

# SARVA GNANOTTARAM: ANMA SAKSHATKARAP PRAKARANAM\*

## Mangalam

Ānmā-vām Īsan guhanuk karuḷ-seida  
Ānma-sāk shāt-kāra māgumīdu – ānmā-vāi  
Enna-hattē yirun diṇḍru-tamizh solvānam  
Munnava nāya mudal-enna – manna-luṟum

## Nul

1. Anna-Sivan pinnum aruḷvān guhanē-niṟku  
Anni-yañ sūṭchi aṟaivan-mei – mannavē  
Niṣkaḷamā yā-vuḷumē niṟpadāi nuṭpa-madāi  
Ūṭkolḷap pōgā dēnum-pugala – uṭkol
2. Edanāl anu-bavamā jñāna nangeidum  
Edanai arindōn Siva-nēyām – ede-varkkum  
Ennāl solappaṭṭa diṇḍrav viñ-jñānattai  
Enni-ḍatti niṇḍru-kēḷ inḍruyān – panni-yi-dum
3. Īdu-Guru pāram pari-yattup pōnda-dām  
Vādi-gaḷel lānkāṇa vāyk-kādām – īdu-bava  
Banda-muttip poruṭṭām paramamā mukamō  
Endat talattum uḷadē-evaiyun – tandē

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\*In *kalivenba* metre.

- 4&5. The Lord who pervades all things, who is manifest in all (creation), whose face is everywhere,  
 who is beyond all thought, and who, remaining Himself one with all truths, yet exceeding and transcending them all,  
 He, the Supreme Lord, who is not associated with speech, mind and name, That Lord am I.  
 By means of a (concentrated) mind that does not differentiate itself in the least (from Lord Siva),  
 meditate constantly on Him.
6. Eternal, steady, imperishable, and undifferentiated,  
 this formless Self-Awareness<sup>1</sup>, fathomless to the mind, shines forth alone, incomparable, without any pre-existing cause.  
 Know this beyond any doubt.
7. Indestructible, absolutely serene and devoid of any identifiable features, the knowledge that shines beyond (the realm of) all sense-perceptions and beyond the pale of all thoughts and doubts, That am I. In this there is no doubt.
8. I am indeed Siva, that Supreme Divinity,  
 of the essence of all *mantras*,  
 yet transcending all *mantras*  
 and free of creation and dissolution.
9. All that is, whether visible or invisible, moving or stationary,  
 is pervaded by Me.  
 I am the Lord of the universe and all things shine forth (and reveal themselves) through Me.
10. Teeming with a variety of forms in the myriad worlds,  
 the entire universe, from Siva down to the world,  
 abides in Me.

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<sup>1</sup> *Nishkala jnana*.

4. Eva-nellā vaṭṭrum irukkum iddēvan  
Eva-nellā māgi yiruppan – evan-mukam  
Eṅgu-muḷān eṇṇavoṇān tattuvam ellān-tānāi  
Taṅgi-yelā minjiyuḷan tān-palavāi – paṅgu-paḍum
5. Tattuvaṅgaḷ ellāmun tānkaḍan-dōn vākkōḍu  
Chittamum nāmamum sērā-dān – attan  
Avan-nān ena-vikarṇpa maṭṭra cittattāl  
Siva sintanaiyē nī-seivāi – nava-navamāi
6. Eṇḍru-muḷadāi nilai-yāi avya-yamāi evvikarṇpum  
Indriyadāi innadena eṇṇa-voṇādu – onḍriyuḷam  
Niṣhkaḷama jñānam edutān nigazhu-mudal  
Diṣṭāntam indriyadāit tērtara – suṭṭum
7. Aḍaiyāḷam aṭṭrazhi vaṭṭrārūm upasāntam  
Viṣhayaṅ kadan-dolir vēdyam – aḍukkādu  
Bhāvanaik kaiyam paḍarā dadu-vēnān  
Āvan-idil aiyam ilai-yēdum – ōvalaḷum
8. Andap para deiva māguṅ Sivan-nānē  
Mandi-raṅgaḷ yāvin maya-numam – mandi-raṅgaḷ  
Ellān kaḍandē ilaya sriṣṭigaḷ  
Illā-davanu māmē enai-viṭṭu – illā
9. Drisiyaṅ sūnyan stiraṅ-charamum ennār  
Paraviḍap paṭṭana vāmich – charuvamum  
Nānē ulagat-tinadan ellā mennār  
Tānē yilaguvana tāmovva – dāna
10. Vivida vuru-vattāl vēṇu vēṇāya  
Buvana niraigaḷ porundi – Siva-mudal  
Ivvulagam iṇṇai-ilagum pira-paṅcham  
Avvaḷa-vum ennil niṇṇavām-nērē – sevvaiyāi

11. Whatever is seen or heard in this world,  
 whatever shines and arises within or without,  
 know that it is all pervaded by Me,  
 the All-Pervading One.
12. Though knowing that he is (not the body but) the Self,  
 the one who imagines the Self to be different from Siva,  
 the Supreme Self, and worships (Him in that way)  
 will not attain Sivahood. Know this.
13. Uproot distinctions such as, ‘Siva is someone other than me;  
 I am someone other than Siva’.  
 Practise the non-dual attitude that asserts,  
 ‘I am none other than Siva!’
14. Strengthened by this non-dual approach,  
 the one who abides in the Self forever in all places,  
 beholds only Siva, the Supreme Self, permeating all forms.  
 There is no doubt about this.
15. Know that whoever abides at all times in the certainty of the  
 Self as the one (reality), is freed of dualistic delusion.  
 Such a one is described in the Vedas  
 as perfectly All-Knowing.
16. The One praised in all the scriptures  
 as the Unborn Iswara<sup>2</sup>, the formless One,  
 the Self without attributes<sup>3</sup>, is verily my Self.  
 Let there be no doubt about this.
17. The one who does not know his true nature is a *jiva*<sup>4</sup> bound by  
 the functions and attachments that begin with birth. But he who

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<sup>2</sup> Lord of the Universe; ‘the controller’.

<sup>3</sup> Without form or qualities, either gross or subtle.

<sup>4</sup> The Tamil word is *pasu*, ‘a soul bound by *pasa* or attachment’.

11. Evvaḷavu kāṇap paḍubavō ivvulagil  
Evvaḷavu kēṭka iyaibavō – vuḷveḷi  
Paṭṭriyoḷir yāvum parāvu mennāṭ-paraval  
Uṭṭravai yāmavai yenḍṛōr-unar-daṅku – uṭṭra-vanām
12. Ānmā-yān enninum apparamān māvāit  
Tān-mēva vunnu-Sivan tān-vēṟu – mān-mēvi  
Ivvā ṟupāsippōn eidān sivat-tuvam  
Avvāṭ-ṭṭalāl enḍṛāṟi adanāl – evvaṭṭṟum
13. Anniyanān Sivan anniya-nānē ennum  
Binna bhāvattaip peyart-tiḍuga – anna-Sivan  
Āvan yānē ennum attu-vida māgumip  
Bhāva-naiyē enḍṟum pazha-guga – ōvalaṭṭṟu
14. Attuvita bhāvanaiyē yārndō-nai evviḍattum  
Nittamum ānmavil-niṟku mavan – attanaiyē  
Yellā-vaṭṭṟun tanukkaḷ yāvi-nuḷḷuñ kāṇban  
Illai sandēgam idil-aṇuvum – ellai-yaṭṭṟu
15. Ēkamām ivvānma bhāva-naiyō ḍenḍṟu-muḷān  
Mōha vikaṟpa munindō-nām – yōgikku  
Sevvē-yellām uṇardal seppap paṭṭuḷḷa-dām  
Avvēdan tannil aṟivāyē – vevvēṟam
16. Sātti-raṅgaḷ yāvaṭṭṟuñ janma-milan Īsanena  
Ēttiḍāp paṭṭān evanōvak – gātti-ramil  
Āṅuṇa-millān ānma-vām avanē yāvēnē  
Yān-ciṟidum aiyam ilai-idanil – ānmā-vām
17. Tanmei aṟiyā davanē sriṣṭi-mudal  
Tanma-muṟu pasu tānā-van – tanmei

knows his own true reality is eternal and perfectly pure — verily Siva Himself. Let there not be the slightest doubt about this.

18. Therefore, that which is worthy for discriminating people to realize is the Self which shines twofold as the transcendental and the phenomenal<sup>5</sup> and the gross and the subtle<sup>6</sup>.
19. The transcendental is the expanse of nothingness, which is neither bound by space nor time. The phenomenal is the manifest in manifold creation. Mantras, the forms of sacred words, are spoken of as gross forms and that which abides in the mind as changeless awareness is the subtle form<sup>7</sup>.
20. Shanmuka!<sup>8</sup> Without realizing the Self, of what use are endless explanations? They are but wondrous displays of words, further cause for mind's delusion.
21. All dharmas<sup>9</sup> exist only in the Self. Whichever of them the *jiva* creates by thought — and the *jiva* creates everything by thought — he will ever attain by persistent, one-pointed thinking.<sup>10</sup> There is no doubt about this.
22. Thus the knowledge of the Self has been (gathered from the scriptures and) stated briefly by Me. By whatever means

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<sup>5</sup> In Sanskrit, *para* and *apara*, respectively.

<sup>6</sup> In Sanskrit, *sthula* and *sukshma bheda*, respectively.

<sup>7</sup> This verse contains the definitions of the four technical terms found in verse 18 of the original, namely, *para*, *apara*, *sthula* and *sukshma*.

<sup>8</sup> The 'six-faced' One. Another name for Lord Subramania.

<sup>9</sup> Used here to mean 'characteristics' or 'attributes', including not only all good qualities and virtuous deeds but also all the effects of creation, sustenance, destruction (and so on) to which one is subject.

<sup>10</sup> In other words, diverse forms exist only in the Self but are externalized by the confused mind. They are objectively created by thoughts about them.

Yevanaṛivan eṇḍru miruppān visuddan  
Sivan-avanē aiyam-ilai tērvāi – bava-mēdu

18. Adanāl vivēkiḡaḷ ānōr nan-gāindu  
Nidam-aṛiyat takka-dānmā nēr – advē  
Parava-para bēdam parumai aṇubēdam  
Iruvida-mumā yilagumē kāṇ – maruvum
19. Parama nirvāṇam paramā maparañ  
Sriṣṭi vagaiyār ṭṛigazhum – parumai-yāi  
Mandira rūpam pagarvar sūkṣhuma māṛada  
Sindaiyil ninḍratāt tērndi-ḍuga – sintaiyām
20. Ahdinḍṛi āru-muganē ananta vidam  
Ehdu-raittum enna iyambuti – ahdu  
Viyakkat taguñ-sol vichit-tiramē buddi  
Mayak-kattiṛ kēdu madiyāi – nayakkum
21. Darumaṅgaḷ yāvum ānmāvin kaṇṭaṅgu  
Nirumippan yādu ninaippāl – orumai-yāi  
Unni-unni eṇḍru-madai uṭṭriḍuvan ahda-danai  
Ennu-midil aiyam ilai-ēdum – mannuga-mei
22. Ippaḍi ānma-vijñānam eṇḍren nālē  
Seppiḍap paṭṭadu sērtturuṭṭi – eppa-ḍiyum

necessary, realize this fact: all is the Self. And live as one in perpetual contemplation of It.

23. (Within the Self) there is no place for deities, Vedas, fire-sacrifices or donations to priests for the performance of rituals. Instead directly resort to the knowledge of the Immaculate Self whose countenance ever-present everywhere ever shines on you.
24. For the *jiva* drowning in the vast ocean of the cycle of birth and death, yet seeking a safe haven, what provides refuge is only knowledge of the Self and nothing else.  
Realize this.
25. Realize that the one who firmly knows the Supreme Self as it is and (thereby) becomes one with It, will attain liberation without any effort even though he (may appear to) be immersed in all the (various) states of consciousness<sup>11</sup>.
26. Nowhere in the world is there a greater gain than the attainment of the Self. Contemplate the Self at all times. He who is the Self (within) is verily the Supreme Self, one without a second.  
Realize this.
27. Neither *prana* nor *apana*,  
nor the *karanas*<sup>12</sup>, are the Self.  
The Self is the Supreme, All-Knowing Fullness.  
Achieve the state of unceasing abidance in It.
28. Neither inside nor outside, nor afar nor near, the Supreme dwells (in no single place). Forever direct your attention there

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<sup>11</sup> Waking, sleeping and dreaming.

<sup>12</sup> *Prana* is the life force or 'vital air'; *apana* is the breath which, upon inhalation, moves down into the body; and the *karanas* are the five senses and the mind, intellect, will and ego.

Ellā-mum ānma-mayam eṇḍrōrndē ānma-cindai  
Vallā-nāi eṇḍ-ṛumē vāzhvāyē – pallā-ṛām

23. Deivamō vēdamō tiyircei vēḷiviyō  
Seivagai-yiṛ sēr-palavān dakshi-ṇaiyō – evva-gaiyum  
Aṅgillai nirmalamāi eṅgu-mukam ārnda-dāi  
Taṅgānma vijñānam sārvaī-nī – baṅga

24. Maraṇa-bhava samsāra mākkāḍal mūzhgi  
Saraṇa nādic chāruyirkku – saraṇam  
Aruḷ-vadav ānma vijñ-ānattai aṇḍri  
Oru-poruḷ vēṛiṇḍre-navē ōrga – ṣṭiramām

25. Paramāgi apparamān māvai yāvan  
Uramāga uḷḷa-pady ōrvan – oru-muyalvum  
Indri-yavan vīḍuṛuvan ellā avastai-gaḷum  
Oṇḍriḍuva nēnum uṇarn-diḍuga – vendriṣēr

26. Ānma-lā batti-num anniya mām-pēṛu  
Tān maṭṭronḍ-ṛeṅgumē tānillai – ānmāvai  
Yendṛum upāsit-tiḍuga ivvānmā yāvanavan  
Oṇḍru paramān-māvām ōruḷattu – eṇḍrumē

27. Alla pirāṇan apā-nanumē andravvāṛu  
Alla avatṭrin-mēlāñ karaṇam – ellām  
Uṇarvadu-vāi uḷḷa-pari pūraṇa-mām ānma  
Eṇanida-mum eidu vāyē-nī – uṇarin

28. Ahat-tum puṛat-tilumē illai ahdu  
Migat-dūrat taṅmaiyi-lum ēvādu – agala-mām

(to the limitless expanse of the Heart) where the formless Supreme shines.

29. As Absolute Emptiness the Self shines by Its own light, forever effulgent in all places, irrespective of spatial boundaries such as crosswise, above, below, within or without. Henceforth meditate ever more intensely on this Self.
30. Neither emptiness nor non-emptiness but both non-emptiness and emptiness, the Self, (Being the Whole), extends everywhere and does not have the least preference for any one part. Contemplate this Self at all times.
31. The Self is beyond affliction<sup>13</sup>. It is without substratum or (external) support and it eludes (identification by) caste, name or form. It is free of all attributes. This Immaculate Self, meditate upon It unceasingly.
32. Neither supporting anything, nor being supported by anything, beyond measure, beyond compare, intrinsically pure without flaw  
— joyously meditate on this eternal Self day after day.
33. Dispassionate, having renounced all (goal-oriented) action and association with others, one should forever meditate on the Self seated in the Self turned (ever) Self-ward.  
See the importance of this.
34. Having annihilated all thoughts associated with country, lineage, caste and stage of life<sup>14</sup>,  
the wise one should daily  
meditate upon his own true nature.

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<sup>13</sup> As in the three impurities, *anava*, *kanma* and *maya*, or ego, action and illusion.

<sup>14</sup> *Desa*, *jati*, *varna* and *asrama*.

Andap paran-dāmam ārndo-ḷirum āṅgēnī  
Chintai-yai yenḍruñ selut-tuga – vindai

29. Kuṟuk-koḍu-mēl kīzhi-lumē kūru-paḍu muḷḷum  
Puṟat-tilum eṅgum eppōdum – uṟap-peṟuñ  
Sūniya-māyt tānē jolik-kum ānmā-vaiyē  
Mēnida-mum bāvanai-cei mēl-mēlum – vānigārām
30. Sūniya-mum alla asūniya-mum alladāñ  
Sūniyam alladu-māñ sūniya-mān – tān-eṅgum  
Pakka-pādañ saṭṭrum paṭṭrāda ānmā-vai  
Yek-kāluñ cindai yiyaṭ-ṭṭudi – duk-kamām
31. Āmayamō ḍādāra maṭṭra-dāi varṇa-moḍu  
Nāma rūpañ-gaḷum naṇṇidā – dāman  
Nirañ-jana nirguṇa ānmā-vai nīyum  
Nirantara māga ninai-vāi – uṟam-peṟavē
32. Āsi-rayam ālamba maṭṭra-dāi mānattār  
Gōcha-ramā gādu-vamai kūṟaridāi – māsili-yal  
Manni-yadāi nitti-yamāi manniya ānmā-vai  
Unniḍuga nāḷum uvanduḷamē – pinnum
33. Vinaigaḷ ellāmumē viṭṭu nirāsai  
Tanai-yuṭṭruc chaṅgan taṇandu – pinai-enḍrum  
Tannilē tannālē tannilamar tannaiyē  
Unniḍa vēṇḍum uṟar-ulle – anniya-māi
34. Dēya-moḍu jāti tigazh-varṇa māsira-mam  
Āya ivatṭṭrai anu-sarittu – mēya-pala  
Chin-tanai gaḷellañ chidait-tarijñan tann-uruvin  
Chint-anaiyē seiga dinam-dinamum – mundum

35. (Steadfast contemplation of the Self) is the *mantra* (to repeat).  
 (Steadfast contemplation of the Self) is the deity to worship. This alone is what is called meditation. This alone is penance. Dispensing with all thoughts, boldly meditate upon your own Self.
36. Devoid of thought hold on to the one thought of the Self.  
 Compel the thinking mind  
 to settle its attention on the Self  
 and do not allow it to think of anything else.
37. The Self is neither something that can be conceived of in thought nor is it inconceivable. It is not the mind (the source of thought), yet it is that which (precedes and) becomes the mind. Yet It has no preferences. The Supreme Self — meditate upon It always.
- 38&39. Meditate ever on That which is beyond the reach of the mind, not allowing the mind to hold on to anything in the least. Bliss is realized in That which is formless, undifferentiated and inaccessible to thought.  
 Bliss is realized in That which transcends all truths,  
 is eternal, without any pre-existing cause  
 and is beyond any (form of) illustration or representation.  
 That which is extolled as the Bliss Supreme,  
 immerse yourself in That.
40. Giving up attachments to sense-objects<sup>15</sup> quell all thoughts arising in the mind. That day when the eternal, non-dual, mind-free presence is realized (and remains steady in the Heart), know that that is the Supreme Bliss.
41. Every direction, place and time is conducive to the yoga of the Self, so say the scriptures. The realization of the Self (being the same for all) is not in the least affected by distinctions such as caste and order. Know this.

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<sup>15</sup> *Vishaya*.

35. Idu mandi-ramām idu-dēva taiyām  
 Iduvē dhyānam enalum – iduvē  
 Tava-māgum eṇṇaṅga-ḷellān taṇandu  
 Suva-rūpa chintai tuṇi-vāi – vivi-damam
36. Eṇṇa-mila nāntān eṇṇamō donḍri-yadai  
 Eṇṇaṛ kida-niladāi chei-diḍuga – eṇṇum  
 Manadai ānmā-vilē manna-chei donḍrum  
 Manadā ninai-yarka maṭṭrum – mana-dalē
37. Chindikkat takka-dala chindik-koṇṇā-dalla  
 Chindai yala-daduvē chindai-yumām – endavōr  
 Pakkamuñ sāyāp para-māna ānmā-vai  
 Yekkālūñ chindai seiyē-mana-mum – pukkgamē
38. Chindai-cheivāi dinamūñ chindaik keṭṭada-daiyē  
 Chindai nirā-sirayañ seidēnī – enda-sukam  
 Attat-tuva tīta niṣhkala ānma-vil  
 Siddit tidumō cherin-dullē – sudda
39. Niru-vikaṛ pamāgi ninaikka voṇṇā-dāi  
 Oru-mudal ḍriṣṭhān-tam uṛādāi – oru-vuvamai  
 Aṭṭratti yanda-mām ahdu-parā nanda-māi  
 Choṭṭriḍap peṭṭrada-ḍiṭ tōi-muṭṭrum – paṭṭrum
40. Viṣha-yap paṭṭrellāmē viṭṭu manat-til  
 Paḍa-rum virutti paḍup-pāi – aḍaiyu-menḍru  
 Unmani bhāvam aṇḍ ṛonḍrum adē-parama  
 Inba menalā-vadē eṇḍrum – tunba-milai
41. Eddikku dēya-mum ellāk kālañ-gaḷumē  
 Ottadu yōhat-tiṛken ḍṛōdu-nūl – itta-naiyum  
 Jñanattiṛ bēdamē naṇṇā varṇā-siramam  
 Āna-ivaṭṭrāl eṇḍraṛi uṇmai – pāna-mām

42. While the colour of milk is the same, cows vary in colour. The wise perceive that Realization, like milk, is the same for all, though the multifaceted signs (by which people are classified) may vary. (In discerning the truth), this comparison may be borne in mind.
43. As Brahman pervades all things and shines everywhere<sup>16</sup>, unswervingly put your attention on Him and abandon distinctions such as place or direction.
44. To the one firmly established in the Self there are neither marks of rank and order nor codes of observance.<sup>17</sup> There is nothing for him to gain by doing anything, nor is there anything for him to do and neither is there any rule demanding that he do it. Be clear about this.
- 45&46. Whether walking or standing, asleep or awake, eating or drinking, whether beset by storms or (biting) cold or (scorching) heat, whether afflicted by fear, poverty, disease, raging fever or indigestion, the one who is firmly established in the Self remains utterly unperturbed, absolutely serene, and at ever at peace in the Self.
47. Though I may have gone and returned, I was not the one who left and came back (rather it was the body that did so). When closely examined, no going or coming (nor any movement whatever) is attributable to Me. I remain always the same, One who was never in the past immersed in the ever-changing nature of *prakriti*<sup>18</sup> nor ever will be in the future.

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<sup>16</sup> The original speaks of He whose “face is everywhere”.

<sup>17</sup> *Asramacara*, code of conduct enjoined according to one’s outward stage of life such as *brahmacharya*, (the spiritual student’s state of celibacy), *grihastha*, (the married person’s state of being a householder), etc.

<sup>18</sup> The power that creates the illusion of the material world, *prakriti*, is also spoken of as ‘actions yielding fruit by means of a birth’.

42. Pāl-vaṇṇam onḍṛu pasukkaḷ pala-niraṅgaḷ  
 Pālpōlu jñāna-menap pārt-tiḍuvar – sālbu-pala  
 Liṅga-muḷa ellām pasuk-kaḷai ēyndavē  
 Iṅgari driṣṭ-tāntam idu-veyāñ – sangamaṛa
43. Yāvilu-muṭṭrup paravi abbirama meṅgu-mukam  
 Mēviya dāga milir-vadāl – ōvalaṛa  
 Un-manattai abbramat tūndṛiyē dē-yandikku  
 Ennu-mivai eṇṇi-ḍādē chaṭṭrum – inna-dena
44. Ibbuvi-yil ōrkuṛi-yin ḍṛāsiramā sāra-milai  
 Appara-mān māvi-nilai ārndō-nukku – appuru-ḍan  
 Seida-danāl onḍṛillai seidiḍa-vum onḍṛillai  
 Seiyeṅ vidiyu-milai tērtira-māi – vaiya-misai
45. Chellinum niṛki-num niddi-rai seiye-num  
 Pulli-nuñ jākkiram bhōjana-nīr – kolḷi-nuñ  
 Kāṭṭru-kuḷir veiyil kalan-diḍuñ kālu-mev  
 Vāṭṭri-num ekkā-lattu maṭṭ-ṛagattē – tōṭṭrum
46. Baya-mum vaṛu-mai-nōi paṭṭru-jura mandam  
 Iyain-tiḍuñ kālattum ēdum – tiyañ-gānē  
 Ānma niṣṭṭan sāntanār niṣṭṭkaḷa-nāgi  
 Ānma tiruttan āvān-ulagil – ūn-mannip
47. Pōnā-lum vandā-lum pōna-van vanda-vanu  
 Nānāgēn pōkku-vara nāḍi-nilai – nānap  
 Prakṛuti tan-māṛap peṭṭṛa-daruman tōindu  
 Irundōn iruppō nalanē – porundum

48. Actions<sup>19</sup> are the effect of *prakriti*<sup>20</sup>. *Prakriti* is (in turn) only the offspring of previous actions. The knower of reality, however, is free of the blemish called *prakriti* and meditates on his true Self as one flawlessly pure and free from all actions.
49. Such a One is not bound by *prakriti*. He is aptly named the ‘liberated one’ and is never tainted by the blemishes associated with *prakriti*.
50. As a lamp shines banishing all darkness with its light, so the effulgence of the Self, which is Pure Consciousness, annihilates the veiling darkness arising from the ignorance which lacks its own light of Consciousness.
51. As (the flame of) a *ghee*<sup>21</sup> lamp that has exhausted its *ghee* is automatically extinguished (*nirvana*) into its source, the Void, so does the yogi who continuously contemplates the Self exhaust (*nirvana*) his attachment to the world and merge into his source, the Self. There is nothing greater to be attained. This is the truth.<sup>22</sup>
52. When an (empty) pot is moved, though it seems that the space within the pot has moved with it, actually only the pot moves. The Self, like the space, remains (ever) motionless.

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<sup>19</sup> *Kanmangal*.

<sup>20</sup> Past actions, good and evil, form an aggregate (*sanchitam*). Of this aggregate some actions bear fruit in future births (*prarabdham*). Birth implies one is inescapably compelled to act. All new actions are added to this aggregate. Thus a cycle of repeated actions and births continues until the chain is broken by *jivanmukthi*.

<sup>21</sup> *Ghee*: clarified butter; used for cooking and for vigil lights in temples and on altars.

<sup>22</sup> Important are the dual meanings of *sneha* and *nirvana*. In the case of the lamp, *sneha* is the oil or ghee. *Sneha kshaya* means ‘exhaustion of the ghee’. *Sneha kshaya* for the yogi is ‘exhaustion of all attachments’, whereby he automatically merges with the Self. A flame is said to come from the Void and, when extinguished (*nirvana*), return to the Void. The yogi, comes from the Self and when his attachments are exhausted (*nirvana*), he returns to the Self.

48. Prakruti kāri-yamāñ kan-maṅgaḷ pēsum  
Prakruti kan-map piṛappē – niru-malan  
Yānōr seya-lilan eṇḍre-yukta tattuva-vittu  
Ānōn-anu sandip-pān aduvē – yānān
49. Avaraḱup prakruti yāṛ-banda millai  
Avan-mukta nāmam aḍaintān – avantān  
Prakruti kāri-yamāp pēsu doṣhattāl  
Oru-pozhudum oṭṭal urānē – viri-yum
50. Oḷi-yāl iruḷin uruvam ozhittu  
Viḷak-keṅ vidan-tān viḷaṅgum – viḷak-kamil  
Ajñānat tuṇḍāgi āriruḷai māittoḷi-ruñ  
Sujñāna jōti-ānmā tānām – vijñāni
51. Nei-tīrnta dīpan-tān nirvāṇa muṭṭiṛiḍal-pōl  
Mei-yānma chintai vidā-malē – chei-yōgi  
Ānmā-vin kaṇṇēyē ārndi-ruppan ānmā-vin  
Mēn-mēva onḍriṇḍru mei-yidamām – vānman
52. Kuḍaṅ koṇḍu pōṅgāl kuḍat-tuḷa āgāyam  
Uḍan selva-dāga uṇarn-duñ – kuḍan-tānē  
Cenḍri-ḍuva dāgā-yañ selva-dilai ānmāvu  
Niṇḍri-ḍumē āgāya nēr-nilaiyē – aṇḍrik

53. When the pot breaks, the limited space within it merges with the limitless space without. When the inert body (of the *jivanmukta*<sup>23</sup>) passes away, the Self within it becomes one with the Supreme Self.
54. The All-Knowing Lord, the Supreme Authority, then declared:  
The one who has liberated himself by  
overcoming all binding attachments  
is eternally present everywhere in Absolute Awareness.
- 55&56. Giving up every attachment to the scriptures, absorbed in the stillness of the pure and blemishless Self, recognizing that there is nothing else to be gained, vanquish all *vasanas* and let no thoughts arise. Unceasingly meditate on the Self. The yogi who does so, the Self-realized sage of purity, becomes bodiless and by his attainment, manifests in himself all the qualities of the Self. He shines everywhere within and without and can travel to any place or any world.
57. All-encompassing awareness, bliss, timeless knowledge, self-sovereignty, limitless inexhaustible strength — having attained all these, he shines as the Self, free of all afflictions, and his immaculate body merges with Siva Himself.
58. Chanting the name (of God), worshipping, bathing in the holy waters, and ritual sacrifices — neither these nor any other *sadhana* are necessary for him. The consequences of righteous and unrighteous actions do not influence him. Neither is there need of (worshipping deceased ancestors by) offering rice balls or holy water.

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<sup>23</sup> One liberated while still in the body.

53. Kuḍa muḍai-yuṅgāl kuḍat-tuḷa āgāyam  
Uḍan-mahā kāyamō ḍoṇḍruñ – jaḍa-mām  
Uḍal agaluñ-kāl uḍaluḷa ānmā-vum  
Uḍan paramān māvāi-uḷumē – diḍamā-mīdu
54. Enḍradi kāri-yāy ellām uṇar-Īsan  
Anḍradi-kārat toḍi-vāṇ aṇaindān – vendṛellāp  
Bandañ gaḷin-vīḍu paṭṭrinōn muṭṭruṇar-vōdu  
Anda-milā deṅgu-muḷa nām-adanāl – pundi-yuḷōn
55. Āga-maṅga lellām aṇaviṭ-ṭama-lānma  
Yōga samā-diyē yuṭṭri-danmēl – āga-vayal  
Onḍrumē inḍrenā vōrndē mana-vikaṇ-pam  
Ondru murā-mal ozhit-tuḷatte – ninḍ-ṛānma
56. Vijñānam iṅgan vidā-dunni yōgi-tān  
Ejñān-ḍrum eidu-muḍa lin-maia – sujñāni  
Adda-ruma darmi ahampura-mum ārmuṭ-tan  
Ettala-mum ēguva-nāmē manam-pōl – nitta-mumē
57. Muṭṭru-ṇar vinba-moḍu mūda-ṛivu tan-vayam  
Vaṭṭral varambil valiyu-mivai – yuṭṭreṇḍ-ṛum  
Āru nirā-maya ānmā avan-Sivamē  
Sērum visudda-vuḍal sērnda-vaṇkut – tēru-mōr
58. Nāma-jepam arcchanai nan-nīril ādalum  
Ōma-mum sādana maṭṭronḍ-ṛumin – ḍṛāmē  
Darmā-darmap palangaḷ piṇḍa-moḍu taṇṇīrk  
Kiriyaigalūm illai-yāñ kēḷnī – puri-yavō

59. Know that disciplines of self-control<sup>24</sup>, observing fasts and the like — none of these apply to him. For him there is neither activity to be engaged in nor inactivity to be engaged in. Neither is a vow of celibacy required of him.
60. There is no need of (yielding to the temptation of) leaping into fire or water, or jumping from a mountain top (to end one's life and its suffering)<sup>25</sup>. (Rather) drink the sacred nectar of the Knowledge of Siva. Eternal and pure, in the very form of Siva, wander about as you please, free of the rules and restrictions applying to the rest of creation.
61. This is the Truth, the Truth, and the Truth.  
I will tell you the Truth three times:  
there is nothing anywhere worthy of being known  
more exalted than This.
62. Pure without blemish, intelligent, untouched by ignorance, clear in intellect, himself being the Pure Self, (the yogi) beholds flawless purity assuming the perspective of purity, certain that all that is seen from the angle of purity is flawlessly pure, (the Self).

This is a versified translation in Tamil by Sri Ramana and nectar for the hearts (of those who recite it).

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<sup>24</sup> *Niyama*.

<sup>25</sup> The scripture allows aged monks suffering debility and unable to continue *sadhana* to end their life — by 'jumping from a mountaintop' or into 'river waters' or by self-immolation — without accruing the sin of suicide. There is no need to avail oneself of an early escape if one is merged in the Self, for he will be ever joyful and neither old age nor sickness will affect him.

59. Illai niya-maṅgaḷ illai-upa vāsa-mum  
Illai pira-virutti evva-gai-yum – illai  
Nivi-rutti nēr-brama chāri viradam  
Avaṛ-killai eṇḍrē aṛivāi – avala-māi
60. Aṅginīr vīzh-vachala ninḍru-vizha laṭṭru-Siva  
Tuṅga jñānā-mudan tuyttu-Siva – aṅgā-nai  
Nitti-yanāi nir-malanāi viṭṭu sriṣṭi-darmaṅ  
Chittam-pōl saṅ-chāraṅ ceidiḍuga – puttirā
61. Sattiyam sattiyam sattiya-menḍre mūḍru  
Sattiyam ippōdu chāṭṭrinēn – utta-mam  
Mikka didil-eṅgum vēṛ-eduvumē teriyat  
Takka dilai-guhanē tān-tavamē – tōkka
62. Amalanu mūḍa-mati yalla-nāip buddhi  
Nima-lanāi nirmala ānmāvāi – vimala-mām  
Bāvatti nāl-vima-lam pārṇ-pavelām eṇḍrama-lam  
Bāvit-tup pārṇ-tiḍuvan pāreṇḍrān – Dēvan
- Ida-nait Tamizhil isait-tān Ramaṅaṅ  
Idayat Tamizh-dām idu.