

Instructions in Verse and Adaptations

Ekanma Panchakam

These *Five Verses on the Self* are the last composed by Bhagavan. They were written in February 1947 at the instance of Suri Nagamma, the Ashram chronicler and author of *Letters from Sri Ramanasramam*. Bhagavan wrote them first in Telugu utilizing the Tamil *venba* metre. He then translated them into Tamil and Malayalam. Since there was already a composition by Sankaracharya called *Atma Panchakam*, Bhagavan called this composition *Ekanma Panchakam*.

Appalap Paattu

In the latter years at Virupaksha Cave, Bhagavan's mother did most of the cooking. He himself was a skilled cook and often helped in food preparation. On one occasion in 1914 or 1915, his mother secretly went begging for the ingredients to make poppadums, the thin, round, cracker-like flat-bread made of black gram flour that is fried crisp. She called on her son to help her. "You make *these appalams",* he said*,* "I will make another kind". Bhagavan continues:

She used to sing a rice song, a soup song and other such songs, all with *Vedantic* meanings. No one appears to have written an *appalam* song. So I felt that I should compose one. She was very fond of songs, [and] felt she could learn another. By the time the preparation of the *appalams* was over, my song also was finished. 'I will eat this *appalam* (the song about the *appalams*) and you eat those that you have made', I told her.

Anma Viddai

One day a devotee came before Bhagavan and in reference to this poem's opening lines — 'Lo, very easy is Self Knowledge, Lo, very easy indeed' — asked how it could be so, how liberation could be easy. Bhagavan gave the ready reply, "How should I know?" Then pointing to Muruganar said, "Go and ask him, he wrote it!"[1]

Years before in April 1927 Muruganar had handed Bhagavan these lines[2] with the request to elaborate. Bhagavan's response was the five verses called *Anma Viddai* or 'Self Knowledge'.

Bhagavan gives this history of the poem:

Muruganar had written the *pallavi* and *anupallavi* and wanted the *charanams*. He said he could not possibly complete the song, as somehow no more lines would come to him, and so requested me to complete it. Thereupon I wrote this song. First I wrote only one *charanam*. But Muruganar wanted at least four. Thereupon I made three more. Finally I recollected that I had not made any mention of Annamalai and so made a fifth *charanam,* making mention of Annamalai in it, as Ponnambalam is mentioned in the stanzas of the song in the Nandanar story on which our song is modelled.[3]

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[1] This story is from T.R. Kanakammal.

[2] Muruganar's lines were a deliberate recast of a popular Tamil poem that begins, 'Lo, very difficult is self-knowledge'.

[3] From *Day by Day*, 26-2-46 Morning.

Sri Devikalottara — Jnanachara Vichara Patalam

This text, 'The Knowledge that Transcends Time Revealed to Devi' is one of twenty-eight *agamas*, the traditional Hindu scriptures regarded as divinely inspired and thereby no less authoritative than the Vedas. *Devikalottara* contains 24,000 verses. The eighty-five verses Bhagavan collected here are from the 65th Chapter (in *Jnana Kandam)* and relate awe-inspiring instructions in advaita and the path of knowledge. Sri Bhagavan translated this text in the early days at Virupaksha Cave and wrote this introduction:

> This work is one of the *upa-agamas*[4] and explains the supreme wisdom to be attained by mature souls and their mode of life expounded by the Supreme Lord Siva to Devi Parvati. It is the essence of all *agama sastras* on matters of spiritual knowledge. This is verily the boat which can rescue the mortals struggling hard, sinking and rising, in the sorrowful ocean of samsara — the endless cycle of birth and death — and take them by the direct path to the shore of liberation. Let all earnest seekers after Truth, instead of groping in the dark, bewildered, and losing their way, adopt the aid of this direct path and reach the supreme state of bliss and peace.[5]

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[4] The prefix *upa* gives the meaning 'auxillary' as in *upa-puranam* which means 'Supplementary Purana'.

[5] *Tamil Recitations at Sri Ramansramam*, p. 66.

Five Verses on the Self

1. 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 maṛandu tanuvē tānā-eṇṇi
   Eṇṇil piṛavi eḍut-tiṛudi — tannai
   Uṇarndu tānā-dal ulagasañ chara
   Kanavin vizhit-talē kāṇga — anavara-dam

2. Tānirun-dun tānā-ga tannaittā nān-evan
   Yān-irukkum stānam edu-venakkēṭ — pānukku
   Yān-evan evviḍam yānuḷan enḍṛa-madu
   Pāna-nai yīḍu pagar-satchit — ānanda

3. Tannuḷ tanu-virukka tānach jaḍa-vuḍalan
   Tannuḷ irup-padā tān-unnum — anna-van
   Chitti-rattin uḷḷuḷada chitti-rattu kādāra
   Vastira menḍṛeṇ-ṇuvān pōlvān — vastu-vām

4. Ponnukku vēṛaga bhūsha-ṇam uḷḷadō
   Tannai viḍuttu tanu-vēdu — tannai
   Tanu-venbān ajñāni tānā-ga koḷvān
   Tanai-yaṛinda jñāni darippāi — tana-doḷiyāl

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* In *kalivenba* metre.

5. The Self alone, the sole reality, exists for ever.
   If, of yore, the first of teachers
   revealed it through unbroken silence[1] ,
   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]

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

[2] This concluding verse by Muruganar.

5. Eppō-dum uḷḷadav ēkānma vastuvē
Appō-dav vastuvai yādi-Guru — cheppādu
Cheppi teri-yumā cheidanarē levar
Cheppi teri-vippar cheppu-gena — ippōdav

Ēkānma vuṇmai yinait-tena tēṭṛi-yanbar
Dēhānma bhāvañ chidai-vittān — ēkānma
Jñāna sorūpa-mā naṇṇuṅ Guru-Ramaṇan
Tān-navinḍṛa ippāviṛ tān.

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The Song of the Poppadum

Refrain

Make *poppadums*[1], just try — and these
Eat, your longing to satisfy!

Supplemental Refrain

Don't roam the world disconsolate.
Heed the word, unique, unspoken,
Taught by the teacher true who teaches
The truth of Being Awareness Bliss...

Make *poppadums*, just try — and these
Eat, your longing to satisfy!

Verses

1. Take black gram, the ego self,
   Growing in the five-fold body field[2]
   And grind it in the quern,
   The wisdom quest of 'Who am I?' Reducing it to finest flour.

   Make *poppadums*, just try — and these
   Eat, your longing to satisfy!

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[1] *Appalam* is the Tamil name for *poppadum*.

[2] The five kosas or sheaths: physical, vital, mental, intellectual, and subtle..

Appalap Paattu

Pallavi

Appaḷa miṭṭup pāru — attai
Chāppi-ṭun āsai-yai tīru

Anu Pallavi

Ip-puvi tannil ēṅgi tiri-yāmal
Saṛbhōda suka Sat-Guru vānavar
Cheppādu chonna tattuva māgiṛa
Oppuyar villā vōr-mozhi yin-paḍi

Appaḷa miṭṭup pāru — attai
Chāppi-ṭun āsai-yai tīru.

Charanangal

1. Tān-allā ain-kōsa kshētra midil-vaḷar
   Tān-ennu māna-mān dānya vuḷun-dai
   Nānā-ren jñāna vichāra tirigai-yil
   Nān-alla venḍṛe uḍait-tup poḍittu

   Appaḷa miṭṭup pāru — attai
   Chāppi-ṭun āsai-yai tīru.

2. Mix it with *pirandai* juice, which is holy company,
Add mind control, cummin seed, the pepper of self restraint,
The salt of non attachment and asafoetida, the aroma
Of virtuous inclination.

Make *poppadums*, just try — and these
Eat, your longing to satisfy!

3. In the Heart-mortar place the dough. And with the mind-pestle
Inward-turned, pound it hard with strokes of 'I-I',
Then flatten it with the rolling pin of stillness on the level slab
of Being. Work away, untiring, steady, cheerful.

Make *poppadums*, just try — and these
Eat, your longing to satisfy!

4. Put the *poppadum* in the ghee of Brahman held in the pan of
Infinite silence and fry it over the fire of knowledge.
Now as 'I' transmuted into 'That', eat and taste the Self as Self,
Abiding as the Self alone.

Make *poppadums*, just try — and these
Eat, your longing to satisfy!

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2. Sat-saṅga-māgum piraṇḍai rasat-tōḍu
Sama-dama māginḍṛa jīraga miḷa-guḍan
Uparati yāgu-mav uppō ḍuḷḷa nal
Vāsa-nai yām-peruṅ kāya-muñ chērttu

Appaḷa miṭṭup pāru — attai
Chāppi-ṭun āsai-yai tīru.

3. Kal-neñjil nān-nān enḍṛu kalaṅ-gāmal
Uḷmuka vulak-kaiyāl ōyā-diḍittu
Shānta-māṅ kuzha-viyāl sama-māna pala-gaiyil
San-tatañ chalip-paṛa santōsha māgavē

Appaḷa miṭṭup pāru — attai
Chāppi-ṭun āsai-yai tīru.

4. Mōna-mud drai-yagum muḍi-villāp pāttrattil
Jñānāgni yāl-kāyum naṛ-bramma nei-yadil
Nān-adu vāgavē nāḷum porit-tu
Tānē tānāga bujikka tan-maya

Appaḷa miṭṭup pāru — attai
Chāppi-ṭun āsai-yai tīru.

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Self-Knowledge

Refrain

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

Supplemental Refrain

Even for the most infirm, so real is the Self that compared with it, the *amlak*[1] in one's hand appears as mere illusion.

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

Text

1. True, strong, fresh, for ever stands the Self.
From it in truth springs forth the phantom body
and phantom World. When this delusion is destroyed
and not a speck remains, the Sun of Self shines
bright and real in the vast Heart-expanse.
Darkness dies, afflictions end, and bliss wells up.

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

2. The thought 'I am the body' is the thread on which
are strung together various thoughts. Enquiring within,
ask, 'Who am I? and whence is this thought?'
All other thoughts vanish. And as 'I-I' within the Heart-Cave,

[1] This is the gooseberry fruit, which is said to have medicinal properties.

Anma Viddai

Pallavi

Aiyē! ati-sulabam — ānma-viddai
Aiyē! ati-sulabam.

Anu Pallavi

Noiyār tamak-kumuḷaṅ kaiyā malagak-kani
Poiyāi ozhiya-migu meiyāi uḷadānmā

Aiyē! ati-sulabam — ānma-viddai
Aiyē! ati-sulabam.

Charanams

1. Meiyāi niran-taran tān-naiyā dirun-diḍavum
   Poiyā muḍam-bulaga meiyāi muḷait-tezhumipoi
   Mai-yār ninaiva-ṇuvu muiyā doḍuk-kiḍavē
   Mei-yār idaya-veḷi veiyōn suyam-ānmā —
   Viḷaṅ-gumē; iruḷ aḍaṅ-gumē; iḍar-oḍuṅ-gumē;
   Inbam poṅ-gumē.

   Aiyē! ati-sulabam — ānma-viddai
   Aiyē! ati-sulabam.

2. Ūnār uḍal-iduvē nānām enum-ninaivē
   Nānā ninai-vugaḷ chērōrnā renu-madanāl
   Nānā riḍame-denḍṛuṭ pōnāl ninai-vugaḷpōi
   Nān-nān enak-guhaiyu ṭānāi tigazhum-ānma —

the Self shines of its own accord. Such Self-Awareness is the only Heaven, this stillness, this abode of bliss.

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

3. Of what avail is knowing things other than the Self?
And the Self being known, what other thing is there to know?
That one light that shines as many selves,
see this Self within as awareness' lightning-flash;
The play of grace; the ego's death;
the blossoming of bliss.

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

4. For loosening karma's bonds and ending births,—
this path is easier than all other paths.
Abide in stillness, without any stir of tongue, mind, or body.
And behold the effulgence of the Self within,
the experience of eternity; absence of all fear;
the vast ocean of bliss.

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

5. Annamalai the Self, the eye behind the eye of mind, which sees the eye and all the other senses, which knows the sky and other elements, the Being which contains, reveals, perceives the inner sky that shines within the Heart. When the mind free of thought turns inward, Annamalai appears as my own Self. True grace is needed; love is added and bliss wells up.

Lo, very easy is Self Knowledge,
Lo, very easy indeed.

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Jñānamē; iduvē mōnamē; ēka vānamē;
Inba stānamē.

Aiyē! ati-sulabam — ānma-viddai
Aiyē! ati-sulabam.

3. Tannai yaṛida-linḍṛip pinnai yedaṛi-gilen
Tannai aṛin-diḍiṛpin ennai uḷa-daṛiya
Binna vuyir-gaḷil abinna viḷak-kenuma
Tannai tanil-uṇara minnum tanuḷ-ānma —
Prakā-samē; aruḷ vilā-samē; aga vinā-samē
Inba vikā-samē.

Aiyē! ati-sulabam — ānma-viddai
Aiyē! ati-sulabam.

4. Kanmā dikaṭ-ṭavizha jen-mādi nashṭa-mezha
Emmārg-gam ada-ninum immār gamik-keḷidu
Chonmā nada-danuvin kanmā disiṛi-dindṛi
Chummā amarn-dirukka ammā ahattil-ānma —
Jōtiyē; nidānu bhūtiyē; irādu bītiyē;
Inba-vam bōdiyē.

Aiyē! ati-sulabam — ānma-viddai
Aiyē! ati-sulabam.

5. Viṇṇa diya-viḷakkuṅ kaṇṇā-diya poṛikkuṅ
Kaṇṇa manak-kaṇukkuṅ kaṇṇāi mana-viṇukkum
Viṇṇāioru poruḷ vēreṇṇa dirunta-paḍi
Uḷṇāḍū ḷattoḷi-rum Aṇṇā malai-enānmā —
Kāṇumē; Aruḷum vēṇumē; Anbu pūṇumē;
Inbu tōṅumē.

Aiyē! ati-sulabam — ānma-viddai
Aiyē! ati-sulabam.

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The Knowledge that Transcends Time

Revealed to Devi

Prefatory Verse (by Kannudaya Vallalar)

Of all births, human birth is the rarest.
Of all disciplines, non-killing is supreme.
Of all Gods to meditate upon, the three-eyed One is the best.
Of all scriptures, Devikalottaram is the greatest.

Invocation

Meditate in the heart upon Lord Ganesa[1] — the silent, non-dual, universal witness — who is the nectar of divine bliss and is full of grace. He shines as the bountiful flowering of aspirants who follow the path of spiritual wisdom revealed in *Devikalottaram,* which was revealed by Lord Ishwara to Goddess Ishwari.

Text

Devi:

1. O Lord of all celestial beings, I yearn to know that path of supreme wisdom and the means by which one can attain liberation, so that all the people in the world may attain salvation. Out of your compassion, I beg you to teach it to me.

Ishwara:

2. O Queen among women, in order that everyone may attain knowledge, I shall clearly explain to you today the highest wisdom and the methods, though difficult to describe, by which discerning seekers of wisdom can attain liberation free from any blemish.

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[1] The Tamil word *ḳari* means 'elephant' — Lord Ganesa as per tradition — but can also mean 'witness', the Universal Self .

Devikalottaram:

Jnanachara Vichara Padalam

Payiram

Ariya vākkaiyin māniḍa vākkaiyē yākkai
Viriyu nōnbinil uyirkolā viradamē viradam
Karudiṛ deivadaṅ kaṇṇudaṛ deivamē deivam
Teriyiṛ dēvikā ḷōttara tēṭṭṛamē tēṭṭṛam

Managalam*

Dēvan tiru-vāyāl Devi chevi-pugaṭṭun
Dēvi kālōt-taran tēr-jñāna — māviḷai-vām
Ānanda vāna-muda māna-varuḷ addu-vida
Mōna kari-yahamē munn-ammai — tānum

Nul

Devi:

1. Anai-varku mē-mukti kāga-vam mukti
   Tanai-yuṛumār gakāṭchi tānām — anaiya-para
   Jñāna māchāramē nāḍu-mena kun-naruḷāl
   Vāna-var Īsā vazhut-tenna — jñāna-Sivan

Isan:

2. Yādi-nān jñāni-yargaḷ yādōr kaḷaṅga-mumil
   Ōdariya mukti-tanai uṭṭṛi-ḍuvār — mādaraṣē
   Jñāna āchāraṅ-gaḷ nānuna kinḍṛu-raippan
   Jñāna-muṛa yāva-rumē nan-ginda — ūna-maṛu

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* *Kalivenba* begins here and continues throughout the text.

3. O Lady of fair countenance, understand that one who is not able to realise the truth in his heart by knowledge of spiritual wisdom known as *Kala Jnana,* can never attain it even by studying hundreds of crores of *sastras*[2] spanning the heavens.

4. Therefore let the wise man be fearless,
undoubting, free from desire, earnest, resolute
and persevering in jnana,
as explained here.

5. O Divine Mother, claiming nothing as 'mine', filled with compassion, give protection to all living beings so that no creature fears you. Yearn for liberation and be absorbed in yoga[3]. Study this work, *Devikalottaram,* and follow wholeheartedly and steadfastly the single path shown within it.

6-7. He who is able to bring his mind under control is Brahma, Siva, and Vishnu,[4] he is Indra, King of the devas, he is the six-faced Skanda[5], he is the guru of all devas[6], he is the supreme yogi who has performed every austerity; he alone is (truly) learned, for he has achieved the supreme spiritual goal, whose mind is no longer unstable like air but is held firm.

8-9. The means by which this mind, which is restless and moves about quicker than the wind, can be brought under control, is indeed the means to liberation and is good for those who seek the permanent Reality. It is pure consciousness and the state of firmness. It alone is the righteous duty to be observed by discerning seekers. It alone is the pilgrimage to holy waters.

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[2] One crore equals ten million; *sastras*: 'scriptures'.

[3] The union of *jiva* and *para,* the individual self with the Universal Self.

[4] Creator, Destroyer (who shows the path to salvation) and Sustainer (of the world), respectively.

[5] Siva's son, chief commander of the celestial forces.

[6] Brihaspati.

3. Jñānan-dān yāvark-ku nan-mugattō yik-kāla
Jñānat-tāl uḷḷi naṇugādō — vāna
Kaṇak-kilā kōḍi-nūl kaṭṭṟālum annōrkku
Uṇar-vudiyā denḍṟē uṇarvāi — tuṇi-vīdu

4. Ada-nālē nirbha-yanāi aiya-mena linḍṟi
Yeda-nilumē yichai ila-nāi — idayat-til
Naṛ-siraddai yōḍu nirā-kulanāi jñānat-til
Uṛchāgam uḷḷonāi uṭṭṟena-den — paṭṭṟām

5. Mamadai inḍṟik-karuṇai mannibbū daṅgaḷ
Tamak-kellāmē abhayam tandu — mumukṣhu-vāi
Yōgat-tiṛ taṛ-paranā yōdik-kā lōt-tarattin
Ēka-vazhi niṛka isaindu-puram — pōgā

6. Avan-tānē nān-muganum achiva-num mālum
Avan-dēvar kōn guhanu-māvan — avan-tān
Akila surar-guruvu māvan-mā yōgi
Akila tapō-dananu māmē — akila-muṇar

7. Paṇḍi-tanu mā-purudan pāra-mār tap-pēru
Koṇḍa-vanu manna-vanē kūṛuṅ-gāl — maṇḍi-yuzhal
Vāyu-saman chittam valit-tevanā nicha-lana
Māyirut-tap peṭṟidu mām-chittam — tūyōi

8. Adu-tānē mukti kupāyam aduvē
Chatu-bāyar chār-guṇan tānum — aduvē
Prajñai stirat-tanmai pinnum aduvē
Daru-mam vivēgi-yarkku tān-maṭṭṟu — aridām

9. Aduvē-naṛ tīrt-tam adu-vēyān dānam
Aduvē tavamā-gum aiyam — idi-lillai

It alone is charity. It alone is austerity. Know that there is no doubt about this.

10. When the mind moves even a little, that is samsara[7]. When the mind abides firmly and motionlessly (in the state of the Self), that is mukti[8]. This is certain. Therefore know that the wise man must hold his mind firm by supreme Self-Awareness.

11. The happiness attained in this solitariness is the highest, boundless bliss. What learned person will not revel in that Supreme Reality, in which there is absolutely no action? Tell me.

12. Being rid of worldly knowledge and having acquired pure wisdom, formless and all-pervading, in which there are no sense objects, the great hero is sure to achieve everlasting moksha, even if he does not consciously seek it.

13. The consciousness (*chaitanya*) associated with the aspect 'I am' is called *shakti.* The universe shines by its light. The whole of creation is shakti's *sankalpa*[9]. The state free of all (such) attachments is the pure state of wisdom.

14. The Void[10] which is without parallel, which is the effulgence of pure wisdom completely devoid of visible phenomena, and which consists of the aspect 'I', is considered the seed of liberation. The experience of that impels one to start on the path of union with the Supreme.

15. Do not waste time meditating on forms of the Lord or the

[7] Worldly bondage.

[8] Liberation.

[9] Thought.

[10] *Techunyam* or *mahasunya*.

Evvubā yatti-nālē vāyu-viṛ chalana
Ivvuḷaṅ kaṭṭap-padumō eṇṇuṅ-kāl — evvi-damum

10. Chittañ chiṛi-dasaiya samsāra nichala-mā
Chitta-nilai niṛka-mukti chitta-midu — chittan
Stira-mākkavē vēṇḍum ādalināl dhīmān
Paramām prajñai-inaṛ pār-ahdu — orumai-yuṛum

11. Anda ēkānta taḍai-yuñ sukam-aduvē
Anda-milā addiyanta ānandam — enda
Karuma-mumil apparattiṛ kaṭṭṛa-vanā mārdān
Irami tiḍānī yisaip-pāi — pirivām

12. Vishaya jñānam-pōi virinish kaḷa-māi
Vishaya-min jñāna-paran vīdum — aḍaiya
Avā-vilanē nun-dīran akṣhayamā mōkṣham
Tavā duṭṭṛiḍu-vanē tānē — Sivaiyē

13. Irukkin-ḍṛēn enkalaiyō ḍēinda-chai tanya
Vuru-shakti ahdāl oḷirum — pra-pañcham
Sarvañ shakti-dyānañ sār-niṣh kaḷa-jñānam
Sarva nirā-lamban tān-ayalā — sarva-mila

14. Adduvita māgi aṛivoḷi mātti-ramāi
Yettu-maga mamisa techūn-yam — muktikku
Vitta-duvē yenḍṛu viḷam-bum para-yōgattu
Uytti-ḍuva dākat-tān uṭṭṛa-gattai — nattādu

15. Chak-karaṅgaḷ nādi-gaḷ chār-paduma dēvatai
Akṣharaṅ-gaḷ maṅdala mūrtā-diyām — mikka-vivai

various *chakras*[11], *nadis*[12], deities associated with the lotuses[13] (of the chakras), sacred syllables or mandalas[14].

16. Those who seek everlasting liberation,
should not engage in repeating various sacred syllables *(mantras),* in breath-control *(pranayama),* breath retention (*kumbhaka)* or concentration (*dharana*).

17. (Neither) is there room for performing *pujas*, paying homage, chanting, meditation and the like. Hear it from Me: the highest truth acclaimed in the Vedas can be known only through jnana. There is absolutely no need to know anything outside oneself.

18. For those whose minds are constantly externalized and clinging to external objects, the seeds of bondage invariably take root. If the outward-wandering mind is turned inwards to stay in its natural state, one overcomes suffering in the world.

19. Unite with that one totality, which is all-pervasive and which has no within or without, up or down, midway or sideways. It assumes all the forms in creation and yet Itself is formless. It is self-luminous and can only be known by Itself.

20. Since whatever a person sees and thinks of or seeks to accomplish by his actions influences his destiny, let him meditate on that which is beyond perception and imagination.

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[11] The various spiritual centres or plexuses positioned along the spine up to the top of the head through which *kundalini* shakti rises.

[12] Special nerves inside the spine through which *kundalini* is transported.

[13] The chakras are conceived of as lotuses with varying numbers of petals and specific deities, which preside over them.

[14] Spiritual spaces inside the body, presided over by the Sun, Moon, and Agni (Fire).

Ōrpōdum aṛpa-mumē unni yiḍat-tagā
Nēr-mārga mām-idanai nīt-tuyirin — ōryāp-pām

16. Kumba-kamu mandira kūṭṭam uyir-chalana
Stambana mun-nāyavān dāranai-tām — enbavai-gaḷ
Attanai-yum āsarikka vēṇdā-vām akṣhayamā
Mukti-yichai uḷḷōr muyan-ḍṛenḍṛuñ — chitta-madāl

17. Pūjai vaṇak-kam puri-jepañ chinta-nam
Āsa-rippa dēdumē aṅgillai — pēsu-madu
Kēvalam jñeya-menḍṛu kēḷini kiñjil-anyam
Āvaṛiya vēṇduva-dinḍṛām chalanam — mēvi

18. Veḷi-vishayam paṭṭṛum viri-manattār kenḍṛum
Viḷaiyum vegu-bhanda hetu — veḷiyē
Tiriyuñ chittat-tai tiruppa-nilai yuṭṭṛē
Oru-tunimē vār-ulagil ōrvai — nirmala-māi

19. Uḷveḷi-mēl kīzh-naḍudi kōr-chiṛi-dum inḍṛiyē
Uḷḷa-vuru ellā-māi ōruru-vum — illa-dāi
Tān-tanakkē vēddiya-māi tānē ilaṅgiḍu-māl
Pūnḍṛa-mām onḍṛu puṇarn-diḍuga — vūnḍṛi-manam

20. Evvedan ḍṛiṣhṭi-yāl evvuyir cheiyun-tozhilgaḷ
Avvu-yir kakgati uṇḍā-dalāl — evvam
Arā-vavai chārā dayal-ḍṛiṣhṭi yaṭṛu
Nirā-lōkam tānē ninai-vāi — orē-meiyāl

21. In reality there is neither cause, nor effect, nor any action,
nor does anything actually ever happen.
There is neither a world nor a dweller in it:
the individual and his attachments are in fact non-existent.

22. The Universe has no external support[15], nor is it cognized from without. The *yogi* (with his mind turned inward) merges with this whole by making every object in the world one with it. Know this.

23. The one who fails to meditate on this great all-pervading Void[16], formless and vast like the sky, gets entangled in *samsara* like the silkworm caught in its own cocoon.
Understand this.

24. Living beings[17] of whatever sort undergo misery
again and again. Hear it from me:
In order to avoid all this suffering and sorrow,
one should meditate ever on the great Void!

25. Good conduct, various rituals and the disciplines associated with them have been prescribed[18] in order that knowledge might be born in the seeker. One should abandon all paths which are based on external supports and meditate solely on that Reality which is beyond the world.

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[15] *Niralamba:* the unconditioned Reality which exists without any support. The one who frees the mind of all external supports becomes *niralamba.*

[16] *Sunya.*

[17] *Yoni* has the sense of 'the form of the birth one takes'. Each yoni will endure some form of suffering.

[18] The actions prescribed include internal and external worship of Siva. The various ceremonies prescribed in the *agamas* for worshipping Siva in form (*saguna*) are included in good conduct.

21. Ēdu palaṅ-karumam illai subhā-vattil
Ōdum ivai-yavum uṇmai-yala — bhēda
Ulaga-mum illai ulagap paṭ-ṭṛuḷḷa
Lau-kigan tānum ilaiyē — nilavum

22. Nirā-lamba minda nikila-mum anḍṛi
Nirā-lamba tāl-oḷira niṛpa — nirā-lambam
Āgachei dinda anaittu nirā-lambam
Āgiḍu-van enḍṛe aṛivuru-vaṭṭṛu — ēka

23. Viyōma vaḍivā-gum viyāpa-gamā sūnyam
Yādoru-van bhāvi tiḍānēl — yāṇḍu-mavan
Bhījakō sak-kirumi pōlap pra-pañcha
Pāsa-samu sāri-yām pār-nāngā — pēsum

24. Akila-mām yōni-yilum āruyir yāvir-kum
Mihak-klēsam porun-dum mēnmēl — akila
Klēsa-mumē nīkku-daṛku kēḷmā sūnyattai
Lēsa-marā chintai iyaṭṭṛu — klēsa-minmei

25. Jñāna-vuda yap-poruṭṭē naṛki-riyai chaṛ-chariyai
Tānavilap paṭṭa-dāl tān-onḍṛai — māna-dattin
Utkaru-duñ sālamba yōgam tanai-yumorī
Nish-prapañ chattē nilai-nirpāi — tiṭpa-māi

26. Only the valorous who, with the arrow of *sunyabhava*[19],
have pierced through all the regions
from the highest to the nethermost,
are considered Knowers of the Void.

27. The mind, hankering after the things of this world,
is more restless than a monkey. If one controls it and one is established in the state of *sarvasunya*[20],
one will attain liberation directly.

28. The fullness of Consciousness[21] is none other than the true meaning of the word 'I'. Though quite other than the sense 'I am the body', it is not different from the basic principles of which the world is made. It is the all-pervading Reality.

29. O my Beloved, this complete Wholeness pervades all creation within and without like formless space. Those who are submerged in this blissful state become the Supreme Bliss themselves. See, how wonderful!

30. The outgoing-mind dissolves of its own accord
when deprived of anything to hold on to,
just as a fire dies down and goes out
when deprived of fuel.

31-32. Turn away from confusion, delusion, ignorance, dreaming, sleeping and waking; for the Supreme is different from the gross body, different from subtle *prana*, mind, intellect and ego. Meditate on that Consciousness[22] and become one with it.

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[19] The thought-free state. In *sunyabhava* or *suniyamam,* the individual is only aware of his conscious being while everything else is as though empty, without existence.

[20] In Tamil*, saruva sunya*: state devoid of all sense objects.

[21] *Purana chittengum* or *purna chit*.

[22] *Ekachittu* or *chaitanya*.

26. Pātala-mun bākap pagar-shakti anta-māi
Ādarap paṭṭa-vivai attanai-yum — vīda-luṛum
Sūniya-mām astiraṅ koṇdā-rālē sūra-ravar
Sūniya jñāni-yarāt chuṭ-ṭuṛuvōr — īna

27. Visha-yattil āsai viḍādē kuraṅgai
Viḍa-chali chittat-tai viḍādu — maḍakki
Saruva sūnyap-padattil stabikka ahdāl
Nirvāṇa-muṭṭṛi ḍuva nērē — paramāi

28. Akila tattuvat-tum abinnā-māi āgam
Ahamen bataṛ-kaniya māgi — aha-mei
Poruḷu kabin-namām pūraṇa chit-teṅgum
Porundu-muka muḷḷa poruḷ-tān — teriyu-mahtu

29. Āgāyam pōla akila taham-puṛamum
Ēkāṅka māyuru-vam inḍṛi-yadām — āhā
Paramā-nan dat-tuṭ paḍinda-var anbē-ya
Paramā-nandap paḍivar pārāi — sarva-luṛum

30. Indana-millā eritān evvaṇṇam tān-tānē
Manda-māi shānti-yinai mannumō — anda-vidām
Paṭṭṛu-poruḷ aṭṭṛaṛ paranda-mana mum-shānti
Uṭṭṛu-vidun tānāga ōynda-danal — paṭṭṛa-luṛum

31. Mōhikai māyaiyē mūrchikai sop-panam
Āgiya innān gavastai-gaḷum — ēka
Suzhutti-yoḍu jākkiraṅ chollu-mivai yellām
Ozhittu-viḍa vēṇḍum uṇarvāi — azhutta-mām

32. Dēha-midiṛ sukshu-mamā chēru-muyir chitta-buddhi
Āhum-ahaṅ kāra-mivai yāvukkum — ēka-chittu
Anniyamē enḍṛu-chintai āṭṭṛavē achittai
Mannidu-vān enḍṛu madit-tiḍunī — binna-mām

33. The mind often strays
into day dreams or falls asleep.
One should be vigilant
and turn it back to its pristine state again and again.

34. When once the mind becomes steady,
it should not be disturbed in any way. There is no need to think of anything else. One should fix the mind firmly in that state (of Self-Awareness) and keep it still.

35. The mind always clings to some (external) support (i.e., sense objects). One must remove all such attachments and supports. As the mind has the tendency to wander, one should make it motionless. Once still, one should not disturb it in the slightest.

36. At the time of the dissolution of all beings[23],
only a blemishless sky will remain.
One should meditate on one's own form as all-pervading
and pure as that blemishless sky.

37. By stilling one's mind,
restless like the wind,
one fulfils life's highest purpose,
the aim of all spiritual study.

38. In meditation, neither focus the mind on what is up, down, in the middle[24] nor within.
By avoiding internal distractions (thoughts),
one frees the mind of external distractions.

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[23] *Bhutas: e*lements or beings. According to Hindu cosmology, a great deluge will bring about the destruction of all created things.

[24] These spatial metaphors may be understood as follows: 'up': heavenly pleasures; 'middle': earthly desires; and 'down': lower urges.

33. Niddirai yinā-lum ninai-vādi yālu-nidam
Chittan-tān mūḍa-miga chīrazhi-yuñ — chitta-midai
Yettanat-tālē uṇartti ēgāmal tannilai-yil
Vaitiḍu-vāi mēn-mēlum vai-adanāl — chit-turuvāi

34. Chittam eppōdu stiramā-gum evvi-dattum
Attai chalip-pitta lāgātē — itta-naiyuñ
Chintikka vēṇḍu-vadin ḍṛāngē-yach chittattai
Bhandittu nicha-lamē paṇṇu-vāi — bhandik-kum

35. Āsira-yam paṭṭṛiya-dām achit-tam aṅga-namē
Āsira-yam inḍṛi-yadāi ākkiḍuga — āsira-yam
Paṭṭṛu-chala nichala-māp paṇṇi-yan nichalat-tai
Saṭṭṛuñ chalip-piyā dai-shānti — uṭṭṛa-danāl

36. Ivvellā bhūta vilaya-muṇ dāgi-livaṭṭṛu
Evvev-viṇṇum vimala-mē pōla — avvav
Uruvam viyā-bittum ōrmala-mil tannai
Poruvi diyānam purivāi — maru-vum

37. Aduvē jananam adain-dadan pēṛām
Adu-tānē pāṇḍitya māgum — edu-tān
Chalana-muṛum vāyu samañ chitta-menḍṛuñ
Chalana-maṛa chei sādanam-tan — nila-nīttu

38. Chittat-tai mēlē-yun dāraṇam cheiyaṛka
Maddi-yiluṅ kīzhi-lum maṭ-ṭṛeṅgum — chitta-mīdu
Anta-raṅga bhāva-naivi ṭāsira-yam inḍṛi-yadā
Santa-tamuñ cheidi-ḍavē tān-adanai — manda

39. If the mind becomes drowsy, awaken it.
If it wanders, retrieve it.
When you reach the state where there is
neither drowsiness nor movement, remain there.

40. When the mind is left with nothing to cling to,
does not grab hold of anything
and is completely free of changing states[25],
this is the sign of liberation.

41. Dispelling all attachments
and fixing the mind firmly in the Heart,
pure, clear awareness arises.
Persist in the practice of that awareness.

42. Those who meditate on the Supreme Void[26]
and become established in it through constant practice,
will reach the supreme abode
which is beyond birth and death.

43. Gods and goddesses, demi-gods and spirits,
merits and demerits and their fruits,
knowledge of causes and effects
— all these lead to bondage in *samsara.*

44. All dependencies are said to lead to the pairs of opposites (happiness and misery, good and bad, profit and loss, etc.); it is when one turns away from them that the highest realization results. One who realizes thus is a *jivanmukta,* liberated while alive. On discarding the body he becomes a *videhamukta.*

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[25] Such as sleep or distraction.

[26] *Apparaman suniyat* or *paramshunya* in the original Sanskrit verse.

39. Uṛak-katti niṇḍṛum uṇar-tiḍuka chittam
Uṛiṛ-chalanam pinnar oḍuk-kāi — uṛak-kam
Alai-vennum ivvi-raṇḍum aṭṭṛa-nilai yuṭṭṛal
Nilai-yidanil nichala-māi nillāi — valaiyām-vēṭṭṛu

40. Āsira-yam inḍṛi-yadāi achit-tan tān-enṛḍum
Āsa-ṛavā lamba-melām aṭṭṛa-dāip — pāsa
Mana-avattai manniḍā mai-jñēya mukti
Tana-dilakka ṇan-tān tari-yāi — tanak-kayalām

41. Ālamba mellām aṛa-viṭṭē yam-manattai
Ēla tarip-pi tidayattē — sāla
Tulak-kamā evva-ṛivu tōnḍ-ṛumō ahdu
Balak-kavē enḍṛum pazha-gav — vilak-kayarādu

42. Appara-māñ sūniyat-tai yārdiyā nittē-av
Abyāsa taṛpara-rāi āvarō — tap-pār
Piṛap-piṛap pillāda perumai-uṛum stānam
Uṛap-peṛuva rēyavaren ḍṛōrvāi — sirap-pārum

43. Dēva-rum dēvi-yarum aṅṅga-namē anni-yamām
Pāva-maṛa mundaṛ palan-gaḷum — mēvi-yiḍum
Āsira-yam āsiraya jñāna-mumē āna-vivai
Māsamu-sāra bhanda mālāgum — pāsa-mam

44. Donda-men ḍṛāsi-rayañ chollap paḍumā-ma
Dondam viḍap-paran tōnḍ-ṛumē — bhanda-mil
jīvan muktan-yōgi dēha tiyā-gattāl
Āvan vidēha-mukta nanḍṛu-vinai — mēvum

45. A wise man should not willingly give up the body even out of *vairagya*[27]. With the cessation of the *prarabdha karma*[28], the body will automatically drop away of its own accord.

46. The Consciousness which shines as 'I' in the lotus of the Heart is pure and perfectly still. By destroying the ego, this Consciousness bestows the supreme bliss of liberation. Be assured of this.

47. By constantly meditating with great devotion, 'I am that Siva who is completely free of all limitations', one overcomes all attachments.

48. One should give up all notions of country, caste and *asrama*[29], and ever contemplate the Self, one's own true state.

49. I alone Am. No one belongs to Me; nor do I belong to anyone. I see no one who can call Me his; neither do I see anyone who is Mine. I alone Am.

50. Know that the one who experiences the firm conviction, 'I am the Supreme Brahman, Master and Lord of the Universe!' is the real *mukta*[30]; all other experiences lead to bondage.

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[27] Dispassion.

[28] Result of accumulated actions.

[29] Various stages in life: householder, ascetic, forest dweller, and renunciate.

[30] Liberated one.

45. Uḍalai virāha tozhit-tiḍugai buddhi
Uḍaiya-varāṛ cheiya voṇādē — uḍa-lidanai
Yāram-bi tuḷḷa-vinai yaṭṛa-vuḍan ivvuḍala
Bhāran-tānē yagalum pār-uḍaluṭ — chārum

46. Idaya-kama lattē aha-muruvā me-chittu
Adu-nimala nicha-lamē yāgum — udik-kum
Ahaṅ-kāra nīkku-dalāl achittē mukti
Sukaṅ koḍuppa-denḍṛu tuṇi-yāi — ahañchēr

47. Saruva upādi-yuñ chārā-duḷa chittu
Uruvam edu-von ḍṛuḷadu — niran-taram
Anda Sivamaha menḍ-ṛanbār diyā-nitē
Enda āshakti-yunī eṭṭṛudī — pundi-yāl

48. Dēsa-muñ jāti-muda lāmi-vaṭṭṛai chērn-danavum
Māsagal varṇā-sirama manni-navum — pēsu-mi
Bhāva-naigaḷai yagaṭṛip paṭṛiyē tan-nilaiyin
Bhāva-naiyē yenḍ-ṛum pazhagu-bhayam — mēvā

49. Oru-vanā neṛ-kuriyan ōro-ruva nil-maṭṭṛu
Oru-vaṛkil yānu muriyan — oru-van
Evaṛ-kuriyān yan-avanai kaṇ-ḍilēn yān-eṛku
Eva-nuriyan kaṇ-ḍilēn yānē — avi-kāra

50. Nānē parap bramma nāda-nula kuk-kīsan
Nānā-vin nichaya-mār puru-ḍan — tānē-nan
Muktanā manḍṛi muraṇ-vazhiyil chel-puruḍan
Bheddanā menḍṛunī pēṇuḍa-nān — buddhiya-ganḍṛu

51. The day one is able to see oneself with the inner eye
as other than the body,
all desires vanish,
and perfect peace is gained.

52. He who is described in the scriptures as the unborn,
ever-existent Lord, I am He, the Atman,
who is forever beyond form and attributes.
Let there be no doubt about this.

53. I am Pure Awareness, immaculate, perfectly liberated and forever present everywhere. I am unlimited. One can neither grasp Me nor lose Me. I am not determinable by logic or reasoning. I am free from sorrow. I am always *brahmamayam*[31].

54. I am the Self which is Consciousness Absolute [32], self-evident and deathless, and entirely beyond this insentient body bounded by its covering of skin (and occupying the space) between the top of the head and the soles of the feet.

55. By thinking, 'I am the Lord of all creation, moving or motionless, I am the father, mother and grandparents of the universe', aspirants for *mukti* meditate upon Me, who is that great *turiya* state[33].

56. I am the one who is worshipped through sacrifices and penances by all celestial beings beginning with Brahma (the Creator), the sought after heavenly damsels, humans, *yakshas,*

[31] Of the nature of Brahman.

[32] *Chidrupam*.

[33] The substratum of the waking, dream and sleep states.

51. Enḍṛoru-van dēga mila-nāgavē tannai
Tan-jñāna kaṇ-ṇinār tān-kāṇban — anḍṛē
Anait-tinum āsai yara-viṭṭu shānti
Tanait-tunni yōnā-van tānāi — tanitta

52. Aja-nīsan enḍṛellā nūr-kaḷilum ārtān
Isaik-kap paḍu-vānō enḍṛum — asa-rīran
Āṅguṇa-mil lānān-mā vā-mavanē yān-siṛidum
Īṅgida-nil aiyam ilai-ahamāi — ōṅgu-moru

53. Vijñāna māṭṭṛan vi-suddan vimukta-nān
Enjñā-ḍṛum eṅgum iruppa-nān — anjñā-yattu
Onḍṛala-nān paṭṭṛa-viḍa voṇṇa-nān dukkami-lān
Enḍṛum bramma mayan yānuyi-rūḍu — onḍṛāgi

54. Uchi mudal-uḷḷaṅ kāl-aḷava yutpu-ṛambu
Icharu-map pōrvai yiṛudi-yām — ijjaḍat-tukku
Anniya-chittāi muzhudu māi-amuda māit-tānē
Manniya ānmā-nān madi-yedirē — tun-niya

55. Inda charā-charaṅkaṭ kīsan-nān tāyu-ḍanē
Tandai-yum tandaikku tandai-yum — chinta-naṅkoṇḍu
Attu-riya naṛpada mām-enaiyē chintip-pār
Mukti virup-par munain-duḷḷē — nit-tam

56. Biraman-mun nān-dēvar pēṇu-mara mādar
Narar-iyakkar gandaru-var nāgar — nirai-yālum

gandharvas, nagas and other groups of superhuman beings.[34]
Know that everyone worships only Me.

57. Through various austerities and charities,
everyone worships only Me.
Know that all this vast creation is nothing but Me,
the Infinite One.

58. I am neither the gross, nor the subtle, nor the causal body. I am the kinsman of the universe. I am of the nature of transcendental knowledge, I am the eternal One, I am the Lord, the taintless One. I am not bound by the three states (of waking, dream and sleep) but transcend all creation.

59. Beginningless Consciousness is unborn, whole, formless, pure, and beyond the world. It resides forever in its natural home in the cave of the Heart. It is beyond any comparisons and completely unattached. It cannot be comprehended by the mind, nor can it be seen or felt by the senses.

60. Repeatedly see, I am He, Brahman, the eternal, omnipresent Reality. Meditate thus at length, for whoever abides imperturbably in this truth will themselves become the Supreme Brahman and attain immortality.

61. Noble Lady! I have expounded to you the nature of the knowledge needed to gain liberation.
Listen now to the conduct
to be adopted by seekers:

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[34] *Yakshas*: semi-divine beings who can assume any form at will and are believed to live in trees, forests, caves and jungles; *gandharvas*: beautiful celestial beings who live in the sky and possess great powers; *nagas*: semi-divine beings half-snake, half-human, dwelling in subterranean or sub-aquatic abodes.

Echam pala-vālum yān pūj-jiyan enaiyē
Archip-pa rārum aṛi-yaruḷai — nachi

57. Arun-tavaṅgaḷ dānam anēha vidat-tālum
Archippa rennaiyē ārum — paranda
Chara-vachara bhūtangaḷ chārn-duḷa maṭṭṛel-lām
Oru-vanām yānē uṇarvāi — uru-viladāl

58. Stūla-nuñ sūkshu-manuñ sūni-yanum alla-nān
Jñālat-tin bhandu-nān jñāna-mayan — mēlum
Niran-taran Īsan-vimalan nīda-vattai yillōn
Prapañcha millōn-nān pin-num — stira-mām

59. Anādi vijñānam ajan-mam purāṇam
Tanā-ditaya guhai-yiṛ taṅgi — enāḷum
Uru-vam ulagaṅ kaḷaṅ-gam oppup-paṭ ṭṛinḍṛi
Karuda kāṇak-koḷap pōgādu — maruvum

60. Sanā-tanamā yantara-mil sat-brammañ sōham
Enānī aḍik-kaḍi pār-ēkam — panāḷu-mevan
Bhāvittu ni-chalanā niṛpan parap-brammam
Āvan-amuda tanmai ārn-dānma — bhāvamām

61. Jñanam-iv vāṛā navin-ḍṛiḍap paṭṭa-dāl
Āna-mukti yārum adai-darku — mānini-yindru
Āchāram ennāl aruḷap paḍu-midukēḷ
Nī-sāva dānamā ninḍṛu-nilai — māsagala

62. O Queen among women, know that bathing in holy waters, repeating holy names, performing daily *homas,* worship, and oblations with fire as well as other disciplines following lengthy study are not required.

63. *Niyamas*[35], the worship of deities in holy places[36], *nama archanas*[37], *pitru karmas*[38], pilgrimages, and the observance of vows, none of these are required for the one who aspires to the highest knowledge.

64. He does not reap the fruit of actions, good or bad.
Important dates and special observances
followed by the world are not for him.
He is absolved of every kind of action and code of conduct.

65. Let the aspirant give up conventional usages,
religious practices and caste duties
since they are but
chains of bondage for him.

66. Even if the seeker were to acquire supernatural powers (*siddhis*[39]),
such as visualising what is buried beneath the earth,
and could demonstrate them,
he should reject them entirely.

67. All such powers only bind one to ego and individuality, tempting one to a lesser path. The supreme joy of liberation does not lie in any special power, but in Infinite Consciousness.

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[35] Guidelines of comportment concerning eating, dress, etc.

[36] Such as the 55 *Peetas* of the divine mother.

[37] Worship of deities by reciting sacred names.

[38] Oblations and rites carried out for the sake of one's ancestors.

[39] Some may indulge in severe austerities and arduous practices, master various techniques and even attain supernatural powers. However, these are to be shunned as they do not lead to ultimate peace.

62. Nīrāda-luñ jepa-mum nit-tiya ōmam pūjai
Ārazha-lin kāriya mādi-yā — tēru-mōr
Sādana-mum annōn tanak-kenḍṛu minḍṛā-mān
Mādarasi yē-nī madi-yidanai — ādarañ-cher

63. Nēma-muṅ kēt-tira pīḍatil nikazh-sēvai
Nāma-var chanam piti-rar naṛ-karumam — bū-maruvu
Tīrt-tanal yāt-tirai dēsār vira-daṅgaḷ
Ōrtti-ḍavaṛ killai-yām onḍṛumē — ārtta

64. Darumā daru-man taru-palan illai
Maruvu titi-ulaga mannuṅ — karuma-milai
Yellā karu-mam igandi-ḍula gāchā-ram
Ellā vidat-tum igandi-ḍuga — chollār

65. Samaya āchā-ramē chaṭṭṛu-minḍṛi taḷḷāi
Samat-tamāṅ kanman taḷai-yāi — amai-yumāṛ
Saṅkar-pamun vikaṛ-pañ jāti-daru mañ-sārnda
Saṅgat-taiyun dūra taḷḷu-vāi — poṅgum

66. Pala-vidamāñ siddhi-gaḷum pātāḷa munbāi
Ilagum-irasā yana-mum enba — vulagil
Prat-tiyaṭcha māgavē peṭṭṛā-lum paṭṭṛal
Oru-vugavē sādaga nuḷ-ninḍṛu — uraitta

67. Ivaiyā-vum bhandaga-mām ichjīva nukkē
Ivai-mēlun tāzhnda neṛi-yīva — ivai-gaḷ
Yāvai-yinum appa-rama mukti-sukam illai
Viyā-pakamāñ chitturu-vam viṭṭuḷ — ayā-vaṛuttu

68. One must engage in yoga (abiding in the Self) in all circumstances, without allowing any event to affect one adversely. If doubts and delusions arise in the form of desire to worship in holy places and temples (due to pre-existing *vasanas*), reject them immediately.

69. Listen to me, Lady!
Know that only the wise man who never harms any form of life, whether insects, worms, birds or plants,
is a person seeking true knowledge.

70. One should never uproot any tree or plant (for use in worship) nor even merely pluck its leaves. Neither should one harm any living thing out of anger. One should not pluck even one flower mercilessly.

71-72. The worship of Lord Siva should be done
using only flowers that have fallen from trees of themselves.
One should never indulge
in black magic, curses[40], hypnotism,
arousing evil spirits, spells causing enmity
between people, and so on.
The worship of stones,
wooden objects and similar articles
should be avoided.

73. Having given up the *mudras* which are used for worshipping the *devatas* in holy places and temples and other such related practices, one should get rid of the *vasanas* which may have accumulated on account of such practices in the past, and cling only to the Self, the real all-pervading Consciousness.

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[40] *Marana:* causing death or pain through the use of certain *mantras*.

68. Evvi-sēḍa tānum ellā avat-taiyinum
Tavva-laṛa yōgan darit-tōnai — evvi-dattum
Aiyat-tāl kēttira pīḍat-tiṛ kutū-kalama
Maiyal-ezhin maṭṭṛa-danai māṭṭṛudi — noiya

69. Kirumi kīṭam-paṛavai kēḷ-satiyē dāru
Vuru-mudalā mellā vuyi-rum — oru-pōdum
Nāsa-muṛa cheiya-voṇā nallaṛi-jñan uṇmai-yaṛi
Āsira-yi tōnāi aṛi-yaruḷā — rāsaya-nāi

70. Vēr-eduvun tān-piḍuṅga vēṇḍām ilai-yinaiyum
Vēṛu-paḍuttuñ cheyalum vēṇḍāmē — chīṛi
Yināda seya-vēṅḍām evvuyirk-kum pūvum
Anādara-vāi kiḷḷa-vēṅ ḍām-kāṇ — manādu

71. Suya-māga vē-udirnda tū-malargaḷ koṇḍē
Cheya kaḍa-van pūjai Siva-nukku — iyaṭṭṛi-yiḍum
Māraṇa-mu chāḍana-mun maṭṭṛa-vittu vēḍana-mum
Pēruṭṭṛa tambana-mum pin-innal — kūrum

72. Jura-moḍu bhūtaṅ-kō ḍun-numā vēsam
Muraṇ-vasiya mākaruḍa mōham — urait-tavi
Kuttira-kan maṅgaḷ kuyiṭ-ṭṛaṛka kaṛ-kaṭṭai
Otta-vaṭṭṛiṛ pūjai ozhi-yazhiyā — mukti-yuṛa

73. Kēttira pīḍatiṛ kiḷar-dēva tai-poruṭṭā
Chērt-tiḍumā muddi-raiyuñ chei-maga-mum — nīttu-mun
Cheiyavaṭ-ṭṛin vādanai-gaḷ tīrttē viyā baka-mā
Mei-yaṛivu tannaiyē mēvu-ḷattē — cheiya

74. Maintain a neutral attitude towards all things; do not be infatuated with anything; maintain equanimity whether happy or suffering; be the same to friends and enemies; treat alike a shard of clay pot and a piece of gold.

75. A yogi should not be swayed by desires
or yield to gratifying the senses and should be free
from the delusion of regarding things as 'mine'.
He should revel in the Self alone, free from fear and desire.

76. Equanimity must always be maintained,
whether one is praised or slandered; equal conduct
must be observed towards all creatures and there should
be no discrimination between the Self and non-Self.

77. Worldly associations
and quarrels should be avoided.
Not even spiritual disputations should be indulged in,
whether good or bad.

78. Jealousy, slander, pomp,
passion, envy, love, anger, fear and misery
should all disappear
gradually and entirely.

79. If a man is free from all the pairs of opposites and always lives in solitude (established in himself alone),
he gains perfect wisdom even while in the present body,
and shines forth with great effulgence.

80. Liberation is attained only by true knowledge. By *siddhis* such a result is unattainable. However, deluded aspirants become enchanted with worldly enjoyments and supernatural powers and strive after them.

74. Samat-tuvamē yuṭṭṛu charu-vāmal āsai
Samanāi suka-dukka chārviṛ — sama-nāgi
Mitti-rargaḷ allādār mēlu-mōṭṭiṛ ponnil
Otta-karu tōnāgi yuṭṭṛa-hamē — chittam

75. Poṛi-viṣha yattil-oru pōdum virup-pam
Uṛa-viḍāduḷ mamadai yōṭṭi — aṛivura-muṭṭṛu
Āsai-bhayam aṭṭṛenḍṛum ānmā-vilē ramip-pan
Māsilā yōgi madi-yadanāl — āsil

76. Sama-nāgi nindai-yiṛ chāṭṭṛu-tudi yiṛpin
Sama-nāgi sarva bhūdat-tuñ — sama-dṛiṣhṭi
Manni-ḍavē vēṇḍu-māl māṛa-mal ennāḷun
Tannuyir-pōl mannu-yiriṛ tān-mōnam — manni

77. Oruvuga-vīṇ vādam uḍan ulaga gōshṭi
Oruvuga pāzhṅ-kalaga mum-pin — oruvuga
Sāttira gōshṭi-yai chārādē tīchol-lōḍu
Ēttunaṛ chollum igan-diḍagattu — ārttezhu-vum

78. Īridai-yuṅ kōḷum iḍamba mira-gamuñ
Chāru-mam āchari-yan tānum-pin — nēriḍum
Āsaiyuṅ kōpa-mum acha-muñ soha-mum
Nī-saruva mella-mella nīkku-vāi — vāsanai-yāl

79. Dondam anait-tun toḍarā dakaṭ-ṭṛiyē
Santa-tamun tān-janat-tai chārā-dān — inda
Uḍam-buḍanē yellām uṇarn-diḍuvā nāgi
Diḍam-peṛudē sārn-doḷir-van tērāi — maḍan-terumei

80. Jñā-natti nālēyē nan-mukti avvaṇ-ṇam
Ēnaiya siddhi-payan inḍṛē-num — ūna-mām
Bōgat-tuñ siddhi-yinum pūṅḍu-mayal vēṇḍi-ḍuvar
Sāda-karāi uḷḷavar-gaḷ ṭāmaṛai-pōi — ōdum

81. Know that the pure and flawless
will experience the Supreme Brahman
and attain liberation
whether he has supernatural powers or not.

82. The body is constituted by the five elements[41]
and Siva dwells there. Hence all manifestations,
right from the indivisible, all-pervading Siva,
down to the earth[42] are forms of Shankara[43].

83-84. My dearest one, earnest seekers who see the Enlightened One and worship Him with mind, speech and body in unison, and who offer Him with heart-melting devotion, sweet-smelling sandal paste, fruits, flowers, incense, purified water for bathing, clothes and food, will attain liberation. Know that those who worship that jnani will reap the fruit of his righteous deeds and those who slander Him will reap the result of such sins.

85. I have revealed the truth about the supreme knowledge and the conduct pertaining to it, as you have asked. This entire path is indeed *Kalottara Jnana*[44]. Tell me, O Lady, if you want to ask anything more.

This treatise as translated by the ever-liberated Sri Ramana, provides the supreme beacon of light for the wise.[45]

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[41] Earth, water, fire, air and ether.

[42] Siva, the highest *tattva,* and earth, one of the lower.

[43] One of the names of Lord Siva.

[44] The knowledge to be revealed at the final stage.

[45] Translation of Wednesday by Prof. K. Swaminathan with *Appalam* refrain by R. Butler. *Devikalottaram* trans. by T.K. Jayaraman with revisions and footnotes by Swami Shantananda/M. Highburger.

81. Aṇi-mādi yāna-guṇam ārndi-ḍuga vanḍṛi
Aṇugā malē-yahda galga — uṇarṇdē
Vimala-mām appadi-yai vīḍu-ṛudal tappān
Amala-mām dēhi aṛitān — amari-ḍamām

82. Āgan-tān aim-bhūta ākāram aṅgēyē
Ēka-sivan ṭānum inida-marvan — bāga-milādu
Eṅgu-muṛu Siva-mun ittarai yīṛā-mulagañ
Saṅkaran tan-nuruvan tān-meiyē — tuṅ-ganām

83. Ivva-ṛiñja naikaṇ ḍisai-karaṇa mūnḍṛā-nuñ
Chevviya gan-daṅkani pūttīm-puhaiyun — divvi-yamā
Nīrāḍal āḍaiyū ṅeñ-churu-gum anbāl-īndu
Ārārā di-tiḍu vār-piravi — sārā-mal

84. Appaḍyē vīduṛu-var āruyirē ammukti
Meip-paḍiyu mārga viruppa-muḷār — appu-rudaṛ
Pūjai-purivār annōn pūṇṇiyat-taip pāvat-tai
Yēsu-bhavar eididu-vār enḍṛeṇ-ṇav — Īsan

85. Aṛi-vudanā chāram-evai yāsik-kap paṭṭadu
Aṛivik-kap paṭṭa-denāl anda — neṛi-yāvuṅ
Kāla-jñā nan-tān karut-til vēṛē-vinavaṛ
Pāla-dedu mādē pagar-endrān — jñāla-muiya

Muktan Ramaṇan mozhi peyar tīnda-īdu
Uttamar uḷḷa toḷi.

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[For *Sri Arunachala Pancharatnam*, turn to page 63.]

