

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



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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
Kanvashrama 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 [ourself 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 ourselves, 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 ourselves is an action, because it involves a seeming movement of our attention away from ourselves 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], *atma* [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 *atma-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 *vachyartha* or literal meaning of each of them, but more importantly their *lakshyartha* 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 *lakshyartha* 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 மேவுமு திறனுமெமக்
குய்யும் படிமுருக னேதுகெனப் — 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 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
உவமுது	<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 றன்றுபல வென்பார்க ளுட்கொளுமா
றுள்ளதொன் றென்றேதா 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>	<i>Venbas</i>
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

உள்ளதல 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 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)

உள்ளத்தே	<i>uḷlattē</i>	in the Heart
உள்ளபடி	<i>uḷlapadi</i>	as it is
உள்ளதே	<i>uḷladē</i>	abiding alone
உள்ளல்	<i>uḷlal</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 7th 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 Uppadesa Undiyar*).

The opening words of this verse, “Ulladu aladu ullunarvu 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 மிக்ஞுவம் மக்களர னுக
மரணபவ மில்லா மகேசன்—சரணமே
சார்வந்தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணஞ்
சார்வரோ சாவா தவர் நித்தர்....

.... — ullē

Marāṇa-baya mikkūḷa-vam makkaḷara ṇaga
Marāṇa-bava millā magēsan — chara-ṇamē
Sārvar-taṅ sārvoḍu-tāṅ sāvutṭrār sāveṇṇaṅ
Sārvarō sāvā davar-nittar.

பதவுரை

உள்ளே

ullē

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 தான மவன்....

....— pārvai-sēr

1. Nāmulagaṅ kāṇḍa-lāḷ nānāvāñ sakti-yuḷa
Ōrmudalai oppal oru-talaiyē — nāma-vuru
Chittira-mum pār-pānum chērpada-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
ஒரு தலையே	<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>attanaiyum</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—கர்த்தனுயிர்

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 ṛmu-dalē
Mummuda-lāi niṛku-menḍṛu mummuda-lum-mum-mudalē
Yennal-ahaṅ kāram irukku-maṭṭē yān-keṭṭu
Tannilai-yil niṭṭṛal talai agum....

பதவுரை

உலகு	<i>ulagu</i>	world
கர்த்தன்	<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.

.... —கொள்ளே

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

.... —konnē

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

பதவுரை

கொள்ளே	<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>aṇḍru</i>	'it is not'
என்று	<i>eṇḍru</i>	thus
உலகு	<i>ulagu</i>	the world
சுகம்	<i>sukam</i>	'happiness'
அன்று	<i>aṇḍru</i>	'it is not'
என்று	<i>eṇḍru</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
ஓர்முது	<i>ōrṇdu</i>	having known
ஒன்று	<i>oṇḍru</i>	one
இரண்டு தான்	<i>iraṇḍu tān</i>	two, both (both one and two)
அற்று	<i>aṭṭru</i>	having come to an end
நான்	<i>nān</i>	I'
அற்ற	<i>aṭṭra</i>	in which ('I') has ceased to exist
ஆமு	<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 மற்ரு
முருவமூதா னன்றே லுவற்றி—னுருவத்தைக்
கண்ணுறுதல் யாவெனவன் கண்ணலாற் காட்சியுண்டோ
கண்ணதுதா னமூதமிலாக் கண்ஆமே....

.... ūnē—tunnum

4. Uruvan-tan āyin ulagu-param aṭṭrām
Uruvan-tan andṛel uvatṭrin — uruvat-taik
Kaṇṇuru-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>kaṇṇuṇṇudal</i>	can see
யாவன்	<i>yāvan</i>	who
எவன்	<i>evan</i>	how
கண்	<i>kaṇṇ</i>	eye
அலால்	<i>alāl</i>	otherwise than (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 வருவதன லைமது
முடலென்னுஞ் சொல்லி லொடுங்கு—முடலன்றி
யுண்டோ வுலக முடல்விட் டுலகத்தைக்
கண்டா ருளரோ கழறுவாய்....

— yeṇṇil

5. Uḍal-pañcha kōsa uruvada-nāl aindum
 Uḍalennuñ chollil oḍuñ-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
ஐழ்தும்	<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 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 ḍṛavvaim
Pula-naim poṛik-kup pula-nām — ulagai-manam
Oṇḍṛaim poṛi-vāyāl ōrndiḍu-da lānmanattai
Aṇḍri ulagaṇḍō arai....

பதவுரை

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

வாயால்	<i>vāyāl</i>	through
ஓர்மூதிடுதல் ஆல்	<i>ōrndīdudal āl</i>	since (it) knows
மனத்தை	<i>manattai</i>	the mind
அன்றி	<i>aṇṇi</i>	without (in the 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 டுதித்தொடுங்கு மேனு
முலகறிவு தன்னு லொளிரு—முலகறிவு
தோன்றிமறை தற்கிடனாய்த் தோன்றிமறை யாதொளிரும்
பூன்றமா மஃதே பொருள் ஆமால்....

.... *nērē* — *nindṛa*

7. *Ulagarī-vum onḍṛāi udit-toḍuṅgu mēnum*
Uлага-ṛivu tannāl oḷirum — ula-garīvu
Tōṇḍṛi-maṛai daṛkiḍa-nāit tōṇḍṛi-maṛaiyā doḷirum
Pūṇḍṛa-mām ahḍe poruḷāmāl....

பதவுரை

நேரே	<i>nērē</i>	in front (of us)
நின்ற	<i>nindṛa</i>	which is
உலகு	<i>ulagu</i>	the world
அறிவு	<i>aṛivu</i>	the mind
உம்	<i>um</i>	and
ஒன்றாய்	<i>onḍṛāi</i>	simultaneously
உதித்து	<i>udittu</i>	rise (appear)
ஒடுங்கும்	<i>oḍuṅgum</i>	subside
ஏனும்	<i>ēnum</i>	although
உலகு	<i>ulagu</i>	the world
அறிவு தன்னால்	<i>aṛivu tannāl</i>	because of (or by) the mind
ஒளிரும்	<i>oḷirum</i>	shines
உலகு	<i>ulagu</i>	the world
அறிவு	<i>aṛivu</i>	the mind
தோன்றி	<i>tōṇḍṛi</i>	for the appearance
மறைதற்கு	<i>maṛaidārku</i>	and disappearance
இடன்	<i>iḍan</i>	the base
ஆய்	<i>āi</i>	as
தோன்றி	<i>tōṇḍṛi</i>	without appearing
மறையாது	<i>maṛaiyādu</i>	and disappearing
ஒளிரும்	<i>oḷirum</i>	which shines
பூன்றம்	<i>pūṇḍṛam</i>	the Whole
ஆய்	<i>ām</i>	which is
அஃதே	<i>ahḍe</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 யோர்முதொடுங்கி யொன்றுதலே
யுண்மையிற் காண லுணர்முதிடுக....

.... — *yēṇḍṛa-dām*

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

பதவுரை

ஏன்றது ஆம்	<i>ēṇḍṛadu 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>poruḷai</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>ōrṇdu</i>	having known
ஒடுங்கி	<i>oḍuṅgi</i>	having subsided
ஒன்றுதலே	<i>oṇḍrudalē</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 denḍru — karut-tinuḷ
Kaṇḍār kazhalu-mavai kaṇḍā-vare uṇmai
Kaṇḍār kalaṅ-gārē kāṅ....

விண்மை	<i>viṇmai</i>	the blueness of sky
இரட்டைகள்	<i>irattaigal</i>	the dyads
முப்புடிகள்	<i>muppudigal</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 uḷ</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 seen
உண்மை	<i>uṇmai</i>	the truth
கண்டார்	<i>kaṇḍār</i>	those who have seen
கலங்காரே	<i>kalaṅgārē</i>	they will not be 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 யின்றாகு மழுத—வறிவு
மறியா மையுமார்க்கென் றம்முதலாமு தன்னை
யறியு மறிவே யறிவுஆம்....

.... iruḷ-pōn — maṇḍum

10. Aṛi-yāmai viṭṭari-vin ḍram-aṛivu viṭṭav
Aṛi-yāmai iṇḍrā-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>iṇḍru āgum</i>	does not exist
அமுத	<i>anda</i>	that
அறிவும்	<i>aṛivum</i>	knowledge
அறியாமையும்	<i>aṛiyāmayum</i>	and ignorance
ஆர்க்கு என்று	<i>ārkku eṇḍru</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-vuṛuṇ 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 றுயவிர்வ தாற்று
ளறிவாகும் பாழன் றறிவாய்....

.... — aṛavē

12. Aṛi-vaṛi yāmai-yum aṭṭra-dari 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>aṛivittaṛku</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. ஞானமாமூ தானேமெய் நானாவா ஞானமஞ்
 ஞானமாம் பொய்யாமஞ் ஞானமுமே—ஞானமாமூ
 தன்னையன்றி யின்றணிக டாம்பலவும் பொய்மெய்யாம்
 பொன்னையன்றி யுண்டோ புகல்....

.... — *serivāya*

13. Jñāna-mām tānē-mei nānāvā jñāna-mañ
 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>aṇḍri</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 முன்னிலைப டர்க்கைக டாமுளவாமு
தன்மையி னுண்மையைத் தானாய்முது—தன்மையறின்
முன்னிலைப டர்க்கை முடிவுற்றென் றுயொளிநுழ
தன்மையே தன்னிலைமை தான்...

.... uḍa-nān — ennu-mat

14. Tanmai-uḍel munnilai paḍark-kaigaḷ tām-uḷavān
Tanmai-yin uṇmai-yait tānāyndu — tanmai-yaṛin
Munnilai paḍark-kai mudi-vuṭṭronḍṛai oḷirum
Tanmaiye 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>uṇmaiya</i>	the truth

தான் ஆய்முது	<i>tān āyndu</i>	by one & 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>mudivutṭru</i>	will cease to exist
ஒன்று	<i>onḍru</i>	one
ஆய்	<i>āi</i>	as
ஒளிரும்	<i>oḷirum</i>	which will shine
தன்மையே	<i>tanmaiyē</i>	the state
தன்	<i>tan</i>	one & 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-vonḍṛē
Yinḍṛuṇ-mai tēra diṛap-pedirvu tēra-vunal
Onḍṛinḍṛi 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>onḍṛē</i>	the only one
இன்று	<i>inḍṛu</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
 இமுடம்பே இணைட்டு இணம்படுவ—நாமுடம்போ
 நாமின்றன் நென்றுமொன்று நாடிங்கங் கெங்குமொன்று
 இமுண்டு நாணடி இம்....

.... uṇara — niṇḍra-poruḷ

16. Nāmaṇḍri nālēdu nādēdu nāḍuṅ-gāl
 Nāmuḍambēl nāl-ṇāṭṭuḷ ṇām-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>ṇāṭṭu</i>	place
உள்	<i>uḷ</i>	in
நாம்	<i>ṇām</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>ṇāḍu</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 meaning are given in this translation, the first without brackets and the second within brackets.

....ஊனம் — ஆமிவ்

17. உடனானே தன்னை யுணராரக் குணர்முதாரக்
 குடலளவே நானற னுணராரக்—குடலுள்ளே
 தன்னுணர்முதாரக் கெல்லையறத் தானொளிரு நானிதுவே
 யின்னவர்தம் பேதமென வெண்ணுவாய்....

...ū-nam — āmiv

17. Uḍal-nānē tannai uṇarārku kuṇarn-dārkkku
 Uḍa-laḷave nāntan uṇa-rārku — uḍa-luḷḷē
 Tannuṇarn-dārku kellai-yarāt tānoḷiru nāniduvē
 Inna-varḍam bēda-mena yeṇṇu-vāi....

பதவுரை

ஊனம்	<i>ūnam</i>	defective
ஆம்	<i>ām</i>	which is
இவ்	<i>iv</i>	this
உடல்	<i>uḍal</i>	body
நான்	<i>nān</i>	I'
ஏ	<i>ē</i>	only
தன்னை	<i>tannai</i>	self
உணரார்க்கு	<i>uṇarārkkku</i>	to those who have not known
உணர்முதார்க்கு	<i>uṇarndārkkku</i>	to those who have known
உடல்	<i>uḍal</i>	the body
அளவே	<i>aḷave</i>	only the measure
நான்	<i>nān</i>	I'
தன்	<i>tan</i>	Self
உணரார்க்கு	<i>uṇarārku</i>	to those who have not known
உடல்	<i>uḍal</i>	the body
உள்ளே	<i>uḷḷē</i>	within
தன்	<i>tan</i>	Self
உணர்முதார்க்கு	<i>uṇarndārku</i>	to those who have known
எல்லை	<i>ellai</i>	limit
அற	<i>aṛa</i>	without
தான்	<i>tān</i>	self
ஒளிரும்	<i>oḷirum</i>	shines

நான்	<i>nān</i>	I'
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).

.... — முன்னும்

18. உலகுண்மை யாகு முணர்வில்லார்க் குள்ளார்க்
குலகளவா முண்மை யுணராராக் — 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>illārkkū</i>	to those who do not have
உள்ளார்க்கு	<i>uḷlārkkū</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>uṇarārkkū</i>	to those who have not 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
உணர்முதாரீ	<i>uṇarndār</i>	to those who have 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-mavai sāṭṭruvai....

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 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 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-māñ 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

— றன்னைத்தான்

காணலெவன் றுனொன்றூற் காணவொணு தேற்றலைவற்
காணலெவ னூணுதல் காண்.

.... uyirāt — tān-karudum

21. Tannait-tān kāṇal talai-van tanaik-kāṇal
 Ennum pannūl-uṇmai ennai-enin — tannait-tān
 Kāṇal-ēvan tānonḍ-ṛār kāṇa-voṇā dēṭṭralai-vaṛ
 Kāṇal-ēvan uṇādal kāṇ....

பதவுரை

உயிர்	<i>uyir</i>	an individual soul (<i>jiva</i>)
ஆ	<i>ā</i>	to be
தான்	<i>tān</i>	one
கருதும்	<i>karudum</i>	whom (one) thinks
தன்னை	<i>tannai</i>	oneself
தான்	<i>tān</i>	oneself
காணல்	<i>kāṇal</i>	seeing
தலைவன் தனை	<i>talaivan tanai</i>	God
காணல்	<i>kāṇal</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>tān</i>	oneself
காணல்	<i>kāṇal</i>	to see
எவன்	<i>ēvan</i>	how
தான்	<i>tān</i>	oneself
ஒன்று	<i>onḍru</i>	one
ஆல்	<i>āl</i>	since
காண	<i>kāṇa</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-yuñ — kāṇum

22. Madik-koḷi tan-tam madik-kuḷ oḷi-rum
Madi-yinai uḷḷe maḍakki — padi-yil
Padit tiḍu-dal aṇḍṛip padi-yai madi-yāl
Madit-tiḍu-dal eṅṅan madi-yāi....

பதவுரை

எவையும்	<i>evaiyum</i>	everything
காணும்	<i>kāṇum</i>	which sees
மதிக்கு	<i>madikku</i>	to the mind
ஒளி	<i>oḷi</i>	light
தழுது	<i>tandu</i>	giving
அம்	<i>am</i>	their
மதிக்குஉள்	<i>madikku uḷ</i>	within that mind
ஒளிரும்	<i>oḷirum</i>	who shines
மதியினை	<i>madiyinai</i>	the mind

உள்ளே	<i>uḷḷe</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>eṅṅan</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
 றெழும்தபி னெல்லா மெழுமிமூத நானொங்
 கெழுமென்று நுண்மதியா லெண்ண—நழுவும்

.... — *madi-yila-dāl*

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

பதவுரை

மதி	<i>madi</i>	sentient
இலது	<i>iladu</i>	it is not
ஆல்	<i>āl</i>	since
நான் என்று	<i>nān eṇḍru</i>	I'
இத்	<i>id</i>	this
தேகம்	<i>dēgam</i>	body
நவிலாது	<i>navilādu</i>	does not say
உறக்கத்து	<i>uṛakkattūm</i>	in sleep
நான்	<i>nān</i>	I'
இன்று என்று	<i>iṇḍru eṇḍru</i>	do not exist
ஆரும்	<i>ārum</i>	anyone
நவில்வது	<i>navilvadu</i>	says
இலை	<i>ilai</i>	not
நான்	<i>nān</i>	I'
ஒன்று	<i>oṇḍru</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>	I'
எங்கு	<i>eṅgu</i>	where
எழும் என்று	<i>ezhum eṇḍru</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 நானென் றுதிக்கு—மிடையிலிது
சிச்சடக்கி ரமுதிடமுதஞ் 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'
என்னாது	<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 consciousness and the insentient (<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
அஃமுதை	<i>agandai</i>	ego (<i>ahandai</i>)
இச்	<i>ich</i>	this
சமுசாரம்	<i>chamusaram</i>	<i>samsara</i> (or mundane 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 தேடினா லோட்டம் பிடிக்கு
முருவற்ற பேயகமூதை யோர்வாய்....

....ennē — vicchai

25. Urup-patṭṛi uṇḍām urup-patṭṛi niṟ-kum
Urup-patṭṛi uṇḍu-miga oṅgum — uru-viṭṭu
Urup-patṭṛun tēdi-nāl oṭṭam piḍik-kum
Uru-vatṭṛa 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>ōṭṭam 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
அகழதை	<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 iṇḍēl 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
அகழதை	<i>ahandai</i>	the ego
உண்டாயின்	<i>uṇḍāyin</i>	if (it) comes into existence
அனைத்தும்	<i>anaittum</i>	everything
உண்டாகும்	<i>uṇḍagum</i>	will come into existence
அகழதை	<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)
அகழதையே	<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>nādalē</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—மேவுமிமூத

27. நானுதியா துள்ளநிலை நாமதுவா யுள்ளநிலை
நானுதிக்குமூ தானமதை நாடாம - னானுதியாத்
தன்னிழப்பைச் சார்வதெவன் சாராமற் றுனதுவாமூ
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
இமூத	<i>inda</i>	this
நான்	<i>nān</i>	I'
உதியாது உள்ள	<i>udiyādu uḷḷa</i>	in which (it) does not 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>	I'
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>	I'
உதியா	<i>udiyā</i>	in which (it) does not 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>chārāmaḥ</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>nirpadu</i>	to abide
எவன்	<i>evan</i>	how
சாற்றுதி	<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 மகமதை யெழுமிடத்தை நீரில்
விழுமத பொருள்காண வேண்டி — முழுகுதல்போற்
கூர்மதமதி யாற்பேச்சு ச்சடக்கிக் கொண்டுள்ளே
யாழ்மதறிய 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-dariya vēṇ-ḍum ari....

பதவுரை

முன்னர்	<i>munnar</i>	first
எழும்பும்	<i>ezhumbum</i>	which rises
அகமதை	<i>ahandai</i>	the ego
எழும்	<i>ezhum</i>	rising
இடத்தை	<i>iḍattai</i>	place
நீரில்	<i>nīril</i>	in the water
விழுமத	<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
சு ச	<i>mūcchu</i>	breath
அடக்கிக் கொண்டு	<i>aḍakkik koṇḍu</i>	restraining
உள்ளே	<i>uḷḷē</i>	within
ஆழ்முது	<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
னென்றெங் குமுதுமென நாடுதலே—ஞானநெறி
யாமன்றி யன்றிதுநா னுமதுவென் றுன்னறுணை
யாமதுவி சாரமா மா....

.... piṇam-pōl — tīrṇduḍa-lam

29. Nā-nendru vāyāḷ navilā-duḷ-ḷazh manat-tāl
Nā-nendṛeṅ gundu-mena nāḍu-dalē — jñāna-neri
Yāman-ḍri andṛi-dunā nāmadu-ven ḍṛunnal-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>	I'
வாயால்	<i>vāyāḷ</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>	I'

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>unnal</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 (*jnana-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 னாடியுள நண்ணவே
நானா மவன்றலை நாணமுற — நானானாத்
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-ḍrinu-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 னமூதருக்
கென்னை யுளதொன் றியற்றுதற்குத்—தன்னையலா
தன்னிய மொன்று மறியா ரவர்நிலைமை
யின்னதென் றுன்ன லெவன்....

.... poṅgit —tōṇḍravē

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

பதவுரை

பொங்கி	<i>poṅgi</i>	surging forth
தோன்றவே	<i>tōn-ḍravē</i>	when it (the reality) 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>unnal</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 றெண்ணலூர னின்மையினு லென்று
மதுவேதா னுயமர்வ தாலே....

.... paramāp —pannum

32. Adu-nīyen ḍram-maṛai-gaḷ ārtti-ḍavun tannai
 Edu-vendṛu tān tērn-dirādu — adu-nān
 Idu-van-ḍṛen ḍṛeṇṇal-uran inmai-yi-nāl eṇḍṛum
 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 eṇḍṛu</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 eṇḍṛu</i>	what '
தான்	<i>tān</i>	oneself
தேர்முது	<i>tērndu</i>	knowing
இராது	<i>irādu</i>	instead of being
அது	<i>adu</i>	That
நான்	<i>nān</i>	I '
இது	<i>idu</i>	this
அன்று என்று	<i>aṇḍṛu eṇḍṛu</i>	not '
எண்ணல்	<i>eṇṇal</i>	thinking
உரன்	<i>uran</i>	strength
இன்மையினால்	<i>inmai-yināl</i>	due to absence
என்றும்	<i>eṇḍṛum</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 யறிமூதேனா
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 vonḍṛāi
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>	I ‘
என்னை	<i>ennai</i>	myself
அறிமூதேன்	<i>aṛindēn</i>	have known
நான்	<i>nān</i>	I ‘
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>onḍru</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—நின்றிடா
துண்டின் றுருவருவென் றென்றிரண் டன்றென்றே
சண்டையிடன் மாயைச் சழக்கொழிக....

....ōr —ninai-vaṛavē

34. Eṇḍ-ṛum evark-kum iyal-bāi uḷa-poru-ḷai
Oṇḍ-ṛum uḷat-tuḷ uṇarndu-nilai — ninḍri-ḍādu
Uṇḍin ḍruru-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>eṇḍrum</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 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 eṇḍru</i>	formless '
ஒன்று	<i>onḍru</i>	one '
இரண்டு	<i>iranḍu</i>	two '
அன்று என்றே	<i>aṇḍru eṇḍre</i>	it is not '
சண்டைஇடல்	<i>chaṇḍaiyiḍal</i>	disputing
மாயைச்	<i>māyai</i>	(born) of illusion (<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-ḍṛu-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
தீர்முதார்	<i>tīrndār</i>	those who have discarded
தியங்குவரோ	<i>tiyaṅguvarō</i>	will (they) be deluded
தேர்முது 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*

.... —கூர்முது 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-ṇuvadē nān-mani-dan endre-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>endṛu</i>	that
எண்ணின்	<i>eṇṇin</i>	if we think
அலம்	<i>alam</i>	no
நாம்	<i>nām</i>	we
அது என்று	<i>adu endṛu</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>endṛum</i>	always
நாம்	<i>nām</i>	we
அது என்று	<i>adu endṛu</i>	'That '
எண்ணுவது	<i>eṇṇuvadū</i>	to think
ஏன்	<i>ēn</i>	why
நான்	<i>nān</i>	I '
மனிதன் என்று	<i>manidan endṛu</i>	man '
எணுமோ	<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 காலுமு தனையடைமுத காலத்துமு
தான்றசம னன்றியார் தான்....

.... aṛiyā — dēmuya-lum

37. Sādak-katil ē-duvitañ sāddi-yattil addu-vidam
Ōdu-kindṛa vāda-madam 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 (<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>ōdukiṅṅra</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>aḍaiṁṁṁ</i>	one has found
காலத்தும்	<i>kālattum</i>	and when
தான்	<i>tān</i>	one
தசமன்	<i>dasaman</i>	the tenth man
அன்றி	<i>aṅṅri</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 emphasize 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-ḍru vinavi — tanai-yariyak
Kart-tat tuvam-pōyk karuma-mūn-druñ 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 (<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 endru</i>	who '

வினவி	<i>vinavi</i>	by enquiring
தனை	<i>tanai</i>	oneself
அறிய	<i>aṛiya</i>	when one knows
கர்த்தத்துவம்	<i>karttattuvam</i>	the sense of doership
போய்	<i>pōy</i>	will disappear
கருமம் ன்றும்	<i>karumam</i> <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 பமூதமுத்தி சிமூதனைகள்
பத்தனா ரென்றுதன்னைப் பார்க்குங்காற்—சித்தமாய்
நித்தமுத்தன் றுனிற்க நிற்காதேற் பமூதசிமூதை
முத்திசிமூதை முன்னிற்கு மோ....

.... —matta-nāi

39. Bhadda-nān ennu-maṭṭē banda-mukti chin-tanai-gal
Bhaddan āren-ḍṛu tan-naip pārkuṅkaṅkaṅ — 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>maṭṭē</i>	only so long as
பமூத	<i>banda</i>	bondage
முத்தி	<i>mukti</i>	liberation
சிமூதனைகள்	<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>pārkkun̄</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
டமுத	<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 ennil uraip-pan — uru-vam
Aru-vam uru-varu-vam āyum 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
ன் று	<i>mūnḍru</i>	(of) three (kinds)
ஆம்	<i>ām</i>	is
உரு	<i>uṟu</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>āyum</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	<i>kattum</i>	which reveals
ஒளி.	<i>oli</i>	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-அநுபமதம்

பாயிரம்

Prefaratory Verse

தனவும்	His own (verses)
பிற	other
மொழிகள்	languages
தழுதனவும்	and (verses) given by and those composed
கூட்டி	by gathering together
அநுபமதம்	a supplement
ஆக	as
அளித்த	which He (graciously) gave
பனுவல்	work
ஓடு	together with
உள்ளது நாற்பதை	<i>Ulladu Narpadu</i>
ஓதி	learnt
உணர்முது	understood
ஒழுகும்	who have followed
தெள்ளியோர்	people of clear understanding
சேர்முதார்	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-அனுபமாதம்

மங்கலம்

எதன் கண்ணே நிலையாகி யிருமுதிடுமில் வுலகமெலா
 மெதன தெல்லா
 மெதனின்றிவ் வனைத்துலகு மெழுமோமற் றிவையாவு
 மெதன்பொருட்டா
 மெதனாலிவ் வையமெலா மெழுமுதிடுமில் வெல்லாமு
 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 niṇḍru</i>	that from which
இவ்	<i>iv</i>	these
அனைத்து	<i>anaittu</i>	all
உலகம்	<i>ulagam</i>	worlds
எழுமோ மற்று	<i>ezhumō maṭṭru</i>	rise
இவை	<i>ivai</i>	these

யாவும்	<i>yāvum</i>	all
எதன்பொருட்டு	<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 (<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—சித்தச்சார்பு
பற்றா ரலைவிலதி லற்றாரசீ 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>chittattu 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>iṅakkam</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
 போதகளு னூற்பொருளாற் புண்ணியத்தாற் பின்னுமொரு
 சாதகத்தாற் சாரவொணு தால்.
2. Sādu-ṛavu sāra-vuḷāñ sār-teḷivi chārat-tāl
 Ēdu-para-mām pada-miñ 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>uṛavu</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 மிழநியம 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>tendral</i>	southern
மாருதம்	<i>mārudam</i>	breeze
தான்	<i>tān</i>	itself
வீசவே	<i>vīsavē</i>	when (it) is blowing
விசிறி	<i>visiri</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 *sadhū* (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 சமுதிரனாற் 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
சமுதிரன்	<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 tree
பாபம் தான்	<i>pābam tān</i>	sin
கங்கை	<i>gaṅgai</i>	the <i>Ganga</i>
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 <i>Sadhus</i>
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. கம்மயமாழ தீர்த்தங்கள் கன்மண்ணாம 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-ṭṭūymai yēivippa sāduk-kaḷ
Kaṇṇi-nāl kaṇḍ-iḍavē kāṇ.

பதவுரை

கம் மயமாம்	<i>kam mayamān</i>	which are composed of water
தீர்த்தங்கள்	<i>tīrttaṅgaḷ</i>	<i>tirthas</i> (sacred bathing 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 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>kannin āl</i>	by eyes
கண்டிடிவே	<i>kaṇḍiḍavē</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 yeṇḍru.

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>eṇḍru</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>madi</i>	mind
மதி	<i>madi</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 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-nāppaṅ ēkamām brahma mātram*
Adu-vaha mahamā nērē avirn-diḍum ānmā vāga
Idayamē sār-vāi tannai yeṅṅi-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>nāppaṅ</i>	the centre
ஏகமாம்	<i>ēkamām</i>	one which is
பிரம்மம்	<i>brammam</i>	<i>Brahman</i>
மாத்ரம்	<i>mātram</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>yeṅṅi</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
நிட்டன்	<i>niṣṭan</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-Madhya*', (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 ḍarī.

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>	I' (the real Self)
உருவம்	<i>uruvam</i>	form
ஆகும்	<i>āgum</i>	is
அறிவு	<i>aṛivu</i>	knowledge or consciousness
ஏது	<i>ēdu</i>	what
அகத்தை	<i>ahattai</i>	I' (the ego)
அகற்றிடுவது ஆல்	<i>ahattṛiḍuvadu āl</i>	by destroying
அவ்	<i>av</i>	that
அகம்	<i>aham</i>	I'
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 ககமெனூமூ திகழ்விலதா
 னுகஞ் சடலமி றுயிலினி நினமுறு நமதியலாற்
 கோகங் கரனெவ னுளனுணர்மூ துளருளக் குகையுள்ளே
 சோகம் புரணவ ருணகிரி சிவவிபு சயமொளிர்வான்.
10. Dēhan gaḍa-nigar jaḍa-midaṛ kaha-menun tigazh-vila-dāl
 Nāgam jaḍala-mil tuyi-lini ḍina-muru nama-diya-lār
 Kōhaṅ kara-nevaṅ uḷaṇunarn duḷa-ruḷak guhai-yuḷḷē
 Sōham spuraṇa-varuṇa-giri siva-vibu suyam oḷirvān.

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>	I'
திகழ்வு	<i>tigazhvu</i>	consciousness
இலது	<i>iladu</i>	does not exist
ஆல்	<i>āl</i>	since
நாகம்	<i>nāgam</i>	not I'
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>evaṅ</i>	where
உளன்	<i>uḷaṅ</i>	is he
உணர்முது	<i>unarndu</i>	having known
உளர்	<i>uḷar</i>	of those who abide (as Self)
உளக் குகை	<i>uḷak guhai</i>	the Heart-cave
உள்ளே	<i>uḷḷē</i>	within
ச: அகம்	<i>sa aham</i>	He is I'
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 20th 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. பிறழுத தெவன்றன் பிரம்ம லத்தே
பிறழுததெவ னுனென்று பேணிப்—பிறழுதா
னவனே பிறழுதா னவனிதமு னீச
னவனவன வன்றினமு நாடு.

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

பதவுரை

பிறழுதது	<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
பிறழுதது	<i>piṛandadu</i>	was born
எவன்	<i>evan</i>	where
நான் என்று	<i>nān enḍṛu</i>	I'
பேணி	<i>pēṇi</i>	by scrutinizing
பிறழுதான்	<i>piṛandān</i>	who is born
அவனே	<i>avanē</i>	he alone
பிறழுதான்	<i>piṛandān</i>	is born
அவன்	<i>avan</i>	He
நிதம்	<i>nīdam</i>	eternal (and indestructible)
முனிசன்	<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 பாழதன்னை யோர்க—வழியு
முடலோம்ப லோடுதனை யோரவுனல் யாறு
கடக்கக் கராப்புனைகொண் டற்று.

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

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>punaḥ</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 சார்துறவு வீடின்பம
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>shāntī</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
தேர்	<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
னாகமன 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
விபக்தி	<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 enquiries
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) 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. சத்தியினாற் றுமியங்குமு தன்மையுண ராதகில
சித்திகணாஞ் சேர்வமெனச் சேட்டிக்கும்—பித்தர்கூத்
தென்னை யெழுப்பிவிடி னெம்மட்டித் தெவ்வரெனச்
சொன்னமுட வன்கதையின் சோடு.

15. Sakti-yināl tāmi-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>iyāṅgum</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) 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) 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 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. பூபரமூ தாங்கவிறை போலியுயிர் தாங்கலது
கோபுரமூ தாங்கியுருக் கோரணிகாண்—மாபரங்கொள்
வண்டிசெலு வான்சுமையை வண்டிவை யாதுதலை
கொண்டுநலி கொண்டதெவர் கோது.

17. Būparan tāṅga-yīrai pōli-yuyir tāṅga-ladu
 Gōpuran tāṅgi-yuruk kōra-ṇikāṇ – māba-raṅko!
 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>ko!</i>	which is bearing
வண்டி	<i>vaṇḍi</i>	train
செலுவான்	<i>seluvān</i>	someone is who is 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 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 வள்ளே
யிருவிரல் வலத்தே யிருப்பது மிதயம்.

18. Iru-mulai naḍumār paḍi-vayiṛ idanmēl
Iru-mup poru-ḷuḷa niṛam-pala ivatṭṛuḷ
Oru-poruḷ āmbala rumbena vullē
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>vayiṛu 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>niṛam</i>	colours
பல	<i>pala</i>	many
இவற்றுள்	<i>ivatṭṛuḷ</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>vullē</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 திருமுதம
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-doli avatṭrina 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

அமர்முதுஉளது	<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
 பாவனேதா னின்னு டம்பிற்
 றிதமுறுநா னெனுமூதிடம்போ லப்பியாச
 பலத்தாலத் தேவாய் நிற்கிற்
 சிதையுடனா னெனுமவித்தை செங்கதிரோ
 னெதிரிடுள்போற் 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 cheṅka-dirōn
 ediriruḷ-pōl sidai-yum andrē.

பதவுரை

இதயமலர்	<i>idayamalar</i>	heart-lotus
குகை	<i>guhāi</i>	the cave
‘அகம்’	<i>agam</i>	I’
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 uṟu</i>	is established

நான் எனும்	<i>nān enum</i>	I'
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>niṟkil</i>	if you abide
சிதை	<i>sidai</i>	perishable
உடல்	<i>uḍal</i>	body
நான் எனும்	<i>nān enum</i>	I'
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 Goraknath 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
 ணிப்புவிபி 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-kindṛān
 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>eṇṇuṅ 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 ளுள்ளும் 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
yaṅ-kolḷat takka dām-endṛu
Uḷat-tuḷkoḷ 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>eṇḍru</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
வெளிஇல்	<i>veḷi il</i>	outside
உள்ளது	<i>uḷḷadu</i>	that which exists
அன்று ஆம்	<i>aṇḍru 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-idaiam adan-kaṇṇiv
 akila-mumē amarn dirukkum
 Aduvādi yep-porutkum ellāc-chel
 vaṅ-gaṭkum aduvē illam
 Adanālē anaittuyir-kkum aṟiva-duvē
 idaia-mena aṟaiya lāgum
 Sidayā-niṟkuṅ 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>chelvaṅgaṭkum</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>aṟivu aduvē</i>	consciousness alone
இதயம்	<i>idayam</i>	the heart
என	<i>ena</i>	to be
அறையல்	<i>aṟaiyal</i>	declared
ஆகும்	<i>āgum</i>	is
சிதையா நிற்கும்	<i>sidaiyā niṟkuṇ</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 cērkkum
Sādanai-yāl vādanai-gaḷ oduvāyu
odukka-mumē sārūn-tānē.

பதவுரை

ஆதலினால்	<i>Ādalināl</i>	therefore
அறிவு மயம்	<i>aṛivu mayam</i>	of the nature of consciousness
ஆம்	<i>ām</i>	which is
சுத்த	<i>sudda</i>	pure
இதயத்தே	<i>idayattē</i>	in the Heart
அகத்தை	<i>ahattai</i>	the mind
சேர்க்கும்	<i>cērkkum</i>	of fixing
சாதனை	<i>sādanai</i>	the practice (<i>sadhana</i>)
ஆல்	<i>āl</i>	by
வாதனைகள்	<i>vādanaigaḷ</i>	the tendencies (<i>vasanas</i>)
ஒடு	<i>odu</i>	along with
வாயு	<i>vāyu</i>	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 dhīyānam 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>	I'
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 நிமூதா
யதனூலப் பார்வையினை யகலா தென்று
மாசைபோ லுலகில்வினை யாடு வீரா.

26. Vida-vidamā nilaiga-ḷelām vichāraṅ cheidu
micchai-yaru parama-padam yādon-ḍṛuṇḍō
Adanaiyē diḍamāga agattār paṭṭri
ana-varadam ulagil viḷai yāḍu vīrā
Edu-sakala vidamāna tōṭṭraṅ gaṭkum
edārṭta-madāi agat-tuḷadō adai yaṛiṇḍai
Adanālap pārvai-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>onḍru</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>pārvaivainai</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
 புரையிலனா 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 veḷiyiṟ 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 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>vēlaiḡal</i>	actions
வேடத்து	<i>vēdattu</i>	disguise
இயைவ	<i>iyaiya</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 ஞாந்தா—னறிவங்கி
 யாவனறி வாங்குலிசத் தான்கால காலனவன்
 சாவினைமாய் வீரனெனச் சாற்று.
28. Aṛi-vunmai niṣṭha-nām ānma vittāvān
 Aṛivāṛ pulan-cheṭṭṛā 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 (<i>atma-vid</i>)
ஆவான்	<i>āvān</i>	is
அறிவால்	<i>aṛivāl</i>	by knowledge
புலன்	<i>pulan</i>	the senses
செற்றான்	<i>cheṭṭṛān</i>	has conquered
ஆந்தான்	<i>ārtān</i>	he who
அறிவு அங்கி	<i>aṛivu aṅgi</i>	the fire of knowledge (<i>jnanagni</i>)

ஆவன்	<i>āvan</i>	is
அறிவு ஆம்	<i>aṛivu ām</i>	of knowledge
குலிசத்தான்	<i>gulisattān</i>	the wielder of the 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 (*jnana-agni*); (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 (*jnana-agni*). 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 போமுததுமே—யித்தரையிற்
ருருவழ காதி சகல குணங்களுஞ்
சேர விளங்கலெனத் தேர்.
29. Tattuvaṅ kaṇḍa-vaṅkuṭ tāmē vaḷarum-oḷi
Buddhi-valu vum-vasantam pontadumē – itta-rai-yil
Taru-vazha gādi sakala guṇaṅ-gaḷuṅ
Chēra viḷaṅga-lenat tēr.

பதவுரை

தத்துவம்	<i>tattuvam</i>	the reality
கண்டவர்க்கு	<i>kaṇḍa-vaṅku</i>	to those who have 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
போமுததுமே	<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
தின்றேனுஞ் செய்ததே யிங்கசைவற் றுங்கனவிற்
குன்றேறி வீழ்வார் குழி.
30. Sēymai-yuḷaṅ chendṛu-kadai kētpār-pol vādanaigaḷ
Tēymanañ seiduñ-seiyādē avaigaḷ – tōymanañ-seidu
Indṛenuñ cheidadē iṅgasaivaṭ-ṭruṅ kanaviḷ
Kundṛēri 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 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 <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. வண்டிதூயில் வானுக்கவ் வண்டிசெல னிற்றலொடு
வண்டிதனி யுற்றிடுதன் மானுமே—வண்டியா
னவுட லுள்ளே யுறங்குமெய்ஞ் ஞானிக்கு
மானதொழி னிடடையறக் கம்.

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

பதவுரை

வண்டி	<i>vaṇḍi</i>	cart
துயில்வானுக்கு	<i>tuyilvānukku</i>	to one who is asleep
அவ் வண்டி	<i>av vaṇḍi</i>	the cart
செலல்	<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>uṟaṅgum</i>	who is asleep
மெய் ஞானிக்கும்	<i>mei jñanikkum</i>	to the knower of reality (<i>mey-jnani</i>)
ஆன	<i>āna</i>	which are
தொழில்	<i>tozhil</i>	the activity
நிட்டை	<i>nittai</i>	the absorption
உறக்கம்	<i>uṟakkam</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—தெனாமத்
 துரிய மதேயுளதாற் றேன்றுன் றின்துற்
 றுரிய வதீதமு துணி.

32. Nanavu kanavu-tuyil nāḍu-vārkkappāl
 Nanavu tuyiṭ-ṭuriya nāmattu – enumat
 Turi-yamadē uḷadār ṭōṇḍṛumūn-ḍṛiṇḍṛal
 Ṭuriya atītan tuṇi.

பதவுரை

நனவு	<i>nanavu</i>	waking
கனவு	<i>kanavu</i>	dream
துயில்	<i>tuyil</i>	sleep
நாடுவார்க்கு	<i>nāḍuvārkkku</i>	for those who 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>ṭōṇḍṛum</i>	seeming

ன்று	<i>mūṇḍru</i>	the three
இன்று	<i>inḍru</i>	do not exist
ஆல்	<i>al</i>	since
துரிய அதீதம்	<i>ṭuriya atītam</i>	<i>turiyatita</i>
துணி	<i>tuni</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-viḷam – 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>viḷambum</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
அல்	<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 வெண்தோ—ரெழுத்தறிமூதென்
சத்தங்கொ ளெழுதிரத்தின் சால்புற்றுர் சோணகிரி
வித்தகனே வேறுர் விளம்பு.

35. Ezhut-tarinda tām-piranda teṅgē-yen ḍṛeṇṇi
Ezhut-tait tolaikka eṇādōr – ezhut-tarin-den
Sattaṅ-golḍ endi-rat-tin chāl-buṭ-ṭṛār sōṇa-giri
Vitta-ganē vēṛār viḷambu.

பதவுரை

எழுத்து	<i>ezhuttu</i>	the letters
அறிமூத	<i>aṛinda</i>	who have learnt
தாம்	<i>tām</i>	they
பிறமூதது	<i>pirandadu</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
எண்தோர்	<i>eṇādōr</i>	(for) those who do not 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>golḍ</i>	recording

எழுதிரத்தின்	<i>endirattin</i>	machine of
சால்பு	<i>chālbu</i>	the nature
உற்றூர்	<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 uyndār
Paṭṭru madap-pēyin pāluy-indār – chuṭṭru-pala
Chindai-vāy nōi-uyndār chirteḍi ōdāl-uyndār
Uyndadu onḍran-ḍren ḍṛuṇar.

பதவுரை

கற்றும்	<i>kaṭṭrum</i>	though learned
அடங்கார்	<i>aḍaṅgār</i>	those who have no humility
இல்	<i>il</i>	rather than
கல்லாதாரே	<i>kallādārē</i>	the unlearned indeed
உய்முதார்	<i>uyṇḍār</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>uyṇḍār</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>uyṇḍār</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>uyṇḍār</i>	they are saved
உய்முதது	<i>uyṇḍadu</i>	that from which they are saved
ஒன்று	<i>oṇḍru</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 வலகுமு துரும்பா யினுமறைக
எல்லாமே கைக்கு ளிருமுதாலும்—பொல்லாப்
புகழ்ச்சியாம் வேசிவசம் பக்கா ரடிமை
யகலவிட லம்மா வரிது.

37. Ellā vulagun turum-bāyinu maṛai-gaḷ
Ellāmē kaikkuḷ 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>maṛai-gaḷ</i>	the scriptures
எல்லாமே	<i>ellāmē</i>	all
கைக்கு	<i>kaikku</i>	hand
உள்	<i>uḷ</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 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
 றுன்றனை வாழ்த்துகினுமூ தாழ்த்துகினுமூ—தானென்ன
 தான்பிறரென் றேராமற் றன்னிலையிற் பேராமற்
 றுனென்று நின்றிடவே 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
தன்னை	<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>ninḍiḍavē 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
டத்துவித மாகா தறி.

39. Addu-vida mendṛum agat-turuga ṛpōdum
Addu-vidam seygai-yil āṭṭr-aṛka – putti-rane
Addu-vida mūvula-gat tāguṅ 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
செய்கை இல்	<i>seygaiy il</i>	in action
ஆற்றற்க	<i>āṭṭrarka</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 oḍu</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 16th 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	<i>Akila</i>	all
வேதாமுத	<i>vēdānta</i>	vedanta
சித்தாமுத	<i>siddānta</i>	established conclusion
சாரத்தை	<i>sārattai</i>	the essence
அகம்	<i>aham</i>	I'
உண்மை ஆக	<i>uṇmai āga</i>	truly
அறைவன்	<i>aṛaivan</i>	shall declare
அகம்	<i>aham</i>	I'(the ego)
செத்து	<i>chettu</i>	dies (having died)
அகம்	<i>aham</i>	I'(the real Self)
அது	<i>adu</i>	that
ஆகில்	<i>āgil</i>	if (it) is
அறிவு	<i>aṛivu</i>	consciousness
உரு	<i>uru</i>	the form
ஆம்	<i>ām</i>	which is
அவ்	<i>av</i>	that

அகம் அதே	<i>aham adē</i>	I 'alone
மிச்சம்	<i>miccham</i>	what remains
அறி	<i>ari</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
கலிவெண்பா	<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
Kanavin vizhit-talē kāṅga....

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

உணர்முது	<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>kānga</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. தானிருமுதும தானாகத் தன்னைத்தா னெனவன்
யானிருக்கும தான 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
தான்இருமதும	<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 enḍra</i>	am"
மது பானனை	<i>madu pānanai</i>	drunkard
ஈடு	<i>yīḍu</i>	equal
பகர்	<i>paḡar</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—தானமூதத்

3. தன்னுட் டனுவிருக்கத் தானச் சடவுடலமூ
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 kāḍāra
Vastira mendṛeṇ-ṇuvān pōlvān....

பதவுரை

சச்சித்	<i>satcid</i>	existence- consciousness
ஆனமூத	<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
சித்திரத்தின்உள்	<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>enḍru</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 வேராகப் 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 aḷṇāni 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
பூடணம்	<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
அறிமுக	<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 யாதிகுரு—செப்பாது
செப்பித் தெரியுமா செய்தன ரேலெவர்
செப்பித் தெரிவிப்பர் செப்பு.

.... – tana doliyāl

5. Eppō-dum uḷḷadav ēkānma vasttuvē
 Appō-dav vasttuvai yādi-Guru – ceppādu
 Ceppit teri-yumā ceidanarē 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 (<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>ceidanar ēl</i>	when
எவர்	<i>evar</i>	who
செப்பித்	<i>ceppit</i>	saying
தெரிவிப்பர்	<i>terivippar</i>	can reveal
செப்புக்	<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 ippāvīṭtan. – 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>cidai-vittān</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>ippāvīl 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 *appalam* (of self-knowledge); eating it, put an end to your desire.

அனுபல்லவி

இப்புவி தன்னி லேங்கித் திரியாமற்
சற்போ தசக 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 māgīra
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) who is the Sadguru
செப்பாது	<i>seppādu</i>	without telling
சொன்ன	<i>sonna</i>	which (He) told
தத்துவம்	<i>tattuvam</i>	principle
ஆகிற	<i>āgira</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*.

சரணம்

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).

சுரணம்

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

Charanam

2. Sat-saṅga-māgum piraṇḍai rasat-tōḍu
Sama-dama māgindṛa jīraga miḷa-guḍan
Uparati yāgu-mav uppō ḍuḷḷa nal
Vāsa-nai yām-peruṅ kāya-muṅ 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>āgindṛa</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 (<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 னுளு 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-māñ kuzha-viyāl sama-māna pala-gaiyil
 San-tatañ salip-paṛa santōsha māgavē - (Ap)

பதவுரை

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

நான், நான் என்று	<i>nān-nān endṛu</i>	as 'I', 'I'
கலங்காமல்	<i>kaḷaṅgāmal</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
சுமந்தம்	<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
சுமத்தம்	<i>santatam</i>	forever
சலிப்பு	<i>salippu</i>	languor
அற	<i>ara</i>	without
சும்தோஷம் 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 பாத்தரத்தில்
 ஞானக்னி யாற்காயு நற்பிரம்ம நெய்யதி
 ஞானது வாகவே நாளும் பொரித்துத்
 தானே தானாக புஜிக்கத் தன்மய - (அப்)
4. Mōna-mud drai-yagum muḍi-villāp pātrattil
 Jñānāgni yāl-kāyum naṛ-bramma neyyadil
 Nānadu vāgavē nāḷum porittut
 Tānē tānāga bujikkat tan-maya. - (Ap)

பதவுரை

மோன	<i>mōna</i>	silence
முத்ரை	<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- ledge (<i>jnanagni</i>)
காயம்	<i>kāyum</i>	which is heated
நல் ப்ரம்ம	<i>naṟ bramma</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>nālum</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 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! யதிகுலபம் – ஆன்மவித்தை

ஐயே! யதிகுலபம்.

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 uḷadu</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!)

சரணம் -1

1. மெய்யாய் நிரமூதரமூதா னையா திருமூதிடவும்
பொய்யா முடம்புலக மெய்யா முனைத்தெழும்பொய்
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
இருமூதிடவும்	<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
முனைத்து	<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 - 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 திகழுமானம் –
 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	<i>ūn ār</i>	fleshy
உடல் இதுவே நான்	<i>uḍal iduvē nān</i>	'this body alone I'
ஆம் எனும்	<i>ām enum</i>	is
நினைவே	<i>ninaivē</i>	the thought indeed
நானா	<i>nānā</i>	various
நினைவுகள்	<i>ninaivugaḷ</i>	thoughts
சேர்	<i>sēr</i>	on which (they) are strung
ஓர்	<i>ōr</i>	'one
நார் எனும்	<i>nār enum</i>	thread'
அதனால்	<i>adanāl</i>	Therefore
நான்	<i>nān</i>	'I'

ஆர்	<i>ār</i>	who [or: where ('I') 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 } ஆய் }	<i>tān</i> <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-
பரகாசமே; அருள் விலாசமே; அகவிநாசமே;
இன்பவிகாசமே.

(ஐயே)

3. Tannai yaṛida-linḍṛip pinnai yedaṛi-gilen
Tannai aṛin-diḍiṛ-pin ennai uḷa-dariya
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>indri</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
அறிமுதிடில்	<i>aṛin-didil</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
உணர	<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. விண்ணை தியவிளக்குங் கண்ணை தியபொறிக்குங்
கண்ணை மனக்கண்ணுக்குங் கண்ணாய் மனவிணுக்கும்
விண்ணை யொருபொருள்வே நெண்ணை திருமூதபடி
யுண்ணை டுளத்தொளிரு மண்ணை மலையெனன்மா-
காணுமே; அருளும்வேணுமே; அன்பு பூணுமே;
இன்பு தோணுமே. (ஐயே)
5. Viṇṇa diya-viḷakkuṅ kaṇṇā-diya poṛikkun
Kaṇṇa manak-kaṇukkuṅ kaṇṇāi mana-viṇukkuṅ
Viṇṇāi-oru poruḷ vēreṇṇa dirunta-paḍi
Uḷṇāḍu 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>kaṇṇukkuṅ</i>	even to the eye
கண்	<i>kaṇṇ</i>	the eye
ஆய்	<i>āi</i>	which is
மன	<i>mana</i>	mind
விண்ணுக்கும்	<i>viṇṇukkuṅ</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>ṇādu</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!)**



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