

FIVE VERSES ON THE SELF

1. When forgetting the Self, one thinks that the body is oneself and goes through innumerable births but in the end remembers and becomes the Self. Know this is only like waking from a dream in which one has wandered about the entire world.
2. One is always the Self.
To ask oneself, 'Who am I?' or 'Where am I?'
is no different from a drunken man asking,
'Who am I?' or 'Where am I?'
3. The body is within the Self.
Yet one imagines one is inside the inert body,
like the viewer who imagines that the screen
on which the picture is shown is within the picture.
4. Does a gold ornament exist apart from the gold?
Can the body exist apart from the Self?
The ignorant one thinks, 'I am the body';
the enlightened one knows, 'I am the Self'.

EKANMA PANCHAKAM*

1. Tannai maṇandu tanuvē tānā-eṇṇi
Eṇṇil piṛavi eḍut-tiṛudi – tannai
Uṇarndu tānā-dal ulagasañ charak
Kanavin vizhit-talē kāṅga – anavara-dam
2. Tānirun-dun tānā-gat tannaittā nānevan
Yān-irukkum stānam edu-venakkēṭ – pānukku
Yānevan evviḍam yānuḷan eṇḍra-madu
Pāna-nai yīḍu pagar-satcid – ānandat
3. Tannuḷ tanu-virukkat tānach jaḍa-vuḍalan
Tannuḷ irup-padāt tānunnum – anna-van
Chitti-rattin uḷḷuḷada chitti-rattuk kāḍāra
Vastira menḍreṇ-ṇuvān pōlvān – vastu-vām
4. Ponnukku vēṛagap bhūsha-ṇam uḷḷadō
Tannai viḍut tanu-vēdu – tannai
Tanu-venbān ajñāni tānā-gak koḷvān
Tanai-yaṛinda jñāni darippāi – tana-doḷiyāl

* In *kalivenba*.

5. The Self alone, the sole reality, exists for ever.
 If, of yore, the first of teachers¹
 revealed it through unbroken silence,
 who can reveal it in spoken words?

Guru Ramana, who revels in the form of (pure) jnana,
 composed these five verses on the Self.

Declared in them is the nature of Reality,
 which destroys the illusion that the body is the Self.²

¹ Lord Siva took form as Dakshinamurti and taught Brahma's four sons, the sages Sanaka, Sanandana, Sanatsujata and Sanatkumara, through silence.

² Concluding verse by Muruganar.

5. Eppō-dum uḷḷadav ēkānma vasttuvē
Appō-dav vasttuvai yādi-Guru – ceppādu
Ceppit teri-yumā ceidanarē levar
Ceppit teri-vippar ceppu-gena – ippōdav

Ekanma vuṇmai yinait-tenat tēṭṭriyan-bar
Dēhānma bāvañ cidai-vittān – ēkānma
Jñāna sorūpa-mā naṇṇuñ Guru-Ramaṇan
Tān-navinḍra ippāvīṭtan.