vedanta                |
| சித்தாமுத | siddānta  | established conclusion |
| சாரத்தை   | sārattai  | the essence            |
| அகம்      | aham      | ஈ'                     |
| உண்மை ஆக  | uṇmai āga | truly                  |
| அறைவன்    | aṛaivan   | shall declare          |
| அகம்      | aham      | ஈ'(the ego)            |
| செத்து    | chettu    | dies (having died)     |
| அகம்      | aham      | ஈ'(the real Self)      |
| அது       | adu       | that                   |
| ஆகில்     | āgil      | if (it) is             |
| அறிவு     | aṛivu     | consciousness          |
| உரு       | uru       | the form               |
| ஆம்       | ām        | which is               |
| அவ்       | av        | that                   |

|          |                 |              |
|----------|-----------------|--------------|
| அகம் அதே | <i>aham adē</i> | ஈ'alone      |
| மிச்சம்  | <i>miccham</i>  | what remains |
| அறி      | <i>aṛi</i>      | know that    |

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.

Note : Since verses 9, 25 and 40 of this *Anubandham* were originally composed by Sri Bhagavan as a separate three-verse poem it is fitting to read these three verses together. "If the ego, which is the embryo, comes into existence, everything (the entire world of duality) will come into existence.

If the ego does not exist, everything will not exist, (Hence) the ego itself is everything——" says Sri Bhagavan in verse 26 of *Ulladu Narpadu*. Therefore, when the ego is destroyed by self-knowledge, all forms of duality – the mind, body and world – will cease to exist, and the non-dual real self, whose form is Existence Consciousness-Bliss, alone will remain. Such is the final and established conclusion of all Vedanta, as confirmed by the experience of Bhagavan Sri Ramana.



## ஏகான்ம பஞ்சகம் Ekatma Panchakam

(பாயிரம்) Prefatory verse

|           |                     |                                  |
|-----------|---------------------|----------------------------------|
| எண்டு     | <i>endu</i>         | here                             |
| அருளால்   | <i>arulal</i>       | though grace                     |
| முன்      | <i>mun</i>          | formerly                         |
| அளித்த    | <i>alitha</i>       | which He gave                    |
| ஏகான்ம    | <i>ekanma</i>       | <i>ekatma</i>                    |
| பஞ்சகத்தை | <i>panchakattai</i> | <i>panchakam</i>                 |
| ஆண்ட      | <i>anda</i>         | Lord                             |
| ரமண       | <i>Ramana</i>       | Ramana                           |
| ஆசானே     | <i>asane</i>        | Guru Himself                     |
| ஆக்கினான் | <i>akkinan</i>      | composed                         |
| மீண்டும்  | <i>mindum</i>       | again                            |
| மெய்      | <i>mey</i>          | true                             |
| அன்பர்    | <i>anbar</i>        | devotees                         |
| ஓதற்கு    | <i>odarku</i>       | for (them) to recite             |
| உதவியாக   | <i>udaviyaga</i>    | as an aid                        |
| விவேகம்   | <i>vivekam</i>      | ( <i>Ekatma</i> ) <i>Vivekam</i> |
| எனும்     | <i>enum</i>         | called                           |
| நன்       | <i>nun</i>          | excellent                        |
| கலிவென்பா | <i>kalivenba</i>    | <i>kalivenba</i>                 |
| ஆ         | <i>ā</i>            | As                               |
| நடமுது    | <i>nayandu</i>      | lovingly                         |

Lord Ramana Guru Himself has here again lovingly composed *Ekatma Panchakam* (The Five Verse on the Oneness of Self), which He formerly gave through (His) Grace, as an excellent *Kalivenba* called (*Ekatma*) *Vivekam* (The knowledge of the Oneness of self) as an aid for true devotees to recite.

Note : In an alternative version of this verse, the words or *unmai* (that truth) are given in place of the word *vivekam*, in which case the title of the *kalivenba* version of this work would be *Ekatma unmai* (The truth of the Oneness of Self) instead of *Ekatma Vivekam* (The knowledge of the Oneness of Self).

நூல்

... ஒருவன்—

- முன்பாகத்  
1. தன்னை மறமுது தனுவேதா ஞவெண்ணி  
யெண்ணில் பிறவி யெடுத்திறுதி—தன்னை  
யுணர்முதுதா ஞத லுலகசஞ் சாரக்  
கனவின் விழித்தலே காண்க ....

.....oruvan--munbagat

1. Tannai maṇandu tanuvē tānā-eṇṇi  
Eṇṇil piṇavi eḍut-tiṇudi – tannai  
Uṇarndu tānā-dal ulagasaṇ charak  
Kanaṇvin vizhit-talē kāṇga....

பதவுரை

|         |                |            |
|---------|----------------|------------|
| ஒருவன்  | <i>oruvan</i>  | one's      |
| முன்பாக | <i>munbaga</i> | formerly   |
| தன்னை   | <i>tannai</i>  | self       |
| மறமுது  | <i>maṇandu</i> | forgetting |
| தனுவே   | <i>tanuvē</i>  | body alone |
| தான்    | <i>tān</i>     | oneself    |
| ஆ       | <i>ā</i>       | to be      |
| எண்ணி   | <i>eṇṇi</i>    | thinking   |
| எண் இல் | <i>eṇṇ il</i>  | countless  |
| பிறவி   | <i>piṇavi</i>  | births     |
| எடுத்து | <i>eḍuttu</i>  | taking     |
| இறுதி   | <i>iṇudi</i>   | finally    |
| தன்னை   | <i>tannai</i>  | self       |

|           |                   |                 |
|-----------|-------------------|-----------------|
| உண்மது    | <i>uṇarndu</i>    | knowing         |
| தான்      | <i>tān</i>        | self            |
| ஆதல்      | <i>ādal</i>       | being           |
| உலக       | <i>ulaga</i>      | the world       |
| சஞ்சார    | <i>sañchara</i>   | wandering about |
| கனவின்    | <i>kanavin</i>    | from a dream    |
| விழித்தலே | <i>vizhittalē</i> | only waking up  |
| காண்க     | <i>kāṅga</i>      | know that       |

Know that one's formerly forgetting self, thinking a body alone to be oneself, taking countless births, and finally knowing self and being self, is only (like one's) waking up from a dream of wandering about the world.

.... — அனவரதம்

2. தானிருமதும தானாகத் தன்னைத்தா னெனவன்  
யானிருக்கும தான் மெதுவெனக்கேட்—பானுக்கு  
யானெவ னெவ்விடம் யானுள னென்றமது  
பானனை யீடு பகர்....

.... – anavaradam

2. Tānirun-dun tānā-gat tannaittā nānevan  
Yān-irukkum stānam edu-venakkēṭ – pānukku  
Yānevan evviḍam yānuḷan eṇḍra-madu  
Pāna-nai yīḍu pagar....

பதவுரை

|              |                    |                       |
|--------------|--------------------|-----------------------|
| அனவரதம்      | <i>anavaradam</i>  | always                |
| தான்இருமதும் | <i>tān irundum</i> | even though he exists |
| தான்         | <i>tān</i>         | self                  |
| ஆக           | <i>āga</i>         | as                    |
| தன்னைதான்    | <i>tannai tān</i>  | himself               |
| நான் எவன்    | <i>nān evan</i>    | who am I?             |
| யான்         | <i>yān</i>         | I                     |
| இருக்கும்    | <i>irukkum</i>     | exist                 |

|              |                     |                 |
|--------------|---------------------|-----------------|
| தானம்        | <i>tānam</i>        | place           |
| எது என       | <i>edu ena</i>      | 'what'          |
| கேட்பானுக்கு | <i>kēṭpānukku</i>   | to one who asks |
| யான் எவன்    | <i>yān evan</i>     | who am I?       |
| எவ்          | <i>ev</i>           | which           |
| இடம்         | <i>iḍam</i>         | place           |
| யான்         | <i>yān</i>          | "I              |
| உள்ள என்ற    | <i>uḷan endra</i>   | am"             |
| மது பானனை    | <i>madu pānanai</i> | drunkard        |
| ஈடு          | <i>yīḍu</i>         | equal           |
| பகர்         | <i>pagar</i>        | declare that    |

Declare that equal to one who (without diving deep within by keenly attending to the feeling 'I', merely) asks himself (vocally or mentally) 'Who am I?' and 'What is the place where 'I' exist?', even though he always exists as self, is a drunkard (who asks) 'Who am I?' and 'In which place am I?'

....சச்சி—தானமாதத்

3. தன்னுட் டனுவிருக்கத் தானச் சடவுடலமு  
தன்னு ளிருப்பதாத் தானுன்னு—மன்னவன்  
சித்திரத்தி னுள்ளுளதச் சித்திரத்துக் காதார  
வத்திர மென்றெண்ணு வான் போல்வான் ....

....satcid – ānandat

3. Tannuḷ tanu-virukkat tānach jaḍa-vuḍalan  
Tannuḷ irup-padāt tānunnum – anna-van  
Chitti-rattin uḷḷuḷada chitti-rattuk kādāra  
Vastira mendṛeṇ-ṇuvān pōlvān....

பதவுரை

|         |               |                             |
|---------|---------------|-----------------------------|
| சத்தித் | <i>satcid</i> | existence-<br>consciousness |
| ஆனமாத   | <i>ānanda</i> | bliss                       |
| தன்னுள் | <i>tannuḷ</i> | within self                 |

|                    |                          |                           |
|--------------------|--------------------------|---------------------------|
| தனு                | <i>tanu</i>              | the body                  |
| இருக்க             | <i>irukka</i>            | when (it) is              |
| தான்               | <i>tān</i>               | Self                      |
| அச்                | <i>ach</i>               | that                      |
| சுட                | <i>jaḍa</i>              | insentient                |
| உடலம்தன்னுள்       | <i>uḍalam tannuḷ</i>     | within the body           |
| இருப்பதா தான்      | <i>iruppadā tān</i>      | that (it) is              |
| உன்னும்            | <i>unnum</i>             | who thinks                |
| அன்னவன்            | <i>annavan</i>           | he                        |
| சித்திரத்தின் உள்  | <i>chittirattin uḷ</i>   | within the picture        |
| உளது               | <i>uḷadu</i>             | exists                    |
| அச்சித்திரத்துக்கு | <i>ach chittirattuku</i> | of the picture            |
| ஆதார               | <i>ādāra</i>             | support                   |
| வத்திரம்           | <i>vastiram</i>          | the cloth (of the screen) |
| என்று              | <i>eṇḍru</i>             | that                      |
| எண்ணுவான்          | <i>eṇuvān</i>            | who thinks                |
| போல்வான்           | <i>polvan</i>            | like one                  |

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 support of the (cinema) picture, exists within the picture.

.... —வத்துவாம்

4. பொன்னுக்கு வேருகப் பூடண முள்ளதோ  
தன்னை விடுத்துத் தனுவேது—தன்னைத்  
தனுவென்பா னஞ்ஞானி தானாகக் கொள்வான்  
றனையறிமூத ஞானி தரிப்பாய்....

.... – vastuvām

4. Ponnukku vēṇagap bhūsha-ṇam uḷḷadō  
Tannai viḍut tanu-vēdu – tannai  
Tanu-venbān ajñāni tānā-gak koḷvān  
Tanai-yaṇinda jñāni darippāi....

## பதவுரை

|            |                 |                        |
|------------|-----------------|------------------------|
| வத்துவாம்  | <i>vaṭhuvam</i> | the substance which is |
| பொன்னுக்கு | <i>ponnukku</i> | than gold              |
| வேறு ஆக    | <i>vēṛu aga</i> | other as               |
| பூணம்      | <i>bhūdaṇam</i> | ornament               |
| உள்ளதோ     | <i>uḷḷadō</i>   | does (it) exist        |
| தன்னை      | <i>tannai</i>   | self                   |
| விடுத்து   | <i>viḍutu</i>   | without                |
| தனு        | <i>tanu</i>     | the body               |
| ஏது        | <i>ēdu</i>      | where?                 |
| தன்னை      | <i>tannai</i>   | himself                |
| தனு        | <i>tanu</i>     | the body               |
| என்பான்    | <i>enbān</i>    | he who thinks          |
| அஞ்ஞானி    | <i>aṅṅāni</i>   | an <i>ajnani</i>       |
| தான் ஆகக்  | <i>tān āga</i>  | Self to be             |
| கொள்வான்   | <i>koḷvān</i>   | he who takes           |
| தனை        | <i>tanai</i>    | Self                   |
| அறிமுத     | <i>aṛinda</i>   | who has known          |
| ஞானி       | <i>jñāni</i>    | a <i>jnani</i>         |
| தரிப்பாய்  | <i>darippāi</i> | bear                   |

Does an ornament exist as other than gold, which is the substance (*vastu*) ? (Likewise) without Self, (the sole existing reality), where is the body? He who thinks himself to be the body is an *ajnani* (whereas) He, who takes (himself) to be the Self, is a *Jnani* who has known Self. Bear (this in mind).

....—தனதொளியால்

5. எப்போது முள்ளதவ் வேகான்ம வத்துவே  
யப்போதவ் வத்துவை யாதிசுரு—செப்பாது  
செப்பித் தெரியுமா செய்தன ரேலெவர்  
செப்பித் தெரிவிப்பர் செப்பு.

.... – tana dolīyāl

5. Eppō-dum uḷḷadav ēkānma vasttuvē  
 Appō-dav vasttuvai yādi-Guru – ceppādu  
 Ceppit teri-yumā ceīdanarē levar  
 Ceppit teri-vippar ceppuga....

பதவுரை

|              |                    |                                       |
|--------------|--------------------|---------------------------------------|
| தனது         | <i>tanadu</i>      | its own                               |
| ஒளியால்      | <i>oliyal</i>      | by (its) light                        |
| எப்போதும்    | <i>eppōdum</i>     | always                                |
| உள்ளது       | <i>uḷḷadu</i>      | that which exists                     |
| அவ்          | <i>av</i>          | that                                  |
| ஏகான்ம       | <i>ēkānma</i>      | one self                              |
| வத்துவே      | <i>vasttuvē</i>    | only the Reality<br>( <i>vastus</i> ) |
| அப்போது      | <i>appōdu</i>      | at that time                          |
| அவ்          | <i>av</i>          | that                                  |
| வத்துவை      | <i>vattuvai</i>    | Reality                               |
| ஆதி குரு     | <i>ādi Guru</i>    | the <i>Adi-Guru</i>                   |
| செப்பாது     | <i>ceppādu</i>     | without saying                        |
| செப்பித்     | <i>ceppit</i>      | saying                                |
| தெரியுமா     | <i>teriyumā</i>    | revealed                              |
| செய்தனர் ஏல் | <i>ceīdanar ēl</i> | when                                  |
| எவர்         | <i>evār</i>        | who                                   |
| செப்பித்     | <i>ceppit</i>      | saying                                |
| தெரிவிப்பர்  | <i>terivippar</i>  | can reveal                            |
| செப்புக      | <i>ceppuga</i>     | say                                   |

That which always exists (and shines) by its own light, is only the Reality (*vastu*), that one Self. When at that time (in ancient days) the *Adi-Guru* (the primal Guru, *Dakshinamurti*) revealed that Reality without saying (that is, by teaching though silence), say who can reveal (it by) saying (through words).

....என—இப்போதவ்  
 ஏகான்ம வுண்மை யினைத்தெனத் தேற்றியன்பர்  
 தேகான்ம பாவஞ் சிதைவித்தான்— ஏகான்ம  
 ஞான சொரூபமா நண்ணுங் குருரமணன்  
 ஞானவின்ற விப்பாவிற் றுன்.. – ஸ்ரீ முருகனார்

....ena – ippōdav  
 Ekanma vuṇmai yinait-tenat tēṭṭriyan-bar  
 Dēhānma bāvañ cidai-vittān – ēkānma  
 Jñāna sorūpa-mā naṇṇuñ Guru-Ramaṇan  
 Tān-navinḍra ippāviṭtan. – Sri Muruganar

பதவுரை

|               |                      |                             |
|---------------|----------------------|-----------------------------|
| என            | <i>ena</i>           | saying thus                 |
| இப்போது       | <i>ippōdu</i>        | now                         |
| அவ்           | <i>av</i>            | that                        |
| ஏகான்ம        | <i>ekanma</i>        | oneness of self             |
| உண்மை         | <i>uṇmai</i>         | the truth                   |
| இனைத்து       | <i>yinaittu</i>      | is such                     |
| என            | <i>ena</i>           | that                        |
| தேற்றி        | <i>tēṭṭri</i>        | by making clear             |
| அன்பர்        | <i>anbar</i>         | devotees                    |
| தேகான்ம பாவம் | <i>dēhānma bāvam</i> | the feeling "I am the body" |
| சிதைவித்தான்  | <i>cidaivittān</i>   | has destroyed               |
| ஏகான்ம        | <i>ēkānma</i>        | the one Self                |
| ஞான           | <i>jñāna</i>         | knowledge                   |
| சொரூபம் ஆ     | <i>sorūpam a</i>     | the form as                 |
| நண்ணும்       | <i>naṇṇuñ</i>        | who abides                  |
| குருரமணன்     | <i>Guru Ramaṇan</i>  | Guru Ramana                 |
| தான் நவின்ற   | <i>tān navinḍra</i>  | which He has sung           |
| இப்பாவில்தான் | <i>ippāvil tan</i>   | in this verse               |

Saying thus, Guru Ramana, who abides as the form of the one Self-knowledge (*Ekatma jnana-swarupa*), has destroyed the feeling 'I am the body' (*dehatma-bhava*) of (His) devotees by making clear in this verse which He has sung, that the truth of that oneness of Self is such.



## அப்பளப்பாட்டு

பல்லவி

அப்பள மிட்டுப் பாரு — அத்தைச்  
சாப்பிட்டுன் னுசையைத் தீரு.

## Appala Pattu

Pallavi

Appaḷa-miṭṭup pāru — attai  
Cāppi-tun āsai-yait tīru.

பதவுரை

|            |                |               |
|------------|----------------|---------------|
| அப்பளம்    | <i>appaḷam</i> | appalam       |
| இட்டு      | <i>iṭṭu</i>    | prepare       |
| பாரு       | <i>pāru</i>    | seek          |
| அத்தை      | <i>attai</i>   | it            |
| சாப்பிட்டு | <i>cāppitu</i> | eating        |
| உன்        | <i>un</i>      | your          |
| ஆசையை      | <i>āsaiyai</i> | desire        |
| தீரு       | <i>tīru</i>    | put an end to |

Seek to prepare the *appaḷam* (of self-knowledge); eating  
it, put an end to your desire.

அனுபல்லவி

இப்புவி தன்னி லேங்கித் திரியாமற்  
சற்போ தசுக சற்குரு வானவர்  
செப்பாது சொன்ன தத்துவ மாகிற  
வொப்புயர் வில்லா வோர்மொழி யின்படி - (அப்)

Anu Pallavi

Ipbuvi tannil ēṅgit tiri-yāmal  
Saṛbōda suka Sat-Guru vānavar  
Seppādu sonna tattuva māgiṛa  
Oppuyar villā vōr-mozhi yin-paḍi - (Ap)

## பதவுரை

|               |                        |                                           |
|---------------|------------------------|-------------------------------------------|
| இப் புவி      | <i>Ipbuvi</i>          | in this world                             |
| தண்ணில்       | <i>tannil</i>          | in it                                     |
| ஏங்கித்       | <i>ēṅgit</i>           | craving                                   |
| திரியாமல்     | <i>tiriyāmal</i>       | without wandering                         |
| சத்           | <i>sat</i>             | existence                                 |
| போத           | <i>bōda</i>            | consciousness                             |
| சுக           | <i>suka</i>            | bliss                                     |
| சற்குரு ஆனவர் | <i>Sat-Guru ānavar</i> | He (Dakshinamurthi)<br>who is the Sadguru |
| செப்பாது      | <i>seppādu</i>         | without telling                           |
| சொன்ன         | <i>sonna</i>           | which (He) told                           |
| தத்துவம்      | <i>tattuvam</i>        | principle                                 |
| ஆகிற          | <i>āgiṛa</i>           | which is                                  |
| ஒப்பு         | <i>oppu</i>            | equal                                     |
| உயர்வு        | <i>uyarvu</i>          | superior                                  |
| இல்லா         | <i>illā</i>            | without                                   |
| ஓர்           | <i>ōr</i>              | unique                                    |
| மொழியின் படி  | <i>mozhi yin-paḍi</i>  | according to the                          |

Instead of wandering in this world craving (for the fulfillment of other desires), seek to prepare the *appalam* (of self-knowledge) in accordance with the unequalled and unsurpassed unique language (of silence) which is the principle (*tattva*) that the *Sadguru* (Sri Dakshinamurti), (the embodiment of) Existence – Consciousness – Bliss (*sat-bodha-sukha*), spoke without speaking (in words).

Note : Instead of wandering about in this world seeking the fulfilment of your worldly desires, put an end to all your desires by preparing and eating the *appalam* of self-knowledge - *Appalam* is a crisp one very much used in south Indian feast. Such is the teaching given in the *anupallavi*.

சுரணம்

1. தானல்லா வைங்கோச சேஷத்ர மிதில்வளர்  
தானென்னு மானமாழ தான்ய வுளுமுதை  
நானாரென் ஞான விசாரத் திரிகையி  
னனல்ல வென்றே யுடைத்துப் பொடித்து - (அப்)

Charanam

1. Tān-allā ain-kōsa kshētra midil-vaḷar  
Tānennu māna-mān dānya vuḷun-dai  
Nānā-ren jñāna vichārat tirigai-yil  
Nānalla vendṛe uḍait-tup poḍittu - (Ap)

பதவுரை

|               |                      |                                        |
|---------------|----------------------|----------------------------------------|
| தான் அல்லா    | <i>tān allā</i>      | which are not Self                     |
| ஐம்           | <i>aim</i>           | five                                   |
| கோச           | <i>kōsa</i>          | sheaths                                |
| சேஷத்ரம்      | <i>kshētram</i>      | body                                   |
| இதில்         | <i>idil</i>          | in which                               |
| வளர்          | <i>vaḷar</i>         | flourishes                             |
| தான் என்னும்  | <i>tān ennum</i>     | oneself (is the body)                  |
| மானம்         | <i>mānam</i>         | the attachment                         |
| ஆம்           | <i>ām</i>            | which is                               |
| தான்ய உளுமுதை | <i>dānya uḷundai</i> | black gram                             |
| நான் ஆர் என்  | <i>nān ār en</i>     | Who am I?                              |
| ஞான விசார     | <i>jñāna vichāra</i> | Self enquiry ( <i>janana vichara</i> ) |
| திரிகையில்    | <i>tirigaiyil</i>    | in the hand-mill                       |
| நான் அல்ல     | <i>nān alla</i>      | "(the body is) not I"                  |
| என்றே         | <i>enre</i>          | thus                                   |
| உடைத்து       | <i>udaittu</i>       | crushing                               |
| பொடித்து      | <i>poḍittu</i>       | reducing to powder                     |

Crushing the black gram, which is the attachment 'I (am this body)' that flourishes in the five-sheathed field (the body), which is not self, and reducing it to powder thus '(this body is) not I' in the grinding stone of the *jnana-vichara* 'Who am I?', seek to prepare the *appalam* (of Self-knowledge).

சரணம்

2. சத்சங்க மாகும் பிரண்டை ரசத்தொடு  
சமதம் மாகின்ற ஜீரக மிளகுட  
னுபரதி யாகும்வ் வுப்போ டுள்ளநல்  
வாசனை யாம்பெருங் காயமுஞ் சேர்த்து - (அப்)

Charanam

2. Sat-saṅga-māgum piraṇḍai rasat-tōḍu  
Sama-dama māgiṇḍra jīraga miḷa-guḍan  
Uparati yāgu-mav uppō ḍuḷḷa nal  
Vāsa-nai yām-peruṇ kāya-muṇ sērttu - (Ap)

பதவுரை

|            |                   |                                                                 |
|------------|-------------------|-----------------------------------------------------------------|
| சத்சங்கம்  | <i>Sat saṅgam</i> | <i>Sat sangam</i>                                               |
| ஆகும்      | <i>āgum</i>       | which is                                                        |
| பிரண்டை    | <i>piraṇḍai</i>   | square-stalked vine                                             |
| ரசத்து ஒடு | <i>rasat-tōḍu</i> | the juice with                                                  |
| சம(ம்)     | <i>sama</i>       | tranquility ( <i>sama</i> )                                     |
| தமம்       | <i>damam</i>      | self-restraint ( <i>dama</i> )                                  |
| ஆகின்ற     | <i>āgiṇḍra</i>    | which are                                                       |
| ஜீரகம்     | <i>jīragam</i>    | cummin-seed                                                     |
| மிளகு      | <i>miḷagu</i>     | pepper                                                          |
| உடன்       | <i>uḍan</i>       | with                                                            |
| உபரதி      | <i>uparati</i>    | <i>uparati</i> (renunciation of worldly desires and activities) |
| ஆகும்      | <i>āgum</i>       | which is                                                        |
| அவ்        | <i>av</i>         | that                                                            |

|             |                    |                                           |
|-------------|--------------------|-------------------------------------------|
| உப்பு       | <i>uppu</i>        | salt                                      |
| ஓடு         | <i>ōḍu</i>         | with                                      |
| உள்ள        | <i>uḷḷa</i>        | in the heart                              |
| நல் வாசனை   | <i>nal vāsanai</i> | the good tendencies<br>( <i>vasanas</i> ) |
| ஆம்         | <i>ām</i>          | which is                                  |
| பெருங்காயம் | <i>peruṅkāyam</i>  | the asafoetida                            |
| உம்         | <i>um</i>          | and also                                  |
| சேர்த்து    | <i>sērttu</i>      | adding                                    |

Mixing (with the above said powdered black-gram) the juice of the square-stalked vine which is *sat-sangam* (association with *Jnanis*), and also the cummin-seed and pepper which are (respectively) *sama* (tranquility) and *dama* (self-restraint), and about that salt which is *uparati* (renunciation of worldly desires and activities), and also the asafoetida which is the good *vasana* in the heart (that is, the good tendency or *vasana* of heart of longing for liberation), seek to prepare the *appalam* (of self-knowledge).

3. கன்னெஞ்சி னுன னென்று கலங்காம  
 லுண்முக வுலக்கையா லோயா திடித்து  
 சாமுதமாங் குழவியாற் சமமான பலகையிற்  
 சமுததஞ் சலிப்பற சமுதோஷ மாகவே - (அப்)

Charanam

3. Kal-neñjil nān-nān eṇḍṛu kalaṅ-gāmal  
 Uḷmuka vulak-kaiyal ōyā-diḍittu  
 Sānta-māṅ kuzha-viyāl sama-māna pala-gaiyil  
 San-tataṅ salip-paṛa santōsha māgavē - (Ap)

பதவுரை

|        |              |              |
|--------|--------------|--------------|
| கல்    | <i>kal</i>   | mortar stone |
| நெஞ்சு | <i>neñju</i> | heart        |
| இல்    | <i>il</i>    | in           |

|                  |                        |                                  |
|------------------|------------------------|----------------------------------|
| நான், நான் என்று | <i>nān-nān endru</i>   | as 'I', 'I'                      |
| கலங்காமல்        | <i>kalaṅgāmal</i>      | without agitation                |
| உள்முக           | <i>uḷmuka</i>          | introversion                     |
| உலக்கை ஆல்       | <i>vulakkai al</i>     | the pestle                       |
| ஓயாது            | <i>ōyādu</i>           | increasingly                     |
| இடித்து          | <i>iḍittu</i>          | pounding                         |
| சாழுதம்          | <i>sāntam</i>          | peace                            |
| ஆம்              | <i>ām</i>              | which is                         |
| குழவி ஆல்        | <i>kuzhavi yāl</i>     | with the rolling pin             |
| சமம்             | <i>samam</i>           | <i>samadhi</i> (self-absorption) |
| ஆன               | <i>āna</i>             | which is                         |
| பலகை இல்         | <i>palagai yil</i>     | on the slab                      |
| சுழுதம்          | <i>santatam</i>        | forever                          |
| சலிப்பு          | <i>salippu</i>         | languor                          |
| அற               | <i>aṛa</i>             | without                          |
| சுழுதோஷம் ஆகவே   | <i>santōsham āgavē</i> | joyfully                         |

Unceasingly and without agitation pounding (the above said mixture) as 'I-I' in the mortar-stone of the heart with the pestle of introversion, perpetually, joyfully and without languor (weariness or slackness) seek to prepare the *appalam* (of self-knowledge) on the slab which is *samadhi* with the rolling-pin which is peace.

4. மோனமுத் ரையாகு முடிவில்லாப் பாத்ரத்தில்  
ஞானக்னி யாற்காயு நற்பிரம்ம நெய்யதி  
னனது வாகவே நாளும் பொரித்துத்  
தானே தானாக புஜிக்கத் தன்மய - (அப்)
4. Mōna-mud drai-yagum muḍi-villāp pātrattil  
Jñānāgni yāl-kāyum naṛ-bramma neyyadil  
Nānadu vāgavē nālum porittut  
Tānē tānāga bujikkat tan-maya. - (Ap)

## பதவுரை

|               |                     |                                                        |
|---------------|---------------------|--------------------------------------------------------|
| மோன           | <i>mōna</i>         | silence                                                |
| முத்திரை      | <i>muddrai</i>      | sign                                                   |
| ஆகும்         | <i>agum</i>         | which is                                               |
| முடிவு இல்லா  | <i>muḍivu illā</i>  | endless                                                |
| பாத்ரத்தில்   | <i>pātrattil</i>    | in the pan                                             |
| ஞான அக்னி ஆல் | <i>jñānāgni yāl</i> | by the fire of know-<br>ledge ( <i>jnanagni</i> )      |
| காயும்        | <i>kāyum</i>        | which is heated                                        |
| நல் ப்ரம்ம    | <i>naṛ brahma</i>   | the pure Brahman                                       |
| நெய்          | <i>ney</i>          | the ghee                                               |
| அதில்         | <i>adil</i>         | in                                                     |
| நான் அது      | <i>nānadu</i>       | 'I am That'                                            |
| ஆகவே          | <i>āgavē</i>        | as                                                     |
| நாளும்        | <i>nāḷum</i>        | always                                                 |
| பொரித்து      | <i>porittutu</i>    | frying                                                 |
| தானே          | <i>tānē</i>         | oneself alone                                          |
| தான் ஆக       | <i>tān āga</i>      | oneself as                                             |
| புஜிக்க       | <i>bujikka</i>      | experience                                             |
| தன்மய         | <i>tan maya</i>     | which is of the nature<br>of <i>That (the Reality)</i> |

Frying (the *appalam*) eternally as 'I am That' in the pure ghee of *Brahman* which is heated by the fire of knowledge (*jnanagni*) in the endless (indestructible) pan which is the *mouna* – *mudra* (the sign of silence), in order to experience oneself alone as oneself ('I alone am I') seek to prepare the *tanmaya appalam* (the *appalam* which is of the nature of *That*, the Reality or Self).



## ஆன்ம வித்தை கீர்த்தனம்\*

பல்லவி

ஐயே! யதிகலபம் – ஆன்மவித்தை

ஐயே! யதிகலபம்.

### Atma Vidya Kirtanam

Pallavi

Aiyē! ati-sulabam – ānma-viddai

Aiyē! ati-sulabam.

பதவுரை

|             |                    |                     |
|-------------|--------------------|---------------------|
| ஐயே         | <i>aiyē</i>        | Ah!                 |
| அதி         | <i>ati</i>         | so very             |
| சுலபம்      | <i>sulabam</i>     | easy                |
| ஆன்ம வித்தை | <i>ānma-viddai</i> | the science of self |
| ஐயே         | <i>aiyē</i>        | Ah!                 |
| அதி         | <i>ati</i>         | so very             |
| சுலபம்      | <i>sulabam</i>     | easy                |

Ah!, so very easy is *atma vidya* (the science of self-knowledge)!

Ah, so very easy!

அனுபல்லவி

நொய்யார் தமக்குமுளங் கையா மலகக்கனி

பொய்யா யொழியமிகு மெய்யா யுளதான்மா. (ஐயே)

Anu Pallavi

Noyyār tamak-kumuḷaṅ kaiyā malagak-kani

Poiyāy ozhiya-migu meiyāy uḷadānmā (Aiyē)

பதவுரை

நொய்யார் தமக்கும் *noyyār tamakkum* even to an ordinary person

உளங்கை *uḷaṅkai* the palm

ஆமலகக்கனி *āmalagak-kani* amalaka fruit

---

\* Pallavi was commenced by Sri Muruganar and rest were composed by Sri Bhagavan

|               |                      |                   |
|---------------|----------------------|-------------------|
| பொய்          | <i>poi</i>           | unreal            |
| ஆய்           | <i>āy</i>            | as                |
| ஒழிய          | <i>ozhiya</i>        | that (it) recedes |
| மிகு          | <i>migu</i>          | so very           |
| மெய் ஆய் உளது | <i>meiy āy uladu</i> | is real           |
| ஆன்மா         | <i>ānmā</i>          | Self              |

Even to an ordinary (or weak-minded) person, Self (the consciousness 'I am') is so very real that (in comparison to it) an *amalaka* fruit in the palm recedes as unreal. (Therefore, so very easy is the science of self! Ah, so very easy!)

சுரணம் -1

1. மெய்யாய் நிரமூதரமூதா னையா திருமுதிடவும்  
பொய்யா முடம்புலக மெய்யா முளைத்தெழும்பொய்  
மையார் நினைவணுவு முய்யா தொடுக்கிடவே  
மெய்யா ரிதயவெளி வெய்யோன் சுயமான்மா-  
விளங்குமே; இருளடங்குமே; இடரொடுங்குமே;  
இன்பம் பொங்குமே. (ஐயே)

Charanam - 1

1. Meiyāi niran-taran tānaiyā dirun-diḍavum  
Poiyā muḍam-bulaga meiyāy muḷait-tezhumpoi  
Maiyār ninaiva-ṇuvu muiyā doḍuk-kiḍavē  
Meiyār idaya-veḷi veiyōn suyam-ānmā –  
Viḷaṅ-gumē; iruḷ-aḍaṅ-gumē; iḍaroḍuṅ-gumē;  
Inbam poṅ-gumē. (Aiyē)

பதவுரை

|              |                    |                         |
|--------------|--------------------|-------------------------|
| மெய்         | <i>mei</i>         | the (sole) Reality      |
| ஆய்          | <i>āi</i>          | as                      |
| நிரமூதரம்    | <i>nirantaram</i>  | always                  |
| தான்         | <i>tān</i>         | Self                    |
| நையாது       | <i>naiyādu</i>     | without being destroyed |
| இருமுதிடவும் | <i>irundiḍavum</i> | although (it) exists    |

|            |                   |                                   |
|------------|-------------------|-----------------------------------|
| பொய்       | <i>poi</i>        | unreal                            |
| ஆம்        | <i>ām</i>         | which are                         |
| உடம்பு     | <i>uḍambu</i>     | the body                          |
| உலகம்      | <i>ulagam</i>     | the world                         |
| மெய்       | <i>mei</i>        | real                              |
| ஆய்        | <i>āy</i>         | as                                |
| முளைத்து   | <i>muḷaittu</i>   | appear                            |
| எழும்      | <i>ezhum</i>      | rise                              |
| பொய்       | <i>poi</i>        | unreal                            |
| மை ஆர்     | <i>mai ār</i>     | dark                              |
| நினைவு     | <i>ninaivu</i>    | thoughts                          |
| அணுவும்    | <i>aṇuvum</i>     | even with an iota                 |
| உய்யாது    | <i>uiyādu</i>     | without surviving                 |
| ஒடுக்கிடவே | <i>oḍukkiḍavē</i> | when destroyed                    |
| மெய் ஆர்   | <i>meiyār</i>     | real                              |
| இதய        | <i>idaya</i>      | Heart                             |
| வெளி       | <i>veḷi</i>       | space                             |
| வெய்யோன்   | <i>veiyōn</i>     | the Sun                           |
| சுயம்      | <i>suyam</i>      | spontaneously                     |
| ஆன்மா      | <i>ānmā</i>       | Self                              |
| விளங்குமே  | <i>viḷaṅgumē</i>  | will shine forth                  |
| இருள்      | <i>iruḷ</i>       | the darkness (of igno -<br>rance) |
| அடங்குமே   | <i>aḍaṅ-gumē</i>  | will vanish                       |
| இடர்       | <i>iḍar</i>       | misery                            |
| ஒடுங்குமே  | <i>oḍuṅgumē</i>   | will cease                        |
| இன்பம்     | <i>inbam</i>      | bliss                             |
| பொங்குமே   | <i>poṅ-gumē</i>   | will surge up                     |

Although Self always exists undoubtedly (or indestructibly) as the (sole) reality, the body and world, which are (in truth) unreal, rise and appear as real. When

the unreal and dark thoughts (which are the cause of the unreal appearance of the body and world) are destroyed without even an iota (of them) surviving, Self, the sun (of pure consciousness), will shine forth spontaneous in the real Heart-space, (whereupon) the darkness (of ignorance) will vanish, misery will cease, and Bliss will surge up. (Therefore, so very easy is the science of Self! Ah! So very easy!).

Note : Though Self is so very real even to an ordinary person (as stated in the Anupallavi) its real nature is seemingly veiled by the unreal appearance of the body and world. Since body and world are mere thoughts, the cause for their appearance is only the mind, which is the first thought and the root of all other thoughts. This is explained by Bhagavan in more detail in 'Nan Yar' as follows.

What is called mind (*manam*) is a wondrous power existing in Self (*atma-swarupam*). It projects all thoughts. If we set aside all thoughts and see, there will be no such thing as mind remaining separate; therefore, thought itself is the nature (or form) of the mind. Other than thoughts, there is no such thing as the world. In deep sleep there are no thoughts, (and hence) there is no world; in waking and dream there are thoughts, (and hence) there is the world also, Just as the spider spins out the thread from within itself and again withdraws it into itself, so the mind projects the world from within itself and again absorbs it into itself. When the mind comes out (rises) from Self, the world appears. Therefore, when the world appears, Self will not appear; and when Self appears (shines), the world will not appear.

That is just as the knowledge of the rope, which is the base, will not be obtained unless the knowledge of the snake, the superimposition, goes, so the realization of Self (*swarupa-darsanam*), which is the base, will not be obtained unless the perception of the world (*jagat--drishti*) which is a superimposition, ceases.

If the mind, which is the cause (and base) of all knowledge (all objective knowledge) and all action, subsides, the perception of the world (*jagat-drishti*) will cease.

*Tanaiyadu* may also be split as *tan+aiyadu*; *aiyadu* means without doubt (undoubtedly).

2. ஊனா ருடலிதுவே நானா மெனுநினைவே  
 நானா நினைவுகள்சே ரோர்நா ரெனுமதனா  
 னானா ரிடமெதென்றுட் போனா னினைவுகள் போய்  
 நானா னெனக்குகையுட் டானாய்த் திகழுமான்ம –  
 ஞானமே; இதுவேமோனமே; ஏகவானமே;  
 இன்பத் தானமே. (ஐயே)

2. Ūnār uḍal-iduvē nānām enum-ninaivē  
 Nānā ninai-vugaḷ sērōrnā renu-madanāl  
 Nānā riḍame-dendṛut pōnāl ninai-vugaḷ-pōi  
 Nān-nān enak-gugai-yuṭ ṭānāit tigazhum-ānma –  
 Jñānamē; iduvē mōnamē; ēka vānamē;  
 Inba stānamē. (Aiye)

பதவுரை

|                 |                |                               |
|-----------------|----------------|-------------------------------|
| ஊன் ஆர்         | ūn ār          | fleshy                        |
| உடல் இதுவே நான் | uḍal iduvē nān | 'this body alone I'           |
| ஆம் எனும்       | ām enum        | is                            |
| நினைவே          | ninaivē        | the thought indeed            |
| நானா            | nānā           | various                       |
| நினைவுகள்       | ninaivugaḷ     | thoughts                      |
| சேர்            | sēr            | on which (they)<br>are strung |
| ஓர்             | ōr             | 'one                          |
| நார் எனும்      | nār enum       | thread'                       |
| அதனால்          | adanāl         | Therefore                     |
| நான்            | nān            | 'I'                           |

|                 |                         |                                |
|-----------------|-------------------------|--------------------------------|
| ஆர்             | <i>ār</i>               | who [or: where ('I')<br>dwell] |
| இடம்            | <i>iḍam</i>             | place                          |
| எது என்று       | <i>edu endru</i>        | 'what'                         |
| உள்             | <i>ul</i>               | within                         |
| போனால்          | <i>pōnāl</i>            | if one goes                    |
| நினைவுகள்       | <i>ninaivugaḷ</i>       | thoughts                       |
| போய்            | <i>pōi</i>              | will perish                    |
| நான் நான்       | <i>nān nān</i>          | 'I-I' (or 'I am I')            |
| என              | <i>ena</i>              | as                             |
| குகை            | <i>gugai</i>            | the cave                       |
| உள்             | <i>ul</i>               | within                         |
| தான் }<br>ஆய் } | <i>!ān</i><br><i>āi</i> | } spontaneously                |
| திகழும்         | <i>tigazhum</i>         | will shine forth               |
| ஆன்ம            | <i>ānma</i>             | Self                           |
| ஞானமே           | <i>jñānamē</i>          | knowledge                      |
| இதுவே           | <i>iduvē</i>            | this alone                     |
| மோனமே           | <i>mōnamē</i>           | silence                        |
| ஏக              | <i>ēka</i>              | one                            |
| வானமே           | <i>vānamē</i>           | space                          |
| இன்ப            | <i>inba</i>             | bliss                          |
| தானமே           | <i>tānamē</i>           | abode                          |

The thought 'This fleshy body alone is I' is indeed the 'one thread' on which the various (other) thoughts are strung. Therefore, if one goes within (by keenly scrutinizing) 'Who am I' and what is the place (from which I rise)?', the thoughts will (all) perish (along with their root, the thought 'I am this body'), and self-knowledge will spontaneously shine forth with in the cave (of the Heart) as 'I-I'. This (state of self-knowledge) alone is silence (*mouna*), the one (non dual)

space (of existence-consciousness), the abode of bliss, (Therefore, so very easy is the science of Self! Ah! So very easy!)

The words '*nan ar idam edu*' which are here translated as 'Who am I and what is the place?', may also be translated as 'What is the place where I dwell?'

The words '*nan nan*', which are here translated as 'I-I', may also be taken to mean 'I am I', since in a Tamil sentence such as 'I am this' (*nan idu irukkiren*) the word 'am' (*irukkiren*) is usually dropped.

Note : Though self, the existence – consciousness 'I am', is clearly known to even the most ordinary person, it does not shine as it is due to the mixing of adjuncts (*upadhis*), which conceal its real nature and make it appear in the form of the mind, the false first person feeling 'I am this body,' 'I am so-and-so.' This false first person feeling is a mere thought, and of all thoughts it is the first. All other thoughts, including the body and world, arise only because of this first thought, and they are known as if existing only by this first thought. Whereas all other thoughts are only insentient objects. Known by the first thought 'I', this first thought alone is endowed with a seeming consciousness. How? This thought is a mixture of the real consciousness 'I am' and the unreal, insentient adjuncts such as 'this body' and 'so-and-so', And hence it is called the *chit-jada-granthi* or the knot between Self, which is consciousness, and the body, which is insentient.

Therefore, since there can be no existence without a consciousness of that existence, all other thoughts depend for their seeming existence upon this first thought 'I am this body.' When this thought is absent, as in deep sleep all other thoughts are also absent and when this thought rises in the waking and dream all other thoughts also rise. This is

why Sri Bhagavan says in this verse, “The thoughts are strung.” That is, just as the many flowers of a garland are held together by only one string, so all the many thoughts that constitute our so called life (which is merely an endless stream of thoughts) exist by depending upon this first person feeling ‘I am the body.’ And **just as all the flowers will be scattered away when the string is out, so all other thoughts will vanish when this first thought ‘I am the body’ is destroyed.**

What is the means by which we can cut this string, the first person thought ‘I am so-and-so,’ which is the root-cause of all miseries? Is it difficult or easy to get? No rare powerful weapon and no great strength are required to cut this string. If we simply turn our attention inwards and keenly scrutinize the mere feeling ‘I’ in order to find out ‘who am I?’ From where does this feeling I arose? That will be sufficient, because at once the ego-feeling ‘I am so-and-so’ will begin to subside, and finally it will disappear altogether without leaving a trace.

To illustrate this Sri Bhagavan used to narrate the following story: A sadhu was living in a small old dilapidated mantapam which was open on one side and which had no door or gate. Once a day he used to walk to the nearby village to beg his food. After receiving sufficient food in his small pot, he would return to the mantapam, where he would eat half the food. The remaining half he used to keep in his pot in order to have something to eat the following morning. Though he had nothing with which to cover the pot, when he went to sleep he used safeguard the food by keeping the pot close to his head. Nevertheless, one morning when he woke up he found the pot was empty. The next night, having decided that he should find out who the thief was, he lay down as if asleep but with a firm resolve to remain vigilant. Some hours passed, but no thief entered the mantapam.

Unable to ward off his sleep any longer, by the middle of the night the sadhu finally dozed off to sleep. But he was soon awakened by a lapping sound; opening his eyes he saw a dog licking his pot, so immediately he raised his head, and the dog ran away. The following night therefore, the sadhu was more vigilant, and when the dog silently entered the mantapam and crept near the pot, he raised his head. At once the dog ran away without touching the food. The third night the dog came only as far as the entrance of the mantapam; peeping inside, he found that the sadhu was vigilantly observing him, so he again ran away. The fourth night the dog stood on the road some distance from the mantapam, but finding that the sadhu was again watching him, he sulked away and never returned.

சரணம்—3

3. தன்னை யறிதலின்றிப் பின்னை யெதறிகிலென்  
 றன்னை யறிமூதிடிற்பின் னென்னை யுளதறிய  
 பின்ன வுயிர்களில பின்ன விளக்கெனுமத்  
 தன்னைத் தனிலுணர மின்னுமூ தனுளான்ம-  
 ப்ரகாசமே; அருள் விலாசமே; அகவிநாசமே;  
 இன்பவிகாசமே. (ஐயே)

3. Tannai yaṛida-lindṛip pinnai yedaṛi-gilen  
 Tannai aṛin-diḍiṛ-pin ennai uḷa-daṛiya  
 Binna vuyir-gaḷil abinna viḷak-kenu-mat  
 Tannait tanil-uṇara minnum tanuḷ-ānma –  
 Prakā-samē; aruḷ vilā-samē; aga vinā-samē  
 Inba vikā-samē.

(Aiyē... )

பதவுரை

|        |               |         |
|--------|---------------|---------|
| தன்னை  | <i>tannai</i> | Self    |
| அறிதல் | <i>aṛidal</i> | knowing |

|               |                     |                    |
|---------------|---------------------|--------------------|
| இன்றி         | <i>indṛi</i>        | without            |
| பின்னை        | <i>pinnai</i>       | else               |
| எது           | <i>yedu</i>         | anything           |
| அறிகில்       | <i>aṛigil</i>       | if one knows       |
| என்           | <i>en</i>           | what is the use    |
| தன்னை         | <i>tannai</i>       | Self               |
| அறிமுகிடி     | <i>aṛin-diḍil</i>   | if one has known   |
| பின்          | <i>pin</i>          | then               |
| என்னை         | <i>ennai</i>        | what               |
| உளது          | <i>uḷadu</i>        | is there           |
| அறிய          | <i>aṛiya</i>        | to know            |
| பின்ன         | <i>binna</i>        | different          |
| உயிர்கள்      | <i>vuyirgaḷ</i>     | living beings      |
| இல்           | <i>il</i>           | in                 |
| அபின்ன        | <i>abinna</i>       | without difference |
| விளக்கு எனும் | <i>viḷakku enum</i> | which shines       |
| அத்           | <i>at</i>           | that               |
| தன்னை         | <i>tannai</i>       | Self               |
| தனில்         | <i>tanil</i>        | in oneself         |
| உணர்          | <i>uṇara</i>        | when (it) is known |
| மின்னும்      | <i>minnum</i>       | will flash forth   |
| தன்           | <i>tan</i>          | oneself            |
| உள்           | <i>uḷ</i>           | within             |
| ஆன்ம          | <i>ānma</i>         | Self               |
| ப்ரகாசமே      | <i>prakāsamē</i>    | the light          |
| அருள்         | <i>aruḷ</i>         | Grace              |
| விலாசமே       | <i>vilāsamē</i>     | The shining forth  |
| அக            | <i>aga</i>          | 'I'                |
| விநாசமே       | <i>vināsamē</i>     | the destruction    |
| இன்ப          | <i>inba</i>         | bliss              |
| விகாசமே       | <i>vikāsamē</i>     | the blossoming     |

Without knowing Self, what is the use if one knows anything else? If one has known Self, then what (else) is there to know? When that Self, which shines without difference (as 'I am') in (all the many) different living beings, is known in oneself, the light of self will flash forth within one self, (as 'I am that I am'). (This experience of self is) the shining forth of Grace, the destruction of 'I' (the ego), and the blossoming of bliss. (Therefore, so very easy is the science of Self! Ah! So very easy!)

Note : All second and third person objects are merely thoughts which seemingly come into existence only after the rising of the ego, the first person thought 'I am this body'. When the ego does not rise, all other objects are non-existent (cf. *Ulladu Narpadu vv. 14 and 26*, and '*Sri Arunachala Ashtakam*' v.7). Therefore, since the ego rises only due to one's not knowing oneself, knowing anything else (any second or third person object) without knowing oneself is only ignorance (cf. *Ulladu Narpadu vv.11 and 13*). When one knows oneself the rising of the ego will be found to be an unreal appearance, and hence the seeming existence of other objects will also be known to be even unreal. That is why Sri Bhagavan says in this verse, "Without knowing Self, what is the use if one knows anything else? If one has known Self, then what else is there to know?"

That which shines without difference in all the different living beings is only the real self, the mere existence consciousness 'I am'. In order to know the real nature of this consciousness 'I am', all one need do is to attend to it within oneself. Since Self-knowledge will automatically shine forth when one thus attends to this consciousness 'I am', and since this consciousness exists and shines in all beings at all times, it is never difficult for anyone to attend to it. Therefore, this consciousness, which always makes it easy for anyone to attain is the very form of divine grace,

and to experience it as it is, is the shining forth of Grace. When Grace thus shines forth in the form of true Self-knowledge, the ego will be destroyed and supreme bliss will be attained.

In order to know any other object, the aid of the mind and the five senses are required. But to know oneself, neither the mind nor the five senses are required, because the real self is in truth everknowing itself by its own light of consciousness. Since this truth will be known when the mind subsides, knowing Self will be found to be natural and much easier than knowing any other thing.

சரணம் – 4

4. கன்மா திகட்டவிழ சென்மா திநட்டமெழ  
வெம்மார்க் கமதனினு மிம்மார்க் கமிக்கெளிது  
சொன்மா னததனுவின் கன்மா திசிறிதின்றிச்  
சும்மா வமர்முதிருக்க வம்மா வகத்திலான்ம –  
சோதியே; நிதானுபுதியே; இராது பீதியே;  
இன்பவம் போதியே. (ஐயே)

4. Kanmā dikaṭ-ṭavizha jen-mādi nashṭa-mezha  
Emmārg-gam ada-ninum immārg ga-mik-keḷidu  
Sonmā nada-danu-vin kanmā disiri-dindriḥ  
Chummā amarn-dirukka ammā ahattil-ānma –  
Jōtiyē; nidānu bhūtiyē; irādu bītiyē;  
Inba-vam bōdiyē.

(Aiyē ... )

பதவுரை

|           |               |             |
|-----------|---------------|-------------|
| கன்ம(ம்)  | <i>kanmām</i> | action      |
| ஆதி       | <i>adi</i>    | and so on   |
| கட்டு     | <i>kaṭṭu</i>  | the bonds   |
| அவிழ      | <i>avizha</i> | to unfasten |
| சென்ம(ம்) | <i>jenmam</i> | birth       |

|               |                     |                        |
|---------------|---------------------|------------------------|
| ஆதி           | <i>ādi</i>          | and so on              |
| நட்டம்        | <i>nakṭam</i>       | the destruction        |
| எழ            | <i>ezha</i>         | to bring about         |
| எம்           | <i>em</i>           | any                    |
| மார்க்கம்     | <i>mārg-gam</i>     | path                   |
| அதனினும்      | <i>adaninum</i>     | rather than            |
| இம்           | <i>im</i>           | this                   |
| மார்க்கம்     | <i>mārggam</i>      | path                   |
| மிக்கு        | <i>mikku</i>        | extremely              |
| எளிது         | <i>eḷidu</i>        | easy                   |
| சொல்          | <i>sol</i>          | speech                 |
| மானத          | <i>mānada</i>       | mind                   |
| தனுவின்       | <i>tanuvin</i>      | of body                |
| கன்ம(ம்) ஆதி  | <i>kanmām adi</i>   | action                 |
| சிறிது        | <i>siṛidu</i>       | the least              |
| இன்றி         | <i>indṛi</i>        | without                |
| சும்மா        | <i>chummā</i>       | merely                 |
| அமர்மூதிருக்க | <i>amarndirukka</i> | when one remains still |
| அம்மா         | <i>ammā</i>         | ah!                    |
| அகத்து இல்    | <i>ahattu il</i>    | in the heart           |
| ஆன்ம          | <i>ānma</i>         | Self                   |
| சோதியே        | <i>jōtiyē</i>       | the light              |
| நித           | <i>nidā</i>         | eternal                |
| அனுபூதியே     | <i>anubhūtiyē</i>   | experience             |
| இராது         | <i>irādu</i>        | will not exist         |
| பீதியே        | <i>bītiyē</i>       | fear                   |
| இன்ப          | <i>inba</i>         | bliss                  |
| அம்போதியே     | <i>ambōdiyē</i>     | the ocean alone        |

To unfasten the bonds of action (*karma*) and so on and to bring about the destruction of birth and so on, rather than any (other) path, this path (of self-enquiry) is extremely easy! When one merely remains still, without the least action of

speech, mind and body, ah (what a wonder it will be)! The light of Self in the heart will be the eternal experience, fear will not exist, and the ocean of bliss alone (will remain shining). (Therefore, so very easy is the science of Self! Ah! So very easy!)

According to Vedanta 'action and so on' (*karmadi*) denotes the three karmas namely, *agamyā*, *prarabdha*, and *sanchita*, and with the afflictions which following in their wake, while according to Saiva Sidhanta, *karmadi* denotes the three impurities namely ego (*anava*), action (*karma*) delusion (*maya*). Birth and so on (*janmadi*) denotes the miseries of life such as birth (*janma*), disease (*vyadhi*), old age and death (*mrityu*); refer to the Bhagavad Gita 13.8 wherein the latter classification is given.

Note : All *sadhanas* other than self-enquiry involve some action to be performed either by the mind, speech or body, and hence one may experience some difficulty in using these instruments. But in the path of self-enquiry taught by Sri Bhagavan no action need be performed by any of these three instruments, and hence this path is the easiest of all paths.

Knowing Self is not an action. Since self is ever naturally knowing itself, knowing self is nothing but being self (cf. *Upadesa Undhiyar v.26*) and hence no action of the mind, speech or body is required to know self. If one merely remains still without performing any action by these three instruments, self-knowledge will automatically shine forth.

Since all actions of the mind, speech and body are due only to the rising of thoughts, since all other thoughts rise only because of the rising of the first thought 'I am this body', and since (as explained in verse 2) this first thought will vanish along with all other thoughts when one turns one's attention towards it, in order to remain still all we need to do is to turn our attention towards the mere feeling 'I'. Therefore, knowing Self is so very easy.

## சரணம்—5

5. விண்ணு தியவிளக்குங் கண்ணு தியபொறிக்குங்  
 கண்ணு மனக்கணுக்குங் கண்ணுய் மனவினுக்கும்  
 விண்ணு யொருபொருள்வே நெண்ணு திருமூதபடி  
 யுண்ணு டுளத்தொளிரு மண்ணு மலையெனன்மா-  
 காணுமே; அருளும்வேணுமே; அன்பு பூணுமே;  
 இன்பு தோணுமே. (ஐயே)

5. Viṇṇa diya-viḷakkun̄ kaṇṇā-diya poṛikkun̄  
 Kaṇṇa manak-kaṇukkun̄ kaṇṇāi mana-viṇukkum  
 Viṇṇāi-oru poruḷ vēreṇṇa dirunta-paḍi  
 Uḷṇāḍū ḷattoḷi-rum Aṇṇā malai enānmā –  
 Kāṇumē; Aruḷum vēṇumē; Anbu-pūṇumē;  
 Inbu tōṇumē. (Aiyē ... )

## பதவுரை

|              |                   |                    |
|--------------|-------------------|--------------------|
| விண்         | <i>viṇṇ</i>       | space              |
| ஆதிய         | <i>adiya</i>      | and so on          |
| விளக்கும்    | <i>viḷakkum</i>   | which illumine     |
| கண்          | <i>kaṇṇ</i>       | the eye            |
| ஆதிய         | <i>ādiya</i>      | and so on          |
| பொறிக்கும்   | <i>poṛikkum</i>   | even to the senses |
| கண்          | <i>kaṇṇ</i>       | the eye            |
| ஆம்          | <i>am</i>         | which is           |
| மன           | <i>mana</i>       | mind               |
| கண்ணுக்கும்  | <i>kaṇṇukkun̄</i> | even to the eye    |
| கண்          | <i>kaṇṇ</i>       | the eye            |
| ஆய்          | <i>āi</i>         | which is           |
| மன           | <i>mana</i>       | mind               |
| விண்ணுக்கும் | <i>viṇṇukkum</i>  | even to the space  |
| விண்         | <i>viṇṇ</i>       | the space          |
| ஆய்          | <i>āi</i>         | which is           |
| ஒரு          | <i>oru</i>        | one                |

|           |                   |                       |
|-----------|-------------------|-----------------------|
| பொருள்    | <i>poruḷ</i>      | Reality               |
| வேறு      | <i>vēru</i>       | anything else         |
| எண்ணாது   | <i>eṇṇadu</i>     | without thinking of   |
| இருமுதபடி | <i>iruntapaḍi</i> | as it is              |
| உள்       | <i>uḷ</i>         | within                |
| நாடு      | <i>nāḍu</i>       | which attends         |
| உளத்து    | <i>ūḷattu</i>     | in the mind           |
| ஒளிரும்   | <i>oḷirum</i>     | which shines          |
| அண்ணாமலை  | <i>Aṇṇāmalai</i>  | Annamalai(Arunachala) |
| என்       | <i>en</i>         | which is called       |
| ஆன்மா     | <i>ānmā</i>       | (as) Self             |
| காணுமே    | <i>kāṇumē</i>     | see                   |
| அருளும்   | <i>Aruḷum</i>     | Grace also            |
| வேணுமே    | <i>vēṇumē</i>     | is needed             |
| அன்பு     | <i>anbu</i>       | love                  |
| பூணுமே    | <i>pūṇumē</i>     | have                  |
| இன்பு     | <i>inbu</i>       | Bliss                 |
| தோணுமே    | <i>tōṇumē</i>     | blossom forth         |

In the mind which attends within as it is (that is, which attends to itself as the mere existence consciousness 'I am') without thinking of anything else, Self, which is called Annamalai the one (non-dual) reality which shines as the space even to the mind-space and as the eye even to the mind-eye, which is the eye even to the senses such as the eye, which illumine (the physical elements such as the space) will be seen. **(In order to attain this experience) Grace is also needed; (in order to attain that Grace) have love (for Self); (then) Bliss will blossom forth, (Therefore, so very easy is Atma-Vidya! Ah, very easy!)**



**Other Publications of  
Sri Ramana Kshetra - Kanvashrama Trust**

**The Path of Sri Ramana - Part One**

By Sri Sadhu Om.

**The Path of Sri Ramana - Part Two**

By Sri Sadhu Om.

**Upadesa Undiyar (The Song of Siva)**

By Sri Sadhu Om & Michael James

**Sri Arunachala Stuti Panchakam**

Commentary : Sri Sadhu Om.

**The Bridal Garland of Letters to Sri Arunachala**

(Sri Arunachala Aksharamanamalai)

Original manuscript in Tamil facsimile, transliterated into Roman script with translation into English equivalent, for singing in the original metre by a devotee.

**A Pilgrimage in South India in 1845, Tiruvannamalai**

By Francoise Boudignon.

**The Revelation in the Wilderness**

By Dr. G.H. Mees (Sadhu Ekarasa)

An exposition of the psychology contained in the Traditions of Old.

(in three volumes - plus supplement, - 1400 pp.)

**Books are available at :**

1. Sri Ramanashramam, Tiruvannamalai - 606 603.
  2. Kanvashrama Trust, Tiruvannamalai - 606 603.
  3. Sri Arunachalaramana Nilayam, Tiruvannamalai-606 603.
-