

KNOWLEDGE OF THE SELF

Invocation

Can Sankara, the enlightener of the Self,
be different from one's own Self?

Who but he, does this day, abiding as the inmost Self in me,
say this in the Tamil language?

Text

1. This *Atma Bodha* is meant to fulfil the need of the seekers of liberation who, by their prolonged *tapas*, have already cleansed themselves of impurities and become mentally peaceful and free from desires.
2. Of all the means to liberation, knowledge is the only direct one. As essential as fire to cooking; without it, liberation cannot be gained.
3. Not being opposed to ignorance, *karma* does not destroy it. On the other hand, knowledge destroys ignorance, as surely as light does darkness.

ANMA BODAM*

Mangalam

Ānmā-vin bōda-maruḷ āsānāñ Sankaranav
Ānmāvuk kanni-yan āvanō – ānmā-vāi
Enna-gattē yirun-dinḍru tamizh sol-vānum
Annava nandḍri maṭṭra-ruḷar – munnar

Nul

1. Tavañ gaḷinār pāvan tavirn-davarāi sānti
Avirn-davarāi āsai ārun-dārai – bhava-mukti
Ādara mārṇ-dāruk kaḍaiyat tagu-mānma
Bōdamā mīdu puga-lāgum – ōdiv
2. Aṛi-vonḍrē nēr-mukti sādana māgum
Piṛa sādanañ-gaḷin pēram – aṛi-vinḍri
Āgādu mukti-yuṛal aggini-yinḍrip pākam
Āgāda vāren ḍṛaṛi-vāynī – mōga
3. Ari-yāmaik kuppagai aṇḍra-danār kanmam
Aṛi-yāmai tannaī agaṭ-ṭṛādu – aṛivē
Azhiku-maṛi yāmai-oḷi anda-kāarak kumbu
Ozhik-kumā ṛeṇḍrē uṇarvāi – muzhu-dum

*In *kalivenba* metre

4. Owing to ignorance, the Self now appears to be covered up; on the removal of ignorance, the pure Self shines forth of Itself, like the sun after the dispersal of clouds.
5. The *jiva*¹ is mixed up with ignorance. By constant practice of knowledge, the *jiva* becomes pure, because knowledge disappears (along with ignorance), as the cleansing nut with the impurities in the water.

But here is the world, how can the Self alone be real and non-dual?²

6. *Samsara* is full of likes and dislikes and other opposites. Like a dream, it seems real for the time being; but, on waking, it vanishes because it is unreal.

Because the dream is negated on waking, I know it to be unreal; but the world persists and I only believe it to be real.

7. So long as the substratum of all, the non-dual Brahman is not seen, the world seems real, like illusory silver in a piece of mother of pearl.

But the world is so diverse; yet, you say there is One only.

8. Like bubbles rising on the surface of the waters of the ocean, all the worlds arise from, stay in, and resolve into the Supreme Being who is the root cause and prop of all.

¹ Individual.

² While the interlocutor's questions are not part of the original verses, this format is a traditional way of translating Sanakara's and other texts..

4. Aṛi-yāmai yāl maṛai-vānadu pōl-anma
Aṛavē-agdu ēkama tāgi – niṛai-vāi
Ilagumē tānāi yiri-yavē mēgam
Ilagum āditta-nenavē nangu – ulagil

5. Aṛi-yāmai yaṅkalakkam ārumuyir tūytām
Aṛivup payiṛ chiyi-nālav – aṛivum
Agaṭṭri aṛiyāmai azhiyumē nīr-māsū
Agaṭṭrum-tēṭṭrām poḍiyop pāyttan – agattu

6. Viruppu veṛup-pādi vikara samsā-rattu
Iruppuṅ kanāvuk kiṇai-agdu – urup-paḍum
Pōdu-mei pōlap poli-yumē bōda-mudi
Pōdadu-vum poi-yā-gippōm pinnark – kēda-milai

7. Evva-ḷavu kālam evaik-kum adish-ṭāna-mām
Avvi-yaya mām-bram-mām āyndaṛi-dal – ovvi-ḍādu
Attuṇaik-kālam akila-mum meiyāyt tōṇḍruṅ
Sutti-veḷḷi pōlat tuṇi-vāynī – motta

8. Mudar kāra-ṇamāi muzhudi nādāram
Adu-vām parē-san agattē – udadi
Udi-kumizhi gaḷ-pōl ulagaṅ-gaḷ ellām
Udit-tirun dōyum uṇar-vāi – muda-lavan

9. In Being-Consciousness-Bliss, which is all-permeating, eternal Vishnu, all these diverse objects and individuals appear (as phenomena) like various ornaments made of gold.

Yes, but what about the numberless individual souls?

10. Just as the all-pervading *akasa*³ appears fragmented in different objects (as in a pit, a jar, a house, a theatre hall, etc.) but remains undifferentiated upon the falling away of its limitations (the container), similarly with the single, non-dual ruler of the senses (seeming to function as gods, men, cattle, etc.).

But individuals have different traits and function according to different conditions.

11. The traits are also superimposed. Pure water (tasteless by itself) tastes sweet, bitter, salty etc., according to the admixture in it (*upadhis*). Similarly, race, name, status, etc., are all superimposed on the non-dual Self of all. What are these *upadhis*,⁴ which play such tricks on the Self? They are gross, subtle and very subtle as described here.
12. The gross body
made up of the five gross elements
is meant to reap the fruits of past actions
in the shape of pleasure and pain.
13. The subtle body consisting of the five airs,
the mind, intellect, the ten senses
and made up of subtle elements
is also meant for enjoyment (as in dreams).

³ Ether.

⁴ Anything which may be taken for something else; appearances. Also 'attribute', 'trait', 'condition' or 'limitation' (as of time and space).

9. Sat-chitā nandan saka-lattum uḷḷuḷḷān
Iccha-nām viṣṭu-nilai tanniṟ – soccha-mām
Ponnir kaḍa-kādi pōlum-pal tōṭṭra-melām
Anni-yam andṟen-ḍrari muṭṭrum – manna-luṟum
10. Viṇṇilē pōla viḷaṅ-gīsaniṟ tōndṟum
Eṇṇil-upādi isainda vibu – aṇṇa-lumap
Bēda vupādi-gaḷāṟ binnan-pōl vāna-vai
Pōdalum pūndṟap poru-ḷavān – ōdum
11. Pala-vām upādi-gaḷ paṭṭriyē nāmaṅ
Kulamā sirama-mudaṟ koḷgai – jalattil
Suvai-niṟa mādi-pōṟ sudda ānmā-vil
Avai kalpita-mām aṟiga – kavai-yāi
12. Kalanda peru-maim būta kāriya māguṅ
Kalanda-vinai sārnda kala-māṅ – kalak-kum
Iḍa-rinba bōgam evaiyum pusit-taṟkku
Iḍam ivvuḍalen ḍṟirup-pāi – uḍa-luḷḷe
13. Vāyukkal aindu manam buddhi yīrain-dāi
Ēyuṅ karuvi-gaḷ ēynda-nuṅ – kāyaṅ
Kala-vāda nuṅbūta kāriya-mām bōgattu
Ulavāda sādana-mām ōrvai – mala-māgi

14. Inexpressible and beginningless ignorance is said to be the causal body (as in deep sleep).

Know the Self to be other than these three⁵ *upadhis*.

If so, why is the Self not evident to me? On the other hand, Sruti says, 'This Purusha is made up of the essence of food (annarasa).'

15. Just as a clear crystal (itself colourless) appears red, blue, yellow, etc., according to the background, so also the Self, pure and untainted, seems to be identical with the body, the senses, the mind, intellect or blissful ignorance⁶ when in contact with them.

16. Just as husking the paddy exposes the grain within, so also should one judiciously separate the pure *Atman* from the sheaths covering it.

Atman is said to be everywhere. Why should it then be judiciously looked for within the five sheaths?

17. Though always and everywhere present, the Self does not shine forth in all places. Just as light is reflected only in a transparent medium, so also the Self is clearly seen in the intellect only.

18. The Self is realized in the intellect as the witness of the activities of, and yet separate from, the body, the senses, the mind, intellect and gross nature as is a king in relation to his subjects.

The Self seems to participate in their activities; so he cannot be different from them, nor be their witness.

19. Just as the moon seems to move when the clouds around it move,

⁵The three bodies are the gross, the causal and the subtle.

⁶*Panchakosa*: the five sheaths.

14. Ādi-yaṭ ṭṛinṭrēṇḍ ḍṛarai-yoṇā ajñānam
Ōduva-rādi upādi-yāi – ōdum
Upādi-gaḷā mūṇḍṛu ḍal-gaḷin vērāi
Upādi-yil ānmā-vai ōrav – upādi-gaḷām
15. Kōsaṅ gaḷaindu-mudaṛ kūṭṭuṛa-vāl ānmāvum
Māsi-ladē āyinumav amma-yanē – rēsaruvum
Nīla-paḍā dikkalap-pāl nirmala-mām spaḍigam
Pōlave oṭṭāp poru-ḷāgum – mēlil
16. Uḍal-pañcha kōsa umi-yādi yōḍuṭ
Suḍar pari-suddha ānmā-vait – diḍa-māna
Vutti-yināṛ kutti-yozhitta vaṭṭṛai-arisi
Ottariya vēṇḍum uṇaruḷḷē – ottadāi
17. Eṅgumē eṇḍrum irup-pinum ānmāvum
Eṅgumē ānmā ilaga-lilai – tuṅga-mām
Buddhiyi lēyē poliyu-nizhal soccha-mām
Vastuvir ṭṛōṇḍrum vagai-yāgat – tottum
18. Uḍal-karuvi uḷḷa moḍu-buddhi māyai
Vidavē ṛavaṭ-ṭṛin virutti – uḍanē
Evaik-kumē sāṭchi-yām eṇḍrum ānmāvai
Avaik-karasan pōla aṛiga – sevimun
19. Karuvi-gaḷin thožhil kaṇḍa avivēki
Karuttan-pōn ḍṛan-māvaik kāṇban – turida-māi

so also the Self seems to the indiscriminating to be active, when actually, it is the senses that are active.

To be active, the body, the senses, etc., must also be intelligent; they are said to be inert. How can they act without the intelligent Self participating in their actions?

20. Just as men do their duties in the light of the sun (but the sun does not participate in them), so also the body, senses, etc., function in the light of the Self without its participating in them.

True, the Self alone is intelligence. I know myself to be born, growing, decaying, happy, or unhappy and so on. Am I right?

21. No. The characteristics (birth, death, etc.) of the body and the senses are superimposed on Being-Consciousness-Bliss as is the blue in the sky by those who do not discriminate.

22. So also the characteristics of the mind, such as agency, etc., are by ignorance superimposed on the *Atman*, as are the movements of water on the moon reflected in it.

23. Only when the intellect is manifested, likes and dislikes, pleasure and pain are felt. In deep sleep, when the intellect remains latent, they are not felt. Therefore, they are of the intellect and not of the *Atman* (the Self). Here is the real nature of the *Atman*.

24. As light is the sun, coldness characterizes water, and heat is the nature of fire, so also the eternal, pure Being-Consciousness-Bliss is the Self.

Ōḍumē gaṅkaṇḍu uṇarvili chandi-ranē
Ōḍu-giṛa nen-badai yotta-tahdu – īdillā

20. Jñāna-voḷi ānmāvai naṅṅi uḍal-poṛigaḷ
Māna-dam buddhi-ivai mannu-tamakku – ānatozhil
Āṭṭriḍu māḍittan aviroḷi-yāl makkal-tozhil
Āṭṭru-vadu pōlumaṛi meipōl – tōṭṭra-muṇun
21. Dēgam poṛigaḷ tikazh guṇaṅgaḷ vinaigaḷ
Āgumivai tūyasat cittān-māvil – mōhattār
Kaṛpippar suddha gaganattil nīla-mudaṛ
Kaṛpittal pōlak karuduga – aṛpa
22. Manamām upādi maruvu karttat-vam
Inamāya vaṭṭrai aṛi-vinmai – enu-mayaḷāl
Ānmā-viṛ kaṛ-pippar appalaivai nīr-tonḍrum
Vān-madiyīṛ kaṛpikku māṛupal – pānmai
23. Virup-pāsai tun-binbu mēlu-mivai pōlva
Irup-pavām buddhi iruppāl – iruppillāt
Tūkkattil inḍṛa-danār sonda-mavai pundikkē
Ōrkkuga ānmā-viṛkā mōyēnavē – pārk-kum
24. Arukkan tanakkoḷi appuk-kut taṭṭam
Erikushna-mum iyalbāi – irukkai-yena

As at some time or other every individual experiences happiness, the experience of Being-Consciousness-Bliss is plain. How can one make the experience permanent and unchanging?

25. Being-Consciousness is of the Self; the 'I' mode is of the intellect; these are distinctly two. However, owing to ignorance, the individual mixes them together and thinks 'I know' and acts accordingly.

26. Never is there any change (or action) in *Atman* nor knowledge in the intellect.
Only the *jiva* is deluded into thinking itself to be the knower, doer and seer.

27. Like the snake in the rope, mistaking the *jiva* for the Self, one is subject to fear. If, on the other hand, one knows oneself not as a *jiva* but as the supreme Self, one is altogether free from fear.

28. Only the Self illumines the senses, intellect, etc., as a lamp does objects such as pots.
The Self is not illumined by them as they are inert.

If the Self cannot be made known by the intellect, there will be no knower to know the Self and the Self cannot be known.

29. To see a light, no other light is needed.
So also, the Self being self-effulgent, needs no other means of knowledge. It shines of itself.

If so, everyone must be Self-realized effortlessly, but it is not so.

30. On the strength of the *Vedic* teaching, 'not this, not this', eliminate all the adjuncts (*upadhis*) and with the help of the

Sattu-cittānandañ sārṇittañ suddha iyalbu
Ottadān māvuk-kendṛō aindām – attagai-yuḷ

25. Sattuc-chit tennat tagum-ānma amsamum
Buddhi virutti puga-lonḍrum – otta
Iraṇḍoḍu mūḍattāl yān-aṛigindrē nenḍru
Oruttan thozhir-paḍuva nōrvāi – oru-vidattum
26. Enḍrum vikāra-mila dānmā buddhiyum
Enḍrum aṛivinḍri-yadē enḍrālum – onḍriya
Jīvanē yellān terivān-seivān kāṇban
Bhāvat-tān mā-mōgi pārsattāi – mēvu-ṛum
27. Tannaittān jīva-nenat tām̄bilē pāmbu-pōl
Unniyē accham uṛuginḍrān – tannaittān
Jīva-nalan yānpara-mānmā enḍru tērn-dadanāl
Āvanañ jānā yavan-oḷi – mēvum
28. Oru-poruḷām ānmā oḷirkkum madimun
Karuvi-gaḷait dīpañ Kaḍādi – poruva
Oḷiyil avattṛrāl oru-pōdum ānmā
Oḷirkkap paḍā-den ḍruṇarvāi – oḷiyāl
29. Viḷakkin uruvai viḷakkiḍa vēṛu
Viḷakkai virumbā vidam-pōl – viḷaṅ-gum
Aṛivuru-vām ānmā aṛin-diḍat tannaip
Piṛi-daṛivu vēṇḍap peṛādu – piṛi-davai
30. Nēti-nēti vākināl nīkki upādi-yelām
Mīdiyāñ jīvānmā mīdilā – ādiyām

mahavakyas, realize the identity of the *jivatman* (individual self) with the *paramatman* (the supreme Self).

31. The whole objective world such as the body, is born of ignorance and transient like a bubble on water. Know the Self to be distinct from it and identical with Brahman (the Supreme).
32. Being distinct from the gross body, birth, death, old age, debility, etc., do not pertain to me. Not being the senses, I have no connection with the objects of the senses such as sound, etc.
33. The *srutis* declare:
‘I am not the vital air⁷ nor the mind, (but) pure (Being).’
Not being the mind I am free from likes and dislikes, fear, etc.
34. I am free from qualities and actions, eternal, undifferentiated, untainted, unchanging, formless, ever-free and pure.
35. Like ether, I am always pervading all, in and out, unswerving, ever equal in all, pure, untainted, clear and unshaken.
36. That which remains eternal, pure, ever-free, all alone, unbroken bliss, non-dual, Being-Consciousness-Bliss, transcendent Brahman (the same) am I.

⁷ *Prana*.

Appara-mān mākkalīn aikki-yamā vākki-yaṅgaḷ
Seppuva dōrndu teḷin-diḍuga – appoi

31. Aviddaiyāl ānavai āga-mudaṟ kāṇum
Ivai-kumizhi pōla azhi-veidum – ivatṭṭrin
Ayalām amala aham-brama māmendṟu
Ayarāma lendṟum aṟiyān – uyiril
32. Uḍalukku vērenak kuṇ-ḍātan mūttal
Oḍu-kunḍṟal sāvumudal onḍṟāi – paḍarnda
Voli-muṟ pulan-gaḷō ḍonḍṟalenak kinḍṟē
Alan porigaḷ yānā dalālē – chalana
33. Mana-malanān ādalān mannu-tuya rāsai
Sinam acchamādi enaic-chērā – inamāga
Appirāṇan mana-millān suddanendṟu maṟai
Cheppu-ginḍṟa dandṟō teḷi-palavām – appe-yargaḷ
34. Nṟiḅṅaṇan niraṅṅanan nittan nirā-kāran
Nirvikāran suddan nishkriyan – nirvi-kaṟpan
Nittamuk tanmunni gazhttiḍap paṭṭavai
Attanaiyu nānendṟ ṟari-paṟi – suddamām
35. Āgāyam-pōla akilattin uḷveḷi-yān
Sāgā-dān sarva saman-cittan – dēhādi
Yāvattṟum paṭṭratṟā nendṟum-amalan saliyān
Āvanān-endṟē aṟiadu – āvai
36. Edu-nittaṅ suddam edu-muktam yēkam
Edakaṅḍa vinbiraṅ ḍilladu – edu sattu
Chittananda māgun tigazhap para-brama
Vastu yānēyā madittiru – nittam

37. Long, constant practice of 'I am Brahman only' destroys all the *vasanas*⁸, born of ignorance, just as an efficacious remedy eradicates a disease.
38. Be dispassionate, keep the senses under control and let the mind not wander; sit in a solitary place and meditate on the Self as infinite and one alone.
39. Keep the mind pure; with keen intellect, resolve all that is objective into the Self and always meditate on the Self as clear and single like ether.
40. Having discarded all names and forms, you are now the knower of the Supreme Being and will remain as perfect Consciousness-Bliss.
41. Being the same as Consciousness-Bliss, there is no longer any differentiation such as the knower and the known; and the Self shines forth as Itself.
42. If in this manner by process of constant meditation, the two pieces of wood, namely the Self and the ego, are rubbed together, the flames from the fire of knowledge burn away the whole range of ignorance.
43. On knowledge destroying ignorance in this way, like the light of dawn scattering the darkness of night, the Self will rise like the sun in all its glory.

⁸ Latent tendencies.

37. Nirantara mivvāṟu nigazhttap paḍumap
 Bramamē yānāvan-ennum – uṟudi
 Azhikku maṟiyāmai alaiivu-gaḷai nōygaḷ
 Ozhikkum irasā-yanam ottu – vizhuppa-mām
38. Ēkānta dēsāt tirun-dāsai inḍriveḷi
 Pōgādu vendṟu poṟi-gaḷai – ēka-māi
 Andamil ānmāvai anniyamil pundiya-nāi
 Chindikka vēṇḍum teri-yiṅgan – chindik-kum
39. Buddhimān kāṇūm poruḷevai-yum ānmāvil
 Buddhiyāl onḍṟal purivittē – sudda-mām
 Viṅṅena vondrāi viḷangiḍum ānmāvai
 Yeṅṅuga eppō-dume yivvāṟu – eṅṅiye
40. Uḷḷa duṅarndōn uruvam varuṅa-mudal
 Uḷḷa mayalgaḷ oruṅ-gozhittu – uḷḷam
 Tigazh-pari pūṇḍṟa chidā-nandan tānāt
 Tigazhn-diḍuva nāḷun teḷiga – nigazhum
41. Aṟivān aṟivō-ḍari paḍuva bēdam
 Uṟupara-mān māvil-uṟādē – aṟivinbu
 Uruvāi onḍṟāi-ahdu uṟuva danātṟṟan
 Uruvālē tānoḷi-rum ōrga – uruvuḷḷē
42. Ānmā enumav-araṇi-yil ivvidam
 Ānmad dhiyānam aha-madanam – tān-muyandṟu
 Sanda-taṅ seidalāṟ sār-jñānat tīmaḍa-mai
 Indana-mellām erikku mē-yeṟikka – mundum
43. Aruṅa-nālē yalla galudal pōnmun
 Maruvaṟi vālam maḍa-mai – iriyavē
 Poṅgu-mānmā pari pūrana māgavē
 Poṅgum ādit-tanaip pōlavē – maṅga-lilā

44. True, the Self is always here and now;
 yet it is not apparent, owing to ignorance.
 On ignorance being destroyed, the Self seems as if it were
 gained newly, like the necklace round one's own neck.⁹
45. Just as in darkness a post is mistaken for a man,
 so is Brahman in ignorance mistaken for *jiva*.
 If, however, the true nature of *jiva* is seen,
 delusion vanishes.
46. Knowledge arising on the experience of reality,
 immediately destroys the ignorant perception of 'I' and 'mine',
 which resemble the delusion
 of direction in darkness.
47. A *jnani* who is a perfectly Self-realized *yogi*,
 sees by the eye of wisdom all objective phenomena to be in
 and of the Self and thus the Self
 to be the sole Being.

How does he then act in the world?

48. Just as clay is the only material from which different utensils
 are formed (such as pots, jars, etc.),
 so he sees that the Self, too, is the whole universe
 and there is nothing but the Self.
49. In order to be liberated while yet alive, the sage should
 completely eschew the *upadhis* and thus gain the real nature
 of Being-Consciousness-Bliss like the larva that turns into a
 wasp.

⁹ A lady wearing a precious necklace suddenly grew anxious, forgetting where her necklace was and looking for it everywhere, even asking others to help her. Finally someone simply points out that it is around her neck.

44. Ānmā eppōdum aḍain-duḷadē yānālun
 Tān maḍamai yāl-adaiyā dāya-maru – mān-maḍiya
 Eydap-peṭ ṭṛārpōl ilaguntan kaṇḍa-vaṇi
 Eydap-peṭṭrār pōlavē yenḍrum – eidum
45. Brammattir jīvan brāndi-yār kaṭṭai
 Puruḍan-pōl kaṭpidan poyyām – uru-vattin
 Tattuvām yādenḍru tānuṇarin avvuru-vam
 Vastu-vāgādu maḍi-yuḷḷa – vastu-vām
46. Tattuva swarūpānu būdiyār ṭṛānudi
 Uttama jñānam uḍanē-yam – mittaiyā
 Nānena tañj-jñāna nasippikkun dik-biramai
 Bhānu-udayat tenavē pār-kavē – tānoḷirum
47. Nanḍru tanai-yari viñj-jñāniyām yōgi-yum
 Onḍru-melān tannil uṇuvadai – onḍrāna
 Tānellā-māyuḷa-dait tan-jñānak kaṇṇi-nār
 Tān-kāṇban enḍrē tari-pari – punḍra-mām
48. Ānmāvē ivvulagel lāmāgum arpa-mum
 Ānmā-vuk kanniya māi-illai – ānmā-vāi
 Kāṇban-ellāmuṇ gaḍādi-gaḷ maṇṇin vēṛāi
 Kāṇ-badum uṇḍō kazha-ṛuga – kāṇ-guṇum
49. Jīvan muktan vidvān-tēru-vadan mun-tannai
 Mēvum upādi-guṇam viṭṭu-ḍanē – mēvu-vān
 Tannuru-sat chit-tinbait tān-kīṭam vaṇḍi-nuru
 Tannai-yuṇal pōlat dari-tānām – mannu-mavan

50. Having crossed the ocean of illusion
and having killed the demons of likes and dislikes,
the *yogi*, now united to *shanti*, finds delight in the Self
and so remains in his own glory.
51. The *jivanmukta*, freed from all desire
for transient, external pleasures,
delights in his own Self
and remains clear and steady like a lamp in a pot.
52. Like the *akasa* which remains untainted by the objects contained
within it (and in which it is contained), the sage remains
untainted by adjuncts covering him. Being the all-knower he
remains like one that knows not and moves about like the air
uncontaminated by the objects it touches.
53. On the dissolution of the adjuncts (the body, senses, etc.), the
sage now freed from all particularities merges in the all-permeating
Being, like water in water, ether in ether or fire in fire.
54. There is no gain over and above this gain,
no pleasure over and above this bliss,
no knowledge over and above this knowledge;
know this to be Brahman.
55. That which on seeing, nothing remains to be seen,
on becoming, no more return to *samsara*,
on knowing, nothing remains to be known,
know That to be Brahman.
56. What fills everything, above, below and all around,
itself Being-Consciousness-Bliss,
non-dual, infinite, eternal, one only,
know that to be Brahman.

50. Mōgak kaḍal-kaḍandu mūlāsai kōpa-mudal
Āgum arakkar aṛak-konḍru – yōgi
Amaidi yoḍu-kūḍi ānmā-vin inbattu
Amain-doḷirva nenḍrē aṛivāi – amai-vil
51. Anitta-veḷi yin-bicchai aṭṭrā-nāi ānmā
Tannin-pir tirutti tanai-yuṭṭru – anisa-mum
Tannoḷi yāṛ-kuḍan tannuḷ viḷak-kenat
Tannuḷe tānoḷir-van tānāga – mannum
52. Upādi yuṭṭra-nēnum oṭṭāviṇ pōlav
Upādi darmaṅ-gaḷō ḍoṭṭān – upādi-yilān
Mutṭra-ṛiva nēnu muni mūḍanena vāyupōl
Paṭṭraṭ-ṭru saṅcharip-pān pārīl – paṭṭrum
53. Upādi nāsattāl uṛuvān muni-van
Upādi-yil Viṣṇu vinuḷḷē – abēdamē
Tōyattīṛ tōya-mun tūviṇṇilē viṇṇum
Tīyir-tīyum pōlat tērvāi – tūya-dām
54. Evvaḍai viṛpiṛi dēdu-maḍai daṛ-kinḍrō
Evvin-binir piṛidin binḍrō – evva-ṛivu
Tanniṛ piṛida-ṛivu tān-inḍrā mōvadu
Tannai bramma-mena chārn-diḍuga – pinnum
55. Edu-kāṇak kāṇḍaṛ kedu-vumē yinḍrō
Edu-vāna-pin janma minḍrō – edu-vaṛinda
Pinnari-yat takka piṛidōr poruḷ-inḍrō
Annadu tān-bramma māgumē – innum
56. Edu-kuṛukku mēl-kīzhā meṅgu niṛai-vāgum
Edu satcittin biran-ḍilladu – eda-nantam
Nitta-māi onḍrāi nigazhva-dedu vāgu-mav
Vastu bramma madit-tiḍunī – nitta-mām

57. What remains as immutable, unbroken Bliss, and as one only, that which even the scriptures can only indirectly denote by the process of elimination as 'not this, not this', know the same to be Brahman.
58. Dependent on a fraction of the inexhaustible Bliss of the *Atman*, all the gods, such as Brahma, enjoy bliss according to their grades.
59. Like the butter in milk, the objective universe is contained in it; all activities are based on it alone. Therefore Brahman is all-pervading.
60. What is neither subtle nor gross, short nor long, produced nor spent, what is devoid of form, attribute, caste and name, know That to be Brahman.
61. That by whose light the sun and other luminaries shine forth, but which is not itself illumined by them, and in whose light all this is seen, know That to be Brahman.
62. Like fire in a piece of red hot iron, Brahman permeates the whole world, in and out and all through, makes it shine and also shines by itself.
63. Brahman is distinct from the universe, yet there remains nothing apart from Brahman. Should any other than Brahman appear, it is only an illusion like water in a mirage.

57. Ēdazhi-villāda detai yaṅṅren ḍṅan-ḍṅendṛē
 Vēda muḍivu viḷak-kiḍum – yādonḍru
 Akaṅḍa inbāgi yama-rum adu-tānē
 Tigazhum bramman teḷiga – pugalav
58. Akaṅḍa suka-maya ānmā-vil arpa
 Sukattai yaḍuttē sura-rāi – tigazhum
 Brammādi yēnōr piṛaṅ-guvar inbutṭru
 Tarā-tara māgat tarippāi – para-mām
59. Adani-ḍat tuḷḷa dakilamuṅ seigai
 Adai-yaḍut tuḷḷadē yāgum – adanāl
 Para-viḍu mellām param poruḷ pālil
 Vira-viḍu nei-pōlavē yagtu – aruvam
60. Paru-maiyu ṅun-mai uṛpatti vināsaṅ
 Kuṛu-galu nīṭchiyuṅ kūḍādu – uruvaṅ
 Guṅaṅkula nāma-muṅ koḷḷāmal uḷḷadu
 Uṅarga bramma-men ḍṛuṭṛuḷ – uṅarvām
61. Edan oḷiyi-nāl oḷirumē yiravi-yādi
 Edanai avai-voḷirkka vēlādu – eda-nālē
 Inda-vula gellām ilagum adu-tānē
 Andap bramma maṛin-diḍuga – undi
62. Oḷirt-tulaga mellān-tān uḷveḷi viyābittu
 Oḷirin-diḍum abbramma mōrvāi – oḷirum
 Nerup-piniṛ kāidaṅgi nēroḷirum-anda
 Irup-puruṅḍai yai-pōlavē tān – iruk-kum
63. Bramma mulagiṛ piṛidāgum andap
 Brammat taṅuvil piṛidai – brammat-tiṛku
 Anniyam ēdum avirndāl adu-mittai
 Unnuga kāanalnīr ottada-nai – munnil

64. Whatever is seen or heard,
it cannot be different from Brahman.
True knowledge finds Brahman
to be Being-Consciousness-Bliss and one without a second.
65. Only the eye of wisdom can see
the omnipresent Being-Consciousness-Bliss,
but not the eye of ignorance,
for a blind eye cannot see the sun.
66. Like gold freed from dross, the *jiva* has all his impurities burnt
away by the fire of knowledge bursting into flames,
fanned by *sravana*, *manana* and *nidhidhyasana*¹⁰,
and now he shines forth by himself.
67. Because the sun of knowledge,
the chaser of darkness has risen,
the *Atman* shines in the expanse of the Heart
as the omnipresent sustainer of all and illumines all.
68. He who bathes in the clear, warm, ever-refreshing waters of
the *Atman*, which, being available everywhere, here and now,
need not be sought for in special centres and seasons —
such a one remains actionless.

He shines immortal, as the knower of all,
pervading all.

¹⁰ Hearing, reflection and contemplation.

64. Edu-yedu kāṇavuñ kēṭka-vum ēyumu
Adu brammat tanniya māgādu – adu-vumē
Tattuva jñānat-tināṛ satcit tānanda-mām
Addu-vidab bramma mām-aṛiga – ottē
65. Sarvattuñ sārṇ-datāñ sat-cittā nan-dap
Brammattai jñānak-kaṇ peṭṭrān – dari-sippān
Jñānakkaṇ ṇillādān naṇṇāne kāṭchi-yoḷir
Bānuvai andan-pōlap pār-mūḍan – ēnum
66. Sravaṇa mādigalaṛ tēsuṛu jñāna
Eri-yiniṛ kāicchi yeḍukka – saruva
Mala-mum-pōich jīvan maṛuvil ponpōl
Nir-malanāgit tānoḷir vānē – ilagum
67. Idaya-veḷi tōṇḍṛi yiruḷai azhi-jñāna
Udaya-ravi ānmā voḷirum – nida-mumē
Ellā-vaṭṭṛum paravi yellā-mum tāṅgi-ninḍṛu
Ellām oḷir-vikkum eṇṇuga – pallāṭṭṛum
68. Dikkidañ kāla-mudal tēḍāma leṇḍṛu-met
Dikku-mārṇḍe kuḷir-mun tīrpadāi – yekkaḷaṅ-gum
Aṭṭṛa nityā-nanda ānma tīrttat-tuṭṭōi
Uṭṭṛavanār seigai yonḍṛin-ḍṛi – maṭṭṛavan
- Yāvum aṛin-dōnāi eṅgu-niṛain dāra-mirdan
Āvan yenavē aṛi