

Ozhivil Odukkam

Composed by
Kannudaiya Vallalar



Translated by
Munagala Venkataramiah

Ozhivil dukkam

“To Withdraw As Repose”

Original in Tamil

by

Kannudaiya Vallalar

English Translation

by

Munagala Venkataramiah

(Swami Ramanananda Saraswathi)



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PREFACE

This is the English translation of an enlightening work in Tamil by name “Ozhivil Odukkam” by Kannudaiya Vallalar who had the blessings of Tirujnana Sambandha Swamigal and through whose Grace he had the Knowledge of the Absolute – *Parabrahman – Tattvam*. Tradition has it that the mere thought of Sri Jnanasambandha Guru transported him into ecstasies and made him Self-Realised spontaneously.

Bhagavan Sri Ramana Maharshi used often to refer to “Ozhivil Odukkam” and speak highly of Kannudaiya Vallalar’s Absolute State. He would often quote from the work in illustration of *Jnana anubhava*. Sri Ramanasramam publishes this work in the series of such works as “Tripura Rahasyam” and “Advaita Bodha Deepika” translated from the original sources by the late Sri Ramanananda Saraswathi.

The one aspect of Kannudaiya Vallalar about which Bhagavan Sri Ramana Maharshi used to refer was the former’s Guru Bhakti. In referring to the greatness of his Guru, Kannudaiya Vallalar speaks thus:

*taṇṇizhappai eṇṇagatr̥ruc cādippāṇ sarguruvām
maṇṇuperum cīya madayāṇai — taṇṇaḍaimēl
sorpaṇattē tōṇḍrit tuḍippat̥tr̥ruk kēvalamāy
nirpadupōr pārā ṇeṇiṇ.*

If the Eternal Master, the Sadguru, the great lion, does not appear in the dreamy walk of life of the disciple, the elephant got mad, and if He does not hold motionless the fluctuations of the mind and life to abide in the Heart, in the Repose of stillness, through what learning or sadhana will the disciple erase the ego?

The same idea Bhagavan expresses in his *Ekanma Panchakam* thus: “The One Self, the sole Reality, alone exists eternally; when even the ancient teacher Sri Dakshinamurthy revealed it through speechless eloquence, who else could convey by speech?”

The grace of the Guru is expressed by Bhagavan in *Arunachala Dasakam* thus:-

pārttaṇaṇ pudumai yuyirvali kānta
paruvata morudara midanaṇi
yōrttiḍu muyiriṇ cēṭṭaiyai yoḍukki
yorutaṇa dabhimukha māga
vīrttadait taṇpō lacalamāc ceydav
viṇṇuyir balikoḷu miḱdeṇ
nōrttuymi ṇuyirgā luḷamadi loḷiriv
vuyirkkoli yaruṇamā giriye.

Meaning: Wonderful, a new thing discovered! The Hill – Magnet of all lives – draws a man irresistibly to It for having thought of It but once and makes him yearn for It, giving him its peace and consuming his soul in sweetness. Think of it, ‘Oh’ man, and receive eternal life! Such a remoulder of lives is this magnificent

Arunachala Hill, which shines eternally in the interior of the Heart.

Thus we find the affinity between Bhagavan's *anubhuti* and works and those of Kannudaiya Vallalar, the blessed of Tirujnana Sambandhar Guru. Bhagavan Sri Ramana and Kannudaiya Vallalar both were very generous and shared their knowledge whoever of the seeker might be. Be it noted here that Vallalar is a term applied to great philanthropists; Jnana was the gift of these Vallalars.

Kannudaiya Vallalar's "Ozhivil Odukkam" has the unique feature of having a commentary by Sri Chidambara Swamigal of Tirupporur fame. Further lustre is added to the same by a 25-page appreciation of the work by Sri Chidambaram Ramalinga Swamigal, who never commented on others' works.

The late Sri Anavarada Vinayakam Pillai, M.A., L.T., Professor of Tamil, Christian College, Madras, had done some research into the life of Kannudaiya Vallalar and concluded that this great soul should have existed in the earlier decades of the 17th century, some time before Sivaprakasar and some time after Umapathi Sivam of Chidambaram. Santhalinga Swamigal and Sivaprakasa Swamigal are contemporaries. Santhalinga Swamy was the Guru's Guru of Tirupporur Chidambara Swamigal and it was at the behest of Santhalinga Swamigal that Tirupporur Chidambara Swamigal wrote his commentary on "Ozhivil Odukkam".

One version has it that Kannudaiya Vallalar was the son of the Meykanda Sivachariar, the acharya of Saiva Siddanta School. The son getting illumined through divine grace produced his “Ozhivil Odukkam” which saw no use for *charya*, *kriya*, and *yoga padas* and affirmed in his work direct realisation, *aparokshanubhuti* at every step. This was, of course, a rude shock to the father, but it could not be helped. Perhaps the enlightened father was very happy that his own son was able to destroy the feeble foundations of the house he built apparently for others. Another version is that Vallalar is said to have been born in a rich family in Sirkazhi in Tanjavur District, the birthplace of Sri Tirujnana Sambandhar Swamigal. The mere hearing of the glowing light of Sri Tirujnana Sambandhar Swamigal and the thought that he was blessed to be born in that sacred place made Kannudaiya Vallalar love Sri Tirujnana Sambandhar as his Guru identical with God. This love of the Lord in the form of Guru led him to *Bhava Samadhi* that illumined him and later gave him *Bhava Abhava Samadhi* – Self-Knowledge.

Everyday Vallalar went into the temple for quiet abidance and returned home and sang one verse setting forth the *Sahaja Bhava*. He used to be escorted home by his torchbearer Kandan. On the day that the 253rd *Venpa* (Poem) was completed, Kandan had stayed at home due to thunder and rain. When Vallalar had finished his meditation and called “Kanda”, Lord Subramanya (Jnana Sambandha Gurudeva) himself took the form of the servant Kanda and escorted him

home, torch in hand. When at home, the real servant came to beg the master's pardon. Then Kannudaiya Vallalar knew that it was the gracious play of Skanda. That night he completed the work and presented it to the ripe and discerning souls nearby. The next morning he threw away all the riches and became an *Avadhuta*. There are also other versions about him, but we shall not go into the details thereof in this small preface.

It is the considered opinion of great scholars that without the commentary of Chidambara Swamigal, it would be very difficult to follow the trend of thought in *Ozhivil Odukkam*. Thus this rare gem-crest-jewel of wisdom gifted by Kannudaiya Vallalar, the one that has the eyes to see and the grace to give, sees the light of the day for the first time in English. It behoves all seekers of truth to profit by it.

The title, “To Withdraw As Repose” – *Ozhivil Odukkam* – is better understood with the help of Bhagavan's Verses...

*idayamāṅ guhaiyi nāppaṅ ēkamām brahma mātram
aduvaga magamā nērē-yavirndiḍu māṅmā vāga
idayamē sārṅvāy taṅṅnai yeṅṅiyā zhaladu vāyu
adaṅṅuḍaṅ āzhmaṅattāl āṅmāvin niṅṅṅāṅvāy.*

(Sanskrit Version)

*hṛdaya kuhara madhye kevalam brahmamātram
hyahamahamiti sāksāt ātmarūpeṅa bhāti |
hṛdiviśamanasā svam cinvatā majjatā vā
pavanacalana rodhāt ātma niṅṅṅo bhava tvam ||*

Meaning: In the Heart cave's centre, the one Brahman ever shines by itself as 'I-I', the Self. Realise this through firm inherence in the Self. Entering the Heart by diving deep diving within through Self-enquiry, or breath-control, causing the mind to sink within the Self.

In closing we pay our tributes to the untiring labours of Swami Ramanananda Saraswathi for printing out this and other works, which the Ashram will publish.

Sadhu Arunachala (Major A.W. Chadwick)

TO WITHDRAW AS REPOSE

Lovingly raising on his head the holy lotus-feet of his gracious Lord Master – Sri Jnana Sambandha, the vanquisher of foes (external and internal), the author, immersed in the Bliss welling up from the loss of the ego, wrote this work for all who are fit to experience the same Bliss.

General Instructions

The hand formerly raised to point to Siva in the sky is the cane to call off the intricate dance of the Vedas and Agamas, in order to reveal Him among all other gods; the jewel on the crown of the Chief Lord, like the crown over the *Sushumna* (meru) threading the six centres; or sunrise in the dark night of ignorance; or a cloud to rain the Grace of Bliss over the loss of my ego.

By what means can a man lose himself in bliss unless by the look of the gracious¹ Master in right time to bring him to stillness as an elephant in rut running wild remains still by the sight of a huge lion even in dream?

¹ Even the best of Truth-seekers cannot realise the Self unless the master shows grace.

(i) A child of three years Jnana Sambandha was hungry and cried. From the skies Siva and Parvati came down on a bull; Parvati gave him a gold cup of milk drawn from Her breasts. Then they disappeared. After a time the parents found the child happy with streaks of milk in the corners of the mouth and questioned him about it. He then pointed to the sky with his finger and said:

“He whose ears had ear-rings, who was mounted on a bull, wore the white crescent and was Himself white with the ashes from the cremation-ground smeared on the body – He stole my heart.”

The hand that pointed to the sky in childhood, is referred to in this stanza.

(ii) In a dance held in honour of a chief, the people gather before time and enjoyed themselves. On the arrival of the man of the occasion, the master waves the cane in his hand to call off the hilarious dance and draws the attention of the dancers to the person.

Here the Vedas speak of so many gods and other celestial beings. The Lord of all is Siva. The finger is said to signal to the Vedas to stop all other activities and fix their attention on Siva, the non-dual Reality.

(iii) The fact that the Reality, though manifest as the knowledge of particulars, yet truly remains unmanifest as pure, unqualified Knowledge, is made clear by the finger which is the jewel whose lustre shows forth in the crown (*Sushumna*) of unqualified

Knowledge, over the six centres, meaning all the seats of particular knowledge.

(iv) Just as the Sun removes the darkness hiding the world from view and reveals it by its light, so also the finger removes the illusory multiplicity and ignorance to reveal the True Being.

* * *

3. Do not be led away by the tricks of wage-earners and barterers parading as gurus; the true Guru not only remains as witness untainted like Time, by the seasons of the year, but also keeps his disciple so; his worth is beyond speech and thought.

4. Incoherent ravings as of delirium or hysteria by way of seeming good advice from gurus themselves steeped in impurities will land the ignorant in disaster like that of the Shepherd² who jumped into a spate bearing away a brood of bears – mother and young ones – caught hold of them and perished with them.

5. Can the name Kubera³ suit a poor blind man who ekes out his living by panning dirt heaps? Or, can the sheep⁴ disclose (to its kids) the sweetness of cane? Can others incapable of keeping the disciple still,

² The shepherd mistakes the bears for sheep, and the bears mistake the shepherd for a boat to tide over the flood. So also the false guru holds onto the disciple with greed and the disciple to the guru as the infallible guide to Liberation.

³ Kubera is the God of wealth.

⁴ The sheep cannot bite the hard sugar-cane and taste the sweetness whereas the elephant will crush the hard cane and eat it. The sheep will bite the tender leaves of the cane which are only saltish.

beyond the thirty-six *tattvas*⁵ presume to be gracious masters? The thirty-six *tattvas* are: Five principles which are limitations of the subjects:

i. *Kaala* = sequencing time; ii. *Niyati* = ordering restriction; iii. *Raaga* = gravitation inclination; iv. *Vidya* = pattern recognition limited knowledge; v. *Kalaa* = apportioning limited efficacy; *Maaya* = Non apprehension of background *Aadhar*, the universally limiting principle.

Five principles of the all-comprehending unlimited subject-object:

Maheshvara – Sadasiva

i. *Suddha Vidya* = pure knowledge; ii. *Ishvara* = Lord; iii. *Sadasiva* = Ever-benevolent; iv. *Sakti*; v. *Siva*

Five *Pranas* = Homeostasis of anabolism and katabolism life principles. Five sensory organs – nose (smell), tongue (taste), hands (touch), eyes (sight) and (ears) hearing. Five *karmendriyas* – hands (grasping); legs (walking); mouth (speech); anus (excretion); genitals (procreation). Five elements – earth, air, fire, water, ether; Four *antahkaranas* – i. Ego; ii. Will; iii. Intellect; iv. Mind and *Prakriti* – 25. Total = 36.

* * *

⁵ “tattvas” meaning principles are the entities into which Siva, as the universe, differentiates himself in *srshti* (creation).

6. Can the deluded⁶ gurus wash off the sin of imparting instructions on Liberation? A stranger travelling on the instructions of an ignorant man will certainly come to grief.

7. He only is the *Jnana Guru* who, finding the seeker fit, can by a look bring him to stillness, as he melts away in the waves of Bliss rising from the Sole Reality left over as the Self after ignorance has been gradually lost.

8. A bee collects honey from flowers and when full, discharges it into the comb; so also, in due course the Supreme Bliss of the master will surely manifest Itself as a look of Grace, a thought of Love, words of instruction or the touch of any limb. The devotee should patiently wait for it, in service to the master as the seasons of the year silently bide their time to manifest themselves in due course.

9. As a lighted lamp or the sun or the moon is to darkness, so is to ignorance the holy word of the master who is Bliss Supreme, even past Intuition; like a rain (a) of nectar, a voice (b) from the sky or a good omen (c), impersonal and disinterested.

10. The kind, ego-free word is the enemy of maya, which has formed itself in the formless natural Bliss, (d) as a man's shadow might in the empty sky. (e) It is

⁶ Even in the worldly plane where words can clearly express facts, an ignorant guide leads to ruin. How much worse will it be in the higher plane where words are not of much use, but only experience counts.

to be compared with the utterance of a man in trance, (f) or in the thick of fight, (g) or of an emperor, (h) or a love-sick man, (j) or a suicidal maniac.

* * *

(a) Rains are magnanimous because, without expecting any reward they fall to help the world. How much more so is the rain of nectar which pours out Life Eternal!

(b) The voice from the sky can speak only the Truth.

(c) A good omen indicates fulfillment of one's wish. Here the wish is for Liberation.

(d) The practice known as the 'Shadow-person' consists in intensely watching one's own shadow on the ground, in the ghee etc., and then looking up to find a huge shadow cast in empty space. By continuous practice, this shadow always stays with the person, answers his questions truly and helps him in other ways as well.

(e) With men in trance, their individuality is totally in abeyance and their words are emanations of Grace.

(f) A great hero resolves and says that he will overcome all that oppose him in fight.

(g) An emperor's word truly fulfils itself in this world, but the master's word in the other world also.

(i) A love-sick person always speaks of his beloved; so also the master does of his Supreme Bliss.

(j) A suicidal maniac always wants to get rid of his body; so also the master of Ignorance.

* * *

11. After instructing me in the eternal naked Truth and fixing me untainted, Sambandha of Sirkazhi – the knower of the Vedas, the pure Being and the Scholar in Tamil – showed me the way as contained in this work.

12. Many are the means found by those who are eager to get rid of the misery of limitation obstructing the knowledge of the sameness of the Self as untainted Perfection. Without any reservations, we will tell you how to remain immortal as Pure Being.

13. “To Withdraw as Repose” (Pure Being)⁷ is the work which truly reveals the Knowledge agreeable to all the three, namely the Scripture, the master’s word and one’s own experience. This contains the root-matter of all other works.

14. Other methods like chanting or rituals, create new attachments. For those who, by previous merit, are already unattached, this teaches how to get rid of limitations.

15. This is useful to the disciple who, in service to the master, like⁸ life to the body, the lids⁹ to the

⁷ The ego needs to be kept up for ritual, chanting, etc., but must be eliminated for eternal Knowledge.

⁸ Life identifies itself with the body, it dwells in, helps to remove its misery and looks to its comforts.

⁹ Just as the lids protect the eyes from injury, the disciple never leaves the master and always protects him in every way.

eyes and thread¹⁰ to a needle, will readily defy even the tiger, fire or serpent. This cannot serve the purpose of others as fire cannot burn a plantain tree nor the philosophers' stone turn an earthen pot into gold.

16. This is meant only for those who study it in the same way as a libertine enjoys a licentious suggestive song, as a lotus blooms at sunrise and as a music-lover listens to divine music.

17. A pretentious work needs no benediction; though with prayer an evil work is no good. In spite of an apologetic preface even a good work is not considered good by all, nor an evil one altogether evil.

18. One crying beside oneself with emotion does not keep harmony with the drum, the trumpet and the dance in his proximity. Listen to the merit of this work: Its learners can only melt away in its meaning, losing their ego and the fruits of their actions, past and present. What can be left of them to analyse its composition?

19. Even the Vedas and Agamas cannot describe the state free from ego. Can it be determined by the mind so that one may walk up to it and see it with the eyes? Just as the tiny print shown to a child in a peepshow, appears magnified as the sea, so also I shall say a few words about it (the ego-free state). With a pure mind make out its significance as a lover would the mere glance clandestine of his sweetheart.

¹⁰ Just as the thread truly follows the needle in its way so the disciple should follow the master.

20. Can speech or mind reach the Silence of Bliss remaining unbroken and non-dual like the elephant's trunk (nose and hand in one)? From words pointing to IT, like a crow becomes pointer to a particular house, or finger to the thin streak of the moon, by a leap you will intuit, and realise Siva!

21. The logicians are like the flea on a cow's teat that sucks the blood and not the milk, a buffalo in water that will not drink it clear, but first must soil it, or a fool grinding sandal-paste without adding water; the same Truth they break up like water in a sieve; do not be led away by their deceptive words and come to grief!

22. Right qualification shows itself in the eager search for the right master, like that of a blind man just out of a forest-fire makes for water, a young calf solely for the cow, or an ardent lover for his beloved.

23. Unwittingly there appear, grow and perish countless beings and things, *chit* and *jadam* reproducing, non-reproducing, sexual and asexual. There must be a Creator for this phenomenon. That which points to Him is the Veda or the Scripture.

24. It knows not anything apart from Itself nor is anything apart from It, is free from thought, and is beginningless and endless. The five universal phenomena¹¹ take place in Its Presence only. The outpourings of Bliss touch but a fringe of It.

¹¹ arising, holding, subsiding, restricting, releasing.

25. Without beginning, ever-existent, beyond perfection, unchanging, exceedingly subtle, not waxing or waning, indistinguishable from the universe like ether from air, and always the same, is that All-Perfection.

[(a) Remaining Himself unmanifest, the Supreme Being projects the phenomenon of the universe consisting of sentient Beings and insentient things and then reabsorbs it. Therefore He is without beginning and ever-existent.

(b) The phenomenal appears in His Presence, and He does not move or change. Therefore He is unchanging.

(c) He pervades all, yet remains unknown to the senses or mind. Therefore He is beyond perception and exceedingly subtle.

(d) What is manifest is nothing but He himself. Therefore, He neither waxes nor wanes.

(e) The state in which the sentient subject and the insentient object (i.e. the universe) do not remain apart from each other but have united together and remain *still*, is said to be the state of Supreme Protection.]

26. The eight-fold manifestation, the five universal functions, the form taken at will and its work, the particulars and the Perfection beyond, austerities, the Bliss on the loss of the ego, the new non-duality and the erstwhile duality – all these are only of that Grace!

27. The ties of bondage permitting, only IN you are you made aware of yourself and the Lord, as fire

made manifest by rubbing it, cannot be known apart from its heated effulgence, so also you are That.

28. In waking, dream and deep sleep recurring without interval, the conscious self and unconscious sheaths together undergo untold sufferings like a poisoned being. If the (axle or) mould (of ego) be removed, you will be in the way to Intuition. Know that the objects of desire are your impurities.

29. Having said that for the self-realised ones there are no channels of knowledge, no individual self, nor purpose, how can we say “Siva is Knowledge”? Lord of Consciousness, as gold is left over pure on removing the dross, so also we should ‘remove’ our ego-shadow to remain as pure Bliss (Siva).

30. This Ignorance veils the natural, ever-existent Light like a restrictive mantra incantation checking (rendering the fire cool) the heat of fire.

31. The wind of past actions raises waves of perceptions on the salt waters of ignorant selves in the sea of Bliss, thus manifesting the sounds of the alphabet beginning with ‘a’ which give rise the internal organs (mind, intellect, etc.) and external senses, making you unceasingly spin like a top. [The top edge of the ocean is the ego principle. The winds of transience, *spandana*, awaken the waves to jivahood].

32. Knowingly giving up earth etc., sound etc., speech, mind, etc., eyes etc., and remaining beyond life itself, realise your (true) Self as the Knowledge hitherto aware of the illusion that made the Reality feel Itself a small individual being.

33. The five universal functions of Siva are the five states which constantly whirl you like a firebrand and make a sport of deluding you as if always twining a five-faceted prism round and round.

34. This is the illusion of maya working like drunkenness, also unending. Can it be got over by you unless you do not identify yourself with the part you play, like the player in the masquerade?

35. The fear of a rope mistaken for a snake having once left, can it reappear on re-enacting the whole scene and its effects? So also to the Realiser of Bliss, this maya does not reappear even if thought of and invited by him at any time.

36. As the eye remains watching the hand rejecting one after another the sheaths of a virgin plantain tree (and when done, sees nothing left to peel, and yet) fails to see itself, so also the Knowledge whatever be said of It, remains with nothing outside of itself for it to know Itself. Though spoken, the word "I" means the Self only and not an object, like the word "tongue" spoken by the tongue refers to the tongue itself and not another tongue (somewhere else).

37. On being told that all that is known is non-Self, is it not obvious that the Self is the stillness beyond? When the head is cut off, the mouth only opens and remains limp, quiet. So also the Self is awareness only (preceding the arousal of expression).

38. Is it ignorance or knowledge to know the never unaware Self as an object? To be aware of awareness, preexistent awareness is necessary. The thirty-six *tattvas* are not aware of themselves as separate from consciousness. So also you cannot know the Self as distinct from non-Self.

39. For the individual self to attempt to know the Supreme Self lying unseen beyond life itself and always at one with you, is like attempting to raise the earth with a lever. In case this were at all possible, then a finger would touch its own tip or the mouth eat its own face and remain to laugh at its performance!

40. Just as a clear crystal assumes the colour of its background, so also you assume the character of your adjuncts. To remove this (adjunct) error, of what use is the attempt to seek to know yourself as a separate object? To attempt to know separately the ever inseparable Bliss is Ignorance (adjunct itself).

41. By Grace (intuition) to know the true nature of the Self; to remain at one with the Grace as the unbroken thought-free Self; then even beyond the Bliss of union, to *be* the non-dual Self; this is the Silence of the Siddhanta, also the end of the Vedanta.

42. “Resolve the world of the first, second and third persons into the ego; then eliminate the ego; Bliss results; even beyond this lies the birthless state; this is the conclusion of the Vedanta.” So said the One who, untaught, knew the Vedas.

43. Just as for a mountain-climber the earth appears separate and distant and later disappears from view, so also my Master lifted my intellect etc., showed them to be different from me, made the world disappear as such and freed me from the *vasanas* so that the world should not reappear. Should I attempt to speak of His greatness, Silence overpowers me!

44. He said “What appeared as ‘this – this’ is all false,” so that all particulars were lost to me leaving only Supreme Consciousness for my abode. Further he said “Know It to be I”. Can it be the Sun who made the night of Ignorance into the day of Knowledge, or into an all-swallowing Sea of Bliss?

45. He said “Unless revealed, you cannot know.” To spot his Dispeller of Ignorance is to make the ether a target. He remains Pure Consciousness only and His words are the voice of the Skies.

46. On the destruction of ignorance, the multiplicity of illusion and activity wearing out, can the resulting state be other than the Supreme Being? There is nothing other than Consciousness. Remain untainted like ether.

47. In stillness, Consciousness is All-Perfection. With movement, It is imperfection. It is like the eye remaining open or closed. When the air is still, we call it ‘the vacant (open)’; when it moves, ‘breeze’ (*vritti*). So you remain as the witness. Realise it.

48. This Siddhanta will look-like Vedanta to those who have risen above the life-current. On giving up the non-Self, the ego is lost. Then Consciousness-Bliss reveals Itself to you.

49. Should you say that (1) non-dual is Stillness remaining unmoved with the ego being lost or (2) the Supreme Consciousness showing Itself on the disappearance of Ignorance which itself lies beyond the fundamentals (*tattvas*); both imply some little residual ego. So nothing can be said of It. Know this.

50. (After eliminating the non-Self) the overpowering Bliss will be like a blank or deep sleep. Those who proceed, go beyond this into the ether of unbroken Consciousness, like the bright rays of the overshadowing moon of “Eternal Life”.

51. Instead of removing the Ignorance by showing how the Self is different from the waking, dream and deep sleep states and how Knowledge destroys Ignorance, to teach the seeker to do this and that in order to get rid of the ego, is nonsense, magic, waste or trickery. And in any case yet another obstacle to Knowledge.

52. On going beyond the non-Self and being free from subjectivity and objectivity, no difference will be seen between Vedanta and Siddhanta. My son, Liberation is beyond speech or even Bliss. To define it is a mere intellectual pastime.

53. The scriptures loudly proclaim that the Sivayogin is not concerned with anxiety, fear, disgrace, austerities, ways of redemption, tradition or conduct.

54. The ignorant are like the images of the moon in water. The activities of the sages are like washing the ether with pure rain-water or purifying the air by fire.

55. To find it a sin for the Lord of Death to kill living beings, the wind to blow over dirty places, the Sun to shine over vulgar scenes, to attribute a Sivayogin to some wrongdoing, all is the work of ignorance ever whirling one in illusion.

56. What does it matter either to ride on a dog or fall from it? What does the sage care for the esteem or insult to him of world which is itself false? Honour, dishonour, past or future is not for him. Unmindful of conventions, he will act as he would.

57. Our Lord Sambandha who made all the four paths of Jnana, Raja, Bhakti, and Karma – identity, equality, love, and respect as my own, may be called an ascetic, a king, a happy being, a yogi, an enjoyer, a benefactor or a slayer.

58. Without the ego, without anything that is his, but master of the illusion of Ignorance, the sage's body is itself the fountain head of ever-rising Bliss. Like the dual-functioning elephant-trunk, the enjoyment of the sage while in body forms the true worship of Siva, and also shows the way to Liberation for others.

59. Perfumes like sandal-paste, finery like flowers, jewellery and fine clothes – all these suit a woman living with her husband. They are not fit for a widow. Enjoyments are for those who are liberated while alive, and not for others engaged in austerities etc.

60. An elephant is glorious even in rut. Can it be so for a mad dog? So also a sage though a law-breaker is a glory; but others should not break laws.

61. The scriptures cannot bestow the wonderful Grace necessary for the best class of seeker. He requires the unbroken word. The same Truth is differently said in the scriptures. He is different from all other innumerable grades of seekers.

62. Leaving the alternating states of ignorance behind, becoming the unbroken moded Knowledge (samadhi states), later growing unaware of this Knowledge also, the duality is totally lost. Only thus are persons fit for the Eternal peace after the ego is lost. In this state they are liberated during life.

63. For the lookers-on the (thousand) “eyes” of Indra are a grand sight but he himself knows that they are marks of his disgrace. A dancing girl entering the stage in limelight gains applause from the audience; so also does even an unworthy man in ascetic garb. But of what use is even a long life of this kind to him?

Chapter II

Inward Withdrawal of the Worthy with Divine Grace

1. My lord and master Jnana Sambandhar kindly taught me the four stages of worship consisting of discipline, ritual, meditation and Knowledge with their fruits, namely, attainment of divine place, nearness, kinship and identity; the nature of persons competent for each – consisting of dull, middling, apt and very apt qualities; and instructions suitable to each class.

2. My master's words were not just a reply to my questions like the note struck on a musical instrument. Rather they were spontaneous and **full like the *anahata*, unstruck notes rising** from the golden instruments held in the hands of the band standing entranced as Lord Siva danced before them.

3. For the most ripe seeker, the very silent look of the master is enough to gain the end; for the less ripe a word will bestow Eternal Life; for the middling a few significant words **like the sounds of a bird of omen**; for the very dull, a continuous course of instructions like the buzzing of a drunken bee is necessary.

4. **As she develops into a woman**, a girl becomes more and more modest and covers her body but freely gives herself up to her husband's embrace; so also, unless the seeker checks his moded knowledge from

worldly pleasures and turns it inward, he cannot gain Bliss.

5. After learning all about the five kinds of impurities (individuation, illusion, action, withdrawal and root-ignorance); the countless souls; the One Lord; the five universal functions (emanation, stabilisation, reabsorption, concealment and dispensation of grace); the three states of the individuals (waking, dream and deep sleep); and their very limited knowledge, should a regular course of hard discipline not be gone through, the whole learning will pass away without use **as fragments of gold disappear in the goldsmith's wax.**

6. Indulgence in worldly pleasures in a professed *jnani* **is like poverty in an alchemist able to transmute baser metals into gold, or an incurable disease in a physician successful in curing others' diseases, or a scar on a boastful warrior's fleeing back.** Who can help out of his trouble?

7. The master's reply given with pleasure to the question of a clear-sighted disciple, is helpful to others as well. **Like a shepherd resting the head on his long staff** and yet watching the herd of sheep, listens without being drowsy or fidgety. Then the misery of future births which is like mould on foetid matter, will end. I have told you enough.

8. Having evolved from the protoplasm through an infinite series of living organisms to the human species and here, after many rebirths, having balanced merits with demerits, one becomes a seeker qualified

in one of the four ways, namely, right discipline, ritual worship, yoga and knowledge (*charya, kriya, yoga, Jnana*).

9. Sweat, tears, tremors, shaking of the body and limbs, incoherent speech, excited mind, feverish feeling and hairs standing on end – these are **the eight symptoms** of the eager seeker.

10. Should the master not be found, the seeker looks sad, feels anxious, breathes hard, is feverish, does not relish food or sleep, tries to avoid being found, remains silent, grows delirious, at times swoons and even passes away.

11. On the inner longing of the seeker outwardly taking bodily form as the master, he rushes forth like water which has broken its bounds and prays to the master who initiates him in one or more of the six ways.

12. **The master's touch, thought and glance** are enough to remove the seeker's ignorance, illusion, and activity; his words put an end to the habit of rigorous discipline, ritual worship and yoga, together with the ego prompting all the above.

13. Other disciples according to their capacity understand the words of the master in course of time *viraktagati*, or under more favourable circumstances *daivagati* or by continuous effort *vivekagati*, still others take in the master's words **like a swan drinking only the milk** from the mixture of water; **like the oyster waiting** mouth open for a rain-drop and then closing;

like a crane patiently watching for a fish to come up and instantly grabbing it; **like red-hot iron instantly drying up the water** sprinkled on it; or like **an expert judging a coin even in flashes of lightning**.

14. The disciple who has taken in the words of the master, dies to live, in one of the following ways: **Like a loving wife dying** at the very moment she hears of her husband's death, **or milk tilted over, or a sati, or a widow** who never ceases to love her departed husband, **or Karna who** at the last moment gave away all his merits to a *brahmin*.

15. Just as the same process refines a gold of different grades to different degrees of fineness, so also the same words of the master produce results, immediate or remote (within his mind or as circumstance) according to the fitness of the disciple.

16. The training of the least fit is as hard as **shaping a hard stone into a fine statue**, his development will be gradual like clearing turbid water with clearing-nut; then he will look on the world with disgust as if it were vomit; he gains knowledge as slowly as a live plantain-tree catches fire.

17. For the next higher class, the course will be **like moulding an iron ingot into a statue**; he gains knowledge as slowly as a live tree catches fire; then he becomes detached from the family like water on a lotus-leaf, and the world appears as a mirage to him.

18. For the middling class, the process will be **like making an image from wood** and he gains knowledge as easily as charcoal catches fire; then his family circle will appear like a casual company (or wayside comradeship) and the world as a dream of the gods.

19. For the highest class, the process will be **like making a doll of wax** and he gains knowledge as readily as cotton or fur catches fire; he is free from desire and in sheer joy, tears will flow, the heart will melt and throat choke. He sometimes laughs and again weeps for joy.

20. **The pulp remains inseparable from the shell in raw tamarind but shrinks away from it in the ripe fruit**; so also in right time the impurities of ignorance etc. separate themselves from the seeker and with them the effects of past and present *karma*. Then all desires leave him like thread from an eyeless needle and the freedom from desire is itself the state of Bliss.

21. The rise of knowledge will be in the beginning seem **as the rise of dawn after a dark night; the winning of the girl after one's own heart; a storm-beaten ship reaching a haven; freedom after long slavery; health after long suffering** from disease or **sight of some unknown wonder**.

22. Successively giving up the ideas – I-am-the-body-the-senses-the mind-the qualities-or the life-breaths, the (speech free) state beyond *prana* is reached; then the ego is lost and unbroken Bliss is gained; finally all disappear leaving only the Pure

Being. Hitherto ignorant of all this, the successful sage only wonders at these experiences.

23. Should the knower, knowledge and ignorance be known, what can limit one's infinitude? **Can one ever break off from It?** Then one will be **like the thing claimed to be hiding for fear or ravage by the ether itself!**

24. When the false identity of the self with the body gives place to its true identity with the Reality, the resulting Bliss is unrelated to anything. As when **the clear sight of night-creatures is lost at the rise of the brilliant Sun**, so the ego gives place to the Supreme Self and all relative knowledge is lost. This in itself is a wonder.

25. Where can be the interest for the dead? Death of the ego is the universal destruction; in it where can one hide oneself? **As the tiger devours the inquisitive seeker** come into its lair, the all-powerful Supreme Being is sure to hold down the seeker in complete stillness.

26. One may as well **try to measure the wide universe with a yardstick** than to they describe the Bliss flowing from the pure Self for those who always remain aware instead of being ignorant of the Self as the Sole Reality. (It means the bliss flowing from the Self is immeasurable).

27. The Agama doctrine of the Knowledge of knowledge, or the Vedantic one of Pure Knowledge,

is the same as inseparable unity with Siva. Instead of realising the Truth, simple worldly discussions of “You are That” or “I am Brahman” are enough to confound even Brahma and Vishnu.

Chapter III

Beyond Yoga

1. It is hard to convince the practisers of the ineffectiveness of rigorous discipline and ritual worship and also turn them away from yoga which they practise for overcoming death. How can they give up the idea of certitude which persists in them in spite of their witnessing the disappearance of divine manifestations in the six¹² centres?

2. Let the eight great *siddhis* be gained and the great gods manifest in the six centres. What is the result? To change one *siddhi* for another is painful; to change from centre to centre, up and down, is also painful; and to shape immortal gods and later destroy them is unpardonable sin (an inevitability upon *jnana*).

3. Directly to control the breath instead of it happening spontaneously on the control of mind, and to remain motionless like a log of wood, is even worse than the case of a dumb blind man who, having taken a drug, on his way to a remote village falls into a deep ditch and remains helpless.

4. Learned talks, peculiar postures, an unwinking look etc. are all pompous shows of *yoga*. Leave it and hold on to the direct way to Liberation. Instead of

¹² cf. *Devikalottaram* 15, “cakkaraṅgaḷ nāḍigaḷ sārpaduma dēvatai”.

sometimes knowledge and sometimes ignorance¹³, be the pure knowledge like the ether, full and untainted.

5. Is it wrong to call the *yogi* a buffoon for making a cover of sheaths of ignorance and remaining inert within? It is like taking leave of sense and forging a chain of sand for tying a rutting elephant up to a post, or bottling up ether.

6. To look down into ghee at one's image, then up into the sky to find one's shadow; to see the forms meditated upon in the six centres; to notice internal sounds and flashes of light; all these phenomena can keep only the ignorant busy.

7. As if eliminating all ignorance in order to gain the Pure Being even in the wakeful state but falling into it; like a monkey mistaking its image in a mirror for another monkey, to mistake the mental images of one's own meditation in the six centres and not ignore them as unreal; these cannot be (the habits) of those who know the Truth.

8. That you, a *tapasvi*, should without knowing yourself, engage in *yoga*, is it the trick of the teachings you had, *sastras* you read, an error, your chronic habit or something else? Does one seek a curtain to hide the sky from view or simply close one's eyes? Fool, think how grotesque this *yoga* of yours is!

9. Like a man riding an elephant facing its tail trying to reach his destination, can you always, facing

¹³ *vikṣepa*: false knowledge; *susṭipti āvaraṇa*: deep sleep.

your ignorance reach the Pure Being? Your attempt to realise the Self as something (apart from you) is as silly as trying to find outside and lay the spirit all along possessing you.

10. Stretching yourself on a bed, closing tight your eyelids, snoring and feigning the sounds of drowsiness, can you force sleep on yourself? Wasters you are! That you should try to think about the Being-Consciousness-Bliss hidden already as the Self and revealed only through the loss of ego! (You cannot find the Self as long as you are only thinking about it as it is beyond thoughts).

11. Unless acted upon, what is gained by (you by) simply proclaiming that It is beyond the reach of mind, speech and body, that what you perceive is only seeming reality, that the Self cannot be apart and the Supreme is the all-inclusive Perfection?

12. Keeping your breath, mind and eyes without movement and lying buried in ignorance – can this be the way to realise That which is within and without the body, identical with you as the Self, beyond perceptions like “It is – It is not”, and always untainted?

13. If you pass beyond the mind, sleep is the result; unattached to anything, if you try to remain aware, some light appears within. You try to raise life-breath to the head and hold it there with the unruly mind. Is this the right state?!

14. Even if we stay withdrawn and quiet, the mind remains restless like sparks of fire flying out of a rotating hand-rocket, or balls moving up and down in air in the girls' game, or a top spinning fast; though not tickled, it is capricious like a caged monkey; when we try to hold it, it eludes and mocks us like the shadow-images in the shadow-play show. Who can catch hold of, shake and still the (specious) mind?

15. How can you escape being deluded if you excite the mind by trying to hold it, which though quiescent when unassociated, is yet ready to hold onto anything coming in its way? At the slightest contact with it, birth and death are the results. If it dies away (by your non-response) you are left as Pure Bliss.

16. Be Pure Knowledge; there will be no delusion. Will not even the slightest change cause multiplicity like sparks of fire from a rotating hand-rocket? Should you only be in the state of poise (Samadhi) similar to the two pointers in a balance, then you are the kind as 'knower'¹⁴ and no king can compare with you.

17. Who taught the water to be cool, the fire to burn, or the wind to blow? So also thinking etc. are natural to mind etc. To try to get rid of them is as futile as to bury one's shadow. Know the Self to be like the ether, all-pervasive and untainted, and they will vanish (automatically). (cf. *Chāndogya Up.* 5/ Narada-Sanat Kumar Teaching)

¹⁴ Knower of opposite swings and the labels appended thereof.

18. Can the sands be numbered, mountains weighed, the seas and the sky measured?¹⁵ So also the Reality which is all, cannot be specified and in words known. Only the fact remains that you are the Self. It shows Itself on the loss of ignorance. The ego persisting, the Self seems apart, unknown and unknowable.

19. Without knowing that, like the hierarchic clouds in the sky, the mind etc. rise up from and fade away in ignorance, you proceed to check them as if they were real, they bounce up again and again like ball struck against the floor. Instead, if you remain watching the mind you will know its play and it will dry up like a tree cut at its root.

20. Should you but get fixed for a half-minute in the Pure Knowledge free from particulars, ah! the Bliss rising up! Has it any limits? It is like the sea of milk reached through the tiny hole of the teat!

21. Does not all this arise from and die away in ether? How it is that, soaked in ‘I-am-the-body’ idea you torment yourself saying “When shall I gain grace and be free?” In the undifferentiated perfection, see there is nothing but the Self.

22. Habit is hard to overcome; when **fed on clean grain on a hard rock**, a hen continues to scratch the rock and pick even when fed a grain heap. After blindness is cured, a man will continue to walk with stick in hand as before. So also even after the Self is

¹⁵ No. Since they are immeasurable.

known to be undifferentiated and unitary, the person seeks to know It objectively.

23. Even after being **untied, a calf continues to be in its place** until it is made to rise up and run off to realise its freedom. So also though, on removing the bondage and telling the man “Be one with Bliss” and he is led to realise the undifferentiated, non-dual Self, yet with the slightest movement duality returns.

24. Like the man in the story **advised not to think of a monkey**, repeating “I should not think of a monkey I should not think of a monkey. . .” . . . a man advised to be non-dual, instead of ceasing to think, goes on repeating “I am non-dual; I am non-dual”; what is this but ignorance?

25. Although ignorance has been pointed out as the obstacle to Bliss, one seeks Bliss like a cobra with a shining jewel embedded in its head, seeking a dark hole hoping to hide itself despite its self-effulgence. Or a man looking for his habitual well submerged in a sheet of water, to draw water from. Or one fighting his shadow to be free from it. Ha! Who can be free from this ignorance?!

26. Instead of ritual or mental worship, *yogic samadhi* and lying inert as if in undifferentiated Knowledge, should a person **like a lighted lamp in daytime** or a clear crystal at noon, remain quite aware but untainted by anything; who can compare to him?

Note: A lighted lamp does not (has no need to) spread out its light in daytime, nor a prism (crystal) refract the rays of the noon sun.

27. Instead of shaking off the inert dark blank, turning the ignorance of blank and of relative knowledge into Pure Knowledge and waiting to be gradually **consumed like a wick by the fire at its tip**, the search for bliss as if it were apart, will surely drive it farther away.

28. The *advaitins* (non-dualists) too who profess the unreality of all that is seen, cannot escape being sunk in an empty tank with the subsequent rebirths and deaths. Only the loss of the ego with the rise of Bliss can put an end to recurring births.

29. Unable to be the Whole, to meditate fractionally on the Supreme Being who is All-Perfection, ever-present as the Knowledge of knowledge and unbroken Unity, and then to break off from this meditation, amounts to the creation and destruction by the individual of the Lord. How can bodily rebirths cease for such a one?

30. Me, a prey to thoughts and forgetfulness, ignorance and illusion, and love and hate, Lord Sambandha like the sun by his gracious look removed my dark ignorance and **like the philosopher's stone by His touch** made me one with Himself!

Chapter IV

Beyond Rituals

1. Instead of rejecting all non-Self as being inert and, like the eyes of slaughtered goat, remaining vacant without noticing anything, to make idols of gods, worship and address them “O Perfection etc.”, or to look for God in places of pilgrimage, and not finding Him, to drop down in despair, roll on the floor, and cry out for Him, will be melodramatic mania.

2. For those who, tired of rituals, seek guidance; only the blessed being who, advising them to be *still*, joins them to Bliss, can be the master – whereas the adviser of even the slightest fresh activity will be the effective maker of new worlds and births to the seeker, and his ruin.

3. An earnest devotee of the God of Fire who Himself digests the food in all beings, offers Him ginger-paste to cure Him of indigestion, or protects the Fire-God against cold by heaping straw over Him, and feels distracted over his neglect of the god’s ailments. These actions can be compared **to the cleansing of water with water; or burying one’s shadow¹⁶ in a hole**, or trying to measure it with one’s foot!

4. The stream is not troubled by its depth, nor the road by its length; the trouble is for the traveller

¹⁶ The shadow moves along with the measurer.

who crosses the stream or walks the road. Similarly there is no trouble to God; it is only for the devotee. Not knowing this simple truth, to teach rituals to the seeker is **like stemming the rising tide with earth, or making a ladder to the sky, or massaging the tired feet of the blowing wind!**

5. Can a staff be required to support a *yogi* who can readily fly up in space? Should he steer his way like the captain of a ship to a harbour? Can there be a place for effort in the all-perfect *yogi*? All events and things happen in time and space; Time and Space do not work for them. So also everything takes place in the Presence without Its exertion.

6. There is no longer wood in glowing fire, nor milk in ghee. Now that Knowledge rising forth over the loss of ignorance like the sun over darkness, is called “Actionlessness”, can *jnanis* still do actions?

7. Should by any chance, Knowledge be gained as the result of *karma*, it will not last long just like all other effects produced by causes. You may **as well roll up ten million Suns in a sheet of darkness** as trying to contact the Root-cause of all by your effort.

8. If you hope for the Supreme Bliss of non-action by your actions, will not the knowing sages laugh at you? Can you have the bliss of slumber while walking? Your sacred lore which is contrary to the experience of sages, your rituals and *yogic samadhi* are all mere spectres of your mind and snares of delusion.

9. Now that the scriptures have said “Bliss begins where action ends”, must we add “where there is action there is pain”? **By all means satisfy your present needs, (but) like the pleasure of a woman with no children to care for.** Like the sages, restrict your actions to satisfying your hunger and covering your nakedness.

10. Loudly to proclaim the *sastras* which teach you to be *still*, to engage in ceremonies and to remain stiff in yogic postures, can be only pretentious shows in the eyes of true sages.

11. A traveller does not **cover the sky with a canopy and spread the way with mats before** he goes off on a journey, **but walks out with an umbrella in hand and shoes on his feet.** Has anyone gained Liberation for having learnt all the *sastras* with their endless discussions?

12. ¹⁷Now seeing vividly your mental image; then losing it – can you by this trick gain the Reality which, though manifesting as knowledge and its revealer, when you know yourself as the Knowledge beyond the *tattvas*, yet surpasses them both?

13. God means to destroy your ego; this being so you must prepare yourself to lose it. Now you do not

¹⁷ With ego persisting, the mental perception can only be illusion; its objectification, *karma*; that which makes you consider it true, is ignorance. Siva (the Self) is ever-present Knowledge and cannot be gained afresh.

know how to lose the ego; this is your ignorance. You false being! Listen how the ego can be got rid of.

14. The disease being cured, **the medicine also is gone with the disease**; the fuel finished, fire and smoke also are gone with it. So also all your actions are coeval with your mind only. How silly it is to try to gain the Supramental Reality by the mind and its associates! **Like a smaller shadow into a wider one, you of little knowledge merge into That of All-Knowledge and do not obtrude yourself before It.**

15. You are the particular knowledge; I (i.e. the Reality) am the unbroken current of Knowledge by whose light you know all else. As you grow aware of these, they disappear before you. As they do so, do not look for them but lie immersed in the Self like a pot lying sunk in the sea, with water in and out.

16. **Like an immature girl taking the marriage functions for the consummation** of marriage, how wonderful that religious rites are taken for the Supreme Bliss Itself!

The oil spreading unnoticed in the wick, the flame consumes it and shines forth. **So also to give yourself up in stillness to be consumed by That, is *True Being* (Liberation).**

Chapter V

Beyond Discipline

1. Can they ever be happy who torture themselves by pilgrimages, baths in holy waters and fasts on special days, considering them to be liberation itself, and cannot remain in peace? Pain is their presented lot. When will their notions change and Bliss allowed to arise in them?

2. You lost sheep! You, who had not approached and asked the right master “Can I not move about as a living corpse?” how do you believe that wearying this body by work, you will not be re-embodied?

3. Having gone from one place to another, should a man forget the starting place, he will not know to return there, for all the seven worlds will appear the same to him.

4. Red robes, beads, white ashes, white clean¹⁸ teeth etc., are all pretended knowledge. Will he dress himself in form or discuss religion, who knows that to remain unattached and untainted is Perfection, and that limited knowledge is the snare of illusion?

5. Learned talk, pouring over books, red robes, gold ear-rings, beads (or other signs: *lingas*), white

¹⁸ The householder chews betel-leaves and his teeth are therefore tinted brown-red. The ascetic is forbidden to chew betel-leaves; therefore his teeth are always white.

teeth, yogic postures, and eye-balls rolled up tight as if sunk in replicating the meditation of the Infinite are all sports of illusion (*maya*) only.

6. The imitators of the holy sages can have the pleasure of the offerings made daily to them. How can they have the Bliss, unfathomed even by sages who, detached outwardly and inwardly, are in and of It?

7. Bliss Itself is the seat of Knowledge. Now that the pain of duality though small is yet unbearable to you, like a discordant note in music to the (*aśuṇa*) bird, it is the sure sign of your merit-born desire for the Supreme Bliss. Here listen to me, look for Bliss according to my instructions and get It.

8. The Supreme Bliss can never be other than yourself. This is your true Being. Sensual pleasures are of this Bliss only. It will be obvious when the enjoyer is lost in them. Then the dual knowledge of enjoyment, pleasure and Bliss will disappear together.

9. Sensual pleasure arises on occasions, lasts a short while and is then lost; so it is futile. Bliss is always and everywhere perfect; so It is Supreme. Can the Blissful ever again wish for the other pleasure? To gain and then lose are pleasure and pain. But your true Being is Bliss Eternal – without rise or end.

10. When you say that the all-filling Perfection is there everywhere, is It not also where you are? You unthinking fool, listen! If you enter the ether of

Knowledge, the relative knowledge will end and the Supreme Bliss well forth.

11. So long as the “I-am-the-body” idea persists, the objects will not disappear. If forced to disappear by the control of the senses, a blank will result. (This is no good. You should remain unaffected by objects) **like the sky by the flight of birds** in it. True Knowledge of bondage nullifies its effects like *mantras* the heat of fire.

12. Can this body be a bar to Bliss, or its fall, an aid? Endless are the workings of the Sages who are with form, without form, and both with and without form. They act without motive.

Should a pot be broken and reduced to dust only in order to show that it is merely earth? Similarly, should this body be cut up to show its impurities? Knowing it to be illusion, if you remain still in the Glory of the Self (¹⁹Paraa = transcendent Sakti of Absoluteness) this Bliss will at once shine forth.

13. Like a snake on a rope, or a thief on a post, the non-existent world is superimposed on the Self-existing Reality. The Vedanta aims at complete retraction cognising Illusion.

¹⁹ As one might try to jump with one’s foot over the shadow of one’s own head, and yet the head will never be at the place of one’s foot – just so it is with this *baindavi maya*) (relating to *bindu* which is synonymous with Sakti).

The Siddanta aims at effortless Being in the Supreme Bliss, like the ignorant in the world. Both are the same to the ego-free sage.

14. “On my word, without the notion of duality or non-duality, only be still” said Jnana Sambandha of Sirkazhi, the gracious and wonderful sage.

Chapter VI

Non-Attachment

1. The sage who was fed on the breast-milk of the bliss of non-duality said to me, “The seat of Knowledge is free from pain or pleasure; in Its absence (non-acknowledgement) these delude all; but you are neutral (persistent) Knowledge, common to both states.”

2. The six schools of perception though they differ among themselves, are all agreed on renunciation, desirelessness, and purity as being the means for the final Liberation. Liberation is the crown of the Release from rebirths. All efforts towards It are contained in this one, namely, end of action.

3. This work is good for those who once for all have turned away from all desires like heroes who prefer death to the least check upon them, and cannot bear severe rebuke; or for others who prefer the simplest fare to rich food **as the camel prefers the neem (margosa)**. And this is not good for the self-indulgent who love to fatten on delicious dishes.

4. As the man who leaves hold of the rope by which he swings, lands safely on the ground, so the man who is free from bondage is secure in Bliss. The adage: “Cut bondage – cut rebirths” holds true for all.

5. Though, like a drug-addict you revolve helpless in your bondage which, now seeming true but liable

to be cut off, is only your past *karma*, and is therefore insentient, what really stands as the obstacle to knowledge is not this but your ignorance of the Self.

6. As a clear crystal appears red against a red surface, so also, by veiling and conjunction of impurities, Knowledge, though persistently Perfect, appears limited as your little knowledge. Here we have shown your apparent and true natures.

7. It is Pure Knowledge beyond memory and forgetfulness (i.e. *vritti jnanam*); it is immanent in but untainted by all, like the ether, Siva removed my ignorance and revealed the sweet Bliss of the Self in me. This Lord must therefore be Pure Knowledge, Perfect Being, and Sweet Bliss.

8. On becoming aware of the little knowledge by which one sees the world, clutches and gets entangled in it, to remain detached and stand Perfect as Pure Knowledge – unaffected by thoughts of pleasures, their enjoyments, absorption in them, and subsequent mental dwelling on them, and thoroughly convinced of their being non-Self – like Siva unaffected by “Creation, stabilisation, reabsorption, concealment and dispensation of Grace”, is true Renunciation.

9. In the Sun of Knowledge who can discern the night of ignorance and the fireflies of its doings? In order that the noon-day Sun of Knowledge may prevent the shadow of ignorance from lengthening itself as veiling and multiplicity, the above five states of purity are taught.

10. On enquiry into its seeming reality and disappearance, the false world can be seen to be as unreal as a painted snake. Instead, to practise yoga or perform rituals in order to force the world out of view is **like scaring away the post mistaken for a thief, by beating a drum.**

11. Once taught that the world is an illusion and the body false, you should know them as a mirage. Can you expect them to be swept out of your view and destroyed? **To escape the blazing fire surrounding you in a dream,** you simply wake up; so also here.

12. If the teaching “All this is false” appears faultless to you and you know it to be true, **what more can Knowledge be** or where else can It be found? The darkness of ignorance having fled away before the Light of Knowledge, why do you still doubt if this is so or not?

13. Though so many talk of the body as being miserable, among them is not the true sage known by his practical life of non-attachment and asceticism, which proves the absence of love for his body and of desire in his mind.

Chapter VII

Renunciation

1. They will renounce the world as unreal, who are not deluded like the ignorant wasters of life, that is too precious to be purchased at the rate of a million gold pieces or for all of one's hard-earned savings even for a moment's extension of life.

2. Though we have seen the early friendship, later enmity and final separation of a family of sparrows and another of kittens, brought up in the same household, yet our attachment to our environment remains undiminished – what fools are we? Compared to Brahma, Vishnu and Indra, we are insignificant; their lives are said to be ephemeral; then, what is to be said of ours? Will not the wise therefore renounce the world?

3. Though full of praise for Pattinathar or Bhadragiriyar, fools will not give up their homes for fear of the wife and children falling a prey to others. Must we point out that **a famished dog with a marrowless bone in its mouth growls at a king passing by lest he should covet its merry meal?**

4. How can those who have now escaped from the outspread net and its tightening strings of their own country, town, home, wife, mother, father, children, relatives, friends, cattle, family-position, wealth, body

and attachments be reborn or caught up again in such surroundings?

5. Even poison taken in suicidal mania can be cured of its effects by mantras and antidotes – but not the evil desire for wealth, if a renouncer should have it. For him it is a great sin even worse than a householder's life.

6. That wealth, youth and body are mirage-like is too well-known to be repeated. Those who give up their ego and the world, cannot be caught again in the round of births and deaths. **If however their Knowledge is imperfect and they are reborn, they will live unattached and the world cannot tempt them.**

7. Desire brings only fleeting pleasure; to be desire-free is the Supreme Bliss. Is it not clear that this is the nature of desire? The knowledge that transient taste of Desire is the death-trap for man like the nozzle of a honey-can to a fly, will put an end to reaching through all the five sense-pleasures. This is the state of desirelessness.

8. True austerity consists in unconcernedly waiting to be consumed by the Divine, **as the devoted wife enthusiastically enters the funeral pyre of her husband;** the unbroken flood of Light of Knowledge dawns dispelling all differences such as darkness within and without, as it does for an intense sun gazer at daybreak.

9. Very rare is the man who can remain **unresponsive to all like a bell without the clapper**, which remains dumb when shaken. To remain so is to measure the world, find it wanting and to reject it as unreal.

10. Can the home be home to him who, giving up all attachment to the body, senses, objects and enjoyments, remains at rest without even thinking of them? Remaining **unaffected like a needle in the centre of a magnetised pot** he shines forth **like a flame protected from breeze**, and all non-Self will leave him alone.

11. Though tempting, yet fatal is the ghee on a razor's edge or, poisoned sweet porridge for a dog to lick. So is sexual embrace for a truth seeker. Even at present, indulgence gives no satisfaction, as the water of a mirage does not satisfy thirst. Knowing that music is the death-trap of the fabulous *aśuṇa* bird²⁰, sexual union for the elephant; flame for the moth; bait for a fish; and fragrance for a bee; who can remain without renouncing the world and its pleasures?

12. Will not the wise shake with fear at the ignorance which hides the terror of "the family" which is mistaken for a (mutual-security) boat but is laden with misery of uncertainty and bound to the sad seven hells? The different actions, agriculture, household duties, trade, writing, and fine arts, done by the worldly-wise make the real Self unreal.

²⁰ *aśuṇa*, Kekaya, peafowl who are charmed by music.

13. Can the wise remain in the family surrounded by the stinking dirt-heap of its factious members and she-bears, to be excited like a monkey in its herd? It is cruel like death, unbearable like fire, unaffordable like the sea, insurmountable like a hill and a living hell on earth.

14. Like Karna who lived unconcerned of not knowing who he was, will not also the hermit conduct himself amidst family before and while slipping away from his home, and a 'normal' like a *koel* grown in a crow's nest and later leaving it would slip away without any koo-kooing? He will also become the master of others who seek to cut off rebirths.

15. On being awakened from sleep by fire around and an excited mob about him and running away from it, can anyone be so dull as to stop in the fire only because many begged him to stay? So it is with the one who has left his family in disgust.

16. The renouncer will run away **like a robber escaped from prison, or a man frightened by a goblin in the night, or one fleeing from a battlefield.**

17. How can the forest differ from the town to him who does not care to cover his nakedness? How do the neighbours or friends count to him who is possessed? For what reason would a man live in the old environment which he has given up like a hot cake dropped from the hand?

18. Can he to whom all differentiation is lost, and the world which was once full of misery, now appears full of bliss, have a choice of place or direction? For him the whole world is one temple of God. Hungry, he begs food. For shelter, he has the shade of any tree; for thirst; there is the water in a tank or a stream. He never worries about hunger, thirst or shelter but loves solitude.

19. The worldly-minded speak and behave like actors; for they are ready to declare “oomatham” aconite as sweet; and fire as cool for mere worldly gain. But the renouncer scorns the world-attached mind itself as the evil root, and moves about as an embodied corpse, having nothing more to do with it.

20. The world has faded away from the renouncer as much as for the celestial flier in the heavens over mount meru. For the worldly man to call back the sage resting beyond even the life-breath, is like a frog in the ocean of milk urging the reclined Hari to come down from his bed (to a croak-chat!)

21. Now that non-attachment and desirelessness are his greatness, it will not avail to invite him home for food and clothing, with humble salutations, praises and other innumerable courtesies.

22. Waiting to be released from the three kinds of *karma* now binding him down to the body, the renouncer passed his days with it like a frog caught by a snake or an ant in a faggot lighted at both ends. For him life in the body is itself the agony of death. How

will he look on **the country that shelters it or the people that seek to feed it?**

23. Having passed through several births in the innumerable species and now being born as a human being, capable of enquiring “Who am I?” and realising the all-pervading “I-I”, this person is **like a hawk, egg-born but soaring up into the sky, as compared to his past lives, like fish egg-born and only moving in water.** For what reason would he now turn back to the world?

24. Just as it is glorious to an emperor to possess all that is best in the world, so it is glorious to a sage to remain desireless and to reject as worthless everything including the eminence of the Gods themselves.

25. Disgust with the body is the discipline *Charya*; Knowledge of the Self the ritual *Kriya*; absense of non-Self is the highest Knowledge *yoga*; the bliss which does not rise and cease is the highest Bliss *Jnana*; the state beyond the idea “I am blissful” is the Natural state beyond Bliss, *Sahaja sthiti* eternal.

Chapter VIII

Intuition (To live in Grace)

1. That a person sunk deep in sense pursuits and always seeking to take up one body or another for the sake of enjoyments either in this world or beyond, should on the rise of Grace look down upon them in disgust – O, how is this! I am lost in wonder!

2. In classical songs Love is treated in its many different aspects under the two heads: mutual love and one-sided love – Here one-sided love of the devotee to the Lord, or of the seeker to the Supreme Bliss, is Renunciation.

3. By the practise of the eight-fold *sattvic* quality (a), entering into the tenfold intuitive state (b), leaving the ego, gaining the unbroken current of consciousness and finally fixed as the pure Self; all the past one-pointed introspective experiences appear changeful and unsteady; for the ego-free, non-dual, natural state cannot be aware of anything else.

Notes:

(a) Desirelessness; austerity; patience; goodwill; amiability; truthfulness; alertness and reserve.

(b) to see the world as God manifest; to give up all non-Self; awareness of the pain of past births; light feverish feeling from overpowerment by Grace; dislike

from food etc.; shrinking from company; reluctance to speak or differentiate objects; occasional bodily stiffness and at times mental stupor.

4. Even when (1) speech stops, the mind does not stop working; when this stops, (2) intuition arises; from this, the unbroken current of Knowledge; then, (3) Bliss and finally (4) the state beyond Bliss. To the full-fledged sage, falsity arises no more as no real change is possible. For all others there will be different kinds of false experiences.

5. As to a man looking down from a high mountain, the world will look small to him who is withdrawn from the non-Self; when withdrawn from the ego, the thought of the sufferings of life gives rise to deep breaths; on Intuition arising, the body feels feverish; with Bliss manifesting, the person will not care to (1) speak nor feel ashamed, but will appear eccentric.

6. On knowing the world to be false, he will perspire; tears will rise; the body will feel hot; he will shout and the body will become stiff. On the rise of Intuition, his mind and body will stop working. On Perfection, his heart will creep with joy and hairs stand on end in ecstasy.

7. With Intuition fully (2) developed, though clear-sighted, he will seem to have been turned mad by the shock of finding the other sex a haunting spirit, and illusion overpowering Reality like brass outshining gold. His mind dead, he will live by eating what comes unasked to him.

8. As a woman who was long childless and then got an only son, when meeting him after long separation, weeps with joy (3) – so does the sage, realising the Self after innumerable futile births.

9. There can be no rebirth to him who remains beside himself, walking with a soft pace, forgetful of the body, unmindful of public odium, frail in body, soft of voice, sparingly feeding himself, living mechanically, dead to sense-objects (i.e. no reaction of true worth ultimately), unattached in mind, and lost to duality.

(This applies to the stage of Intuition)

10. Occasional snatches of songs; a gentle smile; a one-pointed gaze; unconcerned amazement at the enjoyments open but empty to him; quivering; a stupefied look; stiffness; leaping up, and clear sightedness (characterise the sage in Bliss).

11. Now suddenly becoming aware of the Self after unnumerable births in ignorance, the sage leaps up in joy and tosses his arms about, like a long suffering paralytic suddenly recovering his limbs. And in bliss he sings like an ardent lover.

12. Giving up objective knowledge, not identifying yourself with the body, becoming un-minded, remain aware as the birthless and deathless Self – like a ship which does not move but stands still in a waveless unhabited sea.

13. The people laugh at the sage and he laughs at them. When from his resting place, he is driven out, saying “get out, you devil!” he wanders away naked into the forest not distinguishing it from home; there too he sings songs of bliss, and like a wanderer in the ether, he laps his hands and dances in ecstasy.

14. Grotesque with their beads, ashes and ochre robes; fanatical talking, fussy habits, ceremonies to look like austerities, fixed gaze without Knowledge of the Self – ah! the heart of those who truly practise, can be known only to the Lord of Chidambaram!

15. At the present grandeur and the later end of Brahma, Vishnu and Indra, the true sage nods his head; at the befogged merry-go-round activities of worldly people he laughs shouting “Oho!”, and in his own perfection he dances in ecstasy.

16. Rid of desire with all its associations, even the vestige of the ego and mind, lost in Supreme Love and dancing in ecstatic Silence, he moves about here and there (like a child).

17. Do not consider him to be Blissful as if disembodied and unaware of pleasure and pain. The sage who is liberated while alive can see the sufferings of the world and the Bliss beyond it, **like a cat seeing in darkness of which the other people are deficient, as well as in daylight**; or like a man on the bank of the lake seeing the lake on one side and the country on the other; or a man on a high hill seeing the forests on the hill and the country stretching beyond; or the

noon-day Sun poised between the rising and setting horizons.

18. **As the rheumatic and the hysteric**, being beside themselves, wonder why others do not see things as they do, so too the worldly, through primal ignorance forgetting the Self, wonder at the conduct of sages, saying “what is this?”!

19. Can those who are glum with bile act up to good advice from others? Will not the ignorant who esteem the darkness of illusion as the light of knowledge call sages goblins? Surely, **milk is distasteful to the sickly** and sunlight blinding to the prowler of night!

20. To those who hold all the spheres within themselves like a hen sitting on her eggs; who are withdrawn into the heart like a tortoise into its shell; who wander about naked with Air for their clothing – can worldly people be either their enemies or friends? Though like walking corpses or dumb spirits, they are esteemed and adored by the gods themselves who are proud to serve them.

21. Sometimes **like a corpse the sages leave a place never to return; or they stick to one place, thinking all places the same.** The body indeed is a doll’s house and the universe a stage. There is nothing particular anywhere.

22. Insensible to pain or pleasure, rid of the enemy to Eternal Life (namely, ignorance), beyond ego, intuition and even Bliss, only the sages can measure

the ether when they walk. Say – can there be any quarter (direction of gaze) foreign to these all-perfect beings?!

23. What difference can it make to him; the sight of the forest trees with widespread branches or of men with royal insignia? What makes anything higher, lower or middling? All are equal to the sage who like Siva is immanent yet untainted, or like His activities, universal and taintless.

24. By intuition knowing the Self, losing thus all objective knowledge and remaining fixed in Eternal Life, here and now – only the familiar relative knowledge will be extinct; for him there will be no town or a forest.

25. What religion can they profess who are free from desires, use their hands as begging bowls or water-carriers, who sleep in the ground with their arms and legs folded in protection against cold, and remain unconcerned with their names, family, caste or profession?!

26. An estimate of sage's conduct by the standard of worldly life will show that his is the light and all the others only the lens (useless to see with, without the light). The sage is quite different from the world. He is changeless, unmindful of it, yet inwardly aware.

27. To some the sage may appear to be rash, impious, and foolish; to others, a great scholar, scion of a noble family, and the very seed of upright life. So

he is the measure of judgement and even more. It is a wonder that his clear sight is not clear to others.

28. The common people who are like frogs in a well, look upon sages with wonder, as those with eyes smeared with special unguents that perceive hidden treasures; or people wonder the way they did under the influence of drink, drugs or spirits; or as people now freed from a spell marvel at how they acted under it.

29. A sage in a family environment is as good as a Sanyasi who is free from it, in Knowledge (but not in action). A common householder is as good as the former (sage householder) in action but not in Knowledge. **A sage who is a householder resembles in some respects each of the following; a whore (i), wealth (ii), the Sun (iii), a musical instrument (iv), the ether (v), a fan (vi) and a beggar (vii).**

(i) Seemingly loving the man, the whore really loves her wages; so also the sage with the environment and the Self.

(ii) The owner considers the wealth his own, but it is indifferent; so is a sage indifferent to his wealth.

(iii) The sage is like the Sun which helps the activities of the world without being affected by them.

(iv) A musical instrument emits notes as wanted by the player – neither more or less, nor before nor after. So the sage speaks only as wanted.

(v) As space hears all without any strain, though he be the head of the household, the sage remains unruffled.

(vi) A fan is made use of without reward so does a sage serve others without expectations.

(vii) A beggar praises the good or the bad in the same manner; so also the sage blesses all equally.

30. Though they be emperors with all the regal insignia – staff, white umbrella, attendants, armies, courtiers, etc. – they can remain pure as sages without being taken up by their personal comforts. Like a man on his death-bed always remaining unattached, the sage turns the false world into the real Self as a lamp turns dull oil into a brilliant flame.

31. For sages the body is only a chronic disease and the enjoyments thrust on it tend to aggravate it and also make people pass through the seven hells. Therefore they remain dead to all the enjoyments of the body and deeming **their *prarabdha* to be the jailer and body the jail.**

32. The very Bliss is the sage and pain can find no place in him; the graceyard itself will be heaven to him. Rather, he remains formless beyond the heaven of Bliss or the hell of the ego, and his past *karma* cannot be effective with him; its effects will be shared by his devotees.

33. Speaking of the Bliss of the non-attached sage, the sum of all the Bliss of Brahma, Vishnu, Indra etc.

cannot equal it. Perhaps the perfect Bliss of Siva is equal to, the sage's own Bliss. (That is to say, his Bliss is unequalled). Even the Vedas cannot describe it.

34. With a view to realising the non-dual Reality through the grace of a master able to grant, according to merit, any of the four states of beatitude – (namely *Salokya*, *Sameepya*, *Sarupya* and *Sayujya*) Siva's region, proximity, similarity or unity, the seeker dedicating himself to the loving service agreeable to the master, acquires merit not gain able by any other way.

35. Just as the head when cut off, leaves the body along with its effect, the life, so also Ignorance when it disappears, does so along with its effects – 'I-am-the-body' idea, the notions time, space, direction, rituals, caste, creed and conduct, leaving the sage pure as Siva Himself.

36. When even the Vedas wonder at the true ones who are one with Siva and for whom death (of ego) is the highest achievement of life, who else could dare impose on them, hymns, observance of holy occasions, meditation, notions of merit or of sin and of right or wrong?

37. Even in my dreams there is ever present the charm of an unwinking gaze on the silent masters, with love of their divine form charming like the white

moon, as the Creator's eight eyes²¹ in a row look on the shining Sun.

38. The lustrous look that melts the heart in Supreme Bliss, the charming face, the soft radiant smile and the white ashes are present as beautifiers by themselves, without adding anything to the body which is already ego-free.

39. Of the sage – functioning in, yet not attached to, his body, grown weak by unforced indifference which persists as residue of his past *karma* like the weak fragrance of fading flowers – the gentle face and the charming look of Bliss, not extraneous, will never forsake him.

40. He who has cast off the sheath of non-Self, is known as (*dik+ambara*/space as his shroud) – “clothed by space”, the non-dual one, solitary, the blessed, the pure, the best (*turiya*), the *Avadhuta* who is free of the world, the hermit, the Siva yogi, the unclothed one, or the non-attached.

41. Cannot the fakes who, concealing desires within, pretending to be desireless, be distinguished from the genuine sages who are desire-free? Oho! They are the ones seeking their choice food and shelter, speaking in low tones like a shy girl, but stretching out their arms to receive gifts. (No genuine sage will do all this tomfoolery).

²¹ ashtamurti virat svarupa around central Self.

42. As a boat from the mid sea reaching the shore is shaken by waves, so too false knowledge surely will shake your will, in nearing sense-objects. As a hero determined to gain victory runs up to the battle-front to return victoriously or die in the battle, so hold on to the renunciation with determination; otherwise the world once renounced will again hold you down. Therefore be steady.

Chapter IX

The Nature of the Latency – Free Sages

1. Mere indifference (like *laya*, merger) unaccompanied by Knowledge has no merit. The wild tribes, the sick and thieves are indifferent in a way; how do they profit by it? However placed, whatever he enjoys – how can a true sage be affected? The loss of Ignorance is his place and the consequent rise of Bliss is his enjoyment.

2. The householder's life is extolled by all schools. How can one profit by renouncing that or even more, unless rebirth is cut off by clearing away ignorance by Intuition and unity with Siva, without the least vestige of any kind of latency?

3. Leaving off the household, the mind dwells in it; the mind controlled (*Saalokyam*), the ego still remains (*Saameepyam*); the ego eliminated, the Bliss of unity with Siva supervenes (*Saarupyam*); (none of these can be called true renunciation). Beyond these is Perfection (*Saayujyam*); O, how rare is Perfection!

4. Only those are true renouncers who can enjoy even the princely pleasures of life without being influenced by them, **like an emerald imparting its lustre to things around it, without being affected itself by their contact.** The least relish will leave an impress in the mind to remain latent as the seed for the

next birth and subsequent *karma*, like a grain sown in the soil.

5. Can a king's subjects be molested by fellow-subjects? So also how then can the mind and senses of the all-pervading sage be affected by dwelling on objects, which are his own subjects? Can he like an ignorant person be caught up by them as dust by mud? No, these sense-contacts will float away **like the shadow of a kite over land.**

6. Just as ghee-mixed food is not retained in a dog's stomach but is thrown out as vomit, enjoyments do not leave any impressions on the sage.

Just as the trees by the water appear upside down in their reflections, so also the sages though really united with the Reality seem to lead householders' lives in the world.

Just as painted eyelashes seem beautiful to others but are soiled themselves, so also the sages appear to be householders but (and are at the same time) disgusted with the continuing *prarabdha karma*.

Just as the diamond shines more in the night than by day, so also the sage shines more in the world than in solitude.

7. A gentle patting lulls a child to sleep when sleepy and yet quickens accelerates the rising when it is waking up. So also the household chores make the sage remain reminded 'in' the bliss of the Self whereas the ignorant get further involved in *karma*.

Darkness hides a lusterless pebble but reveals a lustrous emerald. (So also the family will taint the ignorant but leave the sage gloriously untainted.)

Like the clever culprit who joined the police party to detect the hidden thief, by tracing his footsteps, the sage seems to be in the world (lending a shoulder) but is not really so, how can he be subject to rebirths?

8. As the whirlwind collects dust, carries it up, drops it down and moves on, all along remaining only as air, so the sage always remaining as the single Self does with the enjoyments of the world. What difference can it make to him, family life or hermit life?

9. Countless devotees like ²²Sundara, the Chera King, the Chola Prince, the one who sacrificed his son, another who sacrificed his eyes – householder or hermit – all had in common Knowledge, non-attachment and absence of Ignorance.

²² Sundaramurthy Nayanar, Cheraman Perumal Nayanar, Siruthonda Nayanar, Kannappa Nayanar.

Chapter X

The Nature of True Being

1. Those who didn't know (couldn't recall) their way back, ask others who know and learn of the way and reach home assuredly, so too, with those who (felt) they didn't know their true Self. They receive the direction (called) 'inwards' from the guru and know themselves to be pure Awareness. This is unlike the ignorant seeker who though carrying an unfailing umbrella (safely folded), leap over puddles straining (and soiling) themselves in pouring (*samsaric*) rain.

[The seeker who tries to eliminate the non-Self without the aid of every-ready Grace, is like a man flushing into heavy rain carrying an umbrella under his arm.]

2. In pursuit of the state beyond birth and death, you continue to be in ignorance, whirling in the round of births and deaths, instead of recognising that Grace which is the only ever-ready means and living in It, in order to get beyond the effects of Ignorance, namely veiling and multiplicity (*avarana* and *vikshepa bheda*).

3. Tirujnana Sambandhar said to me: "But for my grace how can you succeed in warding off veiling and multiplicity? My grace can keep your mind from spreading **out, as the Sun does to the light of lamp**, and keep sense-contacts from diverting you like the

Sun overhead prevents the prism from displaying the five colours. According to your past *karma*, my grace dispenses to you food, sleep etc. (Knowing thus, keep clear from even the least agitation; then your oneness with me will be obvious.) Give up all extraneous efforts to unite with me.”

4. Intuition will turn the waking world and the connected activities into dream vision and its activities, and take the person beyond to Pure Bliss and the Peace beyond that. (*turiya-atita* and *sahaja nirvikalpa sthiti*)

5. From the non-Self to the blank; from the blank to the ego; from the ego to Intuition; beyond Intuition, in the state of purity above all other experiences, to Bliss; and lastly to be still as the non-dual Self completely free from change, is the Peace beyond Bliss. (*jada* to *shunya* to *jiva* to *Mahat-Ishvara*, to *Mauna*)

6. Intelligence riding on the ego and going in triumphal procession along the five streets of the senses, is only a Show, like sparks pouring out of a rotating rocket. Instead, should Intuition ride on intelligence, Peace and Bliss in stillness will result. Know it, child.

7. Internally to ponder over objects of enjoyments; externally to seek them; to know them when got, and get involved in them; to forget them when they disappear; to be deluded by identifying oneself with them; to be elated by pleasure and depressed by pain; – to be free from this illusive relative knowledge by

elimination of the objects which are always inimical to oneself, is the right Renunciation.

8. All that you know as “this” and “this” (*Ingidham/behaviour*) is your deluded self only. If you seek to remain as Siva free from all these, you would sink into the darkness of ignorance! But both illusion and ignorance sinking, Intuition (*jnapti, arivu*) arises and in that pure state, Siva yoga results.

9. Intuition is like the Sun and the day (*tapas*); the next state of purity is like the moon and the night; beyond them both, (*Mauna*) is the state of Pure Bliss. Even the experience of this Bliss vanishing, there is the pure Being-Knowledge-Bliss or stillness which is totally clear of any ignorance. This is Siva.

10. Just as one eats food, so to give oneself up is to be devoured by Siva; oneself to eat what comes by grace: to pass thus into the state of purity, and to lose oneself in Supreme Bliss, will put an end to the ego along with the body and the bunch of the five impurities.

Should the above process be not immediately possible, one should repeat the five-syllabled mantra and serve the sage-devotees so that it can be gained mantra [*na-ma-si-va-ya*].

11. To make you see multiplicity and veiling, with the rise of mind and senses! Intuition and the ensuing purity with the rise of Grace! To take you beyond the day and night of these into Bliss and Peace, is pleasing

to us. Herein not to obtrude your ego but to surrender to us is good for you!

12. As when a poor man licking the soil of a sugarcane farm for sweetness, finds cane sugar suddenly dropped into his mouth, and renounces the desire, so too seekers who adopt rituals etc. for Liberation, should give them up and follow these instructions. Leaving ignorance behind and following Intuition, they will be liberated. Instead of this, should he say “We will accomplish It by our efforts”, these are words of ignorance and far removed from Knowledge.



**OM TAT SAT
SRI RAMANARPANAMASTU**