

The Garland of Guru's Sayings

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Sri Ramanasramam

Tiruvannamalai 606 603

Tamil Nadu, INDIA

Email : ashram@gururamana.org

Webside : www.sriramanamaharshi.org

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THE GARLAND OF GURU'S SAYINGS

GURU VACHAKA KOVAI

Translated by Prof. K. SWAMINATHAN
from original in Tamil by Sri MURUGANAR



SRI RAMANASRAMAM
TIRUVANNAMALAI
INDIA

PUBLISHER'S NOTE

Professor Swaminathan's English rendering of *Guru Vachaka Kovai* of Sri Muruganar has been serialised in *The Mountain Path* from 1964 onwards. The second edition of the Tamil work published in 1971 added several new stanzas to those in the first edition brought out in 1939 by Sri Ramana Padananda. Further, the elaborate commentary of Sri Sadhu Om, published by the Delhi Ramana Kendra in 1980, carries useful notes and explanations in simple Tamil, which established the claim that this Treatise provides the most precise, systematic and authoritative exposition of Sri Bhagavan's teaching, explaining step by step the theory, the practice and the experience of *jnana*, the Truth supreme which is Being as Life Eternal, Pure Awareness, Perfect Bliss.

Thus, the most comprehensive collection of the Maharshi's sayings is *Guru Vachaka Kovai (The Garland of Guru's Sayings)* composed and strung together artistically by the poet Sri Muruganar. In this massive Tamil work of 1282 stanzas (1254 being Sri Muruganar's handiwork and 28 the Maharshi's), each stanza presents, in a well wrought and finely polished setting, a pearl that fell from the Master's lips. Not only are these stanzas arranged in the most logically effective order, under 231 chapters, but most of them were seen and approved by the Master, who supplied some links and re-statements of his own to emphasize a point or tighten up or clarify the argument. The value of *The Garland of Guru's Sayings* is not merely in its literary appeal to Tamil readers. The collection equals the *Talks* in comprehensiveness and authenticity. The *Talks* are informal and present the Maharshi's teachings against the background of the questions posed by enquirers. *The Garland* focuses the light on what the Maharshi said regardless of when or why he

said it, and the sayings are strung together in a manner which is intellectually satisfying.

It has been well said by Sri Sadhu Om that Sri Muruganar is the main architect of *The Ramana Prasthanā Traya* (Trinity of Scriptures). He elicited *Upadesa Saram*, he helped in giving final form and a coherent structure to *The Forty Verses on Reality*, and he himself composed the bulk and finalized the arrangement of the stanzas in *Guru Vachaka Kovai*, a systematic and detailed exposition of the Master's teaching which carries Sri Bhagavan's *imprimatur* and which provides, for the Tamil reader at any rate, a perennial source of literary enjoyment

In finalizing this translation and seeing it through the press, the translator and the publishers acknowledge with gratitude the valuable assistance of a devotee, who, in the course of *satsang* with Sri Muruganar, acquired an immense reverence towards him.

The Ashram has great pleasure in offering this *Garland* as a centenary tribute to this great poet who lived and wrote as the bright shadow and the authentic voice of Sri Bhagavan.

Sri Ramanasramam
15.8.1990

T.N. VENKATARAMAN
President, Board of Trustees

INTRODUCTION

Born to Sri Krishna Iyer of Ramanathapuram in 1890, the child was originally named Sambamurti. However, his official name was C.K. Subramanya Iyer. He, who in later years would sing and pour out verses in torrents, could hardly speak and was almost dumb till the age of five. Having lost his father early in life, he lived in Coimbatore and received his education there.

He grew up in an atmosphere of Tamil learning and evinced a deep love for his mother tongue; consequently he specialised in it and soon became a highly accomplished scholar in this ancient and vibrantly alive language. He was a Pandit-member in the lexicon committee presided over by Dr. Chandler.

Having studied the *Tirukkural* thoroughly he followed its precepts meticulously in his life. Out of love for Tamil he changed his name to *Mugavai Kanna Muruganar* (see v. 13 of *The Garland*), corresponding to his original name.

Not only was he a noted scholar, but also a spiritually oriented nationalist and he was greatly influenced by Gandhiji's liberation movement. His first volume of poems was "*Swatantra Gitam*" ('*Songs of Independence*'). He first came to Sri Bhagavan in 1923. This *darshan* and the intense gaze of Sri Bhagavan transformed his being. When thus he came under the spell of the Master, all lesser lights were absorbed in the radiance of His Presence and he never again wrote on any theme other than the glory and the sayings of the Master. Sri Muruganar himself tells us what happened when he came to Sri Bhagavan:

With blazing, bright, unwinking eyes
He gazed and drunk in my whole Being.
Swept off by such enchanting beauty
His utter slave I have become.¹

¹ *Ramana Sannidhi Murai*, v. 317, Decad of Servitude, translated by K. Swaminathan.

To sing His praises, to praise His Presence and to explain His teachings the poet uses words which, whether richly sensuous or austere intellectual, are invariably appropriate, while his repertory of metrical form is astounding in its vastness, flexibility and power. Like some great temple complex, with its shrines and towers, its water tanks and groves, the immense output of this extraordinarily gifted poet constitutes a massive and worthy monument to the Master, whose mighty message Sri Muruganar manages to convey, because he is himself a consummate and humble scholar, poet, saint.

Sri Muruganar's self-effacement was total and he sat immortal in the shadow of Ramana's Feet. He passed away on August 28, 1973 amidst the chanting of the devotees in praise of Sri Arunachala and Sri Ramana.

Sri Ramanasramam
29.9.1990

K. Swaminathan

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BH 3(171)	— —	v.17
BH 4(182)	Dipavali (Occasional v.7)	
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BH 6(216)	Stray Verse 5	
BH 7(222)	The Supplement to The Forty Verses on Reality	v.16
BH 8(262)	Five Verses to the Self	v.3
BH 9(565)	—	v.1
BH 10(682)	Stray Verse 3	
BH 11(702)	The Supplement to The Forty Verses on Reality	v.14
BH 12(706)	Stray Verse 2	
BH 13(731)	Stray Verse 4	
BH 14(801)	The Supplement to The Forty Verses	v.39
BH 15(802)	Stray Verse 7	
BH 16(815)	Apology to Hornets	
BH 17(848)	The Supplement to The Forty Verses on Reality	v.13
BH 18(939)	— —	
BH 19(958)	Sleep While Awake	v.32
BH 20(1031)	The Supplement to The Forty Verses on Reality	v.28
BH 21(1105)	— —	v.31
BH 22(1134)	— —	v.30
BH 23(1145)	— —	v.33
BH 24(1148)	Occasional Verse 9 (from the Rama Gita)	
BH 25(1151)	The Forty Verses on Reality	v.31
BH 26(1166)	Stray Verse 6 (from the Bhagavad Gita)	
BH 27(1181)	Stray Verse 8 (from the Panchadasi)	
BH 28(1227)	Stray Verse 9 (from Gaudapada Karika on the Mandukya Upanishad).	

THE GARLAND OF GURU'S SAYINGS

1. Invocation to the Guru

- 1 To save from dire despondency
 Those who yearn for, and yet are, far,
 Far from the goal of final Freedom,
 This Lamp of Guru's wisdom lit
 To put to flight the illusion of 'I'
 And 'mine', shines as the very Self.
- 2 While I lay writhing in the body
 Mistaking it for me, the gracious,
 Silent guru took pity on me
 And made me see that I was not
 This form inert, decaying, but
 Imperishable true Awareness.
 With His twin Feet I crown my head.
- 3 The Sage accomplished who reveals
 With clarity and certitude
 The ultimate Truth which reconciles
 All the discordant creeds and doctrines,
 His Feet my head wears as a crown.

2. Name and Genesis of this Treatise

- 4 Not my poor mind unlit by any
 Vision of Truth, but Master Ramana's
 Bright, eternal wisdom, is
 The flame that shines clear in this Lamp
 Of Being Supreme.
- 5 The gracious Master, the embodiment
 Of the one bright, true Being-Awareness
 Uttered many sayings for dispelling
 Ignorance. Some of these I treasured
 In my memory and repeat
 Here in this treatise.

- 6 In the non-dual state, wherein
 Abiding Ramana made me his,
 Where he and I together shared
 A common being, I learnt the Truth
 Supreme, transcendent, which I hope
 Here to expound a little.
- 7 My God, my Guru, Ramana cleared
 My mind of the dense ego-cloud
 And graciously revealed to me
 The Truth transcendent. 'Tis this vision
 Splendid that with loving care
 I weave into this Garland fair.

3. This Treatise but Restores

- 8 The Self supreme stands ever as all
 Things everywhere, one does not reach it.
 This Lamp of Being supreme only
 Reveals what IS, free from all waves
 Of *Dharma* and *kama*.
- 9 The Self, pure Being that shines as Bliss,
 Is the sole home of all the worlds
 Here and hereafter. Prompt and proper
 Restoration to the Self
 Is what this treatise offers, not
 Ways dubious to some distant goal.

4. Author's Humble Apology

- 10 "Garland of Guru's Sayings", this rhyming
 Treatise was not thought out or sung
 By me, this half-wit. Venkata,
 The pure one, thought-free sang, it seems,
 And so it came to be.

- 11 For what I have not with my mind
 Composed, why humbly apologise?
 Responsibility for this
 Whole treatise rests with Him, the Master
 Known in the pure heart's blissful silence.

5. Dedication

- 12 She gave me birth and gave me thus
 Freedom from ignorance, bliss eternal,
 To this most innocent mother of mine,
 To her dear memory is this treatise
 Duly dedicated.

6. The Author

- 13 Some sayings of the guru, Kanna
 Muruga stored and strung together
 As a garland bright of Being supreme.
 His Eye of grace, at his Master's Feet,
 Had found the meaning, beauty and bliss
 Of all this universe.

[This stanza is a tribute from an admirer of the poet, whose original name was Krishnaswami Subramanyan. Krishna = Kanna. Subramanyan = Murugan. Muruganar is the honorific plural of Murugan.]

PART I

THE QUEST

Invocation

- 14 The ocean-girdled maiden Earth's
Hard, long penance has borne fruit,
Pure Being, glorious Siva Himself,
Embodied in human form as Guru
Ramana of flawless wisdom
Has come to us. Let us in the heart
Cherish His sacred Feet.
- 15 One of the benedictions fits
This Garland of Guru's Sayings, which
Seeks to dispel delusion. That
One word is I, the Self, abiding
In every being as the Heart.
- 16 Awareness pure, true Being shining
In silence, Self-experience of
The real I behind the false,
Conceptual 'I', is God transcendent,
With His Feet we crown our heads.
- 17 To those who look within, the highest
Good gained by the Master's grace
Is wakeful sleep, the *turiya* state,
The undying flame, the sweet, uncloying
Fruit forever fresh.
- 18 Heart free from liking and disliking,
Form comely with the comeliness
Of perfect wisdom, He, my Master,
The goal of all true goodness, has
Destroyed my ignorance and fear.
His Feet are my last refuge.

1. Actuality of the World

19 From cause alone proceeds effect.
The big world, which the scriptures say
Is only names and forms, proceeds
From Pure Awareness which is real,
Clear as the berry in one's palm.
Hence you may say this big world too
Is real.

20 Considering that the primal cause
Of all three or all seven worlds
Exists unbroken, all these worlds
Have also some reality.
But when this form derivative
Is viewed as infinite and eternal,
The ground, the whole, Awareness pure,
Seems to be non-existent, void.

[The universe is conceived as three (upper, middle and nether) worlds, or as seven celestial and seven subterranean worlds.]

21 For those who take the world appearance
As real and enjoy it, it is
The Lord's creation. But for those
Who, free from fear, have known the Truth,
The undeluded Self, it is
No more than a mere mental image
Projected by desire.

22 The world of trivial names and forms
Perceived by the five senses is
A mere appearance in the Self,
Awareness pure. It is the sport
Of *maya*, of images projected
By the mind, itself a thought
Arising in Being-Awareness.

- 23 Seers who know the Self as pure
Awareness know that nothing but
The Self exists. They cannot treat
As wholly real the world that has
No being in the sight of God supreme.
- 24 Like the hopeful parrot hovering
Round the silk-cotton tree's red flower,
You yearn, my friend, for the world of sense,
Mistaking it for something real.
If seeming be the same as being,
Then, sure, the mirage in the desert
Would be water.
- 25 From your true being as Awareness
Alienated and deluded
Do not pursue appearances,
Deeming them as real. They
Are false, since disappear they must.
But your own being as Awareness
Is real and cannot cease to be.
- 26 The world by the illusive mind
Perceived, is not, by the mind's source,
The Self, perceived. How can it, then,
This poor world, claim reality?
- 27 Be not afraid of this base, trivial
Samsara which, like dreams in sleep,
Appears in nescience. A dark shadow
Caused by the mind's desires it cannot
Stand the true, loving splendour
Of Pure Awareness.
- 28 Ye who in fear shrink from the world,
Know that the place has no existence.
Fear of this phenomenal world
Is like being frightened by a rope
Mistaken by you for a snake.

- 29 The world appears distinctly only
In wakefulness and dream with concepts
Filled. In concept-free, all empty
Sleep, one sees no world; so then
Conceptual is the world's whole substance.
- 30 The world we see so clear is only
Thought-projected. If sometimes
The world appears before us dream-like
In *samadhi* thought-free too,
It is only the persistent power
Of images already formed.
- 31 Even like the spider spreading out
Its web from its own mouth and then
Withdrawing it into itself,
The mind, which brings out blossom-like,
The world, ingathers it again.
- 32 When the mind through the brain and senses
Outward turns, the names and forms
Are from within thrust out. And when
The mind at rest abides within
The Heart, they enter and lie buried
There again.
- 33 By names and forms the universe
Is split into objects. When
These names and forms are whisked away,
Pure Being, *Brahman*, abides. Concealing
God with these conceptual
Names and forms, the poor fool is
Deluded into seeing a world
Of which, alas, he is afraid.
- 34 The mind bewildered, which mistakes
The body for oneself, conceives
The transient world of names and forms,
Makes it seem real and lovable,
And promptly entraps one in the strong,
Illusive bondage of desire.

- 35 The empirical world of jostling names
And forms is false and has no real
Existence in bright, full Awareness.
Like a ring of fire formed in the dark
When one whirls fast a glowing joss-stick,
'Tis an illusion, mind-created.
- 36 O wordly-minded fool who cannot
Understand the proper teachings
Of great sages, this whole bloated
World beheld by jaundiced eyes,
When closely scanned, is but a trick
Played by your own *vasanas*, nothing more.
- 37 One ever-present Pure Awareness,
This alone has true existence.
The world perceived and measured by you
Is but illusion, jaundiced yellow,
Caused by the ego's concepts false
And treacherous desires.
- 38 As yellow fades and disappears
In sunlight, this world disappears
In Pure Awareness. Hence it is
Not of the Sun-God's making. Rather
'Tis picture seen in the peacock's plumage,
An image of the lady, Mind.
- 39 Seen in the light of Self-experience
All this phenomenal world is mere
Appearance, like the sky's deep blueness.
What the deluded, body-bound ego
Perceives 'out there' is mind-created,
Nothing more.
- 40 This villainous vast world so false
That cheats and churns the minds of all,
How did it come to be?
By nothing else but by the fault
Of falling from the Self instead
Of clinging firmly to It.

- 41 This earthly life kept fuelled by
 Desires and dislikes, this empty
 Dream in *maya-slumber* dreamt,
 Seeming so real while asleep
 Proves empty nothing on waking up.
- 42 When in Awareness pure supreme
 The mind is merged and lost, then all
 Three drives – desiring, doing, knowing –
 Are seen as but conceptual movements
 In the one Self’s abiding Being
 As Awareness, and hence slip
 Away and bind no more.
- 43 Siva, supreme Awareness-Being
 Alone abides, the ground, the screen.
 The world of triads is but the picture
 Moving on the screen, the play
 Of Sakti, supreme Awareness-Active.
- 44 The world, like snake in rope, thief in
 A stump, mirage in air, has no
 Real existence. Seeming to be,
 Mere appearance is its nature.
- 45 As several ornaments appear
 In gold and share its glitter, all beings
 Moving and unmoving appear
 In Self alone and shine as such.
 Apart from Self nothing exists.
- 46 By This world That world is concealed.
 And This world is by That concealed.
 Names and forms one sees, or else
 One sees pure Being-Awareness-Bliss.
 Looking at a granite dog,
 One sees the dog or else the stone,
 Not form and substance both together.

- 47 The world that hides the Self is but
A dream. When the phenomenal world
Is hidden by the Self's bright light,
Awareness pure, the Self, abides.
- 48 This whole illusive world of triads
Seeming unmistakably real
Is nothing but the Self supreme,
Nothing but the form of Sakti,
Play of Awareness, whose eternal
Ground and substance is the Self.
- 49 Like the bright flame by smoke concealed,
Awareness is by names and forms
Concealed. When by Her Grace light comes,
The world is seen as bright Awareness
Too, not a mere cloud of names and forms.
- 50 To seers established in Awareness
Pure, the basis of all knowledge,
All these worlds are but the Self
And hence as such are real. How
Can the ignorant understand
The True Being behind them all?
- 51 Only those who have utterly
Renounced the world and all attachment,
And rejoicing in Self-luminous
Awareness have minds pure and free
From *maya's* power, only they know
The true sense in which the world is real.
- 52 If one with mind turned towards Awareness
And concentrating on Awareness,
Seeks the Self, the world made up
Of ether and other elements
Is real, as all things are Awareness,
The one sole substance of true Being.

- 53 This world which seems to be a sea
Of sorrow is transformed into
An ocean filled with Bliss transcendent
If one's defective vision is
Corrected and one sees it fresh
With the clear eye of true Awareness
As the form of the Supreme.
- 54 Still, waveless Being-Awareness-Bliss
Alone is what the true seer sees
And is. Since seer and sight are one
It follows surely that this world
Is also Being-Awareness-Bliss.
- 55 The nature of this mind-created
World, now seen in dream-light dim,
Is truly known only in that
Bright Being-Awareness which transcends
The mind's illusion.
- 56 Fond, foolish mind, deluded daily
By dreams woven out of your own stuff,
If but you knew your own true strength,
Say, could this world exist outside
The one Being-Awareness-Bliss?
- 57 The void world, variegated, vast
Sprang from one sole, eternal Bliss,
As from one egg the multi-coloured
Peacock. See this Truth, abiding
As the Self alone.
- 58 Those who have sought and gained the goal
Of true Awareness do not see
This world as variegated forms.
The whole world filled with crowds of objects
Is for them but the gracious play
Of one sole Sakti, one sole power,
The Power of Pure Awareness.

- 59 The perfect *jnani* who is free
 From the inveterate body-bound ego
 And now abides as true Awareness
 Perceives this world as but Awareness
 Bright, his own sole Being. It is
 An error then to view the world
 As something other than Awareness.
- 60 With mind turned inward, drown the world
 In the great Void, dispel illusion.
 Beholding then the Void as void,
 'Destroy' the Void by drowning it
 In the deep ocean of Self-Awareness.
- 61 If you abide at Heart established
 As Being-Awareness, which shines also
 As this world, then this world becomes
 One with your Self, its frightening, false
 Duality having disappeared.
- 62 He who sees this phenomenal world
 As all Awareness, Self-Awareness,
 This sage indeed enjoys with all
 Five senses fully his own Self.

2. Unreality of the World

- 63 Some assert, "This world before
 Our eyes lacks permanence, 'tis true.
 But it is real while it lasts."
 We deny it, saying, "Permanence
 Is a criterion of Reality."
- 64 Some argue, "Though divisible
 And split up into parts, the world
 We know so well, how could it be
 Unreal?" We refute it, saying,
 "Wholeness too is a criterion
 Of Reality."

[Reality is that which is permanent, immutable and self-luminous.]

- 65 The wise can never deem as real
 A world divided and destroyed
 By Time's wheel. Whole, eternal, perfect,
 Ever-shining and transcending
 Time and space, such is the nature
 Of Reality.
- 66 Siva eternal, peace serene,
 Perfect, common to all alike,
 Is the one sole Reality.
 The evils in the world are concepts
 Formed by the false, scattered knowledge
 Of the divided mind.
- 67 The worlds have no being apart
 From Awareness which is but the Self.
 It is nescience dense and dark
 Which makes the body-bound ego see
 The world of names and forms as alien.
- 68 Mind of mine, wearied and worn out
 By the world's ways, search hard henceforth,
 Discover and weigh well and speak
 The truth; whatever is perceived
 By the false body's senses, how
 Could it be real and not false?
- 69 The world perceived by the poor *jiva*
 Lapsed from its own Being true,
 Buried in darkness, and believing
 That it is but the body, alas,
 This world thus seen is non-existent;
 Yes, it is indeed unreal.
- 70 The goings-on of the empirical world,
 True-seeming and beguiling in the mind's
 Borrowed light, are nothing but illusions
 In the bright light of Pure Awareness.

3. Allurement of the World

- 71 How piteous is the spectacle
 Of people wandering in the world's ways
 Aimless, frisky like a goat's beard
 And chafing at the discipline
 That leads to permanent freedom.
- 72 One wonders why they plough with thought
 And toil so hard to cultivate
 The treacherous field of sense, hankering
 For a tiny grain of pleasure,
 Neglecting the Heart whence thought arises,
 The nursery ready to reward
 With plenty a little labour of love.
- 73 For the Lady Mind, the wedded wife
 Of the radiant Sun-god Self,
 To forsake the joys of light
 And go astray seeking the deep
 Darkness of the world, what is it
 But the frenzied folly of infidelity?

[The Moon-mind should be content to gain light from the Heart-sun, not go seeking light from the earth through the senses.]

- 74 The real bliss of *mukti* cannot
 Come unless the world's allurements
 Disappears. To try to thrust
 Reality into the world,
 A mere appearance, is mere folly
 Like an infatuated lover foisting
 Chastity upon a prostitute.

4. Aridity of the World

- 75 Only mad folk perplexed because
 They deem the false world to be real
 Find joy in this illusion.
 The truly wise find joy in nothing
 But Awareness which is Being.

- 76 Those well established in the Self,
True Being, will never pursue the world's
Vile ways. For such descent into
The false allurements of the world
Is yielding to the animal weakness
For sense-pleasure.
- 77 What does one gain, you well may ask,
By giving up the wealth immense
Of worldly pleasure and seeking only
Mere Awareness?
The benefit of true Awareness
Is the unbroken prevalence
Of peace within the heart, the bliss
Of one's own natural being.
- 78 Not in one single thing on earth
Can happiness be found. How could
The muddled mind delude itself
And think that happiness can be
Derived from objects in this world?
- 79 Fond, foolish people may find joy
In pleasure at the moment. Soon
It palls and leaves but pain behind.
80. *Jivas* suffer in the hot dry
Desert of the world, the dream
Born out of the whirling *vasanas* old.
Shady refuge from the triple
Fire of desire raging here,
They find beneath the spreading
Bodhi tree, *turiya*, Self-Awareness.

5. Playing One's Roles in the World

- 81 Knowing your true identity
And ever in the Heart abiding
As the Self supreme alone,
Play perfectly your human role,
Tasting every pain and pleasure
In common with all creatures.

- 82 Though after examining everything
 They have attained the ultimate Truth,
 The wise put on no strange behaviour.
 Therefore let your outward conduct
 Conform to that of your own people.

[Compare verses 26 and 27 of *The Supplement to The Forty Verses on Reality*.]

6. Illusory Appearance (*Vivarta*)

- 83 Lord Ramana has, to reassure us,
 Mercifully revealed “*vivarta*”
 As a true tenet, setting aside
 All other doctrines.

[“*Ajata*” (‘the Unborn’) was Sri Bhagavan’s final teaching based on personal experience. However, for the benefit of those who lacked this experience he expounded (in the first of *The Forty Verses on Reality*) “*vivarta*”, the doctrine of illusory appearance, as of a snake perceived in a rope or of the “dance” or movement in Being, as ripples in water. See verse 100 below.]

- 84 All that the mind perceives once lay
 Buried within the heart. Know well
 That names and forms are an old tale
 Retold, old latent *vasanas* now
 Becoming manifest.
- 85 The Self becomes itself the world
 Of multitudinous names and forms.
 Hence it is not a mere efficient
 Cause which creates, preserves, and then
 Destroys the world.
- 86 Don’t ask, “How did this error rise,
 Why this ignorance that the Self
 Itself is as the world transformed?”
 Seek rather and find out to whom
 This happened, and the error will
 Persist no more.

- 87 What is the Self's self-transformation
As the world? A coil of straw
Appearing as a snake? Look hard,
You see no snake at all. There is
No transformation, no creation, none,
No world at all.
- 88 Consider well. A thought it is
That from itself creates a snake-form,
Sustains it, fears it and at last,
When full light comes, destroys it.
- [The snake, like the world of names and forms, is seen in dim light, but is recognised as the rope in the full light of self-enquiry. The seer of names and forms and the world that is seen are both conceptual.]
- 89 Seed, sprout and plant in sequence coming
Seem to be the same. And yet
The effect seems to destroy and so
Replace the cause. The contradiction
'Twixt one and many, change and sameness,
Is but the mind's conception.
- 90 The Self is all true Being-Awareness,
The world perceived as 'other' is
But a perverse misunderstanding.
The rope itself being the seer,
Awareness, would it see some being
Other than itself, some snake?
- 91 Did the Self lapse from its own wholeness
As Being, you ask, "How else did this
World come to be?" It came from
Ignorance False. The Self can never suffer
Any change at any time.
- 92 Experiencing the unbroken oneness
Of pure space, one sees no separate
Pot at all. From the seeming movement
Of the seeming pot, it is folly
To infer some movement of the space
Within the pot.

- 93 In plenitude of Self-Awareness
Body and world as other than Self
Are seen no more. Because of their
Apparent changes, it is folly
To say the Self is mutable.
- 94 Vast, whole, immutable, the Self
Reflected in the mind's distorting
Mirror may appear to move.
Know that it is the image moving,
The true Self never moves or changes.
- 95 How can the dark, delusive sense
Of separateness affect the Self
Which is non-dual? It is the mind's
Divisive vision which sees difference.
Awareness knows no separateness
At all.
- 96 From true Being, infinite Awareness,
The *jiva* cannot as an 'I',
A separate self, arise.
It is only from a separate flame,
Conceptually cut off, that sparks
Can fly and fill the universe.
- 97 Only the mind, by *maya*'s might
Deluded, and looking outward sees
The body. The true Self knows no body.
To call the Self of Pure Awareness
The body's owner or indweller
Is an error.
- 98 It is only when the 'I' functions
As the body that the world
Of moving and unmoving objects
Appears "out there". In the absence
Of another, to call the Self
A "witness" is an error.

[The Self is neither the body's owner nor the world's witness.
The *jiva* is both.]

- 99 Without the body, the world is not.
Without the mind, the body is not.
Without Awareness, there is no mind.
And without Being there is no
Awareness.

7. Doctrine of No Creation (*Ajata*)

- 100 To meet the needs of various seekers
Master Ramana did expound
Various doctrines. But we have
Heard him say that his true teaching,
Firmly based on his own experience,
Is Ajatavada.

[*Ajatavada* = Doctrine of no birth, or creation. The Self is immutable. Birth, death and the world process are all appearances.]

- 101 This Truth supreme alone is what
The Lord revealed to Arjuna
At first. But finding his friend's mind
Bewildered, reeling, Krishna later
Spoke of other doctrines.

[In chapter II of the *Gita* the ultimate Truth is taught. The later chapters provide approaches and approximation.]

8. Why Diverse Theories of Creation

- 102 By their diverse cosmogonies
What do the Holy Books intend?
Not telling how the world began,
But starting the enquiry, "What is
True Being, the primal cause of this
World-appearance?"

9. Part Played by God

103 The Self unchanging hidden behind
Maya throws up into the mind's
 Sky the strong rope of the three states,
 Mounted on which the *jiva* plays
 His tricks, sustained by what he knows not.

104 The God supreme, who gave to *maya*
 Her sovereignty, appears to us,
 Poor extroverts, as if Himself
 Were subject to the treacherous tricks
 Which she with His permission plays.

105 “Him all things obey,” means only
 That they behave, as various
 Beings, sentient and insentient,
 Stir, move and act in the mere presence
 Of the thought-free sun arisen
 In the heavens.

[Compare the passage from *Who am I?* – “Without desire, resolve or effort, the sun rises; and in its mere presence the sun-stone emits fire, the lotus blossoms, water evaporates, people perform their various functions and then rest.”]

106 In the mere presence of the eternal
 Sun, the lodestone spits out fire;
 The lotus bud blossoms, the water-lily
 Closes, and all creatures move
 Or rest according to their nature.

[The “lodestone”, magnetic oxide of iron, like a convex lens, was used to ignite cotton-wool.]

107 From His mere potent presence flows
 His fivefold function: as the needle
 Near the magnet trembles; beneath
 The moon the moonstone exudes water;
 The lotus blossoms and the water-lily
 Closes.

[God's five functions are: Creation, preservation, dissolution, veiling and grace.]

108 In the sheer presence of the Lord
Himself free from all trace of thought,
Jivas set out on numerous paths
Of action, work away, and wearied
Turn inward and return to freedom.

109 The goings on in the world do not
Affect the sun; the properties
Of earth, water, fire and air touch not
The infinite ether. Even so,
Men's actions do not reach or move
The mind-transcending Lord supreme.

10. The Three Prime Entities

110 Inward in the heart enquiring
Keenly "Who am I?" the seeker
Vanishes and Siva alone
Shines clear. When the avid beholder
Does not exist, it would be madness
To say that the world beheld
Exists.

111 When in this wise both I and world
Are gone, Siva as bright Awareness
Shines alone. This flawless Truth
Of one without a second, how
Or by whom is it to be known?

[*Advaita* is not a doctrine to be understood, but an experience to be enjoyed.]

112 If, like the Lord, the world and I
Were real, His wholeness would be flawed.
Unless we grant that God could be
Divided, the world and I can never
Claim reality.

- 113 If the glossy *jiva* could
Exist and function on its own
Apart from Being, the sages' ultimate
Teaching that the *jiva's* actions
Are all Siva's would be a concept
Merely, not authentic truth.
- 114 When the projector's light is lost
In broad daylight the pictures vanish.
Even so, when the mind's borrowed light
Is lost in Pure Awareness, the false,
Grand show of *jiva*, God and world
Disappears.
- 115 Though thus Reality is one,
All schools concede at first three primal
Entities, God, *jiva* and world,
Because the outward-looking mind
Discursive, cannot straightaway face
The unity of Being.

11. Veiling (*Tiroda*)

- 116 The Lord's compassionate grace it is
That dark oblivion hides from view
Our countless former births each filled
With griefs we suffered and inflicted.
- 117 Memory of the tale of troubles
This present birth has brought on us
Embitters our whole life and makes
Forgetfulness a thing to long for.

12. Individuality (*Vyakti*)

- 118 *Vyakti* and sakti owe their being
To the wandering mind's conceptual power.
But in the Self's Reality
Beyond the mind's bewildering play
They have not and have never had
Existence.

- 119 Ascribing individual being
 To realised *muktas* is sheer folly.
 Their being is universal Being.
 The separateness seen in that pure
 Sky is but the shadow cast
 By the separateness of lookers-on
 Still bound.
- 120 In the hearts of seekers Awareness
 Only stands as true, sole Being,
 And attachment to the body
 Is no more. How can we then
 Declare that this one or that one is
 A peerless seer? Are seers but
 Bodies and so more than one?
- 121 You who go round in eager search
 Of this Great Soul and that Great Soul
 To look at, are not all Great Souls
 Your Self to reach and know and be?
- 122 So long as one retains a trace
 Of individuality,
 One is a seeker still, and not
 A true seer effort free, even though
 One's penance and one's powers may be
 Wonderful indeed.
- 123 Without Self-knowledge which transcends
 All individuality,
 Vain, vain are wonder-working powers.
 Who would seek these maddening gifts
 But those who have not known their true
 Identity as the Self?
- 124 The seer consummate, formless, is
 The sum of all the wonder-workers
 That are known. His are the many
 Miracles that happen, His,
 Dakshinamurti's, His who stands
 As witness of them all.

13. Wrong Identification

- 125 Like one who takes a crocodile
 For a boat and with its help
 Tries to cross a river are those
 Who while they pamper the trivial flesh
 Claim also that they are earnest seekers
 Of the living Self.

*Give up the thought that this frail body
 Is the Self. Pursue the Self
 Which is eternal bliss. To seek It,
 While cherishing the perishable
 Body, is like trying to cross
 A river using a crocodile
 For a raft.*

— SRI BHAGAVAN 1

- 126 Forgetting Being-Awareness-Bliss, the Self
 Which is too subtle for speech and thought,
 And toiling hard for the body of flesh
 Is like trudging up and down a tall
 Steep sweep in order to water some coarse
 And worthless weed.

[The body is to be maintained as an instrument for a higher purpose, not as an end in itself.]

- 127 Those who desire and like and live
 The trivial life the ego knows
 Reject as if it were unreal
 The natural life of infinite bliss
 Within their own hearts ever present
 For their enjoyment.

- 128 Those who forget the harm the false
 World there before us does, and cling
 To it as real and comfortable,
 Mistake, alas, a floating bear
 For a boat, only to be crushed and drowned
 In the sea of births.

- 129 As one mistakes the goings and comings
 Of the vehicle as one's own,
 The fool, not knowing his true Being
 As the Self, suffers the shocks
 Of the *jiva*'s poor *samsara* life.
- 130 When will the fool, who thinks the body
 And the world are permanent and clings
 To them, find peace? Only when this
 Folly leaves him and he trusts
 And like a limpet clings to That,
 The Self within. Thenceforward he
 Shall never more know pain.
- 131 Those, who enjoy the ego's life
 Of false phenomena perish and die.
 The state of grace, supreme Awareness,
 The life lived in Self-Being, this
 Alone is bliss worth seeking.

14. The Pandit

- 132 Why do people call me learned?
 What is the mark of real learning?
 Learning that all garnered knowledge
 Of things is empty ignorance
 And that true knowledge is the search
 For the Knower.
- 133 He, who by questing inward for
 The Knower, has destroyed the ego
 And transcended so-called knowledge,
 Abides as the Self. He alone
 Is a true knower, not one who has
 Not seen the Self and therefore has
 An ego still.

- 134 Those who, learning to forget
 Completely all objective knowledge,
 Turn inward firmly and see clearly
 The Truth, abide serene. Those who
 Try to recall forgotten things
 Pine bewildered, fretting over
 False phenomena.
- 135 Poor fellow, you who are so proud
 Of your omniscience, when you are questioned,
 “You who know all things, do you know
 Who *you* are?” you collapse disgraced,
 Discomfited. O man of genius,
 May this your ego-mind dry up
 As dust and perish utterly.
- 136 When knowledge marred by doubt and error
 Disappears in true Awareness
 Clear and pure, one thus established
 Firmly in Self-Being, free
 From falsehood, has crossed over to
 The further shore of the river of knowledge.
- 137 He who, his ego gone, knows as it is
 ‘I’, the First Person, subject substantive,
 Combined with “AM”, the predicate of Being,
 He alone is the true, honest knower.

15. The Poet

- 138 May the poet, who might have debased
 His tongue by uttering praise of mortals,
 Feel penitent, resolve henceforth
 To sing of God's greatness alone,
 Never of man's *vile* estate,
 And live a noble life.

- 139 If, gaining by the grace of God
The gift of poetry, one fails
To dedicate it to the Lord
But uses it in praise of men,
One makes the Goddess poetry
A prostitute.
- 140 True poetry springs only from
The calm heart's clarity which follows
The elimination of the ego
By inward search and finding out
That none of the five sheaths is I.

16. Futility of Mere Learning

- 141 Books of guidance all prescribe
Freedom from thought as the best way
To find freedom. This, the heart
Of every art, being known, of what
Avail all the arts?
- 142 When those whose conduct is not godly
Take up the study of Vedanta
And sacred books, they but defile
Vedanta, radiant, pure itself.
- 143 The burden of the learning borne
By folk who dally in fleeting flesh
Does not serve to starve the ego
Or draw one inward to the Heart
Where ever-present grace abides.
Is not this burden purposeless
Like the goat's ever-restless beard?
- 144 Unless by one means or another
Mind dies out and certitude
From true self-recognition comes,
The knowledge which mere learning brings
Is like the horse's horn unreal.

- 145 Of the ever-unsteady ego, eddying
 Like the wayward wind, the source,
 The still Heart, is alone the final
 Home of rest. The arts provide
 But bustling battle fields in between.
- 146 Those keen and skilled in self-enquiry
 Who, giving up the exhaustive Veda
 And *Agama* books, search inwardly.
 Only they gain clarity
 And shake off, root and branch, desire
 For trivial objects.
- 147 Though ardently we study works
 Immaculate, of radiant wisdom,
 Yet as through meditation we make
 These gains our own, we must forget
 And leave behind what once we learnt.

17. Truth of Vedanta

- 148 Those who know nothing but sense-pleasure,
 To ruin and destruction doomed,
 Resent transcendence of the senses
 And call this fresh and fruitful wisdom
 Dry Vedanta!
- [Sense-pleasures dry up and bring ruin. *Jnana* is a perennial fount of bliss.]
- 149 The experience of Vedanta comes
 Only to those who are utterly
 Without desire. Far, far it is
 From those who still retain desires.
 For such the penance is prescribed
 Of longing for the Lord who knows
 No desire, so as to end
 Forever all desire.

18. The Course of Prarabdha

- 150 What we experience now is only
 The fruit of former actions. Knowing
 This, one should not worry what
 Happens to one. Whether or not one likes it,
 One may not escape, one needs must eat
 The food one has prepared.
- 151 As each one eats one's destined food,
 Siva, as witness, shines within.
 He who knows himself as not
 The eater but the witness Self,
 He is none other than Siva supreme.
- 152 Like the steady shadow lurking
 At the lamp-post's foot, some people's
 Ego-darkness tarries while
 They stay, unmoving, near the Master
 Of boundless wisdom and their bodies
 Grow old and die. Such is their fate,
 Their raw and unripe state.

19. The Power of Prarabdha

- 153 How is it that the eight-fold *siddhis*
 And supreme Self-knowledge do not
 Come together when so desired?
 It is because the world is such
 That wealth and wisdom stand far apart.
- [The last two lines repeat a *Kural* couplet where opulence and wisdom are contrasted.]

20. False Jiva and Self

- 154 To jump about and play vile tricks
 Like a little Satan, to flit
 From thought to thought, to look and see
 And suffer much, this is the false
 Jiva's nature. The Self's true nature
 Is but to be and shine.

21. Strength of Vasanas

- 155 Flung back by *vasanas* (naughty boys)
 Into *samsara*'s eddying stream,
 Some creatures suffer, alas, unable
 To stand firm on the bank, the Self.

22. The Ego-Knot

- 156 Lapsing from the Self, the seat,
 The Being-Awareness vast, unbroken,
 A separate 'I' springs up which falls
 Into the error of confronting
 A world perceived as something other
 Than the Self.
- 157 Trusting to the body's truth,
 The false, self-blinded ego-knot
 Lusts after various allurements,
 All imaginary, like
 The blueness of the sky, and thus
 Tightens into hardness.
- 158 The mind's eye, jaundiced by desire,
 Blind to the Self from bondage free,
 Mistakes the body as the 'I',
 Hides behind the five-fold sheath,
 And sees the world objectively
 As something other than the Self.
- 159 The life of folly, lived by the filthy
 Ego which deems the flesh its home,
 Is no true life. It is a dream,
 A passing fancy seen in the Self,
 Auspicious, blissful Siva supreme.
- 160 The *jiva* false is but a shadow
 Functioning amid the other shadows
 That make up the world movie.

23. The Ego's Strength

161 When ego ends, then one becomes
A devotee true; when ego ends,
One becomes a knower too;
When ego ends, one becomes Being supreme.
When ego ends, grace fills all space.

162 Only the hero strong, who has
Discarded the ego, body-based,
Is a true ascetic and a true seer.
Hard, hard it is for those who still
Retain regard for *asrama* or *varna*
To cast off the ego's heavy burden.

[*Varna* (caste) and *asrama* (the stages of life) pertain solely to the ego. The egoless person is the true Brahmin and true ascetic.]

163 One who sees otherness and difference
Cannot become a Brahmin merely
By study of the Vedas four.
Who sees his ego dead and knows
The Vedas' import, he alone
Is truly a Brahmin. Failing in this,
One swelters within, fallen, despised.

164 Kannappa, ripe in love, scooped out
And in the Lord's face planted his eyes.
But till he plucked and planted them,
He too retained a trace of pride
In those bright, beautiful orbs of his.
Attachment to the body dies
Hard, very hard indeed.

165 Why did the three-eyed Lord ordain
That Kannappa should pluck and plant
Those eyes of which he was so proud?
It was to save him from the death,
The deadly folly of deeming he
Was flesh inert. Such is the might
Of Siva's grace, of love for Him.

24. The Ego's Dance

- 166 Seen aright, the primal Ruler's
Dance, His world plan, comes to this:
If ego rises, all things rise,
If it subsides, they all subside.
- 167 The ego-life, that people lead
In the three worlds delusion-bound,
Is nothing but the dance of demons
Clinging to corpses in the burning ground.
- 168 Here, right now, is a wonder of wonders.
Listen. It is the bustling, hustling
Zeal in action of folk who cannot
Even think at all unless they are
By omnipresent Awareness
Made to think.
- 169 Much like the boast of the cripple who said:
"Single-handed I would meet
This host of enemies, lay them low
And raise a pile of corpses here,
If only someone first would lift
And prop me up!"

*The madcaps who forget that they
Themselves are by Great Sakti moved,
And busily gather thaumaturgic
Powers, are like the cripple who claimed,
"If someone would but lift me up,
I would scatter these foes, I would!"*

— SRI BHAGAVAN 2

- 170 If even the Wind God could not stir,
Alas, the flimsiest wisp of straw
Nor the Fire God burn it, how can one
With one's own separate ego-strength
Do anything at all?

[The reference is to the *Kenopanishad* and the Tamil saying,
"But for Him not an atom stirs."]

- 171 With knowledge by illusion veiled,
 Staggering under a load of sin,
 Blind and unseeing the Supreme,
 The egos play their comic role
 Like figures on the temple tower.

[Figures carried by the temple tower grimacing as if they carried the tower.]

*The Lord sustains the universe.
 The pseudo-self, which thinks it bears it,
 Is like the grinning figure which seems
 To carry the weight of the temple tower.
 If a traveller in a cart does not
 Put down his luggage in the cart
 But carries it painfully on his head,
 Whose is the fault?*

— SRI BHAGAVAN 3

- 172 Sensible passengers do not carry
 Their luggage on their own poor heads,
 In a fast train hauling, under steam-power,
 Heaviest loads like wisps of straw.
- 173 Even so, because the Power supreme
 Does, as it must, sustain all things,
 Men should leave their burdens of care
 On that Awareness and feel free.
- 174 In meditation deep, while yet
 A trace of ego lingers, fear
 And trembling may sometimes occur.
 But when the ego dies at last
 In Pure Awareness, quaking stops.
 Stillness alone prevails.
- 175 When the ever-restless fiend-mind, freed
 At last from fond illusion, merges
 In Pure Awareness, a waveless sea,
 The ego subsides, restoring one
 To health and wholeness.

- 176 To shed the ignorant ego's fond
 Delusions and to realise
 That we do nothing and all deeds
 Are His, this death of the villainous
 Sense of doership, is true strength,
 The power that springs from penance pure.

25. Treachery to the Self

- 177 Traitors to the Self are those
 Deluded fools who do not see
 That all these worlds and creatures seeming
 So many and various, are the Self,
 The Self alone, held and beheld
 Within its own ethereal space
 Of Pure Awareness.

26. Heaven and Hell

- 178 Please don't debate, good folk, whether
 Heaven and hell exist. As long,
 As much, as this our world exists,
 So long, so much, they too exist.
- 179 If scholars with their minds made up
 That these our bodies and world exist
 Would join us in the quest, we shall
 Assert that Heaven and hell exist
 No less.

27. Terror of Hell (*Naraka*)

- 180 In fear of hell they tremble who
 Know not that hell is the ego's fault.
 Those who know what causes hell
 Have found the way to the heaven of Truth.

28. Victory over Naraka

- 181 Narayana slew Naraka,
They say. Who acts as if this wretched
Body were himself is Naraka.
Whoever, questing whence this demon
Rises, slays him is Narayana
Himself.
- 182 The ceremonial bathing done
During Dipavali, celebrates
The victory over the demon Naraka.
Seeking out his dwelling place
And slaying him there, one bathes oneself
In the pure waters of Awareness.

*“The demon Naraka, who rules Hell
With the notion ‘body is I’,
Where is this demon?” enquiring thus
With the discus of jnana, Narayana
Destroys the demon. And this day
Is Naraka-chaturdasi.*

— SRI BHAGAVAN 4

- 183 Searching out and slaying Naraka
Who wallowed in the putrid body
Of flesh as ‘I’, and the resulting
Dawn eternal of the Self,
This is the festival of light,
Dipavali.

*Shining as the Self in glory
After slaying Naraka,
The sinner vile who suffered much
Because he deemed as ‘I’ the wretched
Home of pains, the body of flesh,
This is the festival of light,
Dipavali.*

— SRI BHAGAVAN 5

29. Turning Inward

- 184 Even the knowledge sense-perceived
Of the world without has for its ground
The Self above. To search for knowledge
Somewhere else, apart from That,
Is but to grasp the shadow, not
The substance.
- 185 How to make the mind, which now
Looks painfully at forms and features
There without, turn inward?
By asking who this 'I', this mind, is,
Which sees this trivial world, and thus
Directing it towards the Self.
- 186 Poor seer, who suffers endlessly
Because you still perceive the object,
Not the subject, please look inward,
Not without, and taste the bliss
Of non-duality.
- 187 O heart of mine, it is not wise
To stay out. Safe it is
To stay within. Conceal yourself
From *maya* which plans to draw you out
To destroy you. Stay within.
- 188 Running out in search of wonders
And dancing there with pleasure, do not
Perish. Better with the light
Of grace, look, look within, and find
Certitude in being and biding
As your true Self.
- 189 The notion of duality
Brings pain and mars the peace
Of everyone. It is wise and proper
Then to control the play of mind
And save it from this notion's hold.

[The notion of a separate 'I' destroys purity and peace of mind.]

- 190 You pilgrims, who without discovering
 What is within, proceed from place
 To place, ever hovering bird-like,
 Know Siva supreme is but Awareness,
 Absolutely still, abiding
 Centred in the Heart.
- 191 Not like a boat's sail wide outspread
 And worn away by wind and weather,
 But like the humble anchor sunk
 In the vast ocean's depth, the mind
 Should plunge and settle in the heart
 Of wisdom.
- 192 For the man of dharma seeking
 Experience of the state supreme,
 The heroic action needed is
 To draw in the outward-darting mind
 And fix it firmly in the Heart.
- 193 If the mind, turned outward and distracted,
 Starts observing its own being,
 Alienation ends, the vestige ego
 Merges in the light of true
 Awareness shining in the Heart.

30. The Kingdom of God

- 194 Because we think we are the body
 We imagine that Heaven exists
 Somewhere, afar. The pure, bright world
 Of Siva is not a place to go to.
 Nowhere but in your heart alone
 It is.

[“The Kingdom of God is within you” – St. Luke XVII, 21]

- 195 Providing space for that bright world
Of Siva and lighting up its marvels,
You alone are the self-luminous,
Perfect Being. To know it, know
Yourself. Within you is the Kingdom
Of the Lord.
- 196 The light of Being, Bliss infinite,
Transcendent, vast, bright, seeming new,
That wells up in devotees' hearts
When still, serene, intense, this is
Siva's heaven so dear, so rare.

31. Sivahood

- 197 When the distracted and bewildered
Ego-mind and the last trace
Of difference having ended, life
Becomes a natural state of perfect
Purity and peace, one lives
In Siva and as Siva Himself.
- 198 When the alienating ego ends
And merges in the heart's awareness,
All false concepts disappear.
What is known as Sivahood
Is this supreme state, Pure Awareness.
- 199 All-pervading, all-transcending,
Subtle, auspicious and eternal
Is God. When the once-wandering mind,
Merging in its own source, is cleansed,
Corrected and made clear, this state
Of Pure Awareness is Sivahood.

32. Non-Difference of Hari and Hara

- 200 They say that Hara gives to *jivas*
 Knowledge, while Hari gives them heavenly
 Bliss. But since firm Awareness is
 Both God and heaven, Hari and Hara
 Are one and the same.

33. Sakti and Siva

- 201 The Self, the whole, sole source of Sakti
 Supreme, the Power of thought, that Self,
 The primal Being, the Heart alone
 Is Siva pure, the dweller in Tillai.

[Tillai is Chidambaram where Siva is worshipped as Pure Awareness.]

- 202 The bliss supreme on tasting which
 The mind will cease from further search,
 The heart from which a copious spring
 Of ever-fresh experience flows,
 This Heart of Bliss eternally
 Enchanting, this is Siva.
- 203 His mind is for the devotee,
 The cowherd maiden, with true love
 Intoxicated. The Heart, which kills
 The ego, as the bright, red flame,
 Draws and destroys the moth, is Krishna,
 Lord of the *gopis*.

34. Siva-Worship

- 204 Know well that perfect Selfhood, peace
 Serene, all thought in stillness lost,
 Identity with Being-Awareness,
 This alone is pure *Siva-puja*.

- 205 Beyond his destined span of years
 Markanda lived, defying Death.
 Worship of Siva, the Death of death,
 Wears out and snaps the strands of Time.
- 206 What is Siva-worship? Seeing
 His bright Presence in the elements five,
 Sun, moon and every living being,
 Prompt response and service apt
 To these, amount to Siva-worship,
 Excellent and ever-fresh.

35. Meaning of Prostration

- 207 When the imperfect *jiva* bows
 His proud head at the Feet of God,
 It means the overcoming of 'I',
 The individual self, by
 Siva-Awareness.

36. Image-Worship

- 208 You who do not feel the secret
 Melting power of image-worship
 And so condemn it, why then do you
 Cherish this flawed, crawling body,
 Mistaking it for you?
- [Compare Shakespeare, Sonnet CXLVI:
 "So shalt thou feed on Death, that feeds on men,
 And, Death once dead, there's no more dying then."]

37. Sacred Ashes (*Vibhuti*)

- 209 When the ego false, with ancient
 Memories laden is burnt up
 In the fire of Pure Awareness,
 The remnant ashes manifest
 Mere Being, true form of the Supreme.

- 210 The King of Grace, the sovereign seer,
Assumes the guru's form and kindles
Through his unspoken word the fire
Of Pure Awareness, which calcines
In the Heart's crucible the coddling
Of the cowering self to ashes,
His greatest gift, the ultimate bliss.
- 211 Those who on their bodies wear
Such *vibhuti* are the noblest
In the wide world. For this *vibhuti*,
This wondrous, thought-free, Pure Awareness,
Is the sole infinite, true Being.
- [*Vibhuti* means both sacred ash and a state of Being and Becoming.]
- 212 Those who desire and strive for this
Vibhuti are themselves transformed
Into such Being. Take it, then,
Vibhuti is the ego's death
And the attainment of Self-Being
As Awareness.
- 213 The red auspicious mark adorning
A woman's forehead signifies
The flame of knowledge which consumes
Heaven, earth and the nether world,
As the inert ego introverted
Turns towards the Self and burns.

38. Riding the Bull

- 214 'Tis said that Siva for His service
Chose the Bull and other Creatures.
This is to give us, step by step,
The basic attitude that all
The forms we see are forms of God.

39. Sakti and Santi

215 There is no deed too hard for soul-force
 To accomplish; the soul-force is the power
 Of love divine. To say that numbers
 Of weapons can do what soul-force cannot
 Is but the folly of reliance
 On the body vile.

216 The truth they know not who assert
 That power and peace are different things.
 What abides as peace within
 Appears to outward sight as power.

*What to inward sight is peace
 Appears as power to outward sight.
 For those who truly know, the two
 Are one and the same.*

– SRI BHAGAVAN 6

217 The seeker strict in discipline
 Gains diverse powers of punishment.
 But perfect meekness is the mark
 Of the master of Awareness true.

40. Macro and Micro

218 When the opposite poles of two magnets,
 One huge, the other tiny, come
 Together, the small acquires and shares
 The power and nature of the large.

[When the *jiva's* head joins the Feet of Siva the *jivatma*
 becomes *Paramatma*.]

41. Desire for Thaumaturgic Powers (*Siddhis*)

219 From Him who offers All, the Whole,
 The Self, why ask for some few silly
 Siddhis? From a generous patron
 Why beg for some old, stale gruel?

220 Who, having reached the Sage's Feet,
That world of infinite Awareness,
Would pray for *siddhis*? In high Heaven
Where nectar flows in plenty, who
Would ask for old, sour gruel?

221 All *siddhis* flock together and come
To those who are aflame with God-love.
But then, their minds, absorbed like food
In God's own Feet, have no desire
For *siddhis*.

222 If a seeker after *moksha* sets
His mind on miscellaneous *siddhis*,
Bondage tightens, as the roots
Of ego swell in size and strength.

*Peace of mind is moksha ever present.
Siddhis arise from movements of the mind.
How can those who hanker after siddhis
Know moksha's bliss, the stillness of the mind?*

– SRI BHAGAVAN 7

223 That you, the Self, ethereal Being,
Pure Awareness, should become
A body with hands and feet, and, deeming
It eternal, should dance about,
This indeed, and nothing else,
Is the great miracle.

224 *Mukti's* splendour, the attainment
Of our true Being as Awareness,
This alone is real *siddhi*,
Attainment. So-called *siddhis*, eightfold
Powers miraculous, all belong
To the bewildered realm conceptual
Of foolish minds.

42. True Immortality

- 225 Unfailing immortality
 Accrues only to those who have
 Destroyed the ego whose demon-dance
 Obstructs the vision of the precious
 Truth that we are ever-perfect
 Being-Awareness-Bliss.
- 226 Imagining that this newcomer,
 The body, is oneself, one thinks
 That one is born and that one dies.
 The moment this delusion goes
 One's own true immortality
 Is gained.
- 227 Death is nothing but the fond
 Delusion that this newcomer,
 The body, is oneself. When the ego,
 The clinging to delusion, ends,
 The ensuing bliss of true Awareness,
 Being one without a second, this,
 This only is immortality.
- 228 Believing that the body is
 Oneself, one dreads the body's death.
 Enquiring "What dies? Who am I?"
 One dies into the Self. How else
 But through the ego's death can one
 Gain immortality?
- 229 True clearness, freedom from the mind's
 Ripples and shadows, this alone
 Is ever-fresh immortality.
 By this Awareness Pure, by this
 Alone and by no other means,
 Can Death, a mere delusion, end.

43. Elixir for Immortality

- 230 Only by courtesy is the body,
 Vulnerable and born to die,
 Called an entity substantial.
 The sole reality, the only thing
 Permanent and ultimate,
 Is Self-awareness, That alone.

[The Tamil word *mey* stands for truth, substance and body.]

- 231 When the ego irrepressible
 Returns at last to its own source
 And merges in it, the Self-awareness
 Shining clear, distilled and pure,
 Is the elixir true, assuring
 Health and wholeness ever-enduring.

44. Body-Preservation

- 232 The body is the prime, original
 Malady, the mother of all
 Other maladies. To labour
 Hard for body's permanence is
 Wasting water on desert sand
 Or welcoming and cherishing,
 Not dreading, a disease.
- 233 Loving the false, venomous ego,
 The source of every dire disease,
 Fools for their bodies' preservation
 Perform untiring *tapas* as if
 One should take medicines
 To aggravate an ailment.

- 234 Instead of resting in consummate
Mouna won by *tapas* pure,
 To strive to stabilise the body
 Is inspissate folly, like longing
 And struggling hard to pile up
 Poverty.
- 235 For minds enlightened and mature
 This life of ours is false, conceptual.
 Prolonging it seems meaningless
 And without purpose.

45. Of Non-Attachment

- 236 O hero stern, intent on *tapas*,
 Do the world's praise and worship,
 Its eager prayers for your favours,
 Please your heart? Know that these are
 But *maya's* golden baits spread out
 To entangle you.
- 237 Some, fortunate through former deeds,
 Naturally disdain the pleasures
 Of this world and the next. To these
 Alone does true Awareness come
 With ease.
- 238 Knowing well that bliss serene
 Is found in being the Self alone,
 And not in this illusory life,
 Seek and attain the final heaven
 Of grace, the state of *mouna*, Pure
 Awareness.
- 239 Forsake me not, my friend Detachment,
 Ever let me call you mine,
 For you destroy the densest darkness,
 The darkness of desires, kindling
 The flame of knowledge.

- 240 Friendship even with a fiend
 One cannot end. And you, my friend
 Detachment, ever you ward off
 Evil from me, and keep me bound
 To enduring Truth. Such is your virtue.
 Estrangement from you would be worse
 Than all the world's hostility.
- 241 Whatever notion may arise,
 Never to let live or grow,
 But to turn it that very instant,
 Firm and stern, back to its source
 And merge it there, this is robust,
 Intense detachment.
- 242 From the mind's fortress held by foes,
 Innumerable memories, one by one
 They issue. With the wonder-weapon
 Of self-enquiry slay each thought
 As it comes out into the open,
 Till at last you have retrieved
 The citadel of your own heart.

46. Awareness IS Detachment

- 243 Awareness clear and pure is nothing
 But seeing the world as nothing
 Other than the perceiver. Mind
 Indrawn and planted in the heart,
 Deeming this world as a mere seeming,
 Not an object, is detachment.

47. Mind's Puissance

- 244 Even as a piece of glass acquires
 Redness from a red flower near it,
Chit, Awareness Pure, becomes
Chitta, the mind, by imposition
 Of sense-impressions. Remove this *ta*
 And *chitta* becomes *chit* again,
 Awareness pure. This *ta* then stands
 For *maya*, mere illusion.

48. Inner Purity

- 245 The world's bright objects manifold
 Please only to bring grievous evil.
 Unlike these, inner purity
 Alone has beauty true. And hence
 The wise regard and marvel at
 The sage, the living embodiment
 Of Truth, as God made manifest
 Here on this earth.
- 246 Seeing outward beauty and not inner
 Leads but to ruin dire. It is like
 The moth desiring the bright flame
 Or like the cobra mating with the viper.

49. Of Death

- 247 What else is death but straying from
 The perfect state of Being the Self
 Immortal, home of love eternal
 And bliss supreme, the heaven of true
 Awareness?
- 248 Through the guru's grace by service earned,
 Learn why we are born and why we suffer.
 Alienation is the cause.
 Cling firmly to the Self. Abide
 There, and ennoble your life.

50. Locus of Life

- 249 Because the heart from falsehood free
 Is the *jiva's* true home, there too dwell
 The *vasanas*. If these keep burning
 In the brain, not in the heart,
 Then they must die too, must they not,
 When the brain dies?

[Here the theory that the *sahasrara* (brain) is the seat of the *jiva* and its *vasanas* is refuted.]

- 250 Since both the serpent flame ascending
And the nectar stream down flowing
Seek but the Heart, this is the fount
Of nectar from the mind divine,
And the fierce serpent's maddening power.

[The serpent is the *Kundalini*.]

- 251 In whichever *chakra* one believes
The Self is present, there it seems
To be. Such is the power of thought.
But the sole centre where the 'I'
Arises and subsides is only
The heart which we extol.

- 252 Whoso ignores the Heart, the home
Of every mode of being, and thinks
The 'I' is seated in some other
Centre, merges in that centre
For a while, but misses true
Self-knowledge, bliss eternal.

[The modes of being are the three *avasthas* or states: waking, dreaming and deep sleep.]

51. The Heart

- 253 Two different hearts are mentioned, one
For disregarding fit, the other
Fit for cherishing. The former
Is the organ of flesh inert,
The object of sense-perception
On the left side of the chest.

- 254 Pervading and transcending all,
 Inside and outside both, the Heart
 Known to the seers shines on the right.
 For body-bound fools the heart of flesh
 In the left chest alone exists.

[cf. *Supplement to The Forty Verses on Reality*, v. 22: "The heart of consciousness is both within and without. It is not to be conceived as something in space, confined to the right side of the chest."]

255. If the *jiva's* sovereign were not
 Well enthroned in the spiritual Heart
 Whence did the universal gesture
 Come of pointing to the right chest
 Whenever one refers to 'I'?
- 256 The true Heart, indefinable
 As this or that, is, as it were,
 The mirror wherein all things appear,
 The mere "I AM", self-shining Being,
 Pure Awareness, space supreme,
 Perfect wholeness, primal stillness.
- 257 The Heart-womb is the beginning, middle,
 And end of all things. This firmament
 Supreme is formless. It is only
 True Being as bright Awareness.
- 258 Mind's dissolution in the Self,
 The ocean of Awareness, this is
 Peace eternal. The Heart's vast space,
 The love-filled ocean of Bliss supreme,
 Is the true I.
- 259 You cannot know or measure That,
 One without a second, perfect, whole.
 This Heart thought-free and bright with bliss
 Is Annamalai, my Self.

[Annamalai or Arunachala, the Hill of Dawn, is believed to be an embodiment of Siva Himself.]

- 260 Whoso has known this Heart will never
Suffer pain or think of bondage
Or duality. Illusion
Gone, one with the Self, he knows
Only bliss supreme.
- 261 Though present everywhere, the Heart
Is not within and not without.
The body which alone admits
Of in and out is but a concept
Of the thinking mind.
- 262 Within us is the body. The fool
Who thinks he is in the body
Makes the same mistake as he
Who takes the screen on which the picture
Is projected for a piece
Of cloth shown in the film.

*Within us is the body. He
Who thinks that he is in the body
Makes the same mistake as he
Who takes the piece of cloth shown in
The picture for the screen on which
The picture is projected.*

– SRI BHAGAVAN 8

[The body is in the Self, not the Self in the body. The screen which supports the cinema is not contained in the picture. The spiritual heart is not to be taken as being in any part of the body.]

- 263 Hence only adepts, who have destroyed
Utterly the ego body-bound,
Perceive with their pure, subtle mind,
Illusion free, Heart's presence
Everywhere, and attain the highest.

- 264 The Heart, which shines with silent grace
Divine is That, *Kaivalya*, which
Sublates as trivial all the various
States of bliss once deemed so dear.
- 265 Mutation and delusion left
Behind, the Heart alone abides,
Shining as pure, true Being only.
This is the world of bliss supreme
Longed for by the gods in heaven.

52. The True Guru

- 266 Free of the notion "I am this body,
This one or that of three or five,"
The awareness of pure Being, bright
And unattached, this is the Self,
The universal Power supreme,
Abiding in each creature's heart.
- [The three bodies: physical, subtle and causal, or the five sheaths (*koshas*).]
- 267 Shining within as mere non-dual
Being, Awareness, our true nature,
This alone is the ultimate *jnana*,
The silence, unknown to the *asuric*
Ego-mind.
- 268 The master of such power alone
Is the almighty guru, able
By his grace to merge whichever
Creature reaches him, into
Non-dual, ineffable Self-knowledge.
- 269 Know well that the strong steady stream
Of *bhakti* issuing from the state
Supreme of egoless stillness bright,
Which marks the true disciple, also
Makes the genuine guru.

[The ultimate experience is common to both.]

- 270 He who draws creatures towards the Self
 And grants transcendent Self-experience,
 Cling to him as the guru supreme,
 Praised by the wise as God Himself,
 Another form of the one Self.
- 271 The guru who tells his disciple
 “Do this or that,” becomes for him
 Yama, lord of death, or Brahma,
 Lord of birth. He who declares
 “You have done enough,” is the true guru
 Bringing grace divine.
- [The true guru prescribes no discipline, but the enquiry “Who
 am I?”]
- 272 Why does one need an outer guru?
 Because the mind with maddening thoughts
 Darts out and does not willingly
 Listen to the truth proclaimed
 Eternally within the heart
 By Being-Awareness, one’s own Self.
- 273 The Self, Being-Awareness, shining
 As all things and in all things
 Is the true guru.
- 274 Heinous sinners and miscreants
 Are they who fail to see as formless
 Being the guru of awareness
 Who, though seeming human, is
 In truth the space ethereal
 Of supreme Awareness.

53. Guru’s Grace

- 275 To those who suffer *samsara*’s pain,
 The grievous fruit of former deeds
 Done in delusion dark, the cure
 That kills all grief is joy, the joy
 That flows from the good guru’s grace.

- 276 He is the guru who, when approached
 By those still suffering from the bonds
 Wrought by deeds with passion fraught,
 Removes their sufferings and confers
 On them the bliss of *moksha*.
- 277 The alchemy of the guru's glance
 Of grace transmutes the *jiva*'s rusted
 Iron into the purest gold
 Of true Awareness. Clear your doubts,
 And gain and cherish his *darsan*.
- 278 The guru whose inner light bestows
 Visible light on sun, moon and fire,
 Reveals the falseness of the world
 And the body to those who loud proclaim
 The reality of objects.

[cf. verse 7 of *The Supplement to The Forty Verses on Reality*.]

- 279 The firmament of grace, the guru,
 Embodiment of steady Awareness, rides
 The suffering *jiva* of its ego,
 The poor thing of its poverty,
 And firmly plants it in its own
 True state of infinite Awareness.

[There is a play on the words: *guru* (heavy, substantial, strong),
 and *laghu* (light, trivial, poor).]

- 280 The infinite and almighty Self
 Shines as the Master of Awareness
 And through Prime silence silences
 The vulgar arguments of the poor,
 Bewildered worldly wise.
- 281 With a glance of his two eyes the guru
 Quick destroys without destroying
 The ego false but seeming true,
 And proves the falseness of the world
 And the Self's reality.

[As the river merging in the ocean loses form but not
 substance, the ego is not destroyed but released in the Self.]

282 The guru heroic with his sword
 Of knowledge slays the demon, mind.
 Unless his grace ends once for all
 The monkey-tricks of our truant mind
 We cannot see the wondrous dance
 Of true Awareness in the Heart.

283 The elephant in his dream beholds
 The lion that wakes him up from sleep.
 Even so the seeker in his dream-like
 Waking life of ignorance sees
 The guru and wakes from slumber dark.

[The guru is after enlightenment recognised as the one Self.]

284 Those on whom the guru's glance
 Of grace has fallen are like the deer
 Caught in a tiger's jaw. They are bound
 To have their wretched ego slain
 And know the one supreme Awareness.
 They will never be forsaken.

285 The mind that has received the blazing
 Sunlight of the guru's grace
 Will never more be troubled by
 Triadic differences which now
 Are seen to be conceptual merely.

[Triadic differences are like: (a) waking, dreaming and deep sleep; (b) *sattva*, *rajas* and *tamas*; and (c) perceiver, perception and things perceived.]

286 When two pairs of eyes, the teacher's,
 Who can teach through silence,
 And his worthy pupil's meet,
 Spoken words are a mere waste.
 That look bestows the light destroying
 And surviving all things else.

[The couplet, "When two pairs of eyes meet, spoken words are a mere waste," is a *kural* which speaks of the eloquence of lovers' eyes.]

- 287 The sages say that, by the Master's
Grace, the true Being shining pure,
The Vedas' end beyond all knowing,
That itself springs of its own
Accord, bright as the I of I.

54. Certitude

- 288 Grasping aright the ineffable grace
Of the guru supreme, being unentangled
In the illusory world that stands in front,
Abidance in mere Being
Is true bliss.
- 289 By enquiring "Who am I?", or else
By unremitting and heart-melting
Thought of God, destroying the false
Deceptive ego is to gain
The heart of radiant awareness.
- 290 By guru's grace and this alone
And by no other means can one
Gain coveted peace and bliss.
Therefore with single-minded zeal,
Persistent ever, seek such grace.
- 291 For those who seek eternal life
The assurance stands: the senses five
Retracted tortoise-like, the mind
Turned homeward to the Self and there
Abiding is pure bliss.
- 292 Take this to heart. Your own true Being,
The Self within you shining bright
And steady, That alone is Real.
If without a shadow of doubt
You see and love God as this Self,
The plenitude of bliss is yours
As your own Being.

- 293 Know that these countless things are pictures
In a dream and none is real
Apart from the beholder. Shun
This phantom world of names and forms
And dwell in the pure, blissful being
Of Awareness.
- 294 Dwelling on the Self supreme, sole, whole,
Inalienable, eternal, this
Alone is, for the body-bound *jiva*,
The boat to cross the ocean of births.
- 295 The Pure Awareness shining in us
Ever from of yore as 'I', the One
Without another, this alone
Is real. Unless the *jiva* knows
This primal Truth, there is no release
From false illusion.
- 296 Shun the mental *maya* wallowing
Forever in worldly pleasures; destroy
The flickering ego and worldly *vasanas*;
And into Siva's being transformed,
Shine as Pure Awareness.
- 297 Do not dwell in the desert hot
Of the non-self, eating arid sand.
Come into the Heart, the mansion
Cool, shady, vast, serene
And feast on the bliss of Self.
- 298 You who with overflowing heart
And mind intent do penance seeking
Refuge at the Feet of the Supreme,
Shun utterly the greed for powers
Miraculous and enjoy the bliss
Of Freedom, Siva eternal.

- 299 With mind held by the power of grace,
 Free from forgetting and remembering,
 Dwell in the infinite bliss
 Of Siva's Feet, the light intense
 Of Being eternal, Pure Awareness.
- 300 Only by seeking and submitting
 To Grace can man with his false ego
 Ever hope to find release
 From *samsara's* fearful whirl.
 Hard, hard it is to overcome
 The force of former deeds.

55. The Left-Overs (*Uchishtam*)

- 301 The one bright word that passes on
 The perfect guru's Self-experience
 Is the left-overs from his meal.
 The pupil's speechless firm abidance
 In that experience is the eating
 Of the left-overs from the meal.

[Whatever food the guru leaves on his plate is considered to be sacred and is called 'Left-overs' (*Uchishtam*).]

- 302 Offering the ego as a meal
 To the silent guru, the primal Self,
 The heart drinks in as his *prasad*
 The light eternal, the experience
 Of the pure "I AM". This is the ultimate
 Eating of the left-overs.

[Giving up the notion "I am this or that", one should accept as *prasad* from the guru the experience of pure Being.]

- 303 The lives divine lived on this earth
 By *jivanmuktas* are the leavings
 Of the gods, the gifts of grace, supremely
 Pure, destroying every sin.

56. Reverence for the Guru

304 The service rendered to the Guru
 By the *chela* called and chosen by him
 Should be respectful and correct,
 Like a woman's to her husband
 In company.

[cf. verse 39 of *The Supplement to The Forty Verses on Reality*:
advaita is not for practice, especially in relation to the Guru.]

305 Who meditates on Guru's Feet,
 The flawless flame of Pure Awareness,
 Gains from grace supreme the gift
 Of Pure Awareness, clarity
 Of mind that ends all sorrow.

306 Those who live humbly dedicated
 To the good guru's Feet are blessed.
 Devotion wells up in them. True
 Devotion to Siva becomes
 Itself the fire of Pure Awareness,
 Burning up all false desires.

307 Krishna, the ocean of compassion,
 Through Arjuna assures us thus:
 "Come to me. If to me you come
 I shall release you from all bondage
 To deeds both good and evil."

308 To annihilate recurrent *vasanas*
 And bring to being knowledge free
 From dread delusion and desire,
 Know that the *mantra* true is but
 Devotion to the Guru's Feet.

- 309 Though we may serve in every way
 Through thought, word, deed, Siva supreme
 As He appears and moves among us
 As our Guru, the highest end to seek
 And gain is egoless Being,
 Through merging one's identity
 With Him, our life's Life, Lord and Master.
- 310 The stillness which precludes the birth
 Of the obstinate ego with its brood
 Of false, destructive differences
 Like master and pupil, god and man,
 Such *mouna* is the inner meaning
 Of wise prostration to the Master.
- 311 When the pupil's separate self
 Is burnt away in the fierce flame
 Of the sovereign presence and his abidance
 In deep *mouna* becomes firm,
 This firmness is the wisest mode
 Of worshipping the Master.
- 312 Enquiring who this "I of mine"
 May be, the pupil gains complete
 Identity with the Guru-Self
 And loses quite his separate self.
 This ending of the ego false
 Is the good pupil's *pūja*
 Of the Master.
- 313 In Pure Awareness shines the Guru
 As in the infinite sky the sun.
 To merge therein without retaining
 A separate ego of one's own
 Is rendering to the Guru-God
 The most appropriate worship.

- 314 Treading the path, one finds the world
 Composed of 'I' and 'this'
 Transformed into the Guru Himself.
 This steadiness of vision, this
 Awareness of his presence bright
 Everywhere is the true pupil's
 Worship of the Master.
- 315 When the iceberg ego body-bound
 Dissolves in that vast ocean of bliss,
 The radiant Being of the Guru-Self,
 This disappearance in the One
 Is true worship of the Master.
- 316 The natural state where the flawed vision
 Of the ego does not circumscribe
 The Guru's Presence as universal
 Being, this is the blissful worship
 Of the Master, standing out
 Like a mountain on a plain.
- 317 After surrendering to the Guru
 Body, mind and all belongings,
 To still regard these as 'I' and 'mine'
 Is taking back a gift once given.
 Strict avoidance of this sin
 Is pure worship of the Master.
- 318 Extinguishing the triple fire,
 The Guru's Feet have given us shelter.
 To abide there and control the mind
 From craving for the world of sense
 Is worship of those flowery Feet.

- 319 To search out and see through
 The ego false, a mental concept,
 And to abide within the Heart
 Is worship of the flowery Feet
 Of the silent Guru who transcends
 All thought.

[The first two lines can also read: "Searching out the ego false in order to dissolve the mind."]

- 320 Not to spread out the screen on which
 The darkening ego, body-bound
 But feigning to be Being-Awareness,
 Projects the world-film, this is worship
 Of the flowery Feet of the radiant Guru,
 The Lord supreme.

57. Guru's Greatness

- 321 Though you give up all faults, acquire
 All merits, cast off every kinship
 And practice every penance known,
 You cannot gain the ultimate bliss
 Until you reach the Teacher's Feet.
- 322 Unless you have obtained the grace
 Of the good guru who has subsumed
 All triads in the One, you can
 Have no abiding place
 In the infinite bliss of *moksha*,
 The ultimate goal and good.
- 323 As 'I' within, the world without,
 As this world and the next, as boundless
 Knowledge in the heart, the Guru
 Shines and sustains the devotee true,
 A jewel lamp that needs no kindling,
 A column of light.

- 324 Free from all fear of suffering
Even like Indra in his happy heaven
They dwell on earth who yearning cling
Close to the Guru and rely
Solely on His glance of grace.
- 325 Majestic like a mountain rises
The splendour of the sin-destroying
Guru who holds royal court
In the devotee's heart of love.
Ineffable is this mounting bliss.
Those who have known it do not speak.
Those who speak of it have not known it.
- 326 For cutting down and scooping out
The knot of nescience in the loving
Pupil's heart, the sword of power
Which pleases too, is the natural state
Of Pure Awareness in the Master,
From the ego's *maya* free.
- [The knot of nescience refers to the imaginary bond between
sentience and the insentient body.]
- 327 Steadfast clinging to the wisdom
Learnt, the mind restrained, withdrawn
From the false senses' field, living
Within in the clear light of Truth,
Such practice only is true teaching.

58. Of Satsang (*Association with the Wise*)

- 328 Sensible people shun the company
Of empty talkers who are not content
Humbly to tread the path of *dharma*
And uphold in practice life's ideals,
But proudly mouth vain words.

- 329 Many are the ills that flow
From mixing with mad folks afflicted
With turbid minds and rattling tongues.
Best friendship is with those good men
Whose minds are dead and who abide
In the pure silence of Awareness.
- 330 Give up forthwith, O mind, the friendship
Of worthless folks with speech perverse
And wicked ways. Hereafter live
In the company of sages steadfast
In their state of moveless stillness.
- 331 Since every vice springs from the false
Pleasures of swerving from the Self,
The plenitude of virtue is
The perfect peace of Pure Awareness
Following the end of the ego
Which is by such false pleasures fed.
- 332 Those alone are truly virtuous
Who abide in the flawless, pure
Awareness. Others are but base.
Hence, gain new life by dwelling in
The company of those who live
In the purity of true Awareness,
Free from all falsehood.

59. The Greatness of Devotees

- 333 Ripened by the matchless power
Of Self-awareness, now the Guru
Stands as transcendent Being supreme.
He who, penance done, becomes
The target of His glance of grace
Gains greatness that surpasses speech.

- 334 Siva, well-pleased to intermingle
 With His bright servants, enters in
 Among the saintly throng of those
 Whose faith is strong, conceals His form,
 Assumes another, and with love
 Enraptured sports.

[Siva appears in the guise of the Guru.]

- 335 The greatness of Siva's devotees is
 Immeasurable. They are greater
 Than Hara and Hari both, for they,
 Hara and Hari themselves, serve these
 Servants whose glory the Vedas sing.

60. Of Brahma-Vidya (*Knowledge of Brahman*)

- 336 The only science worth our learning
 Is *Brahma-Vidya*. Those who have known
 The ultimate Truth define this science
 As knowledge, not of the world we see,
 But of ourselves who see it.
- 337 Awareness, which survives when all
 Illusions — the mirage-like world,
 He who beholds it and the sight
 His eyes drink in — are quite destroyed
 Without a vestige, this Awareness,
 This, and nothing else is *Vidya*.

61. The Living Truth in Religions

- 338 Questing within, enquiring "Who
 Am I, this indispensable
 True living Self?", this search alone
 Is the one single stream of life
 Pulsating through the many faiths
 That promise life eternal.

- 339 As the string that holds together
 The beads that else might fall apart
 Is one, not many, God supreme,
 Immutable and ever the same,
 The light that dwells in every being
 Shines as the heart of every faith.
- 340 Clinging to different earthen lamps,
 One sole fire appears as many
 Different flames. Even so, the one
 Unchanging Self, to different phantom
 Bodies clinging, seems to be
 So many beings.
- 341 Had there been no utterance showing
 The grand Himalaya of transcendence
 Standing in the vast inner space,
 The loud polemics of cults and schools
 Concerning the Supreme would be
 But noisy bustle in a bazaar.

[The utterance divine, the *mahavakya*, proclaims the identity of Self and God, as in *Tat-tvam-asi*, '*An-al-Haq*', and 'I am that I am'.]

- 342 Differences in mental ripeness
 Have given rise to different faiths,
 Each spreading its own light. 'Tis wisdom
 To see in all these cherished faiths
 Essential oneness.

62. Infinite Vision

- 343 Those who, diving deep within,
 Have found the Self have nothing else
 To know. And why? Because they have gone
 Themselves beyond all forms and are
 Awareness without form.

- 344 Those who have sought the Lord within
The living shrine, the Heart, and seen
Him there with vision clear, will also
Recognise Him as He sports
In this vast, wondrous temple, the World.
- 345 Those who have clearly seen the truth
That God shines as the Life of life
In every life behold, even in
The meanest worm despised by others,
The loved presence of the Supreme.
- 346 In those whose hearts are filled with grace
The mind whose form is darkness dies.
Their vision, lit with the bright light
Of real Being, now beholds
In all things everywhere pure bliss.
- 347 Those with physical eyes alone
See God in beautiful objects,
Yogis see Him in the heart-lotus;
Priests see Him in the sacred fire.
The truly wise have a thousand eyes
And see Him everywhere.
- 348 The joyous vision of the Lord
Destroys the thought that we are bodies
And all concepts trouble-laden,
Till we become an Eye of Grace,
A spacious heaven of Pure Awareness.
- 349 When the treacherous senses are
Subdued, thought is eschewed, and we
Stand firmly rooted in true Being,
The Awareness in the Heart, such still
Strength is Siva's Presence.
- 350 The vision of Truth destroying false
Illusion, is like a swelling ocean
Of blissful grace. And in this silence
Of Self-awareness beyond thought,
There is no fall, no failure.

63. Ego-Loss

- 351 Scan the troublesome phantom called
 The ego, and you find it is
 A word importing nothing. If
 Import it has, then like the real
 Rope beneath the illusive snake,
 Its sole substratum is the Self,
 The one Reality.
- 352 When ego dies one gains the bliss
 Of heaven, one's own eternal home.
 When ego goes, there is no loss
 Of Being. Hence be not afraid.
- 353 Those who, as food for Siva, pour
 Their minds into the sacred fire
 Of Pure Awareness and dare worship
 And merge in Siva's form attain
 His own auspicious formlessness.
- 354 Don't ask in fear and doubt, "What, what
 Will happen if I once for all
 Give up this separate self of mine?"
 Whoso lets go the bough he clings to
 Lands safe on solid earth. You are bound
 To reach the real Self.
- 355 In deep sleep where the world is not,
 And 'I' as body too is not,
 The Self as Being persistent shines.
 Hence the true I, one must agree,
 Is only the immutable Self.
- 356 The total absence of the 'I'-thought
 Is the state supreme of being the Self.
 Because in sleep the 'I' is not
 Does anyone cease to be in sleep?

357 Come, think of it, the egoless state
Is one's true Being as flawless, bright
Awareness. Search and find
The truth in wakeful sleep, samadhi.

358 The egoless state is our true Being
As Pure Awareness, the blissful peace
Of Sivahood, freedom from both
Birth and death, by all belauded
As *Brahma-nirvana* and *Kaivalya* too.

64. The True I

359 The separate ego wholly dead,
The indivisible Self as pure
Awareness brightly shines. This I
Is not the false conceptual self
Earth-bound and body-bound.

360 Natural, unbroken, ever present,
All *maya* gone, as strength of heart
Shines the pure I of *muktas* seen
In acts without the slightest trace
Of doership.

361 Those whose body-bound ego is dead
Live a life of Pure Awareness,
Rejoicing in the Self, carefree,
In peace unruffled by desire.

65. Self-Awakening

362 It's only when one knows one's source,
The Heart, that 'I', the false god, dies.
It's only when the false god dies
That I, the true God-Self, springs forth
Direct, victorious from the depths.

- 363 About this goblin ego born
 In nescient darkness and now dancing
 As this vast world, start some enquiry.
 Then like the bridegroom's friend it flees
 As the Self-Sun rises bright
 Shattering the darkness false.

[The ego is neither *chit* (awareness) nor *jada* (matter). It vanishes on enquiry. A stranger pretending to be the bridegroom's friend disappeared when there was an enquiry into his identity and it was made clear that he belonged to neither the bride's nor the bridegroom's party.]

- 364 When the ego-life dissolves
 And dies in silence, then one lives
 The life supreme of Pure Awareness.
 When the false ego dream-like fades
 Into its source, the true Self rises
 Of its own accord.

- 365 Stretched, tortured on the body's cross,
 Jesus, the body-bound ego, dies.
 The Passion ended, the true Self
 Abides and shines as God supreme.
 This is Resurrection after death.

[*Kural* 267 says, "Bright as gold purified in fire shine those who have gone through the fire of suffering as a penance." Verse 973 of *The Garland* says, "When the knot between body and awareness goes, one shines as Pure Awareness Bliss."]

- 366 Attainment of *Kaivalya* is
 Resurrection after death.
 Rebirth is the immeasurable
 Silence of non-dual Being.
 The pure transcendental Bliss experienced
 In that state abides and grows
 As one's own natural Self.

- 367 How can the *jiva* sore bewildered
By failure and frustration gain
Blest freedom and relief from care?
Only by knowing that He who rules,
The Grace Supreme, is its own Self.
- 368 What is That forgetting which
We have fallen under the powerful spell
Of this false world? Unless we know
That, the Real, there is no chance
Whatever for the death
And disappearance of our pain.
- 369 He who laments the death of wife
Or children, let him turning first
Within pray, weeping for the death
Of the body-bound ego. Of all his dire
Afflictions this will be the full
And final death.
- 370 If you love the life that clings
To the body, then you grieve
When the body dies. Avoid this grief
By truly loving That, the Self,
For there is no pain of parting
From this true life behind all life.

67. Desirelessness

- 371 An object seeming from afar
Big Meru-like becomes when reached,
A tiny atom. Such is desire
Insatiable, which keeps one ever
In penury, a bottomless pit
Impossible to fill.

- 372 Good hearts that yearn for dear contentment,
 To swim across this penury of heart
 'Tis good to gain serenity of mind
 Rather than gather piles of tangible things.
- 373 The heart surrendered to the Master's Feet,
 Will it dance wildly as it did before?
 Does a good wife living with her wedded husband
 Jump about with rapturous excitement?
- 374 Cessation of all movements of the mind
 Is what great Knowers call the highest bliss.
 The way to gain this is desirelessness,
 Freedom from all liking and disliking.
- 375 'Tis certain that desire alone
 When crossed gives rise to anger vile.
 The origin of anger and all other sins,
 This desire, in anger lurking, is
 Of all the sins the last to disappear.
- 376 If all desires, yes even the desire
 For the state supreme of silence beyond speech,
 Amount to swerving from perfection,
 Could attachment to the flawed and lightless
 Body and its pleasures count
 As proper conduct?
- 377 One who never has a thought
 Of "I want this" and "I lack that"
 Is happy and contented with what comes
 To him as fruit of former deeds.
 How could such a one descend
 From his true state and suffer pain?
- 378 Only for those who have snapped asunder
 The bonds of desire does the false
 Phenomenal world cease to appear.
 Snap, then, without a thought desire
 Even for the beatified bliss
 Of radiant silence.

- 379 Fond, foolish mind afflicted by desire
For transient pleasures in this world and the next,
If you stand tranquil, still, you're sure
To gain the freedom, the transcendent bliss
Beyond these two worlds.

68. Freedom from Bondage

- 380 Decay and disappearance of the false
Illusion that the body is one's self,
This alone is the true blissful
Sovereignty of the Self. The sole
Common lesson taught by all
The branches of all faiths is this,
The ego's end.
- 381 From ignorance of the Self comes birth.
Only true awareness which dispels
The dark illusion that the five sheaths
Are oneself can bring freedom
From attachment and so end birth and death.
- 382 Great Knowers recognise no other bondage
Than the rising movements of the mind
And they find true release nowhere
But in the total death,
Leaving no trace behind,
Of every movement of the mind.
- 383 The separate self is but the mind
Drunk with and reeling under the notion
That it is bound. This very mind
When it stands steady, still, desiring
Nothing and proud of nothing
Becomes the Self supreme.

69. Self-Enquiry

- 384 Ending this vast, external wandering
 Of the mind, enquiring "Who are you?"
 And "Who is he?", 'tis best to quest
 Within unceasing, eager, keen
 Enquiring "Who am I?"
- 385 When with the keen, unceasing quest
 Of "Who am I?" one penetrates
 The centre of oneself, the body-bound
 Ego fades away, true Being
 Rises clear as I, as I,
 And puts an end to all diversity,
 Illusive as the blueness of the sky.
- 386 Once we raise the question "Who
 The questioner is," all questions based
 On duality dissolve. The question
 "Who the questioner is" becomes
 The grand *Brahmastra* which destroys
 The show of separateness which shines
 In nescience dark.
- 387 Investigating who perceives this false
 External world of sense, bring to an end
 The frisking ego's mischief. Abiding
 As supreme awareness in the heart,
 This alone is liberation.
- 388 The *jiva* searching "Who in truth am I?"
 Subsides as the true Self without an 'I'.
 [The river merging in the ocean loses its identity.]
- 389 The method of self-enquiry is
 To turn the outward-going mind
 Back to its source, the Heart, the Self,
 And fix it ever there, preventing
 The rising of the empty 'I'.

- 390 Without abiding in calm solitude
 As the Being-Awareness shining in the heart,
 To tear oneself away and look for truth
 Fussing everywhere without,
 Is like searching with a lighted torch
 For a diver in deep water sunk.
- 391 Those who do not dive into the Heart
 And there confront the Self in the five sheaths hid
 Are only students answering out of books
 Clever questions raised by books,
 And not true seekers of the Self.
- 392 In the steady peace of the still mind
 With breath within the Heart held firm
 And all five senses merged in one,
 In such keen insight realise
 Pure, flawless Being as Awareness.
- 393 One who has wisely chosen the straight path
 Of self-enquiry can never go astray;
 For like the bright, clear Sun, the Self
 Reveals itself direct to whoso
 Turns towards it.
- 394 Forgetfulness of Self is real death.
 To overcome the fear of body's death
 We needs must constantly remember
 The Self. For self-enquiry then,
 There is no fixed rule of time or place.
- [All times and all places are suitable for self-enquiry.]
- 395 No object that in time and space appears
 Can have existence independent
 Of that supreme and perfect Being.
 Hence no time and no place is deemed
 Unfit for self-enquiry.

[Another meaning: nothing *in* time and space can be deemed
 an object of meditation in self-enquiry.]

- 396 To confront the indifferent self
 With the question "Who am I?" —
 Such tireless practice inward turned
 Of self-enquiry is alone
 The true waging of the war
 Between the gods and demons.
- 397 Every time a thought arises, don't
 At all let it complete itself.
 Ask rather : "To whom do all these thoughts
 Occur?" Start questing for the Self.
- 398 "To me occurs this thought. Then Who
 Am I?" Dive deep into the Self
 Enquiring thus. The mind will sink
 Into its source, the thought subside.
- 399 If in this manner day after day
 Practice is maintained, the mind
 Is rendered flawless, pure, the quest
 Becomes so easy that the moment
 It begins the Heart is reached.
- 400 Creatures caught in a raging forest fire
 Struggle for breath, but die. Even so,
 All *vasanas* rising from the mind
 Perish unable to resist
 The mounting puissance of the Self.
- 401 Pursuit of the thought "Who am I?"
 Destroys all other diverse thoughts and then
 It is itself consumed in total silence
 As the long pole used to burn a corpse with
 Is burnt too in the funeral pyre.
- 402 Delusive thought now like a cloud
 Conceals the boundless bright awareness
 Of the Self. Enquiring "Who am I?"
 Disperses the darkness and the splendour
 Of the sky of Self shines clear.

- 403 As a ball of iron heated in the fire
Glow like a ball of fire, the *jiva*
Once impure is now ennobled
By self-enquiry and acquires
The very nature of the Self.
- 404 When the suffering fool turns inward,
Enquiring "Who am I?" the radiant
Truth is seen, confusion cleared,
And silence wells up as the bliss of peace.
- 405 The *jiva's* terrible suffering is
The turbid folly of the mind
Unschooled and ignorant of the Self.
Practise unceasingly within the wise
Enquiry, "Whose is this dire suffering?
Who am I?"
- 406 By the transmuting touch of daily,
Methodical, untiring self-enquiry,
The base metal *jiva* shines forth clear
As Siva, freed from the mental rust,
The demon ego.
- 407 The *jiva*, son of God, forgetting
His real Being, cries "Alas" in anguish.
Then when he searches yearning inwards
He by experience knows the glory
Of oneness with the Self, his Father.
- [cf. St. John X. 30: "I and my Father are one."]

70. True Penance (*Tapas*)

- 408 What is the penance for?
Not to bring newly into being
But only to see and heartily enjoy
The wealth of grace, the bright awareness,
Ever naturally inhering
Within the heart of every living being.

- 409 Not to let the proud and frenzied mind
Roam suffering in the company
Of the senses, but to make it rest
In the heart with Siva, pure
Awareness, merged, this, the true
Ascetics tell us, this is *tapas*
True.
- 410 Well-considered, the distinctive mark
Of consummate *tapas* comes to this:
The steady, unbroken current of Awareness
That this bewildering variegated crowd
Of world-appearances is all self-made,
Concealing and revealing but the Self.
- 411 How do some people standing
In a sea of bliss ubiquitous
Think that they are scorched in sorrow's fire?
Because through foolish *maya*, they
Fail to love the *tapas* they perform
As a mere duty.
- [Self-enquiry is a happy journey to the goal of happiness, cf.
the last three verses of *Upadesa Saram*.]
- 412 The silence of Siva-experience,
Supreme Awareness firm, this is
True *tapas*, Self-abidance.
- 413 Birds in the air and fish in water
Dart and leave no track behind.
So none can see the path pursued
By those that journeyed towards the Self
And gained it.
- 414 Ending the *jiva*'s pranks by merging it
In the Lord's Feet through sheer devotion
Is the *Siddhanta* path.
Loss of all sense of separateness
By blissful abidance in Supreme Awareness
Is the Vedanta way.

- 415 To recognise through reason the Supreme
 And in the heart renounce the relative,
 To act without the sense of 'I' and 'mine',
 Is the sage's way of life divine.
- 416 Here is the path by which the *jiva*,
 Struggling and suffering now, can revel
 In the bliss of Siva. Give up
 All creatures, God and world as concepts,
 As mere appearances in Being,
 Like silver in the mother-of-pearl.

71. Awareness

- 417 Who in the golden temple of awareness
 Sees Siva as the form of Pure Awareness
 And offers Him the worship of awareness,
 His awareness is the Truth supreme.
- 418 The only true and full awareness
 Is awareness of awareness.
 Till awareness is awareness
 Of itself, it knows no peace at all.
- 419 Many and varied are the objects
 Sense-perceived, like ornaments
 Of gold, yet one alone, like gold,
 The substance, is awareness. Pure
 Gold is absolute awareness, the opening
 Of the heart that shines beyond
 Indicative knowledge.
- 420 The knowledge that ignores the Self,
 The knower, and holds as true the field
 Perceived, is but illusive folly.
 No matter how much one has learned,
 True knowledge is the merging of all
 Indicative knowledge in awareness
 Of the Self.

- 421 The one true light there is is pure
Awareness. Other kinds of knowledge
Clinging to it and claiming to be
Real are ego-born conceptual
Clouds. To trust them is sheer folly.
- 422 All other kinds of knowledge are
Base, trivial. The only true and perfect
Knowledge is the stillness
Of Pure Awareness.
The many differences perceived
In the Self whose nature is awareness
Are wrong attributions and not real at all.
- 423 What sort of knowledge is this wretched
Bodily mental knowledge of objects?
Would those who long for Pure Awareness
Hanker after this? To know
Pure Awareness is true wisdom.
All other knowledge is mere folly.
- 424 What if one knows the subtle secret
Of manifold inscrutable mysteries?
Until one knows the Awareness which reveals
All other knowledge, does one know the Truth?
- 425 O mind, excited as if mad,
What is the source of all existing
Things, both moving and unmoving,
Except Awareness which itself
Owes its birth to nothing else?
- 426 What is the reason that we say
That whatever things we know
Have in Awareness their sole source?
Because this is the dwelling place
Of the Self, which is the dwelling place
Of everything perceived.

427 What is lifeless and unreal,
This alone needs for support
Pure Being-Awareness.
The mind, deluded and impure,
Forgets its oneness with the Self,
With Being-Awareness, and then looks
For some other object of awareness.

428 Not like other things unreal,
But always by its Being real,
The Self as permanent Awareness
Has no other dwelling place
Than its own radiant Awareness.

429 While in truth you are that Awareness,
You would not abide as such,
But suffer, since you recognise
This worldly life alone which rises
From yourself, this sole Awareness.
How shall I describe this folly?

430 Those who have not searched and found
The truth of their own natural Being
Will perish by alien forms deluded.
Live as one sole Being-Awareness.
All save this is false appearance,
The realm of *maya*.

[The delusion consists in thinking that one is the body alone,
not the whole world.]

431 How can any treatise thrust some wisdom
Into that human-seeming heap of clay
Which keenly watches things perceived
And not at all the Self, Awareness?

432 Is it not because you are yourself
Awareness that you now perceive
This universe? If you observe
Awareness steadily, this Awareness
Itself as Guru will reveal
The Truth.

- 433 What is worth seeking and discovering
Is the truth of Self. Such knowledge comes
Only to the still, clear intellect
Not muddled by strenuous search without
But questing for the Truth in silence.
- 434 The sum of knowledge and its end
Is Pure Awareness, Silent Being.
All other states are but the play
Of the Awareness present in the Self
Whose natural state is Bliss supreme.
- 435 True natural Awareness which goes not
After alien objects is the Heart.
Since actionless Awareness shines
As real Being, its joy consists
In concentration on itself.
- 436 Incomparable *mukti* is the truth
Of Self clear-shining when, all differences
Destroyed by concentration, knowledge
Being but Awareness, becomes merged
In the Self which is Awareness.
- 437 Since Being is one alone and never two,
True knowing is not knowing something else.
'Tis but the clarity, the tranquil peace
Of the mind when undeluded
By the senses and so standing still.
- 438 Awareness is detachment, purity;
Awareness is propinquity to God;
Constant Awareness is freedom from fear;
It is immortality; it is
Everything and all there is.
- 439 Of this Awareness, how to measure
The enormous width and length,
The summit height and bottom depth?
Even the immortals know this only
As peace attained and in no other wise.

- 440 Nought but Awareness is the universe;
 Nought but Awareness is all life;
 Nought but Awareness is the God of Grace;
 To understand it is the goal supreme.

72. Nirvana

- 441 Look with what utter unconcern
 The serpent in the ant-hill puts away
 Its slough. Our highest duty is
 The like removal of the five-fold sheath,
 Illusive, burning, clinging to us fast.
- 442 In full enjoyment of the silent bliss,
 The gift of grace that flows from Wisdom's Lord,
 The Lord of Self, the *jiva's nirvana*
 Is casting off the five-fold sheath,
 Attachment to the body.

73. Self-Realisation

- 443 Even in the absence of this world in sleep
 A bodiless Awareness is our Being.
 Release from all the sheaths, from form and ego,
 Is realisation of our natural Self.
- 444 The false dream ends when we wake up.
 Even so, the ego dies
 When the sun, the true I, rises.
 Ego's destruction by strong self-enquiry
 Is what is known as Self-attainment.
- 445 Though in this false world one may live on,
 The ending of both 'I' and 'mine'
 In the clarity of true Awareness
 Void of every doubt, this only
 Is abidance in the bliss
 Of being That.

[Instead of "doubt", the word may be taken to mean "sense-attachment".]

- 446 The primal truth clings to the heart's deep core
 And can be seen by strong, keen search alone.
 Those who with a pestle's broad round end
 Probe for it rarely reach it.

[Gross outward search cannot reveal the subtle inner truth.]

74. Firm Awareness

- 447 Since in His silent presence concepts
 Do not rise, since all three persons
 Are only concepts and the other two
 Persons rise only after the first,
 The Self is the origin of all three persons.

[Compare verses 747, 748, *infra* and verses 14, 15, 16 of *The Forty Verses on Reality*.]

- 448 What rises as 'I' in the body is mind.
 Enquiring where this 'I'-thought was
 Before its rising in the body, it sinks
 Within the heart. Hence from the heart
 The mind arises.

- 449 Apart from thought there is no *jiva*,
 God or world. With every thought
 The 'I'-thought is admixed. It is
 The origin of every thought. The place
 Where this arises is the Heart.

- 450 Those firm settled in the Heart
 Know nothing save the Self, which stands
 Like a screen, providing for all objects
 Space and light for their appearance.

75. Enjoyment of Bliss

- 451 The deeper into the Heart one dives
 The greater grows the bliss enjoyed,
 The bliss intense of the sole Self
 Which once appeared in various forms.

452 Once you are well established in the Heart
 True Awareness rises bright. And then
 You live like a Sun unsetting
 Resplendent with the light of Truth
 Enjoying the blissful peace of Siva
 Eternal.

453 When the mind's desire gets fulfilled
 It gains the bliss of Self, its source.
 Even so, in every earthly state
 When something hated is removed
 Or some desire is fulfilled
 The bliss enjoyed is the bliss of Self
 As in *samadhi*, swooning or sweet sleep.

454 In the false, frenzied ego-life
 Created by the mind constricted
 To some thought, who can enjoy
 The clear, bright bliss of Pure Awareness
 Free from thought?

76. Sleep

455 For those who have enjoyed the bliss
 Supreme of sleep profound devoid
 Of every object, it is folly
 Not to cherish Pure Awareness,
 And to long for some other object
 As dependable relief from suffering.

456 The ignorance prevailing
 In sleep, swooning and such other states
 Is but the absence of those objects
 Known to the frenzied ego; not
 The absence of the luminous Self.

457 Regarding sleep as one among the sheaths
 Is but the self-forgetful folly
 Of mistaking waking as Awareness
 Bright. When the notion that the waking state
 Is real and worthwhile goes, then sleep
 Becomes true Being, non-dual, pure.

- 458 It is the embryo of the separate self,
 Battering the thought that he
 Is the seer in dream and waking,
 Which sinks confused, crest-fallen, seeing
 Nothing at all in sleep.

[It is the ego, not the *atman*, which fancies that it sees a world
 in dream and waking and sees nothing in sleep.]

- 459 When the ego, the basic folly, dies
 And all the triads disappear,
 The world as object is no more.
 The Self-sun shines and there is one
 Pure Eternal Day, the Night of Siva.

[On *Siva-ratri*, the festival of Siva's night, the mind-moon is
 absent and the Self-sun shines.]

- 460 When the inborn *vasanas* which produce
 Both dream and waking disappear
 The nescience of deep sleep, once deemed
 The darkness dense of ignorance, shines
 As the fourth state transcendent.

- 461 To the intellect loving wakefulness
 The bliss of sleep appears a sheath,
 One of the five. When the 'I'-thought,
 The puissant intellect, is dead,
 The bliss abides as bliss supreme,
 Sleep's nature as a nescient sheath
 Having ended.

- 462 If one alert, till overpowered
 By sleep, enjoys Awareness Pure,
 Bright, clear, one does not droop, depressed
 At heart that dark forgetful sleep
 Has made one wholly insensitive.

77. True Being

- 463 Present when we do not search
 And absent when we truly see,
 The petty mind's illusive serpent
 Sinks, disappears and merges
 In the rope of Self-Awareness,
 Which now, as sole Reality,
 Alone abides.
- 464 As free from all desire it shines
 In lustrous fulness in the Heart,
 Awareness-Bliss non-dual, bright.
 Beyond all differences is true Being.
- 465 As one Reality alone subsists
 Forever and everywhere the same
 Unmistakable, self-revealed,
 Whatever appears in time and space
 Is, apart from That, a mere
 Projection of the phantom-mind.

78. Ending of Doership

- 466 Only for those free from all sense
 Of doership the bliss of tranquil peace
 Shines pure within. For the ego proud
 Is the sole evil seed whence spring
 All known calamities.
- 467 Do not perform as if they were worth doing
 The actions that the worrying mind
 Decides or fancies it should do.
 To act as you are moved to act
 By the grace of God, the Life of life,
 Is the wisest form of worship true.

- 468 Surrendering, letting go and lifting
Both hands in worship, the chaste Lady found
Her *sari* growing and her honour safe
By grace mysterious, while the ruffian
Stripping her slumped down helpless.

[The Lady refers to Draupadi in the Mahabharata.]

- 469 Those who, seeking no security,
Lean childlike on our Mother,
Awareness Pure, reach the Lord's Feet,
And stand steadfast in His service,
Free from *maya*'s urge which makes
One think "I am the body".

- 470 The Lord who has supplied today
Your need will surely always do it.
Take no thought then for the morrow.
Placing at His Feet your burdens,
Live free from care.

- 471 Absorption in *yoga* and *tapas*
Austere in order to become
An instrument of Siva, even this
Is a blemish in the highest state
Of self-surrender in spontaneous service.

[cf. verses 29 and 30 of *Upadesa Saram*. The ego is no entity
and is not even an instrument.]

- 472 One should not even let the thought
Arise that one is but a servant.
Only in such egoless, silent
Stillness, in this mere abidance
As pure Being, shines the radiance
Of true Awareness.

- 473 As heart within the heart abiding,
The Lord alone makes all things happen
As ordained. Hence if we stand
Unswerving and inhering firmly
In the Self, then all things will proceed
Unerring and unhampered.

- 474 “Who plants a tree will water it.”
 Those with this faith will have no care.
 If He but sees the tree dry up,
 Even this pathetic sight is His
 Concern alone.
- 475 Since the Lord alone abides, the source
 Of all, whatever is surrendered
 To the Lord, the root of the whole
 Big banyan tree, serves all the worlds
 And all living beings.

[One waters the root, not the branches and leaves. Verse 5 of *Upadesa Saram* prescribes service of the world as worship of God for *chitta-suddhi*, purifying the mind. It helps the *sadhaka*, the devotee, more than it helps the world. Real service of the world is ending of the ego and absorption in God as Being-Awareness.]

79. Non-Action

- 476 Whether one is or one is not
 Engaged in work, one gains the state
 Of non-action only when the ego
 With its proud delusion “I am the doer”
 Has died and disappeared.

80. Self-Surrender

- 477 To those who wholly dedicate
 Their being to the Lord, to them
 The Lord gives here and now Himself.
 Only those who are egoless
 And so aware that they are That
 Rejoice in the supernal bliss
 Of pure Siva-experience.
- 478 With strength of mind gained at the Feet
 Of the peerless Lord, the ego-sense —
 The form of ‘I’ — surceasing, the self-loss by
 Surrender to the Lord, the Self,
 This surely is the only end
 Of *bhakti*’s manifold labours.

- 479 The Lord abides as everything.
 Apart from Him nothing exists.
 Hence do not try to stand apart.
 Surrender of the restless ego
 Is the sole mark of *bhakti* supreme
 Where blissful peace prevails.
- 480 “Give yourself to God”, they say.
 But is it ours to give, not His already?
 Now at least let us repent
 The theft and at His lotus Feet
 Restore what we had stolen.
- 481 “I have nothing as *my* will,
 May *your* will alone prevail.”
 He whose mind rejoices thus
 In the will divine has no
 Cause at all for fear.
- 482 In the heart where dwells the Lord
 In the loved form of Self-Awareness,
 Refusing ingress to an alien thought
 By memory wafted, this alone is
 The spirit's self-offering to the Lord.
- 483 The attitude “Your will, not mine,”
 Total relinquishment of self-will,
 This is true surrender following
 The extinction of the ego vile,
 The aggressive, primal veiling power.
- 484 Looking within, where is that crook
 Who regards and wrongly claims
 What belongs to Him, the Lord,
 Almighty and infinite, as ‘I’
 And then as ‘mine’?
- 485 When the ego dies as food
 For Siva-Sakti and lies log-like
 Still, only then true self-surrender
 Is attained, for only then
 The unfading bliss of peace prevails.

- 486 From a jaggery image of Ganesh
We break off a piece and make
An offering of it to the same
Sweet jaggery god. Such charity is
Our fond surrender of our spirit
To the Lord who is all Spirit.
- 487 Unconditionally place your mind
At the Feet of Him whose heart
Holds Mother Sakti. There ends the trick
Of 'I' and 'mine', and then the bliss
Supreme of radiant Being prevails.

81. How to Treat Enemies

- 488 However hateful enemies may be,
The noble mind should never nurse
Aversion. Hatred, like attachment,
Deserves only to be eschewed.
- 489 What I despise as not-myself
My enemies despise as well.
Their insults then serve but to beat
And shape me, as the goldsmith's anvil
Helps him in his work.
- [Enemies hate one's ego, not the Self. Hence, their criticism
helps us in getting rid of the ego.]
- 490 The valiant hero who subdues
Hate by love is the genuine sage.

82. Moderation in Life

- 491 If but the few with wealth abundant
Abandoned ostentatious living,
Millions pining pitifully now
In poverty could live in plenty.

- 492 The Lord munificent produces
 Enough for all, no more, no less.
 Consuming more than what we need
 Is the sin of wresting by sheer force
 And eating someone else's food.

83. The Sin of Excess

- 493 Excess, the sin, makes nectar poison,
 And it brings on countless curses.
 Those who perceive it as an evil
 Are therefore bound to end it.

84. Meekness

- 494 One's nearness to Perfection may
 Be measured by the meekness
 Of one's behaviour. When even unawares
 One's turbid ego never rises, one
 Attains the height supreme of meekness
 Which all the world adores in God.

[*Azhvar Uyarvar*: The deeper the root the taller the tree.]

- 495 Till ego-loss grows full and perfect
 It is best to bow low to "others".
 For one aspiring for true greatness
 It would, alas, be tragic to accept
 Homage from others.
- 496 Because He serves all beings meekly,
 Lovingly and forever as if bound
 To servitude, therefore, the Supreme
 Has earned the highest adoration
 Offered daily by the world.

497 Beholding in all beings but the Self,
 Meeker than all and even meeker
 Than His humblest devotees,
 By virtue of such meekness the Supreme
 Achieves supremacy.

498 Since the minute and vast alike
 Vanish beyond the mind, the Self,
 Awareness true, transcendent, holds
 In its embrace both vastness vaster
 Than the vastest, and minuteness
 Tinier than the tiniest atom.

499 Flimsy straw floats high atop
 The flood, while to the bottom
 Sinks the heavy pearl. Men
 In the world are high or low
 By what they are and do, and not
 By where they are.

[The last two lines repeat *Kural* 973.]

85. What is Worth Doing

500 Worth pursuing is self-enquiry,
 Worth enjoying is the Self's
 Infinitude. Worth giving up
 Is the ego-sense. To end all Sorrow
 The final refuge is one's source,
 The Self of Pure Awareness.

501 Worth seeking is Awareness Pure.
 Worth dwelling in are the Lord's Feet.
 Worth joining in is the company
 Of the good. Worth welling up
 Within the heart is peace supreme.

End of Part I

(The Quest)

PART II

CONTINUED PRACTICE

1. Teaching and Learning

- 502 The apt speech of one firm established
In the heart prevents the devotee's mind,
Bewildered and confused, from running waste
In the desert of the senses, and points
The way inward to permanent *moksha*.
- 503 Enlightenment can never come
Unless the heart explores with care
The essence of the teaching,
The unceasing *That thou art*,
Uttered by the eloquent glance
Of the guru, Siva manifest,
Dwelling in the devotee's heart.
- 504 The Self-God's chosen method
For the incessant teaching
Of the pupil perfectly mature
Is the unbroken, natural Awareness
Of 'I, I', the Life of life
Deep within the heart.

2. Mahavakyas

- 505 The essential truth and import
Of all four Vedas when churned out
Of the multitudes of words employed
To cast out ignorance,
Is the one word of Silence, sealing
Jiva's identity with the Supreme.

- 506 Those high heroes seeking freedom
 From the fierce heat of this false world
 And yearning for the Truth supreme
 Of Being-Awareness-Bliss,
 Attain the glorious goal of *mukti*
 Only through the keen enquiry
 Of “thou” that for the *jiva* stands.

[In the *mahavakya*, or grand utterance, “That thou art”, the word “thou” stands for the ‘I’.]

- 507 It is to turn the weakling mind
 Inward and thus aid this enquiry
 That to the everlasting *That*
 Is added the word *art*.

- 508 Inward investigation true,
 Earnest and keen, of the term “thou”
 Results in the blissful experience
 Of the meaning hidden in “That” and “art”.

3. The Upanishads

- 509 The only service which the vain
 Ego, frenzied by *vijnana*,
 Can offer to the God of grace
 Who from all ignorance is free,
 Is to install on wisdom's altar
 The golden sandals of the Upanishads
 Hallowed by His lotus Feet.

[*Vijnana* is the intellectual knowledge, which is inferior to *jnana*, or Self-knowledge.]

4. Worship

- 510 Those happy ones alone who in their hearts
 Behold the Lord's bright, holy lotus Feet
 Feet Shine forth with radiant Awareness,
 Their *vasanas*, inauspicious, foul
 Having disappeared.

- 511 Remembering the ruinous
Effects of traits demoniac, harbour
In your heart only traits divine.
Contemplation of bright traits
Divine alone can bring redemption.
- [Inwardness, self-enquiry, are the best forms of worship.]
- 512 Rare indeed is the non-dual *jnana*.
Yet fixing firmly one's true love
On Siva's Feet will easily lead
One to the Grace divine, the light
Which destroys illusion dark
And reveals the Real.
- 513 Through love firm fixing the Lord's Feet
Ever in the heart, one can destroy
All false desires. And then the heart,
Now blossoming wide, beholds the true
Light of supreme awareness.
- 514 If the *jiva*'s head but merges
In Siva's Feet, the *jiva* shines
As Siva Himself. The ego-ripple dies
And gains the stillness of true Being.
- 515 Snapping sharp the heavy fetters
Of false desires, speed your thoughts
Towards His golden, lotus Feet.
Wasting not a moment practise
Meditation on those Feet forever.
- 516 Only in the heart firm fixt
In meditation deep the Lord abides.
Train then the heart until it stops
Roaming and home-coming like a stray bull
And learns to cling to Him alone.
- [Roaming = waking and dreaming.
Home-coming = deep sleep.]

517 Give up those attachments false
That drag one to the world of sense.
If the still mind adores the crystal
Linga, Pure Awareness, bliss,
Bliss infinite results.

518 Auspicious is each day; benevolent
In aspect every planet; lucky
Is each conjunction. Every hour
Is fit, fine and fresh for the bright
Unfading worship of the Lord.

519 Rare is the birth of faith in something.
If such faith is born, don't let
The infant perish. Cherish it
And guard it like the cow divine.

[The cow divine, Kamadhenu, grants all wishes; so does faith
in God and Guru.]

5. Silent Worship

520 Enthroning in the heart the Lord supreme,
His true, unceasing, natural worship
By the mind steady, self-absorbed,
Proceeds in perfect silence.

521 The pure desire for Grace, free from
Other attachment, practising
The state of silence sans an object,
Such merging in and being That
Amounts to mental worship true.

6. Vanity of Argument

522 "Of fate and effort, which is stronger?
Which will yield? Which will prevail?"
Those who wage this war of words
Are wholly ignorant of That from which
The world and the ego both appear
And into which they disappear.

[cf. verse 19 of *The Forty Verses on Reality*.]

- 523 Some there are who endlessly
 Jump and, sweating, shout full-throated
 Refuting or elaborating doctrines
 Instead of biding in clear silence,
 Enquiring into That which is
 And in the heart enjoying it.
- 524 None can perceive the Sun, the Self,
 By arguments. Vexatious mental
 Disputes are but conceits that cloud
 The light of truth and make the eyes
 In dizziness swim.
- 525 Far from revealing Truth,
 Words only darken and conceal It.
 To let the Truth shine of itself
 Instead of burying it in words,
 Merge in the heart both word and thought.
- 526 Let not your intellect become
 A slave to the mere sound and fury
 Of controversy. Enter the heart
 With mind pellucid, concept-free,
 And realise your natural Being
 As the Truth.

7. Maya of Measurement

- 527 Which is the measure measuring or revealing
 The Being-Awareness shining in the heart,
 Whose light alone reveals all measuring,
 Measure, measurer and things measured?

[The mind which measures, time, space and things measured,
are all part of *maya*.]

- 528 Only so long as there is a measurer
 Do measuring and things measured seem
 To be. But when the measurer sees
 The Self, true Being, and gets lost
 In It, all other things perish
 Along with him and disappear.

[In Pure Being, there is no ego, no mind, no measurement.]

8. Indirect Knowledge

- 529 The *jiva's* thirst will vanish only
 When the *vasanas* of the frenzied mind
 Die and direct experience comes
 Of Pure Awareness.
 If mirage water could quench thirst
 Then only would knowledge indirect
 Satisfy the *jiva's* longing.

[The *jiva's* thirst is the yearning for *moksha*.]

- 530 True, non-dual experience
 Of the Self supreme as Pure Being
 Is called "Knowledge not-indirect".
 False dualistic knowledge too
 Is called "knowledge", though qualified
 As indirect, even as a *rakhasa*
 Might be called "virtuous"!

- 531 From questing inward in the heart
 Comes knowledge which destroys
 All false illusions. Searching books
 For pure, clear wisdom is like trying
 To cook and eat the picture of a gourd.

- 532 Can hunger be appeased by eating
 Food cooked over a painted flame?
 The end of pain, the bliss of peace,
 Results from egoless awareness,
 And not at all from verbal wisdom.

- 533 Never through argument, but only
 By abiding in the heart as pure
 Awareness, which lights up and shines
 Within the mind, can one enjoy
 The thrill, the throb, the bliss supreme
 Of being the Self.

9. Jiva One Only

- 534 May the wise and valiant holding
 That there is but one *jiva* alone
 Grow firm established in the heart.
 To meet half-way minds not mature
 They speak as if *jivas* are many.

[“They” may mean the wise or the *sastras*.]

- 535 Consider well and answer please:
 Who is born (and stays in bondage)?
 And who has slit the web of birth
 (And gained *mukti*)? When (as in sleep)
 The ‘I’-thought has not arisen
 Are there any ‘others’, whether
 Body-bound or free?

[Bondage and gaining *mukti* are both illusions. It is not as if there are many *jivas*, some bound and some free.]

10. Knowledge and Ignorance

- 536 O worldly folk who long for and run after
 An endless series of unenduring things
 ’Tis wisdom true to seek and know
 That one thing, on knowing which
 All other things will cease to be.

537 For those who see with insight keen
 The subtle Truth, what is there to gain
 From knowledge of gross material things?
 What the imperishable inner sense
 Perceives surpasses far the sight
 Seen by the corporeal eye.

538 Knowing aright the nature of the Self
 And abandoning the non-self as void,
 Unreal, is wisdom true.
 All other knowledge is ignorance,
 And not wisdom.

539 None of the sports of Sakti can
 Exist apart from Sakta, Self.
 It is the mischief of the false *maya*
 To regard this universe
 As different from Awareness
 And be bewildered.

540 The feeling that one is but the body
 Is ignorance dark, destructive.
 One sure device to cure it is
 To know that this same ignorance
 Cannot exist apart from true,
 Indefeasible Awareness, which
 Is the Self.

[The snake seems to be there because the rope is *really* there.
 Compare verse 13 of *The Forty Verses on Reality*.]

541 Space is but one unbroken whole.
 Yet foolish folk imagine it
 As cut up variously (by pots
 And houses). Even so, it is
 But *maya*'s outcome strange that people
 Speak of one sole Self as many *jivas*.

- 542 It is ignorant folly to behold
 The Self, the sole Reality,
 As many and varied. Hence, whatever
 Name and form you see, 'tis wisdom
 To see it but as the Self alone,
 The one true Being.

[The last two lines of this stanza repeat verse 355 of the *Kural*.]

- 543 In all this varied universe
 Of multitudinous appearances
 The inner substance is but one,
 As in the millions of *til** seeds
 The one true essence is the oil.

[*Sesame seeds]

- 544 In the clarity of Pure Awareness,
 The depth of peace that is abidance
 In Being as the Self without a second,
 No such duality exists
 As knowing and not-knowing.

- 545 There is room for knowing and not-knowing
 Only in the ego's knowledge
 Of objects. In Awareness pure,
 Our sole Being, there is neither
 Knowing nor not-knowing objects.
 This alone is knowledge true.

- 546 "Know thyself", say some. But are there
 Any who do not know themselves?
 Knowing oneself and not knowing oneself
 Are both alike sheer ignorance.

[Compare verse 33 of *The Forty Verses on Reality* and verse 2 of *Sri Arunachala Ashtakam*.]

- 547 When abiding as Awareness pure
 There is no nescience. Nescience
 Is a shadow false. Awareness is
 The sole Reality. The truth once known,
 To talk of nescience is but nescience.
 We are forever Awareness pure.

11. Illusion

- 548 Only so long as one thinks that one knows
 Objects, one fancies that one does not
 Know oneself. When by direct,
 Constant experience of the Self
 The thought of "knowing" vanishes,
 Then with it vanishes all talk
 Of "ignorance" too.
- 549 When the full identity is reached
 That the Self is all and there is no "other",
 The various perceptions rife,
 In the absence of self-enquiry
 And Self-abidance, are all seen
 As mere mistakes.
- 550 Even like a dream this waking world
 Is but a mind-conceived appearance
 In mind-space. Hence greatness lies
 In firmly ending indicative knowledge
 And the folly of fondness for outer objects.
- 551 Only those foolish folk who have not searched
 And found the Truth supreme, the Heart,
 Flounder in fear in treacherous *maya*.
 Those who have known the bliss supreme,
 The boundless flood of heavenly brightness,
 Fear no more.
- 552 Madmen, alienated from awareness
 Of the one, sole, non-dual, luminous Being
 Mark with darkened, jaundiced eyes
 Only differences, and in the desert
 Behold mirage after mirage.

12. Waking Dream

- 553 Those who with the eye of wisdom
 Search the truth of dream and waking
 Find in both one same defect.
 This waking world on the body based
 Is, like the dream world, bound to slip
 Away and disappear.
- 554 The deeds we do in dream touch not
 Our waking life, but slip away
 When we awake. Even so, our deeds
 Done in this clouded ego-life
 Disappear and leave no trace
 When we wake up in the divine
 White light of Self-Awareness.
- 555 The wise ones hold that dream and waking
 Are both creations of the mind
 Confused. Since both are filled with thoughts
 And names and forms, we too conclude
 They are just the same.
- 556 With the ego half-emerged we see
 The dream world. When it spreads out full,
 This waking world of nescience comes
 To be.
- 557 When our waking movements end
 And our dream life begins, the mind
 Assumes, as 'I', a phantom body
 Appropriate for this dream experience.
- 558 Why does coitus in a dream result
 In a discharge? It is because
 Such is the force of thought, which darts
 From dream to waking state.

559 If dream is but a whirl of thoughts,
So too is waking life. The dream experience
While it lasts is as real as what
We take as real when awake.

560 "Dream in a moment comes and goes.
Enduring is this waking life."
Such argument is but the trick
Played by conspiring mind and *maya*.

[Duration being itself a thought.]

561 Mighty is this *maya*-mind
Which in the false, dark void creates
All such delusions and confusions
And makes an aeon seem a moment
And a moment seem an age.

562 With intellect, the eye of wisdom,
The cause of every seeming, fixed
In the wholeness of true Being,
Drive away all dark, delusive
Differences, the two dream-worlds
Created by the ego.

563 The ignorant ego sees the two
Dream worlds, but not the Self.
When the mind starts self-enquiry and stops
Seeing differences, then *jnana* dawns,
And as the sun of true Awareness
Shines as the Lord's Feet.

564 One whirls and turns, pines in sore pain
In this false dream world, till at last
The sleeper in his soft bed wakes up,
The bad dream ends, one feels relieved,
Untouched, free as the pure white screen.
Such freedom is Self-knowledge pure.

[The film-show is over. The bright lights are switched on. Our waking life is like a dream or a movie-picture.]

- 565 The dreamer sunk in ignorance feels
Lost, helpless in some dreary desert
And seeks and seeks and finds at last
His own home-town, and wakes up happy.
Such waking is attaining *moksha*
After much suffering in *samsara*.

[Both bondage and attaining *mukti* are mere concepts.]

*One forgets the Self and thinks
The body is oneself and goes
Through innumerable births
And in the end remembers and remains
The Self. Know this is only like
Awaking from a dream wherein
One has wandered all over the world.*

– SRI BHAGAVAN 9

13. Different States

- 566 Apart from all-pervasive space
Could there be either earth or water,
Fire or air? Then only could there be
Waking, dream or sleep
Apart from flawless *turiya*.
- 567 Only for those incapable of deep,
Firm abidance in *turiya* bright,
Which pierces even darkest slumber,
Only for such are there two different
States of Being, fourth and fifth,
In the gross series, waking, dream and sleep.

[Compare verse 32 of *The Supplement to The Forty Verses on Reality* which denies the difference between *turiya* and *turiyatita*. *Turiya* is the one and only real state of Being. *Turiyatita* (beyond the fourth) is imaginary.]

568 Only so long as 'I' exists –
 An 'I' that sleeps and dreams and wakes –
 Do these various states appear.
 When by self-enquiry this created
 Ego ends, then with it ends
 All difference between states of Being.

569 One who has through supreme devotion
 Gained one's true Being as Awareness
 Can recognise no other state
 Except this one's natural state
 Of being one supreme Awareness.

[Identification with the body in waking and dream states
 raises walls which seem to divide one all-pervasive space
 into compartments.]

14. Deeds Good and Bad

570 As long as one thinks that one is
 A separate being by oneself,
 One has perforce through such attachment
 To do deeds good or bad, and earn
 And experience their results.

[*Karma* binds one who has a sense of separateness and
 doership.]

571 The Lord of Life has placed the demon
 Ego as a sentry strict
 To make certain that the body lasts
 Until one eats to the last bite
 The fruit that one has earned by deeds.

572 The good or evil deeds we did
 In former lives appear again
 In this our current worldly life
 As happiness or misery
 And as the source whence these spring,
 Friendship firm or hatred fierce.

- 573 Let no one seek to gain good ends
Regardless of the means employed.
If the means are evil, they corrupt
The intended good. Therefore make sure
That means are ever wholly pure.
- 574 Good deeds are those performed
Lovingly and with a calm, pure mind.
Deeds done in fierce excitement, deeds
Contaminated by desire,
Must be classed as evil.

15. Dyads and Triads

- 575 How to define the non-self, this
Phenomenal world? Created by
The mind from its true nature swerving,
Made up of sense perception only,
It reels with multiplicity.
In the Self is no duality.
- 576 Knowing a thing is only drawing
The boundary that limits it.
Defining, measuring, is the mark
Of knowledge. The all-transcending Self
Cannot be measured and cannot be known.
- 577 Because as one alone without a second
Shines the Self, there is no question
Of its “being seen”. Hence when one seeks
The seer and finds the Self, the Heart
Flies open and triads flee far away.
- 578 The bright Awareness, our true Being,
Is the sole Truth the Heart should cherish.
The triads we perceive should be
Despised and driven away as dreams
Created by the treacherous mind.

- 579 Immutable, non-dual is the Self
 With nought beside Itself. It is
 Both goal to gain and path to take.
 Non-different are the two in fact.
- 580 If the deluded, difference-seeing mind
 Merges and disappears forever
 In supreme, non-dual Being-Awareness,
 The different, fancied forms of *jiva*,
 World and God are merged and lost
 In Brahman's Being, Pure Awareness.
- 581 Knowledge is manifold, say they
 Who know objects but not freedom from
 The dire delusion of differences.
 When the senses five, driven outward by desire
 Are pulled back, then true, full Awareness
 Comes, and there is no "other" to be known.

16. Sense Pleasures

- 582 The Sage Dadhyang Atharva said
 From his experience of the Self supreme:
 "The natural pleasure dog and bitch enjoy,
 That and no more may Indra and his queen
 Gain from mere carnal union."
- 583 When hunger dire the stomach pinches
 Gruel and meanest rice like nectar taste.
 Even so the keenest pleasure springs
 Not from the inherent nature of objects
 But from the intensity of our desire.
- 584 The only Being is Awareness
 And Bliss is nothing but Awareness.
 Pleasure from elsewhere is mere delusion.
 Apart from the Self of Being-Awareness
 Tell me how can real joy
 Come from objects merely fancied.

- 585 Eagerly seizing a bare, dry bone
The foolish dog bites it with sharp teeth,
Tears his own mouth, tastes his own blood,
And gloating says, "Nothing else
Is as sweet as bone."
- 586 Not knowing the bliss of Self-awareness
Eristic people highly rate
Sex and such-like pleasures. Living thus,
They yearn for these even when they die.
- 587 Forgetting the pure bliss eternal
Welling up in the heart for our enjoyment,
Foolish people yearn for honey-driblets
Squeezed from objects worse than broken rice.
- 588 Instead of sporting proud and joyous
In the sea of Siva-experience, Bliss supreme,
Worthless people wallow in the mire
Of messy pleasures in the pit of flesh.
- 589 Sense-pleasures sought and found
By blind, unguarded fools are fit
Only for contempt by those
Who long to taste the rich, ripe fruit
Of Bliss supreme, immeasurably sweet.
- 590 One is food oneself. Not knowing this,
If one imagines that one eats it,
One is consumed by food and then
Becomes but food for an insatiable hunger.

[Eating to satisfy hunger and being content is natural.
Pandering to the palate and eating for enjoyment makes one
a slave to desire.]

- 591 The food we eat eats us. Those who know not
This truth desire and eagerly enjoy
Earthly pleasure thinking that they eat it
(While in truth they are being eaten by it.)

[Desire for sense-pleasure increases by indulgence. Instead of our eating food for keeping us alive, food consumes, alienates us from our true being, and so slowly kills us.]

- 592 As fire when it is fed with ghee
Leaps up erect, unquenched,
Desire too when gratified
Rejoices and revives in strength.

- 593 Not only the sting, but a glimpse, a thought
Of the serpent Desire is fatal. Hence
Nothing we know is more terrible than
The senses, the venomous snake
With its five-fold fangs.

17. Illusion of the Mind

- 594 Non-existent *maya*, this alone,
Seeming to be real and powerful, makes
Fools of even the cleverest folk
And smiles inwardly with wonder
At its own success.

[The individual 'I', the ego-mind, itself an illusion, not only confers reality on this phenomenal world, but longs for *siddhis*, thaumaturgic powers.]

- 595 When one beholds the light within the heart
What matters it if darkness reigns without?
The densest outward darkness cannot hide
The true, self-luminous light within the heart.

[The sun's light reveals one's shadow; one's shadow cannot hide the sunlight.]

596 To say that a mosquito with wide open
Mouth can swallow up and then spit out
The sky is much less foolish than to say
That transient *maya*, void, inert,
Can bind and hold and then set free
The Self, Awareness bright.

597 If the Heart, the fullness of Awareness,
IS the one sole truth, is not dense *maya*
But a lie? How strange that, stung
By that false serpent, mind-made *maya*,
Jivas should swoon and die!

18. Ignorance

598 Looking at perfect *jnanis* who are That
And asking "How can they who eat and walk
Be That?" poor body-bound fools only parade
Their folly as if it were excellent wisdom.

599 The innocent girl-bride thinking that
Betrothal is full conjugal union
Is filled with joy. Even so the learned
Who have yet to turn within and taste true bliss
Claim that the verbal wisdom which they prattle
Is *advaita jnana*.

600 Those who from books have learnt about
The truth supreme esteem themselves
Supreme in wisdom, and fail to seek
The Knower and taste the bliss of Self,
But test and measure the silent sage.
What folly this!

601 Those who, lacking strength to know
Themselves as they are here and now,
Still labour hard and dig up facts
About their past and future lives
Are like the new-born infant trying
To jump and capture its own shadow.

- 602 Those whose minds falter as they face
 Their being at this present moment
 Would cogitate and figure out
 Their possible state at some remote
 Past or future time.

[Don't try to dig down to the bottom or climb up to the summit
 of the Hill, circumambulate it.]

- 603 What strange wisdom this of people
 Who do not care to keenly search
 And find out who they are today
 But struggle hard to know the truth
 About their being before they were born
 And after they are dead.

- 604 "Does Siva's advent purify
 The mind or does He come because
 The mind has become pure?" ask fools
 Who sadly err in seeing two
 Actions where there is but one.
 To such we have no answer. Sorry.

19. Immaturity

- 605 Those who, with minds far from mature,
 Yearn for and wallow in sense-pleasures,
 Why would they seek, why would they join,
 The company of saints whose conquest
 Of the senses is complete and final?

20. Forgetfulness

- 606 *Jivas* afflicted, tossed about,
 Each by his own deeds, good and bad,
 Are but dream figures that arise,
 Live for a while, and then subside
 In the one true Self, the wondrous sky
 Of Pure Awareness.

- 607 Swerving from the true Self that knows
 No fear, one falls into vile birth
 And, like a lock snipped off the head,
 Loses all worth.

[The last two lines reproduce *Kural* 964.]

- 608 Failing to know oneself and stand
 Firm as the Self, that lofty mountain,
 To drift forlorn is like the fault
 Of the Tenth Man who counted others
 And forgot the one he should begin with.

[For the story of the Tenth Man, see Appendix.]

- 609 If, instead of keenly questing
 “Who am I?” within the heart,
 The source of thought, and recognising
 That as one’s being and abiding
 Oned with Siva, if one swerves
 From one’s true nature and so suffers,
 It is but one’s own folly.

- 610 If one abides as one’s own primal
 Being, true and whole, then how
 Can others bring disgrace to one?
 Only a lock snipped off the head
 Loses all worth.

[The last two lines reproduce *Kural* 964.]

- 611 Seeing this mind-projected world
 In sheer delusion, then taking it
 As real, and swerving from the Truth
 Sublime of one’s own Being as Pure
 Awareness, one but proves oneself
 Insane.

- 612 Undeluded by whatever else
 May come and go, unwinking watch
 The Self, because the little fault
 Of forgetting for one moment one's true Being
 As Pure Awareness brings tremendous loss.
- [All triads, knower-object-knowledge, are mere appearance.
 Being as Pure Awareness is the sole Reality.]

21. Samsara

- 613 The grovelling mind which is a sequence
 Of remembering and forgetting is samsara,
 The world of birth and death, our bondage.
 Stillness of mind with no more movement
 Of remembering and forgetting is
 Itself pure *mukti*, undeluded
 By birth or death.
- 614 Samsara is but the deluded mind
 Filled with the darkness of ignorance which,
 Letting go one's own true Being,
 The measure and substance of all Truth,
 Perceives amiss through the body of flesh
 And dotes on objects merely apparent,
 Like the blueness of the sky.
- 615 Beside the Self nothing in truth
 Exists. But then the deep delusion
 That the body is oneself makes one
 Let go the solid, non-dual bliss
 Of immortality and fall
 Into birth and death.
- [The false identification with the body makes one think that
 one is born and will die.]
- 616 Samsara is nothing but our thought.
 Those who live spontaneous and thought-free
 May seem to dwell in a body bound
 And moved by Fate, but they in freedom
 Roam in the boundless space of true Awareness.

22. Afflictions

617 Why should like thunderbolts afflictions fall
On God's good servants? Not at all
To hurt those pure hearts, no, but rather
To strengthen and make steady their devotion.

618 Unshaken by Fate's painful darts,
The excellent ripe heart knows and accepts
Them all as grace divine sent down
To fortify the mind and make it fit
For final freedom.

619 As, without grinding hard, the gem
Dug from the mine does not shine forth,
Without trials and tribulations, the flame
Of *tapas* true does not burn bright.

620 To roll along the streets and reach
Its stand at last, the temple *rath**
Needs not only a strong linch pin
But even more the blocks obstructing
It from dashing against one side or the other.

*Chariot

23. Wonderful Maya

621 From ancient times down to this day
The One unborn alone appears
As manifold beings, seeming to be born
In four ways into seven species,
To experience both good and evil,
And then at last win *moksha*. How,
How wonderful is this!

[Four modes of birth: from seed, sweat, egg, womb. Seven species: God, man, animal, bird, reptile, fish, plant.]

- 622 Though we are ever That and only
 That, how wonderful it is
 To watch the paths we tread, the pains
 We take, for winning This, as if
 This were something alien and remote.

24. The Harm of Praise

- 623 Because Praise aids the grievous error
 That one is but the wretched body,
 Not the Self supreme, all praise
 Is by the wise to be rejected
 With firm mind, not welcomed.
- 624 He who becomes an easy target
 For other's praise fails to defend
 Himself and raises too a needless
 Obstacle in the way of his *sadhana*.

25. Evil of Egotism

- 625 The separate ego, that reign of Hell,
 Is the gross mistake to be avoided.
 The face of that disgusting devil,
 Who but a fool would fail to hate?
- 626 That worldly people should in the presence
 Of the steadfast seer sit proud, erect,
 Then yawn and snore in slumber sleep,
 Such bad behaviour is the most
 Shocking sight in the universe.

26. Origin of Sorrow

- 627 Our natural being is pure bliss.
 And yet we writhe in the scorching heat
 Of birth and earthly life, because
 The mischief-making ego-mind
 Fabricates the pains it suffers.

- 628 Of all the demonic qualities
 The basis is the ego, the wrong
 Notion that the body is oneself.
 Those whose false 'I' is further fattened
 By arrogant 'mine' can never, alas,
 Experience peace.

27. The Jiva (*Separate self*)

- 629 Like one who runs out in the sun
 And sweats and pants and comes again
 To the cool shade, the foolish *jiva*
 Rushes out into the world
 And growing tired turns within
 And in the heart finds rest.
- 630 Having felt the sun's fierce heat
 The wise one tarries in the shade,
 And those who know the triple fire
 Raging in the world will never
 Leave the Heart and turn again
 Towards the world.
- [Triple fire: lust, greed and desire for fame.]
- 631 Even as a bird may fly afar
 In the wide sky and yet must find
 On earth alone its resting place,
 The body and soul which rose from Being
 Needs must, despite all hindrances
 Come back and settle at last in Being.
- 632 Returning to the source from which
 We have emerged, we are restored
 To our own true Being. Enjoying there
 Bright and clear our natural bliss,
 Still, still, unmoving we abide.

[Compare 8th stanza of *Sri Arunachala Ashatakam.*]

- 633 Instead of being still and yearning
 Free of thought for the grace of God,
 What does one gain by raising up
 A strenuous 'I'? Let us forget
 This demon 'I' and as the Self
 Abide in perfect silence.

28. The Jiva's Unreality

- 634 Not at all by one's own effort,
 But by the light of Grace alone,
 Pure gift of God supreme, can one
 Behold the light that shines in darkness,
 The bliss of being Awareness true,
 Even mid the darkness of the world.

[Siva, the Lord who dances in darkest midnight, stands for the Awareness which sees both light and its absence.]

29. The World's "Reality"

- 635 When one who does not know one's own
 True Being, the basis of all knowing,
 Beholds the world and deems it real,
 The world beheld laughs inwardly
 And puts to shame this beholder.

[cf. verse 74 above.]

- 636 Only in light are objects seen.
 Only in and by Awareness —
 Never without it — shines the world.
 All things we behold are held
 Within the orbit of that knowledge
 Which as remembrance and forgetting
 Is reflected from the Heart.

- 637 Appearance proves that something is,
 No more. It would be wrong to think
 That what in it the senses seize
 Exhausts its real being and substance.

638 If instead of looking outward
At objects, you observe that looking,
All things now shine as 'I', the seer.
Perception of objects is mere illusion.

639 If seer and object differed in being,
Seeing would be impossible.
Seeing does occur, we needs
Must know that they are one in Being.

[cf. verse 636 above. Sri Sadhu Om says: "Easy is Self-knowledge, as easy as our so-called knowledge of the world. Self-knowledge is the realisation that one is *not* the body alone, but the whole universe. One is the universe which one thinks that one only *sees*".]

30. Denotative Knowledge

640 Why all this earnest searching for
The bliss that shines in simple stillness?
That one may proudly crown one's efforts
With the joy of being at last the Self
That knows no going and returning.

641 One ever is the Self. Then why
Does one go searching for and reaching It
As if it were something apart?
That one may see that the Supreme
Which once seemed something far removed
Is but oneself, and may thenceforward
Abide forever as That
Without a sense of separateness.

642 Oneself, no other, is the Self.
Deeming it different and so making
Strenuous efforts to attain It
Is like running hard to catch
One's own shadow.

643 The Self, the sole Reality,
 The light of Pure Awareness, shines
 Clear as 'I, I' in the heart.
 This dear, dear Being, known direct,
 Alone is true, not things perceived
 By the eye and the other senses.

644 Those who do not keenly seek
 And recognise the Being Awareness
 Shining incessant in the heart
 Sink deep into delusive *maya*,
 Thanks to the denotative knowledge
 Piled up by the mounting ego.

31. Ending Indicative Knowledge

645 The import of the teaching "Know
 The Self" is only giving up
 The illusive knowledge of the non-self.
 For bright like the true Sun shines
 Being-Awareness as "I am,
 I am" in everyone.

[Compare stanza 8 of the *Hymn to Dakshinamurti*. The moon-mind, the individual 'I' (*yan*), eclipses the Heart-Sun in wakefulness. When on waking up from sleep, one says "I slept well", the speaker is the Self.]

646 The gracious light of Self one sees not
 When looking for it as an object.
 But when one looks not, then it shines.
 "The maiden when I look at her
 Glances downward at the ground.
 But when I look elsewhere she looks
 At me and shyly smiles."

[The latter half repeats *Kural* 1094.]

- 647 If you refrain from looking at this
 Or that or any other object
 Then by that overpowering look
 Into absolute Being you become
 Yourself the boundless space of pure
 Awareness which alone is Real
 Being.
- 648 Only by the Lord's grace won
 Through self-surrender to His Feet,
 And not at all by mental effort,
 Is revealed the truth of Being.
 So subtle, so incomprehensible, is That which Is.
- 649 Do not wander endlessly
 Searching in vain for certitude
 Through strenuous study, listening, learning.
 In love surrender to the Love
 Supreme, the Lord, and reach
 And hold the state supreme of Real
 Being.

32. Love

- 650 Not knowing that Love is first and best
 Of all felt savours, people count
 Love as the seventh flavour.
 But the various well-known six*
 Owe their own nature, power and function
 To the sole, basic savour, Love.
 [*Six : sweet, sour, bitter, salt, pungent, astringent.]
- 651 Those poor fools who have not savoured
 The taste ineffable of Love
 May go on talking of seven savours.
 But we who have enjoyed Love's sweetness,
 We assert that this alone,
 Love, is the sole true savour.
 [Love alone is God (*Anbe Sivam*).]

- 652 To disentangle life's hard knots
 One needs must understand the Self
 As Love itself. Only when one knows
 This Love supreme is *moksha* gained.
 Of every creed this is the heart,
 The real teaching.

[Love supreme is identity, not desire. When *kama*, desire, duality ends, other faults like anger, greed, illusion, dogmatic faith and envy also end.]

- 653 The great ones who have known the truth
 Lay down the rule: "Not empty-handed
 But carrying some handsome offering
 Go to the Masters rich in wisdom clear."
 The offering really meant is true
 Whole-hearted Love.

[One should approach the sage with love and reverence, not out of idle curiosity or in order to "test" him.]

- 654 Not only by suppressing love
 Spontaneous, but also by perverse
 Enforcement of it, one is caught
 In and consumed by all kinds of evil.

[Strong likes and dislikes are both destructive.]

- 655 See Love Hear Love. Reach out and touch
 Love. Eat Love, sweet Love, and smell
 Love. For Love is but the Self's
 Awareness of Itself.

[The universe is but the Self and is to be enjoyed through all the five senses as Love embodied. The world is only the form and substance of Love. Compare stanza 62 and 649 above.]

33. Embodiment as Form

- 656 The truth they know not who assert
 That Truth can have no bodily form.
 The person of the perfect Sage
 Who has realised the Self ethereal
 Is the embodied form of Truth.

657 Worship of the Formless is
For him alone who has left behind
The notion, "I am this form, this body."
One who is still identified
Mentally with his body-form
Worships only Form, though he
May think that he is worshipping
The Formless.

[Compare verse 208 above.]

658 Abiding thought-free as the mere I AM
'Tis best to worship formless Being pure.
But till one is quite qualified for such
Worship of the Formless Absolute
'Tis meet to worship God with form.

659 Those unable to abide as Light,
Our natural Being, pure I AM,
And wallowing in bewildering action
Will through self-chosen image-worship
Transcend illusion and attain
The state supreme of being the Self.

660 O yearning heart, lover of Siva,
We offer to your God with form
Interior and exterior worship,
Remember all the time that He
Is present everywhere
As intense Awareness.

661 Through constant contact with the Sage
Who has with Siva become one
Attention centres in the Heart,
Enquiry dawns, one stands established
In the Self as Pure Awareness,
And the malady of birth illusive
Flies away.

662 If the unfailing, strict observance
 Of what the Vedas enjoin does not
 Bring you love, true, firm, intense
 For the Lord's Feet, then know that all
 Your strenuous labour has been wasted.

663 Those who daily worship Allah
 Gain all joy and peace at once,
 Attaining calm serenity
 By putting out the raging flames
 Of anguish for life's sins and sorrows.

[This saying was addressed to a Muslim, hence the Name Allah for God. "Islam" means "surrender and peace".]

664 Uncaring what this life or what
 The life to come may offer you,
 Enduring calmly all afflictions,
 Undaunted by dire penury,
 Walk firmly, guided by God's grace.

665 Those excellent good people whose
 Goal is abidance in the Bliss
 Of Siva's Feet, had better live
 Lives so austere that worldly folk
 Would pity rather than envy them.

34. Five-fold Function

666 According to His Will, His Law, His Plan
 For every being moving and unmoving,
 Well and truly does the Lord perform
 Moment by moment, day by day,
 His five-fold function.

[The functions are: creation, preservation, destruction, veiling and revealing His grace. Calm and contented, accept whatever happens as God's will.]

- 667 The moment an atom perishes
 That moment a fresh atom comes
 To be. Incessantly this
 Happens, and it looks as if
 This happened of its own accord.

[The rapid succession of many pictures looks like one continuous picture in a film. One operator makes and projects, and with draws the picture.]

35. Freedom from Doership

- 668 If you concede that all your deeds
 Are Siva's deeds, your being is
 Not different from Siva's. If
 It is different and you claim
 Freedom, then your deeds are yours,
 Not Siva's at all.

[*Karma* binds one and bears fruit sweet or bitter for one only when one has a sense of individuality and doership.]

36. Jiva's Creation and God's

- 669 God's actions do not bind. Only.
 Those actions bind which you imagine
 Are your own. Alas, 'tis like the father
 Of the dead son rejoicing, while
 The father of the living son lamented.

[The story goes that two young men from a village went to Benares, where one of them died. A pilgrim from Benares brought the sad news to the village, but mixed up the names of the young men.]

- 670 In His creation mighty Siva
 Has laid His plan for our attaining
Mukti. He reveals the Guru
 Who can establish us in *jnana*
 Flawless, free from all attachment.

[Suffering drives us to the Guru, who shows the way of *jnana* to *mukti*.]

37. The Process of Neti (*Not this*)

- 671 I am not this body of flesh; nor am I
The *prana*, senses, mind or intellect
Nor am I the nescience dark devoid
Of action or object, but with *vasanas* filled.
- 672 Since unrelated to true Being which
I am, all these objects are unreal
And lack existence; since apart
From Being-Awareness, there's no being
At all, none of these objects, scorned,
Inert, am I.
- 673 Destroying through discrimination
The basic error that I am the body,
An object, and rejecting it
And the world as mere mirages false,
The Awareness that surviving shines
Alone as Being, That am I.
- 674 Whatever objects move and howsoever
They move, stand you apart and be
A witness of such movements.
[Be free from all sense of doership.]

38. Freedom from Vasanas

- 675 Don't meditate at intervals.
Abide without a break in steady
Self-awareness. Instead of plucking
Hair after itching hair of thought
Better shave the whole scalp clean.
- 676 For removing from one's heel a thorn
One takes and uses another thorn, and then
Throws both away. Cast off the thought
Of freedom after it has served
To push the thought of bondage out.

- 677 It is only till bad *vasanas* end
 That auspicious *vasanas* are a help.
 The final state is freedom pure,
 Clear of all *vasanas*, good and bad.

39. True Fasting

- 678 Absence of mental craving
 For sense-enjoyments is true fasting.
 Abidance in the Self is worship true,
 Hence, those with pure, clear wisdom
 Cherish as most precious
 This fasting and this worship.

40. Diet Regulation

- 679 With moderate *sattvic* diet grows
 One's *sattva*. Hence such diet is
 A potent and sufficient help
 In self-enquiry. Why, then, alas,
 Run after various other restrictions
 And get but more confused?

41. True Purity

- 680 We cleanse the body again, again,
 And it gets dirty again, again.
 In view of this the scriptures lay down
 Rules for bodily cleanliness,
 So that at last in sheer disgust
 We may give up love of the body.
 [This purity is non-identification with the body.]
- 681 "Marry some maiden" one is told
 That so one may at last give up
 The trivial pleasure of sex.
 The Vedas too extol the rules
 Of sacrifice that so one may
 Get cloyed with all the bliss of *swarga*.

- 682 Those who love, deeming they are
This putrid body of flesh that turns
In a brief while clean food to filth,
Are baser than the swine that feast
On filth as food.

*Those who deem themselves the body
That soon converts clean food to filth
Are worse than swine that feed on filth.*

– SRI BHAGAVAN 10

[They are worse because swine turn filth to food, while we turn food to filth.]

42. Freedom from Desire

- 683 To worship God for some gain's sake
Is worship of the gain, not God.
Total absence of all thought of gain
Is indispensable to the seeker
Of union with Siva.
- 684 Those who perform high penance which
Gives strength and meaning to our life
Will never make it a means for some
Delusive end. Pursuing pleasure
Through penance is like bartering
Precious gems for a mess of potage.

43. Sense-Control

- 685 When the inner and outer organs
Abide in stillness day and night,
True Being shines clear, which only shines
In the ineffable state supreme.

[The four inner organs are: mind, intellect, will and the I-sense.
The five outer organs are: those of hearing, smelling, seeing,
taste and touch.

All nine organs subside permanently only when the ego dies.
Hence the end of the ego is to be sought, not the control of
the organs one by one.]

- 686 Instead of plugging holes and keeping
 Awareness still within, to break
 The lock and spill it through the senses
 Is despicable, like demolishing
 The bank and draining out the tank
 To devastate the land.
- 687 Self-alienated and in conflict,
 Vishnu and Brahma argued vainly
 With bewildered minds, and tried
 And failed to scan and measure
 The Column of Light. The lesson taught
 By this old story is: Don't trust the senses.

[It is only when awareness flows outward through the senses that one parts from the Pure I-AM and develops an individual identity.]

44. Conquest of the Senses

- 688 What is conquest of the elements?
 Destroying the ego, the attachment
 To the body made up of the elements five,
 And scorning with contempt flaws of the flesh,
 Which have nothing to do with the true Self
 But are only based on the elements five.
- 689 What is true conquest of the mind?*
- Death of the notion that I am the mind,
 Cessation of all mental trouble and conflict
 And abidance firm in Self-awareness
 Void of thoughts of freedom and bondage both.

* ["*Siddhis*" or miracles controlling "matter" and "other people's mind" are *not* conquest of matter or mind. Ego-loss and non-identification with body or mind is real "conquest". Real *siddhi* (miracle) is elimination of *chitta* (thought).]

45. Asanas

- 690 Which is the *asana*, steady, perfect,
Conducive most to good *samadhi*?
The knowledge ever strong and firm
That the whole world rests on the *asana*
Of the one Self, the firmament
Supreme of true Awareness.

[*Asana* means “yogic posture” and also “seat”.]

6. Becoming Pure

- 691 What is the power of yoga?
The ending of all knowledge gained
Through the false senses, and the stilling
Of the ego-mind's restless movements
And the clear presence in the heart
Of the brightness that no eye can see
And the music that no ear can hear.
- 692 Since it was one's own past effort
That now has ripened into Fate,
One can with greater present effort
Change one's Fate.
- 693 No matter what good deeds bring joy
And what bad deeds bring pain, the might
Of both you may now overcome
With mind dissolved in that true Being
Which is the same as your own being.

[When the mind merges in the Self, there is no more doer and no more enjoyer. Compare verse 33 of *The Supplement to The Forty Verses on Reality*.]

- 694 Even in this worldly life one's labours bear
No fruit without abundant faith.
Hence till one merges in the bliss
Supreme and boundless, one's strong zeal
In *sadhana* should never slacken.

[Verses 3 and 30 of *Upadesa Saram* prescribe disinterested action and egoless behaviour as the best *sadhana*.]

695 However great one's former sins, if one
 Repines not, sighing "A sinner am I"
 But plunges straight into one's own Being,
 One reaches quick the ocean of bliss
 And sports in it.

696 Those who, in this very birth
 And with no effort on their part,
 By force of grace divine, attain
 Desire-free Awareness Pure
 May look like passive kittens now
 But in a former birth they were
 Young monkeys clinging hard to mother.

[The kitten is carried from one place to another by the mother cat. The young monkey clings fast to mother as she jumps from branch to branch. These two typify simple surrender and strenuous *sadhana*.]

697 They say that Fate can never bind
 Those heaven-bound. What does this mean?
 Not an iota of the past can touch
 Those who dwell unceasingly
 In the firmament of Self-Awareness,
 Vast, boundless, frontierless and full.

[By "heaven" here is meant Pure Awareness, not *swarga*.]

698 Fate, which like a whirlwind fierce,
 Tosses and twists the body-bound mind,
 Can cause no stir in the clear, bright mind
 Merged in the sky of Pure Awareness.

699 Tell me, my heart, to slay and burn
 The evil ego, the sense of doership,
 Which drags one down to the depths of the
 Sea of action, is there another stratagem
 Than meditation on the Self,
 The bright, unbroken wholeness
 Of one's own being?

47. Breath-Control (*Pranayama*)

- 700 The world is made up of Being, Awareness,
Bliss, along with names and forms.
Know that exhalation is complete
Rejection of name and form,
While inhalation is accepting
Being, Awareness, Bliss; retention
Is abidance firm as That.
- 701 Complete rejection of the thought
That one is the body is exhalation;
Questing inward asking "Who am I?"
Is inhalation. Firm abidance
As That is *pranayama* true.
- 702 When one now deeming oneself the mind
And wandering lost amid phenomena
Wakes up from this dream-spectacle
And reemerges in the Self and stands
As That, this is the inwardness
Of *yoga* true.

48. Secret of Karma

Karma, bhakti, yoga, jnana
*Are but enquiring "Who has Karma?
Who lacks devotion? Who stands
Alienated? Who is ignorant?"*
Enquiring thus, the enquiring 'I'
Disappears. Firm abidance
As the Self is the only Truth.

— SRI BHAGAVAN 11

- 703 The essential meaning of *Karma yoga*
Is true Self-knowledge through the quest
"Who is this 'I', this doer who starts
Doing *karma*?" Unless one seeks
And so destroys the doer-ego,
The source of action, one cannot reach
The end of action, perfect peace.

- 704 He who has found the truth about
The doer-ego, he alone,
Has once for all worked out entirely
Every *karma* ever enjoined.
Than this supremely blissful peace,
What finer fruit is there to gain
From daily ritual or hard penance?

[By self-enquiry as well as by due practice of ritual and penance, one realises the illusive nature of the ego and so gains peace. In *Talks* no. 58, Sri Bhagavan explains *swadharma*, action in conformity with one's Self and the given situation, as true *Karma yoga*.]

- 705 Since perfect, true advaitic knowledge
Stands shining as the ultimate goal
Of every kind of *dharma* practice,
It is only the accomplished *jnani*
Who has indeed performed all *dharman*.

49. Japa

- 706 Those who cannot plunge within
The silent mind and with keen search
Discover whence the 'I' arises
May mentally repeat some *japa*
And listen to the subtle sound
Vibration.

*Those who cannot reach the source
Of 'I' along the path of jnana
May reach it by the inward watching
Of the source of the subtle japa-sound.*

— SRI BHAGAVAN 12

- 707 Since you yourself are the *japa*-sound,
If you ask who you are and find
Your own true being, then, behold,
The *japa* once with effort practised
Now of its own accord proceeds
Uninterrupted in the heart.

- 708 Till in the seer's awareness objects
 Disappear, till firm and clear
 One knows the truth of Self aright,
 What use is it to mouth in vain
 The words, "I am God, I am God"?

[All objects disappear as objects and become the seer himself, not "other", when the seer ceases to be a perceiver and becomes all Being. When separate identity vanishes, one is the universal Being.]

- 709 Instead of wandering about
 Proclaiming "I am God", abide
 As the Supreme. For such abidance
 In the Self, not loud repeated
 Noise, puts an end to sorrow.
- 710 For curing a dire malady
 One must consume, not merely name,
 The medicine. Even so, the bonds
 Of birth won't snap by merely muttering
 "I am Siva" and so on.

50. The True Temple

- 711 Failing to penetrate the truth
 That God as Awareness is the temple
 Of both the *jiva* and the world,
 We constrict and shut Him up
 For solemn worship in a man-made
 Temple.

51. The Holy Name

- 712 When the true Being, the Heart itself,
 Emerges slowly and spreads out
 As awareness, countless are
 Its Names. Of these the first is 'I'.

713 With this first Name of 'I', as its
True meaning, shines Eternal Being.
Since 'I' as Being shines, the phrase
I AM, too, is the Name supreme.

714 Of all the many thousand Names divine
None is so true, so beautiful, so apt
As this I AM for God abiding ever
In the heart transcending thought.

[See *Talks* No. 106 and No. 112, where Jehovah = "I am" is extolled as the most direct Name of God (Exodus III, 13).]

715 All things, perceived by those Self-orientated,
Thunder with the powerful voice of silence
In the egoless heart's firmament
The Lord's own Name of 'I, I, I'.

[Compare verse 12 of Sri Bhagavan, following stanza 706.]

716 If, turning inward and saying 'I',
One meditates unceasingly
On this name 'I', it will take one
To the ultimate source of the illusive 'I'
Seemingly born of the worthless body.

717 The word 'I' seems to mean, at first,
The body-bound ego. But this 'I'
Appears and disappears.
Looked deeper, the correct import
Of 'I' is seen to be the Self, which is
The ego's ground and source.

[See verse 21 of *Upadesa Saram*. "We do not cease to exist even in the deepest sleep, where there is no waking 'I'."]

52. Bhakti

- 718 Who is the perfect *bhakta*?
 It is the hero who by *ART*
 (The word for Being peaceful, still)
 Merges *THOU* (mere empty word)
 Deep into *THAT* awareness, Siva
 Eternal, who lights up the little self.

[*TAT* = That; *TWAM* = thou ; *ASI* = art.]

- 719 Who is the perfect *bhakta*?
 It is the hero who destroys
 The ego false by merging it,
 The 'I'-thought, like a water-bubble,
 In the unfathomable ocean,
 The infinite peace of Being.

- 720 Those with mind matured by *bhakti*,
 Relishing, drinking in, its sweetness,
 Deem *bhakti* supreme, the ever fresh
 Nectar, as its own reward
 And yearn for more and more of it.

[The true *bhakta* does not care for occult powers or for any other fruit in this world or the next.]

- 721 *Mukti* is but the silence which
 Follows the aggressive ego's end.
 Careless swerving from this silence
 Is fall from *bhakti*. True Siva-*bhakti*
 Is in the Self to merge the mind
 Entire, and be the Self alone.

53. Bhakti-Jnana Identity

- 722 When scanned, *bhakti* supreme and *jnana*
 Shine as in their essence one.
 Saying that one of them is but
 A means to the other is only due
 To understanding neither.

[In both *bhakti* and *jnana* the individual disappears in the Self.]

- 723 Even those who know may sometimes seem
To honour this saying and so prefer
One or the other of these paths.
This is in order to prevent
Some seeker half-way on one path
From giving it up and choosing the other.

54. Bhakti-Vichara

- 724 When one adopting self-enquiry
Reaches the journey's end and gains
Samadhi's bliss, it is solely due
To the grace of God, one's inmost Self,
Life of one's life.
- 725 Unless the Self, the God within,
By power of grace pulls in the mind,
Who has the strength through his own effort
To stop the rogue mind's outward drift
And merge it in the Heart and so
Gain peace?
- 726 Without the Guru's grace one cannot
Win the grace of God with eightfold form.
And this God's grace comes neither from
Learning nor from aught else but through
Devotion and devotion only.
- [In self-enquiry, devotion to the Guru as guide amounts to devotion to God Himself.]
- 727 Whether or not God's grace abundant
Sustains you, entertain no doubt.
That you, avid for freedom from bondage,
Have started self-enquiry, this
Is proof enough of grace.

- 728 To tell the truth, God's grace supreme
And the keen quest "Who am I?",
Which means abidance in the Heart,
Will work together as mutual aids
And bring one to the state of oneness
With the Self supreme.
- 729 This *maya* world-dream will not end
Unless the Self within speaks out.
The enquiry, "Who is the dreamer
Of this dream?" is prayer addressed
To Him to speak and wake us up.
- 730 It is said that meditation
On one's own being is supreme
Devotion to all-transcending God,
Because, though spoken of as two,
They are in substance one.
- 731 The way of knowledge and the way of love
Are interwoven close. Don't tear
Asunder these inseparables.
But practise both together holding
In the heart the two as one.

*Meditation on the Self
Is devotion to the Lord
Supreme, since He abides as this,
Our very Self.*

— SRI BHAGAVAN 13

- 732 If one discovers who this 'I' is
That seeks and gains the grace of God,
The ego dies; it merges in
The Being which is both grace and God.
And when the ego disappears
No vestige of desire remains.

- 733 *Karma* and *maya* both alike
 Spring from, cling to and grow with
 Ego, the first impurity.
 When ego dies, the other two
 Can by no means survive.

[According to Saiva Siddhanta, the three impurities that bind us are ego, *karma* and *maya*.]

55. One-Pointed Devotion

- 734 Those whose hearts are Godward turned
 As the magnetic needle to the north
 Can never lose their bearings as they sail
 The stormy ocean of desire.
- 735 Safe like children who embrace
 A pillar and whirl around it fast,
 Those who, holding Siva firmly
 In the heart, live in the world,
 Never fall into delusion. They
 Rely on God's strength, not the ego's weakness.
- 736 Sustaining and pervading all transactions
 Stands one Being true, supreme.
 If on this Being the mind is fixed,
 One can be free from carking care
 Even while doing a myriad actions.
- [Work is no work, *karma* is *akarma*, when there is no sense of doership. The fire or flood in the picture does not affect the white screen on which the film is projected.].
- 737 The rice that roams around is ground
 To fine flour in the quern. The grains
 That stay still on the nether stone,
 Close to the axle, stay intact and sound.

56. Dhyana-Vichara

738 Meditation is the inner
 Attitude that one is but the Self
 Supreme that shines as Being-Awareness-Bliss.
 Enquiry is making the mind abide
 Firm in the Self till the false ego,
 Illusion's seed, has perished.

739 However one conceives the Self,
 One gains it in that very form.
 The meek who are content to BE
 Free from all thought attain the noble
 Formless state of pure *Kaivalya*.

[Compare verse 8 of *The Forty Verses on Reality*.]

740 How can the ego 'I' imagine
 Itself as That, when That, its source,
 Can only be attained after
 Destroying utterly this 'I'?
 The right way is, the ego gone,
 Abiding in the Heart in silence.

741 Why is Siva, who formless shines
 As Pure Awareness, oft mistaken
 For some poor object apprehensible
 By the senses? Because of failure
 To seek enquiring "Who am I?"
 And find the Self within the Heart.

[Compare verses 1070, 1072 and 1073 of this *Garland of Guru's Sayings*.]

57. Meditation on Form

742 In Siva, the Self, he stands firm fixed
 Who dwells and truly meditates
 On himself as Pure Awareness.

58. Meditation on Space

- 743 Meditation on ethereal space
Immeasurable, indivisible,
Will bring within one's reach those very gifts
Which one might long for.
- 744 Those who after meditating
On indivisible space proceed
Beyond meditation to mere Being
Gain the great glory of no more birth.
Others suffer endless births as mortals.
- 745 To say that someone practising
Sustained enquiry for the Self, the God
Who is all Awareness, suffered from
Mental derangement, would be like
Saying that some poor fellow died,
Alas, by drinking nectar.

[See verses 384-407 on self-enquiry.]

59. Meditation on Time

- 746 If you want glorious immortality,
Untroubled by thoughts of birth and death,
Think intensely of the Eternal Present,
Free from rising and from setting.

[cf. verse 15 of *The Forty Verses on Reality*. Real time is living time. The past is dead, the future still unknown. For action, the future is Now; we think before we act, of the future, not of the past.]

- 747 Those who saying "We are Time"
Meditate on this identity
And then give up entirely even
Such meditation, they attain
Immortality in this very world;
Others die slain by the sword of time.

[*Yama*, God of Death, is time. *Siva*, conqueror of *Yama*, is Being Eternal, Pure Awareness beyond time and space. "Who am I?" – "I am the Eternal Infinite, beyond time and space." See also *Kural* 344.]

- 748 Those who abide in their true Being
 Know nothing but the Self, no time;
 Much less do they perceive three tenses,
 Separate parts in seamless time.

60. Steady, Continuous Meditation
(Nididhyasana)

- 749 The universe out there appears
 When scanned. But when not scanned, it
 Disappears. Turning away from this,
 Search keenly for the Self within
 The Heart, and think no more of birth.

[The last two lines repeat *Kural* 357.]

- 750 What we incessantly think of,
 That we become. Hence, if we
 Keenly seek the Self and think
 Of nothing else, the malady
 Of birth will cease and all thoughts end.

- 751 The Vedas say the ultimate goal
 Of penance is perfect clarity
 And peace serene. If marring this
 Desire arises for some other
 Fruit of boundless bliss, then stop
 That practice straight.

- 752 As long as you regard a thing
 As indispensable, enjoy it.
 But when with mind mature you think
 That you can do without it,
 Renounce it promptly.

- 753 Look not for God's grace only in
 The worldly wealth that virtue brings.
 This grace is present even more
 In tranquil clarity of awareness
 Free from all cares whose cause is but
 Forgetfulness of Self.

- 754 Better the state of inner peace
 And Self-abidance where no thought
 Arises than attainment
 Of the power to bring about fulfilment,
 Prompt and sure, of every wish.

61. Other Sadhanas

- 755 If without wasting time one starts
 And keeps up steady self-enquiry,
 One's life becomes at once ennobled,
 One is no more this wretched body,
 And there wells up within one's heart
 A sea of bliss supreme.
- 756 Barring fruitful self-enquiry
 There is, for real mind-control,
 No other *sadhana* whatsoever.
 The mind may seem to be controlled
 By other methods. But after a while
 It will spring up again.
- 757 Through breath-control too mind-control
 Results. But then this lasts only
 As long as breath remains controlled.
 When breath-control relaxes, then
 The mind by old *vasanas* drawn
 Wanders in the world without.

62. Aids to Enquiry

- 758 To check the movements of the mind
 Which darts out as perceiver, object
 And perception, the best method
 Is to turn the mind within
 And make it scan itself alone.

- 759 Since That which Is shines bright within
 As 'I', the Self is but Awareness.
 To search in the heart and find the Self,
 The best help is the inescapable light
 Of the one Self alone.
- 760 In the interval between two thoughts
 The mind as Pure Awareness shines.
 To know this as eternal Being
 And firmly in the heart to abide
 As such Awareness is the state supreme.
- 761 Incessant practice of strict disciplines
 Like *japa*, image worship, diet
 Control, drives out ancient *vasanas*,
 And makes the mind one-pointed, strong.
- 762 As the movements of the elephant's trunk
 Cease when it holds an iron chain,
 Even so by holding to some form or name
 The weak mind finds it can desist
 From its own illusive movements.
- 763 Only a mind one-pointed, inward turned,
 Succeeds in self-enquiry. Weak,
 Faltering minds, like green banana trees,
 Are not fit fuel to feed this fire.
- 764 Seeing that desires bring in their wake
 Increasing sorrow, noble ones
 Renouncing all desires begin
 Direct self-enquiry and attain
 The infinite bliss of the Self within.

63. Completion of Sadhana

- 765 *Sadhana* is indispensable
 As long as triads last. Their presence
 Proves that the ego false, illusive,
 Is yet to be destroyed.

- 766 As long as, in the gross and subtle bodies,
Desire presents three separate entities,
So long the illusive causal body holds
Intact. And hence the series of false births
Has not ended.
- 767 If by the practice of self-enquiry
The ego dies, nothing henceforth is seen
As alien. What was falsely known
Before as objects is experienced
Now as the very Self of which *Advaita* speaks.
- 768 Those who with egos utterly destroyed
Behold the truth, experience all the world
As mere appearance, for they themselves
Shine as the infinite space. They stand
Convinced that all is but the Self,
All made up only of Awareness.

64. Meditation and Discrimination

(*Viveka*)

- 769 Firm, perfect, flawless, bright
Abidance in the Self alone
Snaps all bondage to the non-self.
Viveka, which sorts out the false
From the Truth which is one's being,
Aids freedom from desire.
- 770 If you enquire you come to know
You are not the body frail you think
You are. Hence, questing "Who am I?"
Dive into the heart direct
And stand established firm as That.
- 771 Know that there is no resting place
Save in pure, true Being alone.
Liking or disliking for aught else
Wholly gone, let heart and soul
Abide in peace in the state supreme
Of Being-Awareness.

- 772 When by clarity of knowledge
Nescience ends, the mind, thought-free,
In meditation dies, and one's
Whole Being abides as Siva Himself,
One lives in eternal freedom.

65. Pure Being (*Summa Irutthal*)

- 773 What our Master clearly teaches
By way of great, good, powerful *tapas*
Is only this and nothing more
BE STILL.
Apart from this, the mind has no
Task to do or thought to think.

- 774 The stillness shining as pure Being
Is our true nature, the Self-state.
Only through rare, strenuous *tapas*
This "laziness" is attained. Praise those
Abiding thus as paragons of virtue.

[The Tamil word *summa* means peaceful, natural Being, stillness.]

66. The Separate 'I'

- 775 He who, being ignorant of the truth
That he is 'I, I', the Self, regards
This body as himself can only
Perish with perishing flesh,
Caught in the web, the dreamlike web,
Woven by his own illusions.
- 776 The Lord supreme, as flawless, true
Awareness, stands forever, whole
And sole, not to be known as This
Or That even for worship.
For one to claim a separate being
Apart from Him is utter folly.

- 777 For a false 'I' to spring and leap
 Away from the unbroken sky
 Of Pure Awareness is the heinous
 Sin of violating the true *dharma*
 Of the unity of Being,
 By dividing into two
 And so destroying what is one
 And one alone.
- 778 Except creating for one's lordship
 A mental world apart from God's,
 How can some other rule than His
 Approach the real world that shines
 As moveless Being?
- 779 Bondage is the false, ruinous thought
 That one exists apart from Being,
 The one true Being. Since one can never,
 Never stand in alienation,
 Destroy as soon as it arises
 The thought of separateness.
- 780 Swerve not from your true state, thinking some
thought.
 But if you do, commit not the same folly.
 "Do nothing that you later may regret.
 Even if you did once, never repeat it."
- [The last two lines reproduce *Kural* No. 655. The first and basic mistake is the 'I'-thought, the thought that one has a separate existence.]
- 781 Pine not yearning, "When, O when,
 Shall I gain the bliss of union,
 Of union with the Self?"
 Ever the same, omnipresent,
 The state of true Awareness knows
 No far or near in space.

[Compare verses 15 and 16 of *The Forty Verses on Reality*.
 The Self is now here, ever, everywhere.]

67. The Basic Quest

- 782 Seeing whence we came, and going back
 To where we came from is the way,
 The best way, to remove the evils
 Found nowhere else but in the place
 We have got into.

[The body and the world may have shortcomings, not the Heart, our permanent home.]

- 783 O mind, you wander far in search of bliss
 Not knowing your natural state of Freedom.
 Your home of infinite bliss you will regain
 If only you go back the way you came.

[The mind should turn inward, not outward.]

- 784 Until you taste the bliss at the Heart's core
 The senses five will never subside.
 Till these distracting senses utterly die
 You will not gain true Being's bliss.

[See verse No. 604 above.]

- 785 O heart of mine, instead of being
 Confused by this conceptual world,
 Enter within and seek the source.
 Then in the realm of Pure Awareness
 You experience sheer *Advaita*
 Where the one Self as all things shines.

68. Seeker's Conduct

- 786 If in an earnest seeker 'tis a fault
 Even to slip from the high summit
 Of pure advaitic Self-experience,
 Come, think, would it be right for him
 To interfere in others' affairs?

- 787 If blind to others' shortcomings,
One only notices their merits,
One has no chance of getting disgusted
But finds one's whole life wholly pleasant.
- 788 "Mine is the only mind amenable
To my correction." If one forgets
This truth and broods o'er others' faults
One only fouls one's own mind
More and more.
- 789 O heart of mine, the wise ones shower
Affection on you, not because
You are filled with virtue's sweetness, but
Because they in their greatness have
Forgiven and forgotten all
Your heaped-up faults.
- 790 To err is human. When those strong
In virtue err, they do not hide it
In their pride. Instead they own
Their lapse and quickly reform
Themselves.
- 791 Since ritual practices are helpful
They are worth observing. But if they
Stand in the way of self-enquiry,
Drop them as not now good enough.
- 792 If all you wish for is fulfilled,
Think not that it is due to your
Tapas. Know it is but God's
Good grace, and cling with more and more
Love to His Feet.
- 793 Let all things happen as they will.
Never attempt to cross events.
Instead of starting this or that,
Abide within in perfect peace
As but the witness, nothing more.

- 794 When all your efforts end in failure
 It means that you are being taught
 The lesson that, not your own efforts,
 But God's good grace alone can bring
 Success and you should seek His grace.
- 795 Those who, like Dattatreya learn
 From every creature some true lesson
 And keep their minds straight, unperturbed,
 Find all the world a *gurukula*
 And life itself continuous learning.

69. Peace

- 796 Than peace there is no greater strength.
 Than peace there is no higher achievement.
 Than peace there is no nobler *tapas*.
 Nothing but peace is life immortal.
- 797 An enemy most troublesome
 Is mental excitement; it drives one
 Into heinous sins; it is drunkenness,
 The deep, dark pit.

70. Disciple's Conduct

- 798 ["Once caught in Guru's grace one can't escape."]
 Even so, one's duty is, awake
 Or dreaming, to walk firm
 Upon the path based on experience,
 Taught and shown by Masters who
 Stand high through gracious kindness
 To disciples.

[No. 20 in *Who am I?* says the disciple should follow the guru's teaching.]

- 799 One who walks firmly on the path
That leads to immortality may
Swerve through neglect or other cause
From the strict Vedic way ; but never
May he transgress his Master's word.
- 800 For sinning against God one may
With Guru's grace make some amends.
But God Himself can never help
One who has sinned against the Guru.
This is what all great men have
In one clear voice declared.
- 801 Experience in the heart *advaita*.
Never put it into action.
You may through all three worlds express
Advaita to gain life immortal,
But never with the Guru.

*Retain at heart always the sense
Of non-duality, but never express it
In action. My son, the sense
Of non-duality may apply to the three worlds,
But it is not to be used towards the Guru.*

– SRI BHAGAVAN 14

71. Real Compassion for Creatures

- 802 Only he who has attained
Immortal life can save the world.
For the ignorant one to help another
Is but the blind leading the blind.

*Only the mukta can save the world.
The blind cannot guide the blind.*

– SRI BHAGAVAN 15

803 The *jnani* who quite egoless
 Stands steadfast as Awareness pure
 Helps others who in suffering seek
 His help by giving them this experience.
 This is true compassion. Other kinds
 Of kindness are worth little.

804 The true physician is one's Self.
 Hence people tell would-be guru:
 "Before you start prescribing medicines
 For us, first cure yourself (of blindness)
 And then come to us."

[The saying "Physician, heal thyself" applies to would-be gurus.)

72. Rites for Ancestors

805 How strange are the world's ways! People,
 Neglecting parents while they are
 Alive, perform with pious pride
 Elaborate rites for ancestors.

73. Service to "Others"

806 Deceiving others one becomes
 One's own foe and hurts oneself.

807 Whatever one to "others" gives
 Is well and truly given to oneself.
 Who knowing this would fail to give
 Generous service to the world?

808 Since in all selves one same self lives
 Whatever one to "others" does
 Is really done but to oneself.

809 Though driven into the nether world,
 Mahabali gained endless glory
 By giving his all to Sridhara.
 Therefore though philanthropy
 May hurt, it is worth practising
 Even at the cost of selling one's goods.

[Sridhara, Lord of Wealth, is Vishnu who, as Vamana, begged for and took from Mahabali all his possessions.]

74. Sympathy

810 He whose word, strength-giving, frees
From fear all creatures, he who lives
In bliss perennial, being firm-fixed
In Self-Awareness, knows no fear
Even when he meets the god of Death.

811 When the strong with violence harm
The weak, the virtuous one unflurried
Comforts and protects the victim,
Letting the Lord, who pities the poor,
Deal out appropriate punishment.

[The good man is moved by *sattva* rather than *rajas*.]

812 When life has left a body none
Knows how to bring it back.
Hence no one has the right —
Whatever the cause — to take
From any creature its dear life.

813 Through wicked conduct based, alas,
On a sense of otherness, foolish people
Tend to become cowardly and cruel.
And so like angry cobras they
Strike ruthlessly to kill because
They are at heart afraid.

[From ignorance springs the sense of otherness, from this springs fear, from fear springs cruelty, from cruelty springs further fear and so on. The only way to break the vicious circle is to gain knowledge and shed fear.]

814 Great ones, strong of mind, endure
Unflinching all the blows that may
Fall on themselves. But they in tears
Of pity melt when others stricken
By sorrow or suffering come to them
For solace.

Question

- 815 Putting your foot in what you thought
 Was a green herb bush, you had it stung
 By hornets till it swelled up big.
 Why should you regret and pay for
 This accidental fault as if
 It were intentional?

[This incident took place and Sri Bhagavan gave a devotee the answer which follows.]

*If hornets sting and cause to swell
 A foot that crushed their hidden nest,
 Should not the man regret the event,
 Accidental though it was?*

– SRI BHAGAVAN 16

75. Equality

- 816 Those who profess to be good people
 Should take care to avoid the fault
 Of claiming for themselves some special
 Privileges beyond what is
 Available to all alike.
- 817 All the rights that we concede
 To others we too may enjoy.
 But to enjoy what we deny
 To others is a sin indeed.
- 818 God is justice. They defy Him
 Who are in their conduct partial.
 And if they worship God, this worship
 Is wholly by their life annulled.

76. Testimony of Conscience

- 819 Good people may sometimes forsake
 The seeker following his own conscience.
 Then he should heed, not hush, his pure
 Inner voice and wend his lonely way.

77. Truthfulness

- 820 One has to blame oneself alone
 If one should try to teach the Truth
 Supreme to those who are immature.
 These might reject the highest Truth
 As false because it contradicted
 What they had been told before
 And had believed as true.
- 821 In every being one True Being
 Stands as its centre, source and substance.
 Hence, even to save dear life, let no one
 Commit the irredeemable sin
 Of breaking a word once given.

78. Detachment

- 822 The boat moves in the water, but
 Water should never enter it.
 Though one lives in the world, the world
 Should not occupy one's mind.
- 823 In the flood the hollow pitcher
 Sinks, but not the solid log.
 The world's ways bewilder minds
 Attached to them, not those detached.
- 824 If one is free at heart from any
 Attachment, one may well engage
 In various actions, and yet run
 No risk of bondage, for the mind
 With Siva filled shines steady and clear.
- 825 The tamarind fruit grows unattached
 To its dry shell. Even so, the wise
 Renounce at heart and quite forget
 The wondrous charms of this false world
 Which only ruins those who trust it.

- 826 A superstructure raised without
A strong foundation soon collapses
In disgrace. Hence earnest seekers
First ensure by every means
Their own stern self-discipline
Through devotion and detachment.
- 827 If firm and clear one holds at heart
The true Self-Being, one shines pure,
Free from attachment, like the sky
Without its former azure veil.

79. The Greatness of Renunciation

- 828 Slippery is the renunciant's path.
The slightest mental lapse brings ruin.
Whoso would tread this perilous path
Should keep strict watch no traitor thought
Breaks burglar-like into his mind.
- 829 Even the strongest willed aspirant
Knows not how long his life will last.
Hence when you feel the body and world
Turn sour, renounce them all at once.
- 830 As from the tree the ripe fruit falls,
The seeker when his mind matures
Renounces family life as saltless
Inspid gruel, unless indeed
Cruel Fate comes in between.
- 831 This variegated universe
We see appearing all around us
Is a mere dream we dream within
Ourselves. Those who know this and watch it,
Uninvolved, destroy the treacherous
Veil of *maya*. Others know not
How to see through Illusion's tricks.

- 832 *Jnanis* true who have experienced
The non-dual Self of Pure Awareness
Stand unbewildered by these many
Varied phenomena, holding them
As only dry, false, empty phantoms.
- 833 Seeing how transient is the world
Lord Buddha gave up wealth and kingship.
When one has seen how false and fleeting
Is what is present to the senses
How can one still be worldly-minded?
- 834 Courageous ones who know no fear
Find and renounce the world as worthless,
And so gain wisdom true. Others
Are foolish folk by falsehood blinded.
- 835 Renouncing this phenomenal world
Which seems to, but does not, exist
We gain (the great ones say) the Self,
The Awareness shining all unseen.
- 836 After we have renounced whatever
Can be renounced, That which abides,
And cannot be renounced, is True
Being shining in the Heart,
The fount, the flood of Bliss.
- 837 Those who have made the hardest sacrifice,
That of the ego, have nothing more
To renounce.
- 838 Because the Saint's pure mind as Siva
Eternal shines, it wants nothing at all.
- 839 The mighty sage who walks about
Possessing, yet desiring, nothing
Puts to shame (how wonderful)
The generous monarch who gives much
But must stop giving at some time.
[The sage's wealth is inexhaustible.]

80. True Renunciation

- 840 The householder who realises
 That he is not the body family-bound
 Is a more advanced renunciant than
 The ascetic who feels proud at heart
 That he has given up all attachments.

81. The Whole Mind

- 841 Only because of different *vasanas*,
 Auspicious or bad, as the case may be,
 The mind is dubbed as good or evil.
 Those who know know that the mind
 Is ever the same and neither good
 Nor evil in itself.
- 842 The false division of the mind
 As my mind and as yours, this is
 The origin of bondage.
 One single mind alone there is,
 The clarity and strength of one
 Supreme Awareness.
- 843 There seem to be as many 'I's
 As there are bodies. But in truth
 They are all one 'I', the Self alone.
 Become yourself the one integral
 Being-Awareness and behold
 All 'I's together as one Self.

82. Destruction of the Ego

- 844 Probing with keen and steady mind
 The illusive, sorrow-laden ego,
 Wear away the knot that binds
 Body and spirit. There can be
 No real bliss, no peace serene,
 Save in the heart where this knot has been
 Cut asunder.

845 By practice of self-enquiry sharpen
The weapon divine of silence. With this
Dig out, uproot and cast away
The weed, the ego. Thus can be
Released the fount of bliss serene.

846 Save the destruction of the idea
That “I am the body”, make no other
Strenuous effort. This body-sense
Is the sole cause of every kind
Of bondage, pain and sorrow.

847 What is *moksha*, bliss supreme
Attained by few? And what is noble
Renunciation? What is Death
That brings on immortality?
What the highest achievement?
All are but this one thing, the ending
Of the foolish, false illusion
That “I am the body”.

848 This one thing alone is *shravana*,
Manana, *nididhyasana*,
Grace, silence and the state supreme,
Peace serene, devotion, penance,
Gift-giving, *dharma*, *yoga*, all.

Gift-giving, penance, sacrifice,
Dharma, yoga, bhakti, heaven,
The highest virtue, peace, truth, grace,
Silence, Death-experience without
Dying, renunciation, the bliss
Of freedom, everything is but
The ending of the attitude
That the body is oneself.

– SRI BHAGAVAN 17

- 849 Many and various ornaments,
 Differing in name and form, are all
 Made of the one common substance, gold.
 Even so, in every kind of *dharma*
 The sole stuff is self-sacrifice.

[Ego-sacrifice is the destruction of the idea that one is one's body.]

- 850 The mighty hero who has renounced
 Possessiveness, the sense of 'mine',
 The painful path of greed, proceeds
 Through self-enquiry to destroy
 Utterly the 'I', the ego,
 And thus at one stroke gains the fruit
 Of every noble *dharma*.

- 851 Instead of proudly rising up
 As a separate 'I' and marring God's
 True perfection, to shrink within
 Is the sole penance and discipline
 Needed to attain the heaven
 Of *jnana*, Siva's Presence.

- 852 Because the ego would reduce
 The full perfection of the Self
 Supreme, the wise say, its destruction
 Shines as the most true and flawless
 Worship of the Lord.

- 853 Mad people who instead of being
 Food for God think that they can feed
 On God will through their ego be
 Devoured as prey by Death.

[Devotion for selfish ends, trying to 'use' God, leads only to Death.]

- 854 Unless the world appearance seen
 By the senses and the villainous ego
 Rising with it die and get
 Absorbed in Siva whose being shines
 As pure Awareness, none can detain
 The state supreme, the Self.

855 Can the poor restless mind behold
The still, bright Being of the Self?
Unless the ego-sense, the knot
Binding matter and awareness, snaps,
The Truth is unattainable.

856 The ego rising in between
Awareness and matter has blotted out
The Self of Peace, *Kaivalya*, bliss
Absolute, is unattainable
Unless this Vrtra is first slain.

[Vrtra is the demon of drought slain by Indra.]

857 Which is the auspicious New Moon?
That day when the borrowed light
Of the *jiva*'s mind-moon dies and gets
Merged in the true, bright, original
Sunlight of the Self.

858 Through death alone and by no other
Means can *moksha* be attained.
But what is death? It is not killing
The body (poor thing), but killing
The sense of 'I' and 'mine'.

[The culprit to be killed is the ego, not the body, the chair he sits on.]

859 Those who have utterly destroyed
Desire for this illusive, vast
Panorama of the world,
They alone can live like Siva.
True bliss proceeds from the clear, pure
Experience of the soul re-born
And from no other source.

860 If you ask me, "What is that
Grand death that has nothing to do
With birth, and puts an end to death
Which leads to endless births?" I say
Death of the dark shades, 'I' and 'mine'.

- 861 The true quest "Who am I?" alone
 Destroys the body-bound ego's life.
- 862 Losing the false ego in awareness,
 And firm abidance as awareness
 Is true clarity.
- 863 Without the body-bound ego's death
 There's no experience of true Being.
- 864 He whose false ego has been merged In
 Being-Awareness, he alone
 Ceasing from all initiative
 Abides within the heart in peace
 Serene and natural bliss.

83. True Being

- 865 In the wonder-World created
 By scheming Maya's power imperious
 The ego false arises. Only
 When this ego dies is born
 Experience of the Self supreme.
- 866 When the sense that "I-am-the-body" dies
 All troublesome illusions and confusions
 Vanish once for all.
 Within the heart explored appears
 As "I, I" the non-dual Self
 Of Pure Awareness.
- 867 The Lord who seems not to exist,
 He alone exists. We individuals
 Who seem to exist do not exist
 At all. The experience of this
 Our complete non-being is
 What they call the highest knowledge.

[Become a Zero and be a hero.]

- 868 *Sahaja samadhi*, natural abidance
 In *sattva* stillness, is the beauty
 Of *tattva jnana*, experience of Being.

84. Who is the Witness?

- 869 'Tis a foolish fancy to ascribe
 The role of "witness" to the Self,
 The luminous Sun, the mighty sky
 Of Pure Awareness. In the Self
 Immutable there is no room
 For *maya*'s darkness void. The Self
 Is one sole whole without a second.
- 870 When I say "I see the world"
 What do I really mean: I mean
 "The world perceived and its perceiver
 Both appear in that pure I
 Whose being is the plenitude
 Of true awareness, flawless, bright."

[Compare verse 7 of *The Forty Verses on Reality*: "The Self which neither rises nor sets is where the world and *jiva* rise and set.]

- 871 The sense perception which persuades us
 That the phenomenal world is real
 Perverts the truth. The senses which
 Perceive and the perceiver are,
 Like the phenomena they perceive,
 Mere appearance, no more.

[The spectator of a film in a film is not real though he seems to see the film.]

- 872 He who has seen the Overseer
 Will shine himself as Self supreme,
 Ending the sense of difference
 Between the seer and the Overseer
 And regaining his own real Being.

873 The Overseer is free from bondage;
 He reigns supreme over the heaven
 Of Pure Awareness. What is seen
 He sees as only forms of his
 Own being. He has the power through grace
 To govern all he sees, because
 He sees all things as but himself.

874 Seen through the eye of our true being
 Which is Awareness Pure, supreme,
 What we call "birth" is but the folly
 Of thinking that one is the body
 Which forms a poor part of this entirely
 False phenomenal world.

875 In ego-free integral vision
 All things exist but as the Self,
 The Being supreme. So in a dream
 The various crowded forms appear
 Many and different, though they are
 Nought but the dreamer's self alone.

[The *jiva* who perceives and the world perceived by him are both appearances in the waking dream of our phenomenal existence.]

876 Until the snake-illusion goes
 Its ground, the real rope, will not
 Be recognised. Until the world
 Of false phenomena disappears,
 The Self, its ground, will not shine clear.

877 Only when the world-illusion goes
 Does the blissful light of Self arrive.
 Life lived in this bright, blissful light
 Is our true, natural life. Other ways
 Of life are full of trouble and fear.

End of Part II

(Continued Practice)

PART III

EXPERIENCE OF REALITY

1. Direct Knowledge

- 878 The Self alone is the true Eye.
 Only of the Self one has
 Direct immediate knowledge.
 But minds averted from the Self
 Look through the senses at a world
 Other than the Self and think it can
 Be known directly.
- 879 The Self that shines as the infinite Eye
 Can never see phenomenal triads.
 Its gaze, the blazing flame of Pure
 Awareness, burns all other things
 To its own fiery brightness.
- 880 True Awareness is the infinite Eye
 Which sees no other, no duality,
 No good and evil, subject, object,
 Time, space, seed and fruit of seed.

2. Eternal Awareness

- 881 The whole, sole fruit of the inward quest
 Is removal of the ego false.
 It would be wrong to say that one
 “Attains” the Self, the entity
 Ever present, ever clear.

[To make room, we remove lumber; we don't bring in space,
says Bhagavan.]

- 882 As in the Tenth Man's story, he
Is present all the time, the Self
Shines ever bright, direct, as pure
Awareness. When our ignorance false,
Forgetful is removed, we gain
No new thing, but firm certitude.
[For the story of the Tenth Man see appendix.]
- 883 Is it only when gold ornaments
Are melted into a shapeless mass
That they become gold? Are they not gold
Even when the forms are there? Know clearly
That world, *jiva* and God, the three
Mind-shaped entities, are made up
Of the one sole Being-Awareness.
- 884 A woman with a necklace round
Her neck imagines it is lost,
And after long search elsewhere touches
Her own neck and there finds it; even
So, the Self is here within.
Probe for it there and find it.
- 885 Except the path of self-enquiry,
Probing the mysterious I-sense,
No other effort, such as *karma*,
However strenuously pursued,
Can take one to the fount of Bliss,
The treasure shining in the heart
Forever as the Self.
- 886 If *samadhi*, the unequalled state of bliss,
To be experienced through hard penance hereafter,
Is something real, it even now exists;
It now no less than then exists.
- 887 If now that state is non-existent
But later comes into existence,
It cannot be our natural state
And hence will not abide but go.

- 888 Whole is That and whole is this.
 Whole is the sum when two wholes combine.
 Whole too is what remains
 When whole from whole has been removed.

[That: Brahman; this: the manifest world. This verse is the translation of a Sanskrit *sloka* from *Isa Upanishad*.]

- 889 That is the Being supreme, and thou
 Too art the Being supreme. The teaching
 “That thou art” is also the Being
 Supreme. Apart from that sole shining
 Whole forever abiding, nothing
 New exists to come and go.

[Compare verse 29 of *Upadesa Saram*. There is no such thing as attaining *moksha*. The ego’s death is *moksha*. The Self is always free.]

- 890 Apart from the non-dual Self,
 The Whole, all other things dependent,
 Both that and this that constitute
 The empirical world, lack even the slightest
 Trace of Being. They are all mere
 Phenomena or appearances
 Conceived in It. This is the sole,
 The final Truth.

- 891 Because the sages say that It
 Abides as one though It appears
 As many, because from Time’s beginning
 All beings are only that sole Being,
 Union with that Awareness true,
 This alone is *moksha*.

- 892 When the seeker tries to realise
 The non-duality of the Self,
 Fumbles and fails again, again,
 And finally his efforts stop,
 It is then, just then, that in his heart
 Shines the Self as true Awareness.

3. Nirvikalpa Samadhi

- 893 'Tis not not seeing the varied world
Without that is the mark
Of real nirvikalpa.
When mind is dead and never again
Comes sense of difference, this alone
Is firm, true *nirvikalpa*.

[*Kevala nirvikalpa samadhi* is absorption in the Self while the body remains inert like a log of wood; it is transient, *Laya*, a pot sunk in water and able to come out of it. *Sahaja nirvikalpa samadhi* is permanent merger in Awareness: a salt doll losing its form and dissolving in water, *nasa*, destruction of the mind.]

- 894 I AM. Abiding in this natural
State of pure Being is true *samadhi*.
Freed from the limiting sense
Of being this, that or the other
Stay as that boundless Infinite.
- 895 The ancient sages say that silent
Samadhi, the ultimate goal of *jnana*,
Is the wholly egoless state.
Till you attain the silent stillness
Of being That, your aim and effort
Should be to destroy the ego.
- 896 Unlike the ego, which rises and sets,
The true Self abides forever the same.
Turn your back on the false ego,
And so destroy it, and then shine
As the one Self alone.
- 897 Poor heart of mine that feels forlorn
Thinking that you are the *jiva*, you are
Doomed to grief if you imagine
That you are That. There is not this 'I'
In the final state supreme.
There is only the sole Self, the Heart.

- 898 When we with mind serene and still
Experience pure unbroken Being,
That is *samadhi*. In this state
The mind, abiding as the Self
Supreme, shares God's own Being.

[The mind is a wave, a movement in the water. When it is still,
it is only water, the Self.]

- 899 Listen how to reach and BE
The truth which is the ground and substance
Of all knowledge, Pure Awareness.
To draw the mind away from objects
And drive it in to probe itself
Takes one straight to the goal within.

- 900 Awareness moveless and unbroken
Amounts to attaining Sivahood.
For, is not mere Awareness,
Being Without a knower to be known,
The purest form of Siva?

- 901 What is that primal ground whose Being
Is *mouna* and the bliss supreme
Declared by sages as the ultimate
Inescapable goal of *jnana*?
It is the radiance bright in which
"In here" and "out there" merge as but
One sole Awareness.

[When identity with the body is transcended, the Self as
Being-Awareness fills the universe.]

- 902 The primal ground whose being is silence,
That I am. Why take the trouble
Of thinking "That am I"?
Meditation is stillness; it is
Extinction of the 'I'. When 'I'
Is gone, where is the room for thought?

[Repetition of phrases like *Aham Brahmasmi* ("I am Brahman"), *Soham* ("That am I"), *Sivoham* ("Siva am I"),
is not self-enquiry. The quest "Who am I?" leading to the
extinction of "I" is true self-enquiry.]

4. Changelessness

- 903 Wise men and noble, tell me, please,
How real is this changing world?
Are the rising and the setting
Of this phenomenal universe
Real changes that occur
In the Real? Or are they mere
Appearances that come and go?
What is your firm and final view?

[Verses 903 to 907 repeat and re-inforce the thought in verses 63 to 65. The Reality is ever changeless. The changes and variety of birth, growth, decay, death, names, forms are the creation of our mind and senses. They do not affect the real Being which is changeless.]

- 904 On the flawed body's birth and death depend
The rise and setting of the world.
To attribute these changes to the Self
Of Pure Awareness is sheer folly,
Like the notion that the clouds
That come and go are changes
In the sky itself.

- 905 Is there a greater folly than
The aching folly of supposing
That the Self, the 'I' of Pure Awareness
Which does not see this changing world
At all, is subject to some change.

- 906 The troubles that result from change
Can never touch the Self at all,
As changes and flaws in earth and water,
Fire and air, do not affect
The element ether which pervades
And transcends them all.

- 907 One same woman is thought of
 By various persons variously
 As wife, mother, sister-in-law,
 Niece and so on. But does she
 Suffer the least change of form?

[*Jiva*, world and God, different forms and names, are all phenomena. The Self is one and changeless and appears as many and various.]

5. Solitude

- 908 Of all the many qualities
 Desirable in an earnest seeker
 Of imperishable *moksha*, none
 Is more essential than love
 For the bliss of solitude.

[Compare verse 912. By solitude Sri Bhagavan means freedom from all attachments. The seeker after *moksha* should rejoice in freedom from *vasanas*, from thoughts, memories and expectations.]

6. Non-Attachment

- 909 O heart, 'tis by the mighty power
 Of your presence that all *tattvas*
 Meet in mutual love and sport
 And dance away. But even so,
 You stand aloof and as a witness
 Watch the show, yourself unmoved,
 Firm fixed in your true Being.
- 910 No matter what, however big or small,
 May come to one or go away from one,
 'Tis wisdom to stand quite aloof and yet
 Supporting all, instead of being a wisp
 Of weak straw fluttering in the wind.

[The Self is like the screen on which a film is projected, supporting but untouched by the flood or fire in the picture. Compare verse I of *The Forty Verses on Reality*. The Self is the supporting screen, the spectator, the light and the film.]

- 911 Within, without, and through and through
 All objects, the ethereal sky
 Is present and is yet by none
 Bound or affected. And unless
 One knows oneself as the pure Self
 Transcendent, one cannot but get
 Caught in the world's illusive bonds.

[In the absence of Self-knowledge, it is impossible to live in the world a life of non-attachment.]

- 912 Since only the old *vasanas* should be
 Deemed the real bondage, they
 Deserve destruction. The great ones
 Who have destroyed the mind, the home
 Of all *vasanas*, may guiltless live
 The life appropriate to any
Varna or *asrama*.

7. Destruction of Mind

- 913 Unsteady and wavering minds find only
 Failure and frustration always.
- 914 The restless mind moves with a speed
 That shames the God of Wind. To starve it,
 So that it, like a cripple, stays
 Totally immobile is to attain
 Actual immortality.

[The seer's mind, like a cripple, sees but does not move. To observe birth, death and other events remaining unmoved and aloof amounts to tasting immortality, i.e. identification with spirit instead of matter, time and space.]

- 915 It is true wisdom to pluck out
 Before they grow too strong the weeds
 Of lust and anger and greed, and keep
 The mind serene and self-contained
 Like a vast ocean deep and calm
 Untroubled by a single ripple
 Raised by any wind.

- 916 It is true wisdom to restrain
The mind from flowing out into
Any of the senses five,
The home of every sorrow and pain,
And to contain and keep it still,
Like a once-roaring ocean lying
Now becalmed and tranquil.
- 917 As in the sky with thick clouds covered
No eye can see the glorious sun,
One fails to see one's own Self
When the mind-firmament is darkened
By a dense cloud of thoughts.
- 918 He who has vanquished thought, he only
Sits like an emperor on the neck
Of the majestic elephant, *jnana*.
Know for certain that the mind's
Movements alone give rise to birth
And every cruel pain and sorrow.
- 919 The calm and clear awareness where
There is no movement of the mind
Is firm *samadhi*, *moksha*-like.
Try earnestly to free the mind
From traitor thoughts and so experience
Calm and clear awareness, purity of heart.
- 920 Even as the ego does not die
Unless the Self's glance falls on it,
The painful dream of this phenomenal
World will never disappear
Unless the mind meets glorious death.

[This glorious death of the ego occurs through confrontation
with the Self.]

- 921 None can confront and overcome
The mind. Ignore it, then, as something
False, unreal. Know the Self
As the real ground and stand firm-rooted
In it. Then the mind's movements will
Gradually subside.

[Vali gained from every opponent half the latter's strength. Rama had to slay him without confronting him face to face. The mind should not be treated as 'you', the second person. It should be simply ignored, while attention should be fixed on the Self. The first and indeed the only real Person.]

- 922 You who are totally ignorant
How to still and kill the mind,
Yet try and fail and feel frustrated,
The straight way is to recognise
That the world seen and he who sees it
Are but the Self alone.

- 923 As bracelet in gold, as water in a mirage,
Or as a city ramparts in a dream,
All things that are perceived exist
Only in the Self. To deem them
As alien from the Self is folly.

8. The Defunct Mind

- 924 I shall with certainty assert
That even when the mind as thoughts
Has ceased to function, it remains
A temple of Awareness-Bliss
Hidden till then behind the veil of Time.

[The Self, the *atman*, is eternal Being as Awareness-Bliss. When the stream of thoughts starting with the thought "I am the body" has ceased and the mind is dead, Being is experienced as universal Awareness-Bliss. Time (the body's life) veils Eternity. Compare verse 20 of *Upadesa Saram* and verse 12 of *The Forty Verses on Reality*. The *atman* is *purna*, fullness, not the void, *sunya*. This contradicts the Buddhist doctrine of *anatta*, the non-existence of the *atman*.]

- 925 What is pure Sivahood? It is the one
 Eternal Being ever ours which shines
 As plenitude of Bliss unbroken
 Without a trace of false duality
 Like now, then, here, there, being and non-being.

9. Omniscience

- 926 Since save the Self there is no real being,
 Supreme omniscience is the Pure Awareness
 Which shines as one unbroken wholeness,
 Not knowledge of what occurs in time
 Past, present and to come.

[Relative knowledge, knowing objects, events, “sciences” (*Kalas* 64 in number), should be regarded as *apara* (inferior). True omniscience is Pure Awareness. As verse 26 of *The Forty Verses on Reality* says, relative knowledge is the product of the ego, which is the source of primal ignorance. Omniscience is *being* all things and seeing nothing beside the Self.]

- 927 For those whose mind has not completely
 Subsided, the false knowledge theirs already
 Has only served to pile up sorrows.
 Gaining more such so-called knowledge
 Only deepens illusion’s darkness,
 And helps not life at all.

[Being the Self and seeing all things as the Self is real omniscience, not knowing more and more about things.]

- 928 Only he who fondly thinks he sees
 The world that falsely seems to be there
 While the Self alone exists,
 Only to him the flood of relative knowledge
 Is omniscience. To the *jnani*
 Beyond illusion, all such knowledge
 Is mere hallucination.

- 929 Only he who deems himself a “knower”
 Feels depressed he knows so little.
 But even so-called omniscience must
 No less than little knowledge perish
 (In the light of true Self-knowledge).
- 930 Only for those who fondly think
 They know something, the Vedas praise
 The Lord as all-knowing,
 But if we Realise the Truth, the Lord who is
 The plenitude and wholeness of all being
 “Knows” nothing.

- 931 “The *mukta* like the rest of us perceives
 The world in all its vast variety
 And yet he sees non-difference in it”,
 So people say. This is not true.

- 932 Those who mistakenly perceive
 The variegated universe believe
 The *mukta* too is a perceiver like them
 But he is not the perceiver.
 [Compare verse 119 above:—
 Ascribing individuality
 To realised *muktas* is but learned folly.
 In the pure sky of Being their separateness
 Is only for lookers-on still bound.

The sage is the universal Being-Awareness, not the body
 which perceives the world, nor the witnessing mind which
 perceives the perceiver.]

- 933 Because one thinks that knowledge is
 Knowledge of objects there in front,
 One feels one knows so little.
 When One quests within for the true Self
 This little knowledge is sublated
 By whole, bright, Pure Awareness.

[When light is bright, the snake disappears, the rope remains;
 the picture disappears, the screen remains.]

- 934 'Tis the one Self which is mistakenly
Perceived as this vast, varied universe.
True omniscience is direct experience
Of this non-dual Self and nothing else.
- 935 The things seen by us in a dream
Appear within our mind alone.
In Self-experience while awake
To see the unity of all
In this one Self is true omniscience.
- 936 When one avoids delights delusive,
Shuns desire for worldly knowledge
And uproots the difference between
Siva and *jiva*, there shines forth
In blissful brightness the pure meaning
Of *Sivajnana*.

10. Transcendence of Turiya (*Turiyatita*)

- 937 The sage whose ego is extinct
Is freed from the three seeming states
Of waking, dreaming and deep sleep.
All that remains for such a sage
Is *turiya*, the most noble state,
First, last and all-transcendent.
- 938 The one true state, pure Being-Awareness,
Is *turiya* which is all-transcending
And non-dual. The three transient
States are mere appearances
Whose sole ground is the Self.
- 939 If the three other states were real
Then indeed would Pure Awareness,
Waking sleep, become the "Fourth".
Since in *turiya* those three states
Are seen as false appearances,
The Fourth is also that beyond
The Fourth, *turiyatita*.

*Counting waking, dreaming and deep sleep
 As real states, one speaks of Waking Sleep
 As turiya, the Fourth. But this
 Is the sole real state of Being.
 The three are false appearances.
 The Fourth is also that beyond
 The Fourth, turiyatita.*

— SRI BHAGAVAN 18

- 940 This true and laudable awareness,
 Turiya, may be aptly named
 Grand Sleep that knows no waking,
 Or Eternal Wakefulness untouched
 By slippery sleep.

11. Wholeness and Movement

- 941 With movement must come separateness.
 Brahman, Pure Being, the state transcendent,
 Is perfect stillness, and to call it
 Wholeness-movement is like calling
 A river in the ocean lost
 A river still.

[*Vritti* or movement gives rise to form and hence to a sense of separateness. *Brahmakaravritti* or wholeness-movement is thus a movement in, not of *Brahman*.]

12. Severing the Knot

- 942 The severance of the knot is proved
 By this one, bright, clear mark: the mind
 In perfect equanimity,
 Lifted above the blows of pain
 And blandishments of pleasure, shines
 A limpid lake serene.

- 943 Unmindful of what is past and what
 Is yet to come, a mere spectator
 Of what goes on before one's eyes,
 One recognises in such joy
 Serene the severance of the knot.
- 944 No matter what thoughts may arise,
 None can exist without the Self.
 Knowing this for certain, the wise man
 Is free ever from the fear
 Of lapsing from the natural state
 Of oneness with the Self.

13. Fulfilment

- 945 Whatever experiences are gained
 By anyone from any object
 Anywhere, what are they all,
 When truly understood, but fragments
 Of one Self-experience only.
- 946 When the Self is realised, the mind,
 Unable now to raise its head,
 Is swept into and joins the Heart.
 Since thus the Self is Pure Awareness
 Transcending thought, to call it "bliss",
 The opposite of pain, would be
 Wrong and misleading.
- 947 When through enquiry one has thus
 Known and enjoyed the Self as true
 Being transcending even bliss,
 How, for whose sake, and for what pleasure
 Can this great Master entertain
 The least distraction of desire?

- 948 No scriptural injunction binds
 The seer who has destroyed the dark
 Illusion of doership. And yet,
 If *jnanis* too perform some acts
 Prescribed, they do so only
 To preserve the *vaidik dharma*.
- 949 Those who with ego dead have gained
 Being, transcending bliss, have nothing
 Further to attain, no effort
 To be made, no deed to do,
 For life's fulfilment they have reached.
- 950 When one abides in one's true state
 As effortless Eternal Goodness
 One has no further work to do.
 All deeds accomplished, such a one
 Enjoys the perfect peace of bliss.
- 951 The mighty masters who have gained
 The plenitude of Self-experience
 Know nothing other than the Self.
 How can the split, deluded mind
 Measure the bliss supreme transcending
 Phenomenal duality?

14. Non-Existence of Suffering

- 952 The Heart, the Being true that shines
 In every creature, is an ocean
 Of pure bliss. Therefore suffering
 Is like the blueness of the sky
 A mere illusion in our mind Lacking all reality.

[*Ananda*, Bliss, alone is eternal Being, the sole Reality.
 Suffering is a false creation of the ego-mind.]

- 953 Our real Being, the Sun that never
 Can see the darkness of illusion,
 Knows no trace of pain or suffering.
 Misery is what one brings upon
 Oneself by fondly thinking that
 One is the body, not the Self.
- 954 Blissful, auspicious is the Self,
 Our real Being. One who knows this
 Sees in life no trace of suffering
 Or pain. Misery is what one brings
 Upon oneself by foolishly thinking
 That the body, not the Self,
 Is one's true self.
- 955 Not seeing oneself as the One Self
 One always suffers fear and anguish.
 Destroy the "I-am-the-body" thought
 And in Self-knowledge firmly-fixed
 Abide in real non-dual Being.
- 956 The goal, the Truth, is Self-Awareness.
 Reaching it is annihilation
 Of the painful illusion of birth.
- [The last line may also mean: Of the folly which gives birth
to pain.]

15. The Pervasiveness of Deep Sleep

- 957 Do not lose hope and feel dejected
 Because deep sleep has not pervaded
 The dream-state. When in waking one
 Attains deep sleep's non-dual bliss
 It spreads into the dream-state too.
- [No special effort is needed to remove body-consciousness
in the dream-state. When through self-enquiry it disappears
in waking, it will automatically disappear in the dream-state
also.]

- 958 Till one attains non-dual bliss
 One must while waking persevere
 In self-enquiry, and till this bliss
 Spreads to the dream-state and pervades it,
 Persist in this enquiry.

*Unbroken self-enquiry leads
 To "deep sleep" in the waking state.
 Till this non-dual bliss pervades
 Alike the waking and dream states,
 Persist in such enquiry.*

— SRI BHAGAVAN 19

16. Waking Sleep

- 959 Ye who in the world's snare caught
 And pierced by pain's sharp arrows suffer
 Anguish, and yearning go in search
 Of *moksha*, sleep with full awareness
 Is true imperishable bliss.
- 960 Those who, unlured by the false senses,
 Abide in the heart-lotus, they
 In waking sleep enjoy the bliss
 Of true Awareness which is *moksha*.
 Others but slumber lost forever
 In the illusive world's dense darkness.

17. Non-Dual Awareness

- 961 When through "*Namasivaya*" the ego
 Burns and dies, the steady flame
 Of *bhakti* shines as the triumphant,
 True, clear light of Self-experience
 Which is named "*Sivoham*".

[*Sivoham*="Siva am I".]

- 962 When earnest self-enquiry strikes
 The mind against the flint-stone heart,
 The bright sparks shine, one sees the light
 Of true Awareness whose name is
An-al-Haq or “That am I”.

[The *mahavakya* of Islam is *An-al-Haq*; that of the Bible is “I am that I am”. Compare with verses 341 and 663 above. All religions spring from the Self-experience of the Seer and lead to the Self-experience of the seeker.]

- 963 Firmness in non-dual *jnana*,
 This alone is courage true.
 Even victory over every foe
 In this false phenomenal world
 Is traceable to fear.

[Duality is the source of fear and hence the ultimate cause of the desire for and exercise of power]

- 964 Knowledge absolute is free
 From all the differences created
 By the false, deluding ego.
 The gracious stillness, the awareness
 All-transcendent, is the state
 Supreme experienced by the Great.

18. Grace

- 965 If towards the Lord you take
 One single step, then with much more
 Than a mother’s love He takes
 Nine steps towards you to accept you.
 Such is the Guru’s Grace.
- 966 That Which Is forever shines
 In Grace as ‘I’, the Self, the Heart.*
 Can That be blamed for lacking Grace?
 The fault is theirs who do not turn
 Within and seek the Self in love.

[*The Tamil word *Ullam* means both “We are” and “Heart”.]

- 967 Mind inward turned and ego dead,
 There shines the Self, the Being-Awareness,
 And though transcending form and feature
 Appears as Guru. Thus does God,
 The Self, bestow as Guru His Grace.
- [God, Self, Guru and Grace are different forms of the one Reality.]
- 968 The heart of one who has experienced
 Such grace now shines as pure, true Being,
 Since the ego-knot 'twixt spirit and matter
 Which caused delusion and confusion
 Has been destroyed beyond revival.
- 969 We are surrounded on all sides
 By the nectareous flood of Grace.
 And yet we suffer from delusion
 Like some fool standing in the midst
 Of mighty Ganga afire with thirst
 And not knowing how to quench it.
- 970 Why should God's glance of Grace which falls
 On all alike seem to avoid
 Some "sinners"? The universal Eye
 Avoids no creature. We are blind,
 For we look outward, not within.

19. Sat-Chit-Ananda (*Being-Awareness-Bliss*)

- 971 When the intellect withdrawn
 From questing after outward objects
 Returns to its own natural home,
 The Heart, our Being-Awareness-Bliss,
 Restored to us, abides forever.
- 972 When the mind which is Awareness
 Stops its movements, then it sees
 Itself as Being. The bliss enjoyed
 When Being with Awareness blends,
 Is it other than the Self?

- 973 When body-bound ego dies,
 The *jiva* once to matter wedded
 Shines now as mere Awareness which
 Abides as Being only, and hence
 The Bliss eternal of the Self.
- 974 Unbroken Self-awareness is
 The true, bright path of devotion or love.
 Knowledge of our inherent nature
 As indivisible Bliss supreme
 Wells up as Love.
- 975 The ego false and transient makes
 The transient world seem real and lasting;
 And if it dies, the Self abides
 As the sole Being and ground
 Of this phenomenal universe.
- 976 The ignorant ego-demon thinks
 That living beings have awareness;
 And if it dies, the Self abides
 As the sole Awareness and the ground
 Of the awareness in all creatures.
- 977 The miserable, proud ego thinks
 That bliss is found in pleasing objects;
 And if it dies, the Self abides
 As the sole Bliss, the ultimate ground
 Of every joy wherever found.
- 978 “Enjoying Bliss is better than
 Being Bliss,” the dualists argue.
 But the Bliss of Self is not like sugar
 An inert object. We are Bliss.
- 979 Though we speak of Being-Awareness
 And Bliss as of three different things,
 They are but one in Self-experience,
 As water pure when tasted feels
 Liquid, sweet and cool at once.

20. Being

- 980 Pure Being, our Self-nature, That
 Alone exists eternally.
 Apart from That, all objects we
 Perceive are clusters of illusive
 Appearances that come and go,
 While That, unmoving and unchanged,
 Abides the same forever.
- 981 There never is non-being for
 The Self which is Awareness Pure.
 When relative knowledge ends, when false,
 Conceptual duality is no more,
 The Self whose Being is Awareness
 Does not cease to be.
- 982 In our true Self, which is supreme
 Being-Awareness, we conceive
 A little 'self' and so create
 A world of ignorance in which
 The Self supreme seems non-existent.
- 983 He who does not delude himself
 As the beholder of outer objects,
 But knows his real status as
 The mighty Self supreme, rejects
 The eightfold *siddhis* and attains
 The plenitude of blissful peace.
- 984 The strong one who in Being abides
 Knows neither fear nor doubt.
- [Where there is no "other", fear and doubt can never rise.]

21. All is Brahman

- 985 It is our Being, Pure Awareness,
 Which appears as relative knowledge
 Mirroring various false phenomena.
 To those who have known and reached the Self,
 The Whole Awareness, all objects are
 But that one Self alone.

- 986 The ever-abiding Self alone
Exists. Apart from that supreme
Being-Awareness nothing exists.
Whatever in that Siva-state
Appears is but the Being supreme,
That and nothing else.
- 987 Whether true or false, and whether
Knowable or unknowable, and whether
Pleasing or unpleasing, all,
All are *Brahman*, nothing else.
- 988 Faith, neglect; thought, thoughtlessness;
Liking, dislike; knowledge, ignorance;
High, low; laudable, despicable;
All, all are *Brahman*, nothing else.

22. Harmony

- 989 Since *mouna* is the end of wisdom
And the very nature of Vedanta,
All creeds conform and serve as means
To true, unique, bright, clear *Advaita*.
- 990 If some mean, narrow minds in anger
Should invent a brand new creed,
This too belongs to Siva who shines
As the embodiment of pure,
Irrefragable Awareness.
- 991 Whatever creed you may believe in,
Turn inward with true faith, live up
To it, instead of setting out
To hate and attack the faith of others.
- 992 Giving up sundry controversies
'Twixt *dvaita*, modified *advaita*
And pure *advaita*, choose the best,
Self-knowledge. Make your *tapas* ripe,
Meditate on God and win His grace.

- 993 While mind exists, creeds too exist.
 When mind turns inward in Self-quest
 And gets caught up in the heart, no creed
 Can in that peace serene survive.

23. Childlikeness

- 994 Among the millions of mankind
 Only the child-like sages free
 From movements of the ego-mind
 Are cherished with consistent care
 By our universal Mother-Father.
- 995 The great ones, free from the mind's movements,
 Are truly happy, never leaving
 The Mother's lap and playing there,
 Fed amply with milk of Bliss.

24. Union with the Atman

- 996 The state non-dual where there is
 No 'I' or 'He', the ego-mind
 Having slipped away and one has merged
 In the true Self, this heaven of pure
 Awareness is the glorious crown
 Of union chaste with Siva.

[Compare verse 73 above.]

- 997 What scope is there for speech or breath
 In silent union where the two,
 The 'I' and 'He', have merged in one?
 When 'I' is gone,
 As when two pairs of lover's eyes
 Have met and mingled, of what use
 Are spoken words?

[The last two lines of the Tamil stanza reproduce *Kural* no. 1100.]

- 998 Only those who have experienced
 This union with the Self can know
 Its bliss. How else is one to know it?
 And those who have the experience know
 Nothing but That, in stillness lost
 Like honey-bees with honey drunk.
- 999 Even by those who have enjoyed it
 This bliss can only be experienced
 And not thought of. The ego-mind
 Destroyed in that transcendent bliss,
 They know not how they won this silence.

25. The Grandeur of Awareness

- 1000 The ego's relative knowledge, which
 Perceives the world as something other
 Than the Self, is but ignorance.
 When the ego dies, there shines
 The pure non-dual light, Awareness
 True, the source of knowledge.
- 1001 Being alone shines and rejoices
 As Awareness. Hence till all thought
 Merges in absolute Being-Awareness,
 The poor conceptual mind can never
 Know true Being, supreme Awareness.
- 1002 'Tis only till the sun appears
 In the eastern sky that the proud moon
 Shines o'er the earth. 'Tis only till
 Real Awareness comes and kills
 The ego false that the *jiva's* mind
 Bravely struts about.
- 1003 The sage in whose heart-firmament
 Forever shines the Self, the Sun
 Unrising and unsetting, finds
 The mind of no more use than this
 Wide world finds the moon in broad daylight
 At high midnight.

- 1004 The mind's light which reveals the false
Phenomenal world is but reflected
As in a mirror. The true, bright
Self-luminous light is Being-Awareness,
The Heart from which the mind arises.

26. Cosmic Consciousness

- 1005 The state in which no "other" is seen,
No "other" heard, no "other" known,
Know that this and this alone
Is cosmic consciousness.
- 1006 Non-dual infinite Awareness
Where the error of seeing, hearing, knowing
Various objects has been destroyed,
This is the purest bliss serene.

27. The Sky of Awareness

- 1007 Ye who in eager search of Truth
Roam o'er the world looking for saints,
When you examine what they teach
As definitive, it is only
The empty sky of Pure Awareness.
- 1008 Seekers hurrying round the world
In search of teachers find at last
That their paternal gift is only
The marvellous sky of mere Awareness
- 1009 The last, eternal resting place
For those who are tired of seeking bliss
Here, there, everywhere, what is it
But the marvellous *turiya* space
Revealed by sages who with Siva's own
Bright, flawless Being-Awareness shine.

- 1010 The high experience gained by him
 Who to the end persists in firm
 Self-abidance, casting off
 Desire as a snake moults its skin,
 What is it but the bright, immense
 Void of Pure Awareness.
- 1011 When *jnana's* fire destroys the *jiva*
 And all its countless concepts false,
 The glorious light of Pure Awareness
 Spreads o'er the whole cremation ground.
 It's like a forest vast and dense
 Which catching fire bums all at once
 Into one huge, enormous blaze.
- 1012 When the false notion "I am the body"
 Dies, what abides is what's worth having,
 The vast, bright, silent void, the Self.
 Why is it so? Because in truth
 The only state free from all pain
 And all desire is pure Self-Being.
- 1013 Without the Guru's grace which kills
 The ego, root of all defects,
 None can know the unsurpassed
 Opulence of the spacious, bright
 Firmament of Being-Awareness.
- 1014 Those who have seen the opulence
 Of *jnana's* blissful firmament
 Shine in silence as Siva Himself,
 Having left behind the endless births
 That follow the false identity
 With 'I' and 'mine'.

- 1015 This void immense, the firmament
Of *jnana* is the marvellous ground
And source of the dynamic Power
Supreme, whose function is creating
And sustaining the whole world of objects
For us to taste, smell, see, hear, touch.

28. The Inner Space

- 1016 The inner light self-luminous
Shines all the time as I, as I.
To go from place to place in search
Of That is like looking in midnoon,
Torch in hand, for the bright Sun
Which hides the full moon from our sight.

- 1017 The 'I' is false ; 'this world' is false;
The seeing of 'this world' by 'I'
Is false. The primal ignorance
Of *maya* which creates the triad
Is also false. The sole reality
Is the bright, marvellous inner space*,
Being-Awareness.

[* *Chitrambalam* is the Hall of Wisdom, the human heart,
where Siva dances His eternal dance.]

- 1018 The final fruit of life lies far
Beyond the reach of those for whom
The Self-Awareness which sustains
These moving, vast and varied worlds
Seems non-existent. They are bewildered
By what the senses five perceive
And what they deem as real.

[The white screen is hidden by the pictures projected.]

- 1019 Who can experience and enjoy
The perfect, flawless glory bright
Of inner Self-Awareness, who
But those sages shining Siva-like
With pure, transparent minds?

1020 This being so, Inner Awareness
Being itself Siva Supreme,
The Truth beyond all human speech,
The great Sage Ramana, Siva Himself,
Made known to me the Self, this Being.

1021 At one self-moment and in one
Self-place the self well pleased to meet
The Self revealed the self to self
And recognised the self as Self.

[The *jiva* can never know the Self. When the separate self disappears, the Self abides as Pure Awareness. Bhagavan made the Truth known to Muruganar by destroying the distinction between time, place, guru and disciple, and revealing Siva or Pure Awareness as the sole Reality.]

30. The Atman

1022 The ego which reveals the world
Conceals itself. But when it turns
Inward questing for its source,
The Awareness which shines in the heart
Brightly as I, as I, That is
Our eternal Being.

1023 When the villainous mind, instead
Of being bewildered by the objects
Appearing there without, looks inward
Questing “Who am I?” and rests
Firmly in its ground, the Self,
This is our true, authentic Being.

1024 Whatever *asrama* he is found in,
Whatever *varna* he is born in,
The *jnani* is in one Self-Being.
Self-Being is the one true state.
All other states are false.

[Caste and stage of life have nothing to do with the *jnani*, who is an *atiyasrami*.]

- 1025 Self-Being alone is the true state,
 The state of Love, for Truth is Love.
 All other states such as God-like life
 In heaven above are mere illusion
 Like mirage-water mind-created
 For more and more beguiling.

[The last four lines may also mean:

All other states are lotuses
 In the sky, mind-made like mirage-water
 Forever more beguiling.]

- 1026 Being is by its nature Bliss
 Supreme. It is the treacherous mind's
 Fond, eager search all day for pleasure
 In alien objects which ensures
 The loss of our inherent Bliss.

[In thought-free sleep we are happy. If while awake we are
 egoless and thought-free, we shall enjoy the Bliss which is
 our very Being.]

- 1027 Having found that Self-relish is
 The highest Bliss, the wise abide
 As Self alone. But those who know not
 That the sole, certain bliss supreme
 Is in the Self alone, they stay
 Forever worldly-minded.

- 1028 Those who cannot see that Bliss is
 Their own Self-nature roam bewildered
 Like the musk-deer in the forest.
 Those who have known the Self aright,
 Instead of wandering in the world,
 Abide in their own natural state.

- 1029 Bliss is the very nature of the Self.
 Self is the infinitude of Bliss.
 All Being is but Bliss.
 Knowing this firmly, in the Self
 Abide enjoying Bliss forever.

31. The Puissance of the Self (*Atman*)

1030 The mighty seer whose Self-abidance
Has once for all destroyed desire,
Is Siva whose weapon of wisdom quelled
Proud, invincible Yama; he is
The sun dispelling envy's darkness.

1031 He who angrily confronts,
Drives back into the heart and there
Destroys the puissant and malignant
Demon who through six senses sees
And sustains the universe, he is
Kumara, the Sun-God, bringer of Bliss
Supreme.

[The ego is the demon, Surapadma, who through the five senses and the mind, creates and enjoys the world.]

*He who has known the truth
And stands firm-fixed in knowledge,
Having killed through knowledge all desires,
He is himself the fire of knowledge,
Indra, wielder of the thunder-bolt.
Yama to Yama, God of Time,
And Siva, death-destroying hero.*

– SRI BHAGAVAN 20

32. Nature of the Self (*Atman*)

1032 You who regard the body, which
Is but a picture, as yourself,
Can a picture think? *Jiva* it is
That both thinks and refrains from thinking.
Hence we are *jiva*.

- 1033 The *jiva* which once thought it was
The body, and now knows it is
Something different, functions hence
As the body in which another *jiva*
Dances. This other *jiva* within
The *jiva* is our true Being.
[See verse 1051 below.]
- 1034 Not only when a world is present
(In waking and dream), but when
No world is present (as in sleep)
You shine as the bodiless Being. This
Is your true nature as the Self.
- 1035 Whether the world perceived is real
Or else conceptual and unreal,
You, the Knower, are there, are you not,
As Awareness present. Such Being
As Pure Awareness is the Self.
- 1036 The Being which is Pure Awareness
Beyond both knowledge and ignorance is
The Self. In this high plenary *jnana*,
Which is the very Being of the Brahman,
Ignorance can have no place.
- 1037 Not only is That free from any
Trace of ignorance. It is all
Pure, perfect *jnana* and sole Being.
If it were not true Being as Awareness,
How could *vijnana*, the discerning
Intellect, be born of it?
[Compare verse 12 of *The Forty Verses on Reality*.]
- 1038 Awareness is not a quality of the Self.
The Self is without qualities.
Awareness is not an action of the Self.
The Self does nothing.
The Self, our Being, IS Awareness.

1039 That which unaided shines within
 As “I AM, I AM” without a break,
 The strong, true Being free from all
Upadhis, this Awareness pure
 Is our firm, authentic nature.

1040 The true Self is the light of pure
 Awareness. How to know it as one
 Knows an object? When the ego
 False has disappeared and we
 Abide in peace within, the Self
 Shines of itself spontaneously.

1041 Without an ‘I’ no triad can
 Exist. Yet we as Self are none
 Of all these triads. We as Self
 Only provide the ground and basis
 For all triads.

[An ‘I’ is present in every triad: seer, seen and seeing. But this ‘I’ is the ego, not the Self. However, there can be no seeing with out Being. The Self is Being, the ground of seeing and all other actions, the Reality behind the apparent seer, seen and seeing.)

1042 The Self eternal, perfect, whole
 And sole, cannot be known. It is
 Non-dual. *Yoga* or reunion
 Is Being Awareness, and not knowing
 Something. Our true Being
 Is itself Awareness.

1043 The ground on which appear all pairs
 Of opposites, like gross and subtle,
 Void and full, depressed, exultant,
 That sole Being, infinite Awareness,
 That am I.

- 1044 The ego false in its multitudinous
 Goings on appears to do
 Deeds good and evil and to suffer
 Many mind-created pains.
 But the ground, the sole support
 Of all this fuss, is one true Being
 Which is Awareness.
- 1045 With the natural light “I AM, I AM”,
 Attached to no particular body,
 But bright and clear, self-luminous,
 Like the Sun, the Heart-Heaven shines.
 This is the Self eternal.
- 1046 The true light of Awareness pure,
 Subtle, egoless, non-objective,
 Silent, which tires the mind and baffles
 It till it admits “I know not”,
 This is Being-Awareness, this
 The Self.
- 1047 The Self is true Awareness ever still,
 Unmoving like the screen.
- 1048 The world of seer, seeing and the seen
 Is the moving picture thrown on it.
- 1049 Like the indispensable *sruti*
 Sustaining and pervading all
 The seven notes, or like the moveless
 Screen on which so many movies
 Move, the Self, unflawed and moveless,
 Abides as That which is.
- 1050 Through all phenomena upsurging
 And making what is false seem real,
 The Self alone, sans names and forms
 That come and go, abides forever
 Everywhere the Being supreme.

- 1051 The inner Ruler who within
Each living being lives unknown,
Uses each body as his own,
And ceaseless, tireless moves it, He
Is the immortal Self.
- 1052 The Self is not the ego, the restless
Carriage-wheel which rises, falls
And suffers all the time. It is
The true, unmoving central axle.
- 1053 Whether phenomena appear
Or wholly disappear, it is all
The same to Self-awareness. When
All things have merged in the upsurging
Plenitude of Siva pure,
What still abides is but Self-being.
- 1054 When on being scanned the treacherous
Ego dies and disappears, the Self,
The clarity of Pure Awareness,
Is what the Upanishads proclaim
As the true meaning of God's Grace,
The glorious vision of Siva as He dances.
- 1055 Brahman, the One without a second,
Has for His Being primordial bliss,
No blank though seeming void,
The plenitude of Being Awareness,
This is the sole Reality.

[Compare verse 12 of *The Forty Verses on Reality*.]

- 1056 The seers say where the 'I' -thought is
Wholly absent, there is *mouna*,
There the Self. This Self, this *mouna*,
Is God, the *jiva* and the world.
The Self creates, perceives and is
The world.

- 1057 Like the ether, the sole substance true
 In all things known, the Self alone
 Is God, the *jiva* and the world,
 The state transcendent, ultimate abode
 And Siva supreme.

33. The Grandeur of the Self (*Atman*)

- 1058 Since in the grandeur of absolute Being
 The seer becomes the world he sees,
 The Self is the sole Reality.
 When the ego which "sees" has disappeared
 The ensuing silence bright, the state
 Of Pure Awareness, is the Self.
- 1059 The Self, the home of blissful Awareness,
 Is an ocean vast of peace serene.
 And he whose mind turns inward and dives
 Deep within it, gains the infinite treasure
 Of its grace.
- 1060 Great is the Self. Greater than That
 Nothing exists. And hence we know
 No other thing, nothing at all,
 Which we can buy paying
 As its price the Self.

[The warning is against gaining thaumaturgic powers (*siddhis*)
 at the cost of the Self.]

- 1061 Here in this earthly life there is
 No greater good than gaining
 The grandeur of the Self supreme.
 To gain it and enjoy it, search
 Within and first destroy the ego
 False and worthless.

- 1062 The ever-present Self, the radiant
Gem, this is the rarest, richest
Treasure. Look within and find
And hold it fast. Your penury,
The grand illusion, source of every
Trouble on earth, will vanish forthwith.
- 1063 Not knowing the value of this treasure,
Their own by birthright, people perish
Through mere sloth. The great ones who
Have found the clue and traced and gained it,
They enjoy eternal bliss.
- 1064 Instead of calmly questing “Who
Am I?” thus gaining and then being
The Self which is Awareness, why,
Why should one alienate oneself
From That and in the treacherous field
Of the senses suffer torments?
- 1065 Though one should win at one stroke all
The eightfold *siddhis* people yearn for,
All one’s learning is just wasted
If one fails to undo the primal knot
And to reclaim the one sole, perfect
Jewel, the Self.
- 1066 True wealth is but the gracious silence
Of steady, unswerving Siva-awareness.
This bright, rare treasure can be gained
Only by those who earnestly
Strive for extinction of all thoughts.
- 1067 As the pearl-fisher single-thoughted,
Weighted with a stone, dives deep
Into the sea and grasps the pearl
Most precious, and rejoices, dive
Into the Heart with stern *vairagya*,
Gain the Self-treasure, and so end
All suffering and sorrow.

- 1068 In that flawless state of Being
 The Self, without a sense of 'I'
 Or 'mine', the still abidance in
 And as Awareness Pure, this is
 The noblest victory worth winning.

34. The Self Supreme (*Paramatman*)

- 1069 The Awareness pure, unflawed, of Being
 Is the transcendent state wherein
 Both mind and breath find bliss.
 This state of grace supreme surcharged
 With peace serves also as the medicine
 Which to the sick, restless mind restores
 Healthful peace.
- 1070 Only those who deem themselves
 The body false and transient, not
 The Self, the real, eternal Being,
 Have visions sometimes of various gods
 And think of these with a thrill of joy.
- 1071 By worshipping the non-Self one
 May gain all sorts of benefits
 Unreal. But that true, permanent
 State of Awareness which is Sivahood,
 This life eternal, no lesser god
 Can give.
- 1072 "I saw the vision ... now it's gone",
 Say those who know not that they are witness
 Alike to what they don't perceive
 In sleep and to what when awake
 They do perceive.
- 1073 The gods whom earnestly we worship
 Appear and disappear by turns.
 The natural Awareness which abides
 Ever unchanging, clear and certain,
 Is the real god supreme.

- 1074 This thing here, that there, whatever
Objects we confront, the true being
Of all of them is the pure, bright space
Of Awareness shining as the Self.
- 1075 Knowing that all the things we point to
As this and that are mental concepts,
The Truth that shines in perfect stillness
Deep within us all, the real, mighty
Being-Awareness is the Self.
- 1076 To search amid bewilderment
Some other truth than the Truth supreme,
The Truth of Self,
Is the foolish barber's vexed exploring,
Instead of swiftly sweeping out
The rubbish on the floor.
- 1077 To those who dwell within the Heart
Loving the Self, bliss comes upsurging,
Mounting ever higher, as love,
Siva, grace, awareness, peace or *moksha*.
Bliss is the real nature of the Self.

35. Freedom from Fear

- 1078 Even the high gods know fear because
The foolish mind sees differences.
Wisdom it is to reach through *neti*
The true Self and, in this non-dual
State supreme, abide forever
Free from fear.
- [*Neti*, "Not this", a phrase used to negate everything except the Self.]
- 1079 Only when the Self is gained
Is permanent, perfect, blissful peace
Attained. In this Self-sovereignty
Non-dual, heaven-like, all-pervasive,
No desire and no fear can exist.

36. Advaita (Non-Duality)

1080 Whether in the pot or in the house
Space is ever one and the same.
Like space, awareness is but one.
And so the Self, though manifest
In various forms as god and *jiva*
Suffers no change in substance.

1081 Are there two different entities
As *jiva* and Siva? Say, is there
Any real difference between
The slave-doll and the master-doll
Both made of one sweet nectar?

[Compare verse 24 of *Upadesa Saram*.]

37. Atheism

1082 He who doubts his own existence,
He alone, O God, would say
That You are non-existent. How
Can he who truly knows himself
Deny as non-existent You
Who are the same true Being-Awareness?

38. True Faith

1083 For those with faith God does exist
As Awareness in the heart.
He never is in minds impure.
If with mind purified one looks
Within straight, undeluded, He
Shines clear, bright, joyous as the Self.

1084 Who merits truly the high title
Of *astika* or believer? Only
The Buddha, the Awakened One,
Who sees within his own pure mind
Being-Awareness as the Self.

39. Eternal Freedom

- 1085 The darkness of illusion never
Touches the seer who knows his true
Identity as Awareness Pure,
Vast as the sky, bright as the sun.
Only the blind, who think they are bodies
Suffer from dark ignorance.
- 1086 Self-enquiry, gaining *jnana*,
These things are only for the *jiva*
Caught in delusion. The non-dual
Self, eternally free, can never
Be bound or flawed by imperfection.
- 1087 Will the Self, which as true Being
Fills the universe entire,
Be ever bound by this mirage
Of *maya*? Quake not as if you're bound.
Be calm. Think clearly. See the Truth.
- 1088 Why do you suffer in vain believing
That you are bound and hemmed in by
The body? Even in sleep, when you
Are free from thoughts of separateness,
Your being abides intact and whole.

40. Authentic Living

- 1089 Life you desire. But how to live
You know not. Thinking that this sinking
Deep in this void, vain, illusive
Waking-dream is "life", you proudly
Claim you "live". Pierce this illusion,
Go, grasp the Truth, eternal life.
- 1090 Shun anger and desire; destroy
Illusions false that cause confusion,
Behave at all times with detachment
Calm. This is authentic living.
To this hold fast.

- 1091 Abiding as Self-being, living
 A life that is a steady flow
 Unhindered of true love welling up
 In the heart, this is the bright, joyous
 Sivahood, which ends forever
 The inveterate, false, deceitful ego.
- 1092 The seers who have placed at Siva's Feet
 All their life's burdens and now live
 Lives sublime of calm detachment
 And shine in radiant purity,
 They alone possess true beauty,
 They alone enjoy true bliss.
- 1093 That Heart which truly knows the Self
 Is full of love whence Bliss supreme
 Wells up forever. There desire,
 And its shadow, sorrow, have no place.
 Such a life whose nature pure,
 From Being flows serenely calm.
- 1094 The only goal worth seeking is
 The bliss supreme of Self-Awareness.
 Constant remembering and abiding
 As That within the heart amounts
 To plenitude of life.
- 1095 Such a life of Grace alone
 Is life lived in full, real Being.
 This worldly life of false phenomena
 Full of fear is sinking deeper
 In illusion, not authentic living.
- 1096 Those whose five senses turn no longer
 Towards the world which once seemed real,
 Those who have learned to live without
 Their minds being moved by the illusive
 Universe of forms, they need
 Perform no penance.

- 1097 Those whose ego has quite subsided,
 Who having transcended pleasure and pain
 And seeing the world as but the Self,
 Now live the life of Grace, they need
 Perform no penance at all.

41. The Formless

- 1098 If I have form, the Lord, the source
 Of Being, appears with form. But if
 I am bodiless, formless, then there is
 No awareness of another. How
 Could one say that God has form?

[Compare verse 4 of *The Forty Verses on Reality*.]

- 1099 Though devotees' prolonged, repeated
 Meditations give to Siva
 Countless names, forms, attributes,
 His Being in truth is only formless,
 Pure Awareness.

[In Chapter XI of the *Gita*, Sri Krishna tells Arjuna to see all forms he likes as His own forms.]

- 1100 The speech transcendent uttered by
 The heart in perfect stillness shining
 Is worship true of real Being.
 The light within and not the sky's
 Blueness, name or form, exalts
 Aright the mighty, primal Being.

[Speech transcendent or *paravak* is the silent experience of "I AM", the Bliss of the Self.]

- 1101 The hymns by these Self-seers sung
 Praise but the Self supreme, the Heart,
 Which is the heart of every Scripture,
 And no particular name or form.

- 1102 A wonder strange is this, the marriage
 Of the moon and sun; for the mighty, upraised
 Foot of dancing Siva marks
 The joy of self-enquiry; the Master's
 Loving quest for the servant; the mutual
 Attraction between heart and mind.
 [The mind-moon is held by and dances round the Heart-sun.]
- 1103 It is folly to waste one's life in running
 In all directions searching different
 Goals. Learn to practise firm abidance
 At the Feet of Siva supreme,
 The eternal and auspicious silence,
 Which alone can still the ego's
 Restlessness.
- 1104 Those whose awareness has subsided
 In the heart and they alone
 Can know the flawless state of Being.
 For others Being seems to come
 And go, to be remembered while
 Awake, forgotten while asleep.

42. Sahaja Nishta (*Those in the Natural State*)

- 1105 The sage imperturbable who dwells
 Within the body knows no difference
 Between work, meditation and sleep.
 Even as a man who is fast asleep
 Inside a cart is not aware
 Whether it moves or stands, or whether
 The beasts are from the cart released.

*As for a sleeper in a cart
 It's all the same whether the cart
 Moves, stops or has its bulls released,
 So for the sage who is asleep
 Within the body, work, meditation
 And sleep are all the same.*

— SRI BHAGAVAN 21

[Compare verse 31 of *The Supplement to The Forty Verses on Reality*. To the beholder he seems to be the body. In truth he is the world.]

- 1106 The sage's pure mind which beholds
 As a mere witness the whole world
 Is like a mirror which reflects
 The foolish thoughts of those who come
 Before him. And these thoughts are then
 Mistaken to be his.
- 1107 Those with a sense of doership
 May sometimes notice in the sage
 Whose *sahaja* state transcends even *sattva*
 Signs of *rajas*. Do not then
 Doubt his state. The fault is that
 Of the beholders.
1108. *Jivanmuktas* are great ones
 Who shine forever as Being supreme.
 If one but wrongs them the sin and blame
 Will be a burden heavy to bear
 Birth after birth.
- 1109 Like a dog that knows no difference
 Between an oil-press and a *linga*
 And licks them both, some ill-bred creatures
 Treat a sage as if he were
 No better than their wretched selves.
 [Linga – symbol of Siva, featureless form.]
- 1110 If a dog looking at the sun
 Barks, it does not hurt the sun.
 Even so the insults of the low
 Touch not the sage whose powerful light
 Of wisdom shines bright like the sun.

43. The Sthitaprajna (*Steadfast Awareness*)

- 1111 Who is the *sthitaprajna*, sage
Of steadfast wisdom? Only he
Who, knowing no difference between
Being introverted and being extroverted,
Shines and lives forever in one
Steady state of Being-Awareness.
- 1112 He who through heart-awareness true
Shines egoless as Siva, the Self,
He is the perfect *sthitaprajna*
Still, silent, from all movement free.

44. After the Knot is Cut Asunder

- 1113 As sense-misled the ignorant man
Perceives the world as a collection
Of various objects, so the sage
Whose knot is cut asunder sees
Only the ground, the one Awareness,
Present and shining everywhere.
- [The knot is the illusive nexus between awareness and matter,
Self and body. Compare verse 24 of *The Forty Verses on Reality*.]
- 1114 He is the sage, the eternal Sun
Self-luminous, in whose presence this
Phenomenal world so variegated
And wonderful wholly disappears,
Unseen as other than the Self.
- 1115 The sage, exulting in the Self
And firm-fixed in the heart, regards
The universe as neither mere
Illusion nor as something other
Than the Self.

- 1116 The whole world which we are aware of
Is by the Sage seen as Awareness
And nothing but Awareness only.
And knowing that there is no being
Except Awareness, he abides,
Rich in bliss, as Self-awareness.
- 1117 Those whose minds are merged and lost
In one *advaita* plenitude
Will never be bewildered by
This false phenomenal life. In that
Blessed state supreme of Being
Pure Awareness, That exists
Alone without an 'I' or 'this'.
- 1118 The sage whose knot of doership
Has snapped finds no more "duties"
To discharge. In his Awareness
There is no other, no objects, hence
No doubt and no delusion.
- 1119 Held only by the light of Being
The sage's mind may as of old
Seem to taste, smell, see, hear, touch,
And yet by strength of self-enquiry
Is from the world cut off.
- 1120 Those who live within the Heart
The life of Pure Awareness find
No happiness in the trivial pleasures
Of the senses. Is not that still, silent
State of Being the one boundless
And unbroken bliss supreme
Of Brahman?
- 1121 The river that in the heaving ocean
Has merged will never lapse again
To separateness. No more will he
Who has reached his Being as Awareness
Forget the Self and be reborn.

- 1122 Mortals with forgetful minds
Are born to die and die to be
Reborn. But those whose minds have died
Into true Being supreme abide
There high above both birth and death.
- 1123 He who has seen himself as Being
As Awareness sees the eternal Siva,
He has seen the death of terrible
Duality. He has seen his own
Natural state of *turiya* pure.
Birth is what this great one sees not.
- 1124 If once the primal knot is cut
Never again can one be bound
For this is one's true natural Being.
This is the state divine, this is
The power supreme, this peace serene.

45. The Power of the Great Ones

- 1125 When he who has seen the Self within
As God supreme now walks abroad
Free from attachment, know that God
Himself beside him walks to guard
Him from all harm.
- [The last lines may also mean: God Himself before us walks
to guard us from all harm.]
- 1126 He who, his mind being dead, now stands
As Siva Himself dwells equally
In every creature as its life.
By constant dwelling on the clear,
Bright form of such a *mukta* one
Discovers straight the light of truth
Shining within oneself.

- 1127 The glance of deathless sages who
Live radiant like a hundred suns
Saves those who bask in it and makes
Them too immortal, giving them soon
Their own supreme awareness.
- 1128 Sages who rejoice in Siva's
Radiant bliss alone convert
Into a fertile field divine
That arid desert, the mind with its
Mirage of hot desire.
- 1129 The sage whose heart with peace serene
Is overflowing, fills with bliss
The minds of those who come to him.
Is not his face cool, radiant, joyous,
A full-blown lotus round which gather
Honey-bees?

46. Service to the Great Ones

- 1130 He who obeys the gracious wishes
Of a great sage and serves him gains
Freedom from the bonds of *maya*
And wealth of grace, and lives a life
Rich with all its aims fulfilled.

47. Ending of Vasanas

- 1131 Free wholly from the thought that one
Is but the body, hence even in dreams
Free from bewilderment of mind,
Such is the sage whose *vasanas*
Have been extinguished once for all.
- 1132 Inferior creatures, beasts and birds,
Live with their minds in endless movement.
He lives a truly human life
Whose mind unmoved by any thought
Shines in being's stillness.

- 1133 The sage whose *vasanas* are extinguished
 May seem to undertake and do
 Many mighty tasks, but he
 In fact does nothing at all, like someone
 Who with mind wandering far away
 Sits for hours amid a crowd
 Of listeners to an ancient tale.

[The sage's actions are disinterested; they are done with no sense of doership.]

- 1134 One whose *vasanas* are not dead
 May sit still and yet work away
 Busily doing a lot of things,
 Like one sleeping in his bed
 And dreaming that he climbs uphill
 And falls head down into a pit.

*Like one who absent-minded hears
 A tale, the sage with vasanas dead,
 May seem to act yet never acts.
 The mind with vasanas alive
 Works busily while doing nothing,
 Like someone lying still in sleep
 And dreaming that he climbs uphill
 And tumbles down.*

— SRI BHAGAVAN 22

48. Jivanmuktas (*Liberated while Alive*)

- 1135 Even if the sense of doership
 & Is dead, "How could one call the sage
 1136 A *mukta* freed from all the bonds
 Of *karma*? Do we not see him eating,
 Engaged in work, bearing a body
 Of flesh, accepting *prarabdha*,
 And suffering pain?" If you ask this,
 The answer is, "True, in your sight
 He seems to suffer, you see him suffering,
 But did he tell you that he suffered?"

[Compare verse 33 of *The Supplement to The Forty Verses on Reality*. Once Bhagavan remarked: “The body is like a wireless receiver which only seems to speak and sing.”]

- 1137 The sage enjoys as his own being
 The bliss of all transcendent Being.
 The error lies in these ignorant folk
 Seeing him as a body that suffers.
- 1138 From doership freed and steadfastly
 Serving the Supreme, the sage
 Seems to earn both merit and guilt.
 The merit goes to those who praise him,
 The sin to those condemning him.
- 1139 If one asks, “How can deeds get done
 When doership is lost? Do we not see
 Deeds done by *muktas*?”, the answer is,
 “They being egoless, it is God
 Himself who dwelling in their hearts
 Performs these deeds.”
- 1140 The actions of a *jivanmukta*
 Done in trance-like stillness free
 From any sense of ‘I’ or ‘mine’,
 Are like the swallowing of some food
 By a sleeping child while still asleep.
 [The child neither ‘eats’ nor ‘enjoys’ the food he swallows.]
- 1141 As the porter hired to carry luggage
 Puts it down at journey’s end,
 The sage is happy at the time
 He has to shed the body’s burden.
- 1142 Can a poor little insect drowning in
 The deep sea raise its head and save
 Itself? And can the body-bound ego
 Raise its head above the flood,
 The silent tide of Pure Awareness?

1143 Can the whole, egoless mind lit up
 By the bright glory of Self-being
 Be ever bewildered by the sights
 Of this phenomenal world? Can these
 False phantoms multitudinous
 Materialise in the clear, marvellous
 Space of transcendent, Pure Awareness?

1144 What is this highest glory, what
 The state of *jivanmukti*, to be
 Yearned for and striven for and gained
 By the poor *jiva* born to die?
 To know and be the Self, and so
 To end the rampant ego which
 Sprang from forgetfulness of one's
 True Being.

1145 When doership gone the doer dies,
 All three wives, his *karmas*, stand
 Widowed, helpless. Can one alone
 Escape this fate and still retain
 The status of a wife?

[It used to be said that *prarabdha* (now current) clung to the sage, while he was freed from *sanchita* (accumulated) and *agami* (accruing). Bhagavan says that he is free also from *prarabdha*.]

*Just as none of a man's wives can remain
 Unwidowed on his death, so when the doer
 Dies all three forms of karma end.*

– SRI BHAGAVAN 23

1146 The body born of *prarabdha*
 May not escape its *prarabdha*.
 True. But having snapped the knot
 Between matter and awareness, he,
 The *jivanmukta*, has now gone beyond
Prarabdha's reach.

1147 If someone questions, “Since the body
Came into being only by
And for *prarabdha*, will it not
Fall when *prarabdha* ends?” The answer
Is, “Tell me truly, in whose sight
And for whom does this physical body
Seem to continue to exist?”

1148 A man dead drunk, inebriate, blind
Knows not whether his clothes are on
Or off. Even so the sage whose Being
Is bright Awareness knows not whether
His body, an object, false, inert
Is present or else absent.

*The sage Self-realised knows not
Whether the transient body comes
And stays, or dies and leaves, even as
The senseless drunkard knows not what
Happens to his clothes.*

– SRI BHAGAVAN 24

1149 As a brown silk garment burnt to ashes
Seems to be, yet is not, a garment,
The *jivanmukta*’s body flawless,
Ego-free, is but the form
Apparent veiling his true life.

1150 As only a serpent knows a serpent’s
Spor, so only a *jnani* knows
Ajnani’s nature. Others can
But misunderstand it, never
Know it as it truly is.

1151 The sages silent, firm abidance
As Self-awareness which succeeds
The ego’s death, Brahman’s own state
Of bliss supreme, the total absence
Of another, this experience
None can understand.

*For one who has destroyed the ego,
And is awake as Being-Awareness,
What remains to be accomplished?
Nothing other than the Self He sees.
Who can comprehend His blissful state?*

— SRI BHAGAVAN 25

49. Jnanis

- 1152 Beyond the reach of words extends
The sage's greatness. None but he
Can know his state of Being, vaster
Than the sky and than the mountain
Firmer. To experience it
Yourself, you should first shed your own
Body-consciousness.
- 1153 The sage who has realised the Self
Direct, immediate, as the rich
Plenitude of Being, the formless
Light revealing every form,
He is the sovereign Lord and Master
Of the three worlds of Brahma, Vishnu and Siva.
- 1154 The sage abiding in Self-being,
Asleep and yet awake, immersed
In the still, deep, immutable ocean
Of bliss supreme, will never lapse back
Into this ruinous world and suffer.
- 1155 The learned man who, letting go
The Self, the real Being, sees
And cherishes this dream, this false,
Illusive world, may be a scholar.
Something different is he
Who has gained the clarity of Knowing
The Self; he is a Knower.

- 1156 However thoroughly explored,
 The scriptures only tell us, "Search
 And find the Self within yourself."
 Why does one look into a mirror?
 But to see clear and bright one's own
 True face and in one's heart rejoice.
- 1157 Holding in their hands the mirror,
 The scripture which declares "The Self
 Alone is to be known", many
 Alas, study with care the text
 And commentaries; only few
 Seek the Self and gain true life.
- 1158 Far different from the scholar learned
 In books of wisdom is the Seer.
 Those who seek freedom from the bondage
 Of ignorance had better leave
 Scholars alone and enter the presence
 Of Seers established in the Self
 Supreme.
- 1159 The Seer has realised the Being
 Whose gracious light sustains the world.
 For those long lost and groping in
 The darkness of ignorance, a word
 Of his will prove a veritable
 Staff of strength, the path, the goal.

50. The Jnani's Actions

- 1160 If inaction is the mark of *jnana*
 Then the inaction of the helpless
 Leper would be *jnana*. The real
 State of *jnana* is to rise
 Far above all liking and disliking
 And act without a sense of doership.

- 1161 What need is there for any thinking
For those who in the thought-free bliss
Of Self-awareness live their lives?
All they experience is bright stillness.
In this state supreme there is
No "other" and nothing to gain.
- 1162 Well knowing that mere Being is
Their real nature and abiding
In the thought-free state sublime,
Sages may do a thousand deeds,
And yet they are non-doers; they
Never mistake themselves to be
The doers of those deeds.
- 1163 Having through strenuous *dharma* gained
The natural state of being the Self,
The sages may or may not follow
The rules of outward discipline.
But either way their conduct has
A certain beauty.
- 1164 The *mukta*, bodiless, vast, but seems
To move about as one embodied,
Like Vishnu, who in three steps
Covered the universe, he measures
The heaven transcendent of supreme
Awareness.
- 1165 The doer of actions is a person
Made up of ten external senses
And a fourfold inner organ,
The Seer who stands apart, detached,
From all these means and instruments
May seem to act, and yet he is
Verily a non-doer.

- 1166 Enjoying what comes of its own
 Accord, envy-free, transcending
 All duality, ever at peace,
 Alike in victory and defeat,
 The seers are not by actions bound
 Even when they seem to act.

*Contented with whatever comes,
 Free from duality and envy,
 The even-minded Seer may act,
 And is not bound.*

– SRI BHAGAVAN 26

51. Self-Abidance

- 1167 Those who would by external marks
 Measure a Seer's worth may look
 In vain and turn back baffled. How
 Can they with eyes of flesh
 Behold the light that shines within
 The sage's heart?
- 1168 Wrong, perverse it is to judge
 A *jivanmukta's* greatness by
 His *siddhis*. With or without *siddhis*
 He shines the same. They know him not
 Who at *siddhis* gape and wonder.
- 1169 The world is full of madmen who
 Trivialise the Seer's true grandeur,
 Their poor, bewildered mind attempting
 To comprehend the *mukta's* bright,
 Transcendent Being, and imagining
 Several sorts of *siddhis* in him.

- 1170 To judge by miracles the greatness
Of a Seer Self-realised
Is like measuring the sun's intense
Brightness by the pretty pattern
Wrought by a stray, pink beam that shines
Through a tiny hole in the roof.
- 1171 The Seer that knows that both the body
And the world are but Awareness
Lives a life oned with the world's.
To others he appears as living
In a body in a world.
None should at face value
Take a *mukta*.

52. Might of Mouna

- 1172 True Being, Pure Awareness, That,
That, the one source of every sound,
Spontaneous in the Heart forever Shines
Who can write That down.

[The last two lines repeat a couplet by Bhagavan on “*Akshara*” a word which means “a letter in the alphabet” and “the imperishable”. Compare verse 712 on ‘I’ and verse 713 on “AM”.]

- 1173 What is the word divine, the source
Of every utterance true and clear?
The silence through which, ‘neath the banyan
Tree, the Lord, embodied Wisdom,
Taught of yore.

[Siva, as Dakshinamurti, the first Guru, taught through silence.]

- 1174 Innumerable expository
Treatises cannot explain
The infinite Being of *Brahman*. Yet
The rare, true, Guru's silence does
Reveal It. Hence such silence is
More eloquent than any speech.

1175 Of this true-seeming, transitory
World the ground is body-awareness.
Of this awareness the firm, solid,
Unchanging ground is primordial Silence.

1176 What is true religion? It is not
Speculating with the inconstant
Mind and endless speaking: "That
Is Being. No, that has no being.
That has form. No, that is formless.
That is non-dual. No, it is dual."
It is the silence, the experience
Of deathless Being-Awareness-Bliss.

[Compare verse 34 of *The Forty Verses on Reality*.]

1177 Until the life of silent Grace
Pervades the mind and wisdom dawns,
Thousands of rituals based on caste
And creed cannot destroy the sense
Of difference and duality.

1178 All rivers flow towards and merge
Into the ocean. Even so,
All creeds have for their common goal
Self-loss in Sivahood, the still,
Deep ocean of Awareness-Bliss
And hence there is no room for difference
Between religions.

1179 Diving within enquiring "Who
Am I? Who sees between the creeds
Some differences?" the Self alone
Abides and the poor 'I' fades out.
In that still silence can there be
A sense of difference?

1180 In that great Silence there is no
Sense of difference. But is there then
A feeling of non-difference? No.
The non-duality extolled
By Seer's is nothing but the absence
Of all sense of difference.

- 1181 If we look deep, these troublesome
 Questions and answers both belong
 But to the language of duality.
 In *mouna*, the transcendent speech
 Of non-duality, they have
 No place at all.

*In the language of duality
 Alone are questions and answers.
 In non-duality they are not.*

— SRI BHAGAVAN 27

- 1182 The true, uninterrupted speech
 Between the keen enquiring pupil
 And the illuminated Teacher is
 But both abiding in that state
 Where two minds merging become one.

53. Pure Mouna

- 1183 What is the bliss supreme attained
 By keen enquiry, what the Self
 Experienced in the Heart? It is
 Pure *mouna* wholly free from false
 Dualistic knowledge.
- 1184 Shining as the bright void, devoid
 Of concepts by the villainous ego
 Raised, this is the experience true
 Of infinite Being-Awareness, the one
 Non-dual bliss of *mouna* pure.
- 1185 Since *mouna* shining in and through
 The pure mind thought-free is the sole
 Entrance into *mukti*'s realm,
 Whatever path one may pursue,
 The final door is only *mouna*.

- 1186 Uninterrupted and whole-minded
 Concentration on the Self,
 Our true, non-dual Being, this
 Is *mouna*, pure, supreme, the goal;
 Not at all the lazy mind's
 Inertia which is but a state
 Of dark illusion.
- 1187 The interior *mouna*, steady, firm,
 Which praises Siva in silence bright,
 The speech divine beyond all words,
 This stillness is true, natural worship.
- 1188 He who in Siva has discovered
 His own true Being, he alone
 Regains the state of wholeness, *mouna*.
 Identified with nothing else
 But Siva, abide forever in Siva,
 Free from action, free as Siva.
- 1189 The substance and the power of full
 Surrender is but this mighty *mouna*,
 Where by enquiring who this 'I' is,
 Who this ego false, one dies
 And merges in the Being true
 Of God impersonal, the Self.
- [Compare Nammalwar's verse:
 Not knowing myself,
 I used to think of 'I' and 'mine'.
 I am You and You are mine,
 God of Heaven whom all gods praise.]
- 1190 The Lord controls the doer till
 The fruits of former actions are
 Exhausted ; until then no effort
 Can change the course of things ordained.
 'Tis wisdom then to rest in *mouna*.

[This stanza contains Sri Bhagavan's message to Mother in response to her entreaty that He should return home.]

- 1191 None can oppose what is ordained
By God omnipotent. 'Tis wisdom
Then for the false, weak, villainous mind
To cast off every care and rest
In *mouna* at His Feet.
- 1192 The ego image moves reflected
In the mind's waves. How to stop
This movement, how regain the state
Of stillness? Don't observe these movements.
Seek the Self instead. 'Tis wisdom
To gain and abide in *mouna*.
- 1193 The Seers declare that *mouna* pure
Is firm abidance in egoless, true
Awareness. For such thought-free *mouna*
The means is clinging to the Self
Within the heart.
- 1194 When one refrains from looking out
And noting outward objects, but abides
Within the heart in Self-awareness,
The ego disappears. The *mouna* pure
That then shines forth is *jnana*'s goal.
- 1195 The goings-on the dreamer saw
In dream are, when the sleeper wakes,
Found laughable and false. Even so,
The *jnani* in his wisdom finds
All his life's goings-on
Mere concepts and appearances.
- 1196 When Grace supreme reveals to him
Who lay in darkness his true Being
He is overwhelmed by Siva-bliss
And in pure *mouna* disappears.
- 1197 When the ego shaking off
All tricky concepts finally
Merges in the heart, the *mouna*,
The plenitude of Self-awareness
Blissful, bright, this, this is what
The sages call transcendent speech.

[cf. Sri Bhagavan 12, and verses 706, 715 above: Bhagavan defines *paravak* (transcendent speech) as the stillness whence the 'I'-sense rises, the silence whence the sound of mantra rises.]

- 1198 "Sweet is the lute, sweet is the flute,
Sweeter still one's children's prattle,"
Say those who have not with mind serene
Listened for and heard God's Word
Of Grace, transcendent speech, pure *mouna*.

[The *Kural* extols the householder's joy in his children's prattle. Thiruvalluvar knew well enough and praises in its own place the bliss of Pure Awareness.]

- 1199 Unless the noise of thoughts subsides
One cannot know the ineffable bliss
Of *mouna*. Those who have seen the end
Of mental movements never swerve
From *mouna* firm even in the midst
Of clashing arms in the battle-field.

- 1200 True *mouna* is the state of being
Self-awareness in the heart
When the false, foolish sense that one
Is but the body is no more.
Mere verbal silence undertaken
Without enquiring "Who am I?"
Is no better than a mental trick.

- 1201 When the mad craving for false, trivial
Objects is no more, and the ego
Is in its source absorbed and lost,
The life of Self-Awareness true
That now shines forth is bliss supreme.

- 1202 Those in whose heart pure *mouna* shines
And the perennial, blissful nectar
Of Self-Awareness overflows
Will never look at or get lost in
This world and its false, trivial maddening pleasures.

1203 The Truth the sages clearly saw
 As the end and goal of all the scriptures,
 The conduct taught by every *dharma*,
 Is nothing but this *mouna* pure,
 The state supreme of peace serene.

1204 The glory of *mukti*, peace serene,
 Is that one gives up utterly
Dharma, *artha* and *kama*. Give up
 All thoughts of other ends, pursue
Mouna alone, Siva Himself,
 The Being supreme.

[The other values are neither efficient means nor ultimate ends. Self-enquiry, establishing one in the peace and bliss of one's true being, brings all other good things in its wake. Compare verse 8 above.]

54. Supreme Bhakti

1205 The mark of *bhakti* true, total
 Self-surrender at Siva's Feet,
 Is perfect peace without a thought
 Or word of prayer or plaint.

1206 In the heart which grace divine
 Has filled with radiant bliss, can there
 Be room for any trivial care,
 The symptom of the ignorance which
 Is knowledge for the body-bound ego?

1207 Only so long as other thoughts
 Persist will there be conscious thought
 Of God. When all thoughts cease, including
 Thought of God, this thought-free state,
 This Pure Awareness, is true thinking.

- 1208 One well may ask “How can mere Being
With not a single thought arising,
How can this stillness be termed thinking?”
The answer is: Then, then alone
The power of Pure Awareness, sole
Reality eternal, shines
Unforgotten, bright and clear.
- 1209 When, the dense darkness of ignorance gone,
The heart’s wide open firmament
Is filled with peace serene, clear, bright,
An inner fount of love up springs
Which is devotion true, the pure
Auspiciousness of Siva Himself.
- 1210 The fortunate ones who in the Self
Abide forever, they alone,
Have realised the Truth. From others
Far indeed is that eternal
Home of grace supreme.
- 1211 True devotees are they who are
Forever to the Self alone
Devoted. Only they enjoy
Eternally the bliss supreme
Of all-transcendent, highest heaven.

55. The Miracle of Jnana

- 1212 Though many and various are the *siddhis*
Mentioned, *jnana-siddhi* tops them all.
Those who have the other *siddhis*
Yearn for *jnana*. Those who have gained
Jnana wish for nothing else.
- 1213 Those who have attained the Self
Have gained at once and once for all
All other gifts. For as in space
The universe exists, in these
Self-knowers dwell, seen or unseen,
All *siddhis* and all powers.

- 1214 If one dives deep within the heart
 One feels no more that one is but
 A poor, weak mortal. The sovereignty
 Supreme of *jnana* has such power
 That at its feet even Indra, King
 Of Heaven, bends low his head.

56. Brahman

- 1215 *Jiva*, world and God, the three
 Prime principles are pieces for *maya*,
 The Great Power of Being,
 In her eternal game of chess
 Played on the board which also is
 The self-same still and blissful Being.
- 1216 He who sees the many moving
 Pictures fails to see the basic
 And unmoving screen. And he
 Who sees the unmoving screen sees not
 The pictures moving on it. This is
 What happens in a cinema show.
- 1217 If in the cinema-hall there is
 No unmoving screen, there can be
 No moving picture. But observe,
 Even when there is no moving picture,
 Apart and different from all pictures
 Stands the screen.
- 1218 Brahman is the unmoving screen,
 The real ground. God, *jiva*, world
 Are moving pictures. Know that all
 The objects we perceive are mere
 Appearances, the play of *maya*.

- 1219 The *jiva*, who is but a figure
 In the moving picture, along with
 Other picture-figures like
 Himself, beholds the picture-world,
 Conceives the picture-God, and pines
 Frustrated in the picture-world.

[Compare verse 161 above.]

- 1220 The Self is the unmoving screen,
 The ground of Being. We think we are
 But moving pictures and so suffer.
 Meet it is that all these movements
 Of the mind completely cease
 And we abide in perfect silence.

57. Mukti

- 1221 When one enquiring “Who is bound?”
 Shakes off the thought of “being bound”
 And so the thought of “being released
 From bondage”, That which in the heart
 Remains as one’s own natural Being,
 That and that alone is *mukti*.

- 1222 That which alone abides and shines
 As Pure Awareness, perfect peace,
 Is Siva eternal. Egoless silence,
 The state supreme of Being That,
 This is *mukti*’s plenitude.

[Compare verse 40 of *The Supplement to The Forty Verses on Reality*.]

- 1223 Firm, steady abidance in
 The peace serene gained by the quest
 For Self, the Awareness, the sole ground
 Supporting all appearances,
 And consequent relinquishment
 Of all objects as unreal,
 This alone is *mukti*.

- 1224 Unless there is a final end
Of so called "knowledge" of things out there,
One cannot gain release from bondage
To the sense-created world.
This "knowledge" being destroyed by firm
Abidance in the Self, then what
Remains is *mukti*, bliss supreme.
- 1225 The foe Desire is the sole cause
Of our laughable bondage to birth
And death. Know, use the means to end
Desire. Pure Being, free from all
Desire is *mukti*, this alone.
- 1226 The Veda's crown, the final Truth
Discovered and revealed by Seers,
Is this: the luminous state supreme
Of *mukti* is life lived in the clear,
Bright light of Self-Awareness which
Alone is Being, Pure Being.

58. The Truth Supreme

- 1227 There is no creation, no destruction,
No one bound, and none at all
For freedom yearning much and striving
Hard; none attaining *mukti*.
Know this to be the Truth supreme.

*There is no creation, no destruction.
None bound, none seeking, striving,
Gaining freedom. Know that this
Is the Truth supreme.*

— SRI BHAGAVAN 28

[Compare verses 100 and 1215 above.]

- 1228 'Tis *maya* false alone which makes
The real seem unreal, the unreal
Seem real. In clear, pure Being
No such tricks find place. In ultimate,
Certain Truth, all things are only
Awareness.

- 1229 “As rice from paddy is dehusked
The *jiva* is from bondage freed
And thus the Self is gained,” they say.
All such talk of bondage and freedom
Is but the sick mind’s concept rising
From Self, the sole Awareness.

59. True Being

- 1230 The things you think of as existing
Do not exist. But That of which
You know not if it does exist
Or does not, That alone exists.
[The Self is the sole Reality. It is all Awareness and cannot be “known”.]
- 1231 Can the poor mind deny, condemn
The all-pervading and transcendent
Being supreme, which can absorb
Within itself and so sublimate
All kinds of knowledge, each imperfect
And each from others differing.
[The white light absorbs and sublimes the seven colours.]
- 1232 When one is still and does not think
“Does it exist or does it not?”
Then That which without form or name
Shines forever as “I am”, That,
That Awareness, That alone
Is real Being.
- 1233 Of the six *darsanas* with no
Beginning, one alone, *advaita*,
Has no end. The other five
Must end when *maya* ends. Let this
Be clearly understood.
[Of the six systems of Indian Philosophy (*darsanas*), *advaita* Vedanta alone postulates *Sat-chit-ananda*, *Brahman*, Being-Awareness-Bliss, as the sole Reality transcending the realm of *maya*.]

- 1234 Reality is one and, only
 One. This permanent and perfect
 Being, only this has been
 Variousy described by sages
 Who with keen minds have searched the heart
 And there experienced it.
- 1235 Many and various are the creeds.
 Crowning them all *advaita* stands
 Supreme, as silent, Pure Awareness,
 Destroying and surviving the unreal
 Ego, the deadly seed from which
 Grow all these differences 'twixt creeds.
- 1236 The highest goal is gained by those
 Who know That which the ego-mind
 False, treacherous can never know,
 The sole true Being with no beginning
 And no end, no change, no cause,
 No parallel, no other.

60. Transcendence of Thought

- 1237 While brightly shining in the hearts
 Of sages who have left behind
 All treacherous triads and now abide
 As That alone, *advaita's* grandeur
 Cannot be by the mind perceived,
 Like this false, trivial, dualistic,
 Thought-created world.
- 1238 Siva, who is Pure Awareness
 Transcending thought, is only known
 To seers heroic who with minds
 Extinct abide thought-free within
 The heart, and not to those whose minds
 Are still engaged in thought.

- 1239 Aspirants hurrying eagerly
Towards *advaita's* lofty heaven,
Only those established firm
In true Self-being and bliss supreme
Are welcome there and feel at home.
To weak backsliders diffident
To take the path direct and sharp
Of what use is *advaita*, say.

61. Describing the Experience

- 1240 Describing what the Master taught
And we experience: the dense thicket
Of desire, the world of sense
We knew of old, was nothing but
The silent heaven of Pure Awareness
Beyond speech; all that trivial knowledge
Was what we in a dream perceived.

- 1241 I know, I know now, the transcendent
State supreme of Being-Awareness.
I know too that in real fact
I never was bound or released,
Although deluded I once felt
Alienated from the Self.

[Compare verse 29 of *Upadesa Saram* and verse 37 of *The Forty Verses on Reality*.]

- 1242 All faiths men hold, all doctrines
They declare, we have discovered now,
Point certainly and uniformly
To one goal only, the experience
Of this luminous Being.
- 1243 When one abides in plenitude
Of Pure Awareness, the Being bright
Praised by the Vedas ever true,
One sees no more the differences
Of time, space, seer, seeing and things seen.

- 1244 This subtle arcanum that I utter
 Came to me when considered well
 As comments on His *mouna* teaching
 Transmitted by the sovereign Master
 Ramana graciously appearing
 Here before my eyes.

[The Self within appears in human form as the Guru.]

- 1245 In my sight 'I' only am
 And 'you ' are not. In your sight
 'You' only are and 'I' am not.
 In the sight of the Self the Self alone
 Exists and nothing else.
 In truth I, you and all are nothing
 But the Self.
- 1246 No one owns me. I own nothing.
 I am neither slave nor master.
 No duty binds me. I am neither
 Doer nor enjoyer.
- 1247 As if by *maya* bound I cried
 In pain. And then before my eyes
 Appeared in Guru's form, the Self,
 And governed me. To that bright Being,
 The Self, are due my grateful thanks.
- 1248 To Siva Ramana, supreme Awareness,
 To Him alone this Muruga
 Is subject. Never, no matter
 What painful penury may afflict him,
 Never again will he be bound
 By this world's illusive power.

62. Equanimity

- 1249 No caste or family obligations
Bind those established in the primal
Dharma of pure Self-awareness.
'Tis for the body false and worthless,
Not for the true Self, that all these
Many and various rules exist.
- 1250 The awareness that the one sole substance
In all that we perceive is but
The Self, the experience of this oneness,
Is the harmonious vision bright
Praised by the sages who have known
True, all-embracing unity.
- 1251 The egoless seer established firm
In Self-awareness and peace serene
Is neither elated by high praise
Nor ever pained by scorn.
- 1252 As in fierce noonday heat appears
A cool mirage, so in this false
Illusive world, Fate oft produces
Prosperity and adversity. The sage
Is neither elated nor depressed.
- 1253 The sages want and pray for nothing.
But their very being is spontaneous
Penance serving to bring to all
The people of the world the wealth
And welfare that they may wish for.

End of Part III

(Experience of Reality)

Invocation

1254 Long live Aruna Hill. Long live
 Guru Ramana. Long live
 This garland of His sayings. May
 This Lamp lit to reveal transcendent
 Truth prove fruitful and spread far
 And wide the Light supreme.

APPENDIX TO VERSES 608, 882

The story of the Tenth Man is a traditional illustration for the all too common amnesia of the Self. The story goes that ten young men, travelling together, had to cross a river in spate. On reaching the other bank they feared that one of them had been washed away. In order to make sure that all of them had got safely across the members of the party counted and recounted and reached the total of nine as each one forgot himself while counting. Now convinced that one of them was drowned, they sat down lamenting. Just then a traveller came along, asked them what the matter was and discovered the cause of their mistake. He now made them walk past him one by one, giving each a blow as he passed in front and told them to count the strokes. They were now able to see how each one had forgotten himself while doing the counting. The story can also be applied to a person playing many roles in his life but forgetting the entity behind all the roles. We *are* — before, during and after we are this, that or the other.

GLOSSARY

A

Advaita: Non-duality, i.e. the oneness of *Brahman*, *jiva* and world.

Advaita jnana: Experience of this oneness, complete absence of ego, a separate self.

Agama: The Veda; scripture accepted by any sect, Saiva, Vaishnava or Jaina.

Agami: Actions of this birth whose reward will come in a future birth.

Aham Brahmasmi: *Mahavakya* of Yajur Veda. It is interpreted by the three Schools as follows: *Advaita*: "I am *Jivatma* which is identical with *Brahman*." We are in *moksha*, we don't know it yet. *Visishtadvaita*: "I become *Brahman* at the moment of death." *Moksha* is in *Vaikuntha*. Not here. *Dvaita*: "I am *Brahman*" is uttered by *Brahman*. Not us. It should not be uttered by us.

Ajata: Birthless, unborn, not created, self-existent.

Akshara: A letter of the alphabet; also the Imperishable.

Allah: Supreme Being. Arabic Name of God.

An-al-Haq: "I am God."

Ananda: Bliss.

Anatta: The Buddhist doctrine which asserts the non-existence of a separate self.

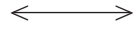
Anna: Food.

Annamalai: Upward pointing Hill. Embodiment of *Siva*. State symbol of transcendence.

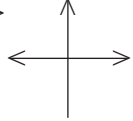
God



Man
(*Moksha*)



Mutuality
(*Dharma*)



Cross

Apara: Lower.

Arjuna: (White), candid, frank, friendly. The Hero of the *Mahabharata*.

Artha: Meaning, purpose, object of desire.

Arunachala: Sanskrit Name of the Hill. See '*Annamalai*'.

Asana: Yogic posture; also a seat.

Asrama: Stage of life; a place where hermits and sages live.

Astika: A believer.

Asuric: Demonic.

Atiyasrami: One who has transcended the four stages of life.

Atman: Self.

Avastha: A state of being: waking, dreaming and deep sleep.

Azhvar Uyarvar: A Tamil expression which means that he who plumbs deep rises high. (Deep meditation leads to high experience. The deeper the root, the taller the tree. The humble are exalted.)

B

Bhakta: Devotee.

Bhakti: Devotion.

Bhakti-vichara: Enquiring into the nature and scope of *bhakti*.

Brahma: The Four-faced Creator, the First Person of the Hindu Trinity.

Brahman: Pure Being. The Self, or the supreme Reality.

Brahmakaravritti: See note to v. 941.

Brahma-nirvana: Final Self-realisation.

Brahmastra: The ultimate weapon.

Brahma-vidya: The knowledge of *Brahman*

Brahmin: The highest caste in Hindu society; (Sanskrit: *Brahmana*).

C

Chakra: A yogic centre in the body.

Chaturdasi: The fourteenth day of the waxing or waning moon.

Chela: Disciple, pupil.

Chit: Awareness. (Also, Name of Siva, the Dancer in Space at Chidambaram.)

Chitta: Mind, memory.

Chitta-suddhi: Purity of mind.

D

Dakshinamurti: South-facing image, Siva teaching through silence. The Name is also divided as *Dakshina-amurti* and taken to mean 'Form less Power'.

Darsan: Seeing a holy person or image.

Darsanas: The six systems of Indian philosophy.

Dattatreya: A sage for whom all creatures, human and others, sentient and insentient, were guru and a source of teaching. Therefore, the entire universe was a *gurukula* to him.

Dharma: One of the four values of life; that which sustains life; reciprocal relationship, mutual trust.

Dhyana: Meditation, contemplation.

Dhyana-vichara: Enquiring into modes and nature of *dhyana*.

Dipavali: The festival of lights celebrated on the *chaturdasi* of *Thula* (Libra), corresponding to October / November and to the Tamil month of *Aippasi*.

Draupadi: In the *Mahabharata*, the wife of the five Pandavas brothers.

Dvaita: Duality; teaching of Madhva. See '*Aham Brahmasmi*'.

G

Gopis: The milkmaids of Vrindavan, devotees of Sri Krishna.

Guru: Spiritual teacher, preceptor; man of gravity.

Gurukula: Guru's abode, school.

H

Hara: A Name of Siva.

Hari: A Name of Vishnu.

I

Indra: Chief of the *Devas*, Master of the thunderbolt.

Islam: Surrender, peace.

J

Jada: Inanimate, lifeless.

Japa: Repetition of a sacred word, syllable or Name of God.

Jiva: Living person, life.

Jivatma: The individual self.

Jivanmukta: One liberated when alive in body.

Jivanmukti: Liberation while still alive in body.

Jiva's nirvana: State of being blown out, extinguished. (Death of the ego.)

Jnana: The knowledge or awareness of identity with *Brahman*.

Jnana-siddhi: Attainment of *jnana*

Jnani: One who has attained *jnana*.

K

Kalas: Arts, sciences, 64 in number.

Kama: Desire, one of the four values permitted when not opposed to *dharma*.

Kannappa: A devotee of Siva who plucked out his own eyes and gave them to Siva.

Kaivalya: Absolute oneness, perfect purity.

Karma: Action, deed ; also result of action.

Karma yoga: The path of actions performed without attachment.

Kevala nirvikalpa samadhi: is absorption in the Self while the body remains inert like a log of wood.

Koshas: or sheaths, are coverings five in number encasing the Self namely: *annamaya* (food, body); *pranamaya* (breath, life); *manomaya* (mind); *vijnanamaya*

(intellect); *anandamaya* (bliss of sleep).

Kumara: Younger son of Siva.

Kundalini: Serpent-power abiding in the nerve-plexus at the bottom of the spine.

Kural: A Tamil metre consisting of two lines. See 'Thiruvalluvar'.

L

Laya: Dissolution, merging.

Laghu: Light, trivial, poor.

Linga: Symbol of Siva. Featureless form.

M

Mahabali: A king who granted the dwarf Vamana's (Vishnu's) wish for the space he could cover in three steps. With two steps Vamana covered heaven, earth and the nether world. Mahabali offered his own head for the third step and gained eternal fame.

Mahavakya: The four key sentences proclaiming the truth of Brahman, one taken from each Veda:

(1) *Prajnanam Brahma* = Awareness is *Brahman* (Rig Veda).

(2) *Aham Brahmasmi* = The Self is *Brahman* (Yajur Veda).

(3) *Tat tvam asi* = That thou art (Sama Veda).

(4) *Ayam atma Brahma* = This Self is *Brahman* (Atharva Veda).

Manana: Thinking deeply over what has been heard from the guru.

Manas: Mind.

Mantra: Sound forms used for meditation, worship and prayer.

Markanda: Sixteen-year old devotee of Siva who overcame Death and remained young for ever.

Maya: Illusion; the power in *Brahman* which enables manifestation

Meru: Mountain of gold. Abode of the gods.

Moksha: Liberation. Release from the cycle of birth and death.

Mouna: Silence, stillness of the mind.

Mukta: Liberated person.

Mukti: Liberation.

N

Namasivaya: 'Obeisance to Siva', the five-syllable mantra.

Nammalvar: Vaishnava Saint-singer, (the name Nam-alvar means 'Our Alvar'. He is almost a pure *advaitin*.)

Naraka: Hell, the nether world. The demon ruling Hell.

Narayana: Vishnu.

Nasa: Destruction.

Neti: "Not this", denial. The strength and wisdom to say "Not this no where". Negative capacity.

Nididhyasana: Meditation. Steady, continuous.

Nirvana: Final emancipation.

Nirvikalpa samadhi: A temporary sense of identity between the individual and the universal Self. Freedom from any movement of the mind.

P

Pandit: Learned person.

Paramatma: The supreme Self.

Paravak: Transcendent speech.

Prana: The vital breath.

Pranayama: Regulation of breath.

Prarabdha (karma): Part of one's *karma* to be worked out in this life.

Prasad: Grace; food offered to God and given to devotees.

Puja: Ceremonial worship with flowers, water, etc.

Purna: Fullness, plenitude.

R

Rajas: The principle of activity; one of the three primal qualities.

Rakshasa: A demon.

Rama(chandra): A divine incarnation of Vishnu who is the Hero of the *Ramayana*.

Reality: Permanent, immutable and self-luminous Being-Awareness.

S

Sadhaka: Aspirant; one who practises spiritual disciplines.

Sadhana: Spiritual discipline.

Sadhu: Ascetic, sage.

Sahaja: Natural (state).

Sahaja nirvikalpa samadhi: Permanent merger in Awareness.

Sahaja-nishta: Firm abidance in the natural state of Being-Awareness.

Sahaja samadhi: *Samadhi* attained naturally and present always.

Sahasrara: The highest yogic centre; it is situated in the brain.

Saiva Siddhanta: Established doctrine concerning Siva and *jiva*.

Sakti: Power, energy, the Divine Mother.

Sakta: A worshipper of Sakti.
 Samadhi: Absorption in the Self.
 Samsara: The cycle of birth and death; worldly life.
 Sanchita (*karma*): *Karma* accumulated in former lives.
 Sastras: Scriptures, sciences.
 Satsang: Association with the good.
 Association with the Truth (*Sat*).
 Sattva: The principle of purity, light, goodness; one of the three primal qualities.
 Sattvic: Pure, bright, good.
 Sheath: See *Koshas*.
 Shravana: Hearing of the truth from the Guru.
 Siddhanta: Conclusion reached after enquiry or discussion.
 Siddhi: Thaumaturgic power. Attainment.
 Siva: The auspicious One, The Supreme Lord.
 Siva-ratri: The new moon night on which Siva is worshipped (February/March).
 Siva-Sakti: Life-force. Sri Ramakrishna said: 'A snake is a snake whether still or moving.'
 Sivoham: The sacred formula 'Siva am I'.
 Sloka: A verse in Sanskrit.
 Soham: The sacred formula 'He am I'.
 Sridhara: Lord of Wealth. See note to v. 809.
 Sruṭi: Basic musical note underlying other notes.
 Sthitaprajna: Steadfast Awareness.
 Summa Irutthal: Freedom from thought or action.

Sunya: Void, blank.
 Surapadma: A demon.
 Swadharma: Duties in accordance with one's caste and station in life.
 Swarga: Heaven, world of enjoyment.

T

Tamas: The principle of inertia, one of the three primal qualities. Darkness, ignorance.
 Tapas: Penance, austerity, purificatory action.
 Tattva: Entities like bodies, thoughts and principles. Truth, essence of a thing.
 Tattvajnana: Knowledge of Reality.
 Tat tvam asi: The *mahavakya* 'That thou art'.
 Tillai: Name of Chidambaram
 Tiroda: concealing, disappearing
 Thiruvalluvar: The author of the *Kural*, a work consisting of 1330 *kurals* and divided into 3 parts covering the subject of Virtue, Wealth and Love and corresponding to *Dharma*, *Artha* and *Kama*, three of the four goals of life prescribed in Sanskrit literature. Thiruvalluvar is venerated by the Tamil people as a sage and law-giver. He was a weaver by birth, a poet and philosopher.
 Turiya: The fourth state, beyond waking, dream and sleeping states.
 Turiyatita: The state beyond *Turiya*.

U

Uchistham: The 'left-overs' of a meal. The left-overs of the Guru are sacred.

Upanishad: Metaphysical treatise leading to the experiencing of Reality.

Upadhi: Mask, superimposed veil which conceals or colours the substance; limiting adjunct; *avidya* for the *jiva* and *Maya* for Iswara (the divine Principle immanent in the universe.)

V

Vaidik: Pertaining to Veda or Hindu Scriptures, Spiritual.

Vairagya: Non-attachment.

Vali: See note to v. 921.

Vamana: Dwarf incarnation of Vishnu.

Varna: Colour, form, quality; one of the four castes among Aryans and later Hindu society.

Vasana: Mental habit, predisposition, subtle desire to repeat an action.

Vedanta: The sequel, or end, of the Vedas; the metaphysical doctrine up holding both pure *advaita* and modified *advaita*.

Vedas: Authoritative Hindu scriptures four in number.

Vedic: pertaining to the Vedas.

Vibhuti: Sacred ashes; manifestation.

Vichara: Enquiry.

Vidya: Knowledge, learning. *Para vidya*: higher knowledge. *Apara vidya*: lower knowledge.

Vijnana: Secular knowledge. Pure intelligence.

Vishnu: The second Person of the Hindu Trinity; embodiment of *sattva*; the preserving power; the omnipresent One.

Vivarta: The doctrine of illusory appearances. See also note to v. 83.

Viveka: Discernment, sifting; seeing difference.

Vritti: Movement, modification of the mind. See also note to v. 941.

Vyakti: Individuality.

Y

Yama: Lord of Death.

Yoga: Union. The process of union of the individual self with the universal Self. The four kinds are *Karma*, *Bhakti*, *Raja* and *Jnana*.

Yogi: Adept in *yoga* practice.

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