

Ozhivil Odukkam

composed by

Kaṇṇuṭaiya vallalār

With special reference to the commentary of
Tiru-p-pōrūr-c-citamparacuvāmikal

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Foreword

This work, Ozhivil Odukkam by Kannudaiya Vallalar, first came to my attention when I was working in the library of Sri Ramanashramam in Tiruvannamalai. I was given to understand that it was a favourite of Sri Ramana himself. There was a copy in the library, and there was, I believe, another copy, with Ramana's own handwritten annotations; this was never in the library, but was probably amongst the collection of books which were still at that time (1980) kept in a small bookcase by the couch in Bhagavan's samadhi room, where they had been at the time of his mahasamadhi and still remained. This copy may now be in the Ashram archives, to which the books from that bookcase were later transferred.

There was for me a certain aura of mystery surrounding the work, since it was written in Tamil venba metre, in a very terse and elliptical style, and accompanied by an old commentary in high Tamil prose, written by Tiruporur Chidambara Swamigal in the 17th century, both of which were almost totally inaccessible to me due to my level of knowledge of Tamil at that time. The mystery was compounded by the fact that the author quite clearly belonged to the Saiva Siddhanta tradition, which in many respects leans heavily towards a pluralistic view of the world, the soul and god, as opposed to the Advaita Vedanta view, which is the one most closely associated with Ramana Maharshi. I therefore made a mental note to make my own translation of the work at some future date, when I felt that my knowledge of Tamil was at a suitable level, and discover what it was about it that appealed to Sri Ramana.

The work of translation is now complete, and I must say that Ozhivil Odukkam exceeded my highest expectations in all respects. It is a work which advocates the path of self-knowledge as the means to liberation, very much in the manner of Ramana's Ulladu Narpadu (with certain reservations which will be mentioned later), and there are a number of verses which recall the latter both in style and content. It mercilessly lampoons false gurus with their pedantry and posturing, and warns against the ego which only perpetuates its own existence in its ridiculous and self-defeating attempts to transcend itself. As for the style, the text is terse and vivid, full of striking images which are deliberately designed to jar and shock the consciousness of the reader out of its comfortable ego-based frame of reference.

At times, in translating Ozhivil Odukkam, I had the sense that the six centuries separating Ramana and Vallalar had telescoped down, and the two were

revealed as one in their timeless, transcendent state; it seems that Vallalar is talking about Ramana himself in his final years when in verse 228, describing the jnana guru, he says:

Dwelling detached from a body weakened through its effortless rejection of worldly desires; the last residue of spent *karma* lingering about him like the scent of faded flowers; his gaze where ever dwells the joyous bliss of freedom from the senses; his divine countenance – these images shall never leave my heart.

Thanks are due to the President of Sri Ramanasramam, Sri V. S. Ramanan for granting permission to quote from the Ramanasramam literature.

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Sivalayam

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Introduction

As mentioned in the Foreword, Ozhivil Odukkam is written entirely within the frame of reference of the philosophical school of Saiva Siddhanta, a brief exposition of whose basic tenets will be given later. The view of the world which it takes as the starting point for its description of man and his relationship with the divine is that of Saiva Siddhanta, rather than that of any other Hindu belief system, or any other world religion or system of belief. However we have no hesitation in asserting here that the point of the work, as evidenced in each of its 253 verses, is not to inculcate the principles of Saiva Siddhanta, but rather the opposite; it is to demonstrate that Saiva Siddhanta, Vedanta, or any other belief system for that matter, is powerless to aid the disciple in taking the final step towards union with the divine, at which point all mind-based constructs must be transcended and abandoned. This endeavour is exemplified in the very title of the work, which we translate as ‘Subsiding [into the Self] (ஒடுக்கம்) through the elimination [of obstacles, i.e. the personal consciousness, the ego]’ (ஒழிவில்). Paradoxically, all those teachings which are in the beginning aids to realisation, in terms of preparing and purifying the consciousness of the disciple, become in the end obstacles and must be left behind, a point which is given much emphasis at several points in the text itself.

We know little of the life of Kannudaiya Vallalar, but from the tenor of his verses it seems likely that he would have belonged to one of the Siddhanta monastic orders, possibly as the head of a math, or at least as a high-ranking spiritual teacher and preceptor. However his allegiance to the saint Jnanasambandhar, whom he claims as his only guru, suggests that he realised that the intellectual and physical rigours of the monastic existence could not bear fruit without the qualities self-surrender and devotion, exemplified in the lives of the great saints of Tamil Nadu. On the surface level, Ozhivil Odukkam, after an opening chapter which covers a dazzling array of Advaitic topics in no particular order (see Appendix 1), delineates the path of the mature disciple, as he becomes ready for divine grace, finds his guru, transcends the traditional paths of *chariyai*, *kiriyai* and *yogam*, renounces the world inwardly and (optionally) outwardly, and merges finally with Sivam. However, the whole text is so deeply imbued with the aim of conveying some sense of the supra-mental state of union with the Real, and of awakening in the reader a desire and hunger for this state, that any sense of narrative or progression is entirely transcended. Ozhivil Odukkam is like a many-faceted jewel, each facet reflecting the light of the truth in its own sparkling and original manner.

Should readers of this translation not wish to concern themselves with the details of Siddhanta metaphysics, they are invited simply to read the verses just as they are, either in sequence or in any random order. There are few whose impact will be greatly diminished by the absence of such knowledge, and, in any case, there are extensive explanatory notes following each verse. Readers who do not wish to read the Introductory sections are however advised to read the earlier verses first, since after v. 68, explanations of Siddhanta terms given up to that point are not necessarily repeated.

The History of Ozhivil Odukkam

Ozhivil Odukkam (*Olivil Oṭukkam*) was written by *Kanṇuṭaiya Vallalār*, who is said to have lived in the 14th century. His dates have been given as 1380 - 1476. Others give a much later date, the early decades of the 17th century (See Appendix 2). Little is known about his life. He is said to have been born into a wealthy family of *Cirkālī*, a small city near the East coast of Tamil Nadu, 20 km. from Chidambaram. It is also referred to as *Tōṇi-p-puram* - *Boat City*, in view of the legend that Lord Siva used it as a boat when a flood engulfed the earth. The city was famously the birthplace of the great saint Jnanasambandhar. It is said that whenever Vallalar's family visited the temple complex, they paid homage at the shrine of Jnanasambandhar twice, burning camphor and offering praises, once as they entered, and again as they left the temple complex, and that thus it was that a great love for, and devotion to the saint grew up within the young boy, which in the course of time ripened into realisation and union with Lord Siva. No other details appear to be known. One might speculate that, like Sri Ramana Maharshi, he was one of those rare souls who, due to his spiritual maturity, was able to attain realisation at an early age without the aid of an embodied guru. For further information, see also Appendix 1, the Preface by Sadhu Arunachala to Swami Ramanananda Saraswati's unpublished translation of the work, where two brief and conflicting accounts of his biography are given.

In sharp contrast to these hagiographic and somewhat mythic accounts of Vallalar's life, Kamil Zvelebil, in his *Lexicon of Tamil Literature*, gives a more factual, and thereby altogether more persuasive, account of Vallalar's life. According to this account the author's monastic name was Sambandha Saranalayar (c. 1400-1450?), an eminent Saivite who composed Saiva works such as *Tattuvavilakkam*, before changing his allegiance to *aikkijavada Saivism*, and his name to Kannudaiya Vallalar, in which guise he became a great spiritual leader, teacher and poet, and, of course, composed the great work *Ozhivil Odukkam* in which Vedanta and Siddhanta are reconciled. Zvelebil however does not quote his sources for this information.

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The text is accompanied by an extensive *urai – prose commentary*, written by Tiru Porur Chidambara Swamigal (*Tiru-p-Pōrūr-c-Citamparacuvāmikal*). His guru was Kumara Devar, a Kannada king who famously renounced the world to become the disciple of the renowned Santalinga Swamigal. Both of these wrote works which number amongst the most important Advaitic texts ever written in the language of Tamil. Before becoming the disciple of Kumara Devar, Chidambara Swamigal had become an accomplished scholar. The encyclopaedia of Tamil literature, *Apitāna Cintāmaṇi* refers to him as *Ilakkāṇa Vittuvān – a scholar of language and letters*. It is not surprising therefore that he wrote a number of commentaries, including several on the works of his guru’s guru, Santalinga Swamigal, and the one on Ozhivil Odukkam, which was written at the behest of Santalinga himself. The commentary is excellent in many respects, but it does occupy itself in some detail with Siddhanta philosophy and metaphysics, somewhat to the detriment of the Advaitic content of the work. The difficulty of the text itself, and the complexities of the commentary appear to have led on occasion to the mistaken belief that the work is more concerned with the minutiae of Siddhanta philosophy, rather than the issue of non-dual self realisation, which is absolutely not the case. I seem to remember reading somewhere (I have not been able to recover the reference as yet) a comment by Ramana himself to the effect that it would be good if a commentary were done ‘by one of our people’, or words to that effect. In other words he felt that the commentary was unhelpful in that it tended to mask rather than enhance the Advaitic import of the work.

Two other works are attributed to Vallalar, *māyā pralāpam – Lamentation upon māyā* and *Pañca mala-k-kalarri – Elimination of the five malams*. Ozhivil Odukkam was first published in 1851, along with the *urai* of Chidambara Swamigal, by the Tamil *siddha* Ramalinga Swamigal, author of the hymns which are known collectively as the *Tiruvaruṭpā*. The text was next published in the early years of the 20th century. My copy was published in Madras in 1908 by U. Pushparathacetti & Co., comprising the text and original commentary only. Recently a new Tamil edition has been published, written by a devotee of Sri Ramana and Sri Muruganar, writing under the name of Mukavai Kanna Murukan Adimai, consisting of the text in Tamil and a commentary in modern Tamil, which incorporates elements from the original commentary, and draws upon the works of Ramana and Muruganar to provide illustrative examples in support of its explanation of the text. The only English translation I know of is that by Sri Mungala S. Venkataramiah (later Sri Ramanananda Saraswati), the compiler of *Talks with Sri Ramana Maharshi*. The manuscript, with a short introduction by Sadhu Arunachala (formerly Major A.W. Chadwick), was never published, although, as indicated in the

Preface, the authors clearly expected it to be published by the Ashram, as were other favourites of Ramana, such as Tripura Rahasyam and Advaita Bodha Deepika, both of which were translated wholly or in part by Ramanananda Saraswati.

Notes on Saiva Siddhanta

The following are some brief notes written with the intent of clarifying references to the themes and concepts of Saiva Siddhanta mentioned in the course of the text. They are not intended as an exhaustive treatment of the subject, nor do they attempt to reflect the vast range of sometimes conflicting ideologies that make up the vast tapestry of Siddhanta theology. They are to be seen merely as extensions to the notes to individual verses.

The two branches of Saivism

It is not intended here to dive into the ocean of conjecture which surrounds the ultimate origins of the deity Siva in the Indian sub-continent. It is sufficient merely to say that there evolved over time two distinct strands of Saivite worship. Puranic Saivism is the popular worship of Siva, which emerged about 2,000 years ago, and is a direct descendant of the Vedas and their commentaries and associated writings, the Brahmanas, Upanisads and Aranyakas. The Puranas are long narratives dealing with all aspects of Hindu religion, philosophy, ethics, cosmology, sociology etc. They were typically transmitted orally by Brahmin scholars and were instrumental in spreading the cult of one or more of the Hindu deities. When we visit the temples of south and north India and participate in their *pujas*, it is this popular and accessible worship in which we are participating. Non-Puranic Saivism, as its name suggests, does not derive directly from the Vedic scriptures and Puranas, but possesses its own body of scripture called the Agamas. These are Sanskrit scriptures that are regarded by their adherents as revealed scripture on a par with the Vedas. These scriptures form the basis for a sophisticated theology and cosmology, and lay down the details of the principles and practice of Saivism. The culmination of a long period of systematisation of its theology appears to have taken place in Kashmir in the tenth century. At any rate it became prominent in much of India from about that time. Unlike Puranic Saivism, Agamic Saivism was a much more formalised religion, both in terms of its theology and its practices. It founded monastic orders, established the tradition of *guru diskha* (initiation by a guru), and laid down a progressive fourfold path of spiritual living, culminating in union with Sivam for the most spiritually mature.

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Saiva Siddhanta

Saiva Siddhanta is a major branch of non-Puranic Saivism and became very prominent in Tamil Nadu. By the 10th century C.E. Tamil Nadu already possessed a very strong devotional tradition of worship of Lord Siva, with many great saints such as the *Tēvāram* authors, Appar, Sundararar and Tirujnanasambandhar, and the author of the *Tiruvacagam*, Manikkavacagar, all of whose works are now regarded as part of the Siddhanta canon, although they make no such claims themselves. At the popular level at least, the two traditions appear to have pretty much merged together. The ritual of the major Siva temples in Tamil Nadu appears to be based on the Agamic texts, but the Vedas and Tamil devotional canon, the *Tirumurai*, are regarded as possessing equal authority.

The word ‘siddhantam’ is glossed in the Tamil Lexicon as ‘Well-established conclusion, settled opinion or doctrine, received or admitted truth,’ a definition which clearly suggests the intellectual rigour and insistence upon doctrinal orthodoxy which characterises the tradition. The aim of the following pages is to give the reader an understanding of some of the major concepts that underpin that tradition, and of the terminology which is used to express it.

The 36 Tattvas

Atattuvam, Parasivam

This is the Absolute Reality about which nothing can be said. When the translation uses the words ‘Śivam’ or ‘the Self’, (which two terms are used interchangeably), this is what is meant. It is That, in and by which the universe exists. When we speak of the final merger with Śivam, or Lord Śiva, it is this we are talking about. It is not the *siva tattva*, from which all the other *tattvas* evolve, and which, however exalted, is not the Absolute.

Siddhanta describes the descent from Attattuvam into manifestation, consciousness, mind and finally matter in terms of 36 fundamental elements called *tattvas*. *tattva* (*tattuvam* in Tamil) means *thatness, essential nature*. These are the elements that partake in the process of manifestation whose final term is ourselves and the mental, sensory and physical world that surrounds us. These 36 are a subset of a total of 96 *tattvas* which include the three gunas, *rajas*, *tamas* and *sattva*, the 10 vital airs, the 5 bodily sheaths and so forth. The 36 *tattvas* are at the centre of the mystery of why and how the Absolute Reality, whilst remaining eternally unchanging, appears to limit itself

by its descent into ever grosser levels of manifestation. In the process of manifestation it limits itself to the level of an individual soul, called the *jīva* in Sanskrit, and *pacu* or *anu* in Tamil, which wanders in the universe of the *tattvas* until it realises that it can only attain fulfilment of its final destiny by realising its true, essential nature and merging back once more into the Absolute from which it evolved. It then begins its ascent back through the chain of manifestation to achieve that goal, which is known as *mukti* or *mokṣa*, *vītu* in Tamil. At the most fundamental of levels, of course, none of this ever happened; there was no manifestation, no descent, no reascent and no merging back. No philosophical system, of course, can tell us ‘why’ the Absolute chooses to do, or rather appear to do, what it does, but Siddhanta has a good stab at telling us the ‘how’.

The Five Pure Tattvas

The first level of manifestation of the Absolute is the evolution of five *śuddha* – *pure tattvas*. At this level Śivam, the Absolute, manifests itself with 5 aspects. Even though there are five aspects of Śiva, they are always one, beyond any duality. Śivam remains always one, these are not five separate entities.

śiva tattva is the transcendental consciousness, the screen upon which the whole creation is projected. It is created by *cit śakti* – *divine consciousness*, and expresses the principle of *eternal existence*.

śakti tattva is the dynamic aspect of consciousness, and is created by *ānanda śakti* – *supreme bliss*. It is that which causes motion in the universe and causes everything to exist. It embodies the principle of *all-pervasiveness*.

Note that these two top *tattvas* are inseparable and interdependent, like fire and its capacity to burn, an ocean and its waves, or a mirror and the image it holds. Because Śakti brings everything into existence, She is the feminine aspect of the universe in the cosmic couple *Śiva-Śakti*. These two in conjunction, whilst remaining themselves unmanifest, bring forth the following cosmic energies:

sadāśiva tattva is created by *icchā śakti* – *divine will, the energy of desire, of Śivam*. It embodies the principle of *all-completeness*.

īśvara tattva is created by *jñāna śakti* – *divine power of knowledge, the energy of wisdom*. It embodies the principle of *all-knowledge*.

sadvidyā tattva is created by *kriyā śakti* – *power to manifest, the energy of action*. It embodies the principle of *all-powerfulness*.

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These three powers in operation constitute the sacred body of Śivam, acting in the sphere of pure *māyā*. At this point in the manifestation these three divine energies are eternal, all-pervasive, all-complete, all-knowing and all-powerful. This pure *māyā* is not listed as a separate *tattva*, presumably because it does not limit the power of Śivam in any way. It seems to represent a preparatory state to the emergence of impure *māyā* which is the next *tattva*, to manifest.

The Seven Pure-Impure Tattvas

These are so called because they constitute the link between the pure unity of the *Pure Tattvas* and the impure duality of the *Impure Tattvas*.

māyā tattva

The next stage in manifestation begins with the emergence of *māyā tattva*. The word *māyā* is derived from the root *mā* – *to measure*. *Māyā tattva* is the limiting principle which brings into being the finite by limiting the infinite aspects of the pure *tattvas*. It reduces the infinite to the realm of that which can be contained within finite limits and measured. This illusion (for it is only an illusion) of limitation and differentiation is something which Śivam submits itself to voluntarily. However since Śivam exists beyond the realm of duality, which He himself creates, his reason for doing so must remain forever a mystery.

The means by which *māyā* limits the five infinite powers of Śivam are the five limiting principles, *kañcukas*. The word means *jacket*, *doublet*, *coat of mail*, and is derived from the root *kañj* – *to bind*. By limiting the infinite powers of Śivam these five principles are the agency by which the individual soul, the *puruṣa*, comes into existence.

kāla tattva, in limiting the principle of *eternal existence*, is the origin of *time*.

niyati tattva, in limiting the principle of *all-pervasiveness*, is the origin of *space*.

rāga tattva, in limiting the principle of *all-completeness*, is the origin of *desire*.

vidyā tattva, in limiting the principle of *all-knowledge* is the origin of *limited knowledge*.

kalā tattva, in limiting the principle of *all-powerfulness* is the origin of *limited power*.

puruṣa tattva

The end result of the limitation, contraction or restriction of Śivam's power is the individual soul, or *puruṣa*, along with *prakṛti*, its operative energy, which is responsible for the rest of the *tattvas*, whose final term is the material manifestation. *prakṛti* is in fact the first of the *Impure Tattvas*, but needs to be considered along with *puruṣa* due to its intimate association with it.

The emergence of *puruṣa* and *prakṛti tattvas* is the point at which duality comes into being and enters into the process of manifestation. They are the reflection of *śiva* and *śakti tattvas* in the sphere of *māyā*. The difference is that, whilst *śiva* and *śakti tattvas* are infinite and non-dual, *puruṣa* and *prakṛti* are limited and subject to duality. What *Śiva-Śakti* do on a universal scale, *puruṣa-prakṛti* do on a personal scale. They have the same energies of will, knowledge and action, and perform the five actions of creation, sustenance, dissolution, occultation and grace. Thus due to the veiling power of *māyā* and the *kañcukas*, the *puruṣa* fails to realise its true identity as Śivam and interacts on the level of duality with *prakṛti*.

The 24 Impure Tattvas

The first of the *Impure Tattvas* are the *antaḥkaraṇas* – *inner organs*. These represent the inner workings of the soul in terms of the higher functions of intellect, discrimination and intuition, the sense of self, and the lower mental functions of dualistic thinking and interaction with the input of the ten *indriyas* – *senses and organs of action* (q.v.)

prakṛti tattva

Most readers will have heard of the three gunas, *rajas*, *tamas* and *sattva*, which represent the three principal attributes of the cosmic substance, as it were, in manifestation, *activity*, *inertia* and *purity*. These three are the attributes of *prakṛti tattva*, which has been discussed previously in terms of its relationship with *puruṣa tattva*. Just as, in the realm of duality, *puruṣa* and *prakṛti tattvas* are the reflections of *śiva* and *śakti tattvas*, *sattva* derives from *jñāna śakti* and is the reflection of *īśvara tattva*; *rajas* derives from *icchā śakti* and is the reflection of *sadāśiva tattva*, and *tamas* derives from *kriyā śakti* and is the reflection of *sadvidyā tattva*.

buddhi tattva

buddhi tattva represents the higher mind, intuition and discrimination in processing information presented to it by the lower *tattvas*.

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ahamkāra tattva

ahamkāra tattva represents the principle of individuation, the 'I' which is under the illusion that it is acting as a separate conscious entity.

manas tattva

manas tattva represents the lower mind, which processes information from the lower *tattvas*, the senses, and the organs of action, forming it into a coherent vision and transmitting it to the higher *tattvas*. It is the instrument for the creation of dualistic thinking, and is forever agitated, veering between desire and fear, attraction and repulsion.

The next ten principles are called *indriyas – senses and organs of action*. These are divided into two groups of five, the *jñānendriyas – the powers of cognition*, and the *karmendriyas – the capacities for action*.

The five *jñānendriya tattvas* are:

śrota – the power to hear, hearing, the ear
tvak – the power to touch, feel, the skin
cakṣus – the power to see, vision, the eye
rasana – the power to taste, the tongue
ghrāṇa – the power to smell, the nose

The five *karmendriya tattvas* are:

vak – the power to speak, express, the tongue
upasthā – the power of procreation, the sexual organs
pāyu – the power to excrete, the excretory organs
paṇi – the power to grasp, the hand
pāda – the power to move, the foot

The next five *tattvas* are the *tanmātras*. These are the subtle elements that correspond to the five *jñānendriyas* listed above. The *tanmātras* stand between the *jñānendriyas* and the five elements, the *mahābhūtas* the last of the *tattvas*, which make up the physical world, and which represent the final point of manifestation. They are the subtle medium by which information from the world of the five senses is conveyed to the senses. These forces are the universal causes of everything that is physical, the term *tanmātra* signifying the *essence of objects*; they represent the force or power behind the elements of *ether, air, fire, water and earth*.

The five *tanmātras* are:

śabda – sound

sparśa – touch

rūpa – form, colour

rasa – taste

gandha – smell

The final five *tattvas* are the *mahābhūtas*, the elements which compose the physical world itself. They represent the final point of manifestation in which the light of the Supreme is condensed into matter. Each evolves from the preceding one, and has its own special property in addition to those of each of the preceding ones.

The five *mahābhūtas* are:

ākāśa – ether, the medium of sound. *ākāśa* is different from the other four elementary *tattvas* in that it is the void that contains and supports the other four, but is not affected by them in any way. It is intangible, formless, tasteless and odourless. It is associated only with *śabda tattva* – sound. The name is derived from *ā* + the root *kaś* – to be visible, appear, shine, be brilliant.

vāyu – wind is the second *mahābhūta*. It has the special property of touch in addition to that of sound. Its name is derived from the root *vā* – to blow.

tejas – fire is the third *mahābhūta*. It has the special property of form in addition to those of sound and touch. Its name is derived from the root *tij* – to be sharp.

āpas – water is the fourth *mahābhūta* and embodies the principle of liquidity. It has the special property of taste in addition to those of sound, touch and form.

prithvī – earth is the fifth *mahābhūta* and embodies the principle of solidarity. It has the special property of odour in addition to those of sound, touch, form and taste.

The Three Malams

We have noted earlier that the ultimate result of the restriction of the infinite nature of Śivam, under the influence of *māyā* and of the five *kañcukas*, is the soul, *puruṣa*. Considered from a different standpoint the soul, *jīva* or *puruṣa*

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is seen, in this state of limitation or restriction, as being afflicted by three *malams* – *impurities*. *malam*, Skt. *mala* means *dirt, filth impurity*, in both the physical and moral senses.

āṇava malam

The first, and most fundamental, of these is *āṇava malam*. It is this which causes the soul to believe that it is limited, finite and small in comparison to the world. It is not the ego itself but is the principle which underlies egotism, ignorance and all negative qualities. It is said to be an eternal property of the soul, existing in conjunction with it but entirely separate from it, just as verdigris is eternally inherent in copper. The concept of *āṇavam* therefore necessarily leads to a pluralistic view of reality in which god, the soul and the world are eternally coexisting separate entities. At best it suggests a modified pluralism in which the soul shares the essence of god, but is not actually one with god, like salt dissolved in water. Such a view was developed by the followers of Meykandar Devar in Tamil Nadu in the 13th an 14th centuries. No such view, however, is put forward by the author of *Ozhivil Odukkam*, even though the influence of that school of thought must have been widespread at the time of its composition. Although the term is used freely in the work itself, it is not defined, and there is no suggestion of an eternally existing individual soul, or of an inherent principle within it which prevents it from uniting with Śivam. Those who have freed themselves from *kaṇma* and *māyā malam*, but remain subject to *āṇava malam* are referred to as *viññāṇākalar* < Skt. *vijñānākala*.

kaṇma malam

The effect of *āṇava malam* is to make the *jīva* believe that it is itself the author of its actions, not realising that Śivam, the Self, is their true author. This gives rise to *kaṇma malam* in which the *jīva* becomes involved in a cycle wherein the actions which it performs, because it is identified with them, give rise to fruits, in the form of their effects and consequent further actions, in a long series which can extend over countless births, in which it evolves from the lower forms of life until it attains a human birth, which is the only point at which there is the possibility of escape from the cycle. The seeds of future births, which every soul carries with it from birth to birth, are called *vāsanas*, Tamil *vāṭaṇai*. See v. 235:

Only they have truly renounced who, even though they live
like kings amongst worldly pleasures, are quite untouched
by them, like a ruby [which imparts its colour to other objects]

but is not affected by them]. Should they become contaminated by those things, they will return to the body the moment they are freed from it, just as [a new shoot grows up where] a seed falls to the ground. This is *karma*, the one root of all births.

Those who have freed themselves from *māyā malam*, but remain subject to *āṇava* and *kāyma malam* are referred to as *piralayākalar* < Skt. *pralayākala*.

kaṇṇam, Skt. ***karman***, ***karma*** is of three kinds: *sañcita* (= stored up) *karma* is the accumulated actions of the soul in former births, the fruits of which are experienced in future births; *prarabdha* (= begun, undertaken) *karma* is the part of one's *karma* that is to be worked out in this life; *āgamiya karma* is the actions in the present life which are the source of future births and the fruits to be experienced therein. When the *jīva* attains realisation all former *sañcita karma* is cancelled and no further *āgamiya karma* is accumulated, since the now realised sage no longer possesses the limited personal self which created the former, and will continue to create the latter. However, the sage continues in the body till all the *prarabdha karma* for the current, and last, of his lives is exhausted, although he is no longer affected by it.

māyai malam

māyai Skt. *māyā* has already been mentioned as one of the universal constituents, *tattvas*, the force which appears to restrict the infinite powers of Śivam and bring into existence the individual soul. Seen from the perspective of the *jīva*, this is *māyai malam*. It is that which causes the soul to perceive the undifferentiated oneness of Śivam as a world consisting of myriad discrete phenomena, existing separately from each other and from the individual who witnesses them. Those who remain subject to all three *malams* are referred to as *cakalar* < Skt. *sakala*.

***arul* – grace**

arul is nothing less than the primal energy of Śivam, working through the agency of the *tattvas*, (described previously), and the three *malams*, towards the ultimate enlightenment of all souls. At first the *jīva* has no inkling that it is surrounded by grace, that grace is the very ground of its being, deluded as it is by the three *malams*. It is compared to a fish swimming in the ocean of milk, feeding only off the small creatures it finds there, rather than drinking the milk which is all around it, as described in the following v. 34 of *Tiru Arul Payan* – *The Fruit of Divine Grace* by *Umāpati Sivācāriyār*, a follower of *Meykanṭa Tēvar*. (The same image is also employed in v. 30 of Ozhivil Odukkam itself, q.v.)

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பாலாழி மீனாஞம் பான்மைத் தருஞுயிர்கள்
மாலாழி ஆஞம் மறித்து

Souls [immersed] in grace, [rejecting it], turn back to the sea of delusion, like fishes in the Ocean of Milk.

In the fullness of time the *jīva* comes to realise the nature of its bondage, and sees from experience that both good and evil deeds are equal in their binding effect upon it:

நீடும் இருவினைகள் நேராக நேராதல்
கூடும் இறை சத்தி கொளல்

When the vast series of twofold deeds is exactly balanced, [that is the state for] the reception of the energy [of grace] of the Lord.

Tiru Arul Payal v.51.

śakti nipāta – the Cessation of Śivam’s veiling energy

In the traditional Siddhanta view it is at this point that the guru now appears to guide the disciple on the path of liberation. See v. 72ff. Thus the role and purpose of the three *malams* is not ultimately a negative one. They are the instruments of Lord Śiva’s *śakti*, and their purpose is to help the soul, which is initially sunk in total nescience, to come to a realisation of its true nature, and merge at last with Śivam. Gradually, through successive embodiments, the performing of countless good and evil deeds, and the consuming of the fruits of those deeds, the soul begins to acquire wisdom and to free itself from the effects of *kaṇṭamam* and *māyai*, becoming ripe for enlightenment, but remaining powerless still against *āṇavam*. Having attained a sufficient state of purity, the soul must rely upon *arul* – grace, which, upon the removal of *kaṇṭamam* and *māyai*, is now able to begin operating within it to remove the darkness of *āṇavam*. The role of *arul* now transforms, changing from one of *tirōtham* – veiling to that of providing the energy of enlightenment. This process is known as *catti nipāta – the cessation of Śivam’s veiling energy*. Since the soul is animated by grace in the first place, it has no means of invoking grace other than by totally immersing itself in devotion to Lord Śiva. Only Lord Śiva can judge of the soul’s ripeness, its readiness for the granting of grace. This is reminiscent of the idea of faith in Christianity, in which god gives no direct assurance of salvation other than through total trust in Him. Eventually, availing itself of the grace thus provided, the soul, becoming enlightened, realises its true Śiva nature and is no longer subject to rebirth.

In Siddhanta the *jīva* in which *catti nipāta* has begun to operate now embarks upon the four paths to enlightenment described below, *cariyai*, *kiriyai*, *yōkam* and *ñāñam*.

The Four Degrees of Spiritual Maturity and the Four Paths

Saiva Siddhanta recognises four degrees of spiritual maturity, and four modes of spiritual practice appropriate to those who possess them.

Cariyai

the first and lowest degree is *cariyai*, Skt. **caryā**, in which the initiate worships the deity with *mantras*, and performs various external religious duties; this is also referred to as *tātamārkam* Skt. *dāsa mārga* – *the way of the servant, the first of four mārkkam – paths*, see v. 57. Disciples of this degree are said to be experiencing the state of *cālōkam* – *dwelling in the realm of god*, which is the lowest of four *patavi* – *states of bliss*. The manner in which they will be able to absorb and act upon the guru's instruction is designated as *mantataram* – *exceedingly slow*, its swiftness being comparable to the manner in which fire will take hold of the sappy flower-spike of a banana tree.

The following is a description of this state, taken from Chapter II, *Holy Perunturai*, of the *Tirvadavur Adigal Puranam* (see References), and in which Lord Śiva, in the guise of a Saiva guru, is about to bestow initiation upon the one who is to become known as the saint Manikkavacagar:

*To cultivate with devotion
those flowering trees which we most favour,
to gather the flowers from those trees,
and to weave them in the prescribed manner
into many and varied flower garlands,
to speak out, extolling our everlasting glory,
to lovingly sweep out the temples where We dwell,
and to cleanse them with cow dung mixed with water,
to light fine lamps to shine out brightly,
and to perform holy service for Our devotees,
these are [the duties enjoined upon the estate of] *cariyai*
and the reward of those who excel in their performance
shall be to dwell with us in our heavenly realm.* (v. 116)

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Kiriyai

the second degree is *kiriyai*, Skt. **kriyā**, in which the initiate is allowed to perform rituals including *puja*; it is referred to as *cartputtiramārkkam*, Skt. *satputramārga* – *the way of the good son*. Disciples of this degree are said to be experiencing the state of *cāmīpam* – *nearness to god*, the next highest of the four *patavi*. The manner in which they will be able to absorb and act upon the guru’s instruction is designated as *mantam* – *slow*, its swiftness being comparable to the speed at which fire will take hold of green firewood.

The *Tiruvadavur Adigal Puranam* describes this state as follows:

*To furnish oneself with the sacrificial materials:
the aromatic substances, and incense with its pervasive fragrance,
a beautiful lamp, and holy water for the ritual bathing,
and clusters of fresh-blooming sweetly perfumed flowers,
along with all other necessary items,
to perform the fivefold acts of cleansing,
free of all the qualities which inhere in the delusive principle,
to make obeisance, both inwardly and outwardly,
and to carry out the offices of the sacred flame,
these are [the duties which lie
on] the most gracious and most worthy path of kiriyai,
and to those who strive devotedly to follow it,
it shall be granted to dwell close by us, in holy proximity.* (v. 117)

Yōgam

The third degree is *yōkam*, Skt. **yoga** in which the aspirant performs yogic *āsanas* and engages in meditation and contemplation; it is referred to as *cakamārkkam*, Skt. *sahamārga* – *the way of the friend, companion*. Disciples of this degree are said to be experiencing the state of *cārūpam* – *bearing the likeness of god*. The manner in which they will be able to absorb and act upon the guru’s instruction is designated as *tīviram* – *swift*. They will be able to receive the guru’s instruction with a speed comparable to that of fire taking hold of dry firewood.

The *Tiruvadavur Adigal Puranam* describes this state as follows:

*To restrain the three cosmic essences,
and with them the five senses,
to arouse the vital airs at the base of the spine,*

*securely closing up the left and right conduits,
so that they travel up the opened central channel,
with a sound as of the tinkling anklets of the Lord of the Dance,
to perceive how the Five Holy Letters coalesce
into the supreme symbol, OM,
and to enter and become immersed in that boundless space,
which is filled with the Lord's grace –
to achieve this is to attain to a divine likeness with Us,
just as a tender worm,
when taken up from the earth by a hornet,
is transformed into that hornet's form.*

(v. 118)

Ñānam

The fourth and highest degree is *ñānam*, Skt. **jñāna**, the direct path in which the disciples seek to attain direct intuitive awareness of their oneness with Śivam, the supreme reality; it is referred to as *sanmārga* – *the way of truth*. The manner in which they will be able to absorb and act upon the guru's instruction is designated as *tvirataram* – *exceedingly swift*; they will be able to receive the guru's teaching with a speed comparable to that of fire taking hold of charcoal.

The *Tiruvadavur Adikal Puranam* describes this state as follows:

*To inquire into, and fully comprehend
the vast and far reaching domain of the arts and sciences,
the various divisions of the Agamas,
and the manifold treatises on religious topics,
to understand and grasp, with full clarity of mind
the real nature of the three fundamental entities,
to transcend the accustomed workings of all mediate knowledge,
and become one of those wise sages
in whose hearts the knowledge of Siva,
displacing that mediate knowledge,
appears and flourishes in its place,
is to obtain the glorious and final state of absorption in Us.* (v. 119)

The Fruition of Divine Grace

When the *jīva* becomes receptive to grace upon the operation of *śakti nipāda*, it begins to reverse its journey, reascending the chain of manifestation to merge finally with Śivam. Following the first three paths described above,

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the *jīva* eliminates the 36 *tattvas* through the expedient of seeing them purely as the manifestation of *grace*. By seeing the divine, the supreme Śivam, as the actor in all that it does, it is no longer bound by its actions, and by perceiving the world of duality simply as modulations in the single, unified energy of the one Śivam, like the waves on an ocean, it no longer perceives a world of duality, and itself as an autonomous agent interacting with it. At this point it abandons those lower paths, which can now constitute only an obstacle to its further progress, and concerns itself henceforth solely with *ñāṇam*.

In Ozhivil Odukkam *arul* is portrayed as the first stage in the process which leads to final union with Śivam. The idea put forward is that, at the point where the aspirant is totally overtaken by grace and subsumed in it – so that the discriminating consciousness has been almost entirely eliminated, but the final states of bliss and union with Śivam have not yet taken place – he enters a state called *parai yōkam*, Skt. *parā yōga*, described in the Tamil Lexicon as ‘The state of the individual soul in which it loses its self-consciousness expecting grace from Śiva.’ The next stage is the experiencing of bliss, *cukā-p-pēru*, which precedes the final merger with Śivam, the loss of the personal consciousness, and the ending of duality. The latter is called *cukātītam*, Skt. *sukhātīta*. This process, if it can be called that, is summed up in v. 249 as follows:

The state of grace (*arul*) and the actionless state beyond grace (*parai yōkam*) are like the sun and moon. The place in which the day of the former and the night of the latter are no more, is the state of supreme bliss. The pure state which arises on the elimination of the experience of that bliss, which is of the nature of being-consciousness-bliss, is the state in which you are not (*cukātītam*).

See also v. 193 and notes:

When speech ends, the mind continues to operate; when that ceases, that is the experience of grace; when that comes to an end, that is the motionless state in which the individual consciousness is lost (*parai yōkam*), and when that ends, that is the state beyond bliss (*cukātītam*). For those who possess the merit of attaining that state, the unreal does not manifest. For the rest, it is manifold.

The Five Divine Operations

We have seen on p. xii how *Śiva* and *śakti tattvas* unfold as three energies, *icchā śakti* – divine will, *jñāna śakti* – divine power of knowledge and *kriyā śakti* – power to manifest. From these arise the *pañcakiruttiyam* – five powers of *Śivam* which are: *ciruṭti*, Skt. *sṛṣṭi* – creation, *titi*, Skt. *sthiti* – preservation, *cañkāram*, Skt. *samhāra* – destruction, *tirōpavam*, Skt. *tirobhava* – concealment and *anukkirakam*, Skt. *anugraha* – revealment (the granting of grace). These five operations represent the activity of consciousness at all levels of manifestation. At the physical level, they represent the creation, maintenance and dissolution of the physical universe. At the level of the body they represent the states of waking, dream and deep sleep, and at the level of the mind, the arising, persistence and disappearance of the world perceived by the senses.

Before reading Ozhivil Odukkam

This short essay attempts to relate some elements of the description of reality as proposed in Ozhivil Odukkam to the manner in which we might describe that reality in the speech and thought of the 21st century. Terms such as *tattva*, *śakti nipāta*, *arul*, *parai yōgam*, *cuka-p-peru*, and *cukātitam*, though we may translate their meaning using a form of words which we think we understand, really convey no meaning unless we can equate them to a state of being which we can clearly identify as part of our experience.

The tattvas and the material world

The *tattvas* are not simply the ‘external’ world, existing somehow ‘outside’ of ourselves, as it is commonly perceived to do in the ‘materialist’ cultures, what we commonly call ‘the West’. The *tattvas* comprise both the world and ourselves in it, from the grossest physical level to the most subtle level of consciousness, embracing both subject and object, and even the witness of these. Whilst appearing superficially similar, the *tattvas* are in fact diametrically opposed to the ‘matter’ of the materialists. They are not the solid ‘building blocks’ out of which the universe is created, but merely the final and lowest level of the manifestation of the Absolute, evolving successively through consciousness, mind, the senses, and finally, the five elements. At no point do they exist separately from the Absolute, Parasivam. Indeed, according to the doctrine of *ajata*, which Ramana Maharshi considered to be suited to the capacity of only the most mature, in absolute terms they do not exist, have never existed, and never will exist.

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In the materialist view, ‘matter’ is perceived as the fundamental reality, since it, and the space it occupies, appear to be relatively infinite and permanent, whilst we, the mind-body complex, are perceived to be limited and impermanent. Since the material world is ‘real’, therefore, and life is considered to evolve somehow from matter, mind from life, and consciousness from mind (the exact opposite of the Siddhanta view), the main problem the material hypothesis has to solve is to discover what is the nature of this ‘matter’, and what is its source. Thus once it has established what matter is, solutions as to the nature of mind and consciousness will, according to this premise, automatically follow.

In contrast, the problem for those who see the world as the illusion of *māyā*, is that, since they acknowledge the world to be unreal except as a manifestation of the Absolute in the form of the *tattvas*, and since the very tools they possess to recognise and transcend that unreality – the senses, mind and, to some degree, their very consciousness – are themselves elements within that unreality, how will they proceed to break out of this illusory world of the *tattvas* and realise their true identity as the Absolute?

Grace, intuition and detached awareness

In the simplest terms *arul* – *grace* in Siddhanta is the natural tendency of the Absolute – the Self, Śivam, Lord Śiva – to assert and reveal itself, due to the fact that, fundamentally, it alone exists. The tendency of the mind is to believe that it has the power to analyse with the senses and intellect the world in which it finds itself and determine the truth about it. From the point of view of the *jīva*, this tendency may perhaps be thought to equate to the most fundamental of the three *malams*, *āṇavam*, and from the point of view of the Absolute, to *tirōtam* – Lord Śiva’s power of veiling. Grace begins its work when the *jīva*, after repeated attempts, begins to realise that its efforts are futile. In other words, it begins to become aware of the dilemma described above; it starts to realise that the mind, rather than being the means of its salvation, is the instrument through which it becomes ever more embroiled in the unreality of *māyā*. The Self, Reality, is, by definition, always present. Therefore it is inevitable that, for the earnest seeker, when the mind falls silent for a while through sheer exhaustion, or whatever reason, the Self will begin to be revealed, there being nothing to mask it. We read in v. 155 of Ozhivil Odukkam:

If the worldly bond falls away, the *jīva* will automatically come to rest in the Lord, just as someone swinging on a swing will come to rest on the ground if the rope breaks.

And in 'I am That', Talk 76 with Nisargadatta Maharaj:

The grace of your Inner Reality is timelessly with you. Your very asking for grace is a sign of it.

From the point of view of the *jīva*, we may call this *intuition*. The word is derived for the Latin verb *intueor* which, means *to look attentively, gaze at, contemplate, pay attention to*. Intuition is the act of looking with one's being rather than one's mental faculties. In fact intuition is the way that information not directly accessible to the mind comes to us, usually unconsciously, through the higher faculties of mind and consciousness. In the early stages the mature *jīva* will 'feel', 'intuit' that there is a higher power which rules its existence, and seek assistance in finding it through books, religious practices, seeking a guru, and so on. In this process the *jīva* is beginning to seek a means of aligning itself with the Self, of seeing with the eye of the Self. The world becomes less and less a playground for the mind and senses, and more and more a place of learning, in which it is taught that identification with its experiences in the world is the driver of the mechanism whereby it becomes trapped in a never ending cycle of alternating pain and pleasure. This process of placing one's trust in an intuited Reality, existing beyond the reach of the mind and senses, would seem to be the equivalent of the disciple's becoming receptive to *arul* in Siddhanta terms.

In Siddhanta the beginning of this process of turning away from the world of duality, and turning inward toward Śivam, the Self, is called *śakti nipāta – the cessation of Śivam's veiling energy*, in which, as mentioned in an earlier section, the role of *arul* transforms, changing from one of *tirōtham – veiling* to that of providing the energy of enlightenment. At this point the Siddhanta aspirant embarks upon the four paths to liberation described earlier, *cariyai, kiryai, yōkam* and *ñāṇam*.

Since it is impossible to restrain and still the mind, and thus turn it inward towards the Self, through the conscious effort of the mind itself, the means generally prescribed to achieve this is to remain aware of the flow of consciousness, remaining detached from it, without trying to affect it in any way. This process is described by Alan Watts in The Supreme Identity (Ch. 5, p. 176) as follows:

When this (watching the flow of impressions) has been kept up for some time, it becomes apparent that there is a ground or inmost centre of consciousness which always watches and witnesses the stream of experience in this way, even when we seem to be most

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absorbed in its turmoil. This is, of course, the pure consciousness of the Self which is never really and principally limited by finite experience. But by this spiritual exercise, the Self becomes aware of its principal freedom and distinction from the stream of events and impressions.

In traditional Siddhanta literature there is little instruction of an experiential nature given on techniques such as this. One might assume that such matters were left in the hands of the individual's guru, and generally not considered transmissible by the written word. Kannudaiya Vallal however was clearly not of this persuasion, for in many of his verses he gives pertinent instructions on just such techniques, as for example in v. 54:

The modifications of *maya* are endless, like the delusion caused by intoxicating liquor. They will not be eliminated by your own efforts unless you remain as you are, without identifying with them, as one who is merely playing a part in a masquerade. This you should know.

Thus the work of *arul* is to wean the *jīva* away, gradually or suddenly, depending upon its spiritual maturity, from its habit of identifying with the constant stream of its thoughts, impressions, feelings and experiences, so that it becomes aligned with the Self and subsumed in it. The result of this process for the *jīva* is renunciation of the world, either inwardly or both inwardly and outwardly.

Can there be any attachment to house and home if one remains at rest with no thoughts whatsoever arising, free of attachment to the body and all the rest (sensory pleasures, the external world, and the physical, sensory and mental faculties)? [This state] is [one of stillness], like a needle placed inside a magnetised pot, or a lighted lamp in a windless place. All the *tattvas* will be alien [to such a one].

Ozbivil Odukkam, v. 174.

As intimated in the above verse, this is not a forced renunciation. It is merely the natural consequence of the *jīva* observing its existence, not from the standpoint of the ego, but from that of the Self.

We can see from the above that whilst *arul* performs a role very similar to that of *grace* in Christianity, where the individual soul is exhorted to surrender itself unquestioningly to the will of god to gain salvation, it also has inherent in it a sense of the process by which this surrender is achieved, one in which

the will of the divine works in tandem with the evolving insight of the individual soul to bring about its estrangement from the illusion of the world and its consequent union with the divine.

parai yōkam, atma sphurana and the state of the witness

In Ozhivil Odukkam the state of *parai yōkam* is mentioned a number of times as the state which occurs when the individual's consciousness has been entirely subsumed in grace, and which precedes the states of *cuka-p-peru* – *bliss*, and the ensuing merger with the Supreme, which is called *cukātitam* – *the state beyond bliss*. This state of *parai yōkam* appears to be what is referred to in modern parlance as the *witness*. We read in I Am That, Talks. 25 and 42:

One thing is quite clear to me: all that is, lives and moves has its being in consciousness and I am in and beyond that consciousness. I am in it as the witness. I am beyond it as Being.

By giving attention to your living, feeling and thinking, you free yourself from them and go beyond them. Your personality dissolves and only the witness remains. Then you go beyond the witness. Do not ask how it happens. Just search within yourself.

The Tamil Lexicon give the following description of : *parai yōkam*:

The state of the individual soul in which it loses its self-consciousness expecting grace from Śiva.

This description seems to fit well with the idea of 'witnessing' and its subsequent resolution into the states of bliss and the final state beyond bliss. Having through Self-attention – the opening up to grace in Siddhanta – entirely severed its connection with the world appearance – the thirty six *tattvas* in Siddhanta – there remains nothing to support the individual personality or ego, and it dissolves, leaving just the witnesser and the witnessed. At this point what we have is simply the Self as witness, witnessing the Self as witnessed, which occurs due to the persistence of the merest trace of an impersonal individual consciousness.

This state appears comparable to the state which Ramana Maharshi refers to as the *atma sphurana*, the 'I-I' state:

Again sphurana is the foretaste of Realisation. It is pure. The subject and object proceed from it. If the man mistakes himself for the subject, objects must necessarily appear different from him. They

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are periodically withdrawn and projected, creating the world and the subject's enjoyment of the same. If, on the other hand, the man feels himself to be the screen on which the subject and object are projected there can be no confusion and he can remain watching their appearance and disappearance without any perturbation to the Self.

Talks with Sri Ramana Maharshi, 6th July 1935.

Again, in a conversation with Devaraja Mudaliar in *Day by Day with Bhagavan*, Ramana translates the word *sphurana* as *that which shines or illumines*. Devaraja Mudaliar goes on to say:

I asked Bhagavan what it is that 'shines', whether it is the ego or the Self. He said it was neither the one, nor the other, but something in between the two, that it is something which is a combination of the 'I' (Self) and the 'I-thought' (ego) and that the Self is without even this *sphurana*.

Day by Day with Bhagavan, 24-3-45 Afternoon.

At some point seer and seen merge, as grace completes its work. Upon the final, definitive cessation of that last trace of duality, the witness disappears. Bliss is the state which ensues upon the ending of the pain of the illusion of separation and limitation within the Self.

cuka-p-peru, and cukātītam, bliss, merging with the Self

This is described by Kannudaiya Vallal as follows:

The state of grace (*arul*) and the actionless state beyond grace (*parai yōkam*) are like the sun and moon. The place in which the day of the former and the night of the latter are no more, is the state of supreme bliss. The pure state which arises on the elimination of the experience of that bliss, which is of the nature of being-consciousness-bliss, is the state in which you are not.

The implication is that the transition from the witness state to the state of being merged with the Self is accompanied by a sense of bliss, but that this is transcended in the final state, whose very nature is being-consciousness-bliss, as the verse says.

Nisargadatta Maharaj describes bliss in the following terms in Talk 27:

The undisturbed state of being is bliss; ...Bliss is not to be known.

One is always bliss, but never blissful. Bliss is not an attribute.

Kannudaiya Vallal makes a similar point in v. 145:

Supreme bliss is not separate from you. It is your true being. That which arises with the sense objects is bliss also, but it is not the pure consciousness in which bliss itself is annihilated. In that state both kinds of bliss are annihilated.

Since bliss is our very nature, everyday experience contains an element of it, just as all things made out of sugar necessarily taste sweet. However such bliss as is gained, for example, upon the gaining of pleasure or the ending of pain, is merely a reflection of the supreme bliss of the Self, which is *cukātitam* – *that which is beyond bliss*. Ramana Maharshi speaks of this state in the following terms:

...*ananda* (bliss), is also called an obstacle, because in that state a feeling of separation from the source of *ananda*, enabling the enjoyer to say 'I am enjoying *ananda*' is present. Even this has to be surmounted. The final stage of *samadhana* or *samadhi* has to be reached in which one becomes *ananda* or one with reality, and the duality of enjoyer and enjoyment ceases in the ocean of *sat-chit-ananda* or the Self.

Day by Day with Bhagavan, 25-4-46, Morning.

Hopefully these brief notes, along with the notes provided with the text, will help readers to appreciate those verses in which these 'technical' terms are used, more thoroughly than they otherwise would.

About this Translation

As stated at the outset, this translation relies to a great degree upon the commentary of Tiru Porur Chidambara Swamigal. There are a large number of verses in the text which are so elliptical and condensed in style that it would hardly be possible to attempt a translation without its assistance. However that commentary has not been slavishly followed, but the translation dares to diverge somewhat from the meaning given in the commentary, particularly in cases where the meaning given in the commentary seems to weaken the Advaitic import of the text as a whole.

Introduction

The English Translation

The English translation is given first, rather than the Tamil, which would be more usual. This is to facilitate the use of the book by readers who do not know Tamil and wish to read it uniquely in translation, with no reference to the Tamil text. Such readers can scan easily from the translation to the notes and back, skipping over the text and word-for-word translation which follows it. Bracketed sections in the main translation reflect elements which are not in the actual text but are required to complete the sense. These are most often based on notes supplied in the Tamil commentary. Such bracketing however is used as sparingly as possible, in order not to disrupt the flow of the translation, and on occasion, where the English version has required a radical recasting of the Tamil text, bracketing has been omitted entirely. In many cases there is a note explaining what approach has been taken in these cases, and why. Square brackets on the whole enclose words which have been added to the original text, and round brackets usually enclose words which are explanations, expansions or glosses of words that are in the text. The same convention regarding brackets is employed in the Split Translation.

The Tamil Text

Next comes the Tamil text, which is that of the 1908 edition, mentioned on p. ix. The text exhibits a few minor variations from edition to edition. These are mentioned in the notes where they affect the translation.

The Split Translation

In the Split Translation the Tamil text is divided into separate words, restoring letters that have been elided or changed due to contact with other final or initial letters. For the sake of clarity euphonic doubling of initial க், ச், த், and ல் after words ending in a vowel has been generally omitted in the split version, except in the case of a few compound words. The text is then split into small units of several words, each followed by a literal translation. These translations are as literal as possible (sometimes to the point of not being strictly grammatical in English), in order to reflect the Tamil syntax as nearly as possible, and to give as clear as possible an idea of how the individual meaning units have been interpreted.

The Notes

The main aim of the Notes is to explain any references in the text which might require or benefit from a degree of explanation, and to discuss

alternative translations of certain passages where there is more than one possible interpretation. Some topics, such as the *tattvas*, which require somewhat lengthy explanation, are treated in the Introduction, rather than in the text itself, with references to the relevant pages being given in the notes.

Typographical Conventions

In the Split Translation and Notes Tamil and Sanskrit words are transliterated using the transcription system of the University of Madras Tamil Lexicon, which, whilst not being a good guide to pronunciation, especially in the case of Tamil, does give a precise letter for letter transcription. Occasionally though, where words are better known in their usual English representation, e.g. Chidambaram, Ulladu Narpadu, Ramana Maharshi, the transliteration rule is not applied. In the main translation Tamil and Sanskrit words have been rendered without the use of diacritic marks over and under the letters, using a spelling which best approximates to their pronunciation in the original language, e.g. Viṣṇu is represented as Vishnu, Oḻivil Oṭukkam as Ozhivil Odukkam.

For the Split Translation, the following conventions regarding the use of bold typeface for certain words has been adopted. Adjectival, or relative, participles in Tamil have to be translated by at least two words in English, consisting of a relative particle + verb, as in the passage below where the participle வரும் is translated by the words **will...come**, the words **போம் போதும்** are translated by the words **when...leave**, and the participle விட்ட is translated by the words **in which...cease**. Due to the contrasting natures of Tamil and English syntax, in the latter of which the relative pronoun is often separated quite widely from its verb, the translation of certain Tamil words needs to be spread across more than one section of the literal translation, as in v. 133 below:

பொருள் – **Will** the reality, வாரா – *which does not come*, அறிவாய் நீர் ஆம் போது – [even] **when**, *upon your becoming [pure] knowledge*, அறிவிப்பான் தான் ஆய் – [and] *your becoming the one that imparts that knowledge*, அவை இரண்டும் **போம் போதும்** – *both of these leave*, வரும் ஒ – **come**, கிறியால் – *through the falsehood*, அறிவால் ஏ பற்றி – **in which**, *having grasped [it] with the ego-consciousness*, அனுபவித்து விட்ட – *[you], having experienced [it]*, **cease** [*to experience it?*] கெடுவீர் – *wicked wretches!*

When this occurs the English words and the Tamil words for which they are the translation are given in bold, as above. In situations like the one in the

Introduction

first part of the verse above, where one split translation (**when...leave**) is encapsulated within another (**will...come**), the English words of the encapsulated clause are printed in normal (i.e. non-italic) typeface. The same conventions as those described above are employed when a similar separation occurs with other parts of speech, such as the infinitive.

Abbreviations

ff	and following pages
l.	line
ll	lines
MKM	Mukavai Kanna Murukan Adimai
Mon. Will.	Monier-Williams Sanskrit English Dictionary
q.v.	quod vide (which see)
Skt.	Sanskrit
SRS	Sri Ramanananda Saraswati
Tam. Lex.	University of Madras Tamil Lexicon
TCS	Tiruporur Chidambara Swamigal
v.	verse
vv	verses
Winslow	A Comprehensive Tamil-English Dictionary, M. Winslow

Prefatory Verse

Kannudaiya Vallalar¹, placing upon his head the munificent lotus feet of Jnanasambandhar – the king of gurus who defeated [the Jainas] in debate² – and thus attaining realisation, expounded this work, *Ozbivil Odukkam*³, so that all devotees might consume the honey [of bliss] which welled up in his heart upon the destruction [of his ego-self].

பாயிரம்

வள்ளல் குருராயன் வாதுவென்ற சம்பந்தன்
வள்ளன்மலர்த் தாடலைமேல் வைத்துரைத்தான் —
உள்ளத்
தழிவிலடுக் குந்தேனை யன்பரெல்லா முண்ணை
ஒழிவி லொடுக்கநூ லோர்ந்து.

வள்ளல் – *The bounteous One* [Kanṭuṭaiya Vallalār], வள்ளல் மலர் தாள் தலை மேல் வைத்து – *placing upon his head the munificent lotus feet, குருராயன் – of the guru-king, வாது வென்ற சம்பந்தன் – Jñānasambandhar, who defeated [the Jainas] in debate, ஓர்ந்து – [and] realising [the truth], ஒழிவி லொடுக்கம் நூல் உரைத்தான் – expounded the work Ozbivil Odukkam, அன்பர் எல்லாம் உண்ணை – so that all devotees might consume, உள்ளத்து அடுக்கும் தேனை – the honey [of bliss] that arose within his heart, அழிவில் – upon the destruction [of the ego-self].*

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1. வள்ளலார் refers to the author, கண்ணுடைய வள்ளலார்: Kanṭuṭaiya Vallalār; *vallal* means *one of unbounded liberality*, and the meaning of *kanṭuṭaiya* here is *possessing spiritual knowledge, jñāna*. Therefore the name indicates that he is one who is *munificent* in bestowing *jñāna* upon others. According to one account this was the name that he adopted on changing his allegiance to *aikyavāda* Saivism. See Introduction p. viii.
 2. Jñānasambandhar famously reconverted the Pandyan king back to Saivism after he had been converted to the Jaina faith, which was prominent in Tamil Nadu in his time. See for example *patikam* 39 of the third volume of *Tirumūrai*, in which he rails at length against the beliefs and practices of the Jains. A translation of this hymn has been included as Appendix 3.
 3. The title of this work *Olivil Oṭukkam*, can be, and has been, translated into English in a variety of ways. It can be translated as "Subsiding [into the Self or Śivam] through the elimination [of obstacles, i.e. the personal consciousness, the ego]", or, taking a slightly different grammatical interpretation, "Ceaseless abidance [in the Self or Śivam]". Both meanings are valid and both would very probably have been intended by the author.

Chapter 1

வேதாகமப் பொதுவில்
உபதேசம்

General teachings of the Vedas and
Agamas

The raised hand¹ of Him who pours forth² his blissful compassion through the destruction of my personal self³, is the baton of truth, flourished to call a halt to the dance of the Vedas and Agamas⁴; it is the crown upon the head of the Mountain of the [six] *chakras*⁵; it is the Sun, rising to dispel the darkness which obscures my consciousness.

வேதா கமப்பவுரி வீசுங் களாசநிலை
 ஆதார வெற்பி லபிடேகம் — போதத்
 திருனிலெழு பாநு வெனதொழிவி லின்பக்
 கருணைபொழி வானெடுத்த கை.

எடுத்த கை — *The raised hand, இன்ப கருணை பொழிவான்* — of Him who pours forth his blissful compassion, எனது ஒழிவில் — through my destruction (i.e. the destruction of my personal self), களாச நிலை — [is] the [true] state of the baton, வேதாகம பவுரி வீசும் — which is flourished [to end] the dance of the Vedas and Agamas; ஆதார வெற்பில் அபிடேகம் — the crown upon the head of the Mountain of the [six] *chakras*; போதத்து இருனில் எழு பாநு — the Sun, rising to dispel the darkness which obscures my consciousness.

1. எடுத்த கை refers to the hand of the saint Tirujñānasambandhar. According to the story told in the *Periya Purāṇam*, his father took him to the temple at the age of three years, leaving him on the side of the temple tank while he went to bathe. When, unable to see his father, the child began to cry, Śiva and Parvati appeared to him, mounted upon the bull, and Śiva requested Parvati to feed him with milk from her breast in a golden dish. When his father returned and saw the traces of milk around his mouth, he, being a strict Brahmin, angrily ordered the child to show him who had given the milk. In reply, the child pointed to the sky (உச்சியினில் எடுத்தருஞம் ஒரு திரு கை விரல் சுட்டி — pointing with one finger of his divine hand graciously raised up to the heavens, *Periya Purāṇam*, v. 1976. See v. 240, note 1) and sang the famous *patikam* which begins, தோடுடைய செவியன் — *He who wears earrings at his ears...*
2. பொழிவான், as well as meaning, *He who pours down*, could also be regarded as a participle — *vinai-y-eccam* of the type **cey-vāṇi**, which conveys a sense of *futurity, purpose or result*. The meaning would then be, *The hand raised, in order to pour down...* SRS however splits the word as பொழி வான் — *a cloud [which] rain[s] down...*, thus making the phrase எனது ஒழிவு இல் இன்ப கருணை பொழி வான் an additional phrase describing the raised hand, and translating as follows, or *a cloud to rain the Grace of Bliss upon the loss of my ego*.

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3. எனது ஒழிவு இல் is glossed by TCS as எனது போதநாகத்தின் கண் – *through the destruction of my [personal] consciousness*.
4. வேதாகம பவரி வீசம் களாச நிலை – [*the [true] state of the baton which is flourished [to end] the dance of the Vedas and Agamas*. A களாசம் is a *baton* such as a dancing master might use to call his dancers to order and to single out for praise the one who is greatest among them, and the பவரி is a dance in a circle. In the same way Lord Śiva, as personified by the guru, Jñānasambandhar, will call a halt to all the conflicting belief systems that swirl around in the minds of his disciples. It is significant that the author mentions both the Vedas and the Āgamas, the holy books, respectively, of the Vedantists and the Saivites. The text as it unfolds will make it amply clear that in the state of being which is the subject of this work, all such belief systems are transcended and cease to exist, or rather are shown to be non-existent.
5. ஆதார வெற்பில் அபிடேகம் – *the crown upon the head of the Mountain of the [six] chakras*. The six ஆதாரம் are the six bodily centres which are commonly known as the *chakras*. TCS says that the term *mountain* is used because it is the practice of *yogis* to refer to the central pranic channel of the body, the *suṣumna nadi*, as Mount Meru, and the left and right spiralling *idā* and *pingalā nadis* as the sun and moon revolving about it. Here the word அபிடேகம் is used in the meaning of *crown*, symbolising Jñānasambandhar's transcendent state, in union with Śivam.

What course of study might [the mature disciple] adopt to achieve the loss of his personal self, if the sadguru does not cast his glance [of grace upon him]?¹ He is like an elephant in must², who becomes quite still³, without the slightest tremor, when in his dream the enduring great lion⁴ that is the sadguru appears⁵ before him on his path⁶.

தன்னிழப்பை யென்னகற்றுச் சாதிப்பான் சற்குருவாம்
மன்னுபெருஞ் சீய மதயானை — தன்னடைமேல்
சொற்பனத்தே தோன்றித் துடிப்பற்றுக் கேவலமாய்
நிற்பதுபோற் பாரா எனவின்.

மத யானை கேவலமாய் நிற்பது போல் – *Just as a rutting elephant, [who is the mature disciple,] stands still, tremorless – without [the slightest] tremor, மன்னு பெரும் சீயம் – when the enduring great lion, சற்குரு ஆம் – who is the sadguru, தன் நடை மேல் சொற்பனத்தே தோன்றி – appears on its path in its dream, பாரான் எனவின் – if [the sadguru] does not cast his glance [upon him], என்ன கற்று – having studied what, தன் இழப்பை சாதிப்பான் – will [the disciple] achieve the loss of himself?*

1. பாரான் எனவின் – *if [the sadguru] does not cast his glance [upon him]*. The point being made in this verse is that, however mature the disciple, he is not able to complete the last step of his journey and become established in the Real through his own efforts, which, however lofty, are all based on ignorance of his true nature. He must abandon himself to divine grace, conferred here through the glance of the guru.
2. மத யானை – *an elephant in must*; the elephant is the disciple and his மதம் – *must* is his intoxication with the world of the mind and senses, which occurs because of his dream-like state, in which he takes the world's appearance to be real.
3. கேவலமாய் நிற்பது – *remaining still* refers to the transcendent state which supervenes when the stilling of the activities of objective consciousness in the disciple is brought about by the glance of the guru.
4. மன்னு பெரும் சீயம் – *the enduring, great lion* represents the sadguru, who is enduring because he is established in the Real, beyond the world's transitory, dream-like appearance.

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5. தோன்றி – *appearing, having appeared* is a case of *ecca-t-tiripu* – *participle substitution*. In order for the syntax to make sense, we need to treat தோன்றி as the *infinitive* தோன்ற: – கீயம் தோன்ற, யானை நிற்பது போல் – *just as the elephant becomes still upon the lion appearing...*
6. தன் நடை மேல் – *upon his road, journey*. TCS glosses this as மேலாம் பக்குவத்தால் – *in view of his extreme ripeness for liberation*. The translation attempts to convey this idea by using the term *mature disciple*.

Do not associate with those gurus who are impostors, [trying to impress you with their] actions.¹ They are like labourers who work for wages, or merchants who sell and barter goods. As for the true, supreme guru, he is unchanging like time², yet casting his gaze [upon his disciple] he establishes him [in the non-dual state beyond objective consciousness]. There are no words to praise him. He is beyond the reach of the mind.

கலித் தொழிலாளர் கொண்டுவிற்போர் போன்றகுரு
வேலைப் பகடிகளை மேவாதே — காலம்போல்
பார்த்திருக்க வைத்த பரமகுரு வைப்பரவ
வார்த்தையிலை தீண்டா மனம்.

மேவாதே — *Do not associate with, குரு வேலை பகடிகளை* — *gurus [who are] impostors [who try to impress you with their] actions, போன்ற* — *who are like, கலித் தொழிலாளர்* — *labourers [who work for] wages, கொண்டு விற்போர்* — *[or] those who sell [goods] taking [something in return]. வார்த்தை இலை* — *There are no words, பரம குருவை பரவ* — *to praise the supreme guru, காலம் போல்* — *who [unchanging] like time, பார்த்து* — *casting his gaze [upon the disciple], இருக்க வைத்த* — *causes him to dwell [in the non-dual state, beyond objective consciousness]. தீண்டா மனம்* — *The mind does not touch [him].*

1. வேலை பகடிகள் — *imposters who [perform] works* are the false gurus who typically perform numerous actions in their attempts to impress their disciples, dressing in certain clothes, performing austerities and rituals, granting initiations, giving out teachings and prescribing certain courses of conduct, all of which can only add to the disciple's karmic burden, if he is not a true guru, established in the Self. See v. 123 for an elaboration of this theme.
2. காலம் போல் — *like time; காலம் – time* presides over all the divisions of time, the movements of the sun, moon and stars, and all the events which transpire in the phenomenal world, yet is untouched by any of these. In the same way the true guru is the embodiment of grace, the Self, Śivam, which, though it involves the soul in *māyā* and the round of birth and death, ultimately eliminating its impurities and leading it to salvation, yet remains transcendent and unaffected by this apparent activity. In Saiva philosophy, காலம் – *time* is one of the 36 *tattvas* – *universal constituents*. Specifically it belongs to a group of

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fundamental *tattvas* which together constitute *suddha-asuddha māyā* – pure-impure *māyā*. See the Introduction p. xiii. Although ultimately finite, it is as good as infinite in relation to the individual events that occur within it, and therefore provides a useful metaphor for the relationship between the unenlightened soul and Śivam, as personified by the true guru.

The teachings of those who are steeped in the delirium¹ of the three deadly impurities are like the incoherent ravings of a madman²; they impart them to the foolish, passing them off as wisdom. We are reminded of the story of the shepherd who jumped into a river, clutching a bear with her litter of cubs who were being swept along by the flood, and was drowned along with them.³

குட்டித் திரட்கரடி யாறோழுகக் கோன்குதித்துக்
கட்டிப் புதைந்த கதையாகும் — துட்டமலப்
பித்திலே முத்தவர்கள் பேய்பிதற்றாம் பேதையர்க்குப்
புத்திபோற் காட்டும் பொருள்.

பொருள் — *The matters (i.e. teachings), துட்ட மல பித்திலே முத்தவர்கள் — which those steeped in the delirium of the [three] vile impurities, பேதையர்க்கு புத்தி போல் காட்டும் — impart to fools as wisdom, பேய் பிதற்று ஆம் — [and] which are [like] the incoherent ravings of a demon, கதை ஆகும் — are [like] the story, கோன் குதித்து — of the shepherd who having jumped in, குட்டி திரள் கரடி கட்டி — [and] having embraced a bear with a brood of cubs, ஆறு ஒழுக — as the river flowed by [carrying them away], புதைந்த — sank down [i.e. was drowned] [along with them].*

1. துட்ட மல பித்தில் — *in the delirium of the [three] deadly impurities. பித்து — babbling incoherently in delirium, has essentially the same meaning as பிதற்று — chatter, babble, incoherent talk, which occurs later in the verse. The three *malams* are the three impurities which obscure and delude the *jīva*, preventing it from attaining union with Śivam. See the Introduction p. xvi.*
2. பேய் பிதற்று ஆம் can also be taken to qualify பேதையர் — *the foolish, in which case the meaning is, The teachings of those steeped in the delirium of the three deadly impurities, which they pass off as wisdom, imparting them to the foolish, who babble like madmen...* பேய் — *goblin, demon, fiend, is use figuratively, as of one who is possessed by a demon, i.e. a madman.*
3. *Lines 1 – 2.3: the would-be guru, being still enmired in the three *malams*, is unable to recognise the disciples as immature and unsuitable, and the disciples, being immature, are unable to recognise that their would-be guru is not qualified to teach them. Therefore the guru is compared to a shepherd who fancies he sees some of his sheep being swept away in the flood, when they are actually bears, and the disciples are compared to the bears, who cling onto the shepherd in the mistaken belief that he is some form of raft, or means of keeping them afloat.*

Will a blind sifter of gold be called ‘Kubera’?¹ Can a ram discern and demonstrate the sweetness of sugarcane?² Similarly, can we see any likeness between the guru who is the embodiment of grace and one who is incapable of establishing the disciple in *mauna*, beyond the thirty-six *tattvas*?³

குருட்டரிப்ப னார்க்குங் குபேரனென்று பேரோ
கருப்பிரத மோத்தையோ காட்டும் — அருட்டரித்த
ஆசானைப் போல்வரோ வாறாறுக் கப்புறத்தே
பேசா திருத்தவல்லாப் பேர்.

குபேரன் என்று பேரோ – *Will the name ‘Kubera’, குருட்டு அரிப்பனார்கும் – [be given] to a blind sifter [of gold]? கருப்பு இரதம் மோத்தையோ காட்டும் – Will a ram [be able to] discern and demonstrate the [sweet] flavour of sugarcane? அல்லா பேர் – [Similarly] will one who is without [the ability], பேசாது இருத்த – to establish [the disciple] without speaking (i.e. in *mauna*), ஆறு ஆறுக்கு அப்புறத்தே – beyond the six [times] six [tattvas], அருள் தரித்த ஆசானை போல்வரோ – be comparable to the teacher who is endowed with grace?*

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1. குருட்டு அரிப்பனார் – *a blind sifter [of gold]*; an அரிப்பனார் is one who earns his (poor) living by sifting spoil heaps and the like for particles of gold. Being blind, he is only able to identify the gold by touch. Kubera is the god of wealth. The true guru is like Kubera, surrounded by gold beyond measure, and the false guru is like the blind sifter, having to struggle to locate even the tiniest particle of it. The blindness of the sifter means that, rather than seeing the gold with this eyes, he has to feel for it with his hands, just as the unqualified guru, being unable to perceive the truth directly, has to resort to external means such as those specified on the paths of *cariyai*, *kiryai* and *yōkam*, which are discussed in later chapters. See the Introduction, p. xx.
 2. கருப்பு இரதம் மோத்தையோ காட்டும் – *Will a ram [be able to] discern the [sweet] flavour of sugarcane?* When a ram enters a field of sugarcane, he will graze on the bitter leaves, unaware of the sweet juices contained within the hard stems, unlike the elephant who will crush and eat the stalks themselves to extract the sweet juices. Being himself unaware of the sweet juice, he will not be able to show his flock where to find it. In the same way the unqualified guru will be capable only of instructing his disciples in external matters, *mantras* and so forth, but will not be able to reveal to them the sweet juice of the knowledge of the Real, as he does not possess it himself. TCS notes in his commentary that the

வேதாகமப் பொதுவில் உபதேசம்

mention of the ram implies a comparison with the elephant, who, unlike the ram, crushes the sugarcane to extract the sweet juices, and shows his foal how to do likewise, just as the true guru, having experienced the bliss of true knowledge, *jñāna*, is able to impart it to his disciples. He quotes *Prabhulinga Līlā*, Ch 18. v.7 in illustration, 'He who sees with the outer eye is devoid of true knowledge, but the *jñāni*, who knows himself as he really is, sees with [all-embracing] inward-turned vision. In the same way the elephant, on seeing [a field of sugarcane], takes the sweet cane, whilst the fleecy sheep eat only the [bitter] leaves. Thus declare the wise.'

3. ஆறு ஆறுக்கு அப்புறத்தே – *beyond the six [times] six [tattvas]*; the *tattvas* are the thirty-six universal constituents which make up the phenomenal universe. See the Introduction p. xi. The *tattvas* are not considered as real in their own right, no more than the world as seen by the Advaita Vedantists is considered to be real in its own right; they do however appear real to the *jīva* as long as it does not realise its ultimate identity with Śivam, the absolute reality.

Alas¹, will they (the false gurus) ever free themselves from the sin of prescribing to us how we may obtain the fruits of union [with Sivam]², without the witness of their own consciousness?³ [Their disciples are like] strangers who do not know [where they are], wandering about, getting lost and suffering, after taking directions to a place from someone who has never been there himself.

தன்னறிவு சாட்சியல்லாற் சாயுச்சி யப்பயனைச்
சொன்னபிழை கெட்டேன் நொலைப்பரோ —
முன்னே
நடவா வழியொருவன் சொல்ல நடந்து
தடுமாறி நொந்தறியா தார்.

கெட்டேன் – *Alas, பிழை தொலைப்பரோ – will they (the false gurus) [ever] eliminate the sin, சாயுச்சிய பயனை சொன்ன – of prescribing [how we may obtain] the fruits of union [with Sivam], தன் அறிவு சாட்சி அல்லால் – without the witness [provided by] their own consciousness? அறியாதார் – [Their disciples will be like] people who do not know [where they are], நடந்து தடுமாறி நொந்து – wandering about, getting lost [and] suffering, ஒருவன் சொல்ல – after someone tells [them] [the directions to a place], முன்னே நடவா வழி – on a path which he himself has never previously travelled.*

1. கெட்டேன், literally, *I am lost, destroyed ruined* is used as an exclamatory word with the meaning *Woe is me, etc.*
2. சாயுச்சிய பயனை – *the fruits of union [with Sivam]*. In Saivism there are four terms which express the disciple's level of attainment. The lowest of these four states – *patavi* of bliss is *cālōkam* – *dwelling in the realm of god*, the next highest is *cāmīpam* – *nearness to god*, then *cārūpam* – *bearing the likeness of god*, and finally *cāyucciyam* – *identity with god*. These four degrees correspond, respectively, to the four paths of *cariyai*, *kiriyai*, *yōkam* and *ñānam*. See v. 14, note 1, and Introduction p. xx. The term *cāyucciyam* is therefore being used as a direct equivalent for *vītu* – *final liberation*.
3. அறிவு சாட்சி அல்லால் – *without the witness of [their own] consciousness*. It is a grievous error for a would-be guru to attempt to convey to others a state which he has not personally experienced himself. சாட்சி means *witness, evidence, testimony, eye-witness*.

Know¹ that only he is the *jnana guru* who, with a glance, brings the disciple to absolute stillness², having perceived [in him] the state of maturity wherein he becomes harmonised [with the Self] as that which is false gradually disappears³, so that he dissolves into the waves [of the ocean] of bliss of union [with the divine]⁴, in which he exists as Reality itself.

பொய்போகப் போகப் பொருந்திப் பொருடானாம்
சையோக போக தரங்கத்தில் — நெயும்
பரிபாகங் கண்டு பதையாமற் பார்க்கும்
குருவேகாண் ஞானக் குரு.

குருவே காண் ஞான குரு — *Know that the [true] guru is only the jñāna guru, who casts his glance [upon the disciple], so that he is free of all agitation, having perceived the ripeness, சையோக போக தரங்கத்தில் நெயும் — whereby [the disciple] dissolves in the waves [of the ocean of] the bliss of union [with the divine], பொருள் தான் ஆம் — in which [he] becomes Reality itself, பொருந்தி — having become harmonized [with that Reality], பொய் போக போக — as that which is false gradually disappears.*

1. காண் can also be regarded as *acai* – *expletive*, a filler word added for reasons of emphasis or metre.
2. பதையாமல் – *so that he is free of all agitation*; this is taken to refer to the disciple, although in a strict grammatical sense it should refer to the subject of the sentence, the *jñāna guru*. TCS paraphrases as follows: மாணாக்கனது போதம் அனுவளவேனும் பதையாது அடங்க – *so that the disciple's [personal] consciousness subsides, without so much as an atom of movement*.
3. பொய் போக போக பொருந்தி – *having become harmonized [with Reality] as that which is false gradually disappears*. As the external world and the ego-self are seen to be unreal and gradually fade, the individual *jīva* loses its personal identity and becomes ready for the final union with the divine. This state of preparedness is known in Saivism as *parai-yōkam* and is succeeded by a state of bliss. See below, note 4.
4. சையோகம் < Skt. *samyoga* means *union, absorption*. TCS glosses this as அனுபவ சத்தி which means something like *intuitive capacity*. He further defines it as follows: அது பரையோகத்திற்கும் சுகாதீத்திற்கும் இடையே தோன்றும் ஆநந்தப்பேற்றிற்கிடம் – *This is the state of the attainment of bliss, which arises between [the states of] parai yōkam and cūkātītām.*

General teachings of the Vedas and Agamas

parai yōkam is described in Tam. Lex. as ‘The state of the individual soul in which it loses its self-consciousness expecting grace from Śiva.’ It is the stage where அருள் – *divine grace* has completed its work and the disciple has come to see the world of the *tattvas* only as the manifestation of the divine. The state of *parai* can be divided into *parai taricanam* – *the contemplation of parai* and *parai yōkam* – *union with parai*. *cukātitam* means *the state beyond bliss*, by which is meant the state of final liberation. The key point is that even the state of bliss, which succeeds *parai yōkam* is not final liberation, since bliss cannot be experienced as something other than oneself if there is no longer any separation between the *jīva* and Śivam.

In divine silence, overflowing with the bliss of Sivam, the guru speaks [without speaking], like a honey bee regurgitating the nectar it has consumed into the honeycomb.¹ For those [disciples] who at that time wait in attendance without any thought in their minds², like the seasons which appear in due course³, his words will constitute lofty *tapas*, or the import of the Vedas.

தேனுண் டுமிழுந் திறம்போற் சிவாநந்த
 மோனந் துஞும்பி மொழிகாலத் — தேநின்று
 தோன்றிருது போலுமொன்றைச் சுட்டாது
 கேட்பவர்கட்
 கான்றவம் வேத மது.

சிவாநந்த மோனம் துஞும்பி – *When, overflowing with the divine silence of the bliss of Sivam, Meemai Kaalatthe* – [the guru] **speaks** [without speaking], *திறம் போல்* – *in the manner [of a bee]*, *தேன் உண்டு உமிழும்* – *which, consuming nectar, regurgitates it [into the honeycomb]*, *அது ஆன்ற தவம் வேதம்* – *that [will constitute] lofty tapas [and] the [import of] the Vedas*, *கேட்பவர்கட்கு* – *for those who hear [without hearing], நின்று* – *standing [in attendance]*, *ஒன்றை சுட்டாது* – *without any objective thoughts, இருது போலும்* – *like the seasons, தோன்று* – *[which] appear in [due course]*.

1. *தேன் உண்டு உமிழும் திறம் போல்* – *in the manner [of a bee] which, consuming nectar, regurgitates it [into the honeycomb]*. Just as a bee extracts nectar from flowers and transfers it in its pure, uncontaminated state into the honeycomb, the guru absorbs and transmits the knowledge of Sivam, free of any contamination by his body, mind, senses, ego, etc.
2. *ஒன்றை சுட்டாது* – *without any objective thoughts*. In order to receive the silent communication of the knowledge of the real from the guru, the disciple must remain inwardly still, without making any attempt to grasp that stream of silent communication objectively.
3. *நின்ற தோன்று இருது போலும்* – *standing [in attendance], like the seasons [which] appear in [due course]*. Just as the seasons succeed each other, unaffected by the cycles of growth and decay that they cause, the disciple should remain still and unaffected by the ever changing physical and mental faculties of his bodily incarnation.

Like a lamp in the dark, like the shining of the moon and sun¹, the holy word of him whose form is supreme bliss, and who transcends even grace itself², resembles a rain of ambrosia³, a voice from the heavens⁴, or a good omen⁵. Know that there is in it no trace of the ego.

இருளிற் சுட்ரென்ன விந்திரவி யென்ன
அருளைக் கடந்தபரா நந்தர் — திருவாக்
கமுதமழை யம்பரச்சொ னன்னிமித்த மாங்கே
மமதையிரா தென்றே மதி.

இருளில் சுடர் என்ன – *Like a lamp in the dark, இந்து இரவி என்ன – like [the shining of] the moon and sun, திரு வாக்கு – the holy word, பராநந்தர் – of him [whose form is] supreme bliss, அருளை கடந்த – which transcends [even] grace [itself] அமுத மழை – [resembles] a rain of ambrosia, அம்பர சொல் – a voice from the heavens, நல் நிமித்தம் – [or] a good omen. ஆங்கே மமதை இராது என்றே மதி – Know that there is in it no trace of the ego.*

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1. இருளில் சுடர் என்ன இந்து இரவி என்ன – *Like a lamp in the dark, like [the shining of] the moon and sun.* According to TCS, these three sources, of light, each brighter than the last, represent the three degrees, or levels, of grace, each brighter and more intense than the last.
 2. அருளை கடந்த – *which transcends [even] grace [itself].* Lord Śiva's *arul-sakti* – power of grace, is required by the soul to bring about its final union with Śivam. However, upon that union, there no longer exists any individual soul to experience that grace.
 3. அமுத மழை – *a rain of ambrosia.* Rain is revered because it brings life to the earth. How much more to be revered would be a rain of nectar, pouring out eternal life? Such is the word of the *jñāna guru*.
 4. அம்பர சொல் – *a voice from the heavens.* A voice from the heavens can speak only the truth. அம்பரம் is the Tamil form of Skt. **ambara**.
 5. நல் நிமித்தம் – *a good omen.* A good omen indicates that one's desire will be fulfilled. Here the desire for liberation is meant.

The guru who, like the shadow person in the sky¹, materialises in the bliss [of the Self]², is the enemy of *maya*. His compassionate word in which the mind has died is like the utterance of a man possessed³, a brave warrior⁴, a king⁵, a spurned lover riding the palmyra branch⁶, or a suicidal maniac⁷.

சாயா புருடனைப்போ லாநந்த மேதடித்த
மாயா வயிரி மனமாண்ட— நேயவுரை
ஆவேசர் வீர ரரசர் மடலாளர்
சாவாநந் தர்க்குச் சரி.

நேய உரை – *The compassionate word, மனம் மாண்ட – in which the mind has died, மாயா வயிரி – of [the guru who is] the enemy of *māyā*, ஆநந்தமே தடித்த – who takes on form in the bliss [of the Self], சாயா புருடனை போல் – as [in the meditation technique of] the shadow-person, சரி – is like [the utterance], ஆவேசர் வீரர் அரசர் மடலாளர் சாவாநந்தர்க்கு – of men possessed, brave warriors, kings, spurned lovers riding the palmyra branch [or] suicidal maniacs.*

1. சாயா புருடனை போல் – *as [in the meditation technique of] the shadow-person.* In the technique of the சாயா புருடன், Skt. *chāyā puruṣa* – the shadow person the practitioner concentrates intensely on his own shadow, then looks up into the clear sky, where a shadow image of a person appears; through practice he will come to recognise this as himself, whereupon it will act as a guide, aiding him in his search for self-knowledge and enlightenment. Here it is being employed as a simile for the way in which the disciple's earnest desire causes the guru to manifest in human form.
2. ஆநந்தமே தடித்த – *who takes on form in the bliss [of the Self].* The verb தடி is extremely expressive of how, for the mature disciple, the form of the guru manifests as a solid, three-dimensional reality, the true nature of which is known upon realisation to be the Self, whose nature is bliss. The following are amongst the meanings given for it in Tam. Lex: *to increase, grow; to thicken as a liquid; to congeal; to cohere, gather together, consolidate, assume a tangible form.* Sri Ramana Maharshi spoke often of how god, guru and Self are in reality identical:

D[evotee]: What is Guru's Grace? How does it work?

M[aharishi]: Guru is the Self.

D[evotee]: How does it lead to realisation?

General teachings of the Vedas and Agamas

M[aharishi]: *Isvaro gururatmeti* ... (God is the same as Guru and Self ...). A person begins with dissatisfaction. Not content with the world he seeks satisfaction of desires by prayers to God; his mind is purified; he longs to know God more than to satisfy his carnal desires. Then God's Grace begins to manifest. God takes the form of a Guru and appears to the devotee; teaches him the Truth; purifies the mind by his teachings and contact; the mind gains strength, is able to turn inward; with meditation it is purified yet further, and eventually remains still without the least ripple. That stillness is the Self. The Guru is both exterior and interior. From the exterior he gives a push to the mind to turn inward; from the interior he pulls the mind towards the Self and helps the mind to achieve quietness. That is Grace. Hence there is no difference between God, Guru and Self.

Talks with Ramana Maharishi, 10th June 1936, Talk 198.

3. **ஆவேசர்** – *men possessed*. This is a personal noun based on Sanskrit **āveśa** – *demonic frenzy, possession*. When a man is possessed, his normal faculties are suppressed, and his words are those of whatever demon or supernatural entity is possessing him. In the same way the words of the *jñāna guru* are the pure expression of the Self, unaffected by his physical incarnation and attributes.
4. **வீரர்** – *brave warriors*. A brave warrior will pursue his enemy to the death without regard for his own life, just as the *jñāna guru* will have relentlessly pursued the enemy that is his own ignorance until it is destroyed.
5. **அரசர்** – *kings*. Just as the ordinance of a king is all-powerful within his own realm, the utterance of the *jñāna guru* is all-powerful in the realm of the Self.
6. **மடலாளர்** – *spurned lovers riding the palmyra branch*. In Tamil *Akam* love literature the last recourse of a spurned lover, unable to make his beloved's heart melt towards him, is to dress up a மடல் – *palmyra branch* as a horse, with flowers, bells and so on, and ride it through the village streets proclaiming her harshness to the world, oblivious, in his obsession with his beloved, to the ridicule and censure of all and sundry. Thus he is compared to the *jñāna guru*, who in his quest for the real, is oblivious to everything but his love for the Self, Sivam, Reality.
7. **சாவாநந்தர்** – *suicidal maniacs*, literally, *those for whom death is bliss*. Just as a person intent on suicide has no thought other than that of his own destruction, the *jñāna guru* has no other thought than that of the elimination of the disciple's personal consciousness.

This work was created for our salvation through the grace of the one known as Sambandhar of Cikazhi, he who is learned in the Vedas, the pure One¹, the King of Tamil², who, cutting away the contamination of my personal self³ through [the initiation known as] *sadya-nirvana-diksha*⁴, and establishing me [in the state of Sivam], reveals [through me] the path of liberation.⁵

சுத்தியநிர் வாணத்தாற் றற்போதத் தாக்கறுத்து
வைத்துவழி காட்டு மறைப்புலவன் — சுத்தன்
தமிழ்க்குரிசிற் சீகாழிச் சம்பந்த னென்பான்
எமக்கருளிச் செய்த திது.

இது — *This [work]*, எமக்கு அருளி செய்தது — *[is] that which [he], granting his grace, created for us (i.e. for our salvation)*, மறைப்புலவன் — *he who is learned in the Vedas, the pure One*, தமிழ் குரிசில் — *the king of Tamil*, சுத்திய நிர்வாணத்தால் — *who through satya-nirvāṇa-dikṣā*, தற்போத தாக்கு அறுத்து — *cutting away the contamination of my personal self*, வைத்து — *[and] establishing [me in the state of Sivam]*, வழி காட்டும் — *reveals [through me] the path [of liberation]*, சீகாழி சம்பந்தன் என்பான் — *the one known as Sambandhar of Cikāli*.

1. சுத்தன் — *the pure One*. He is pure because he has freed himself from the three *malams*, *āṇavam*, *kaṇṇam* and *māṭā*. See the Introduction p. xvi.
2. தமிழ் குரிசில் — *the king of Tamil*. Here Jñānsambandhar is praised as a master of the Tamil language and its literary forms. His beautiful hymns make up the first three books of the *Tirumurai*, the corpus of sacred Saivite devotional works in the Tamil tongue.
3. தற்போத தாக்கு அறுத்து — *cutting away the contamination of (i.e. that consists of) my personal self*. The noun தாக்கு from the root தாக்கு is used frequently in the text to describe how the supreme reality appears to be affected and limited by factors such as the *tattvas* and the three *malams*, thus creating the illusion of a personal identity or ego-self. It has such meanings as *to strike, beat, dash against; to interfere, preponderate; to come into contact with, collide; to pounce, attack, charge; to burst on the sight, as lightning; to penetrate, as a sting*. It expresses very vividly how the true Self in the individual is coerced, ‘hijacked’, or ‘contaminated’ by the illusory ego-self. தற்போதம், literally *self-consciousness* is used in the sense of *personal consciousness*, ego, not in the sense of *Self-knowledge*, i.e. transcendent knowledge as possessed by god.

General teachings of the Vedas and Agamas

4. சத்திய நிர்வாணத்தால் – *through sadya-nirvāṇa-dīkṣā*. According to the Tam. Lex. **cattiyō-nirvāṇam** (< Skt. **sadyo nirvāṇa**) is a shortened form of **cattiyō-nirvāṇa tīṭcāi** (< Skt. **sadya nirvāṇa dīkṣā**) – a kind of *nirvāṇa-dīkṣā* which enables the disciple to attain salvation instantaneously. *nirvāṇa tīṭcāi* is defined by the Tam. Lex. as ‘the third or last step in initiation which enables the disciple to free himself from the bonds of existence and attain emancipation.’ Sanskrit **sa-dyās** (*sadyo in combination*) means, literally, *on the same day*, and hence, *at once, instantaneously*. *nirvāṇam* in Saivite terms is the *annihilation* of the worldly bond (the three *malams*), which is preventing the soul from merging with the godhead. The author appears to have written **cattiyā** (Skt. *satya*), which means true or real, for **cattiyō**. However there is no listing in Tam. Lex. for such a formulation. Therefore the latter interpretation has been adopted in the translation.
5. வழி காட்டும் – *reveals [through me] the path [of liberation]*. The implication is that the author’s own identity is entirely infused with that of his guru, Jñānasambandhar, thus empowering him to transmit his teaching. TCS brings this meaning out in his commentary as follows: என்பால் வந்தடைந்தோர்க்கும் எனதுள்ளே தாமே நிறைந்திருந்து முத்தி நெறியை அறிவிக்கும் – *Established within me, filling me entirely, he transmits the knowledge of the path of liberation to those also who take refuge in me.*

The Self exists free of all association in the absolute fullness that is free of all divisions.¹ Many are the means pursued² by those who desire to be released from the suffering caused by the defilements that obscure it.³ As one might tip a bag upside down to fully reveal its contents⁴, we shall now speak of the state of your subsiding through the destruction [of your personal self], in which you[r true Self] do[es] not die.

தாக்கற் பூரணத்திற் சந்தற் தம்மைமலம்
நீக்குந் துயரகல நேசித்தோர் — பார்க்கும்
வழிபலநாம் பைமறித்த வாறுநீ மாளா
ஓழிவி லொடுக்கமுரைப் போம்.

பார்க்கும் வழி — *The means investigated, துயர் அகல நேசித்தோர் — by those who desire to be free of the suffering, மலம் தம்மை நீக்கும் — in which the [three] defilements obscure their [true] Self, சந்து அற்ற — which exists without divisions, தாக்கு அற்ற பூரணத்தில் — in the absolute fullness which is without any limitation, பல — [are] many. பை மறித்த ஆறு — As one might tip a bag upside-down [to reveal its contents], நாம் உரைப்போம் — we shall now tell of, நீ ஒடுக்கம் — [the manner of] your subsiding, ஓழிவில் — through the destruction [of your personal self], மாளா — in which you [your true Self] does not die.*

1. சந்து அற்ற — which exists without divisions. சந்து means a joint of the body or a joint in general, and a gap or cleft. The ultimate reality is all one, without any component parts or any gaps or separation within it.
2. பார்க்கும் வழி பல — *The means investigated [are] many.* Hindu theories of the nature of reality are many and varied, but they mostly centre around the arguments as to whether the soul and god are in essence identical (*abhedā* – non-different), entirely separate (*bhedā* – different) or both identical and separate (*bhedabhedā* – both different and non-different). The import of the present work is to dismiss all the foregoing and reveal the absolute truth which transcends all such arbitrary divisions, which occur at the level of the mind only.
3. மலம் தம்மை நீக்கும் — *in which the [three] defilements obscure their [true] Self.* The literal meaning of தம்மை is *them, themselves*. It is the *limiting factors*, the three *malams*, that prevent the individual from realising his true identity as the supreme Reality, the Self, or *Śivam*. The verb நீக்கு means *to remove, expel, displace*. When the three *malams* obscure that Self in the individual consciousness, it is, to all intents and purposes, *as if* that Self has been destroyed, eradicated entirely.

General teachings of the Vedas and Agamas

4. வை மறித்த ஆறு – *as one might tip a bag upside-down [to reveal its contents]*. When one holds a bag upside-down and shakes it, the contents will not fail to fall out and be revealed. In the same way the author undertakes here to reveal the truth without holding anything back. The term மறித்தல் may all also be interpreted as *turning inside-out*.

Hear the title of this work, which speaks in a clearly comprehensible manner of the consciousness in which the word of the guru, the holy scriptures and one's personal experience are harmoniously combined¹, and of the limiting factors which veil it.² It is 'Ozhivil Odukkam'³, the seed of all works which elaborate upon these matters.

சுருதிகுரு வாக்குச் சவாநுபவ மூன்றும்
 சரியொத்த போதமுனைச் சார்வைத் — தெரிய
 உரைத்தநாற் பேர்கே ளொழிவில் லொடுக்கம்
 விரித்தநாற் கெல்லாம் விதை.

உரைத்த நால் பேர் கேன் — *Hear the title of this work, தெரிய உரைத்த — which tells, so that it is clearly known, போதம் — of the consciousness, சுருதி குரு வாக்கு சவாநுபவம் மூன்றும் — in which the śrutis, the word of the guru and one's personal experience, all three, சரி ஒத்த — are harmoniously combined, சார்வை — [and] of those things adhering to it, முனை — [which] oppose it. ஒழிவில் ஒடுக்கம் — [It is] 'Olivil Odukkam', விதை — the seed, விரித்த நாற்கு எல்லாம் — of all books which expound in detail [the aforementioned matters].*

1. சுருதி குரு வாக்கு சவாநுபவம் மூன்றும் சரி ஒத்த போதம் — *the consciousness in which the śrutis, the word of the guru and one's personal experience, all three, are harmoniously combined.* சுருதி < Skt. śruti means *hearing, sound*, and refers to the Vedas as originally heard by certain rishis. The word later came to describe the Upaniṣads and various other religious texts. TCS glosses போதம் as *பேர்நிவாகிய பதி — the Lord whose nature is supreme knowledge.* This knowledge arises as a result of the combined effect of the word of the guru, the holy texts and the disciple's personal experience.
2. முனை சார்வ — *those things adhering to it, [which] oppose [it].* In the Saivite system the *pacu — soul* is unable to know *pati — the Lord* because it is obscured by *pācam — the worldly bond.* In Advaita, which does not admit of the concept of an individual *jīva* existing separately from god, சார்வ would equate to *māyā*, within which the *jīva* is an illusory appearance. These obscuring factors are here jointly described as சார்வ — *things which adhere to, are attached to [pure consciousness].* முனை means *be angry with, fight, hate*, expressing how the limiting factors which constitute the worldly bond are antagonistic to realisation of the truth.
3. ஒழிவில் ஒடுக்கம் — *subsiding [in the Self] through the elimination [of impediments].* See note 3 on p. 1 for a fuller discussion of the meaning of the title of this work.

The other paths, of which *cariyai* is the first, treat of the disciplines of *tantra* and *mantra*¹, and can only lead to further attachments. Know that this path is the teaching given only to those who, through merit previously earned, are extremely mature in the *tapas* of renunciation², in order to remove their [remaining] attachments.³

தந்த்ரகலை மந்த்ரகலை சார்பமுந்தச் சாற்றுமது
மந்த்ர சரியாதி மார்க்கமிது — முந்தைத்
தபதி விரத்தியரைச் சார்பமியச் சாற்றும்
உபதேச மென்றே யுணர்.

சாற்றும் அது — *That which speaks of*, தந்த்ர கலை மந்த்ர கலை — *the disciplines of tantra and mantra*, சார்பு அமுந்த — *such that [one] becomes submerged [in] [yet more] attachments*, மந்த்ர சரியாதி மார்க்கம் — *[is known as the three paths of which] the path of cariyai [with its] mantras, is the first*. என்று உணர் — *Know that*, இது — *this [path]*, தப அதிவிரத்தியரை சாற்றும் உபதேசம் — *is the teaching given to those extremely mature in the tapas of renunciation*, முந்தை — *[through merit] previous[ly earned]*, சார்பு அமிய — *in order to remove their attachments*.

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1. தந்த்ர கலை மந்த்ர கலை — *the disciplines of tantra and mantra*. These are divisions of the Saiva Āgamas; தந்த்ரகலை : **tantrakalai** deals with rites and ceremonies etc. and மந்த்ரகலை : **mantrakalai** treats of *mantras* (prayers, hymns, invocations, etc.). Saivism recognises four stages on the spiritual path: the first and lowest is *cariyai*, Skt. *caryā*, in which the initiate worships the deity with *mantras*, and performs various external religious duties; the second is *kiryai* < Skt. *kriyā* in which the initiate is allowed to perform rituals including *puja*; the third is *yōkam* < Skt. *yoga* in which the aspirant performs yogic *āsanas* and *prāṇāyāma* – control of the breath, and engages in meditation and contemplation, and the highest is *nāṇam* < Skt. *jñāna*, the direct path in which the disciple seeks to attain direct intuitive awareness of his oneness with Sivam, the supreme reality. See the Introduction p. xx for further information. Although useful as a means of purification for the aspirant, the lower paths are portrayed in *Ozhivil Odukkam* as hindrances to those who are qualified to follow the path of *nāṇam*.
 2. சார்பு, like சார்வ in v. 13, refers to the three *malams* which make up *the worldly bond*, *pācam*.
 3. தப அதிவிரத்தியரை — *those extremely mature in the tapas of renunciation*. அதிவிரத்தி < Skt. *ati-virakti* means *extreme renunciation*. The implication appears to be that this work will be most useful to those who, in previous births, have passed through the other three degrees, and have entered the current birth ripe for liberation through the direct transmission of *nāṇam*. This class of person should on no account allow himself to become sidetracked on these lower paths.

This work is for those who would enter fire, or abandon themselves to a tiger or a snake, if the guru so commanded it. They are to him as life is to the body¹, as the eyelid is to the eye², or as thread is to the needle³. It will be of no use to the spiritually immature, just as a banana tree will not be consumed even if burned in a hot fire⁴, nor a clay pot transformed into gold by the alchemist's stone.⁵

உடற்குயிர்போற் கட்கிமைபோ ஊசிநூ லொத்து
விடிற்புலிதீப் பாம்பினில்வீழ் வார்க்காம் —
சுடச் சுடினும்
வாழைக்கா காவேதி மட்கலத்துக் காகாவா
நேழைக்கா காத திது.

வீழ்வார்க்கு ஆம் — [This work is] for those who will fall upon, புலி தீ பாம்பினில் — a tiger, fire [or] a snake, விடின் — if [the guru] sends [them], உடற்கு உயிர்போல் — like life to the body, கட்கு இமை போல் — like the eyelid to the eye, ஊசி நூல் ஒத்து — like thread [to] a needle. ஆறு — In the same way that, வாழைக்கு ஆகா — there will be no [burning] for a banana tree, சுட சுடினும் — even if burned and burned, வேதி மன் கலத்துக்கு ஆகா — [and] the alchemist's stone will not be suitable for [transforming] a clay pot [into gold], இது — this [work], ஏழைக்கு ஆகாதது — is that which is not suitable for the [spiritually] poor (i.e. those who are unripe).

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1. உடற்கு உயிர் போல் — like life to the body; the true disciple serves the guru unfailingly, just as the life force unfailingly sustains and serves the body within which it dwells.
 2. கட்கு இமை போல் — like the eyelid to the eye; the disciple remains with the guru protecting him at all times without any thought for himself, just as the eyelid reacts instinctively to protect the eye from anything that is likely to damage it.
 3. ஊசி நூல் ஒத்து — like thread [to] a needle; just as the thread has no choice but to follow the needle, the disciple cannot but follow and obey the guru.
 4. சுட சுடினும் வாழைக்கு ஆகா — there will be no [burning] for a banana tree even if burned and burned. The banana tree or plantain is actually, in botanical terms, a flowering plant, not a tree, as it does not form a woody trunk, but retains a sappy green stem which is very hard to burn. The four stages of spiritual ripeness are given as follows: *mantataram* — exceedingly slow, *mantam* — slow, *titiram* — swift, *titirataram* — exceedingly swift; these terms refer to the speed at which fire will take hold of, respectively, (the flower-spike of) a banana tree, green firewood, dry firewood and charcoal.

General teachings of the Vedas and Agamas

5. வேதி மன் கலத்துக்கு ஆகா – *the alchemist's stone will not be suitable for [transforming] a clay pot [into gold];* the பரிசனவேதி, Skt. **sparsana vedhin**, to give it its full name, is defined by the Tam. Lex. as a ‘transmuting agent by which the baser metals are changed into gold.’ Clay, not being a metal, would be useless for this purpose.

This work is intended for those who experience it as would a sensualist, immersed in the thrilling waves of an ocean of bliss as he listens to a song about the fivefold pleasures of the lover's embrace¹; like the lotus flower opening at dawn, its mouth like the tiny slit in a tinkling bell²; or like those who succumb to delight on hearing a song from the lutes of celestial minstrels.³

ஆவிங் கனத்திலே யைந்தினையும் பாடுவோன்
 மாலின்ப வாரி மறிதிரைபோற் — காலப்பூக்
 கிண்கிணிவாய்ச் செய்துபோற் கிண்ணரிப்பாட்
 டுல்லாசம்
 கொண்டவர்போற் கண்டவர்க்கா கும்.

ஆகும் — [This work] is [intended] for, கண்டவர்க்கு — for those who experience [it], மறி திரை போல் — like the roll[ing] waves, மால் இன்ப வாரி — of the great ocean of bliss, ஆவிங்கனத்திலே ஜூந்தினையும் பாடுவோன் — of one (i.e. a sensualist) who sings of the fivefold [pleasures of] the lovers' embrace, கால பூ கிண்கிணிவாய் செய்து போல் — like the lotus flower forming a mouth [like that of] a tinkling bell [as it opens], கிண்ணரி பாட்டு உல்லாசம் கொண்டவர் போல் — [or] like those who experience delight [on hearing] a song [from] the lutes [of celestial musicians].

1. ஆவிங்கனத்திலே ஜூந்தினையும் பாடுவோன் — one who sings of the fivefold [pleasures of the] lovers' embrace. When someone who has fully experienced the pleasures of love sings a song composed by someone who has also experienced those pleasures, it will evoke in him the sensation that he is actually experiencing those pleasures just by singing it. He will not be able to empathise with that song unless he has to a large degree experienced the pleasures that he is singing about. In the same way, the guru will only be able to convey the bliss of the Self if he has experienced it himself, and only those who are mature and have already experienced a degree of that bliss will be fit to receive his transmission. This is an important verse because it makes clear the author's intention to compose a work that has the power to directly point to, and actually invoke in certain ripe aspirants, the state of being which is the subject of the work itself. We shall see as the work progresses that these terse verses, full of images which are bold, vivid, visceral and concrete almost to the point of tangibility, are designed to impact directly upon the experience of the reader, and are not simply a set of instructions or prescriptions for action at a later date.

General teachings of the Vedas and Agamas

2. கால பூ கிண்கிணிவாய் செய்தது போல் – *like the lotus flower forming a mouth [like that of] a tinkling bell [as it opens]*. கால பூ – literally *dawn flower* is the *lotus*, which closes at night and opens at dawn to the rays of the sun. There is no possibility that the heart of the ripe disciple will not blossom in response to the grace of the *jñāna-guru*, just as there is no lotus in creation that can deny the sun and refuse to open. The lotus buds as they open are compared to the little bells on Indian anklets, girdles and so forth; these small bells are round with longish horizontal slits, and contain pebbles, pieces of metal, etc. to make them tinkle.
3. கிண்ணரி – *a lute*. According to Tam. Lex: ‘A musical instrument smaller than the *vīṇai*, having two steel strings.’ The *kinnaras* are a class of celestial beings who play this instrument. Tam. Lex. also give *a female celestial chorister* as an alternative meaning, i.e. a female *kinnara*.

For a work that does not bow [to any god], there can be no obeisance [paid to any god]. What good would it do¹ if, begging indulgence for its flaws, I solicited praise on its behalf? Whether I begged indulgence for it or not, it would not be pleasing to all. Yet there is no work that would be considered bad by all.

வணங்கா வுரைக்கு வணக்கமிலை தீங்கை
வணங்கிவாழ்த் தென்னில் வளமியா — வணங்குகினும்
எல்லார்க்கு நன்றா யிருப்பதிலை யாதொன்றும்
எல்லார்க்கும் பொல்லா திலை.

வணங்கா உரைக்கு வணக்கம் இலை — *For a work that does not bow [to anybody, man or god] there can be no obeisance [paid to any man or god].* தீங்கை வணங்கி வாழ்த்து என்னில் வளம் யா — *What good [would it do] if, begging indulgence for its flaws, [I] said, Praise [it]?* வணங்குகினும் — *Even if I did beg indulgence,* எல்லார்க்கும் நன்று ஆய் இருப்பது இலை — *it would not be pleasing to all,* யாது ஒன்றும் எல்லார்க்கும் பொல்லாது இலை — *nor is there any [book] that would be [considered] bad by all.*

This verse gives rise to a number of interpretations. In the first place it is an அவை அடக்கம் – *homage paid before the assembly*, in which, in traditional works, the poet confesses his lack of worth before the assembly of his peers, and begs for their indulgence in overlooking its flaws. In the preceding verse 16, and the following verses 18-21, the author clearly indicates that what he is trying to convey is a state of being which cannot be described in words, but can only be hinted at, like *a finger pointing at the moon* – கை மேல் பிறை (v. 20). The principal aim of the text is not to describe that state in words, but rather to orientate the reader towards the possibility of realising it for himself. It is a வணங்கா உரை – *a work that does not bow*, i.e. one which does not admit of the existence of anything but the non-dual reality. If it succeeds there is no more to be said, and indeed, no one to say it, and if it fails, there is no way of minimising that failure by pointing out any specific good qualities in it. Thus, as TCS states in his commentary, the argument that the mere idea of an அவை அடக்கம் is futile for this work, actually constitutes the requisite அவை அடக்கம். In this scenario we might translate the first sentence along the lines, ‘For a work that does not bow [to dualistic concepts], there can be no excuses [for it if it fails in its aim].’

The second interpretation, which overlaps with the first, comes into play if we take the verb வணங்கு in line two to mean *pay obeisance to* rather than *be indulgent towards*. A poetic work of

this kind invariably contains a homage or obeisance to one or, as often, a number of deities, such as Śiva, Murugan, Ganesha, Parvati and so on, as well as a homage to the guru (v. 1) and a homage to the assembly (v. 17). Line one has already implied that there cannot be any obeisance towards a god in a work that expressly denies the existence of any god in the dualistic sense. It is possible to argue that the next phrase, following on from this, is saying, *If [I] were to say, 'Paying obeisance to the error [of duality], you should praise it! what would be the good of that?*

தீங்கை வணங்கி வாழ்த்து என்னில் வளம் யா? In other words, since it is an error to worship a deity as separate from oneself, what would be the point of deliberately committing that error, merely to comply with the convention that demands that such an obeisance be made? The main idea in this interpretation is that the poet is portraying himself as afraid of offending traditionalists by omitting the obeisance, and of offending the strict Advaitists by including it. In this way he might hope to satisfy both parties, at the same time underlining the non-dual credentials of the work as a whole.

On the simplest of levels, we could take வணங்கா உரை to mean *a work that is lacking in humility, an arrogant work*. In this case it would be saying that if it was a work written out of arrogance, it would be of no use to ask the readers to excuse it, and that even if it did possess humility (வணங்குகினும்), there would still be some who found fault with it.

1. வளமியா – in order to preserve the metre the shortened glide *i* in *valam-i-yā* needs to be ignored for the purposes of scansion, the foot being scanned as *nirai-nēr*, in order to comply with the rule that in *veṇpā* a *nēr acai* at the end of an *iyal cīr* (a foot consisting of two metrical units) must always be followed by a *nirai acai*, and vice versa.

The sounds made by those who, forgetting themselves entirely, weep uncontrollably [at a funeral] will not chime with the rhythm of the drum, [the sounds of] the flute, and [the movements of] those who dance to them.¹ Listen, for such is the nature of this work. If I am to explain it, [I would ask] who will be left to judge of the utility of a work which has no [objective] fruits?² All one can do is dissolve away, so that one unites with it.³

அறைந்த பறைகுழற்கு மாடினர்க்கு மேற்க
மறந்தழுவார் வாய்ப்பாட்டு வாரா — திறங்கேளீர்
கூடக் கரைவதலாற் கூறிற் பயனில்லாப்
பாடற்கார் பார்ப்பார் பயன்.

வாய்ப்பாட்டு — *The song, மறந்து அழுவார் — of those who, forgetting [themselves], weep [at a funeral], ஏற்க வாரா — is not in tune, அறைந்த பறை குழற்கும் ஆடினர்க்கும் — with the beaten drum and flute and the dancers. திறம் கேளீர் — Listen to the nature [of this work]: கூறின் — if [I am to] speak [of its nature], கூட கரைவது அலால் — other than dissolving, to unite [with it], ஆர் பார்ப்பார் பயன் — who will [there be to] see the utility, பயன் இல்லா பாடற்கு — of a work which has no [tangible] fruits?*

This verse constitutes a further apology for the work, stating that its worth should not be sought in its technical virtuosity, but in its success in conveying the state of absorption in the Self.

1. Lines 1.1 – 2.3: the behaviour of professional mourners at a funeral, who remain in full control of their actions as they dance and play their instruments, is compared to that of actual bereaved persons, who weep and sob uncontrollably, quite unaware of what is going on around them. The author implies that, in a similar way, he composed this work, not through cool objective argument and analysis, but by immersing himself in the non-dual bliss of the Self, and that, this being so, some flaws are likely, but should be excused by the lofty endeavour that inspired it.
2. பயன் இல்லா பாடல் — *a work which gives rise to no fruits*. Since the work is written from the standpoint of the ego-free state in which the bondage of good and evil deeds does not exist, it does not admit of any karmic fruits, or anyone to experience them.
3. கூட கரைவது அலால் ஆர் பார்ப்பார் பயன் — *other than dissolving, to unite [with it], who will [there be to] see the fruit?* Clearly, the only way to understand a book that was composed in such a state is to enter that state and experience it for oneself. In such a state there will be no personal self remaining to deliberate on its merits and demerits.

Words¹ cannot grasp and express the loss of the ego consciousness.² Will the people of the world be able to grasp it by going up to it on foot, by thinking about it, or by looking at it? Should you wish to understand it, it is like being shown the entire ocean reduced to an image in a peepshow³, or like the subtle signs that women make to their lovers.⁴ This you should know.

போத வொழிவையுரை போய்த்தீண்டா பூதலத்தோர்
பாதமனங் கண்போலப் பற்றுமோ — நீதெனியின்
கண்ணாடி யிற்கடலைக் கைவசமாக் காட்டுதல்போற்
கண்ணாரி சன்னையைப்போற் காண்.

உரை — *Words, Poatah* ஒழிவை போய் தீண்டா — *going, do not (i.e. cannot) grasp the loss of the [ego] consciousness.* பூதலத்தோர் பற்றுமோ — *Will the people of the world [be able to] grasp [it] [No!],* பாதம் மனம் கண் போல — *in the same way as [they approach objects on], foot, [think of them with] the mind [or] [see them with] the eye?* நீதெனியின் — *When [you attempt to] know [it],* கண்ணாடியில் கடலை கைவசமா காட்டுதல் போல் — *it is like displaying the ocean contained in a glass,* நாரி கண் சன்னையை போல் — *[or] like the [subtle] signals of a woman [to a lover].* காண் — *Know [this].*

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1. உரை — *words.* Specifically, the injunctions of the *Vedas and Agamas*.
 2. போத ஒழிவை போய் தீண்டா — *going, do not grasp the loss of the [ego] consciousness.* The sense is that the *śastras* are unable to convey this truth in words, in spite of their elaborate attempts to do so. The commentary expands this in the following fashion: ஆன்மபோத ஒழிவில் தானாய் இருந்துள்ள சிவத்தை வேதாகம சுத்திரங்களால் அளவிட்டறியக் கூடாது — *The Vedic and Agamic śastras are incapable of taking the measure of the Śivam which endures as itself alone upon the destruction of the consciousness of the [personal] self.*
 3. கண்ணாடியில் கடலை கைவசமா காட்டுதல் போல் — *like displaying the ocean contained in a glass.* For someone who has never seen the sea, to imagine it as it actually is after being shown a representation of it in some form of peepshow will require a great leap of imagination. In the same way the readers of this work are asked to look beyond the actual words and attempt to grasp the state it is attempting to convey through their own spiritual intuition.
 4. நாரி கண் சன்னையை போல் — *[or] like the [subtle] signals of a woman [to a lover].* The subtle signs a woman uses to communicate with her lover are lost on other people who are unable to interpret them. In a similar way, those who lack the spiritual awareness to profit from this work will be unable to fathom its true import.

Can divine silence, the undivided non-dual bliss¹, which is [onefold, yet twofold] like the trunk of an elephant², be grasped by speech or mind?³ If you dwell upon it with the insight of *jñana*, in the way one recognises a house by the crow perched upon it, or the moon by the finger pointing at it,⁴ you will become Sivam.

ஆனைக்கை போலபின வத்துவிதா நந்தமாம்
 மோனத்தை வாக்குமன முட்டுமோ — ஞானத்தால்
 காக்கை யிருந்தமனை கைமேற் பிறையென்ற
 வாற்கருதி னீசிவமா வை.

வாக்கு மனம் — *Will speech [or] the mind, முட்டுமோ — impinge upon, [No!],* மோனத்தை — *the divine silence, அபின அத்துவிதாநந்தம் ஆம் — which is undivided non-dual bliss, ஆனை கை போல் — [which is] like the trunk of an elephant?* ஞானத்தால் கருதின் — *If you dwell upon it with true insight (jñāna), என்றலால் — in the manner of, காக்கை இருந்த மனை — a crow perched upon a house, கை மேல் பிறை — [or] the crescent moon upon (i.e. pointed out by) [the finger of] the hand, நீ சிவம் ஆவை — you will become Śivam.*

1. அபின அத்துவிதாநந்தம் ஆம் — *which is undivided non-dual bliss.* அபின : *apīṇa*, Skt. **abhinna**, from the root **bhid** — *to cut, break, split, separate, divide etc.*, means *unbroken, undivided*. Here the double **உ** is reduced to a single **உ**.
2. ஆனை கை போல் — *[which is] like the trunk of an elephant.* Just as the trunk of an elephant is both an organ of touch and an organ of smell, but is not defined by either function, the state of reality cannot be defined either as one and undivided, as god, Śivam or the Self, or as multiple, as the individual consciousness which perceives a world of multiplicity, yet it includes and transcends both of these, which in the end are both the creations of mind.
3. வாக்கு மனம் மோனத்தை முட்டுமோ — *Will speech [or] the mind impinge upon divine silence?* [No!] The verb முட்டு means *to dash against, butt, to hit against, and, by extension, to grip, grasp.*
4. காக்கை இருந்த மனை — *a crow perched upon a house.* Just as we might identify a house which is distant, hidden amongst other houses and possibly quite invisible, having being informed by someone that it is the one with a crow perched upon it, the mature disciple takes the teachings of the guru as pointers towards the truth he is seeking, using his own

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spiritual awareness to make the final step towards realisation. He does not take those teachings to be the truth itself, no more than the house seeker takes the crow perched upon it to be the house itself. This is the import of the phrase ஞானத்தால் கருதின் – *If you dwell upon it with true insight (jñāna)*. The point is reinforced by a second simile, கை மேல் பிழை – *the crescent moon upon (i.e. pointed out by) [the finger of] the hand*. Here the truth or the true state is compared to the bright moon in the sky, and the guru's teaching, to a finger pointing towards it, an image which will be very familiar to readers of Zen Buddhist texts. Time spent discussing the pointer, and its nature, without attempting to grasp the thing pointed at, will be time wasted.

Those who engage in reasoning and argument are ignorant fools, like ticks on the teat of cow, [unable to drink the milk], like a great buffalo who drinks the water [only after muddying it], or like those who would grind up sandalwood without using water.¹ If you heed their words – a collection of falsehoods² which are like the many streams of water flowing through a sieve or strainer³ – behold, hell will be your destiny.⁴

முலையுண்ணி நீருண்ணு மேட்டெருமை மூடர்
சலமின்றிச் சந்துரைப்பார் தர்க்கர் — பலதாரை
வட்டிலே போலுமவர் மாயோக வாசகத்தைக்
கிட்டி நரகங் கிழர்.

தர்க்கர் — *Those who engage in reasoning and argument, மூடர்* — [are] ignorant fools, முலை உண்ணி — [like] ticks [on] the teat [of a cow], மேட்டெருமை — [like] a full-grown buffalo, நீர் உண்ணும் — who drinks water [only after muddying it], சலம் இன்றி சந்து உரைப்பார் — [or like] those who [try to] grind sandalwood without water. அவர் வாசகத்தை கிட்டின் — If you heed their words, மாயோக — [which are] an amalgam of illusions, பல தாரை வட்டில் போலும் — which are like a sieve with many streams of water, கிழர், நரகம் — behold, hell [will be yours].

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1. Lines 1-2.3: தர்க்கர் — *those who engage in logical disputations, logicians, dialecticians and so on* is a plural personal noun from the noun *tarkkam, tarukkam*, Skt. *tarka* meaning *reasoning, the art of reasoning, logic, dialectics*. Such people are unable to grasp the essence of spirituality, like the tick which can bite the cow's flesh but cannot drink its milk. Caught up in their own logic, which ever obscures the truth they are trying to grasp, they are like the buffalo who wades into the water, muddying it before it is able to drink. Divorced from true insight, their painstaking arguments will be fruitless, as will be the attempt to make sandalwood paste without water. Sandalwood paste is made by rubbing the sandalwood on a stone with water. Without water, of course, a paste could not form.
 2. மாயோக (a contraction of மாயாயோக) is glossed by TCS as மாயைக் கூட்டரவு — *a collection of falsehoods*.
 3. பல தாரை வட்டில் — literally *a dish with many streams, flows*. It seems that some form of sieve or strainer is meant, consisting of a dish with many holes or perforations. Tam. Lex. lists தாரைத்தாள் வட்டில் as *a kind of vessel*. Truth, like water, is only one, but just as water passes through a strainer in a series of streams through the various holes, the logicians attempt to divide up and label this truth according to their various logical systems.

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4. **கிடற்** – *See! Behold.* According to Tam. Lex. this is an expletive used only in the second person plural. We should probably assume the ellipsis of some verb, as, for example, *narakam [pukuvir] kiṭṭr* – *Be sure [you will go to] hell!*

Know that the search for the sadguru is the sign of extreme spiritual maturity¹. It is like that of a blind man seeking water after suffering from the heat of a forest fire in the mountains; or that of a calf at the times when it yearns for its mother, or like that of someone who is totally obsessed with the thought of possessing a certain object.

குன்றமலி னொந்துநீர் தேடுங் குருடரைப்போல்
கன்றுபசு வைப்பார்க்குங் காலம்போல் —
ஒன்றொன்றில்
வேட்டவதி மோகி விடயம்போற் சற்குருவைத்
தேட்டமதி பக்குவமாய்த் தேர்.

தேர் — *Know [that],* சற்குருவை தேட்டம் — *the search for the sadguru, நீர் தேடும் குருடரை போல் — like a blind man who seeks water, குன்று அழலின் நொந்து — having suffered in a mountain [forest] fire, கன்று பசவை பார்க்கும் காலம் போல் — like the time when a calf seeks out its [mother] cow; விடயம் போல் — [or] like the object, அதி மோகி ஒன்று ஒன்றில் வேட்ட — uniquely desired by one who has a great desire [for it], அதி பக்குவமாய் — as being (i.e. to be)[the sign of] extreme spiritual ripeness.*

1. அதி பக்குவம் — *extreme spiritual ripeness* refers to the fourth stage of spiritual maturity, *tīvirataram* — *exceedingly swift*, referred to in the notes to v. 15.

Without a single, unifying nature¹, a multitude of different forms, male, female and neuter, are created, evolve and disappear. In order for this to take place,² there must be one Creator who is the cause of these phenomena³. Those works which reveal Him are the Vedas and Agamas.

பெண்ணா ணவியாய்ப் பிறந்துவளர்ந் தேயழியும்
எண்ணாத பேத மியல்பின்றி — பண்ணுங்கால்
காரணகத் தாவொருவ னுண்டவனைக் காட்டுநால்
ஆரணமு மாகமமு மாம்.

இயல்பு இன்றி — *Devoid of [one, essential] nature, எண்ணாத பேதம் — countless different forms, பிறந்து வளர்ந்து அழியும், are born, develop [and] disappear, பெண் ஆண் அலி ஆய் — as male, female and neuter. பண்ணும் கால் — To do this, காரண கத்தா ஒருவன் உண்டு — there is One Creator [who is] the cause [of these phenomena]. அவனை காட்டும் நால் ஆரணமும் ஆகமமும் ஆய் — The works which reveal him are the Vedas and Āgamas.*

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1. இயல்பு இன்றி — *devoid of [one, essential] nature.* There is no identifiable single underlying nature for the myriad phenomena that make up the world. This leads to the conclusion that there must be a single underlying cause for these disparate phenomena.
 2. பண்ணும் கால் — *In order to do this.* The seventh case ending **kāl** is taken by commentators as standing for the fourth case ending **ku**, indicating purpose; i.e. the phrase is equivalent to **பாட்டுவதாகு**.
 3. காரண கத்தா ஒருவன் — *One Creator [who is] the cause [of these phenomena].* கத்தா also spelt கார்த்தா — *creator* is the Tamil form of Skt. **kartā** which is the nominative singular of the noun **kartṛ**. The more usual Tamil forms are கார்த்தன் or கருத்தன். In Hindu philosophy *kāraṇam* — *cause* is threefold: *mutal kāraṇam* is the *immediate, proximate cause*, as the clay from which pottery is made, or the primitive *māyā* out of which the universe is produced; *tunai kāraṇam* is the *secondary, instrumental or co-efficient cause*, as the wheel used by the potter or the creative energy, *kiriyai catti*, Skt. *kriyā śakti*, of Lord Śiva, and *nimitta kāraṇam*, is the *efficient cause*, as the potter, or Lord Śiva himself, the ultimate Cause of all that is, although, unlike the potter, not involved in any way with the actual act of creation. The following three verses expand upon the nature of this supreme reality, Śivam.

That Sivam is not known unto itself¹ nor does it know anything that is other than itself². If it possessed thought then there would be for it the absence of thought, forgetfulness. [Therefore it does not possess thought]. There is for it no birth or death. The five divine operations unfold in its mere presence.³ The blissful voice of the Vedas and Agamas gives only the merest hint of its nature.

தன்னை யறியாது வேறுண்டாய்த் தானறியா
துன்னிலொழி வாழ்திப்பீ ரொன்றுமிலைச் —
சந்திதிக்கே
அஞ்சதொழி லாமதனை யாநந்த வாக்காலே
கிஞ்சளவு கேட்கலுமா கும்

தன்னை அறியாது — [That Sivam] does not know itself. வேறு உண்டாய் தான் அறியாது — It does not know [anything] as existing separate[ly from itself]. உன்னில் ஒழிவு ஆம் — If it thought (i.e. possessed thought), there would be the absence [of thought] (i.e. forgetting). உதிப்பு ஈறு ஒன்றும் இலை — There is no arising [or] ending [of it]. சந்திதிக்கே அஞ்ச தொழில் ஆம் — Through its [mere] presence, the five [divine] operations take place. அதனை ஆநந்த வாக்காலே கிஞ்ச அளவு கேட்கலும் ஆகும் — There may be, to some small degree, an understanding of this [truth] through the blissful voice [of the Vedas and Agamas].

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1. தன்னை அறியாது — [That Sivam] does not know itself. That whose very nature is pure knowingness, consciousness, cannot, by definition, know itself. It can only be itself. As Sri Ramana Maharshi points out in v. 33 of *Ulladu Narpadu*, the very question as to whether the supreme reality, the substratum of the individual consciousness, can know itself is an occasion for ridicule:

என்னை அறியேன் நான் என்னை அறிந்தேன் நான்
என்னல் நகைப்புக்கு இடன் ஆகும் — என்னை?
தனை விடயம் ஆக்க இரு தான் உண்டோ ஒன்றாய்
அளைவர் அனுபூதி உண்மையால்.

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To say 'I do not know myself' or 'I have known myself' is an occasion for ridicule. Why so? Can there be two selves, with one making the other its object, when it is the experience of everyone that they are one?

2. By the same token, because Śivam contains and transcends all that is or ever could be, there cannot be anything separate from itself for it to know: வேறு உண்டாய் தான் அறியாது – *It does not know [anything] as existing separate[ly from itself].*

அறிதற்கு அறிவித்தற்கு அன்னியம் இன்று ஆய் அவிர்வதால் தான் அறிவு ஆகும்.

Since it shines without anything other which it knows, or which makes it known, the Self is [true] knowledge.

Ulladu Narpadu, v. 12, l. 3 - 4.

3. சந்திதிக்கே அஞ்ச தொழில் ஆம் – *Through its [mere] presence, the five [divine] operations take place.* The five operations of the deity are *creation, preservation, destruction, veiling and granting of grace.* See the Introduction p. xxiii. In presiding over the creation, preservation and destruction of all the worlds through the agency of *māyā*, the deity is comparable to the sun, which, by virtue of its mere presence, gives rise to all worldly activities whilst remaining uninvolved in them.

Beginningless, it exists for all eternity; it is unchanging and all-transcending; it is infinitely subtle; it neither waxes nor wanes;¹ it is unmoving like the ether through which the air moves;² know that it is the absolute fullness [of the Self].

உதியா துளதாகி யோங்கிப்பே ராமல்
 அதிகுக்கு மங்குறைந்தா காமல் — பதையாத
 ஆகாய முங்காலும் போல வசைவற்ற
 தேகாண் பரிபூ ரணம்.

உதியாது உளது ஆகி — *Without beginning, [eternally] existing, ஓங்கி — rising beyond (i.e. transcendent), பேராமல் — unchanging, அதிகுக்குமம் — deeply subtle, குறைந்து ஆகாமல் — neither waxing nor waning, பதையாத ஆகாயமும் காலும் போல — like the unmoving ether and the wind, அசைவு அற்றதே — it is devoid of [all] movement. பரிபூரணம் — [It is] the absolute fullness [of the Self]. காண் — Know [this].*

This verse continues to expand upon the nature of the supreme reality, in whose mere presence the origination, existence and dissolution of all worlds take place.

1. It did not come into existence, but *has always existed* — உதியாது உளது ஆகி; it is *transcendent*, in that it is not affected in any way by the manifestation over which it presides — ஓங்கி. Although unaffected by anything, it pervades everything entirely. Therefore it is *infinitely subtle* — அதிகுக்குமம். Being of one essence, itself alone, there is no possibility of *change or modification* within it — பேராமல். As the Absolute its nature is infinite; there is therefore no possibility of *contraction or expansion* of it — குறைந்து ஆகாமல்.
2. பதையாத ஆகாயமும் காலும் போல அசைவு அற்றதே — *like the unmoving ether and the wind, it is devoid of all movement.* Just as the wind, when in motion, is distinguished from the unmoving background of the ether, consciousness, in the unenlightened state, manifests as the world against the unmoving background of the Self. When the wind dies down, it is indistinguishable from the ether, just as consciousness becomes one with the Absolute upon the eradication of the individual consciousness, which prior to that had erroneously perceived in it the trinity of god, soul and world.

Its eightfold form¹; its five divine operations²; the divine forms [in which it manifests according to its] will; the rewards [accorded to the worshippers of those forms]; its absolute perfection, which is impossible to perceive with the mind³; the revealing of it [through the agency of the guru]; the meditation practices [which are prescribed on the spiritual path]⁴; the non-dual state in which you subside, as bliss arises upon the loss of yourself; the duality [which precedes that state] – all these are due to Sivam's grace.

எட்டுருவு மைந்தொழிலு மிச்சைவடி வும்பயனும்
சுட்டரிய பூரணமுஞ் சுட்டுதலும் — நிட்டைகளும்
உன்னிழப்பி வின்ப முதித்தொடுங்கு மொன்றிரண்டும்
தன்னருட்கே யாமத் தனை.

எட்டு உருவும் – *Its eightfold form, ஒந் தொழிலும் – its five [divine] operations, இச்சை வடிவும் – the divine forms [in which it manifests according to its] will, பயனும் – the rewards [accorded to their worshippers], சுட்ட அரிய பூரணமும் – the perfection [of the Absolute] which is impossible to perceive [with the mind], சுட்டுதலும் – the revealing of it [through the agency of the guru], நிட்டைகளும் – the [various] religious states of consciousness, ஒன்று ஒடுங்கும் – the One (i.e. the non-dual state) in which [you] subside, இன்பம் உதித்து – bliss having arisen, உன் இழப்பில் – upon the loss of you[r self], இரண்டும் – the duality [existing prior to the loss of yourself], அத்தனை தன் அருட்கே ஆம் – all these are due to His (i.e. Śivam's, Lord Śiva's) grace.*

This verse gives a brief resumé of the function of the divine in relation to the world and the individual soul in the traditional Saiva Siddhānta model of reality. The world comes into being through Lord Śiva's grace for the salvation of souls. Having been involved with various external manifestations of the divine, the soul in time comes to feel that there is a transcendent reality which it cannot apprehend, at which point the guru appears to point the way. The *jīva* thus becomes involved with various religious and ascetic practices, experiencing various spiritual states, until it attains access to Lord Śiva's grace, through which

வேதாகமப் பொதுவில் உபதேசம்

it is freed from the impurities which cause it to perceive itself as a separate individual, whereupon it experiences the states of *parai yogam* and bliss, before merging in non-dual union with Śivam. It should be emphasised again here that the principal aim of this work is not to promote Saiva Siddhānta as the sole means of liberation. Rather does it aim to show that all belief systems, including Siddhānta and Vedānta, are ultimately illusory, and will surely be abandoned upon the loss of the personal self, the ego. Having been brought up in the Saivite tradition, and with a readership composed entirely or mainly of Saivites, it is perhaps inevitable that the author should take Saivism as the model in his analysis of formal religion and its relationship, or lack of it, with the non-dual experience of the Self.

1. எட்டு உரு – *the eight forms* are the *five elements, sun, moon and soul.*
2. ஜந் தொழில் – *the five divine operations* are *creation, maintenance, destruction, veiling and the granting of grace.* See also v. 24 and note.
3. கட்ட அரிய – *impossible to show, point to.* Elision of the final அ of the infinitive கட்ட is assumed.
4. நிட்டைகள் – *meditation practices.* The word நிட்டை Skt. **niṣṭhā** (< **ni** – *in* + **sthā** – *stand*) means basically *firmness, steadiness.* It is used in the religious sense to mean the *fixing of the mind* in the various degrees of meditation, contemplation, etc., as prescribed in the spiritual practices of the various religions and sects.

When we speak of ‘you’, of the worldly bond, and of Him who is your support, [you should know that] you alone are the ground¹ [for the other two]. Just as, when firewood is kindled into fire, the flame cannot be known² separately from its heat, just so, you are That [Śivam]³.

உணையுணர்த்தின் பாச முதவி யுடையோன்
 தனையுணர்த்தி னீயே தலமாம் — கனலை
 விறகிடமாய்க் காணிலதன் வெம்மையைவே றாக்கி
 அறியகிலாப் போலதுநீ யாம்.

உணை உணர்த்தின் — *If [I am to] speak of you, பாசம் உதவி உடையோன் தனை உணர்த்தின் — [and] if [I am to] speak of [worldly] bondage [and] of Him who is your support, நீயே தலம் ஆம் — you alone are the ground [for the other two]. கனலை விறகு இடமாய்க் காணில் — Just as, when [one] observes flame in firewood, அறியகிலாப் போல — [one] cannot know [that flame], அதன் வெம்மையை வேறு ஆக்கி — having separated its heat [from it], அது நீ ஆம் — you are That [Śivam].*

1. நீயே தலம் ஆம் — *you alone are the ground [for the other two].* The idea of an external world, which entraps us through the organs of sense, action and thought, and a deity who can lead us to salvation from that world, arises only in the consciousness that is deluded as to its true nature. Consciousness is the தலம் — *ground* against which this drama is played out, as the *jīva* struggles to free itself from its illusory bondage.
2. அறியகிலா — *cannot be known.* கில் — தல் [கிற்றல்] is a defective root with the meaning *to be able.* It is thought that, when *the present* emerged as a separate tense in post-classical Tamil, this root was a likely source for the present tense marker (k)ki(n)ru. TCS glosses as அறியக்கூடாதது (போல).
3. *Lines 2.4 – 3.2:* in this comparison the individual consciousness and Śivam are compared to the flame and its heat. Fire is only one. Just as the flame and its heat cannot be separated, so the individual consciousness cannot be separated from Śivam. TCS further suggests that the light of the fire can be compared to பாசம் — *the worldly bond.*

Ceaselessly the conscious soul, along with the body and the rest of the faculties¹, endures unbearable torment, veiled by the three *avasthas*², waking, dream and deep sleep. It is as if it had taken poison. That is the way of the three impurities, which constitute the objects of your desires. Know that if [the *avasthas*], the mould [that shapes the individual consciousness], is removed, it will be seen that the way of divine grace is only yourself³.

விடாதவத்தை மூடி விடம்புசித்தாற் போலச்
 செடாதிகளுஞ் சேதனனுஞ் சேர்ந்து — படாதுபடும்
 அச்சைக் கழற்றி னருள்வழிநீ யவ்வழியுன்
 இச்சைப் பொருண்மலமென் றெண்.

விடாது — *Ceaselessly*, விடம் புசித்தால் போல — *like [someone] who has drunk poison*, செடாதிகளும் சேதனனும் சேர்ந்து — *the body and the other faculties and the conscious soul, together*, படாது படும் — *endure [suffering] which cannot be borne*, அவத்தை மூடி — *the states of waking dream and deep sleep having veiled them*. என்று எண் — *Know that*, அ வழி — *that way*, மலம் — [is] *the way of the three* impurities, உன் இச்சை பொருள் — *the objects of your desire*. அச்சை கழற்றின் — *If [one] removes the mould (i.e. the aforementioned states which shape and condition the individual consciousness)*, நீ அருள் வழி — *[it will be seen that] you [are] the way of grace*.

1. விடாது செடாதிகளும் சேதனனும் சேர்ந்து — *Ceaselessly the conscious being, along with the body and the rest of the faculties, joined together*. **cetam, caṭam** is from Skt. **jāḍa** meaning *inanimate, devoid of life or intelligence*. In Tamil it can also mean *the body*. **āti** is the Tamil form of Sanskrit **ādi** — *beginning*; it is appended to words to give the sense of *et cetera, the aforementioned and other things of the same kind*; the two words are joined together using Sanskrit *saṃdhī*, where the final short **a** and initial long **ā** sounds coalesce into a single long **ā**. செடாதிகள் (**jāḍa + ādi**) means, therefore, *the inert body and the other faculties which are similarly inert*, such as the mind, senses etc. In the West we are used to thinking of the mind and mental faculties as possessing intelligence, but in reality it is only the underlying consciousness which causes them to appear so. சேதனன் : **cēṭanā** is a personal noun meaning *a conscious, sentient being*, from Sanskrit **cetana** — *conscious, sentient*.

General teachings of the Vedas and Agamas

2. அவத்தை மூடி – *the states of waking dream and deep sleep having veiled them.* As previously the adverbial participle மூடி has the force of the infinitive மூடு: *as the states of waking dream and deep sleep veil them....* As long as the **avattai**, Sanskrit **avasthā** – *the states of waking, dream and deep sleep* dominate consciousness, there is no time at which these two, the conscious self and its inert conditioning factors, are not inextricably linked, and no opportunity therefore for that consciousness to free itself and glimpse its higher nature. It is as if it were in a permanent state of being poisoned or drugged – விடம் புசித்தால் போவ.
3. அக்கை கழற்றின் நீ அருள் வழி – *if [one] removes, strips away the mould [it will be seen that] you [are] the way of grace.* ‘You’, that is to say, the ‘I’ sense, is present in the states of waking and dream, which ‘mould’ our experience. Therefore அருள் வழி – *the path of grace* is simply the consciousness ‘I’, turning in upon itself, so stripping away those conditioning factors, and enabling it to dwell as itself, in its true nature. The alternative is to attempt to investigate one’s own nature through the mental and other faculties which condition us in the three *avasthās*, an attempt which can only leave us yet further embroiled in the delusion of the three *malams*.

If, for those who know their true Self, there are no instruments of knowledge, no [embodied] self, and no fruits [of these to be experienced]¹, can we say, 'Know Sivam!?'² Lord of consciousness³, like the gold which shines ever brighter on being refined,⁴ we will eliminate your personal consciousness, so that, as it is worn away, you remain as Sivam only.

தன்னையறி வார்க்கெதிருந் தானும் பயனுமிலை
என்னிற் சிவனையறி யென்போமோ — சின்னாத
தீதகற்று மாற்றொளிபோற் றேய்ந்துசிவ மாயிருக்கப்
போதகத்தை நாமொழிவிப் போம்.

என்னின் — *If, தன்னை அறிவார்க்கு — for those who know themselves (i.e. their true self, the Self), எதிரும் தானும் பயனும் இலை — there is nothing opposed (i.e. nothing objective to be grasped by the senses etc.), no [individual] self and no [worldly], fruits, சிவனை அறி என்போமோ — can we say, Know Sivam!?* சின்னாத — *O Lord of consciousness, மாற்று ஒனி போல் — like the shining of refined [gold], தீது அகற்றும் — from which the impurities are removed, போதகத்தை நாம் ஒழிவிப்போம் — we will eliminate your [personal] consciousness, தேய்ந்து சிவமாய் இருக்க — so that, being worn down, you remain as Sivam [alone].*

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1. எதிரும் தானும் பயனும் இலை — *there are no instruments of knowledge, no [embodied] self, and no fruits [of these to be experienced]*. எதிரும் means literally *that which is opposite, over against*. In other words, for one who is established in the Self, there is no other, no objective reality to distract him. TCS takes it to mean: *the faculties which previously interacted with his consciousness are no more* — முன் அறிவிற்கு எதிரீடாய்த் தோன்றின கருவிகளும் இல்லை. TCS further describes this state in his commentary as follows: கேவல சகலங்களில் சென்று அதன் அதன் மயமாய் இருந்த அறிவு அவைகளைச் சாராது பிரிந்து அருள் நாட்டத்தில் அசைவற நிற்றல் — *Passing through the states of waking and sleep without associating himself with those various forms of consciousness, but remaining separate from them, and abiding motionless with his attention fixed on grace*. In this state there is for him no body-bound personal self — தானும் and no karmic fruits — பயனும் incurred through identification with an illusory reality external to himself.

2. சிவனை அறி என்போமோ – *Can we say, 'Know Śivam!'*? All published texts have சிவனையறிவென்போமோ, which, in its split form, is சிவனை அறிவு என்போமோ, meaning – *Can we say that Lord Śiva is consciousness?* However such a statement from those who know their true Self would not be wrong. As far as we can make any true statement about the Self, to say that Lord Śiva is consciousness is quite correct. Therefore the text has been amended to சிவனையறியென்போமோ – *Can we say, 'Know Śivam!'*? In other words, will those who have eliminated the illusion of a separate, objectivising personal consciousness instruct others to seek to know a deity external to themselves? That this is the correct reading appears to be borne out by the commentary of TCS who glosses, சிவத்தை எதிரிட்டு அறியத் தொடங்கின் என்ன விபரீதமாய்ப் போமோ – *How perverse would it be, to attempt to know Śivam objectively?*

Following TCS also *Śivan* – Lord Śiva (used normally to signify the personal deity, *Īśvara*) has been translated as *Śivam* – the supreme Reality. This interpretation is supported by the second use of the word *Śivam* in line three, where the supreme Reality is clearly meant. See also v.40, where *Śivam* is interpreted in the same sense by TCS. On the whole the author uses both words interchangeably to designate the supreme Reality, rather than the personal deity, *Lord Śiva*, conceived of as possessing name and form.

3. சின்னாத is glossed by TCS as ஞான நாதனே – *O Lord of true knowledge*, followed by a question mark (?), as if to say that he is not sure of the meaning. The most obvious interpretation is that it is a compound consisting of the Sanskrit words *cit* – consciousness + *nātha* – lord, in the vocative case, with *sandhi* of final *t*, to produce *cin-nātha*. The author uses the term ironically, since, even though the disciple is in truth the *Lord of consciousness*, the Self, he does not yet know or believe that he is.
4. தீது அகற்றும் மாற்று ஒளி போல் – *the shining of refined [gold], from which the impurities are removed*. மாற்று means the fineness of gold, here standing for refined gold itself. The phrase is, as is usual in this work, very terse and abbreviated, the general sense being *like the shining of gold when it has reached the highest degree of purity through the removal of impurities during the refining process*. Gold itself cannot be improved or changed, all we can do is remove its impurities so that it shines in its full radiance. In the same way, the personal consciousness, the ego, cannot reveal and know Śivam, the real, for it is itself the impurity that obscures that Śivam. However, by remaining still, that is, by refusing to be drawn into the world of the mind and senses, that ego self will gradually be weakened and the light of Śivam will grow.

Is the Self, which is infinite bliss, exterior [to the individual consciousness]? Observe the nature of a life subjugated to the ego¹, which is like that of a fish swimming in the milk ocean², [yet unable to drink the milk]! The light of the Self endures without rising or setting³, yet that [ego] transforms it into darkness, just as the action of fire can be suspended by *mantras*.⁴

பூரணவா நந்தமாந் தானோ புறம்புபால்
வாரியின்மீன் போன்ற மலவாழ்வைப் — பாரீர்
உதியாது நின்ற வொளியையிரு எாக்கும்
அதுகானு மக்கினித்தம் பம்.

பூரண ஆநந்தம் ஆம் தான் புறம்போ — *Is the Self, which is infinite bliss, outside [the individual consciousness]? மல வாழ்வை பாரீர் — Observe the life of the [āñava] malam, பால் வாரியில் மீன் போன்ற — which is like [that of] a fish [swimming] in the milk ocean. அது — That (i.e. the āñava malam), ஒளியை இருள் ஆக்கும் — which makes into darkness the light [of the Self], உதியாது நின்ற — which endures without rising [or setting], கானும் — (acai — expletive), அக்கினி தம்பம் — [is like the trick of suspending the action of fire through magic.*

1. மல வாழ்வை — *the life of the malams*. For the three *malams*, see the Introduction p. xvi. *āñavam* is the delusion whereby the individual believes that he alone is responsible for and can control his own actions. *āñavam* is not the ego itself but it is rather the eternal principle which gives rise to the ego by obscuring the true knowledge of Śivam. It is the most fundamental of the *malams* in Saivite thought, and persists even after *kayyam* and *māyā* have been eliminated.
2. பால் வாரியில் மீன் போன்ற — *which is like [that of] a fish [swimming] in the milk ocean*. The milk ocean, which in Puranic legend was churned by the *devas* and *asuras* to extract *amrita*, is compared to the bliss of the Self, and the ego, to a fish swimming in it, which is imagined to be aware only of the other creatures and objects (i.e. the phenomenal world of *māyā*) it encounters within that ocean, whilst remaining quite unaware of the milk (i.e. the bliss of the Self), the medium within which it is living and from which it is never separated. Being unaware of the bliss of the Self, the ego naturally posits the existence of that Self as being outside itself.

General teachings of the Vedas and Agamas

3. உதியாது நின்ற – *which endures without rising [or setting]*. The Self is compared to a sun which does not rise or set. As usual in this type of simile, the *setting* is implied in the term உதியாது – *without rising*.
4. அக்கினி தம்பம் – *suspending the action of fire through magic*. The Tam. Lex. states that *akkinī-t-tampam* (Skt. **agni stambha**) is the art of suspending the action of fire by magic, one of the *arupattunālu-kalai* – *sixty four arts*. The essence of fire is its heat, just as the essence of individual consciousness is the pure consciousness of the Self, Śivam. In the same way that certain *mantras* can supposedly be employed to mask the heat of fire, the *āṇava malam* masks the true knowledge, *jñāṇa*, which is the essence of the personal self.

Sivam can be compared to the ocean; the soul, to its water; the impurity [which gives rise to the ego] to the salt in the water; *karma*, to the wind that stirs up the ocean, and the ego consciousness, to the waves upon it. Know that, in this way, that fundamental [ignorance]¹, through the medium of the mental faculties and the five senses, whirls you ceaselessly about like a top.

கடல்சிவ நீரான்மா வுப்புமலங் கன்மம்
 அடர்வாயுப் போத மலைகாண் — இடைவிடா
 தவ்வாதி யுட்கரண மைம்பொறியிற் பம்பரம்போல்
 இவ்வா றுனைச்சுழற்று மெண்.

கடல் சிவம் – *Sivam* [is like] the ocean, நீர் ஆன்மா – the soul, [is like its] water, உப்பு மலம் – the [āṇava] malam (the impurity which gives rise to the ego) [is like] the salt [in the water], அடர் வாயு கன்மம் – *karma* [is like] the wind [which] stirs up [the ocean], போதம் அலை – [and] the ego consciousness [is like] the waves [upon that ocean]. காண் – [acai – expletive]. எண் – Know that, இவ்வாறு – in this way, அவ்வாதி – that fundamental [ignorance], உட்கரணம் ஓம்பொறியில் – through [the medium of] the mental faculties [and] the five senses, உனைச்சுழற்றும் – whirls you, இடைவிடாது – ceaselessly, பம்பரம் போல் – like a top.

In this verse it is stated first that, like the ocean and its water, there is no essential difference between the absolute reality, *Sivam*, and the personal self, the soul or *jīva*; what differentiates them are the factors which affect the latter, the first of which is *āṇava malam*, the principle of egoity, the arrogance which causes it to ascribe its actions to itself and not to the deity. This impurity, like the salt dissolved in sea water, is inseparably united with the unenlightened *jīva*. In this unenlightened state, the actions in which the *jīva* engages disturb the still ocean of pure consciousness which is its basic nature, just as the winds upon the ocean disturb its surface, giving rise to waves. The individual consciousness, the mind, is nothing other than the proliferation of these waves: போதம் அலை – *individual consciousness* [is] the waves [on that ocean].

General teachings of the Vedas and Agamas

1. TCS takes அவ்வாதி ('அ' ஆதி) to mean *the letters of the alphabet beginning with 'a'*. These are involved in the series of interactions, related in the commentary, which give rise to the உட்கரணம் – *the mental faculties, mind, intelligence, ego and volition*. This translation takes அவ்வாதி to mean *that fundamental [ignorance]*, referring back to the *āṇava malam* mentioned in the first part of the verse. Whatever the interpretation, the basic meaning is clear: the action of *kāṇmam*, under the influence of ignorance (*āṇava malam*) impels the *jīva* into an endless cycle of identifying with and grasping the external objects perceived through the mind and senses, which are said to *whirl it like a top* – உளை சுழற்றும் பங்பரம் கோல்.

Inwardly realise that you are the knowledge that knows the reality in which earth and the other elements, sound and the other subtle elements¹, the mouth and the other organs of action, the mind and the other organs of perception, the eye and the other organs of sense, and *nada* and the rest of the pure, and pure-impure *tattvas*² are seen to be unreal and cease to exist.³ [Know also that you are the knowledge that knows] the support that makes you aware of yourself as a finite soul.

மன்னாதி சத்தாதி வாக்கு மனமாதி
 கண்னாதி நாதாந்தங் கண்டகன்ற — உண்மை
 தனையனுவேன் மேயுனர்த்துஞ் சார்பினையுங் கண்ட
 உனையறிவேன் றுள்ளே யுனர்.

உள்ளே உணர் – *Inwardly realise, உனை அறிவு என்று – that you are the knowledge, உண்மை தனை கண்ட – that perceives the reality, மன் ஆதி – through which [the five elements] beginning with earth, சத்து ஆதி – [the five subtle elements] beginning with sound, வாக்கு – [the five organs of action beginning with] the mouth, மனம் ஆதி – [the five organs of perception] beginning with the mind, கண் ஆதி – [the five organs of sense] beginning with the eye, நாதாந்தம் – [the twelve *tattvas* (five pure, and seven pure-impure)] ending with *nada*, கண்டு அகண்ற – being known, cease to exist, சார்பினையும் – and also the support, அனு என்று ஏ உனர்த்தும் – which makes you aware [of yourself] as a[n individual] soul.*

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1. சத்தாதி = சத்தம் + ஆதி (Skt. *śabda* + *ādi*). Where either of the two words in a compound are of Sanskrit origin, Sanskrit *saṃdhī* may be used in Tamil. *Sound* is the *tanmātra* – subtle element corresponding to the *jñānendriya* – organ of sense, the ear. See Introduction, p. xv.
 2. Lines 1–2.2. In these first six feet the 36 *tattvas* – universal constituents are listed in abbreviated form. These belong to three categories, *pure*, *pure-impure* and *pure*, each evolving from the previous one. The highest of the *tattvas* is the *śiva tattva*; this is the highest of the *pure tattvas* and is sometimes referred to as *nāda*. See the Introduction p. xii.

General teachings of the Vedas and Agamas

3. கண்டு அகன்ற உண்மை தனை – *the reality in which [the tattvas], being known, cease to exist.* The *tattvas*, being insentient, have no existence other than as an appearance in the supreme Reality, the Self, or, in Saivite terms, *Paraśiva*, or *Atattva*. As long as these *tattvas* are taken to be real, a சார்பு – *support* appears for them in the form of the individual consciousness, the *jīva*. Thus the author is instructing the disciple to the effect that he alone is the enduring reality within which the appearance of the world occurs. Freed from its false identification with the world appearance, the false 'I' of the ego disappears, and the liberated consciousness is revealed in its true nature as the non-dual reality of the Self.

The five divine operations are nothing other than the five states of the soul.¹ Clearly understand the wondrous dance in which they ceaselessly delude you, spinning you endlessly like a whirling firebrand² through these five states. You are like a clear crystal in which the five colours are reflected.³

அஞ்சதொழி லாவதுவே யஞ்சவத்தை கிஞ்சலிலா
அஞ்சிடத்துங் கொள்ளிவட்ட மாகவே — பஞ்சவன்னம்
வைத்த படிகம்போன் மாறா துணைமயக்கல்
சித்திரக்கூத் தாகத் தெளி.

அஞ்ச தொழில் ஆவதுவே — *The five divine operations (creation etc.) indeed, அஞ்ச அவத்தை — are the five states of the soul (waking, dream etc.). சித்திர கூத்து ஆக தெளி — Know as a wonderful dance, மாறாது உணை மயக்கல் — the manner in which they ceaselessly delude you, கொள்ளிவட்டம் ஆகவே — [spinning you] like a whirling firebrand, கிஞ்சல் இலா அஞ்ச இடத்தும் — in these limitless five states, படிகம் போல் — like a crystal, பஞ்ச வன்னம் வைத்த — next to which the five colours are placed.*

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1. அஞ்ச தொழில் ஆவதுவே அஞ்ச அவத்தை — *The five divine operations are nothing other than the five states of the soul. The five அவத்தை, Skt. **avasthā** — states of the soul, are *waking, dream, deep sleep, turiyam* — the fourth state (in which the soul is cognisant of itself alone), and *turiyatītham* — the state beyond the fourth (in which the soul is cognisant of அவிச்சை, Skt. **avidyā** — *ignorance, alone*). In terms of human consciousness, the divine operation of creation correlates with the *waking state, dreaming with maintenance, destruction* with the state of *deep sleep, veiling* with *turiyam*, and the *granting of grace* with *turiyatītham*. The five divine operations can also be related to the body-mind and senses in that the world and its objects *arise, persist and disappear* with the mind and senses, corresponding to *creation, maintenance and destruction; veiling* corresponds to the delusion in which the mind identifies with the world and its objects, and the *granting of grace* to the soul's realisation of its true nature.*
 2. கொள்ளிவட்டம் ஆகவே — *[spinning you] like a whirling firebrand.* When a firebrand is whirled round in a circle, its single point of light, its red flame or ember, appears as an unbroken, continuous circle of red light. In the same way, the states which veil the pure consciousness of the individual soul, or *jīva*, succeed each other in an apparently unbroken series, such that the individual perceives them as permanent, whilst remaining unaware of the underlying pure consciousness.
 3. பஞ்ச வன்னம் வைத்த படிகம் போல் — *like a crystal next to which the five colours are placed.* Just as a clear crystal appears to take on the colour of its background, whatever colour that may be, the pure consciousness, whilst remaining unchanged, appears to be modified by the succeeding states of *waking, dream and deep sleep*.

The modifications of *maya*¹ are endless, like the delusion caused by intoxicating liquor. They will not be eliminated by your own efforts unless you remain as you are, without identifying with them, as one who is merely playing a part in a masquerade.² This you should know.

மாயா விகார மதுபானம் போன்றுமயக்
கோயாத துன்னா லொழியுமோ — நீயதுவாய்ப்
போகாம் லாடும் பவரியவன் பொய்க்காட்சி
ஆகாது போலே யறி.

மதுபானம் மயக்கு போன்று — *Like the delusion [caused by] intoxicating liquor,*
மாயா விகாரம் — *the modifications of māyā, ஒயாது — do not cease.* அது உன்னால்
ஓழியுமோ? — *Can they be eliminated by you [own efforts]?* [No, unless...], நீ அது ஆய்
போகாமல் — *you [remain] without going [i.e. identifying] with them, பொய் காட்சி —*
just as the false appearance (i.e. the part played), பவரி ஆடும் அவன் — of one dancing
in a dance (i.e. acting a part in a masquerade), ஆகாது போலே — does not become
[his true self]. அறி — Know [this].

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1. மாயா விகாரம் — *the modifications of māyā.* The reference is to the experiences undergone by the individual consciousness, the soul, or *jīva*, in the five *avasthās* — states mentioned in the previous verse. TCS notes that although this practice of non-identification can occur only in the waking state, it will allow the operation of divine grace, which in turn will eliminate the waking state, and the other states along with it, which consist of the *vāsānas* — seeds, latent tendencies generated through identification with the experience of that waking state, i.e. *māyā*.
 2. பவரி ஆடும் அவன் — *one dancing in a dance.* Clearly some kind of play or masquerade is intended, rather than a dance as such. TCS glosses: ஓர் பார்ப்பனக் கூத்தன் தோட்டிவேடம் போட்டான் ஆயினும் அப்பொய் வேடக்காட்சி தான் ஆகாது தன்னை வேறு கண்டு நின்றாற் போல் — *Just as a Brahmin actor, though he wears the costume of a servant, does not take the disguise to be himself, but remains aware of his own separate identity.*

Once the fear caused by mistaking a rope for a snake¹ has gone, will it come back, however much we try to recreate the situation, weeping and trembling as before? Similarly, even if a *Siva yogi*, in whom the elimination of the five divine operations, (i.e. the five *avasthas*) is firmly established,² should fix his thoughts on these and summon them, bidding them return one more time, they will not stir. What more is there to say?

பழுதையைப்பாம் பென்ற பயம்போனாற் பாவித்
தழுதுடம்பை யாட்டுகினு மாமோ — தொழிலொழிவில்
நின்றசிவ யோகி நினைத்தொருகா னீவாராய்
என்றழைத்தா லும்பதையா தென்.

பழுதையை பாம்பு என்ற பயம் போனால் — Once the fear that the rope is a snake has gone, ஆமோ — can it exist [again] (i.e. reappear), [No!], உடம்பை ஆட்டுகினும் — even if one shakes the body (i.e. trembles), பாவித்து — imagining [the situation as it was before], அழுது — [and] weeping? சிவ யோகி — Even if a *Siva yogi*, தொழில் ஒழிவில் நின்ற — established in the cessation of the [five divine] operations, நினைத்து — fixing his thoughts [on one of the *avasthas*], அழைத்தாலும் — should summon [it], ஒரு கால் நீ வாராய் என்று — saying, 'Come [back just] one time', பதையாது — it would not stir. என் — What [are we to say of this]?

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1. பழுதையை பாம்பு என்ற பயம் — *the fear that the rope is a snake*. Just as in the darkness a rope can easily be mistaken for a snake, in the state of ignorance, we take the worldly appearance for reality, not seeing the underlying substratum, which is known as the Self, Sivam or Brahman. Once we see the rope in the light of day for what it is, we cannot recreate the illusion that it is a snake. Similarly a *Siva yogi*, one who is united with Sivam, or the Self, the Real, can no longer see as real the phenomena that play out upon the underlying substratum or screen of that Self.
 2. தொழில் ஒழிவில் நின்ற — *established in the cessation of the [five divine] operations*. See v. 33 in which the correspondance between the five divine operations and the five states of the soul, the *avasthas*, is emphasised.

The knowledge of the *Siva jnani* does not know itself. It is like the eye of someone who is stripping away the husk of an immature plantain.¹ Although he may continue to speak [of 'I' and 'you'], there remains nothing that is different from himself. The word 'I' is just a word to him, just as to the tongue the word 'tongue' is just a word.²

கன்னிக் கதலிதனை நார்கழிப்பான் கண்போலத்
தன்னையறி யாவறிவே தான்மீஸ் — சொன்னாலும்
நாவென்ற நாவேபோ னானென்ற சொல்லாவே
ஆமன்றித் தானெதிரா கா.

தன்னை அறியா அறிவே – *The knowledge that does not know [itself or the world]*
கன்னி கதலி தனை நார் கழிப்பான் கண் போல – *is like the eye of someone*
stripping away the husk of an immature plantain. தான் மீஸ சொன்னாலும் –
Although he (the Siva yogi) may speak again [of 'I' and 'you'], நான் என்ற சொல்
அளவே ஆம் அன்றி – *other than the word 'I' being just a word,* தான் எதிர் ஆகா
– *there is nothing that is different from himself,* நா என்ற நாவே போல் – *like the*
tongue which says [the word] 'tongue.'

1. கன்னி கதலி தனை நார் கழிப்பான் கண் போல – *like the eye of someone stripping away the husk of an immature plantain.* The banana tree does not have a stem as such. The leaves grow from an underground corm and are tightly wound round each other to form what is called a 'pseudostem', which has the appearance of a stem or trunk. If these leaves are prised apart and peeled away, there will be nothing left to be seen. However this will not be the case with the stem of a banana tree that has flowered and fruited, in which an edible stem called வாழை தன்டு is formed. Hence a *virgin* banana tree is specified. The unconditioned, pure awareness is compared to the eye, and the layers of illusion (the *tattvas*) that mask the understanding of the devotee are compared to the sheaths of rolled up leaves that compose this *virgin* plantain stem. Just as the eye is unaffected by the peeling away of the successive layers of the plantain, and simply remains at rest once

வேதாகமப் பொதுவில் உபதேசம்

the last leaf is peeled away and nothing whatsoever remains, pure, unconditioned awareness presides over the elimination of the successive layers of illusion without being in any way affected by this process, and simply remains at rest, once these layers of illusion have been removed. This absolute, true knowledge cannot know itself or anything else external to it, just as the eye, whose nature is to see, cannot see itself. This அறியா அறிவு – *knowledge which does not know* is described by Ramana Maharshi in v. 12 of *Ulladu Narpadu*:

அறிவு அறியாமையும் அற்றது அறிவாமே
அறியும் அது உண்மை அறிவு ஆகாது. அறிதற்கு
அறிவித்தற்கு அன்னியம் இன்றாய் அவிர்வதால் தான்
அறிவு ஆகும் பாழ் அன்று அறி

That in which knowledge and ignorance are entirely non-existent is [true] knowledge. That which knows [itself or the world] is not true knowledge. Since it shines without anything other which it knows, or which makes it known, the Self is [true] knowledge. It is not a void. You should know thus.

2. நா என்ற நாவே போல் – *like the tongue which says [the word] 'tongue'*. Just as, when the tongue says the word *tongue*, that word does not define its nature or function in any way, when the *jñāni*, established in the Self, uses words like 'I' and 'you', this does not imply anything about the nature of that Self, i.e. that it possesses duality, or whatever. Just as the words at the disposal of the tongue are without measure and do not affect it in any way, the *jñāni* is not affected by any of the outward appearances of duality that others may observe in his behaviour.

Since it is said [in the Vedas and Agamas]¹ that all that one knows is not oneself, is it not evident that simply remaining still is to dwell as That (i.e. the Self, Brahman or Sivam)? Although its mouth may open and close, does a severed head² know anything? Ascertain the truth for yourself.

தம்மா லறிந்ததெல்லாந் தாமல்ல வென்றுரைத்தாற்
 சம்மா விருப்பதுவாய்த் தோன்றாதோ — விம்மி
 அரிந்ததலை வாயடங்கு மவ்வளவே யல்லால்
 தெரிந்திடுமோ நீயே தெளி.

உரைத்தால் — *Since [they] (i.e. the Vedas and Agamas) say, தம்மால் அரிந்தது எல்லாம் — that all that one knows, தாம் அல்ல என்று — is not oneself, தோன்றாதோ — is it not evident that, சம்மா இருப்பு அது ஆய் — remaining still [is to remain] as That (i.e. the state of the Self)? அரிந்த தலை வாய் — The mouth of a severed head, விம்மி — having fallen open, அடங்கும் அவ்வளவே அல்லால் — other than simply closing, தெரிந்து இடுமோ — will it know [anything] (i.e. will be there be anything for it to know)? நீயே தெளி — Ascertain [this truth for] yourself.*

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1. உரைத்தால் — *since [they] say, since it is said.* The Vedas, Agamas and associated texts, which assert that nothing that can be known objectively is one's true nature, are meant.
 2. அரிந்த தலை — *a severed head.* The *Śiva jñāni* is compared to a head which has been severed from its body, which represents the world composed of the 36 *tattvas*. In the state which transcends the 36 *tattvas*, there remains nothing for the *jñāni* to say, nor indeed any means of his saying it, since he dwells in the state of pure consciousness, free of all limiting factors such as the organs of sense and action. The analogy is quite appropriate, since from the point of view of the observer, he remains in the body, and still has a head and mouth, yet these are powerless to convey the state he is experiencing. In the same way, there is no way that a head that has been severed from its body can say, 'My head has been cut off!'

If the Self, which neither knows nor forgets¹, is regarded as an object by those who would know it, is this delusion, or is it knowledge? To know consciousness is simply to remain as consciousness. Therefore know that, in one sense, consciousness is like the thirty-six *tattvas*², each of which, respectively, is not aware of its own knowledge (i.e. does not possess self-consciousness).

மறவாத தம்மை யறிவார் மருளோ
 அறிவோ விடயம்போ லாகில் — அறிவை
 அறிவதறி வாகையினா லாறாறுந் தத்தம்
 அறிவையறி யாபோ லறி.

விடயம் போல் ஆகில் — *If [the Self] is like (i.e. regarded as) an object, மறவாத தம்மை அறிவார்* — [by] those who would know the Self, which does not forget (i.e. for which there is neither knowing nor forgetting), மருளோ அறிவோ — [is this] delusion, or [is this] knowledge? அறிவை அறிவது அறிவு — To know consciousness is [simply to remain as] consciousness, ஆகையினால் அறி — Therefore know that, ஆறு ஆறும் போல் — [consciousness is] like the six [times] six [tattvas], தத்தம் அறிவை அறியா — each of which, respectively, is not aware of its own knowledge (i.e. does not possess self-consciousness).

This verse continues to elaborate upon the point made in the two previous verses, namely, that That whose nature is knowledge, which we call the non-dual Reality, Śivam, Brahman, the Self etc., being one and undivided, cannot be known objectively. Moreover, the disciple is being told that, since he is not, and could not be, other than that Reality, he already possesses that knowledge as his own nature, and that therefore to know it, all he needs to do is to remain as he is, having freed himself from the delusion of the thirty-six *tattvas*.

1. மறவாத — *which does not forget [or remember]*. This is the same idea as that expressed in v. 24: உன்னில் ஒழிவு ஆம் — *If [it] thought (i.e. possessed thought), there would be the absence [of thought], i.e. forgetting*). The arising and disappearing of thoughts is an illusion which appears to arise in the Self, whose nature is unchanging being-consciousness-bliss.
2. ஆறு ஆறும் போல் — *[consciousness is] like the thirty-six [tattvas]*. Here, paradoxically, the Self and the *tattvas* are said to be similar in that neither knows itself, or themselves; the Self because its nature is knowledge, pure consciousness, and therefore there is nothing for it to know, and no ‘other’ to know it, and the *tattvas* because they are inert, and totally without consciousness, totally dependent upon the Self, pure consciousness, which provides the substratum for their apparent existence.

Will Sivam, your unseen support, which is beyond even the *nāda tattva*¹, ever be known objectively by you? It would be as if you could lift the earth itself using a lever.² If it did appear to you, it would be like a finger touching its own tip, or a mouth eating its own face and laughing about it. Consider and know.

ஊன்றி னிலமசையி னாத மொழிந்தசிவம்
தோன்றாத் துணையுனக்குத் தோன்றுமோ —
தோன்றில்
விரனுதியைத் தீண்டுவபோல் வாய்முகத்தை மென்று
சிரிப்பதுபோற் பார்த்துத் தெளி.

சிவம் தோன்றா துணை – *Will Sivam, your unseen support, நாதம் ஒழிந்த – which is beyond [even] the nāda tattva, உனக்கு தோன்றுமோ – [ever] appear to you? ஊன்றின் நிலம் அசையின் – [It would be] like the earth shifting when you leaned [on a lever]. தோன்றில் – If [it] did appear, விரல் நுதியை தீண்டுவ போல் – [it would be] like a finger touching [its own] tip, வாய் முகத்தை மென்று சிரிப்பது போல் – [or] the mouth eating [its own] face, [and] laughing. பார்த்து தெளி – Consider and know.*

1. நாதம் ஒழிந்த – *which is beyond [even] the nāda tattva.* *nāda tattva* is synonymous with *śiva tattva*. It is the highest of the *tattvas*, and the one from which all the other 35 originate. See the Introduction p. xii.
2. ஊன்றின் நிலம் அசையின் – *like the earth moving when /if you leaned [on a lever]*. The second *in* has been taken as a comparative ending, i.e. equivalent to அசைவது போல். If taken as a conditional ending, we need to assume some form of main clause to the condition, i.e. ‘Will Sivam appear to you? It might appear, if the earth moved...’, i.e. it is about as likely. To try to lift the earth with a lever is doubly impossible, firstly because of the relative sizes of the earth and a human being and secondly, in order to move the earth, there would be nowhere to stand to apply leverage but on the earth itself. It would be equivalent to ‘pulling oneself up by one’s own bootstraps.’

You are like a clear crystal¹ that takes on the colour of its background. Why then, in order to be free of attachment, do you attempt to know objectively the [true] attachment², [which is Sivam]? Know that the ignorance which attempts to know Sivam as an object separate from itself is known as *anavam*³.

பற்றியது தானாம் படிகநீ பற்றுவிடப்
பற்றை யெதிரிட்டுப் பார்த்தாலென் — சற்றும்
பிறியாச் சிவனைப் பிறித்தறியத் தேடும்
அறியாமை காணா ணவம்.

பற்று விட — *In order to be free of attachment (i.e. the 36 tattvas), என் — what [is the use], தே — of you, படிகம் — [who are like] a crystal, பற்றியது தான் ஆம் — which becomes that which [it] reflects, எதிரிட்டு பார்த்தால் — [attempting to] see objectively, பற்றை — the bond [of Sivam]? கண் — Know, அறியாமை — that the ignorance, பிறித்து அறிய தேடும் — which, having separated [it from oneself], attempts to know, சிவனை — that Sivam, சற்றும் பிறியா — which cannot in the least be separated, ஆணவம் — is [known as] *anavam*.*

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1. படிகம் நீ — *You [who are like] a crystal.* The manner in which a crystal changes to reflect the colour of its background is an image that is often used to suggest the way in which the world appearance manifests within the Self without affecting it in any way, as the following lines from Tāyumanavar demonstrate:

ஜந்து புலன் ஜம்பூதம் கரணம் ஆதி
அடுத்த குணம் அத்தனையும் அல்லை அல்லை;
இந்த உடல் அறிவு அறியாமையும் நீ அல்லை;
யாது ஒன்று பற்றின் அதன் இயல்பாய் நின்று
பந்தம் அறும் பளிங்கு அனைய சித்து நீ உன்
பக்குவம் கண்டு அறிவிக்கும் பானமையேம் யாம்

General teachings of the Vedas and Agamas

*The five senses, the five elements, the organs of action, and all the rest,
you are not. You are none of these.
Nor are you any of the qualities that pertain to these.
You are not the body, nor are you knowledge and ignorance.
You are cit, the real, which is like a crystal,
reflecting the qualities of whatever is placed before it,
and yet having no connection with it.
It is I who, through my nature, will impart to you true knowledge
in the measure of your spiritual maturity.*

Hymn 14. Verse 18, lines 2- 4.

2. பற்றை எதிரிட்டு பார்த்தால் – by [attempting to] see objectively. பார்த்தால் is probably best regarded as equivalent to a verbal noun of the form பார்த்தனால் – by your seeing. பற்று is here used to refer to Śivam, the Self, as that which never relinquishes its hold upon the jīva, whereas in 1.4 it is used in the normal sense to refer to the illusion of worldly attachment, which in Saivite terms, consists of the 36 *tattvas*. The author probably has in mind the well known v. 350 of *Tiru-k-kural*:

பற்றுக பற்றற்றான் பற்றினை அடிப்பற்றைப்
பற்றுக பற்று விடற்கு.

*Hold onto the attachment to Him who is without attachment. Hold onto
that attachment to be free of [worldly] attachment.*

The only way to experience the Self, Śivam, is to realise that it is not other than oneself, and to remain still, so that, unaffected by any form of obscuration, one merges as one with it, just as the crystal remains clear and bright when it is removed from the coloured background against which it stands. In this analogy the clear crystal is the Self, and the crystal placed against a background is the Self when it reflects the 36 *tattvas*, the world illusion of *māyā*.

3. ஆணவம் – *āṇavam* is the principle of egoity which causes the soul to believe that it is itself responsible for its own actions, and not Śivam, the Self. See the Introduction p. xvi. As will be seen from the Introduction, the concept of *āṇavam* has distinct non-Advaitic connotations when taken in its technical definition according to Saiva Siddhānta, in that it is deemed to be an irreducible entity which, though it can be repressed, is always a potential attribute of the soul, like the verdigris in copper. However, we need not assume that such a definition need apply here. The text makes it amply clear that this work is a work of Advaita, transcending the written dogmas of both Vedānta and Siddhānta, and we are therefore free to take *āṇavam* to refer in a general sense to the ignorance or delusion that causes us to mistake the illusory world appearance for the Real, in other words as a synonym for the Advaita term *avidyā*, or any other term that conveys the individual's misconception of the world under the influence of the ego consciousness.

To know oneself through grace¹, to experience the all-embracing reality in the state of *parai*² as one becomes merged with that grace, [to become bliss itself] as the state of *parai* disappears, and finally to attain the transcendent state which is beyond even bliss,³ is the [state of] divine silence of the non-dual Siddhanta. Know that this is also the final goal of Vedanta.

அருளாலே தம்மை யறிந்தருளா யந்தப்
 பரிபு ரணமே பரையாய்ப் — பரையொழிவில்
 ஆனந்தா தீதமா மத்துவித சித்தாந்த
 மோனம்வே தாந்த முடிவு.

அத்துவித சித்தாந்த மோனம் – The divine silence of the non-dual Siddhānta, அருளாலே தம்மை அறிந்து – **which**, having known oneself through grace, அந்த பரிபுரணமே பரை ஆய் – [then] having become the all-embracing reality in the state of *parai*, அருள் ஆய் – upon becoming [one with] that grace, பரை ஒழிவில் – [then] [having become bliss itself] upon the elimination of [the state of] *parai*, ஆனந்தாதீதம் ஆம் – is the state beyond bliss, வேதாந்த முடிவு – [and is also] the conclusion of the Vedānta.

1. அருள் – grace is the power by which Śivam, the Real, confers upon the soul enlightenment as to its true nature. See the Introduction p. xviii. Through this power of grace, the *jīva* develops discrimination and realises that it is not the non-Self, the ephemeral world of the 36 *tattvas* with which it previously identified itself. When the work of grace is complete, the state of *parai* supervenes. See note 2 below.
2. பரை, Skt. *parā* is a Siddhānta term which is defined in the Tam. Lex. as follows: 'The state of the individual soul in which it remains actionless enjoying grace from Śiva.' This state is the culmination of the work of grace, in which everything is now of the form of grace itself, and the *jīva* is no longer aware of its personal self as a separate entity, just as the flame of a lamp is no longer visible in the full light of the sun. This state is synonymous with *paripūraṇam* – the all-embracing fullness [of Reality] since there is no longer a personality to experience it as other than oneness.
3. பரை ஒழிவில் ஆனந்தாதீதம் ஆம் – upon the elimination of [the state of] *parai*, there will be the state beyond bliss. Although a state of bliss is not specifically mentioned, it is clearly implied by the above that the state of *parai* is followed by one of *ānāntam* – bliss, since it

General teachings of the Vedas and Agamas

is said that the final state of realisation is *ānāptātātitam* – *that which is beyond bliss*. These successive states which precede full realisation, *grace*, *parai* and *bliss*, are a feature of the Siddhānta doctrine. Such concepts are problematic of course for Vedantists and others who will argue that, since none of these states are the final realisation of the Self, it is fruitless to divide and classify them in this way, and that to do so will only cause confusion and misunderstanding. However, we should not lose sight of the main thrust of this verse, which is to say that there is only one state of realisation, and that it is the goal equally of Vedānta and Siddhānta. The fact that this final state is beyond the ability of any religion, sect or school of thought to convey is emphasised in the phrase அத்துவித சித்தாந்த மோனம் – *the divine silence of the non-dual Siddhānta*.

‘The conclusion of the Vedānta, in which the first, second and third persons merge as oneself, one experiences the bliss that ensues upon the extinction of that self, and [finally] there is no one to say, “This is bliss”, is the deathless state of liberation.’ Thus spoke Jñanasambandhar, he who, untaught, knew the Vedas.³

தன்மையு முன்னிலையுந் தானாய்ப் படர்க்கையுமாய்
என்னொழிவி வின்புமா யின்புமிது — என்னாத
வேதாந்த சித்தாந்த மேபிறவா வீடென்றான்
ஓதாமல் வேதமுனர்ந் தோன்.

ஓதாமல் வேதம் உனர்ந்தோன் – *He who, untaught, knew the Vedas, என்றான் – said that, வேதாந்த சித்தாந்தமே – the conclusion of the Vedānta, தன்மையும் முன்னிலையும் தான் ஆய் படர்க்கையும் (தான்)ஆய் – in which, the first person, the second person, and the third person having become oneself, இன்பும் ஆய் – [and then] [one] having become the bliss, என் ஒழிவில் – [that ensues] upon the extinction of the T, இன்பும் இது என்னாத – [one] does not say, ‘This is bliss’, பிறவா வீடு – [is the] birthless [state of] liberation.*

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1. தன்மையும் முன்னிலையும் தானாய் படர்க்கையும் (தான்) ஆய் – *the first person, the second person, and third person having become oneself*. When the ‘I’ arises and grasps the objects of sense, the external world appears along with the second and third persons, ‘you’, ‘she’, ‘it’ etc. However, when the ‘I’ is turned in upon itself, and shines as itself alone, as ‘I-I’, தானாய் – *as oneself*, there exists a state of pure objectless self-identity, in which the first person, ‘I’, of the mind and ego does not arise. In such a state there is of course no possibility that the second and third persons will arise either.
 2. என் ஒழிவில் இன்பும் ஆய் – *having become the bliss [that ensues] upon the extinction of the ‘I’*. The freedom from the objectivising ‘I’ of the ego engenders in the sage a feeling of bliss, which is the natural consequence of the removal of the feelings of loss, suffering, incompleteness, etc. which are the features of discriminating consciousness. However, the true *jñāni* perceives a residue of egoity in such bliss and transcends it to remain in the natural state *which does not say (i.e. in which there is no one to say) ‘This is bliss’* – இன்பும் இது என்னாத.
 3. ஓதாமல் வேதம் உனர்ந்தோன் – *He who, untaught, knew the Vedas*. TCS again identifies this person as his guru, Jñānasambandhar, who as a small child grasped the inner meaning of the Vedas without any tuition through the grace of Lord Siva.

Stripping away *kalā* and all the rest (the *adhvān* – *paths to liberation* in Saivism)¹, and revealing [to me my true nature]², he annihilated my former vision so that it receded and vanished in the distance, just as, for those who climb a mountain, their new perspective replaces the one they experienced at ground level.³ Free of all *vasanas*, he shrouds me [in his infinite bliss] and never leaves me. Should I attempt to speak of his glorious might,⁴ only silence will result.

மலையேறிப் போவார்க்கு மாநிலமாய்த் தோன்றிக் கலையாதி யைக்கமுற்றிக் காட்டித் — தொலைவிலே காட்சியொழித் தென்னைக் கரந்தகலா வாதனையின் மாட்சிசொலின் மோனமாம் வந்து.

மாட்சி சொலின் – *If I should [attempt to] speak of the glory [of him] who, வாதனை இல் – free[ing me] of [all] *vāsanās*, என்னை கரந்து அகவா – shrouding me [in his infinite bliss], never leaves, கலை ஆதியை கழற்றி – having stripped away [the path of] *kalā* and all the rest, காட்டி – having revealed [to me my true self], தொலைவிலே காட்சி ஒழித்து – [and] having annihilated [my previous, false] awareness in [that great] distance, மலை ஏறி போவார்க்கு மாநிலம் ஆய் தோன்றி – [in the manner in which], to those who climb a mountain, [their new surroundings] appear like the earth (i.e. as the earth at ground level appeared when they set out), மோனமாம் வந்து – that which will come will [only] be silence.*

1. கலை ஆதியை கழற்றி – *having stripped away [the path of] *kalā* and all the rest.* TCS takes *kalai* to refer to *kalā attuvā* – the path of *kalā*. In the Siddhānta system there are 6 paths to liberation, called the *attuvā*, Skt. **adhvān**, each of which, in initiation, is shown to be absorbed by the next one, till the last is absorbed by the *tirodhāna śakti* – veiling power, and this in turn by Śiva. These six paths are *kalā* – power or attribute, *tattva* – principle or category, *bhuvana* – region, world, *varṇa* – letters, *pada* – words and *mantra*. See Tam. Lex. Vol. I, p. 69. The implication, again, is that such aids to spiritual advancement must in the end be transcended and left behind before the disciple can obtain final realisation.

வேதாகமப் பொதுவில் உபதேசம்

2. காட்டி – *having revealed [to me my true self]*. The text simply says காட்டி – *having revealed, having shown*. This has been taken to mean that the guru *reveals* to the disciple his true nature, and *shows* him that all he took to be true previously, even the tools employed to obtain spiritual progress, are in the end false.
3. மலையேறி போவார்க்கு மாறிலமாய் தோன்றி தொலைவிலே காட்சி ஒழித்து – *annihilating [my previous, false] awareness in [that great] distance, [just as], to those who climb a mountain, [their new surroundings] will appear like the earth [appeared previously at ground level]*. The participle தோன்றி stands for a comparative phrase, such தோன்றினால் போல். As in many other verses the author uses a powerful image which plays upon the imagination, to suggest a state which cannot be described in words. He compares the heightened spiritual experience to that of someone climbing a mountain. As he climbs higher and higher, the ground and surroundings that he has left behind appear smaller and smaller, less and less significant, until they are no longer visible. The reality for our climber now is the mountain landscape, with peaks extending range upon range over vast distances against the open skies. In a similar way, to the enlightened sage, the phenomenal world, so real and present to normal consciousness, fades into insignificance against the ever-present, unchanging background of the Self. The background is for him the foreground, the immutable Reality; eventually the former landscape of the phenomenal world disappears completely, because in the continuum of pure consciousness, there are no longer any discrete, separate objects, any self-existent phenomena existing independently of the Self.
4. என்னை கரந்து அகலா வாதனை இல் மாட்சி – literally *the glorious might of him who, free of vāsanās, shrouding me [in his infinite bliss], never leaves*. The guru, being established in the state in which he is free of *vāsanās* – *inherited dispositions* is able to hold the disciple in that state same through the power of his mere presence. *vāsanās* are the inherited dispositions which the *jīva* carries from birth to birth due to its identification with its actions and their fruits. See the Introduction, p. xvii. The words *in his infinite bliss* have been suggested by the commentary of TCS who glosses: என்னைத் தமது பூரணாநந்தத்து ஒளித்து, உள்ளும் புறம்புமாய் எழுந்தருளியிருந்த எனது ஆசாரியரது பெருமை – *the glorious might of my guru who, shrouding me in his infinite, all-pervading bliss, in grace manifested within me, within as without* .

He said, 'All that you refer to [objectively] as "this" is false.' And now, for me, there remains no dwelling place¹ other than the all-embracing expanse of the Self. 'Know that we are that,' he said. Shall we call it the sun that turns night into day, or shall we call it [the ocean of] supreme bliss?² I know not.

இதுவென்ற தெல்லாம்பொய் யென்றா எனக்குப் பொதுவன்றித் தங்குமிடம் போச்சு — அதுநாங்காண் என்றா நூதன்பே ரிரவைப் பகலாக்கும் ஒன்றோ பரமசுக மோ.

என்றான் — *He said, இது என்றது எல்லாம் பொய் — all that [you] call 'this' is false, எனக்கு — [And now] for me, தங்கும் இடம் போச்சு — [any] place in which I might reside has gone, பொது அன்றி — other than that [space] which is common [to all things], (i.e. the all-embracing supreme reality). அது நாம் — We are that, காண் — know [this] or [acai — expletive], என்றான் — he said. அதன் பேர் — Is its name, ஒன்று — the One, இரவை பகல் ஆக்குமோ — which turns night into day (i.e. the sun)? பரம சுகமோ — or [is it] [the ocean of] supreme bliss? [I know not].*

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1. தங்கும் இடம் போச்சு — [any] place in which I might reside has gone. The guru teaches the disciple that anything that appears in his field of perception is not himself. The disciple realises that there is no place for him in the world picture, other than as the witnesser of all that appears as the world. This background is here referred to as பொது — general, common, referring to the Self as the common screen upon which all the world picture appears. Accordingly the guru teaches him that he is not other than that Self, அது நாம் — We are that.
 2. பரம சுகம் — [the ocean of] supreme bliss. The Self is first compared to the sun, dispelling the darkness of ignorance, and then, simply, to supreme bliss. Since in the first term of comparison the Self is compared to the sun, the sense seems to call for a balancing term of comparison in the second term. TCS, therefore, glosses, பரம சுகம் as பரமாநந்த சாகரம் — the ocean of supreme bliss.

‘Unless it is revealed to you, you cannot know [the Self],’¹ he said. Should you attempt to know that which endures as the cure for the forgetfulness [of your true identity], that would be like an arrow aimed at the sky as its target.² Though we speak of knowledge, [the voice that communicated that knowledge] will be as a voice from the heavens.³

அறிவித்தா லன்றி யறியாய்நீ யென்றான்
மறவைக் கதுவே மருந்தாய் — அறியவெனில்
ஆகாய மெய்யவைத்த வம்பா மறிவெனிலும்
ஆகாய வாக்கா மது.

என்றான் – *He said, அறிவித்தால் அன்றி – Unless [I, as the Self] make you know, நீ அறியாய் – you cannot know. அறிய எனில் – If [you] say that [you will attempt] to know, அதுவே – that [which endures], மறவைக்கு மருந்து ஆய் – as the medicine for [your] forgetfulness [of your true identity], அம்பு ஆம் – it will be [like] an arrow, ஆகாயம் எய்ய வைத்த – aimed at the sky. அறிவு எனிலும் – Although we say ‘knowledge,’ ஆகாய வாக்கு ஆம் அது – it (his voice) is [like] a voice from the heavens.*

1. ‘அறிவித்தால் அன்றி நீ அறியாய்’ – ‘Unless [I, as the Self] make you know, you do not know [the Self].’ In this and the preceding three verses the author refers directly to his master’s teaching. The verb அறிவி means *to cause to know*; however there is not the sense here of the transmission of some kind of objective knowledge; all that is required for the disciple to realise the Self is to discover that he is not, and never has been, other than that Self. This truth is communicated through the guru’s mere presence, which constitutes the மருந்து – *cure for the disciple’s* மறவை – *forgetfulness of his true identity*.
2. ஆகாயம் எய்ய வைத்த அம்பு ஆம் – *it will be [like] an arrow aimed at the sky.* The author uses another vivid metaphor to indicate the futility of the attempt to objectively grasp the nature of reality. It is futile to try to strike the sky by aiming an arrow at it, since the sky is everywhere, including the arrow’s point of departure itself. In the same way, like that arrow, thoughts that arise in the Self will run their course and disappear back into the Self; any idea that at some point in their course they have hit their target, i.e. grasped the nature of the Self, is clearly false. Such is the nature of all philosophy and metaphysics, here dismissed by the author in a few terse syllables.
3. அறிவு எனிலும் ஆகாய வாக்கு ஆம் அது – *Although we say ‘knowledge’, it (his voice) is [like] a voice from the heavens.* The transmission of knowledge from guru to disciple occurs only from the perspective of the disciple. The guru remains in the immutable state of the Self. Hence his voice is compared to a disembodied voice from the heavens, a common device in Hindu literature for expressing divine communication between the gods and men.

[The three defilements], *anava*, *kanma* and *maya*, produce the illusion of veiling and multiplicity¹, but as these disappear, their foundation destroyed, can the state of *niṣṭa*² which then remains possess duality? Apart from consciousness there is nothing. You should remain just as the ether remains, untouched by the shadow of any object.³

மலமாயை கண்ம மயக்க விகற்பம்
 நிலைபோகப் போயொழிந்த நிட்டை — பலவோ
 அறிவுக் கெதிரில்லை யாகாய நீழல்
 அறநிற்கு மாபோனிற் பாய்.

நிட்டை – *Can niṣṭa (the state of being established in the Real), மல மாயை கண்ம மயக்க விகற்பம் போய் ஒழிந்த – which remains, the delusive diversity of [ānava] malam (egoity), māya [malam] (the world illusion) [and] kanma [malam] (deeds and their fruits), having ceased to be, நிலை போக – as their standing (i.e. foundation) disappears, பலவோ – be multiple (i.e. not one)? அறிவுக்கு எதிர் இல்லை – There is nothing apart from consciousness. ஆகாயம் நிற்கும் ஆ போல் – Just as the ether exists, நீழல் அற – free of the shadow [of any object], நிற்பாய் – [thus] should you remain.*

1. மல மாயை கண்ம மயக்க விகற்பம் – *the delusive diversity of [ānava] malam, māya [malam], and kanma [malam]. As the most fundamental of the malams, ānava malam is referred to simply as malam.*
2. நிட்டை, Skt. *niṣṭa* has a number of possible meanings, related to religious and spiritual practices. See v. 26 for example, where it is used in the plural to mean *meditation practices*. Here it refers to the state of dwelling as the Self, Śivam, upon the elimination of the obscuring factors, which are constituted, in Siddhānta, by the three *malams* mentioned previously. TCS glosses, சகல கேவலங்கள் நீங்கி ஆன்மபோதமும் ஒழிந்த நிட்டைக்குமேல் வேறுநிட்டை இன்றாகவின் ‘பலவோ’ என்றார் – *Since there is no other niṣṭa beyond the niṣṭa in which the states of waking and sleep have departed and the personal consciousness has been eliminated, he [the author] says, ‘Can it be many?’* The point is that the state of realisation, abidance as Self or Śivam, is only one and not many.
3. ஆகாயம் நீழல் அற நிற்கும் ஆ போல் – *Just as the ether exists free of the shadow [of any object].* Just as the ether contains all the other elements without being affected in any way by them, the disciple is told to remain as the Self, untouched by the world of the mind and senses, with which he is associated.

When consciousness is without movement, that is the all-embracing fullness of Reality¹. Inasmuch as there is movement in consciousness, that Reality appears false. This is like the opening and closing of the eye.² As an illustration of this, observe the manner in which there is wind when the air moves, and when it is still³, there is not.

போதம் பதைப்பறவே பூரணமாம் பூரணமும்
போதம் பதைத்தனவே பொய்யாகும் — ஈது
விழித்திமைப்பா நின்றால் வெளியசைந்தாற் காற்றாம்
பழக்கமதைச் சாட்சியைப்போற் பார்.

போதம் பதைப்பு அறவே — *When consciousness is without movement, பூரணம் ஆம் — that is the fullness of reality. பூரணமும் பொய் ஆகும் — And that fullness of reality is (i.e. appears) false, போதம் பதைத்து அளவே — inasmuch as there is movement in consciousness. ஈது விழித்து இமைப்பு ஆம் — This is (i.e. can be compared to) an eye having opened, [then] closing. சாட்சியை போல் — As evidence of this, பார் பழக்கம் அதை observe the manner, காற்று ஆம் — in which there is wind, வெளி அசைந்தால் — if the air moves, நின்றால் — [and] if it is still, [there is not].*

1. பூரணம், Skt. **pūrṇa**, means *fullness*; it is used here to indicate the absolute Reality, that which embraces all that is or ever could be, the source of the infinite potential of creation. It *appears false* — பொய் ஆகும் to the extent that the mind-based personal consciousness convinces us that it is itself the reality. The Real becomes just another mental construct which the mind perceives as exterior to itself, something to be sought after and gained.
2. ஈது விழித்து இமைப்பு ஆம் — *This is (i.e. can be compared to) an eye having opened, [then] closing.* When the eye closes the world picture ceases to appear in a person's field of vision. In a similar way, when the personal consciousness subsides into the universal consciousness of the Self, the entire world of names and forms no longer appears in the *jñāni*'s consciousness
3. TCS takes நின்றால் with the previous sentence: ஈது நின்றால் — *since this (consciousness) abides, [appearing and disappearing in this manner]...*, whereas this translation takes it as a counterpart to அசைந்தால் — if [the air] moves, meaning *if [the air] is still*.

For those who have transcended even the consciousness that is experienced as the *nada tattvam*, Siddhānta, which is itself the final conclusion of the Vedas, will not be different from Vedānta. Between¹ the state in which the practice of saying ‘Not this, not this’ has been transcended², and personal consciousness and the attachment [which gives rise to it]³ have been destroyed, [and the final state, beyond bliss], consciousness-bliss will arise in you.

வேதாந்தம் போலிருக்கும் வேதாந்த சித்தாந்தம்
நாதாந்த போத நமுவினர்க்கு — நேதி
தனைக்கழன்று தற்போதஞ் சார்பழியுஞ் சந்தில்
உனக்கறிவா நந்தமுதிக் கும்.

நாதாந்த போதம் நமுவினர்க்கு — *For those who have transcended [even] the consciousness [that is experienced] as the nāda tattvam, Vedānta, [which is the] conclusion of the Vedas, Vedānta and Poṭaśāl* இருக்கும் — will be like Vedānta. சந்தில் — Between, தற்போதம் சார்பு அழியும் — [the state] in which personal consciousness and its support is destroyed, நேதி தனை கழன்று — [the practice of saying] ‘neti’ (‘not this’) having fallen away, [and the final state, beyond bliss], உனக்கு அறிவு ஆந்தம் உதிக்கும் — consciousness-bliss will arise in you.

In this first part of this verse the author appears to be making two main points: firstly, that Siddhānta is not different from Vedānta, in that it expresses the final conclusion, the sum and inner meaning, of the Vedas themselves. Secondly, that the *jñāni*, who has transcended the mind and its world of mental constructs, will not be confused by the apparent differences between the two systems of thought; he will realise that both are different means to the same end, and that, in any case, both will need to be left behind once the edifice of personal consciousness which supports them is dismantled.

1. The word சந்தி has the meanings *joint, a place where four ways meet, gap, cleft*. At the point at which the personal consciousness has ended, and before the attainment of the final state beyond bliss, the intermediate state of *arivānantam*, or *nānānantam* will arise. சந்தில் has therefore been translated as *between*, and the words [and the final state, beyond bliss], have been added in square brackets in the translation.

வேதாகமப் பொதுவில் உபதேசம்

2. நேதி தனை கழன்று – [the practice of saying] ‘neti’ (‘not this’) having fallen away. The verb கழல் used here is intransitive and means *to come loose, slip off, as the skin of a snake*. In this interpretation, the word நேதி is taken as the subject of the clause, and the word தனை must therefore be regarded as *acai – expletive*. Keeping நேதி as the object, we would need to regard கழன்று as standing for its transitive, infinitive form கழற மீண்டும் meaning *to loosen, unfasten*: நேதி தனை கழற்ற – as you free yourself from [the practice of saying] ‘neti’ (‘not this’). As long as the disciple is unable to free his consciousness from its tendency to identify itself with the world-illusion of *māyā*, he must continually remind himself of its fundamental unreality, rejecting those unreal phenomena, saying *neti, neti – not this, not this*, < Skt. **na iti**, literally *not thus*.
3. தற்போதம் சார்பு – *personal consciousness and its support*. TCS identifies this *support* as *āṇava malam*, the defilement permanently inhering in the soul, but essentially different from it, which gives rise to the ego. See the Introduction p. xvi. Through this fundamental ignorance of its own nature, the soul interacts with the other two *malams*, and thus becomes embroiled in a *personal consciousness* – தற்போதம். In the language of Advaita Vedanta we might regard these two entities as *the mind* and the *world*, which are mutually interdependent, arising and disappearing together as consciousness becomes identified with, then disassociates itself from them.

In the pure state of the Self, there is no movement, either in terms of the *jīva* merging with the Self upon the subsidence of the ego¹, which lies even beyond the thirty-six *tattvas*, or of the Self coming [to manifest upon the subsidence of the ego].² If you describe that state as ‘oneness’, there will still remain some residual trace of ‘you’.³ Know, therefore, that nothing whatsoever can be said of it.⁴

தத்துவா தீதத் திமிர்ப்படங்கித் தற்செலவும்
அத்தின் வரத்து மசையாத — சுத்தத்தை
ஒன்றென்றா ணீசற் றுளதாவை யாதவினால்
அன்றென்ற தென்றே யறி.

சுத்தத்தை என்றால் — If [you] say that the pure state [of the Self], அசையாத — in which there is no movement, தன் செலவும் — [without any] going of oneself [to merge with Sivam], தத்துவ அதீத திமிர்ப்பு அடங்கி — the paralysis (i.e. the ego) beyond the *tattvas* having subsided, அத்தின் வரத்தும் — [or any] coming of that [Sivam, to merge with oneself], ஒன்று — [s] One, நீ சற்று உளது ஆவை — you will [still] be [in] existence to some small degree. ஆதவினால் அறி — Therefore know; என்றது அன்று என்றே — that nothing can be said [about it].

1. தத்துவ அதீத திமிர்ப்பு — *paralysis which is beyond the tattvas*. The literal meaning of திமிர்ப்பு, translated here as *the ego*, is *numbness, paralysis*. TCS gives the following explanation: உடம்பின் குணம் அன்றி அதன்கண் ஏறியிருந்த திமிர்ப்பு போல், உபிரின் குணம் அன்றி இதன்கண் ஏறியிருந்தமையால் ஆணவத்தைத் ‘திமிர்ப்பு’ என்றார் — He (the author) uses the word ‘திமிர்ப்பு’ for *ānavam* because *ānavam* arises in the *jīva* without being part of its nature, just as *paralysis* arises in the body without being part of its nature. *ānavam* is described as *tattva-atīta* — beyond the *tattvas* presumably because, according to *Siddhānta*, it is an eternal potential of the soul, different yet inseparable from it. The implication is that even when the 36 *tattvas* have been transcended, there can still remain some trace of *ānavam* — *egoity* in the soul.
2. Lines 1-2: the syntax is somewhat abbreviated. The sense becomes clear if we insert a negative adverbial participle இன்றி or இல்லையால், as follows: தன் செலவும் அத்தின் வரத்தும் இன்றி அசையாத சுத்தத்தை — the pure state which does not move, *with no going of oneself* [to the Self], or *coming of that* [Self to the *jīva*]. Before realisation that state is thought of in dualistic terms, such as ‘I merged with the Self’, ‘The Self merged with me’. In the pure state of the Self, upon the elimination of the ego, no such concepts can arise.

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3. நீ சற்று உளது ஆவை – literally *you will be / become to a small degree an existing thing*. In other words there will still be a trace of a personal self which falsely tries to differentiate itself from the Self, the ultimate reality.
4. என்றது அன்று – literally *there is no saying [of such a kind]*, i.e. no such statement of the kind ‘Sivam (or the Self) is One’ can be made.

The unalloyed state¹ of overflowing bliss is comparable to the state of total unconsciousness.² Those who have transcended even that state will be like the rays of the silvery moon [of the Self]³, moving in the ambrosial essence which lies beyond the sphere of consciousness.

வெற்றவெறு மாநந்த மேலீடே கேவலத்தில்
 நிற்பதுபோ ஸந்த நிலைகழன்றோர் — சிற்போத
 அண்டங் கடந்த வழுதத்தி னோடுலவும்
 வெண்டிங்க ஞக்கிரண மும்.

வெற்றவெறும் ஆநந்த மேல் ஈடே — *The unalloyed state of overflowing bliss, கேவலத்தில் நிற்பது போல்* — [is] comparable to the state of total unconsciousness. அந்த நிலை கழன்றோர் — *Those who have transcended [ever] that state, வெள் திங்களும்* — [will be like], the silvery moon [of the Self], அழுதத்தினோடு உலவும் — *moving in the ambrosia[/essence], சிற்போத அண்டம் கடந்த* — *which lies beyond the sphere of consciousness, கிரணமும்* — *and [its] rays.*

1. வெற்றவெறும் means *totally empty*, here in the sense that the state of bliss is totally empty of any content other than itself, hence the translation *pure* or *unalloyed bliss*. This verse assumes that the subsiding of the ego, or *āṭava malam* in Siddhānta, has already occurred.
2. கேவலத்தில் நிற்பது போல் — *like being in the state of unconsciousness*. The translation assumes that போல் stands for a finite verb, i.e. போலும், போவிருக்கும். The state of ஆநந்தம் — *bliss* upon the subsiding of the ego is similar to கேவலம் — *unconsciousness*, as in *deep sleep*, firstly in the sense that in this state also the mind and the world picture it generates are not present, and secondly, in the sense that the experience of neither state can be described, as there is no objectifying consciousness to witness it. Fundamentally of course the two states are entirely opposed, the first being one of bliss and pure consciousness upon the removal of *āṭava malam*, and the second, one of total veiling of consciousness by the same *āṭava malam*.
3. வெண்டிங்களும் கிரணமும் — *like the silvery moon and its rays*. The perceived separation of god and soul, Siva and *jīva*, is only an illusion; both are fundamentally one, like the moon and its rays. The moon, a symbol for the Self, Sivam, the pure non-dual awareness that lies beyond phenomenal consciousness, is described as சிற்போத அண்டம் கடந்த — *which lies beyond the sphere of consciousness*. அண்டம் means egg, and by extension, the *imaginary shell surrounding the earth and its accompanying sphere*. The moon we see exists,

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of course, in the heavenly sphere we perceive around us. The ‘moon’ of the Self lies beyond all universes which exist only in discriminating consciousness. The question then arises, how can the *jñāni*, who appears to others to exist in the world as a separate conscious individual, be merged inseparably with this non-dual reality? The answer of course can only be known to those who have experienced that state for themselves. The image of the moon, representing Śivam, and its rays, representing the *jñāni*, is given by the author, again, as a pointer or clue, an incentive to aspirants to pursue the acquisition of this state for themselves.

Rather than removing the states of remembering and forgetting, [showing you the means for] the destruction of your personal self, and thus destroying it,¹ to babble on about using this method or that method to dissolve away that personal self is quite useless; it is akin to playing games with *mantras*² or performing magic tricks³; it is like throwing a gourd into the ocean⁴; it is the imprisonment of true knowledge⁵.

நினைப்பு மறப்பறுத்து நீயறலை நீக்கா
துனைக்கரைய நில்லங்கு னங்கன் — எனக்கதற்றல்
விப்பிரட்ட மந்திரட்டம் வேலையிலே போட்டசரை
செப்படித்தன் ஞானச் சிறை.

நினைப்பு மறப்பு அறுத்து—Without, having cut away remembering and forgetting, பேறுதலை — [and having shown you the means for] you (i.e. your personal self) being destroyed, நீக்காது — removing [that personal self], கதற்றல் என — to scream out, saying, நில அங்கன் அங்கன் — ‘Abide in that way, in that way,’ உனை கரைய — in order to dissolve away yourself, விப்பிரட்டம் — [is] useless, மந்திரட்டம் — [like] a game of mantras, வேலையிலே போட்ட சரை — a gourd put in the ocean, செப்படித்தல் — a magic trick; ஞான சிறை — [it is] the prison of true knowledge.

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1. நீ அறலை நீக்காது literally *without removing you(r) being destroyed* (i.e. the destruction of your personal self). The phrase doesn't make sense as it stands. This translation follows the commentary of TCS who gives the following gloss: தறபோத ஒழிவைப் பெறுதற்கு உபாயங் கூடி, அதனை நீக்காது — without explaining the means for the destruction of the personal consciousness, and [thus] destroying it.
 2. விப்பிரட்டம் is the Tamil form of Skt. *vibhraṣṭa* — useless, vain, here used as a noun.
 3. மந்திரட்டம் is glossed by TCS as மந்திரத்தால் ஒருவனுக்கு விநோதங் காட்டல் — entertaining someone using mantras. The word மந்திரட்டம் does not appear in the dictionaries. It may = மந்திர + ஆட்டம் *play, game with mantras*, with shortening of medial ஆ.
 4. வேலையில் போட்ட சரை — [like] a gourd put in the ocean. The Self is compared to the ocean, and the mind, ego, or personal self, to a gourd floating in it. The disciple's mind, continually stimulated into activity by the instructions of a false guru, is compared to a gourd, which rather than sinking into the ocean of the Self, remains afloat, continually driven hither and thither by the waves of mental activity.
 5. ஞானச் சிறை — the prison of true knowledge, *jñāna*. Realisation is only possible when the mind is in abeyance. Therefore the manifold prescriptions of the false guru can only serve to imprison it further, preventing it from freeing itself and subsiding into the reality of the Self.

Upon the elimination of sound and the rest of the *tattvas*, when ‘self’ and ‘other’ cease to be, the question of the merits of Siddhānta and Vedānta will be meaningless.¹ My son, the state of liberation is indescribable; it is beyond bliss itself. To define it in dualistic terms² is merely the play of the mind.³

சத்தாதி தத்துவம்போய்த் தானுமெதி ருங்கழன்றால்
சித்தாந்த வேதாந்தச் சீர்மையிலை — முத்தி
அநிர்வசன மின்ப வதீதமெனி லாங்கே
பினமிடுதல் கன்மம் பிளாய்.

சத்தாதி தத்துவம் போய் — *Sound and the rest of the tattvas having gone*, தானும் எதிரும் கழன்றால் — *if ‘self’ and ‘other’ fall away*, சித்தாந்த வேதாந்த சீர்மை இலை — *the merits of both Siddhānta and Vedānta cease to be*. பிளாய் — *My son*, எனில் — *since*, முத்தி அநிர்வசனம் — *the state of liberation [is] indescribable*, இன்ப அதீதம் — *[and] beyond [even] bliss*, ஆங்கே பினம் இடுதல் — *to ascribe divisions to it*, கன்மம் — *[is a mental] act [only]* (*i.e. the play of the mind*).

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1. சித்தாந்த வேதாந்த சீர்மை இலை — *the merits of both Siddhānta and Vedānta cease to be*. The phrase has a double meaning: firstly, it asserts that both Siddhānta and Vedānta are equal in having the lofty goal of teaching the path of liberation, *mukti*, and secondly, that both of these philosophical systems are transcended in the final state of *mukti* itself. Vedānta speaks of the one Self, the *Atman* or *Brahman*, whilst Siddhānta speaks of the two, *Śivam* and the soul. However, once the distinction between the knower and the known is eliminated, these distinctions also will cease to have any meaning, and both will be seen merely as equally valid means to gain the same end, the state of liberation. This state is described as அநிர்வசனம், Skt. *anirvacanīya* — *unutterable, indescribable*, not simply because it is impossible to describe, but because in that state there exists no objectifying, conceptualising, dualistic consciousness, no ‘person’ to attempt to describe it.
 2. பினம் இடுதல் — *define it in dualistic terms*. பினம், a shortened form of பின்னம், is from Skt. *bhīnna* — *split, divided into parts, anything less than whole* etc. பினம் இடுதல் therefore means *to analyse, describe by breaking down into its component parts*.
 3. கன்மம், Skt. *karma* — *actions giving rise to consequences to be experienced in the present or future births* has been translated as *the play of the mind*. See the Introduction p. xvi. As we know, கன்மம் is one of the three *malams* which limit consciousness to the level of the illusory personal self. The implication is that not only is it useless to attempt to describe the state of *mukti*, but also that to do so can only lead to the accumulation of further *karmas*. TCS glosses as போதச் சேட்டை — *tricks of the mind*.

The great drum of the lofty Vedas beats, declaring that these eight paths are not for the Siva yogi: mental anxiety¹, fear, disgrace², piety³, revulsion, rites performed for removing the sins of the ego⁴, and the observances of caste and religion.⁵

சிந்தை பயமிலச்சை சீல மருவருப்பு
 அந்தைவிடுஞ் சாந்திகுல மாசாரம் — இந்தவழி
 எட்டுஞ் சிவயோகிக் கில்லையென மாமறைகள்
 தட்டும் பெருமுரசந் தான்.

மா மறைகள் பெரு முரசம் – *The great drum of the lofty Vedas, என தட்டும் – beats out saying, இந்த வழி எட்டும் சிவயோகிக்கு இல்லை – All these eight paths are not for the Siva yogi: சிந்தை – mental anxiety, பயம் – fear, இலச்சை – disgrace, சீலம் – piety, அருவருப்பு – disgust, loathing, அந்தை விடும் சாந்தி – rites performed for removing [sins caused by] the ego, குலம் ஆசாரம் – [or] the rites and observances of caste [and religion].’ தான் – [expletive].*

1. சிந்தை, Skt. *cintā* – *thought, care, anxiety, anxious thoughts about.*
2. இலச்சை, Skt. *lajjā* – *shame, modesty, bashfulness, embarrassment.* This is the Sanskrit equivalent of the Tamil word நாணம் – *modesty, shame, the preoccupation with what others may think about ourselves or our conduct.*
3. சீலம், Skt. *cīlā* – *moral conduct, integrity, morality, piety, virtue, including the observance of prescribed rites.*
4. அந்தை விடும் சாந்தி – *rites performed for removing [sins caused by] the ego.* அந்தை is a shortened form of அகந்தை, Skt. *ahamta* – *the 'I' sense, ego.* சாந்தி is the Tamil form of Skt. *sānti*. One of its primary meanings is *tranquillity, peace, quiet, calmness of mind*, but here it has the sense of *rites performed for the mitigating of evil influences*, in this case, the ego.
5. குலம் (Skt. *kula*) ஆசாரம் (Skt. *ācāra*) – *the rites and observances of caste [and religion].* This translation follows the commentary of TCS, who glosses குலம் ஆசாரம் as குலாசாரமும் சமயாசாரமும் – *the rites and observances of caste and religion.* The word குலம் indicates many forms of relationship between people and groups of people, such as race, family, community, tribe and caste.

Those who have not become one with the supreme reality¹ are [ever-changeful] like the moon reflected in water. Know that the austerities and other actions performed by those who have attained that supreme reality are like the actions of washing the heavens with rainwater, or setting fire to the wind.³

தத்துவத்தார் ரல்லார் சலசந் திரனொப்பார்
 தத்துவத்தார் செய்யுந் தவாதவங்கள் — சுத்தக்
 ககனமழை யாற்கழுவிக் காற்றைக் கனலால்
 தகனஞ் செயல்போற் றெனி.

தத்துவத்தார் அல்லார் — *Those who have not become the supreme reality*, சல சந்திரன் ஒப்பார் — *are like the moon [reflected in] water*. தெனி — *Know that*, தவாதவங்கள் — *the austerities and non-austerities (i.e. other activities)*, தத்துவத்தார் செய்யும் — *that are performed by [those who have attained] the supreme reality*, போல் — *[are] like*, காற்றை கனலால் தகனம் செயல் — *the action of setting fire to the wind*, சுத்த ககனம் மழையால் கழுவி — *having washed the heavens with rain*.

1. தத்துவத்தார் — *those who have become the supreme reality*. In this verse the word *tattvam* — *reality, the real or essential nature of things* is used as a synonym for the supreme reality, Sivam, and not in the sense of *one of the thirty-six tattvas*. *tattvattār* therefore refers to those who have attained oneness with that state.
2. சல சந்திரன் ஒப்பார் — *are like the moon [reflected in] water*. The consciousness of those who have not attained oneness with the supreme reality is unstable and ever-changing, like the image of the moon, changing with every movement of the water in which it is reflected.
3. Lines 2.4 – 3.3: these fanciful images are given to indicate that the actions of the *jñāni* are only the play of the divine. Neither actions nor the fruits of them can be ascribed to him, and any action he may appear to perform will have no karmic consequences for him. To the unenlightened observer his actions may appear as irrational as those of attempting to wash the atmosphere with rain, or burn the wind with fire. தகனம் is a Sanskrit noun meaning *burning*, and ககனம் — *air, atmosphere, sky* is derived from Skt. **gahana** — adj. *deep, dense, thick, impervious, impenetrable, inexplicable; n. hiding-place, thicket, cave, wood, impenetrable darkness*. It does not appear to have the meaning *sky* in Sanskrit.

To impute wrongdoing to a *Siva yogi* is like censuring death [for killing] or accusing the wind or the sun of impropriety [for associating with that which is unclean or improper]. It is caused by the bondage of the three defilements, that powerful bewilderment which, whirling along¹ [those who make such accusations], ceaselessly drives them before it .

காலனுக்குப் பாவமென்றுங் காற்றுங் கதிரவனும்
சீலமிலா ரென்றுங் சிவயோகி — மேலொன்றைச்
சுட்டுவதுந் தம்மைச் சுழற்றிவிடா தாட்டுமலக்
கட்டின் பிராந்திவலுக் காண்.

காலனுக்கு பாவம் என்றும் – [Like] saying that death commits the sin [of murder], காற்றும் கதிரவனும் சீலம் இலார் என்றும் – [or like] saying that the wind and sun are without piety, சிவயோகி மேல் ஒன்றை சுட்டுவதும் – to impute something (i.e. some form of impropriety) to a *Siva yogi*, பிராந்தி வலு – [is due to] the power of the bewilderment, மல கட்டின் – of the bond of impurity, சுழற்றி – which, whirling [them along], தம்மை விடாது ஆட்டும் – ceaselessly drives them (i.e. those who make such accusations) [before it], காண் – [expletive].

1. சுழற்றி – whirling [them along]. TCS glosses: அவத்தைகள் தோறும் சுழற்றி – whirling [them] through each of the *avasthās*. One who has not reached the unmoving state of the Self will be caught up in the cycles of waking / dreaming and sleep, which constantly alternate with each other, not allowing him to perceive the unmoving background of the Self.

If it is only a dog that one is riding, what does it matter if one falls off, or succeeds in riding it?¹ Similarly, what does it matter to the *jnāni* if the world, which to him is a ghost-like appearance, blames him or praises him? He is not touched by it.² For him there is neither honour nor disgrace, neither past nor future. Free of all limitation, he does what is required.

நாயேறி வீழ்ந்தென் னடாத்துகிலென் ஞானிக்குப்
பேயாஞ் சகம்பழித்தென் பேணுகிலென் — தோயார்
பெருமை சிறுமையிலை பின்னுமுன்னு மில்லை
வரைவற்று வேண்டியசெய் வார்.

நாய் ஏறி – *Having mounted a dog, வீழ்ந்து* – *falling [from it]*, என் – *what [does it matter]*? நடாத்துகில் – [Or] *if [one] rides [it without falling]*, என் – *what [does it matter]*? ஞானிக்கு – [Just so] to the *jñāni*[s], பேய் ஆம் சகம் – *the world, which is a ghost, பழித்து* – *blaming [him]*, என் – *what [disgrace will it bring him]*? பேணுகில் – [or] *if [it] praises [him]*, என் – *what [honour will it do him]*? தோயார் – *They are not touched [by the world]*. பெருமை சிறுமை இலை – [For them] *there is neither honour nor disgrace, பின்னும் முன்னும் இல்லை* – *neither past nor future*. வரைவு அற்று – *Free of [all] limitation, வேண்டிய செய்வார்* – *they do what is needed*.

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1. Lines 1 – 2.3: If a man were attempting to ride a horse or an elephant, his failure might be of some consequence to himself or others. However, if it were a dog he was attempting to ride, a creature generally despised and regarded as unclean, success or failure would be of no consequence whatsoever. Similarly, to the *jnāni* his body is a thing to be despised as the cause of all ills, and it is of no consequence to him whether it is praised or reviled. As usual, the syntax is in places abbreviated into a kind of shorthand. For example, TCS glosses the first phrase as follows: நாய் மேல் இவர்ந்தோன் அதில்நின்றும் வீழ்ந்ததனால் இகழ்ச்சி என்னை – *if someone who is riding a dog then falls off it, what disgrace is that?*
 2. தோயார் – *They are not touched [by the world]*. The verb தோய் has the meanings to become soaked, steeped, to mix, blend, mingle, unite with. The *jñāni* exists in the world, but it does not permeate or penetrate him in any way, since he is one with the Self, which is like a screen, untouched by the picture of the world which appears upon it.

We may refer to our Lord Sambandhar, who gave to us the four paths, the first of which is ‘The Way of Truth’¹ [*jnana*], and the last of which is ‘The Way of the Servant’¹ [*cariyai*], as an ascetic, a king, a blissful one, a yogi, a hedonist, a virtuous one, or as Death itself.²

சன்மார்க்க மேமுதலாத் தாதமார்க் கத்தளவும்
 தன்மார்க்க மானவெங்கள் சம்பந்தன் — தன்னைத்
 துறவி யரசு சுகியோகி போகி
 அறவன் மறவனென லாம்.

எங்கள் சம்பந்தன் தன்னை எனலாம் — *We may refer to our Sambandhar, ஆன* — *who became (i.e. who gave to us)*, தன் மார்க்கம் — *his path[s]*, சன்மார்க்கமே முதல் ஆயு) — *beginning with ‘The Way of Truth’*, தாதமார்க்கத்து அளவும் — *[and] ending with ‘The Way of the Servant’*, துறவி — [அ] *an ascetic*, அரசு — *a king*, சுகி — *a blissful one*, யோகி — *a yogi*, போகி — *a voluptuary*, அறவன் — *a virtuous one*, மறவன் — [ஒர்] *Death*.

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1. சன்மார்க்கம், Skt. *sanmārga* — *the way of truth*; (*san* < *sat* — *truth*); தாதமார்க்கம், Skt. *dāsa mārga* — *the way of the servant*. This is another way of referring to the paths of *ñāṇam* and *cariyai*, respectively the highest and lowest of the four stages on the spiritual path according to Saivism. See the notes to v. 14 and the Introduction p. xx. In this scheme the second highest of the paths, *yōkam*, is referred to as சகமார்க்கம், Skt. *sahamārga* — *the way of the friend, companion*, and the third highest, *kriyā* is referred to as சுற்புத்திரமார்க்கம், Skt. *satputramārga* — *the way of the good son*.
 2. மறவன் — *Death*. As the slayer of the disciple’s ego, or, in Saivite terms, the three *malams* which afflict him, the *jñāni* is referred to as *Death*.

The holy form of the *jnani*, he who has attained mastery over the conjuring trick of the *tattvas*¹, he who is free of the personal self, he who is without anything that is his, is the place where perpetual bliss burgeons forth. All the delight experienced by his divine body, which resembles the trunk of the elephant [in its twofold nature]², is *puja* to the Lord, and it is through this *puja* that the world flourishes. Consider this.

தானல்லர் தன்னதல்லர் தத்துவசா லத்தலைவர்
மேனிசதா நந்தம் விளையுமிடம் — யானைக்கை
போலே யிவருடம்பிற் போகமெலாம் பூசையித
னாலே சகம்பிழைக்கு மென்.

தத்துவ சால தலைவர் மேனி — *The [holy] body of he who is the master of the conjuring trick of the tattvas, தான் அல்லர் — he who is without [a personal] self, தன்னது அல்லர் — he who is without anything that is his, சதாநந்தம் விளையும் இடம் — [is] the place where burgeons perpetual bliss. இவர் உடம்பின் போகம் எலாம் — All the delight [experienced] by his body, யானை கை போலே — [which is] like the trunk of the elephant, பூசை — [is] puja [to the Lord], இதனாலே சகம் பிழைக்கும் என் — Know that through this very [puja] the world flourishes.*

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1. தத்துவ சால தலைவர் — *he who has attained mastery over the conjuring trick of the tattvas*. The *tattvas* are likened to a *conjuring trick* (*cālam*, Skt. *jāla*) because they create the appearance of a reality which is in fact entirely illusory. See also v. 72 where a similar comparison is made. Taking *cālam* in the sense of *multitude, company, assemblage*, which is also one of its meanings, the phrase would mean *mastery over the host of the tattvas*.
 2. யானை கை போல் — *like the trunk of the elephant*. The actions of the *jñāni*, whose consciousness is established in the Self, whilst appearing to resemble those of a normal body, are experienced by the *jñāni* as the pure bliss of the Self, and indeed constitute unbroken worship of the Self. In a similar manner the elephant's trunk combines the outer, visible function of touch with the more subtle inner sense of smell in the one organ. See also v. 20 where the same simile is used.

Bodily unguents, chaplets of flowers¹, jewellery² and garments embroidered with gold are suitable for royal consorts, greatly desired by their kings, but not for widows bereft of all gold and jewels.³ Enjoyments⁴ are for the *jivan mukta* only, and not for those who are like oxen [toiling on the paths of *cariyai*, *kiriyai* and *yogam*].

பூசி முடிப்பனவும் பூண்பனவும் பொற்றுகிலும்
ஆசை மிகுந்த வரசியர்க்காம் — காசிற்ற
முண்டையர்க்கா காசீவன் முத்தனுக்குப் போகமல்லால்
குண்டையொப்பார்க் கேளிதுவா கும்.

பூசி முடிப்பனவும் – *Things that one smears on the body and things that one places in the hair*; பூண்பனவும் – *and things with which one adorns oneself*, பொன் துகிலும் – *and clothing [embroidered with] gold*, அரசியர்க்கு ஆம் – *are [fit] for queens*, ஆசை மிகுந்த – *who are great in desire (i.e. who inspire great desire in their kings)*. முண்டையர்க்கு ஆகா – *They are not [fit] for widows*, காச இற்ற – *who have been divested of gold [jewellery]* (e.g. the marriage *tāli* etc.). போகம் – *Enjoyment*, சீவன் முத்தனுக்கு அல்லால் – *other than for the *jivan mukta*, குண்டை ஒப்பார்க்கு ஏன் இது ஆகும் – how can it exist for those who are like oxen?*

1. TCS takes the phrase காச இற்ற முண்டையர்க்கு ஆகா with the second, rather than the first sentence, translating along the lines: *Enjoyments are for the *jivan mukta* only, and are not for [those who resemble] widows bereft of the mangalam (தாலி – marriage badge)*. He says that the term *widows* is used figuratively to designate *those who engage in tapas, losing their source, Sivam – தம்முதலாகிய சிவத்தை இழந்து தவம் பண்ணுவோர்*.
2. பூசி முடிப்பனவும் (= பூசவனவும் முடிப்பனவும்) – *things that one smears on the body and things that one places in the hair*. The verb பூச has the meanings *anoint, rub, smear, etc.*, and refers to substances like sandalwood paste that are smeared onto the body. The verb முடி means *to put on the head*, in the form of a chaplet or crown of flowers, such as jasmine.
3. பூண்பனவும் – *things with which one adorns oneself*. The verb means *to put on, have on, be adorned with*, often, as here, in relation to items of jewellery, such as gold earrings, necklaces, bracelets etc.
4. போகம், Skt. **bhoga** means *fruition, enjoyment, pleasure, delight*. The only true delight is the bliss of the Self. For those who have not realised the Self, all pleasures are worldly pleasures which can only lead to pain and hamper them in their search for the divine, and must therefore be avoided at all costs.

The elephant is considered glorious in must¹, but when a dog goes mad¹, is that the same thing? Similarly when a *jnani* transgresses the accepted limits², it is considered to be decorous³, but this is not the case when one bound by *karma*⁴ transgresses those limits².

ஆனைமதப் பட்டா லலங்கார மன்றிநாய்
தானுமதப் பட்டாற் சரியாமோ — ஞானி
தடைமீறி னாலுஞ் சதுராகுங் கண்மி
கடைமீற லாகாது காண்.

ஆனை மதப்பட்டால் — *When an elephant is in must*, அலங்காரம் — [it is] an ornament [to it], அன்றி — *but*, நாய் தானும் மதப்பட்டால் — *when a dog goes mad*, சரி ஆமோ — *is that the same?* [No!] ஞானி தடை மீறினாலும் — *Though a jñāni transgress the bounds [of law]*, சதுர் ஆகும் — *it is acceptable*. கண்மி கடை மீறல் — [but] *one bound by karma transgressing the limit*, ஆகாது — *is not [acceptable]*. காண் — [acai — expletive].

1. *Lines 1-2-3:* The elephant is a noble and powerful beast, whose imposing nature is only exaggerated by its furious behaviour during the மதம் — *must* (often improperly called *rut*). By contrast the dog, which at the best of times is considered by many as a base and inferior creature, is even more despised and reviled when it becomes mad. The Tamil word மதம் is used in the two senses, first of *must*, then of *madness, frenzy*.
2. The word தடை in the third line of the text means *hindrance, obstacle, check, restraint*, in the sense that the laws of society and religion are a *check or restraint* upon unacceptable behaviour. The word கடை in the last line has the meanings of *end, limit, boundary*, which expresses the same idea slightly differently. Both words have here been translated as *limits*.
3. The word சதுர், here translated as *acceptable, decorous* is derived from Skt. **catura** meaning *dexterous, clever, ingenious, shrewd*. In Tamil the meanings *sagacity, discretion, decorum* are also given, which is more the sense here.
4. கண்மி, Skt. **karmin** means literally *the performer of an action*. In Tamil it has the meaning of *sinner, perpetrator of crimes*. Here it has the sense of someone who, not being realised, an *ajñāni*, believes himself, and not the Self, to be the performer of his actions. The greatest of sins is that of believing that oneself is the originator of one's own actions.

For those of the highest spiritual attainment¹, the holy scriptures are not sufficient to bestow upon them the wonder of divine grace. It is a blessing² which words cannot describe. It assumes countless forms, and those who come to receive it are of countless different types.

அதிபக்கு வத்தாற் கருக்கிரகஞ் செய்யும்
 புதுமைக்குச் சாத்திரங்கள் போதா — திதுவென்னாப்
 பேறே யநந்தம் பிரகாரம் வந்தானும்
 வேறே யநந்த விதம்.

அதிபக்குவத்தாற்கு — *To him of extreme [spiritual] maturity, சாத்திரங்கள் போதாது* — *the scriptures do not suffice, புதுமைக்கு — for the wonder, அநுக்கிரகம் செய்யும் — which confers divine grace. இது என்னா பேறே* — *This is a blessing which cannot be spoken. அநந்தம் பிரகாரம்* — *[It assumes] countless forms, வந்தானும் வேறே அநந்த விதம்* — *[and] he who comes [to gain it] [is] of countless different types.*

TCS interprets the verse rather differently, taking it that the author is contrasting the most ripe disciples, who can attain realisation through the mere word of the guru, with those of the lower grades of attainment (see the notes to v. 15), who are not yet ready to receive the direct teaching of the guru; these are of many different types, and accordingly require various degrees and types of instruction according to their needs.

1. An அதிபக்குவத்தான் is one who has attained the highest degree of spiritual maturity. He possesses அதிபக்கும், Skt. **ati-pakva** — *extreme maturity*. See the notes to v. 15, *tīvirataram*.
2. பேறு from the verb பெறு — *to obtain* has a variety of meanings including *receiving, obtaining; the thing obtained, a boon, blessing and also worth, merit, desert*. Here of course it refers to the attainment of realisation of the Self. It therefore conveys the triple sense of the *merit* which leads to the gaining of realisation, the *attainment* of that realisation, and the *blessing* conferred by attaining it.

Those who dwell as knowledge upon the abolition of ignorance; who, upon the abolition of both [knowledge and ignorance], do not know even that knowledge,¹ and hence are not separate [from the Self], have attained absorption in true knowledge (*jnana samādhi*) through the loss of their personal self², and in that very instant³ are liberated whilst in the body (*jivan muktas*).

அறியாமை நீங்கி யறிவா யறிவே
 அறியாம லாயிரண்டு மற்றுப் — பிறியாதார்
 தன்னிழப்பின் ஞான சமாதிக்குச் சாதகராம்
 அந்திலைக்கே சீவன்முத்த ராம்.

பிறியாதார் — *Those who are not separate [from the Self]*, அறியாமை நீங்கி — *ignorance having departed*, அறிவு ஆய் — *[dwelling] as knowledge*, அறிவே அறியாமல் ஆய் — *[and then] not knowing even [that] knowledge*, இரண்டும் அற்று — *free of the two (i.e. knowledge and ignorance)*, சாதகர் ஆம் — *are ones who have attained*, ஞான சமாதிக்கு — *to absorption in true knowledge (jñāna samādhi)*, தன் இழப்பில் — *through the loss of their [personal] self*. அ நிலைக்கே சீவன்முத்தர் ஆம் — *In that very instant they will become jīvan muktas*.

1. Lines 1-2: The first two lines are reminiscent of the first two lines of v. 12 of Ulladu Narpadu by Ramana Maharshi:

அறிவு அறியாமையும் அற்றது அறிவு ஆமே
 அறியும் அது உண்மை அறிவு ஆகாது

*That in which knowledge and ignorance do not exist is [true] knowledge.
 That which knows [the world] is not true knowledge.*

2. தன் இழப்பில் — *through the loss of their [personal] self*. The ending is an example of the Tamil fifth case (ablative) with the meaning *through, by reason of*, as in the title of this work ஒழிவில் ஒடுக்கம். See p. 1, note 3.
3. அந்திலைக்கே — *in that very instant*. The word நிலை, from the root நில் — *to stand*, usually means *standing, state, condition, nature etc.*, but Tam. Lex. also gives the meaning *பொழுது — time*, attesting அகராதி நிகண்டு, a 16th century verse thesaurus by Citampara-rēvaṇācittar. The emphatic ஏ gives the sense of *instantly, at that very moment*. TCS glosses அத்கணமே — *in that very moment*. கணம், Skt. *kṣaṇa* means *an instant of time, a moment*.

To the unwitting onlooker the thousand eyes of Indra¹ have a noble aspect, but to him, [knowing them as they once were] as vulvas, they possess the quality of unending shame². Of what use are the austerities of those who merely wear the bright ascetic's garb³, even if they endure for countless eons of time? They are like courtesans⁴ [who feel their own shame] even as the world honours them.

மகவான்கண் பார்த்தவர்க்கு மாண்பாய்த் தனக்குப்
பகமா யிலச்சைவிடாப் பண்பாய்ச் — சகமாணக்
கண்ணாரி போல்வேடக் கண்ணாடி காட்டுதவம்
எண்ணாழி காலமிருந் தென்.

மகவான் கண் — *The [thousand] eyes of Indra*, பார்த்தவர்க்கு மாண்பு ஆய் — [are] honourable to those who see [them], தனக்கு — [but] to him, பகம் ஆய் — as [having their origin in] vulvas, பண்பு ஆய் — [they] have the quality, இலச்சை விடா — in which shame is unfailing, கண் நாரி போல் — *Like a courtesan*, சகம் மாண — [who feels shame] even as the world honours [her], தவம் என் — *What [use are] austerities*, வேட கண்ணாடி காட்டு — [which] [merely] display the bright garb [of the ascetic] என் ஊழி காலம் இருந்து — [even] having endured for countless] world ages?

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1. மகவான் < Skt. *makha-vān* is a name of the god Indra, as the performer of sacrifices. He was cursed to be covered in a thousand vulvas by the rishi Gautama for the sin of seducing his wife. Gautama later commuted the punishment to a thousand eyes instead. The story is told in the first book of the *Rāmāyaṇa* and elsewhere.
 2. இலச்சை, Skt. *lajjā* — *shame, modesty, bashfulness, embarrassment* is the Sanskrit equivalent of the more common Tamil word நானம். It occurred earlier in v. 53.
 3. வேட கண்ணாடி means literally *clothing mirror* and is taken by commentators to mean the *garb of an ascetic*. It is presumably intended to evoke the seductive image of the bogus *jñāni*, dressed in bright ochre robes and wearing *rudrākṣa* beads and all the other insignia of the renunciant. Like a reflection in a mirror, he presents merely the reflection or image of a true *jñāni*.
 4. The compound கண் நாரி appeared previously in v. 19, where it signified a woman who uses subtle signs to communicate secretly with her lover. Here TCS glosses it as வேஷி — *a courtesan, prostitute*, someone who uses her subtle glances to beckon prospective clients, and whose attractive outer appearance belies her base inner nature.

Chapter 2

சத்திநிபாதத்து உத்தமார் ஓழிவு

The extinction of the superior ones'
[attachment to the world]
through the cessation of the veiling
aspect of Śivam's energy of grace¹

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1. When the *jīva* reaches the requisite degree of ripeness, the *śakti*–energy of Śivam turns from its role of *tirōtai* – veiling to one of the granting of *arul* – grace. This is called *catti nipātam*, Skt, **śakti nipāda**, which has been translated as *the cessation of the veiling aspect of Śivam's energy of grace*. The *uttamar* – superior ones are those who will now embark upon the four paths of *cariyai*, *kiriyai*, *yōkam* and *nāyam*, which lead to realisation and union with Śivam. The word **nipāda** means *falling down, descending upon*. The meaning given by Tam. Lex. for *catti nipātam* is accordingly, 'Settling of the Divine Grace in the soul when it is ripe.' However this alternative translation has been preferred since according to Siddhānta Śivam's grace is never absent from the *jīva*. It is only its function that changes:

Thus Śakti nipāda is not a new and unfamiliar Śakti coming to the soul, but the same Śakti that was there all the time, but is now behaving differently; though this may give the impression that the former hostile Śakti has gone away, and a new and kindly disposed Śakti has taken its place.

Śaiva Siddhānta, An Indian School of Mystical Thought, H.W. Schomerus, p.257.

The benefactor and king of gurus [Jñanasambandhar]¹ taught me the way in which the four states beginning with *calokam*² correspond to the four paths beginning with *cariyai*.³ He also imparted to me the teachings [suitable for], and the qualities [characteristic of],⁴ the [corresponding] four degrees of spiritual maturity found amongst disciples.⁵

சரியாதி நான்கினுக்குஞ் சாலோக மாதி
வருமா றெனக்களித்த வள்ளல் — குரூராயன்
ஞானத்திற் பக்குவர்க ணால்வர்க் குபதேசம்
ஆனத் தையுநிகழ்த்தி னான்.

வள்ளல் குரூராயன் — *The benefactor and king of gurus [Jñānasambandhar]*, எனக்கு அளித்த ஆறு — *who taught to me the manner*, சாலோகம் ஆதி வரும் — *in which the [four states] beginning with 'cālōkam' correspond*, சரியாதி நான்கினுக்கும் — *to the four [paths] beginning with cariyai*, நிகழ்த்தினான் — *imparted [to me]*, உபதேசம் ஆனத்தையும் — *the teachings [appropriate to] and the qualities*, ஞானத்தில் பக்குவர்கள் நால்வர்க்கு — *for (i.e. characteristic of) the four [types] of disciple, mature in knowledge (i.e. the four degrees of spiritual maturity found amongst disciples)*.

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1. குரூராயன் — *king of gurus*. This is another reference to Jñānasambandhar, who inspired this work and to whom it is dedicated. ராயன் is the Tamil form of Skt. *rājan* — *king*.
 2. சாலோகம் ஆதி — *the [four states] beginning with cālōkam*. These four states describe the spiritual state of the disciple on each of the four spiritual paths. See the notes to v. 6 and the Introduction, p. xx; the state of *cālōkam* — *dwelling in the realm of god* corresponds to the path of *cariyai* and is the state in which the disciple has freed himself from the 36 *tattvas* through the operation of grace; the state of *cāmīpam* — *nearness to god* corresponds to the path of *kiriyai*, and is the state in which the disciple merges with grace, so that the personal consciousness is suppressed; the state of *cārūpam* — *bearing the likeness of god* corresponds to the path of *yōkam*, and is the state of *parai* in which the personal consciousness is entirely eliminated, and the state of *cāyucciyam* — *identity with god* corresponds to the path of *nāñam*, in which the state of *parai* is succeeded by bliss, and ultimately the state beyond bliss, as it merges with Sivam.
 3. சரியாதி நான்கு — *the four [paths] beginning with cariyai*. These are the four stages on the spiritual path in Saivism. See the notes to v. 14 and note 2 above; *cariyai*, Skt. *caryā*, in which the initiate worships the deity with *mantras*, and performs various external religious duties, is the first and least spiritually advanced of the four paths.

சத்திநிபாதத்து உத்தமர் ஒழிவு

- 4 உபதேசம் ஆனத்தையும் – *teachings and qualities, characteristics*. The derivation of ஆனத்தை is not clear. It is probably represents ஆனதை with the doubling of த for reasons of euphony, to assonate with ஞானத்திற் in the preceding line. TCS glosses: இலக்கணமும் அவருக்கு உபதேசித்த முறைமையையும் – *qualities and method of instruction [suitable] for them*.
5. ஞானத்தில் பக்குவர்கள் நால்வர் – *the four [types] of disciples, mature in knowledge*. See the notes to v. 15; these four types, beginning with *mantataram* – *exceedingly slow*, correspond to the four paths and states listed previously.

The words of our master were not simple replies, made in the manner of a *kinnari* player, matching his accompaniment to the measure of what he hears.¹ His words were like the pure notes that rise from the golden lutes in the hands of those who remain lost in bliss whilst beholding the divine dance of Lord Siva.

கின்னரியைத் தொட்டவர்போற் கேட்டவள வுக்களவு
சொன்னதல் வெங்கள் சுவாமியுரை — மன்னடத்தில்
ஆனந்த மூர்ச்சிதர்கை யாடகயாழ் தன்னிலே
தானுநலம் போலமொழிந் தான்.

எங்கள் சுவாமி உரை — *The words of our master, அளவு சொன்னது அல — were not spoken [to] a [finite, normal] measure, கின்னரியை தொட்டவர் போல் — like those who pluck the *kinnari*, கேட்ட அளவுக்கு — to the measure that they bear. தானும் மொழிந்தான் — He spoke (i.e. his words were), நலம் போல — like the good[ly sounds], ஆடக யாழ் தன்னிலே — from the golden lutes, ஆனந்த மூர்ச்சிதர் கை —[in] the hands of those sunk in bliss, மன நடத்தில் — upon (i.e. when beholding) the dance of the Lord.*

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1. Unlike the false guru, who answers questions from the same standpoint as that of the disciple who asks them, that of the ego veiled by the three *malams*, the true guru, in this case Jñānasambandhar, lost in the bliss of the Self, speaks only from the standpoint of the Self. His words are spontaneous and unfailingly true. The answer that is tailored to a question can only raise more questions. The reply of the true teacher annihilates the questioner along with the question. The கின்னரி — *kinnari* is an Indian lute, of which 22 varieties are listed in Tam. Lex. It is described in Tam. Lex. as 'A musical instrument smaller than the *vīṇai* (the most well-known type of Indian lute), having two steel strings.' யாழ் is the name of the Tamil lute, of which 4 varieties are listed in Tam. Lex.

For the highest degree of seeker¹, the pure state [of the Self] may be attained through the mere silent glance² of the guru. For [the second degree], those who have understood the nature of the personal self³, a single word will be as the elixir of life⁴. [For the third degree] a few words [will be enough], like the intermittent call of the owl⁵. [For the lowest degree that state can only be obtained by constant instruction], like the constant humming of a honey bee⁶, drunk on nectar.

சம்மாதே பார்த்திருக்கச் சத்தியா முத்தமர்க்குத்
தும்மாய்வார்க் கோருரையே சஞ்சீவம் — மென்மேலும்
மாற்றஞ் சகுனப்புள் வாக்கு மதுவுண்ட
போற்றும்பி யின்பாட்டுப் போல்.

உத்தமர்க்கு — For the most advanced, சத்தி ஆம் — purity will ensue, சம்மாது ஏ பார்த்து இருக்க — as [the guru] gazes [upon him] in silence. தம் ஆய்வார்க்கு — For those who have understood themselves (i.e. their personal self), ஓர் உரையே சஞ்சீவம் — a single word [will be] the elixir of life. மென்மேலும் மாற்றம் — [For the third degree of seeker] words over and over again [will be enough], சகுனப்புள் வாக்கு போல் — like the call of the owl. தும்பியின் பாட்டு போல் — [For the lowest degree of seeker the guru's teaching will be] like the song of the bee, மது உண்ட — that has drunk nectar.

The second part of this verse is extremely elliptical. The words in brackets in the above translation are based on the commentary of TCS. The guru's teaching can be conveyed by a silent look, a single word, a few words spoken at appropriate moments, or a continued series of detailed instructions, depending upon the level of ripeness of the disciple.

1. உத்தமர் — *the most advanced* is a plural personal noun based on Skt. **uttama** — *uppermost, highest, chief, most elevated*, and is a reference to those disciples who have attained the highest degree of spiritual development, *tivirataram* — *exceedingly swift*. In the title to the chapter it is applied equally to all four grades of seeker, but not here.
2. சம்மாதே is a less common variant of the word சம்மா — *quietly, in silence*, with the emphatic ஏ appended. Alternatively, as MKM supposes, தே could be taken as a word in its own right, meaning *god, divinity*, and hence *guru*.

The extinction of the superior ones' [attachment to the world] through the cessation of the veiling aspect of Sivam's energy of grace

3. தம் ஆய்வார்க்கு – *For those who have understood themselves.* This is the degree of attainment that corresponds to the path of *yōkam*. In the notes to v. 64 TCS defines this state as follows: தற்போதஞ் சிறிதும் தொன்றாது ஒழிப்பது யோகம் – *yōkam is the annihilation of the personal consciousness, such that it does not manifest in the least degree.* This state is that of *cārtūpam* – *bearing the likeness of god*, falling short of the highest state *cāyucciyam* – *identity with god*, which is characteristic of the உத்தமர் mentioned previously.
4. சஞ்சிவம், Skt. *samjiva, samjivi* – 'A medicine or herb for reviving one from swoon or death,' (Tam. Lex.).
5. சகுனப்புள் < Skt. *sakuna* – *a bird (especially a large bird or one of good or bad omen).* TCS equates it with the ஆந்தை – *owl*. The words of the guru herald the realisation of the truth, as the cries of a bird of good omen assure the hearer of a desired goal.
6. தும்பி – *honey bee.* The word can also signify a *flying beetle* or *dragonfly*. TCS gives a pretty explanation of the image comparing the guru's instruction to the buzzing of a honey bee: மூர்ச்சித்துக் கிடந்த பெண் தும்பியை ஆன் தும்பி குழந்து கொண்டு இடையறாது பாடி ஆடவே அதற்கு அம்மூர்ச்சை தெளிந்து இதனோடு பறந்து கூடல் போல் – *just as a male bee continually flies around a female bee, who is unconscious, humming and buzzing, until she regains consciousness and flies away with him.*

A young girl, as her breasts develop and her sense of modesty grows, becomes reserved and covers herself up, no longer exposing her naked body¹ except in the embrace of her husband. In a similar fashion², the reality of the Self will only be known upon the eradication of the personal consciousness, which alternates between suffering from the fruits of its actions, and experiencing bliss³ when it is brought to stillness⁴.

முலைமுதிர நாண முதிர்ந்தங்கி மூடிக்
கலவியிலே நக்கினத்தைக் காட்டல் — சலனைபயன்
ஆனாலுந் தம்பனைசெய் தாநந்த மாக்குவது
போனாலா மிந்தப் பொருள்.

முலை முதிர – [Like a young woman] as her breasts mature, நாணம் முதிர்ந்து – her modesty having developed, அடங்கி – becoming reserved, மூடி – [and] covering [them], நக்கினத்தை காட்டல் – exposing her naked body, கலவியிலே – only in the embrace [of her husband], இந்த பொருள் ஆம் – this reality (i.e. the bliss of the self) will [only] be [known], பயன் சலனை ஆனாலும் – if both the fruits [of actions] [with their resulting] mental suffering, ஆநந்தம் ஆக்குவது [ஆனாலும்] – [and] the transforming [of the mind] into bliss, தம்பனை செய்து – having caused its paralysis, போனால் – go away.

1. நக்கினம், Skt. **nagna** means *nakedness*. Mon. Will. also gives the meaning *a girl before menstruation (allowed to go naked)*.
2. Just as the maturing girl will avoid exposing herself to other men and keep herself for her husband, the mature seeker will turn away from the objects of sense and keep his attention on the Self.
3. ஆநந்தம் ஆக்குவது [ஆனாலும்] – or whether we transform [the mind] into bliss. The unstable mind, unable to dissociate itself entirely from the world of the senses, is unable to establish itself in the Self and thus alternates between periods of suffering and happiness. TCS says that ஆனாலும் is to be taken with ஆநந்தம் ஆக்குவது as well as சலனை.
4. தம்பனை < Skt. **stambhana** – *paralysing*; the sense here seems to be that of *stilling the mind* by such means as *yoga* and spiritual discipline. Such attempts can meet only with temporary success, until the ego once more reasserts its power.

One may learn about the five *malams*¹, the myriad individual souls, the Lord, the five divine operations, the *avasthas* and the defective individual consciousness; one may follow the path of *cariyai* and the rest. However, the understanding in which the affliction of the ego has not been annihilated will be [useless] like the tiny gold fragments embedded in the wax of the goldsmith.²

பஞ்ச மலமும் பசவநந்த மும்பதியும்
 அஞ்ச தொழிலு மவத்தைகளும் — கிஞ்சறிவும்
 கேட்டுச் சரியாதி செய்துகிலே சங்கெடாக்
 காட்சிமெழு கிற்கனகங் காண்.

கிலேசம் கெடா காட்சி — *The understanding which is not free of the affliction [of the ego, personal self],* கேட்டு — [even though] learning about, பஞ்ச மலமும் — the five *malams*, பச அநந்தமும் — the individual souls without number, பதியும் — the Lord, அஞ்ச தொழிலும் — the five divine operations, அவத்தைகளும் — the *avasthās*, கிஞ்ச அறிவும் — [and] the defective [personal] consciousness, சரியாதி செய்து — [even though] engaging in *cariyai* and the rest of the paths, மெழுகில் கனகம் — [will be as] gold [specks hidden] in the wax [of the goldsmith], காண் — [acai — expletive].

Terms that have been mentioned and explained previously, such a *pati* and *pasu*, the *avasthās*, the five paths, *cariyai* etc. will from this point onwards not be explained in the notes again, unless they are mentioned in a specific context which requires additional explanation. However a full explanation of all terms can be found in the Introduction.

1. பஞ்ச மலமும் — *the five malams*. The first three *malams*, *āṇavam*, *kaṇṇam* and *māyai* are the three impurities that veil the soul. See the Introduction p. xvi. According to the commentary of TCS the other two are *tirōtai* or *tirōtāṇacatti*, described by the Tam. Lex. as 'Siva's Energy which provides worldly experiences for the souls, hiding spiritual truths from view'; see the Introduction p. xix; and *māmāyai*, which the Tam. Lex. equates with *cuttamāyai* — pure *māyā*. See the Introduction p. xii.
2. மெழுகில் கனகம் — *gold in wax*. No amount of intellectual knowledge and outward spiritual practices can confer realisation unless the personal self of the disciple is eradicated. His knowledge will remain hidden and inoperable like the minute fragments of gold embedded in the goldsmith's wax. The goldsmith would use a lump or ball of wax,

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called உரைமெழுகு, to gather up the tiny particles of gold, which remained on the உரைகல் –*touchstone*, after testing its quality. In the touchstone method a line is created by rubbing the gold against a small tablet of a certain type of dark coloured stone; the goldsmith can then deduce the purity of the alloy from the colour of the line, technically known as a *streak*, left on the stone. Clearly these microscopic fragments would be entirely useless as long as they remained embedded in the wax. In the same way the *jīva*'s essential nature as Śivam will remain hidden and inoperable as long as it remains masked by the *tattvas* and the three *malams*. TCS glosses, உரைத்து ஒட்ட ஏறிய களக்கம் உருக்கி எடாமையின் மெழுகில் மறைந்தாற் போலத் திரி பதார்த்தங்களின்கு உண்மையைக் கேட்டறிந்த அறிவு கவாநுபவத்தால் வெளியாகாது மலத்துள் மறைந்தமையால் 'மெழுகிற களக்கம் காண்' என்றார் – *The knowledge of those who have [merely] learned about and understood the three eternal principals (i.e. *pati*, *pacu* and *pācam*) is not manifest as their personal experience, but remains obscured by the [three] *malam*[s], just as gold which has been rubbed [on the touchstone] and become embedded in it remains hidden, if [the wax] is not melted and [the gold] extracted. Therefore he says 'Like] the gold in [the goldsmith's] wax'.*

Like poverty¹ in an alchemist², like disease in a great physician, or like betel spit³ on a self-proclaimed war hero, what a degrading thing it is for people to go about saying, 'I am that!' when what they are really doing is totally eradicating in themselves the bliss that comes from true knowledge.⁴ Who could save them from such humiliation?

வாதி வடத்தினமு மாமருத்து வன்பிணியும்
சாதித்த வீரன்மேற் றம்பலமும் — தீதுபோல்
நூனத்தி லின்பை நசிப்பித்து நானதுவாம்
ஊனத்தை யாரோழிவிப் போர்.

யார் ஒழிவிப்போர் — *Who can bring about the eradication of, நான் அது ஆம் ஊனத்தை* — *the vile defect [which is to say] I am That*, நூனத்தில் இன்பை நசிப்பித்து — *having crushed the bliss [to be found] in true knowledge*, தீது அது போல் — *[to do which is] like the defect of, வடத்தினமும் வாதி — poverty [in] an alchemist*, மா மருத்துவன் பிணியும் — *disease in a great physician*, சாதித்த வீரன் மேல் தம்பலமும் — *[and] betel spit on a self-proclaimed great warrior*.

1. வடத்தினம் — *poverty*. This word does not appear to be listed in the Tam. Lex. and other dictionaries. It is glossed by TCS as மிடி — *poverty*.
2. வாதி is short for இரசவாதி, Skt. *irasavādin* — *alchemist*. The basic meaning of *rasa* is *sap, juice, essence*, and hence it comes to mean *mercury*, which was of paramount importance in the science of alchemy, one of whose principal exoteric aims was the transmutation of base metals into gold and silver. Any poor person who claimed to be able to perform this feat would of course be reviled as a fraud.
3. தம்பலம், Skt. *tāmbūlā* — *red spittle caused by chewing betel*. The word can refer to the betel leaf itself or its chewed residue. Anyone who claimed to be a great warrior but was so little feared or respected that people would spit their chewed betel on him, would clearly be an object of scorn and ridicule. It is a great error to make false claims about oneself in any walk of life. However, to make false claims about one's spiritual attainment is an even greater sin.
4. நூனத்தில் இன்பை நசிப்பித்து — *having crushed the bliss [to be found] in true knowledge*. TCS glosses: கவாநுபவத்தால் நூனாநந்தத்தைப் பெறாது அதனை விடயச்சேற்றில் கெடுப்பித்து, இவ்விடயச்சேற்றில் அமுந்தி நின்று... — *not gaining the bliss of jñāna through his own experience*,

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but destroying it in the mire of sense objects and remaining there to wallow in this mire of sense objects... The bogus teacher gives himself away through his inability to give up his attachment to the objects of sense, just as the false doctor, alchemist and warrior give themselves away, respectively, by failing to cure their own sickness, alleviate their own poverty, and command the respect of others.

The joyful words of the *jnani*, spoken before those who are free of delusion, will be fitting instruction to others of lesser attainment also. Remain still and listen, like the herdsman¹, [who watches over his herd, asleep yet] not sleeping. The malady [of your *karma* in this life] will be expunged, like dirt in cloth². I have said all that needs to be said.

மயலற்றார் கேட்க மகிழ்ந்துரைத்த வார்த்தை
 அயலுக் குபதேச மாகும் — துயிலாத்
 தொறுவனைப்போ னின்றுகே ரேசமுக்கு நோயும்
 அறுமுரைத்தோ நாமுரைப்ப தை.

மகிழ்ந்து உரைத்த வார்த்தை—*The word [of the jñāni] joyfully spoken, mayல் அற்றார் கேட்க – as those who are free of delusion listen, அயலுக்கு உபதேசம் ஆகும் – will be [good] instruction for others [also]. துயிலா தொறுவனை போல் – Like the herdsman who [sleeps yet] does not sleep, நின்று கேள் – remaining [still], listen. நோயும் – The malady [of your karma in this life], தூசு அழுக்கு – [like] dirt in cloth, அறும் – will be removed. உரைத்தோம் நாம் உரைப்பதை – We have said what we will say (i.e. what we need to say).*

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1. தொறுவனை போல் – *like the herdsman*. When listening to the words of the guru, the disciple should remain alert and aware, as in the waking state, yet empty and free of thoughts, as in deep sleep. He is therefore compared to the herdsman who cannot afford to sleep, but remains in a state of restful awareness, ready to react to any sound, such as the bells around the necks of his cattle, which might indicate that his herd requires attention.
 2. தூசு அழுக்கு நோயும் – *the malady [of your karma in this life], [like] dirt in cloth*. By giving up the sense of doership and remaining in the state mentioned above, the disciple will cease to accumulate any further *karma* to be experienced in future lives. In this state, the *karma* accumulated in previous lives, including that portion of it which is being experienced in the current life, will also begin to exhaust itself and become inoperative.

Those who devote themselves to spiritual practice¹ will have endured birth by egg and the other three kinds of birth² in countless different incarnations³; finally they will have been born in human births, and, once the effects of their good and evil deeds have been equalised⁴, will embark upon the paths of *cariyai* and the rest in the service of god; these are the people who possess the four kinds of maturity⁵ that are hard to attain.

அண்ட முதலா யநந்தம் பிறப்பின்விதம்
கொண்டுநர ராய்வினைகள் கூறோத்துத் —
தொண்டின்
சரியாதி செய்து தவச்சார்பி னிற்போர்க்
கரிதான பக்குவநா லாம்.

தவ சார்பில் நிற்போர்க்கு — *For those who dwell on the side of spiritual practice, அநந்தம் பிறப்பின் விதம் கொண்டு — having taken the [seven] kinds [of incarnation] through countless births, அண்டம் முதல் ஆய் — [of the four types] beginning with [that by] egg, நரர் ஆய் — [finally] being [born as] men (i.e. mankind), வினைகள் கூறு ஒத்து — and, the effects of their deeds having become equal (i.e. their goods deeds having now cancelled out their evil ones), தொண்டின் சரியாதி செய்து — having embarked upon [the paths of] *cariyai* and the rest in the service of god, அரிது ஆன பக்குவம் நால் ஆய் — there will be the difficult-to-attain four states of ripeness.*

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1. தவ சார்பில் நிற்போர் — *For those who dwell on the side of tapas (spiritual practice).* The word தவம், Skt. **tapas** embraces religious austerities of all kinds, from bodily mortification to intense meditation. சார்பு has meanings like *place, support, help, attachment, dependence*. It therefore refers to people who no longer rely on worldly things for their salvation; people whose allegiance is now to the spiritual.
 2. அண்டம் முதலாய் — *beginning with the egg.* In the Hindu tradition there are four types of birth: அண்டசம், Skt. **andaja** — *produced from eggs or spawn;* சுவேதசம், Skt. **svedaja** — *engendered by heat and damp (literally sweat), e.g. insects, worms etc.;* உற்பிச்சம், Skt. **udbhijja** — *sprouting from seeds, roots etc., i.e. plant life;* சராயுசம், Skt. **jarāyuja** — *born from the womb, i.e. mammals and humans.*

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3. பிறப்பின் விதம் – *the [seven] kinds of beings*. The living things that are born in the four ways mentioned above fall into seven categories: *creatures that live in water; creatures that crawl; creatures that fly; animals; unmoving things (plants and trees etc.); mankind and gods*. The total number of species is given as 84 lakhs, that is to say, 8,400,000.
4. வினைகள் கூறு ஒத்து – *the effects of their deeds having become equal*. In its journey to Self-awareness over many births, the soul begins to learn from its mistakes, abandoning evil deeds in favour of virtuous ones. At a certain point, the good deeds cancel out the bad ones and the soul becomes ready to receive divine grace. This is what is meant by *the equalisation of deeds*. TCS summarises, இருவினையொப்பு மலப்பிபாகம் உடையோர்க்குப் பக்குவம் நால்வகையா யிருக்கும் – *For those in whom there is the equalisation of deeds and malaparipākam (the maturing of the three malams), there will be the four kinds of maturity*. The state of *malaparipākam* is associated with the equalisation of deeds in that this equalisation can only happen at the due time, when the fruits of those deeds are 'ripe' for consumption. *malaparipākam* is defined in Tam. Lex. as 'Stage of a soul when its three *malams* meet with the cause of their removal.'
5. பக்குவம் நால் – *the four [degrees of] ripeness*. These are the four stages of spiritual ripeness referred to in the notes to v.15.

Feeling revulsion for worldly enjoyments, feeling no desire for the lower worldly pleasures or the higher states of bliss¹, rejecting them all as absolutely false, a mere conjuring trick², the disciple will begin to ask, 'What is this body, who am I, and what is my source?' and he will say, 'We shall seek out the one who will reveal to us the truth of these matters!' Thus arises the longing³ to make one what formerly appeared as two.

மேலைச் சுகம்வெறுத்து மேலொடுகீ மற்றுவெறும்
சாலப்பொய் யாயுடலார் தானார்தன் — மூலமார்
என்றுதெரி விப்பாரை யெய்துவோ மென்றிரண்டாய்
ஒன்றுபடத் தேட்டமுதிக் கும்.

மேலை சுகம் வெறுத்து — *Feeling revulsion for former pleasures*, மேலொடு கீழ் அற்று — *free of (i.e. with no desire for) for the lower (worldly pleasures) or the higher (states of bliss)*, சால வெறும் பொய் ஆய் — *[rejecting them all] as absolutely false, a conjuring trick*, என்று — *asking*, உடல் ஆர் — *Who is the body?*' தான் ஆர் — *Who is he?*' தன் மூலம் ஆர் — *[and] Who is his source?*' தெரிவிப்பாரை எய்துவோம் என்று — *saying*, 'We will seek out the one who will reveal [these things to us]', தேட்டம் உதிக்கும் — *the longing will arise*, இரண்டு ஆய் ஒன்றுபட — *to make one [that which was formerly known] as two*.

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1. மேலொடு கீழ் அற்று — literally *free from the lower along with the higher*. TCS glosses: இனிமேல் அடையும் பதமுத்திகளினும் பூலோக போகத்திலும் விருப்பற்று — *free of desire both for worldly enjoyments and the inferior states of bliss to be experienced henceforth*. பதமுத்திகள் are states of bliss inferior to the highest state of bliss பரமத்தி. Disciples who are becoming ripe for liberation will experience various levels of bliss as they begin to free themselves from their worldly entanglements. However attachment to such states is no less to be avoided than attachment to worldly things.
 2. சால வெறும் பொய்யாய் — *as absolutely false, a [mere] conjuring trick*. வெறு (*in combination: வெறும்*) means *empty, void, poor*. In the phrase வெறும் பொய் it has the sense of *nothing but, pure, downright, i.e. a downright lie, a pure falsehood*. சால has been taken as the Tamil form of Sanskrit *jāla* — *deception, magic, a conjuring trick*. It could also be taken as the infinitive of the verb சாலு — *to be abundant, extensive etc.*, used adverbially. However in this case it would be redundant as it adds little or nothing to the meaning expressed by வெறும் பொய்.

The extinction of the superior ones' [attachment to the world] through the cessation of the veiling aspect of Sivam's energy of grace

3. தேட்டம் has two main meanings: *earnest desire, appetite, longing and seeking, search, pursuit*. We might expand the last section to say something like: *Thus arises the longing to make one what formerly appeared as two, coupled with the quest to find the teacher who can grant that realisation.* Grammatically, the series of adverbial clauses, வெறுத்து, அற்று, என்று, is completed by the verbal sense of the noun தேட்டம் from the verb தேடு – *to seek*. The impersonal construction தேட்டம் உதிக்கும் emphasises the manner in which the rejection of the false will automatically give rise to a desire in the disciple for union with the Self, Sivam, since that is his essential nature.

They will perspire; tears will course down their cheeks; their hearts will thump and their bodies will shake; speech will desert them, and their minds will become agitated and confused; their bodies will burn feverishly, churned up like the roiling clouds¹; and their hair will stand on end². Such are the eight symptoms which mark those who desire [to find the guru].

வேர்க்குங்கன் ணீர்ததும்புங் கம்பிக்கு மெய்ந்தடுங்கும்
வார்த்தை நழுவு மனம்பதறும் — கார்க்கதமாய்க்
காந்து முரோமாஞ் சலியாகுங் காதலித்தார்க்
கேய்ந்தகுணங் காணிவையெட் டும்.

வேர்க்கும் – *His body will sweat; கண் நீர் ததும்பும்* – *tears will course down; கம்பிக்கும்* – *[his heart] will palpitate; மெய் நடுங்கும்* – *his body will shake; வார்த்தை நழுவும்* – *speech will desert him; மனம் பதறும்* – *his mind will be agitated and confused; கார்க்கதமாய்* – *[churned up] like the roiling clouds, காந்தும்* – *[his body] will boil; உரோமாஞ்சலி ஆகும்* – *his hair will stand on end; இவை எட்டும்* – *these eight, குணம்* – *[are] the qualities, காதலித்தார்க்கு ஏய்ந்த* – *which are suited to those who desire [to find the guru]. காண்* – *[acai – expletive].*

1. கார்க்கதமாய் காந்து – *[churned up] like the roiling clouds, [his body] will burn.* In his commentary TCS replaces the participle காந்து – *burning with குழி – boiling, bubbling, effervesing*, which fits better with the idea of *roiling, churning clouds*. கார்க்கதம் is a compound formed from the Tamil word கார், which means *black, cloud*, and the past participle **gata** of the Sanskrit verb **gam** – *to go*, which means *having gone, hence going, motion, diffusion, extension* etc. Here the boiling, roiling motion of storm clouds is conveyed.
2. The phrase உரோமாஞ்சலி ஆகும் – *his hair will stand on end* is glossed by TCS as உடல் மயிர் குச்செறியும் – *the hair of the body will stand on end.* உரோமா, Skt. **roman** means the hair of the body and அஞ்சலி Skt. **añjali** means *the raising up of the hands in worship.* Therefore, with Sanskrit *sanjhi* of the two short letters **a**, **urōma-añjali** could mean the raising up of the hair of the body, as hands raised in worship.

An air of distraction¹; thoughts [fixed on the guru]; sighs [on thinking of the guru]; fevers inexplicable to others [caused by those thoughts]²; refusal of all sustenance; reluctance to speak³; keeping silence; mental confusion⁴; fainting and death – these ten are the states⁵ [of the disciple before he finds his guru].

அரைநோட்டாங் சிந்தை பெருமுச் சறியாச்
சரமுட்ட மெல்லாந் துறத்தல் — உரைதோற்றா
மான மவுனம் விகள மறவைசா
வானவிவை பத்துமவத் தை.

இவை பத்தும் ஆன – *These ten, consisting of, அரைநோட்டாம் – lack of [outward] attention, சிந்தை – thoughts [fixed on the guru], பெருமுச்ச – sighs [on thinking of the guru], அறியா சரம் – unknown fevers (i.e. inexplicable to others), ஊட்டம் எல்லாம் துறத்தல் – refusing all sustenance, உரை தோற்றா மானம் – reticence in speaking, மவுனம் – keeping silence, விகளம் – delirium, மறவை – fainting, சாவு – [and] death, அவத்தை – [are] the states [of the disciple before he finds his guru].*

These states are variously interpreted by the commentators. This translation follows the *urai* of TCS, the bracketed portions in the main text indicating the general sense of his interpretation.

1. அரைநோட்டம் – *an air of distraction*. அரை means *half*, and நோட்டம் means *examination of coins, scrutiny of gems, precious metals, etc.* Here it seems to be used in a general sense as an equivalent for நோக்கம் in the sense of *attention, observation*. TCS glosses, மனம் சுகமுக்ததை விட்டு அகமுகமாய் நிற்றவின் அருகிய நோக்கம் – *with a diminished attention due to the mind being turned inward, away from the world*.
2. அறியா சரம் – *unknown fevers*. TCS says that the disciple, overcome by the intensity of his thoughts and emotions, is overwhelmed by fevers which are பிறரால் அறியக் கூடாத – *inexplicable to others*.
3. உரை தோற்றா மானம் – *reticence in speaking*. மானம் is probably best translated as *dignity* here. Aware that no one else could possibly understand what he is experiencing, the aspirant prefers to maintain a dignified silence in that regard.
4. விகளம், Skt. **vikala** means *defective, confused, agitated, delirious*. The word appears in most dictionaries as *விகலம்*. It is glossed by TCS as பித்தம் ஏறுதல் – *delirium*, in the sense that the aspirant is driven to distraction by his quest, which has so far been unavailing.

சத்திநிபாதத்து உத்தமர் ஒழிவு

5. அவத்தை – *state, condition*. Here the word is used in a general sense, not, as previously, to describe the states of waking, dream and deep sleep.

Know that at the very instant that the guru reveals his holy form, and that which is inner manifests outwardly¹, as the physical manifestation of their quest², he will grant initiation of the six kinds – three inward and three outward, as prescribed³ [in the Vedas and Agamas] – to those of highest maturity, who have petitioned⁴ him, as [the river of devotion] overflows its banks⁵.

தேட்டந் திரண்ட திருமேனி யுட்புறம்பாய்க்
காட்டு மளவே கரைபுரண்டு — கேட்ட
அதிபக் குவத்தார்க் ககம்புறமேன் றாறு
விதிவைத்த தீக்கையா மெண்.

என் – *Know that, திரு மேனி காட்டும் அளவே – at the very instant that [the guru] reveals his holy form, தேட்டம் திரண்ட – in which [the object of] their search materialises [in visible form], உள் புறம்பு ஆய் – with that which is inner manifesting outwardly, தீக்கை ஆய் – there will be initiation, ஆறு விதி வைத்த – of the six kinds prescribed [by the Vedas and Agamas], அகம் புறம் என்று – called inner and outer, அதிபக்குவத்தார்க்கு – for those who are most mature, கேட்ட – who have petitioned [him], கரை புரண்டு as [the river of devotion] overflows its banks.*

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1. உள் புறம்பு ஆய் – *with that which is inner manifesting outwardly.* The sense seems to be that the eager longing of the disciple for the guru at some point brings about the guru's physical manifestation, an event which in turn reveals to the disciple that, unknown to himself, the guru, in the form of the Self, has been within him from the beginning.
 2. தேட்டம் திரண்ட – *in which [the object of] their search materialises [in visible form].* The verb திரன் means to become round, coalesce, combine with, become dense, grow thick etc. The phrase is concise and striking, expressing beautifully how the would-be disciple's very thirst for realisation causes the teacher to manifest in flesh and blood before his very eyes.
 3. அகம்புறம் என்று ஆறு விதி வைத்த தீக்கை – *initiation of the six kinds, three inward and three outward, as prescribed [in the Vedas and Agamas].* TCS gives the three inner forms of initiation as திருநோக்கம் – by the holy glance, பாவனை – by thought and யோகம் – by yoga, and the three outer forms as பரிசம் – by touch, வாக்கு – by word and நூல் – by holy scripture.

சத்திநிபாதத்து உத்தமர் ஒழிவு

4. கேட்ட – *who have petitioned [him]*. The petitioning would consist of the disciples asking the guru the questions they had found themselves unable to answer in v. 72: ‘What is the body?’ etc. However before asking such questions, the disciples would pay homage to the guru in traditional fashion, described by TCS in his *urai* as follows: *having circumambulated the ācārya many times, having made aśṭāṅga prostration and other form of obeisance, then, arising and standing with joined palms, offering many praises with tears flowing from their eyes..; only then would they address the guru.* A detailed description of such an initiation by the guru (in this case Lord Śiva manifesting as guru to the Tamil saint *Māṇikkavācakar*), is to be found in ch. 2, *Holy Perunturai*, of the *Tiruvadavur Adigal Puranam* by *Kadavul Māmunivar*. See References for details of the English translation.
5. கரை புரண்டு – *as [the river of devotion] overflows its banks*. In the translation புரண்டு has been taken as *ecca-t-tiripu* – *participle substitution*, with the adverbial participle புரண்டு being used instead of the infinitive புரண. The bracketed words *the river of devotion* are taken from TCS’s *urai*, which says அன்பென்னும் ஆறு கரை புரண்டெழுந்து உந்த – *as the river of devotion surges, rising up and overflowing its banks*. The idea that the inner bliss being experienced by the disciples will well up irrepressibly and manifest in their outer conduct is expressed by the image of a river overflowing its banks.

Through his touch, thought and glance,¹ the guru will drive out all the three *malams*, *anavam*, *mayai* and *kanmam*. Then, bestowing his wisdom through his word, he will remove the illusion of personal consciousness – which leads to involvement in *cariyai* and the other three paths – whereupon that personal consciousness will be no more.

பரிசித்துஞ் சிந்தித்தும் பார்த்துமல மாயை
கருமத்தை யெல்லாங் கழற்றிச் — சரியாதி
வாதனையாம் போத மயக்கத்தை வாக்காலே
போதைசெய்து போக்கிவிடப் போம்.

வாக்காலே போதை செய்து – *As soon as [the guru], bestowing his wisdom through [his] word, போக்கி விட – removes, போத மயக்கத்தை – the delusion of [personal] consciousness (i.e. the ego), சரியாதி வாதனை ஆம் – which is (i.e. takes the form of), the vāsanās (mental propensities) [relating to] cariyai and the rest [of the paths], கழற்றி – having [first] driven out, மலம் மாயை கருமத்தை எல்லாம் – all [three impurities] [ānava] malam, māyā [malam] [and] kāyma [malam], பரிசித்தும் சிந்தித்தும் பார்த்தும் – [through] touching, thinking and looking, போம் – [that personal consciousness] will go.*

1. பரிசித்தும் சிந்தித்தும் பார்த்தும் – *through his touch, thought and glance*. TCS explains in his commentary that the guru, in touching the disciple with his hands and feet, is like a bird which uses its feathers to hatch out its eggs; in dwelling upon the disciple as his own divine form, he is like the turtle, which protects its eggs with its thoughts; and in looking upon the disciple with his glance of grace, he is like the fish, which watches over its eggs with its eyes. TCS says that all six forms of initiation are meant in this verse, *yoga* being considered to be included in *thought*, and *holy scripture* in *word*.

To some disciples the secret of the master's teaching will only be revealed at the appropriate time¹ or in the appropriate situation²; or it will require experience, like that of an expert in recognising a gemstone.³ Others will grasp the truth that is being transmitted like the swan⁴, which drinks the milk, leaving the water with which it is mixed; like the oyster⁵, which waits for raindrops to fall into it then closes up; like a heron⁶, which remains motionless, waiting for a fish to pass; like water that vanishes instantly on falling onto red-hot iron⁷, or in the manner of those who can correctly appraise a coin that is presented to them in the space of a flash of lightning.⁸

காலமறை தேசமறை கன்மறைபோற் காண்பாரும்
பாலுணும்புள் விப்பிமீன் பக்கிதீக் — காலும்
இரும்பினீர் மின்னலிலே யேற்றபணம் பார்ப்பார்
தரும்பொருளைக் கொள்ளுவார் தாம்.

காண்பாரும் — They (i.e. there are those who) will understand [the master's teaching], காலமறை போல் — in the manner of a secret [dependent upon] time [to be revealed], தேசமறை — [or] a secret [dependent upon] place [to be revealed], கல்மறை — [or] a jewel [whose] secret (i.e. its true nature) [will only be understood through instruction]. தாம் தரும் பொருளை கொள்ளுவார் — [And] they (i.e. there are those who) will grasp the truth that [the master] is transmitting, பால் உணும் புள் — [like] a bird (i.e. a swan) which drinks [only] the milk [which is mixed with water], இப்பி — [or] an oyster [which waits for a drop of rain, then closes up], மீன் பக்கி — [or] a bird (i.e. a heron) [watching out patiently for] a fish, தீ காலும் இரும்பின் நீர் — [or] water [falling] onto iron which radiates fire (i.e. red-hot iron), ஏற்ற பணம் பார்ப்பார் — [or] those who [can] appraise a coin which is presented [to them], மின்னலிலே — in [the space of] a flash of lightning.

1. காலமறை — literally a *time-secret*. For some disciples the meaning of the master's teachings will remain hidden from them at first, but will dawn upon them in the course of time.

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2. தேசமறை – literally a *place-secret*. Some disciples will not grasp the master's teaching when presented in a given form, but will be able to do so when it is presented to them in another form.
3. கல்மறை – literally a *jewel-secret*. Some will require the help of fellow disciples to understand that which they have so far been unable to grasp, just as a gemstone might look like a worthless stone to someone until he has received training in the company of those who are skilled in distinguishing them.

The above are the explanations given by TCS in his *urai*. They seem to refer to disciples of a lesser degree of maturity than that of the examples that follow in the remainder of the verse. However, in his expanded commentary, he says there is an alternative explanation, which implies a greater degree of maturity, more in line with the verse as a whole. It is along the lines that mature disciples are easily able to comprehend the subtle teaching of the master from his words alone, in the same way that some people are able to perceive the truth in the words of a qualified person when he describes something as happening at such and such a time, being in such and such a place, or being beyond such and such a mountain (கல்) without actually experiencing it firsthand.

4. பால் உணும் புன் – *a swan which drinks [only] the milk*. Like the swan's fabled ability to separate milk from water and drink only the milk, ripe disciples have the ability to grasp the *jñāna* essence of the master's teaching, without being caught up in all the paraphernalia which encumber the seeker on the first three paths of *cariyai* etc.
5. இப்பி – *an oyster*. Like the oyster which waits for nourishing rain to fall then closes up immediately, some disciples maintain themselves in an open and receptive state, waiting for a word from the master; when it does come, they make sure to absorb and internalise it, not letting it go to waste.
6. மீன் பக்கி – *a heron [watching out for] a fish*. Some disciples keep themselves absolutely still, waiting for a word from the master, ready to snap it up eagerly when it comes, just as a heron or stork will keep absolutely still, ready to pounce in an instant when its prey comes near.
7. தீ கலும் இரும்பின் நீர் – *water falling onto red-hot iron*. Some disciples will absorb the master's teaching instantly the moment they hear it, not letting it escape them, just as water falling onto red-hot iron evaporates instantly and cannot be recovered.
8. மின்னவில் ஏற்ற பணம் பார்ப்பார் – *those who can appraise a coin which is presented to them in [the space of] a flash of lightning*. Some disciples, due to their spiritual maturity, are able to grasp the master's teaching in an instant, just as an expert, due to his vast experience, might be able to appraise a coin, even if it was illuminated only for a brief moment by a single flash of lightning.

The way in which the disciple is killed [by the word of the master], yet still lives, may be compared to a wife dying on merely hearing of the death of her husband; to milk [which boils over in an instant]¹; to a deeply devoted wife, immolating herself on her husband's funeral pyre; to a loving widow [who remains faithful to her husband even after he dies], or to the generosity of Karna at the time of his death.²

பதியிறக்கக் கேட்டிறந்த பத்தினிபோற் பால்போல்
அதிமோகி தீப்புகல்போ வன்பாம் — விதவையர்போல்
கன்னன் கடையிற் கொடைபோலக் காணலாம்
தன்னையிழ வாதிமுத்த றான்.

பதி இறக்க கேட்டு இறந்த பத்தினி போல் — *Like a wife on hearing that her husband has died; பால் போல் — like milk; அதிமோகி — like a deeply devoted wife, தீப்புகல் போல் — entering the fire [of the funeral pyre]; அன்பு ஆம் விதவையர் போல் — like a devoted widow; கன்னன் கொடை போல — [or] like the generosity of Karna, கடையில் — at the end (i.e. the time of his death), காணல் ஆம் — we may observe, தன்னை இழவாது இழுத்தல் — the annihilating without annihilating of them (i.e. the mature disciples under discussion). தான் — [acai — expletive].*

In the first part of the verse the woman who has lost her husband is used three times as a term of comparison. In the first two instances, the widow stands for the ego, the personal self, which is annihilated immediately on the mature disciple hearing the words of the guru. In the third, the widow stands for the disciple himself, who on hearing the word of the guru abandons all ideas of 'I' and 'mine', just as the faithful widow gives up her previous worldly existence on the death of her husband.

1. பால் போல் — *like milk*. It is not clear which property of milk is being referred to here. MKM says that, like milk, rising up suddenly, boiling over, falling into the flames and disappearing, the ego, heated by the fire of *vairagya*, is destroyed in its flame. TCS says that just as when a bucket of milk is spilt, its smell lingers, when the ego is destroyed, its *vāsanās* still remain, referring possibly to the past *karma* of the disciple, which will keep him in the body until it has expended itself. The reference could also be to the way in which a tiny amount of curd is sufficient to 'seed' a whole dish of milk, leaving nothing of the original milk, just as a word from the guru is sufficient to entirely transform the consciousness of the ripe disciple in an absolute and irreversible fashion.

2. கன்னன் கடையில் கொடை – *Karṇa's generosity at the time of his death.* Karṇa is a major character in the Mahābhārata who fought on the side of Dhṛtarāṣṭra against the sons of Pāṇḍu. Karṇa had been born to Kuntī by the sun god Sūrya, before her marriage to Pāṇḍu. Abandoned at birth, he had been adopted by Adhiratha, a great comrade of Dhṛtarāṣṭra, and thus came to fight against his own half-brothers, the sons of Pāṇḍu, in the Kurukṣetra battle.

Different accounts of Karna's act of generosity at the time of his death are given in the Sanskrit *Mahābhārata* of Vyāsa and in the Tamil *Villippārattam* of Villipputtūrār. In the latter Krṣṇa approaches Karna in the guise of a Brahmin, asking for alms. Being on the battlefield Karna has nothing to offer. The Brahmin reminds him that he can give him the mountain-like *punya* which he has accumulated throughout his life with his matchless generosity. Karṇa agrees. Krishna then reveals his true identity and leaves, having rendered Karna capable of being killed by Arjuna through the loss of the merit which had previously protected him. In the Mahābhārata, in which Karṇa's vulnerability to Arjuna is established very early on his life, a much lesser degree of generosity is involved. In order to resolve a dispute over whose son is the greater, Karṇa's father, Sūrya and Arjuna's father, Indra appear as Brahmins on the battlefield. Karṇa, having nothing to offer, breaks off his gold teeth and gives them to the Brahmins, thus establishing his superiority. TCS assumes that the former account is being referred to here as he glosses, மறுமை குறித்து ஈட்டிய புண்ணியமெல்லாம் அந்தனானுக்குக் கன்னன் தன் தேகாந்திரத்திற் கொடுத்த கொடை போல் – *like the generosity of Karṇa, through which at the time of his death, being mindful of his next birth, he gave up to a Brahmin all the merit he had accumulated.*

Just as the gold which the goldsmith melts down in his crucible is of various degrees of purity,¹ the results of the master's teaching, though taken from the Siva Agamas and clearly conveyed, will vary, depending upon the degree of ripeness of the disciple. Know that all do not share the same degree of maturity.

மாற்றுப் பலவகையாம் பொன்னோடு
வைப்பான்போல்
தேற்றிச் சிவாகமத்தாற் செப்புகினும் — ஏற்ற
பரிபாகத் தாலே பழுப்பாம் பலவும்
ஒருபாக மன்றென் ருணர்.

ஒடு வைப்பான் போல் — *Just as [the goldsmith] will place [in the crucible] so that it melts, பொன் — gold, மாற்று பல வகை ஆம் — whose fineness is of many different degrees, செப்புகினும் — though [the master] speaks, சிவாகமத்தால் தேற்றி — giving clear instruction from the Siva Āgamas, பழுப்பு பலவும் ஆம் — the fruits [of the teaching] will be various, ஏற்ற பரிபாகத்தாலே — depending upon the higher [or lower] ripeness [of those disciples]. என்று உணர் — Know that, ஒரு பாகம் அன்று — there is not a single [degree of] maturity [for all].*

1. மாற்று பல வகை ஆம் பொன் — *gold of many different degrees of purity.* மாற்று is the technical term for the degree of fineness of gold, which was determined by the touchstone. See v. 68 for information on the use of the touchstone. To refine gold, the goldsmith would place gold of various degrees of purity in a crucible and melt it down, skimming off the impurities that rose to the surface. If the gold contained a lot of impurities it would take longer to refine and might need to be smelted a number of times, getting gradually purer. However, whatever the degree of purity, there was only the one process for refining it. In the same way the master's teachings, though derived from the Sāiva Āgamas and the same for all, will take more or less time to bear fruit, depending upon the maturity of the disciple.

The true reality of the life of the householder will become clear [to those of low spiritual maturity] only very slowly. It can be compared to carving a statue by gradually chipping away the stone, or to the process of purifying muddy water with clearing nut.¹ In the end this ancient world will be as repulsive to him as rice vomited up. Like the stem of a plantain tree placed on the fire, [very slow to burn], true knowledge (*jnana*) will arise in him only very slowly.

கல்வையுரு வாக்குங் கழற்றியிலே யில்வாழ்க்கை
சில்லார் போலத் தெளிந்துவரும் — தொல்லுலகம்
கான்றசோ றாகுங் கதலித்தண் டைக்கனலில்
ஊன்றல்போன் ஞானமுதிக் கும்.

கல்வை உரு ஆக்கும் கழற்றியிலே – *Like shaping stone [into a statue] by [the process of] removing [stone],* சில்லம் நீர் போல – *like [clearing] water [with] clearing-nut,* இல் வாழ்க்கை – *[the nature of] the life of the householder,* தெளிந்து வரும் – *will become clear [to those of lowest attainment].* தொல் உலகம் – *[At that time] the ancient world,* கான்ற சோறு ஆகும் – *will be [like] vomited rice.* ஞானம் உதிக்கும் – *True understanding will arise [very slowly],* கதலி தண்டை கனலில் ஊன்றல் போல் – *like the stem of the banana tree placed on the fire, [which is slow to burn].*

The subjects of this verse are the aspirants who possess the lowest grade of spiritual maturity, those who are *mantataram* – *exceedingly slow* to respond to the teachings of the guru. Although the *urai* of TCS refers to the *manta pakkuvar* – *those of low* (not the lowest) *degree of spiritual attainment*, it is clear from the verse's content and the latter part of the *urai* itself that it is the former he is talking about, just as it is clear from the content and *urai* to the next verse that it is the latter he is referring to. It is the burning of the plantain stem, mentioned in this verse, that it is traditionally mentioned in relation to the ripeness of the lowest grade; moreover, the *urai* to this verse states that, just as it will take many days and many pieces of firewood to burn the plantain stem, it will take many days and many teachings from the guru to awaken true knowledge in them, whilst in the *urai* to the next verse, which refers to the *mantatara pakkuvar*, it is stated that only a few words from the guru will be sufficient to awaken true knowledge, just as it will take only a few pieces of firewood to ignite green wood, which is the kind of flammable material traditionally associated with the *manta pakkuvar*.

சத்திநிபாதத்து உத்தமர் ஒழிவு

1. சில்லம் நீர் போல – *like [clearing] water [with] clearing-nut*. சில்லம் : **cillam** is the *Clearing-Nut tree, Strychnos potatorum*. Its Hindi name is *Nirmali*. It is a deciduous tree which grows up to forty feet in height. The seeds of the tree are commonly used in traditional medicine as well as in purifying water in India and Myanmar. The state of being in which one is involved in worldly attachments is compared to murky water; just as the clearing-nut slowly causes the clear water to separate out from the muddy sediment, the teaching of the guru will gradually purify the consciousness of the disciple, eliminating those attachments.

For those whose nature can be moulded as one would forge an image in iron, true knowledge will be won [more swiftly], as fire will burn green firewood.¹ Then, like a drop of rain sliding from the leaf of a lotus,² their worldly life will fall away. Divorced from them, the entire world will appear like a mirage.

இரும்பைவடி வாக்கு மியல்பினர்க்குப் பச்சை
மரஞ்சுமா போன்னானம் வாய்க்கு — மிருந்தவிடம்
நீர்த்தா மரையிலைபோ னீங்கு மூலகமெலாம்
பேய்த்தேர்போற் றோன்றும் பிரிந்து.

இயல்பினர்க்கு — *For those who possess a nature, இரும்பை வடிவ ஆக்கும் — [which can be moulded in the manner] in which [one] would make an image [in] iron, னானம் வாய்க்கும் — true knowledge will be obtained, பச்சை மரம் சுடும் ஆ போல் — in the manner in which green wood burns. நீர் தாமரை இலை போல் — [Then] like [a drop of] water [sliding off] a lotus leaf, இருந்த இடம் — the situation in which he is (i.e. his worldly existence), நீங்கும் — will fall away. உலகம் எலாம் பிரிந்து — The whole world, leaving, பேய் தேர் போல் தோன்றும் — will seem like a mirage.*

Although the *urai* of TCS refers to the *mantatara pakkuvvar* — *those of the lowest degree of spiritual attainment* it is clear that it is the *manta pakkuvvar* — *those of the next to lowest degree who are being referred to in this verse*. See the notes to the previous verse.

1. பச்சை மரம் சுடும் ஆ போல் — *in the manner in which green wood burns.* ஆ is a poetic contraction of ஆறு — *way, manner.* The devotees of the next to lowest degree of attainment will gain *jñāna* in the manner of green wood, which will burn well enough along with a few pieces of dry firewood. TCS sums up the meaning of the verse as follows: கிள காட்டத்தால் பச்சை மரம் கட்டல் போல் கில உபதேச மொழிகளால் இவர்க்கு னானம் ஏறும் — *Just as green wood will burn with the help of a few pieces of firewood, jñāna will arise in them through a few words of instruction.*
2. நீர் தாமரை இலை போல் — *like [a drop of] water [sliding off] a lotus leaf.* The lotus leaf possesses a complex composition which repels water from its surface, reducing it to tiny droplets and causing it to run off the leaf if it is tilted; not only that, any dirt particles on the leaf adhere to the droplets of water which thus cleanse the leaf. Hence those who are able to live in the world without being contaminated by it are compared to the lotus leaf, which remains dry and clean, even whilst living in a wet, muddy environment.

[For the next highest class], to remove the body's inherited dispositions¹ [and bestow *jnana*] will be like carving a wooden doll.² [*Jnana* will arise in them swiftly], as fire consumes charcoal.³ They will be indifferent to the household they had previously cherished. It will be like a place of general assembly to them. Even the life of the gods will seem like an insubstantial dream.⁴

மரப்பாவை போலுடம்பின் வாதனையை மாற்றிக் கரித்தீக் கவர்வதுவாங் காமித் — திருந்த மனைபொதுவின் மண்டபமாம் வானோர்கள் வாழ்வும் கனவெனவே தோன்றிடுங் காண்.

உடம்பின் வாதனையை மாற்றி — [For the next highest class, when *jñāna* is bestowed], having driven out the body's inherited dispositions (*vāsanās*), கரி தீ கவர்வது ஆம் — [the arising of *jñāna*] will be [like] fire consuming charcoal. மர பாவை போல் — [It will be] like [carving] a wooden doll, காமித்து இருந்த மனை — The household that they had previously cherished, பொதுவின் மண்டபம் ஆம் — will be [like] a general place of assembly. வானோர்கள் வாழ்வும் — Even the life of the gods, கனவு எனவே தோன்றி (இ)டும் — will seem like (i.e. to be as unsubstantial as) a dream. காண் — [acai — expletive].

This first part of this verse is extremely elliptical, but the intended meaning is reasonably clear from what precedes it. Since the first two verses dealt with the two lowest grades of seeker, it can be assumed that the next to highest grade, *tīvira paccavar*, are being described here.

1. உடம்பின் வாதனையை மாற்றி — *having driven out the body's inherited dispositions (vāsanās)*. In order for the sentence to make sense grammatically the adverbial participle மாற்றி would need to be regarded as another instance of *ecca-t-tiripu* — *participle substitution*, standing for the infinitive மாற்ற — *upon [the words of the guru] driving out...* This translation has followed the *urai* of TCS in leaving the participle as it is, and extending the sentence with an infinitive clause as follows: உடம்பின் வாதனையாய பொறிகரண முதலியவற்றை நீக்கி, ஞானத்தை உணர்த்த — *upon [the guru] conferring *jñāna*, having removed the senses, organs of action and so on, which are the body's *vāsanās**. The significance of the phrase உடம்பின் வாதனை — *the body's inherited dispositions* is that aspirants of this degree of

The extinction of the superior ones' [attachment to the world] through the cessation of the veiling aspect of Sivam's energy of grace

maturity will no longer have any need to remove their போகவாதனை – *inherited dispositions related to sensual desire*, since these will already have been transcended.

2. மர் பாவை போல் – *like [carving] a wooden doll*. Since the first two verses referred, respectively, to the shaping of stone and iron, this phrase may be assumed to be referring to the shaping of wood. TCS glosses: மரத்தினை ஓர் பாவை வடிவ ஆக்குதல் போல் – *like shaping wood into the form of a doll*.
3. கரி தீ கவர்வது ஆம் – *[it] will be [like] fire consuming charcoal*. Again exactly what it is that will resemble fire consuming charcoal is not stated, and again, TCS expands the phrase in his *uri*, saying: கரி தீ ஏற்றுக் கொளல் போல் ஞானம் உண்டாம் – *jñāna will arise as fire takes hold of charcoal*.
4. வாணோர்கள் வாழ்வும் – *even the life of the gods*. The idea seems to be that, although we cannot experience the life of the gods, we feel assured that it is vastly more pleasurable than this earthly life. However even such pleasures will seem ephemeral and insubstantial to the *titvira paccuvvar*.

For [those whose nature is easily moulded, like] dolls made out of butter, the acquisition of *jñāna* will be swift, like squirrel fur or cotton falling into the flame of a lamp. For them there are no desires. Tears will pour down from their eyes; oblivious to time, sobbing and melting inwardly, they will laugh and cry by turns, and the hair of their bodies will stand on end.

வெண்ணெயுறு பாவையர்க்கு ஞானம் விளக்கின்மேல்
அண்ணின்மயிர் பஞ்சாகு மாசையிலை — கண்ணீர்
ஒழுகும் பொழுதறியா துள்ளஞருகி விம்மி
அழுதுசிரிப் பார்புளக மாம்.

வெண்ணெய் உறு பாவையர்க்கு — For [those whose nature can be moulded like] dolls made out of butter, ஞானம் விளக்கின்மேல் அண்ணில் மயிர் பஞ்சகும் — [the acquisition of] *jñāna* will be [as swift as] squirrel fur [or] cotton [falling] upon [the flame of] a lamp. ஆசை இலை — [For them] there are no desires. கண்ணீர் ஒழுகும் — Tears will pour down. பொழுது அறியாது — Unaware of time, உள் உருகி — melting inwardly, விம்மி — sobbing, அழுது — [and] weeping, சிரிப்பார் — they will laugh. புளகம் ஆம் — There will be standing on end of the hairs of their body.

[In those of the highest degree of maturity] the in-dwelling *anavam* and the outer *kanma* and *maya*¹ have become separated [from their true self], just as the fruit of the tamarind becomes separate from its shell when ripe,² and the seeds of future *karma* have been thus annihilated,³ just as an eyeless needle cannot be threaded.⁴ For such as these this freedom from desire is the bliss of the Self.

புளிசேர் பழமானாற் போற்புறம்போ உள்ளின்
முளைதானும் வேறாய் முளைபோய்த் —
தொளைமாண்ட—
ஊசிக்குப் பாச மொழிந்ததுபோ லொப்பாருக்
காசைக்கே டாந்த மாம்.

புளி சேர் பழம் ஆனால் போல் – *Just as the fruit of the tamarind becomes [separate from its shell when ripe], ஒப்பாருக்கு – for such as these, புறம்போடு உள்ளின் முளை தானும் வேறு ஆய் – [with] that which sprouts within (i.e. *āṇavam*) along with that with is outer (i.e. *māyā* and *kaymam*) having become separate, முளை போய் – [and] the seeds [of *kaymam*] having gone, பாசம் ஒழிந்தது போல் – just as thread is absent, தொளை மாண்ட ஊசிக்கு – from an eyeless needle, ஆசை கேடு – the annihilation of desire, ஆநந்தம் ஆய் – is [the] bliss [of the Self].*

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1. புறம்போடு உள்ளின் முளை – *that which sprouts within along with that which is exterior.* TCS identifies உள்ளின் முளை – *that which sprouts within as *āṇavam*, the principle of egoity that is intimately associated with the *jīva* in an inward sense, yet eternally separate from it (see the Introduction p. xvi), and புறம்பு – *that which is outside as the other two *malams*, *māyā* and *kaymam*, the world illusion and the self-perpetuating deeds and their fruits, which affect the *jīva* in an outward sense, and must be eradicated before the inwardly dwelling *āṇavam* can be tackled.**
 2. புளி சேர் பழம் ஆனால் போல் – *just as the fruit of the tamarind becomes [separate from its shell when ripe].* The fruit of the புளி – tamarind tree (also fruit) is a long, green pod. When it ripens, the outer shell becomes brown and brittle, at which point the brown pulp containing the seeds becomes detached from the shell and is quite easy to extract. In the same way the words of the guru will be most effective upon those mature disciples who have cultivated a profound detachment from the ego and its illusory world.

சத்திநிபாதத்து உத்தமர் ஒழிவு

3. முளை போய் – [and] the seeds [of karma] having gone. Here the same word முளை – *seed* is used again, this time referring to future *kayyamam*. Once the ego, the sense of a personal self, has died, the disciple cannot create any further *kayyamam* for himself, since there is no longer an ‘himself’ to perform that *kayyamam* or experience its effects. The actions of his physical body are now those of the Self, Sivam.
4. தொளை மாண்ட ஊசிக்கு பாசம் ஒழிந்த போல் – *just as an eyeless needle cannot be threaded*. There is a play on the word பாசம் which means *thread* as well as having the familiar meaning *worldly bondage*. Just as thread cannot follow a needle without an eye, *kayyamam* – *actions and their fruits* cannot adhere to those who have abandoned worldly desires. Some editions give துளை for தொளை, with no change in meaning or scansion.

[The attainment of *jñana*] will be like the rising of the sun;¹ like the overwhelming desire of the lover for his beloved;² like a ship sighting shore after surviving the perils of the ocean; it will be like being freed from prison or being cured of an incurable disease; it will be like witnessing a miracle.

அருண னுதயம்போற் றாம்வீழ்வா ராசை
 பெருகுவபோற் கப்பல் பிழைத்துக் — கரைகானும்
 ஆபோற் சிறையு மரும்பினையு நீங்கியிடும்
 ஆபோ லதிசயம்போ லாம்.

ஆம் – [The attainment of *jñāna*] will be, அருணன் உதயம் போல் – like the rising of the sun; தாம் வீழ்வார் ஆசை பெருகுவ போல் – like the [ever] increasing desire of those who love; கப்பல் கரை கானும் ஆபோல் – like a ship which sees the shore, பிழைத்து – having survived [the perils of the ocean]; சிறையும் அரும் பினையும் நீங்கியிடும் ஆபோல் – like being freed from prison, or from an incurable disease, அதிசயம் போல் – [or] like [seeing] a miracle.

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1. அருணன் உதயம் போல் – like the rising of the sun. அருணன் – the sun is a noun formed from Skt. *aruna* meaning reddish-brown, tawny, red, ruddy, (the colour of the morning opposed to the darkness of night). It is therefore a word well suited to symbolise the coming of the dawn of realisation, before which the darkness of *āṇava malam*, the ego and the false world of duality which is founded upon it, fades and ceases to be.
 2. தாம் வீழ்வார் ஆசை பெருகுவ போல் – like the desire of those whose love grows greater. The ending ஆ of பெருகுவ is neuter plural, but the singular meaning appears to be intended here. The all-consuming bliss of the Self is compared to the desire of the lover for the beloved, which grows ever greater, eclipsing any other thoughts and desires.

As the body, senses, mental faculties, the three *gunas* (principles of nature), and the ten vital airs fall away one after the other,¹ [mature disciples will attain] the liberation which lies beyond *nada*, the highest of the *tattvas*; then the personal self, which stands in the middle ground [between the world and the Self], will be eradicated, and they will enter the ocean of supreme bliss. Finally, becoming free of all divisions, how will they not be amazed, knowing now that which they have never known?

உடல்பொறிக ஞுட்கரணத் தோடுகுணம் வாயு
விடவிடவே நாதாந்த வீடும் — நடுநிலையாய்த்
தன்னொழிவும் பேரின்ப சாகரமுஞ் சந்தழிவார்
என்னபடார் கண்டறியா ரே.

சந்து அழிவார் — They who are free of all divisions, நாதாந்த வீடும் — [namely] the liberation that lies beyond the [highest] *nāda* *tattva*, உடல் பொறிகள் உட்கரணத்தோடு குணம் வாயு விட விடவே — as the body, the senses, along with the mental faculties, the [three] *gunas* and the [ten] vital airs fall away one after the other, தன் ஒழிவும் — the loss of the [personal] self, நடு நிலையாய் — [which stands] in the middle (i.e. between the Self and the world), பேர் இன்ப சாகரமும் — [and] the ocean of supreme bliss, என்ன படார் — how [amazed] will they not feel, கண்டு அறியாரே — they who, seeing, have not (i.e. never before) known (i.e. never before experienced such a thing)?

This verse describes four stages, leading to the disciple's realisation of his unity with the Self. First he grasps the nature of the world around him, (described in Saivite terms as consisting of the thirty-six *tattvas*), and, realising that it is none other than the Self, becomes free of it, resulting in வீடு — liberation [from the *tattvas*]; next the 'I' which stands between the Self and the world of the *tattvas*, subsides (தன் ஒழிவு), the duality which it had previously mediated having now ceased; at that point the disciple is enveloped in the ocean of supreme bliss — பேர் இன்ப சாகரம் — the ocean of supreme bliss. Finally even this state is transcended and the disciples attain the state of oneness with the Self, becoming சந்து அழிவார் — those who are free of all divisions. See also v. 41 which expresses the same fourfold progression.

1. Lines 1-2.3: These two lines refer to the 36 *tattvas* once more, with the addition of the three universal principles, *rajas*, *tamas* and *sattva*, and the ten vital airs — *vāyu*, the principal one of which is *prāṇa*. See Introduction p. xi.

What obstacle remains for those who have realised the nature of knowledge, the knower, and ignorance?¹ Will they be parted [from the Self]? It is impossible, just as it would be impossible for the heavens, fearing they might be robbed, to go and hide in the kitchen.²

அறிவுமறி வானு மறியா மலையும்
 அறியிற் றடையே தவர்க்குப் — பிறிவரோ
 ஆகாயஞ் சுறைகொளி வஞ்சி யடுக்களைக்குள்
 போகாது போலாம் பொருள்.

அறிவும் அறிவானும் அறியாமலையும் அறியின் — *If [they] know true knowledge, the knower and ignorance, அவர்க்கு தடை ஏது — what obstacle [remains] for them?* பிறிவரோ — *Will they be separate [from the Self?]* ஆகாயம் போல் — *Just as the heavens, சுறை கொளில் அஞ்சி — fearing if (i.e. lest) they be robbed, அடுக்களைக்குள் போகாது — do not (i.e. cannot) hide [their goods] in the kitchen, ஆம் பொருள் — such is reality.*

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1. அறிவும் அறிவானும் அறியாமலையும் — *true knowledge, the knower and ignorance.* TCS equates these three entities with the Saiva triad, *pati, pacu and pācam* — *the Lord, the soul and the (worldly) bondage.* In terms of Advaita Vedanta we could call them the Self, the ego and the world, or *māyā*. The negative adverbial participle அறியாமல் — *not knowing* has been taken as equivalent to அறியாமை — *ignorance.*
 2. *Lines 3-4:* Since the disciple has become one with Śivam, the Self, it is impossible for him even to entertain the idea that he might become separated from it, and to take measures to prevent that happening. In the same way it is impossible for the heavens, since they provide the space in which all things subsist, to be robbed of anything, or even to entertain that fear, since all things, wherever they are, are always contained within it.

For those experiencing blissful union [with the Self],¹ having come to know² the true reality as surely as they had once known the false,³ there is no longer any connection with anything whatsoever. What a wonder is the destruction of oneself, like the spreading rays of the sun, rising in the vision of a clear-sighted eye⁴ [and blotting it out completely].

பொய்போல மெய்யு மறியப் பெறாப்போக
சையோகர்க் கொன்றோடுஞ் சார்பில்லை — துய்ய
விழிக்கு ஞுதித்த விரிகதிர்போற் றம்மை
அழித்ததுவே யாச்சரிய மாம்.

போக சையோகர்க்கு – *For those experiencing bliss[ful] union [with the Self],* பெறா – *having attained [the goal of],* மெய்யும் அறிய – *knowing the true [reality],* பொய்
போல – *as [they had previously known] the false [reality],* ஒன்றோடும் சார்பு இல்லை – *there in no connection with anything.* தம்மை அழித்ததுவே – *The destruction of themselves, விரி கதிர் போல் – like the spreading rays [of the sun], துய்ய விழிக்குள் உதித்த – rising in clear eye[sight], ஆச்சரியம் ஆம் – is a wonder.*

1. போக சையோகர் – *those experiencing blissful union [with the Self].* சையோகர் is a plural personal noun formed from the noun சையோகம், Skt. **samyōkam** meaning *union*.
2. அறிய பெறா – *having attained [the goal] of knowing, having come to know.* Here பெறா is taken as செய்யா என்னும் வாய்ப்பாட்டு வினையெச்சம் – *an adverbial participle of the form ceyyā.* In other words, as the equivalent of the more usual form பெற்று. It could also be taken as the negative adjectival participle of the same form பெறா in which case it would mean that those dwelling in the state in which the personal self is abolished will no more know the truth of the Self (மெய்) than they will know the false (பொய்), the objective world of the mind and senses, because the discriminating awareness (கட்டறிவு) which distinguishes both of these is no longer present.
3. பொய் போல மெய்யும் அறிய – *knowing the true [reality], as [they had previously known] the false.* Before he sets out on his spiritual quest, the disciple identifies himself with the body, senses etc., but it is not a conscious identification. Rather is it an underlying assumption regarding his being in the world, one that most people instinctively make, and which is never called into question. Even such a great *jñāni* as Ramana Maharshi, ripe for liberation though he was, had never questioned his bodily identity until he

The extinction of the superior ones' [attachment to the world] through the cessation of the veiling aspect of Sivam's energy of grace

underwent a death-like experience at the age of sixteen. Later on the disciple is told that he is not the body and begins to investigate his true nature. Finally, usually after many struggles, he realises his true nature and becomes established in the Self. The point being made here is that the enlightened *jñāni* will not, cannot, question his identity as the Self. It is as natural to him as identification with the body is to those in the unenlightened state.

4. துய்ய விழிக்குன் உதித்த விரிக்குதிர் போல் – *like the spreading rays of the sun rising in [the vision of] a clear-sighted eye.* The rise of the Self eradicates all distinctions, such as the triad of *knower, knowledge and the thing known*, just as the triad of *seer, sight and the thing seen* is obliterated in a vision overpowered by the brilliance of the sun.

For those whose personal consciousness has been annihilated, what association with anything whatsoever remains?¹ For them, the whole universe has been destroyed.² Where might they go and hide? Like the tale of the man who once went in search of a tiger, [was mauled by it and devoured],³ the Self will hold them in its unblinking gaze, and bring them to complete stillness.

தன்னையிழப் பார்க்கென்ன சார்வூழி சங்காரம்
என்னிலொளித் தெங்கே யிருக்கலாம் — முன்னே
புவிபார்க்கப் போனகதை போலிமையா நாட்டம்
சலியாமன் மூடுந் தனை.

தன்னை இழப்பார்க்கு — *For those who have lost their [personal] consciousness, சார்வு என்ன — what connection is there [with anything]? ஊழி சங்காரம் என்னில் — Since [this is] the destruction of the universe, ஒளித்து — hiding [themselves], எங்கே இருக்கலாம் — where might they remain? முன்னே புவி பார்க்க போன கதை போல் — Like the story in which [a man] once went to look for a tiger, தனை மூடும் — [the Self] will enfold him], சலியாமல் — so that he does not stir, இமையா நாட்டம் — in its unblinking gaze.*

1. சார்வ என்ன — *what connection is there [with anything]?* Since the *jñāni* is one with the non-dual Self, the reality beyond being and non-being which transcends all limitation, nothing ‘other’ exists with which he might have some form of relationship, connection or attachment.
2. ஊழி சங்காரம் என்னில் — *since [this is for them] the destruction of the universe.* Upon the loss of the ego, the personal self, the universe is seen by the *jñāni* to be unreal, existing only as an appearance within the Self. Thus it is effectively destroyed. However, since he is no longer part of that illusion, and dwells beyond time and space, being and non-being, as the Self, there will be no personal self to fear that it too will be annihilated, and to attempt to preserve itself by seeking a hiding place.
3. புவி பார்க்க போன கதை போல் — *like the story in which [a man] once went to look for a tiger.* Sadhu Om, in his commentary to *Ulladu Narpadu*, v. 19, records that Sri Ramana Maharshi was known to tell the story of the man who set out to look for a tiger, to illustrate the point that, for the seeker to realise the Self, the seeker that initiated the search must himself be annihilated, offered up as a prey to the Self. The story is as follows: A man who has never seen a tiger becomes obsessed with the idea of seeing one. Wandering in the forest he hears that there is a tiger in a cave at the foot of a mountain and goes there. The cave is dark and he is not able to see the tiger, so he crawls inside, upon which the tiger takes him in its jaws, kills and eats him. (Paraphrased from *Śrī Rāmaṇopadēśa Nūyamālai*, 1987 edition, p. 156). The fact that the story is alluded to only briefly here suggests that even at the time of Kannudaiya Vallalar the illustration was already widely known.

Having realised the Self, they abide as That; for them, having perceived the nature of ignorance, there is neither knowing nor absence of knowledge. If one were to attempt to describe the bliss which flourishes in the pure emptiness of the Self¹, where they live without living, it would be like trying to calculate the volume of the heavens with a pint pot.²

அறிந்ததுவாய் நின்ற வறியாமை கண்டு
 மறந்தறியார் வாழாது வாழ்ந்த — வெறும்பாழ்
 விளைந்தசுகஞ் சொல்லில் வெளியைப் படியால்
 அளந்தறியு மாபோல வாம்.

சுகம் சொல்லில் – *If one were [to attempt to] speak of the bliss, வெறும் பாழ் விளைந்த – which flourishes in the pure void, மறந்து அறியார் – in which those who neither know nor forget, அறியாமை கண்டு – having perceived [the nature of] ignorance, அறிந்து அது ஆய் நின்ற – [and] who, knowing [the Self] abide as That, வாழாது வாழ்ந்த – live without living, வெளியை படியால் அளந்து அறியும் ஆபோல ஆம் – it would be like taking the measure of the heavens with a grain measure.*

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1. வெறும் பாழ் – *pure emptiness*. The word பாழ் means *nothingness, void*, and வெறும் means *empty*. Therefore வெறும் பாழ் is *an empty void*, but not in the literal sense. It refers to the nature of the Self, as transcending both being and non-being, and possessing an infinite potential for creation and manifestation. Envisaged from the point of view of objectifying consciousness, it appears as a void.
 2. வெளியை படியால் அளந்து அறியும் ஆபோல ஆம் – *it would be like taking the measure of the heavens with a pint pot*. படி is a small measure of volume for liquid or grain. The translation uses the words *pint pot* as a rough equivalent. The mind and all the other faculties, which exist only in the bliss of the Self, could no more measure it than the pot could measure the space within which it exists, and with which it is always filled.

The Agamas speak of Sivam as ‘the consciousness of consciousness’, whilst Vedanta speaks of ‘pure consciousness.’¹ Both statements are appropriate when referring to the state in which there is no separation [from Sivam or Brahman]. Those who claim ‘You are That’ or ‘I am Brahman’ will try the patience even of Hari and Brahma.²

அறிவுக் கறிவென்னு மாகமங்கள் சுத்த
 அறிவென்னும் வேதத்தி னந்தம் — பிறியா
 நிலைக்குச் சரியாகு நீயென்றா னானென்
 றலைக்கு மரிபிரம ரை

அறிவுக்கு அறிவு என்னும் ஆகமங்கள் — *The Āgamas speak of [Lord Śiva as] the consciousness of consciousness. Vedānta (the conclusion of the Vedas) speaks of pure consciousness. பிறியா நிலைக்கு சரி ஆகும் — [Both] are suitable for the state in which there is no separation [from the Self]. நீ என்றால் — Saying ‘You [are That]’, நான் என்று — [or] saying ‘I [am Brahman]’, அலைக்கும் அரி பிரமரை — they will torment [even] Viṣṇu and Brahmā.*

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- Once the personal consciousness is lost, the paths of Vedānta and Siddhānta, which appear opposed and contradictory to those of lesser attainment, will be seen to be equally valid means of achieving the same goal. TCS glosses: தற்போதம் போய்க் கிவத்தைப் பிறியாத நிலைக்கும் கீவத்துவம் போய்ப் பிரமத்தைப் பிறியாத நிலைக்கும் அவ்வாகம வேதங்கள் கூறிய வாக்கியங்க் கரியாகும் — *the declarations made by those Vedas and Āgamas will apply equally to the state of union with Śivam upon the loss of the ego consciousness, and the state of union with Brahman upon the loss of the personal self.*
 - நீ என்றால் நான் என்று அலைக்கும் அரி பிரமரை — *Saying ‘You [are That]’, [or] saying ‘I [am Brahman]’, will torment [even] Viṣṇu and Brahmā.* The syntax is, as often, quite elliptical. One would expect a verbal noun of some kind, e.g. நீ என்பதும் நான் என்பதும். The two best known of the *mahāvākyas* — great sayings of the Upanisads are referred to here, *tat tvam asi* — You are That, and *aham Brahmasmi* — I am Brahman. According to TCS the first is associated with the Āgamas and the latter, with Vedānta. The sentiment expressed here is similar to that of v. 32 of Ramana Maharshi’s *Ulladu Narpadu*:

*The extinction of the superior ones' [attachment to the world] through the cessation of
Sivam's veiling energy*

அது நீ என்று அம்மறைகள் ஆர்த்திடவும் தன்னை
பெய்து என்று தான் தேர்ந்து இராஅ — து அது நான்
இது அன்று என்று எண்ணலுரன் இன்மைபினால் என்றும்
மதுவே தானாய் அமர்வதால்

*The Vedas may proclaim in thunderous tones, 'You are That', but to think
'I am That. I am not this', instead of knowing oneself through enquiry
and remaining in that state, is due to lack of strength of mind, since That
ever abides as oneself.*

Chapter 3

ಯೋಕಕ் ಕ್ರಮರ್ಥ

Transcending [the path of] yoga

TCS adds a short preface to this chapter to the effect that the chapters on the transcending of the lower paths of *cariyai* and *kiriyai*, which would normally come before that on *yōkam*, have been placed after it, because *yōkam* is the nearest state to *nāṇam*, and because those who practise *yōkam* are the most mature.

Dismissing *cariyai* and *kiriyai* as worthless, the *yogis* perform *kriyā yoga* to ward off physical death. It is difficult indeed to dissuade them from it.¹ They do not realise that what appears to them as real whilst they are experiencing it is actually false. Will they ever escape from this fixed mindset?²

சரியை கிரியைகளைச் சற்றாக்கிச் சாகாக்
கருமயோ கத்தைக் கழற்ற — அரிதவர்க்குத்
தோன்றியது பொய்யாகக் காண்கையிலே தோன்றாத
ஊன்றியபோ தங்கழலு மோ.

அரிது – *It is very difficult, கரும யோகத்தை கழற்ற – to remove the [addiction to] kriyā yoga, சாகா – in which [the body] does not die, சரியை கிரியைகளை சற்று ஆக்கி – [for those who perform it] dismissing cariyai and kiriyai as worthless. ஊன்றிய போதம் – Will the stubborn conviction, தோன்றாத – in which they do not realise, அவர்க்கு தோன்றியது – that that which appeared to them [as real], காண்கையிலே – at [the point of] perceiving [it], பொய்யாக – is [actually] false, கழலுமோ – [ever] leave [them]? [No!].*

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1. கரும யோகத்தை கழற்ற – *to remove the [addiction to] kriyā yoga*. Although the text speaks of *karuma yōgam*, Skt. **karma yoga**, which is the discipline of acting in the world without attachment, it is clearly *kriyā yoga* that the author is referring to, as evinced by the commentary of TCS. This is described by Paramahansa Yogananda in his book *Autobiography of a Yogi* as follows: ‘The Kriya Yogi mentally directs his life energy to revolve, upward and downward, around the six spinal centres (medullary, cervical, dorsal, lumbar, sacral, and coccygeal plexuses) which correspond to the twelve astral signs of the zodiac, the symbolic Cosmic Man. One half-minute of revolution of energy around the sensitive spinal cord of man effects subtle progress in his evolution; that half-minute of Kriya equals one year of natural spiritual unfoldment.’ *Autobiography of a Yogi*, 1946, by Paramahansa Yogananda, chapter 26. This directing of the life energy is achieved by a number of means including meditation and concentration exercises, breath control, yogic exercises, *mantras* and so forth.
 2. *Lines 2-3: the point being made is that the yogi, as he meditates upon each chakra – energy centre and its resident deity, takes them to be real at that point, yet when he proceeds to the next centre and its deity, he also takes that to be real, without realising that the previous object of his meditation must necessarily now be deemed unreal. Thus each new level of ‘reality’ is actually as unreal as the one which preceded it. All his attempts at transcending a given level and passing to the next higher one are based on the personal, discriminating ego consciousness, and can give him only the temporary illusion of liberation as he explores these various levels of ‘truth’.*

They may gain the eight *siddhis*¹, and have the gods of the six paths² manifest before them [in the six energy centres of the body], but in achieving that, a great sin will be committed, as they move up and down from one centre to another, going on and on, suffering and dying.³

അട്ടമാ ചിത്തികൻ മത്തുവാ മുർത്തികൻമു
കിട്ടിലതർ കംകന്കേ കീമുമേലായ് — വിട്ടു
വരുമ്പോതുന്തു തുക്കമായ് വന്തുവന്തു മായന്തു
ബെന്നുമ്പാവൻ ചെയ്യപ് പെറുമ്.

അട്ട മാ ചിത്തികൻമു അത്തുവാ മുർത്തികൻമു കിട്ടില് — [Even] if the eight great *siddhis* (supernatural powers) and [the attainment of dwelling upon] the deities [of the six] paths are obtained, അതർകു — through that, ബെന്നുമ്പാവൻ ചെയ്യപ് പെറുമ് — a great evil will be committed, കീമു മേല് ആയ് വിട്ടു വരുമ്പോതുമ് — as, leaving [each one], [one] goes upwards and downwards, അങ്കു അങ്കേ — here and there, വന്തുവന്തു — going [and] going, തുക്കമായ് മായന്തു — suffering and dying.

1. അട്ട മാ ചിത്തികൻ — the eight great *siddhis*. These are the powers ascribed to Lord Śiva which the ascetic is supposed to be able to acquire through his austerities. They are *animā* — the ability to shrink oneself, or anything else, to the size of an atom; *makimā* — the ability to increase one's bulk without limit; *ilakimā* — the power to make oneself or other things light, overcoming gravity; *karimā* — the faculty of increasing weight, solidity; *pirātti* (Skt. *prāpti*) — the power of attaining everything desired; *pirākāmiyam* — the power to overcome natural obstacles and go anywhere; *icattuvam* (Skt. *īśatva*) or *icitai* — supreme domination over animate or inanimate nature; *vacittuvam* (Skt. *vaśitva*) or *vicitai* — the power of enchanting, changing the course of nature or assuming any form.
2. അത്തുവാ മുർത്തികൻ — the gods of the six paths. See the notes to v. 43, in which the six paths to liberation are mentioned. Each of the paths has its own presiding deity, each located in one of the *chakras* — the energy centres of the body, upon whom the disciple meditates. When he has practised one path to the guru's satisfaction, he is initiated into the next path and so on.
3. തുക്കമായ് മായന്തു — suffering and dying. The ego dies and is reborn from moment to moment, and the true death is the death of the ego, not the physical body. The failure to understand this continual process of dying and being reborn is seen by the *jñāni* as the cause of all suffering, and his goal is to eradicate the mechanism of the discriminating consciousness which is at the root of it. By contrast the *kriyā yogi*, by deliberately engaging

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with the mind, and even expanding its illusory powers to the utmost through the development of supernatural abilities, condemns himself to this continuous round of suffering, as the ego continually dies and is reborn in a new guise, each as unsatisfactory, incomplete and unreal as the last. The approach to spiritual practice, *sādhana*, described in this book is that pointed to by Nisargdatta Maharaj in *I am That*. Talk 33:

Both mind and body are intermittent states. The sum total of these flashes creates the illusion of existence. Enquire what is permanent in the transient, real in the unreal. This is *sādhana*.

Conversely, the *sādhana* of the *yogi*, being principally focussed on the body-mind complex, does not afford the aspirant the opportunity to focus on the unitive, underlying background of Śivam, the Self which underlies his entire being.

To attain the state of *samādhi*¹, remaining motionless like a wooden post through control of the breath², which is not [naturally] under conscious control³, is comparable to the fate of a dumb blind man who has consumed poison, and who, in walking to a certain place, stumbles into a deep pit in a desolate area.⁴

അറിവൊട്ടംകാ വായു വടങ്കവശേ വർഹുത്
തരിയിരുന്താർ പോലശ് ചമാതി — പെരുകില്
നടന്ത കുരുട്ടേമ നഞ്ചരുന്തിപ് പാമുരക്
കിടന്തകുമ്പിപ് പുക്കതിനുങ്ക് കേടു.

ചമാതി പെരുകില് — *If one attains [the state of] samādhi, അഞ്ചവു അർഹി — remaining motionless, തരി ഇരുന്താൾ പോല — as is a wooden post, വായു — as the breath, അറിവു അടങ്കാ — which should not or does not subside through consciousness (i.e. conscious control) അടങ്ക — subsides, കേടു — the ruin [thus caused], കുരുട്ടു ഊമൻ — will be greater than [that of] a blind and dumb man, നടന്ത — who was walking along, നഞ്ച അരുന്തി — having consumed poison, കുമി പുക്കതിനുമ് — entering (i.e. stumbling into) a pit, പാമു ഊര് കിടന്ത — which lay in a desolate area.*

1. ചമാതി Skt. *samādhi* is here to be understood as the state in which the aspirant becomes one with the object of meditation, as all mental activity is repressed. It does not refer to the final state of non-dual realisation. The first state is known as *manolaya* — *subsiding of the mind*, and the second as *manonāsa* — *destruction of the mind*. Sri Ramana Maharshi describes the difference between the two states in v. 13 of his *Upadesa Uṇṭiyār*: ഇലയുമുണ്ടാക്കം ഇരണ്ടായും ഓടുക്കം. ഇലയിൽ ഉണ്ടു എയും. എംബുതു ഉരു മാപന്തതേല — *Cessation [of the mind] is of two kinds: in manolaya the mind is in abeyance, but in manonāsa the mind has died. A mind that is in abeyance, but still exists, can spring forth again, but if its form has been annihilated, it cannot arise again.*
2. വായു — *wind, air* refers specifically to *പ്രാണവായു* — *prāṇa, vital breath*, the chief of the ten vital airs, which causes the action of the heart and lungs in breathing.
3. അറിവു അടങ്കാ — *which should not or does not subside through conscious control* may also be interpreted as അറിവും അടങ്കാമാല് — *not subsiding consciously*, i.e. the yogi is not consciously entering the Heart, rather is he subsiding into the temporary state of *laya*.
4. Lines 3-4: The yogic aspirant is called *blind* and *dumb* because he cannot see or communicate the real truth. He wanders into a *desolate area*, far from his true home in the Self, having consumed the *poison*, which are his yogic breathing techniques, and falls into a pit, which represents the state of *manolaya*, subsidence of the mind, which is the fruit of those yogic practices. Since he entered into this course of action voluntarily, his plight is even more to be deplored than that of the dumb, blind man, which occurs by accident.

With your spiritual jargon, yogic postures and staring gaze,¹ you act out a ludicrous pantomime of spiritual practice. Give up these worthless habits and remain motionless, as the pure² consciousness which is all-embracing like the heavens, and in which there is neither knowing nor absence of knowing.

கவிப்பயனு மாதனமுங் கண்சிமிட்டா நோக்கும்
தவப்பகடி யாட்டங்காண் சார்வைத் — தவிர்க்கின்
மறந்தறிய லாகா மலட்டறிவாய் வான்போல்
நிறைந்து துஞும்பாம் னில்.

கவிப்பயனும் – [Exounding] the meaning of works [on *yoga*], ஆதனமும் [demonstrating] *yoga* postures, கண் சிமிட்டா நோக்கும் – [staring with] an unblinking gaze, தவ பகடி ஆட்டம் – [are] a dance [which makes] a mockery of spiritual practice. காண் – [acai – expletive]. சார்வை தவிர்க்கின் – If you free yourself from these [worthless] habits, [then you should do as follows:] துஞும்பாமல் நில் – Remain motionless, வான் போல் நிறைந்து – all-embracing like the heavens, மறந்து அறியல் ஆகா மலட்டு அறிவு ஆய் – as the pure consciousness in which there is neither knowing nor absence of knowing.

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1. கவிப்பயனும் ஆதனமும் கண் சிமிட்டா நோக்கும் – [explaining] the meaning of *yoga* texts, [demonstrating] *āsanas* and [affecting] a fixed gaze. கவி means a poet, poetry, verse in both Tamil and Sanskrit, and பயன் means meaning, import. ஆதனம், Skt. *āsana*, are the yogic postures of *hatha* *yoga*, which will be familiar to most readers. TCS says in his commentary that கண் சிமிட்டா நோக்கு refers to the yogi fixing his gaze firmly on the tip of his nose or between his eyebrows. To do all this, the author says, is to act out a ludicrous travesty of spiritual austerities – தவ பகடி ஆட்டம்.
 2. மலட்டறிவு – pure, unadulterated, consciousness. The literal meaning of மலடு is barrenness, sterility. Here it is used to suggest the nature of consciousness as consisting of nothing but itself. TCS glosses: ஒன்றும் கலவாத அறிவு – consciousness which is not mixed with anything whatsoever.

The yogi practises *samadhi*, burying himself beneath the *tattvas*.¹ Could we blame anyone for calling him an ego-obsessed fool?² Devoid of all common sense he is like someone who proposes to strip the bark off a stone to tie up an elephant, which even a tethering post cannot restrain,³ or someone who runs about trying to grasp the ether.

തത്തുവമുട്ട് ടാക്കായ്ച് ചമാതിയിനൈസ് ചാർപ്പോതപ്
പിത്തനെൻപാർ പേരിൽ പിമൈയുണ്ടോ —
പുത്തിപോയ്ക്ക്
കമ്പക് കണിറുകട്ടക് കല്ലിനാർ കാന്തുമിവർ
അമ്പരത്തൈ വന്തുമിടിപ് പാർ.

പിമൈ ഉണ്ടോ — *Is there any fault [No!],* എൻപാർ പേരില് — *on the part of those who say that [the yogi who engages in],* ചമാതിയിനൈ — *samādhi,* തത്തുവമുട്ടാക്കു ആയ് — *with the tattvas as a covering,* പിത്തൻ — *[is] a madman,* ചാർപ്പോത — *[who functions through]* objectifying consciousness? ഇവർ — *He (i.e. such a one as he),* പുത്തി പോയ് — *who, devoid of [common]sense,* കല്ലില് നാർ കാന്തുമ് — *tries [to strip] bark from a stone,* കമ്പ കണിറു കട്ട — *to tie up an elephant [which should be tethered to] a post,* അമ്പരത്തൈ വന്തു മിടിപ്പാർ — *coming, will [try to] catch the ether.*

1. തത്തുവമുട്ടാക്കു ആയ് — *with the tattvas as a covering.* The *kriyā yogi* employs breathing techniques devised by the mind to control his breath, a process which in turn causes the mind to subside. It is this state of *manolaya*, referred to in the notes to v. 94, that he mistakes for realisation. Thus in using the *tattvas* to create this illusion of realisation, he is using them as a cloak to mask his real, underlying state, which is one of ignorance, thus perpetuating that ignorance.
2. ചാർ പോത പിത്തൻ — *a madman [who functions through]* objectifying consciousness. The discriminating, objectifying consciousness is synonymous with the ego, the *jīva*, since in the Self there is no ‘self’ and ‘other’. The division of ‘knower’ and ‘thing known’ can only exist in this limited and illusory form of awareness. The verb ചാർ means *to depend on, repose on, adhere to*, therefore ചാർ പോതമ് is the *objective, discriminating awareness* that requires an object external to itself in order to exist. The *yogi* is called a *madman* because not only does he employ this form of consciousness, but in taking it to be real, he develops it to the point where he convinces himself that this illusion is in fact the reality of the Self, just as the madman has no idea that he is mad.

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3. கம்ப களிறு கட்ட கல்லில் நார் காணும் இவர் – *he who proposes to strip the bark off a stone to tie up an elephant, which even a tethering post cannot restrain.* To realise the Self using the mind is doubly ridiculous; in the first place it is impossible, like trying to strip the bark off a stone, which does not have bark, and secondly, even if it were possible, it would be totally inadequate for the purpose, just as a strip of bark would be useless to restrain a full-grown elephant.

To undergo modifications of consciousness in the false world, which is like seeing one's reflection in ghee,¹ or like seeing a person in the sky in the form of that reflection,² to become one with pure light and sound³ and then to withdraw from those states⁴ – these are the activities of those who do not know their true Self.

നെയ്യി നിഘല്പോ നിഘലിറ്റ് പുരുത്തേനപ്പോൾ
പൊയ്യില് വികർപ്പമ് പുകവതുവുമ് — തുയ്യ
ഉനിയോക്കെ ധാകി യോടുന്കുവതുന്ന് തമ്മൈത്
തെനിയാതാർ ചെയ്യുന്ന് ചെയല്.

പൊയ്യില് വികർപ്പമ് പുകവതുവുമ് – *To undergo modifications [of consciousness] in the false [world]*, നെയ്യില് നിഘല് പോൾ – [which is] like [seeing] [one's] reflection in ghee, നിഘലില് പുരുത്തേന പോൾ – [and] like [seeing] a person [in the sky] in [the form of that] reflection; തുയ്യ ഉനി ഓകെ ആകി – *and, having become [one with]* light and sound, ഓടുന്കുവതുമ് – *to shrink back [from that state]*, തമ്മൈത തെനിയാതാർ ചെയ്യുമ് ചെയല് – [are] *things that those who do not know themselves do*.

1. നെയ്യില് നിഘല് പോൾ – *like one's reflection in ghee*. The world of the *tattvas* is compared to ghee. The image one sees in it is simply a distorted reflection of one's own personal consciousness, just as the face one sees in ghee is a distorted reflection of one's own face.
2. നിഘലില് പുരുത്തേന പോൾ – *like the person [seen] in one's shadow*. The technique of meditation on the shadow person is described in the notes to v. 10. Having seen his own reflection in the ghee of the *tattvas*, the *yogi* then projects that reflection in the form of the deity on which he is meditating, just as the person performing the 'shadow person' meditation projects his own image onto the heavens.
3. ഉനി ഓകെ ആകി means literally *becoming light and sound*. Light is associated with *śakti tattva*, also known as *vintu*, Skt. **bindu**, and sound with *śiva tattva*, also known as *nāta*, Skt. *nāda*. These are the highest of the five pure *tattvas*, the source of all the other *tattvas*. The *yogi* is here described as reaching these lofty regions of consciousness through his concentration and meditation practices, only to fall back again into the lower states of consciousness.
4. തുയ്യ ഉനി ഓകെ ആകി ഓടുന്കുവതുമ് – *becoming one with pure light and sound and then withdrawing from those states* could also mean *subsiding as pure light and sound*, indicating a state similar to that of *laya* in which various lights and sounds are experienced.

The *jnani* rejects and eradicates the *tattvas*¹ in order to merge into the absolute² even in the waking state; the *kriyā yogi* attempts to emulate him by enveloping himself in the *tattvas*, taking his perceptions to be real, just as the monkey who looks into a mirror sees his reflection as another real-life monkey.³ Since he has eliminated the *tattvas* and knows the true state, the *jnani* will reject the *kriyā yogi*'s practices as worthless.

சாக்கிரத்தே கேவலத்தைச் சார்ந்துவிடத் தத்துவத்தை
நூக்கியொழிப் பார்போ னுழைவதையும் — நீக்கியே
கண்ணாடி பார்த்த குரங்கறிவாய்க் காண்பதையும்
எண்ணா ரவத்தையறி யில்.

அவத்தை அறியில் — Since [they (i.e. the true *jñānis*)] know the [pure] state, நீக்கியே — having eliminated [the *tattvas*], எண்ணார் — they will not esteem, நுழைவதையும் — the involvement [with the *tattvas* of the *kriyā yogis*], தத்துவத்தை நூக்கி ஒழிப்பார் போல் — [who attempt to be] like those who, having thrust [them] aside, eliminate the *tattvas*, சாக்கிரத்தே கேவலத்தை சார்ந்து விட — in order to merge into the absolute state even in the waking state, காண்பதையும் — [nor will they esteem] their [way of] perceiving, குரங்கு அறிவு ஆய் — [which is] as the understanding of the monkey, கண்ணாடி பார்த்த — who looked into the mirror.

1. தத்துவத்தை நூக்கி ஒழிப்பார் போல் — like those who reject and eradicate the *tattvas*. The idea is that the *kriyā yogi* is like the *jñāni* in what he is attempting to do, which is to transcend the *tattvas* and attain the state of liberation, but quite unlike him in his methodology, which leads him to get ever more entangled in the *tattvas* through his very attempts to transcend them.
2. கேவலம் is here taken to refer to the *transcendent state of liberation, freedom from the tattvas*, not the state in which the waking consciousness is absent, as in unconsciousness or deep sleep.
3. கண்ணாடி பார்த்த குரங்கு அறிவாய் — like the understanding of the monkey who looked into a mirror. Like the monkey who, when he looks in a mirror, thinks he is seeing another real monkey rather than his own reflection, the *kriyā yogi* takes the results of his mind-based practices to be real, whilst they are in truth merely reflections of his own discriminating consciousness.

You so-called tapasvin! You are a fool whose thinking is like that of someone who seeks a cover to mask the heavens, rather than just closing his eyes!¹ Is this madness due to the way you have been taught, to illustrations drawn from the *shastras*,² to your own perversity of mind, to your habitual mode of thinking,³ or to something else altogether? What kind of *yoga* is this?

ഉപത്രേചപ് പിത്തോ വുപമാനപ് പിത്തോ
 വിപരീത മോപമുക്കോ വേദ്രോ — തപസിന്
 കണ്ണമുടാ വിണ്ണമുടത് തേടുക് കവചനേപോൾ
 എൻമുടാ യോകമിതു വെൻ.

തപസി നീ — You [so-called] tapasvin! എൻ മുടാ — [You who are] a fool think[ing], തേടുമ് കവചനേ പോൾ — like [someone] who seeks a cover, വിണ്ണ മുട — to mask the heavens, കണ്ണ മുടാ — not [thinking to] close his eyes, ഉപത്രേച പിത്തോ — Is it the madness of the teaching [you have received]? ഉപമാന — പിത്തോ — Is it the madness of comparisons [drawn from the *śāstras*]? വിപരീതമോ — Is it the perversity [of your own mind]? പമുക്കോ — Is it [your] habitual mode of dualistic thought]? വേദ്രോ — [or] is it [something] other? യോകമ് ഇതു എൻ — What [kind of] *yoga* is this?

1. വിണ്ണ മുട കണ്ണമുടാ തേടുമ് കവചനേ പോൾ — like someone who seeks a cover to mask the heavens, instead of just closing his eyes; literally like the cover which [someone] seeks, not closing [his own] eyes, in order to mask the heavens. In this simile the eye is the discriminating consciousness, the cover is the mind-based yogic practices, and the sky is the objective world of the *tattvas*. Not realising that this discriminating mind, the ego-self, is itself a part of that perceived external world, he attempts to use it to blot out that world, expecting thus to merge with the Real, whilst all he needs to do is to close that eye, by turning his attention away from the world and dwelling upon the Self. In blotting out the world he is merely masking one unreality with another.
2. ഉപമാനമ്, Skt. *upamāna* means *comparison, resemblance, analogy*. TCS glosses this as ശാത്തിരമ് കൂറിയ ഉപമാനപ് പിത്തു — the madness of analogies given by the *śāstras*.
3. പമുക്കു is a contraction of പമുക്കമ്, shortened here for reasons of metre. TCS glosses as മുൻ ചന്നാംകലില് തൊൻറുതൊട്ടുനീ ചെയ്തു വന്നത് പമുക്കമ് താനോ — Is it the habits of thought which you have practised from time immemorial in your previous births?

Like someone who mounts an elephant facing its tail in order to travel to his destination, will your ego consciousness ever be able to reach [the Self]¹? This (your attempt to know the Self as separate from yourself) is an occasion for much hilarity, like someone who attempts to seek out the demon which possesses and animates him, even though it is already clearly known to him.²

வாலே முகமாய் வரவானை யேறினான்
போலேயுன் போதமோ போய்த்தீண்டும் — சாலப்
பெருஞ்சிரிப்பாந் தன்னைப் பிடித்தாட்டும் பேயைத்
தெரிஞ்சிருக்கத் தேடுஞ் செயல்.

ஆனை ஏறினான் போலே — *Like someone who mounts an elephant, வாலே முகமாய் — facing its tail, வர — in order to go [to his destination], உன் போதம் போய்தீண்டுமோ — will your [ego] consciousness, going, reach [the Self]? [No!] சால பெரும் சிரிப்பு ஆம் — It (i.e. your attempt to know the Self as separate from yourself) is [an occasion for] much laughter, பேயை தேடும் செயல் — [like] [one's] attempt to seek the demon, தன்னை பிடித்து ஆட்டும் — which, grasping, animates oneself, தெரிஞ்ச இருக்க — although it is [already] known [to him].*

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1. *Lines 1-2.3: someone who mounts an elephant facing its tail will never reach the desired destination, just as someone who tries to reach the Self using his personal, ego awareness will never reach it, since he will be travelling in the opposite direction, towards the world of the mind and senses.*
 2. *Lines 2.4-4.3: building on the sentiment of the first two lines, in the last part of the verse, the very idea of 'reaching' the Self is dismissed as ridiculous. We are always the Self, whether we realise it or not, so it is ludicrous to attempt to communicate with it objectively, just as it would be ludicrous for a man possessed by a demon to attempt to seek out that demon, since the demon, possessing him and controlling his actions, is necessarily already clearly known to him.*

Will sleep come to you if you summon it, rubbing your thighs, making snoring noises, and pretending to be unaware of your body?¹?² You complete good-for-nothings, if you try to mentally grasp the being-consciousness-bliss that manifests only after destroying your ego consciousness, will it not conceal itself from you?

കുறങ്കുകുത്തിക് കൊണ്ടു ക്രോക്കൈകകത്തിക് കൂട്ടൈ
മരന്തമൈത്താർ റാക്കമ് വരുമോ — വെരുങ്കെടുവീര്
തന്നെന ധമിത്തെമുന്ത ചസ്ചിത്രാ നന്തത്തൈ
ഉന്നി ലൊവിത്തുവിടാ തോ.

താക്കമ് വരുമോ — *Will sleep come [No!],* അമൈത്താൾ — *if [you] summon [it],* കുറങ്കു കുത്തി കൊണ്ടു — *massaging [your] thighs,* ക്രോക്കൈ കത്തി — *putting out snores,* കൂട്ടൈ മരന്തു — *[as though] forgetting the body?* വെരുമ് കെടുവീര് — *You total good-for-nothings,* ഉന്നില് — *if [you try to] think [objectively] about* ചസ്ചിത്രാനന്തത്തൈ — *the being-consciousness-bliss,* തന്നെന അമിത്തു എമുന്ത — *which, having destroyed you, rises up,* ഒനിത്തു വിടാതോ — *will it not conceal itself [from you]?*

1. കൂടു — *the body.* The word means *nest, hive, cage* and hence *case, sheath, receptacle*, as the body as the *receptacle* of the soul, as in the following line of *Māṇikavācakar*: കൂടുമ് ഉമിരുമ് കുമണ്ണൈ ഇടക് കുനിത്തദിയേൻ — *I your slave, who dance, my body and soul quivering with delight!*
2. Lines 1-2.3: if one actively attempts to induce sleep by thinking about it, it will not come. In order for sleep to come, one needs to be in a relaxed state in which thoughts can subside and the state of sleep supervene. Similarly, the state of the Self can only supervene when all objective thought ceases and one subsides into that Self.

Since oneself is not alone¹ [as a primal entity in one's own right], and since the Absolute is the all-embracing perfection, which is not different from oneself, then what good does it do to torment oneself in mind, word and deed, loudly proclaiming,² 'The Self is beyond all measure!'³

மனவாக்குக் காயத்தான் மாய்ந்தளவை மாண்ட
தெனவாய்ப் பறையறையில் வென்னாம் —
நினைவுதெலாம்
சாக்கிரப்பொய் தானுந் தனியனலன் றற்பரமும்
நீக்கமற்ற பூரணமென் வில்.

என்னில் — Since, தானும் தனியன் அலன் — oneself is not alone [as a discrete primal entity], தற்பரமும் — and since the Supreme, பூரணம் [is] the all-embracing perfection, நீக்கம் அற்ற — which is not separate [from oneself], என் ஆம் — what [use] is it, மனவாக்கு காயத்தால் மாய்ந்து — if, tormenting themselves in mind, word [and] body, வாய் பறையறையில் — they proclaim with the drum [of their] mouth, அளவை மாண்டது என — that it (i.e. the Self) has surpassed [all] measure? நினைவது எலாம் சாக்கிர பொய் — All their thinking is the false [reality] of the waking state.

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1. தான் தனியன் அலன் — *oneself is not alone*. The individual consciousness is not some primal entity, possessing an inherent reality of its own. Therefore reality must be sought by looking within, to discover the real primal entity, the Self, from which one can never be separate, நீக்கம் அற்ற பூரணம் — the all-embracing perfection which is not separate from oneself.
 2. வாய் பறையறையில் — *if one proclaims with the drum of the mouth*. The verb பறையறை means to publish by beat of the drum. The பறை is a drum beaten to gain the attention of the populace in preparation for a public proclamation. The verb is prefaced with the word வாய் — mouth in order to suggest the self-important and portentous utterances of those who falsely ascribe to themselves the most lofty spiritual attainments, having merely deluded themselves through their yogic practices.
 3. அளவை மாண்டது — *it is beyond measure*. Since the Self is beyond the mind and senses, then it is idle to utter statements which imply that one can convey the very knowledge of the Self which one has just said is impossible to communicate verbally.

Can it be reasonable that you, having controlled your breath, mind and sight, so that they are entirely still, and buried yourself in that state so that you are entirely submerged in it,¹ should expect to be able to merge with That which exists both within and without your body as your very Self, as being and non-being, and that which is beyond both of these?²

വായുമനം കண്ണഞ്ചൈയാ വാരുടക്കി മക്കിനമായ്
നീപുതെന്തു പോയ്ക്കുട നീതിയോ — കായത്തുക്
കൃപുരുമ്പായ് നീതാനാ യുണ്ടില്ലൈ ധായത്രംകുമ്
അപ്പുരമായ്ത് താക്കർ റത്തെ.

നീതിയോ — *Is it reasonable [No!],* നീ, വായു മനം കண്ണ് അചൈയാ ആരു അടക്കി — *that you, having controlled the breath, mind and eyes, so that they do not move,* മക്കിനമം ആയ് പുതെന്തു — *[and] having buried [yourself in that state]* so that you are submerged, പോയ് കുടല് — *should go and merge with,* താക്കു അന്റരൈതെ — *that which is free of all association,* കായത്തുകു ഉൻ പുരുമ്പ ആയ് — *existing within and without the body,* നീ താന് ആയ് — *as your very Self,* ഉണ്ടു ഇല്ലൈ ആയ് — *as being and non-being,* അത്രംകുമ് അപ്പുരുമ് ആയ് — *and beyond that (i.e. both of these)?*

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1. മക്കിനമം ആയ് പുതെന്തു — *having buried yourself so that you are submerged.* മക്കിനമം is the Tamil form of the Sanskrit past participle **magna** — sunk, plunged, immersed from the root **majj** to sink, go down, perish.
 2. ഉണ്ടു ഇല്ലൈയായ് അത്രംകുമ് അപ്പുരുമായ് — *as being and non-being, and beyond these.* All categories known or imagined by the mind, even *being* and *non-being*, are entirely transcended by the Self. We are reminded of the line from the *Kandar Anubhūti* of *Arunagirināṭha*, describing the nature of Lord Murugan: ഉറുവായ് അറുവായ് ഉണ്ടായ് ഇല്ലായ് — *as that which has form, as that which is without form; as that which is, as that which is not.* In the state of realisation all things have no existence in themselves but do have an existence in the Self; therefore they share the attributes of both *being* and *non-being*, appearing within the Self, which is beyond both.

Should you propose to remain free [of all the mental faculties], you will find that it is not possible, and that a sleep-like state supervenes; and should you attempt to remain [aware but] without any objective perception, you will experience [such phenomena as] flashing lights.¹ Your aim is to establish the vital breath along with the errant mind in the *brahmarandhra chakra* within the skull!² What kind of state is this?³

ஒட்டா திருக்கவேன்றா லொட்டா துறக்கமாம்
சுட்டா திருக்கிற் சுடர்க்கொழுந்தாம் — துட்ட
மனத்தோடு வாயுவைநீர் மண்டையிலே வைக்க
நினைப்பீ ரிதென்ன நிலை.

ஒட்டாது இருக்க என்றால் — If [you propose] to remain, without being in contact [with the mental faculties], ஒட்டாது — [the faculties] not permitting [it], உறக்கம் ஆம் — [a] sleep[-like state] will supervene. இருக்கின் — If [you try to] remain, சுட்டாது — [aware but] without perceiving any object, சுடர் கொழுந்து ஆம் — there will be [phenomena such as] flashing lights. நீர்நினைப்பீர் — You propose, துட்ட மனத்தோடு வாயுவை மண்டையிலே வைக்க — to establish the vital breath along with the wicked mind in the skull (i.e. the *brahmarandhra chakra*). இது என்ன நிலை — What [kind of] state is this?

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1. Lines 1-2.3: If the mind is suppressed completely the result is *manolaya* – the subsiding of the mind. See v. 94 and notes. This state is here called உறக்கம் – sleep because in essence it is no different from dreamless sleep. Once it ends, the mind springs forth again as before. Alternatively, if one allows the mind to remain active but free of any object, it will simply create its own phenomena, such as flashing lights, sounds, bodily sensations, and so on.
 2. மண்டை means *skull*, but is here used to refer to the *brahmarandhra* centre, which is said to be located in the hollow space between the two hemispheres of the brain. பிரமரந்திரம் : *pirama-rantiram* Skt. **brahma randhra** means *fontanelle, aperture in the crown of the head*; it is closely associated with the highest of the *chakras*, the *sahasrāra*, the thousand-petalled *lotus*. It is a major goal of yogic practice to raise the energy of the physical and subtle bodies through the lower *chakras* and concentrate it in this region.
 3. இது என்ன நிலை — What [kind of] state is this? In other words, such a state is anything but liberation.

The mind is like a caged monkey¹ or the grotesque dance of a shadow puppet.² Who could hope to subdue it, grasping it and bringing it under control? Even if one remains still, free of any objective perception, it will keep moving by itself, like a whirling rocket that moves under its own impulsion, the balls in a game of *ammanai*, or a spinning top.³

കൂട്ടിൽ കുരങ്കൈനില്ലെ കോരണിക്കുത് താമനത്തെ
ആട്ടിപ്പ് പിടിത്താ രടക്കുവാർ — കാട്ചിയും
സമ്മാ വിരുക്കി ലചൈയാതു ചർന്നുവിരി
സമ്മാനേ പമ്പരങ്കാ ഞ്ഞുമ്.

പിടിത്തു ആട്ടി — *Grasping and controlling [it]*, ആ മനത്തെ അടക്കുവാർ — *who will [i.e. could] subdue the mind*, ആമ് — *which is [like]*, കൂട്ടിൽ കുരങ്കൈ — *a monkey in a cage*, നില്ലെ കോരണി കൂത്തു — *[or] the grotesque dance of the shadow [puppet]*? സമ്മാ ഇരുക്കില് — *[Even] if [one] remains*, കാട്ചി അറ — *free of any [objective] perception*, ചർന്നു വിരിക് — *[the mind will be like] a whirling rocket*, അചൈയാതു — *without [anyone] causing it to move*, അമ്മാനേ — *[the balls in a game of] ammāṇai*, പമ്പരമ് — *[or a spinning] top*, കാഞ്ഞുമ് — *[acai – expletive]*.

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1. കൂട്ടിൽ കുരങ്കൈ — *a monkey in cage*. The nature of the monkey is extremely active and restless. How much more so when it is restrained in a cage from which it wants to escape? We have seen in v. 101 the use of the word കൂട്ടു to mean *body*; the image of a monkey kept in a cage is therefore a fitting image for the attempt to control the mind by restraining it with bodily means, such as breath control, etc., whose principal effect is to spur the mind into ever greater activity.
 2. നില്ലെ കോരണി കൂത്തു — *the grotesque dance of the shadow [puppet]*. കോരണി means *grimace, contortion of the face*. We might also translate along the lines of *the antics of a jester or clown*. The movements of the mind are compared to images in a puppet show consisting solely of shadows cast against a screen, which can be observed, but cannot be held or restrained in any way.
 3. Lines 2.4-4.3: വിരിക് — *a whirling rocket*, അമ്മാനേ — *[the balls in a game of] ammāṇai*, and പമ്പരമ് — *[a spinning] top* are all given as things which, having been set in motion, continue with a momentum of their own. In contrast to the *monkey* and the *shadow puppet*, which represent the gross, outer activity of the mind, these three items represent the mind in its

subtle aspect, acting without any outside stimulus, as when it is not consciously directed outwards, yet still continues to generate its own inner activity. The negative adverbial participle அசையாது stands in place of the transitive form அசைக்காது of the verb அசை – *to cause to move, shake*. We must assume for it an indeterminate subject, *someone*. TCS glosses: ஒருவர் பிடித்து அசைக்காது தானே சுற்றுகின்ற விரிக்கெபாலும் – *like a rocket that whirls round on its own, without anyone holding it and causing it to move*. The game of *amimānai* is a girls' game, described in Tam. Lex. as follows, 'Girls' game of keeping a number of balls in the air, some rising while others are falling.'

It is the habitual nature of the mind to be active even when it is not directed towards any object. If you try to understand this nature, how will you not be confused? At the slightest contact with it,¹ there will be birth and death for you, but if it dies, you will become Sivam.

പർഖാത പോതുമ് പത്രുമ് പ്രക്കമതെക്
കർഖാബെൻ നാകക് കലക്കാതു — ചർഖേന്ത്
തീണ്ടിവിടിൽ റാൻകാൻ ചെന്നെ മരണമതു
മാൻബുവിടി നീചിവമാ വൈ.

പ്രക്കമ് അതെ കർഖാല് — *If [you try] to learn the habit [of the mind],* പത്രുമ് — *by which [it] becomes agitated,* പർഖാത പോതുമ് — *even when it is not grasping [anything],* എൻനാക കലക്കാതു — *how will it not confuse [you]?* ചർഖേ നീ തീണ്ടി വിടിന് താൻ — *If [you] contact [it] in the smallest degree,* കാൻ — *[acai — expletive],* ചെന്നെ മരണമ് — *[there will be] birth and death [for you].* അതു മാൻബുവിടിന് — *If it dies,* നീ ചിവമ് ആവൈ — *you will become Sivam.*

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1. ചർഖേ നീ തീണ്ടി വിടിന് — *If [you] contact [it] in the smallest degree.* The nature of the mind is activity, and it will do anything to prolong and preserve its own existence. The moment it begins to subside, and we begin to get a sense of the peace which this might bring, it springs back into existence, generating numerous thoughts about how, using this very mind, we might determine the nature of this peace, make it our permanent state, and so on. Therefore the wise course is to ignore the mind and put one's attention wholly on the Self, Sivam, by dwelling on the 'I' sense.

Abide simply as pure consciousness. Then delusion will not arise. If there is the slightest movement in consciousness, will not the world of diversity shoot forth like a sky rocket? This state of *samadhi*, can be compared to the perfect alignment of the pointers on a pair of scales.¹ If that state arises, you will be a king of *jnana*. Who will be your equal?

அறிவா யிரீர்மயக்க மாகா தசையில்
விறிசாய் விடாதோ விகற்பம் — பிறியாத்
தராசி னுனிபோற் சமாதிவரின் ஞான
இராசனுமக் கொப்பா ரெவர்.

அறிவாய் இரீர் – *Remain as consciousness only*. மயக்கம் ஆகாது – [Then] delusion will not arise. அசையில் – If [you] move, விகற்பம் விடாதோ – will that not give rise to diversity, [Yes!] விறிசு ஆய் – [shooting up] like a rocket? தராசின் னுனியே – Like the pointer of a pair of scales, பிறியா – which does not stray [from the centre point], சமாதி வரின் – if *samādhi* (i.e. the state of absorption in the Self) arises, உமக்கு ஒப்பார் எவர் – who will be the equal of you, ஞான இராசன் – a king of *jñāna*?

1. தராசின் னுனி போல் – *Like the pointers on a pair of scales*. TCS explains the image as follows: our consciousness is like a pair of scales with stones in one pan and gold in the other; the stones are the state of *kevalam* – unconsciousness and the gold is *cakalam* – the *waking state*. The scale has two pointers: the lower pointer is the *āyama* – *jīva* or soul, which moves as the arm of the scales moves, and the upper pointer is *arul* – grace which does not move. When the two pans are in perfect balance, and the two pointers therefore are perfectly aligned, this denotes the state of *samādhi*, when the consciousness is perfectly aligned with grace, and in which therefore the delusion of the world and its modifications does not appear. *arul* is simply another way of referring to the Self, especially when thought of in its dynamic aspect, as conferring or facilitating realisation. See the Introduction p. xviii. The term *cakalam* denotes the state in which the *jīva* is active, under the influence of the *tattvas*, and *kevalam*, the state of unconsciousness, as in deep sleep. The state which is being described here is a state of vigilant awareness, in which awareness is neither wandering lost amidst sense objects under the influence of the mind and senses, nor is it sunk in the blankness of the unconscious state. That is the state of the *jñāni*. It is neither sleep nor waking but intermediate between the two. There is the awareness of the *waking state* and the stillness of sleep. It is called *jagrat shushupti*....Go to the root of thoughts and you reach the stillness of sleep. But you reach it in the full vigour of search, that is, with perfect awareness.' *Talks with Sri Ramana Maharshi*, talk 609.

Who taught water to be cool, fire to burn and the air to stir and be agitated? Whoever you are, the mind and the other faculties will not simply go away. To attempt to remove them is like trying to bury a shadow.¹ You should see as the heavens see.² Only then will they be eliminated.

நீர்க்குப் பதமு நெருப்புச் சடுந்தொழிலும்
 காற்றைச் சலிக்கவுமார் கற்பித்தார் — ஆர்க்குமிது
 போகா மனாதி புதைக்குநிழல் போலாநீ
 ஆகாயம் போற்பா ரஹம்.

நீர்க்கு ஆர் கற்பித்தார் — *Who taught to water, பதமும்* — [its] peculiar quality [of coolness], நெருப்பு — and [to] fire, சடும் தொழிலும் — the activity by which it burns, காற்றை சலிக்கவும் — [and who taught] the air to be agitated? இது மனாதி — This mind and all the rest, ஆர்க்கும் போகா — will not go away for anyone. புதைக்கும் நிழல் போல் ஆம் — They are like a shadow, which one [tries to] bury. நீ பார் — You should see, ஆகாயம் போல் — as the heavens [see], அறும் —[and] they will be destroyed.

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1. புதைக்கும் நிழல் போல் ஆம் — *They are like a shadow, which one [tries to] bury.* If one heaps earth upon a shadow, the shadow will of course not be buried but will reappear on top of the pile. In a similar way, if we try to use the mind to eliminate the mind, that mental process will continue to propagate itself *ad infinitum*.
 2. ஆகாயம் போல் நீ பார் — *You should see as the heavens [see].* The heavens, as pure space, possess an infinite capacity for containing and permeating all things, yet are not in contact with, or affected by, any of them. In the same way, when we see the mind and its activity with the eye of the Self, we will cease to be affected by it, just as the cinema screen is not affected by the images that appear upon it.

When you think of it, is it feasible to measure and know the extent of the earth and the heavens, the weight of the mountains and the volume of the surging ocean? Similarly, when you say that you are the Real, these are only words, [since it cannot be measured or known] without encompassing the destruction of your own ego-self. If you try to know it [otherwise], it will remain quite alien from you.¹

மன்னை மலையை மறிகடலை வானகத்தை
எண்ணி ஸாந்த்ரிய வெய்துமோ — உண்மையைந்
உண்டென்னி லோர்வார்த்தை யுண்டல்லா
துண்ணொழிவைக்
கண்டறியி லன்னியமாங் காண்.

எண்ணில் — *If [you] consider, மன்னை வானகத்தை* — [the extent of] the earth [and] the heavens, மலையை — [the weight of] the mountains, மறிகடலை — [or the volume of] the surging ocean, எய்துமோ — *will it be feasible [No!] அளந்து அறிய* — *having measured, to know [them]?* உண்மையை நீ உண்டு என்னில் — *If you say that you are the Reality, ஒர் வார்த்தை உண்டு* — *this is just a word, உன் ஒழிவை கண்டு அல்லாது* — [since it cannot be known] *without achieving the destruction of you[ego consciousness]. அறியில்* — *If [you try to] know [it otherwise] அன்னியம் ஆம்* — *it will be foreign [to you]. காண்* — [acai — expletive].

1. Lines 2.4-4.2: There are a number of ways of interpreting these lines grammatically, but the overall sense is as follows: the discriminating consciousness can affirm, 'I am the Real', but it cannot know that reality objectively, since the Real is only revealed upon the destruction of the discriminating consciousness that is attempting to know it. Should one make that attempt, the Real will seem alien and unobtainable.

The world of *maya*¹, arising and subsiding by turns, is unreal like the clouds in the sky. If we do not realise this, and attempt to suppress the world that rises up using the mind that rises with it,² will this not be like a ball, bouncing back again each time we hit it to the ground? Therefore observe it as the witness only. It will be like a tree dug up by the root, yielding neither flowers nor fruits.³

ഉതിത്തോടുന്കുമ് പൊയക്കാ രൂപാതാൻ മെൻനാ
തുതിപ്പൈ യുതിപ്പാ ലോടുക്കിൻ — പതൈത്തേക്കുന്ത
പന്തൻറ്റോ ചാട്ചിയൈപ്പോർ പാർവേർ പരിത്തമരമ്
കൊന്തലര്ന്തു കായാതോക് കുമ്.

എൻനാതു — Not thinking, ഉതിത്തു ഒടുന്കുമ് ഉപാതാനമ് — that the material cause [of the world] (i.e. *māyā*), which, having arisen, subsides [again], പൊയ് കാർ — is unreal [like] the clouds [in the sky], ഉതിപ്പൈ ഉതിപ്പാൾ ഒടുക്കിൻ — if one suppresses that which rises up (i.e. *māyā*) with that which [also] rises up (i.e. the mind), അൻറു ഒ — is it not [like], പതൈത്തു എമുന്ത പന്തു — a ball, which, moving swiftly [on being struck], rises up [again and again]? ചാട്ചിയൈ പോൾ പാർ — See [it] as a witness [only]. ഒക്കുമ് — It will be like, വേർ പരിത്ത മരമ് — a tree dug up [by] the root, കൊന്തു അലര്ന്തു കായാതു — not producing flowers clusters, [and] not yielding fruit.

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1. ഉപാതാനമ്, Skt. *upādāna* is the term in philosophy for the *material cause of the universe*, as the clay is for the pot, for example. Here it is simply a synonym for *māyā*, the cause being quoted in lieu of the effect.
 2. ഉതിപ്പൈ ഉതിപ്പാൾ ഒടുക്കിൻ literally, if [one] suppresses that which rises up with that which rises up. ഉതിപ്പ് is a noun from the verb ഉതി, which means to spring, arise, come into existence. Since the world and the mind arise together in consciousness, the word is suited to conveying both meanings. The repetition of the word prefigures the idea of bouncing back and forth, as of the ball in the metaphor which follows.
 3. If the discriminating consciousness is eliminated, there will be no world of the mind and senses, just as, if the root of a tree is ripped out, it will produce neither flowers nor fruits.

Should you succeed¹ even for a split second² in reaching the state of absorption in the Self (*nishta*), which, as the pure state³ in which the discriminating consciousness has fallen away, is free of all limitation, ah! I am at a loss to describe it! Is the bliss that rises up then a thing of little account? It would be as if one accessed the [vast] ocean of milk through the tiny hole in a teat!⁴

சுட்டுப்போ தங்கழன்ற சுத்தமரை மாத்திரையில்
மட்டுத்தா னற்றநிட்டை வாய்க்குமால் — கெட்டேன்
தலைச்செய்ய மாநந்தஞ் சற்றோபால் வாரி
முலைக்கண்ணிற் றோன்று முறை.

ஆல் — *If or [acai – expletive],* அரை மாத்திரையில் — *for half a moment of time,* நிட்டை — *the state of absorption (nishta),* மட்டு தான் அற்ற — *which is free of limitation,* சுத்தம் — *[being] the purity,* சுட்டு போதம் கழன்ற *in which discriminating consciousness has fallen away,* வாய்க்கும் — *prevails,* கெட்டேன் — *woe is me, [if I try to describe it]!* தலை செய்யும் ஆரந்தம் சற்றோ — *Is the bliss that rises up [then] a thing of little account?* முறை — *[It will appear in] the manner,* பால் வாரி தோன்றும் — *in which the ocean of milk appears (i.e. might be accessed),* முலை கண்ணில் — *by the hole in a teat.*

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1. வாய்க்கும் ஆல் — *if it is realised, obtained.* There is also a reading வாய்க்குமேல், வாய்க்கும் + எல், which is a regular conditional ending in early and middle Tamil. ஆல் is not a regular conditional ending for finite verbs, but it occasionally appears to be used, appended to a finite verb as a shortened equivalent for the conditional ஆனால் etc. TCS regards it as *acai – expletive*, but still assumes an implied conditional meaning, adding the word ஆயின் after வாய்க்கும் in his *urai*.
 2. அரை மாத்திரையில் — *for a split second,* literally *half a māttirai.* The மாத்திரை is a Tamil unit of time equal to a quarter of a second. There are in Tamil only a couple of smaller measurements of time, but, being counted in milliseconds, these are probably too small to be sensibly used in the context of human awareness.
 3. சுத்தம் — *pure state.* This state is that mentioned previously in v.49. See Muruganan’s *Guru Vachaka Kovai*, v. 265 and elsewhere.
 4. பால் வாரி முலை கண்ணில் தோன்றும் முறை — *in the manner of the milk ocean being accessed through the hole in a teat.* The bliss of the Self is compared to the ocean of milk, churned by the gods and asuras to obtain divine ambrosia; the experience of the infinite bliss of the Self whilst still in the body upon the loss of the discriminating consciousness is compared to gaining access to the Puranic ocean of milk through the tiny hole of a teat.

Being totally identified with the body, you torment yourself¹ saying, 'When will the time come that this body is no more, and divine grace will be mine?'² What is the use of this? Do not the myriad phenomena that appear in the ether eventually subside again? Similarly, in the absolute fullness of Reality, which is beyond duality³, there is nothing other than yourself.

ആകായത് തേപലവും തോൻറി യടങ്കാതോ
നീകായത് തോടമുന്തി നീന്കിയരും — ആകാതോ
എൻറുചവിപ് പാനേ നെതിരർഹ പുരഞ്ഞത്തേ
ഒൻറു മിലൈകാ ഞ്ഞാനക്കു.

കായത്തോടു അമുന്തി — *Being immersed in the body*, നീ ചവിപ്പാൻ എൻ — *what [is achieved] by your grieving*, എൻറു — *saying*, നീന്കി — *[The body] having departed*, അരും ആകാതോ — *will there not be grace [for me]?* ആകായത്തേ — *In the ether*, പലവും തോൻറി അടങ്കാതോ — *do not all the many [phenomena], having appeared, subside [again]?* എതിർ അർഹ പുരഞ്ഞത്തേ — *[Similarly] in the absolute fullness of reality, which is without [anything] other [than itself]*, ഒൻറുമും ഇലൈ ഉനക്കു — *there exists nothing (i.e. no phenomenal world) for you*. കാണ്ണ — *[acai – expletive]*.

1. നീ ചവിപ്പാൻ എൻ — *what is the use of your tormenting yourself?* ചവിപ്പി has been taken as a noun with the archaic instrumental ending ആൻ rather than the usual ആം. The verb ചവി means *to be troubled in mind, distressed, exhausted, to hate, be disgusted by*.
2. നീന്കി അരും ആകാതോ — *[The body] having departed, will there not be grace [for me]?* The adverbial participle നീന്കി has been taken as standing for the infinitive നീങ്ക. As noted earlier this is known as *ecca-t-tiripu – participle substitution*.
3. എതിർ അർഹ means literally *without that which is opposite to, in front of, over against [it]*. In other words in പുരഞ്ഞം — *the absolute fullness of Reality* there exists no 'other' which that Reality could take as its object. എതിർ അർഹ has therefore been translated as *beyond duality*.

Know that habit is pernicious. A fowl will scratch even at a bare rock, and dig around even in a heap of paddy. The blind man who recovers his sight will feel threatened by the light, recoil from it and refuse to give up his walking stick. Similarly the *jīva* will persist in perceiving distinctions in the grace of the Self¹ [even after realising its non-dual nature].

பழக்கங் கொடியதுபார் பாறையினுங் கோழி
கிழிக்கும் பொலியைக் கிளறும் — விழித்தும்
குருடர்க் கொளிபகையாய்க் கூசிக்கோல் போடார்
அருளைப் பகுக்குமான் மா.

பழக்கம் சொடியது – Habit is pernicious. பார் – See [that it is so]! பாறையினும் கோழி கிழிக்கும் – A fowl will scratch [even] at a [bare] rock, பொலியை கிளறும் – [and] dig around [even] in a heap of unwinnowed paddy. குருடர்க்கு ஒன்றி பகை ஆய் – The light being an enemy to the blind man, விழித்தும் – even seeing (i.e. having regained his sight), கூசி – [the blind man] recoiling [from it], கோல் போடார் – does not put aside his stick. அருளை பகுக்கும் ஆன்மா – [Like him] the personal self [continues] to divide (i.e. make distinctions in) the grace [of the Self].

Verses 113-116 demonstrate how, due to ingrained habit, the discriminating ego-consciousness will have the tendency to reassert itself at the first opportunity until it is finally eradicated.

1. அருளை பகுக்கும் ஆன்மா means literally *the jīva will divide grace*. The verb பகு in its transitive form means to divide, distribute, apportion, allot. The expression பகுத்தறிவு is commonly used in the sense of discriminating knowledge, rationality. அருள் is here equivalent to the Self or Śivam. As mentioned previously, in Siddhānta it is nothing other than the *sakti* of Śivam itself, in its active role of removing the three *malams* and conferring enlightenment.

Unless you slap it and drive it outside, a young calf will not leave its tethering post, even if you untie the rope.¹ Likewise, even if you tell the *jīva* to abide as Sivam, so that it remains free of attachment like Sivam itself, thus removing its separate identity and bringing it to a state of oneness, it will revert to its dualistic mode of thought.²

കട്ടിയനാൻ വിട്ടാലും കന്തകലാക് കൻരുക്കൾ താൽ
തട്ടിപ് പുറപ്പട്ടത്തുന് തന്നെ പോലും — ഒട്ടെതാമിത്തു
നിന്റൊറപ്പോ നീചിവമായ് നില്ലെല്ലൻ്റു നീക്കമരുത്
തൊന്റൊക്കി ലോന്റിരണ്ടാ കുമ്.

തന്നെ പോലും — *Like the nature, കൻരുക്കൾ താൽ പുറപ്പട്ടത്തുമ്* — [according to] which, slapping [them], one drives outside calves, *കന്തു അകലാ* — which will not leave their tethering post, *കട്ടിയ നാൻ വിട്ടാലും* — even though [one] has released the cord which bound them, ഒൻ്റു ആക്കില് — [likewise] if one makes [the *jīva*] one, നിന്റൊലും പോലും — in the way that [the Self] abides, ഒട്ടു ഒളിത്തു — having destroyed its bondage, നീ ചിവമ് ആയ് നില് എൻ്റു — saying, 'Abide as Sivam,' നീക്കമ് അരുത്തു — [and] removing [its] separation (i.e. its sense of duality), ഒൻ്റു ഇരണ്ടു ആകുമ് — [even so] the one will become two [again] (i.e. it will return to its dualistic mode of thought).

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1. Lines 1–2.3: a young calf may be so used to being tied up that it does not know what to do when its tether is removed. The farmer has to slap it to drive it outside, where it will find its mother and be able to enjoy her milk. Similarly the unripe disciple, having been guided toward the state of the Self by the guru, will, out of sheer habit, return to his habitual dualistic state of mind, trying to analyse the state he is in, and will therefore be unable to enjoy the bliss of the Self.
 2. ഒൻ്റു ഇരണ്ടു ആകുമ് — one will become two. TCS glosses: അക്ഷിവത്തോടു ഒൻറാക്കിനും പോത ഒഴിവാലു അതനോടു ഒൻറാണ ആഞ്മാ പോത അക്ഷവാലു ഇരണ്ടാകുമ് — Although it has been made one with Sivam, the *jīva*, which became one with it through the cessation of the [ego-]consciousness, will become two [again] through the movement of that [ego-]consciousness.

If someone tells you to abide as Sivam, you torment yourself thinking, 'I am that Sivam', thus falling from that very state. This is like the story of the man who, on being told not to think of a monkey, was unable to stop thinking about it.¹ Is this not the work of the ego, *anava malam*?

குரங்கை நினையா திருவென்று கூறத்
திரும்பி யதுவே தியானம் — வருங்கதைபோல்
நீசிவமாய் நில்லென்றா னீங்கியது வாய்நினைந்து
மாய்வையது வன்றோ மலம்.

கதை போல் — *Like the anecdote, திரும்பி அதுவே தியானம் வரும்* — of how the very thought of it (i.e. a monkey) repeatedly comes [to a man], கூற — upon [someone] saying to [him], குரங்கை நினையாது இரு என்று — Remain without thinking of a monkey,' நீ சிவம் ஆய் நில் என்றால் — if someone says [to you], 'Abide as Śivam,' மாய்வை — you suffer, நீங்கி — departing from [the state of Śivam], அது ஆய் நினைந்து — and thinking 'I am That [Śivam.]' அது அன்றோ மலம் — Is that not [the defilement of *anava*] malam? [Yes].

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1. Sri Ramana Maharshi also alludes to the story of the man who is told not to think of monkey, supposedly saying that it is mentioned by Tayumanavar. See *Talks with Sri Ramana Maharshi*, Talk 601:

D(evotee): When we attempt to cease from activity the very attempt is action. So activity seems to be inevitable.

M(aharshi): True. Thayumanavar has also alluded to it. A doctor advises a patient to take the prescribed medecine with only one condition. That condition is not to think of a monkey when he takes the medecine. Can the patient ever take the medecine? Will he not think of the monkey whenever he tries not to do so? So also, when people try to give up thoughts their object is frustrated by their very attempt.

Translator's note: *The attribution by Ramana of this anecdote to Tāyumanavar is probably due to an error on the part of the recorder. It does not occur in Tāyumanavar's works, and it is inconceivable that Ramana Maharshi would make such a misattribution.*

Although the nature of the ego-consciousness has been pointed out to them, they still seek Sivam, just as the serpent with a jewel on its head continues to seek out darkness, even when it is already enveloped by it.¹ Such behaviour is akin to someone digging a well in a lake to find water, or fighting² with his own shadow to be free of it. Who are they that have the power to remove this ego-consciousness and abide as Sivam?

மணிப்பாம் பிருவின் மறைந்திருக்கத் தேடும்
கணக்காந்தற் போத்தைக் காட்டி — உணர்த்துகினும்
நீரிற் கிணறு நிழலுயுத்த மும்போலாம்
ஆரித்தை நீக்கியிருப் பார்.

தற்போத்தை காட்டி உணர்த்துகினும் — *Although [someone], pointing [it] out, has made known [to them] [the nature of] the ego consciousness, மணி பாம்பு கணக்கு ஆம் — it (their behaviour) is [like] the case of the serpent [with] a jewel [on its head], தேடும் — which seeks out [the dark], இருவில் மறைந்து இருக்க — although [it] is [already] hidden in darkness. போல் ஆம் — [Such behaviour is] like, நிரில் கிணறும் [someone digging] a well in [an expanse of] water, நிழல் உயுத்தமும் — [or] a fight [with one's own] shadow. ஆர் இத்தை நீக்கி இருப்பார் — Who [are they who], having eliminated this (the ego-consciousness), will [be able to] abide [as Śivam]?*

This verse is quite elliptical. Those following the Tamil text in conjunction with the translation should consult the literal translation above to see how the main translation is derived.

1. Lines 1-2.1: in this comparison it is assumed that the jewel on the head of the serpent emits its own light. Therefore however deep it burrows, the darkness in which it would otherwise be enveloped will always be dissipated by the light of that jewel. Similarly, Sivam will always evade those who seek it using their own ego-consciousness. If the serpent swallows the jewel, the natural darkness will reassert itself, and there will be no need to seek it, just as, when the ego-consciousness subsides, there is no need to seek Śivam.

2. உயுத்தம், Skt. **yuddha**, means *battle, fight*. It is also written as யுத்தம் in Tamil.

Abandoning formal worship, both inner and outer, yogic *samadhis*¹ and those sleep-like states, in which the *kriya yogis* mimic the true *jnanis* who are free of the discriminating consciousness,² the true *jnanis* abide in the Self, so that worldly bondage disappears, like the flame of a lighted lamp in daylight or the rays from a crystal at midday.³ Who can compare to them?

உட்புறம்பாம் பூசனையு மியோக சமாதிகளும்
சுட்டறிவு கெட்டவர்போற் றாங்குவதும் — விட்டுப்
பகல்விளக்கு முச்சிப் படிகமும்போற் பாசம்
அகலநிற்பார்க் கார்சரியோப் பார்.

அர் சரி ஒப்பார் — *Who can compare, நிற்பார்க்கு — to those who abide [in the Self], பாசம் அகல — so that the worldly bond (பாசம்) disappears, பகல் விளக்கும் உச்சி படிகமும் போல் — like a lamp [in] daylight or a crystal at midday, விட்டு — having abandoned, உள் புறம்பு ஆம் பூசனையும் — inner and outer worship, யோக சமாதிகளும் — and yogic samādhis, தூங்குவதும் — and [remaining as if] sleeping, சுட்டு அறிவு கெட்டவர் போல் — like (i.e. mimicking) those who are free of the discriminating consciousness.*

1. யோக சமாதிகள் — *yogic samadhis*. This refers to meditation on the six energy centres of the body, each with its resident deity, the ஆறு ஆதாரம். The *yogi* becomes identified with each of these in turn, using intensive concentration and visualisation techniques. See also v. 94 and notes.
2. சுட்டு அறிவு கெட்டவர் போல் தூங்குவதும் — *[the state of] sleep, like that of those who are free of objective consciousness*. The aim of the practices mentioned in the previous note is to raise up the energies of the gross and subtle bodies along the spinal column, and to concentrate them in the *brahmarandhra* centre, located in the brain, at which point the mind becomes totally dormant as in deep sleep. See v. 104 and notes. This state is condemned by the *jñāni* as worse than useless, not only because the mind and mental faculties resume their former activities once it is ended, but also because the individual, whilst in such a state, is deprived of any further opportunity to seek the true goal of merging definitively with the Self or Śivam. He may even give up that search, mistakenly regarding this state as the ultimate goal.

ബോക്ക് കമ്മർണ്ണ

3. പകൽ വിണക്കുമെ ഉംശി പാടകമുമെ പോൾ – *like a lamp [in] daylight or a crystal at midday.* In the state of realisation the individual ego, which was so prominent in its former state of ignorance, is subsumed in the Self, losing its individual identity. Similarly the flame of a lighted lamp, although shining brightly in the darkness of night, becomes invisible during the day, being entirely subsumed in the bright light of the sun. Also, in the state of realisation, all the mental faculties (here referred to as *pácam – the worldly bond*) subside into the Self and become inactive. In a similar way, a crystal or prism will emit coloured rays in all directions when the light strikes it at various angles during the morning and evening, but will remain clear when the rays of the sun fall from directly overhead at midday.

The Self now awakens the *jīva* from the darkness of absolute nescience¹, [unites it with the mind and senses], and [finally] abolishes the objective delusion of waking and sleep,² gradually consuming the ego-consciousness as the flame consumes the wick of a lamp. Therefore the only recourse is to give oneself up as a prey to the Self.³ The very act of thinking about it will drive it away from you.

இருட்கே வலத்தின் றெழுப்பியெதி ரிட்ட
 மருட்கே வலசகல மாற்றித் — திரிச்சடர்போல்
 தன்னறிவு தின்னிக்குத் தானுணவாய்ப் போவதல்லால்
 உன்னுதலே யோட்டுதல்கா னாம்.

உணவு ஆய் போவது அல்லால் — *Other than becoming food*, தன் அறிவு தின்னிக்கு — *to the One (i.e. the Self) that consume's one's [ego] consciousness*, திரி சடர் போல் — *as the wick [is consumed by] the flame*, இருள் கேவலத்து இன்று எழுப்பி — *having now awakened [one] from the darkness of total nescience*, எதிரிட்ட மருள் கேவல சகலம் மாற்றி — *[and] having abolished the objective delusion of waking and deep sleep*, தான் உன்னுதலே — *[other than that,] for one to think [about the Self] (i.e. to seek it objectively)*, ஓட்டுதல் — *[is] to drive [it] away*. கானாம் — *[acai – expletive]*.

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1. இருள் கேவலத்து இன்று எழுப்பி — *having now awakened one from the darkness of total nescience*. In Saiva Siddhānta, the soul is pictured as being initially sunk in a state of total nescience. It is only Śivam that, by bringing it into contact with the 36 *tattvas*, causing it to experience the three *malams*, and finally eradicating those defilements through the power of its grace, can lead it to the state of oneness with itself.
 2. எதிரிட்ட மருள் கேவல சகலம் — *objective delusion of waking and deep sleep*. Once it becomes united with the *tattvas*, the *jīva* alternates between *cakalam* (waking and dreaming, in which a manifold objective world appears, in gross and subtle form respectively), and *kevalam*, deep sleep, which, although a state of non-differentiation in which no world appears, is not the state of absolute nescience referred to previously. The fact that people, on waking up, will say that they slept happily, is evidence to the fact that the *jīva* persists in that state, in spite of the absence of the mind or the world it gives rise to.
 3. உணவு ஆய் போவது அல்லால் — *other than becoming a prey [to the Self]*. Since it is impossible for the mind to seek the Self, it can only present itself in a condition of submission, where it can easily be subsumed in the Self.

Even the Advaitins, who assert that all that they know objectively is false, cannot escape being trapped in an empty void.¹ Like them you will be destined to repeated births and deaths. However, having experienced the loss of your ego-consciousness, and the bliss that arises thereafter,² if you transcend even these, birth and death will end for you.

അறിന്ത്തെല്ലാമ் പൊയ്യെൻ്റെ വത്തുവിതി യാർക്കുമ്
വെറുമ്പാമി ഊൺ്റല് വിടാതു — പിന്നതിന്റപ്പെ
ആനാ ലുനതോമിവു മാനന്ത മാമുതിപ്പുമ്
പോനാല്കൊ ണ്ണുന്പിന്റപ്പുമ് പോമ്.

അത്തുവിതിയാർക്കുമ് – Even for the Advaitins, അറിന്തതു എല്ലാമ് പൊയ് എൻ്റെ – who assert that all that they know [objectively] is false, വെറുമ് പാമില് ഊൺ്റല് വിടാതു – being stuck in an empty void will not leave (i.e. cannot be avoided). പിന്നതു ഇന്റപ്പെ – [Like them] you [too], being born, will die [again and again]. ആനാല് – however, ഉന്തു ഒമ്പിവുമ് – If the loss of yourself, ആനന്തമ് ആമ് ഉതിപ്പുമ് – and the arising which is bliss, പോനാല് – go away, കാഞ്ഞ – [acai – expletive], ഉം പിന്റപ്പുമ് പോമ് – [then] your births will go.

1. വെറുമ് പാമില് ഊൺ്റല് വിടാതു – *being trapped in an empty void cannot be avoided.* The danger, even for the Advaitin, is that, having realised the essential emptiness of all phenomena, if he does not then eradicate the consciousness that formerly perceived the world and now perceives an empty void, he will remain trapped in that empty void, unable to grasp the dynamic reality of the non-dual Self. The following are the words of Sri Ramana Maharshi recorded by Devaraja Mudaliar in *Day by Day with Bhagavan*, 21st July, 1946. ‘In all books on *Vedanta* you will find this question of a void or of nothing being left, raised by the disciple and answered by the Guru. It is the mind that sees objects and has experiences and that finds a void when it ceases to see and experience, but that is not “you”. You are the constant illumination that lights up both the experiences and the void. It is like a theatre light that enables you to see the theatre, the actors and the play while the play is going on but also remains alight and enables you to say that there is no play when it is all finished.’
2. ഉന്തു ഒമ്പിവുമ് ആനന്തമ് ആമ് ഉതിപ്പുമ് – *the loss of yourself, and the bliss which arises thereafter.* ഉന്തു ഒമ്പിവു is glossed by TCS as പരായോകമ് – ‘The state of the individual soul in which it loses its self-consciousness expecting grace from Šiva.’ (Tam. Lex.) This state is succeeded by one of deep bliss. However, since there is still some trace of a consciousness experiencing these, they too cannot be the final state, and they too are transcended in the final state of union with the Self.

Sivam is the fullness of perfection which abides as the consciousness of consciousness itself¹; as that which is entirely without divisions. For those who presume to create and destroy Sivam in their minds², meditating on it sporadically, and in such a way that it is limited by their own imperfection³, how can birth be avoided?

அறிவுக் கறிவா யகண்டமாய் நின்ற
நிறைவைக் குறைய நினைந்து — மறவையுமாய்த்
தாமே சிவத்தைப் படைத்துமிப்பார் தற்றோடம்
போமா நிலைபிறப்பேன் போம்.

தன் தோடம் போம் ஆறு இலை – *There is no way that the suffering will go away, of those who presume to create and destroy Sivam, thinking about, so that [it] is limited, and with forgetfulness (i.e. in a sporadic manner), the fullness which abides, as the consciousness of consciousness, as that which is entirely without divisions. பிறப்பு ஏன் போம் – How will birth go away?*

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1. அறிவுக்கு அறிவு – *the consciousness of consciousness itself*. This is the pure consciousness, pure being, that remains as the sustaining core of the relative or discriminating consciousness, சுட்டறிவு : *cuttarivu* in Tamil.
 2. சிவத்தை படைத்து அழிப்பார் – *those who presume to create and destroy Sivam*. Having gained some intuitive sense of the greater reality that is the background to their existence, people will try to grasp that intuitive knowledge mentally; having failed in one approach, they will abandon it and adopt other strategies, also based on the mind. And so they will carry on, creating and destroying their false conception of Sivam.
 3. குறைய நினைந்து மறவையுமாய் – *thinking about or meditating upon [Sivam] in a sporadic manner, and in such a way that it is [thereby] limited*. These words describe the manner in which the creation and destruction of Sivam, referred to above, takes place. It is done in a manner which does no justice at all to its all-embracing, absolute nature, and Sivam is thus *limited, restricted* (or rather appears to be so), by the very attempt to think about it. Also, however elevated the concept, the mind is unable to maintain it for long without straying elsewhere and forgetting what it was thinking about previously. Thus it is done மறவையுமாய் – *with forgetfulness, punctuated by periods of forgetfulness*.

Even as I revelled¹ ceaselessly in the alternating states of remembering (waking and dream) and forgetting (deep sleep)², the mind's delusion, the appearance of a world of diversity and the consequent desire and aversion,³ Jnanasambandhar transformed me through his gaze and through his touch⁴ into his own likeness, as the sun dispels the darkness, and the philosopher's stone transforms base metal into gold.

മർപ്പു നിണൈപ്പു മയക്കുമ് വികർപ്പുമ്
 വെള്ളപ്പുമ് വിരുപ്പുമ് വിടാമല് — വിഹപ്പേണപ്
 പാനുവുമ് വേദിയുമ്പോൾ പാര്ത്തുമ് പരിചിത്തുമ്
 നൂഞ്ഞപന്തൻ റാനാക്കകി നാൻ.

പാനുമ് വേദിയുമ് പോൾ — *Like the sun or the philosopher's stone, the nouanpanthans*
 പാര്ത്തുമ് പരിചിത്തുമ് — *Jñānasambandhar, looking upon me and touching me, the* താൻ
 ആക്കിനാൻ — *transformed into himself, the nouanpanthans* — *me, who was conceited,*
 വിടാമല് — *not letting go of, mർപ്പുമ് നിണൈപ്പുമ്* — *[the states of] forgetfulness and*
awareness, മയക്കുമ് — *delusion, വികർപ്പുമ്* — *diversity, വെള്ളപ്പുമ് വിരുപ്പുമ്* — *and*
desire and aversion.

1. വിഹപ്പേണ — *me, who became conceited.* This is glossed by TCS as ഇന്തമെനക് കരുതി ഇരുമാന്തു കൊണ്ടിരുപ്പേണ — *me, who revelled [in those things], thinking them to be happiness.* The verb വിഹ is not given in Tam. Lex. The verb ഇരുമാ, with which TCS translates the verb in his gloss, has the meanings *to be elated, to be self-conceited*, which is one of the meaning of the verb വിഹൈ. It seems here that വിഹ is a case of *vikāram* — *sanctioned deviation* for വിഹൈ.
2. മർപ്പുമ് നിണൈപ്പുമ് — *forgetting and remembering* are glossed by TCS as equivalent to *kēvalam* — *deep sleep and cakalam — waking and dream.*
3. In the states of relative consciousness മർപ്പുമ് നിണൈപ്പുമ് — *waking, remembering and deep sleep, forgetting, the jīva suffers from delusion — മയക്കു* as to its true nature, and becomes identified with the body. From this identification arises the world of *diversity* — വികർപ്പ, വികർപം, which in turn engenders attachment in the form of *aversion and desire* — വെള്ളപ്പുമ് വിരുപ്പുമ്, which are the source of the deeds whose fruits give rise to the cycle of births.
4. Saivite initiation, *dīkṣā*, is performed by the threefold agency of *sight, touch and thought*. TCS points out that the latter is to be understood as included here, as the first two could not take place without the third.

Chapter 4

கிரியைக் கழற்றி

Transcending [the path of] kiriyai

Instead of remaining still, realising that the world of the *tattvas* is inert, and remaining free of all contact with it, [seeing nothing] like the eye of a dead ram¹, they invoke [the presence of the gods], perform worship to them,² call upon them as ‘The Absolute Perfection’, seek them out [in holy *sthalam*], and, [when they cannot find them], roll on the ground [in despair] and weep. Their actions are akin to the grotesque dance of a band of demons.

தத்துவத்தை யெல்லாஞ் சடமென்று தாக்கற்றுச்
செத்தசத்தின் கண்போற் றிரியாது — வைத்தெடுத்தும்
பூரணமே யென்றமைத்துந் தேடிப் புரண்டமுதும்
கோரணிகாட் டும்பேய்க் குவால்.

திரியாது – *Not behaving,* செத்த (அ)சத்தின் கண் போல் – *like the eye of a dead ram,* தாக்கு அற்று – *without attachment [to the tattvas],* தத்துவத்தை எல்லாம் சடம் என்று – *affirming that all the tattvas are inert,* வைத்து எடுத்தும் [but instead] setting up [images], and adopting [their worship], பூரணமே என்று அழைத்தும் – *invoking them as ‘the Absolute’,* தேடி – *seeking them out [in holy sthalas],* புரண்டு அழுதும் – *and rolling on the ground and weeping [when they cannot be found],* பேய் குவால் காட்டும் கோரணி – *is [like] the grotesque dance of a band of demons.*

1. செத்தசத்தின் கண்போல் – *like the eye of a dead ram.* The compound செத்தசத்தின்: *cettacattin* is equivalent to செத்த அசத்தின் : *cetta acattin*, with the double *aa* shortened to *a* for metrical purposes. அசம் is the Tamil form of the Sanskrit word *aja* – *a he-goat, ram.* The *jñāni* is entirely free of the discriminating consciousness and is therefore not aware of the world of people and objects that others see: ‘...the eyes of the *jñāni* are likened to the eyes of a dead goat; they are always open, never closed. They glitter but they see nothing, though it seems to others that they see everything.’ Ramana Maharshi quoted by Suri Nagamma in *Letters from Sri Ramanasramam*, 26th October, 1947.
2. வைத்து எடுத்தும் means literally *placing and raising up.* This is glossed by TCS as follows: தற்போத நாசத்து இருந்த பூரணிசிவத்தை அப்போதத்தால் ஓர் வடிவில் ஆவாகனம் பண்ணி அதனை மீட்டும் தியானம் பண்ணி இங்ஙனம் பூசனை புரிந்து – *using the personal consciousness to invoke in an image the presence of the absolute perfection of Śivam, which remains on the destruction of that very personal consciousness, to meditate upon it repeatedly, and in this manner perform puja to it.* ஆவாகனம், Skt. *avāhana* is explained in the Tam. Lex. as ‘Invocation of a deity by *mantras* to be present in an object.’

In those who, wearied by ritual activities, come to him asking for instruction, the illustrious One¹ fosters the bliss of the Self, so that they dwell in silence. He is the true guru. As for the rest, know that, in so far as they cause the slightest movement in the minds of their disciples, they will be like Brahma, the creator of worlds, and the Lord of Death.²

கிரியைக் கிளைத்துவந்து கேட்டவர்க்குச் சும்மா
திரியச் சகம்விளைத்த சீமான் — குருவன்றிச்
சற்றே பதைப்பத் தரினுஞ் சகம்படைக்கக்
கற்றானுங் காலனுமாங் காண்.

சீமான் அன்றி — Only he who is rich [in the knowledge of Śivam], சகம் விளைத்த
— who fosters bliss, சும்மா திரிய — so that they live in peace, கிரியைக்கு இலைத்து
— for those who, wearied by thier ritual worship, வந்து கேட்டவர்க்கு — coming [to
him], ask [him for instruction], குரு — [is] the [true] guru. தரினும் — [As for the rest], if
they give [instruction], சற்றே பதைப்ப — such that [the minds of their disciples] stir ever so
little, சகம் படைக்க கற்றானும் — they will be [like] He who learned to create the
worlds, காலனும் ஆம் — and [like Death]. காண் — Know [this]!

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1. சீமான் is a Tamil form, based on the nominative *śrīmān*, of the Skt. n. and adj. *śrīmat* meaning (*one who is*) possessed of *fortune, fortunate, auspicious, wealthy, prosperous, eminent, illustrious, venerable*. Here the guru is meant, as possessing the greatest wealth of all, the knowledge of Śivam.
 2. When the mind arises, the world arises with it, and when the mind subsides, the world is no more. Therefore the false teacher will be like Brahmā, the creator of the worlds, in so far as his instruction causes any movement whatsoever in the minds of his disciples, and he will be like Death, in that he condemns them to the repeated death and rebirth of the illusory mind-body complex, as the mind continually arises and subsides by turns at the prompting of the false guru's instruction.

Imagine the devotees of the god of Fire, grinding up ginger to ease the god's indigestion¹, covering him with straw [to keep him warm],² and agonising [over their previous neglect] as if buried under a mountain of sorrow.³ To whom might we compare such people? To those who would try to wash water, bury their own shadow, or measure it [using their own foot]?

அக்கினி தேவற் கசீர்த்தியென்று சுக்கரைத்து
வைக்கோலான் மூடி மலையடுப்பின் — துக்கியாய்
நீரைக் கழுவி நிழலைப் புதைத்தனப்பார்
ஆரைப்போல் வாரென்ன லாம்.

சுக்கு அரைத்து — Grinding up ginger, அக்கினி தேவற்கு அசீர்த்தி என்று — saying that the God of Fire has indigestion, வைக்கோலால் மூடி — covering [him] with straw [against the cold], துக்கி ஆய் — [acting] as those who are suffering, மலை அடுப்பின் — as if a mountain had been placed [upon them], ஆரை போல்வார் என்னல் ஆம் — whom may we say that such people resemble? நீரை கழுவி நிழலை புதைத்து அளப்பார் — Those who, [attempt to] wash water [and] bury [their own] shadow and measure [it]?

1. அசீர்த்தி is the Tamil form of Skt. *ajṛiti* — *indigestion*; its more usual form in Tamil is அசீரணம் Skt. *ajirna*. சுக்கு is the Tamil form of Skt. *śuṣka* which means *dried up*, hence *anything dried up, dried ginger, dried cow dung* etc. The more usual word for ginger in Tamil is இஞ்சி. In Indian medical systems such as Ayurveda, the element fire, personified in the god Agni, is seen as the force at work in the process of digestion, causing the food to be broken down and digested. Ginger has been recognised as a cure for indigestion in many cultures since ancient times.
2. These actions and their fanciful motives, trying to cure Agni's indigestion with ground ginger, and trying to keep him warm with straw, are given to emphasise the ironic nature of ritual acts, in which the Supreme Reality is imagined to be suffering from some kind of need or lack, to which the person performing the ritual or puja arrogates himself the role of providing the remedy. Since, as far as we know, the motives ascribed to these actions here are not the actual motives of the persons who perform those rituals and pujas, the sentence has been prefaced by the words, 'Imagine that...'
3. மலை அடுப்பின் துக்கியாய் — as those who suffer as if a mountain had been placed [upon them]. The word துக்கம், Skt. *duḥkha* — *affliction, pain, suffering* is very common in Tamil. Here the word is used in the form of a personal noun துக்கி, Skt. *duḥkhiṇī* to mean *one who suffers*. The ending இன் of அடுப்பின் is comparative; TCS glosses: மலை வந்து தம்மேல் அடுத்து போஜும் துக்கத்தை உடையவராகி — as those who endure suffering as if a mountain had come and placed itself upon them.

Those stupid teachers [of ritual worship]¹ do not realise that when we have to cross a river in spate or make a long journey on foot, there is no suffering for the water, nor for the road, but only for those who swim that water and walk that road. They might as well tell you to stop up the mouth of a river in spate, raise a ladder to reach the heavens or grab the feet of the wind.²

நீர்க்கும் வழிக்குந் துயரில்லை நீந்திநடந்
தார்க்குத் துயரென் றறிவறியா — மூர்க்கருரை
யாற்றுக்கு வாய்கட்டி யம்பரத்துக் கேணியிட்டுக்
காற்றுக்குக் கால்பிடித்தல் காண்.

மூர்க்கர் உரை — *The words of fools, அறிவு அறியா என்று — who do not possess the knowledge that, நீர்க்கும் வழிக்கும் துயர் இல்லை — there is no suffering for [a flood of] water, or a [long] road; நீந்தி நடந்தார்க்கு துயர் — the suffering is [only] for those who, swimming [the flood], walk [the road], காற்றுக்கு கால் பிடித்தல் — [are like] grabbing hold (i.e. telling you to grab hold) of the feet of the wind, ஆற்றுக்கு வாய் கட்டி — stopping up the mouth of a river, அம்பரத்துக்கு ஏனி இட்டு — [or] raising a ladder to [reach] the heavens, காண் — [acai-expletive].*

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1. மூர்க்கர் — *the foolish, the ignorant.* These are the teachers who purport to offer salvation by means of ritual worship.
 2. Just as a river in spate cannot be stopped up with earth, Śivam, the infinite all-embracing reality, cannot be contained by any form, such as an idol or statue; to try to reach it through meditation and so on is pointless because it exists already within and without as the very ground of our being, just as it is futile to try to use a ladder to reach the ether, which already contains all things within itself. Since it transcends all forms, there is no use trying to grasp it by performing rituals of various kinds, just as it would be no use ascribing form to the wind and then trying to grasp a part of that form.

Will even those who travel the heavens at will require a support?¹ Are the heavens like the deep ocean to them, that they need to navigate it like a helmsman on a ship?² What work do time and space perform?³ Similarly, can there be deeds performed by a perfected *Siva yogi*?

ஆகாயம் போவார்க்கு மாவிகையோ வாழ்க்கடலோ
மீகாமன் போற்றிரிய வேண்டுமோ — யோகிக்கும்
கன்மேமோ பூரணன்காண் காலமுமா காயமும்போய்
என்ன தொழிலையியற் றும்.

ஆகாயம் போவார்க்கும் — *For even those who travel the heavens [at will]*, ஆவிகையோ — *is a support [required]*? ஆம் கடலோ — *Is it [like] the ocean?* மீகாமன் போல் திரிய வேண்டுமோ — *Do they need to travel in the manner of a helmsman?* பூரணன் யோகிக்கும் — *For the perfected [Siva] yogi, கன்மேமோ* — *are there deeds?* [ஏன்] காண் — [acai—expletive]. காலமும் ஆகாயமும் போய் என்ன தொழிலை இயற்றும் — *What work do time and space, going, perform?*

1. ஆகாயம் போவார்க்கும் ஆவிகையோ — *For even those who travel the heavens, is a support required?* One who has mastered the eight *siddhis* can travel to wherever he wishes in space through the power of his mind. He would have no need of any support to aid him. Similarly the *Siva yogi* who has attained oneness with the Self has no need for aids such as rituals and *puja* to attain that which is already his.
2. மீகாமன் போல் திரிய வேண்டுமோ — *Do they need to travel in the manner of a helmsman?* Expanding on the previous analogy, unlike the captain of a ship upon the ocean, the *siddha yogi* would have no need to plot a course through the heavens and use a set of instruments to get to his destination. Similarly the *Siva yogi* has no need to form some concept of *Sivam* and then set about trying to attain That which he already is. In any case he no longer requires, nor possesses, the instruments furnished by the *tattvas* in the relative world, the senses, and the organs of thought and action, which are the attributes of the ego consciousness.
3. காலமும் ஆகாயமும் போய் என்ன தொழிலை இயற்றும் — *What work do time and space perform?* Just as time and space provide the unmoving ground for all the phenomena that unfold in the manifest world, the *jñāni*, as the Self, provides the unmoving ground for the whole of the apparent creation, including time and space. TCS glosses: பூரணனாகிய அச்சிவயோகி சந்திதானத்தில் கருவிகள் தொழிற்படுவன அன்றி, தான் ஒரு கருவிகளோடும் கூடித் தொழில் செய்யான் — *The faculties operate in the mere presence of that Siva yogi, who is united with the fullness of reality. He himself does not engage with any of the faculties to perform any kind of work.*

In fire itself there is nothing of the firewood, and in ghee there is no longer any milk. Similarly, *jnana* abolishes delusion as surely as the sun dispels darkness. Therefore it is given the name 'Destroyer of Actions'.¹ This being so, can there be any performing of degrading actions by *jnanis*?

நெருப்பில் விறகுதியா நெய்யிற்பா ரோன்றா
 அருக்க னிருளையடர்த் தாற்போல் — மருட்கெடுத்த
 ஞானத்தின் பேர்கிரியை நாசமெனின் ஞானிகளும்
 ஊனத் தொழிலுழைப்பா ரோ.

நெருப்பில் விறகு உதியா – *In fire the firewood does not manifest* (i.e. is no longer present). நெய்யில் பால் தோன்றா – *In ghee milk does not appear*. ஞானத்தின் பேர் – *The name of jñāna*, மருள் கெடுத்த – *which put(s) an end to delusion*, அருக்கன் இருளை அடர்த்தால் போல் – *just as the sun abolishes darkness*, கிரியை நாசம் – [is] 'The Death of Kiriyai'. எனின் – *Therefore*, ஞானிகளும் ஊன தொழில் உழைப்பாரோ – *will jñānis toil at degrading work?*

1. கிரியை நாசம் – 'The Destroyer of Kiriyai.' The word கிரியை, Skt. *kriyā* has the meaning *act, action* in a general sense, in addition to the specific sense of *religious practices and rituals*, which are the subject of this chapter. The word is intended to be understood in both senses here. Just as firewood is annihilated in the process of burning, and milk is annihilated in the making of ghee, all actions are annihilated in the arising of *jñāna*. The sense of doership is an illusion of the ego-consciousness, the *jīva*. The *jñāni*, freed from that ego-consciousness upon the attainment of *jñāna*, is no longer affected by this delusion, and remains as one with the unmoving screen of the Self upon which the world appearance unfolds.

Even if *jñana* is attained through actions, it will not endure,¹ just as all things that are born from a womb are destined for destruction.² Your thoughts of grasping the Cause of all things [through your actions] is like trying to roll up ten million suns in a blanket of darkness.

கிரியையான் ஞானங் கிடைத்தாலுங் கேடு
 கருவால் வருவதுபோற் காணும் — ஒருகோடி
 சூரியரைக் கூரிஞால் வேசுருட்ட னீரகில
 காரணனைத் தீண்டநினைக் கை.

கிரியையான் ஞானம் கிடைத்தாலும் — *Even if jñāna is attained through actions, it will undergo destruction, as that which comes from a womb [is always destroyed].* நீர் அகில காரணனை தீண்டநினைக்கை — *Your thoughts of reaching the Cause of all things, are like rolling up ten million suns in [a sheet of] thick darkness.*

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1. கிரியையான் ஞானம் கிடைத்தாலும் கேடு காணும் — *Even if jñāna is attained through actions, it will undergo destruction.* Here it is stated that, even if a degree of *ñāṇam* is obtained through ritual actions, it will not be permanent and will disappear again in time. Thus it is suggested that, though the paths of *cariyai*, *kiriyai* and *yōkam* are necessary for the disciple to attain sufficient maturity to be able to find a teacher who can bestow *ñāṇam*, they cannot by themselves bestow that *ñāṇam*.
 2. கருவால் வருவது போல் — *as that which comes from a womb [is always destroyed].* The *ñāṇam* that arises through actions must necessarily pass away, just as all creatures born from the womb are destined to die. TCS mentions a secondary interpretation based on the belief that certain creatures, crabs, oysters, etc. undergo death as a consequence of the act of giving birth. In this interpretation, the object of the comparison is *kiriyai* not *jñāna*. The meaning then becomes, *Even if jñāna is attained through actions, those actions will be destroyed by the power of jñāna.* However such an interpretation does not fit well with the overall meaning of the verse.

If, desiring the state beyond even bliss¹, you say you will engage in actions to attain it, will the true *jnanis* not ridicule you? Will anyone choose walking as a means of getting to sleep? Your holy scriptures, *pujas* and *samādhis* are an aberration to true *jnanis*; they are no more than a collection of conditioned mental states², *maya*'s cohorts.

சுகாதீதம் வேண்டிற் ரொழில்செய்வோ மென்றால்
நகாரோ துயில்வார் நடந்தோ — விகாரமெனச்
சாத்திரமும் பூசைச் சமாதிகளுஞ் சார்போதக்
கோத்திரங்காண் மாயைக் குழாம்.

சுகாதீதம் வேண்டின் என்றால் — *If, desiring the state beyond bliss (sukhātīta), you say, தொழில் செய்வோம்* — *We will perform actions [to attain it],* நகாரோ — *Walking, will [people] sleep? (i.e. Will people choose walking as the preferred method of getting to sleep?)* சாத்திரமும் பூசை சமாதிகளும் — *[Your] holy scriptures, *pujas* and *samādhis*, விகாரம் என — [which are] like delirium [to *jñānis*], சார்போத கோத்திரம் — are [merely] a collection of conditioned mental states, காண் — [acai – expletive], மாயை குழாம் — *māyā's band.**

1. சுகாதீதம் — *the state beyond bliss* is the Tamil form of Skt. **sukhātīta**, **sukha** – *bliss* + **atīta** – *beyond*. The bliss experienced on the loss of the ego consciousness is transcended in the final state of liberation, which is therefore *the state beyond bliss*.
2. சார்போத கோத்திரம் — *a collection of conditioned mental states*. கோத்திரம், Skt. **gotra** has as its root meaning *a protection or shelter for cows, a cow-shed, cow-pen* (*go* – *cow* + *tra*). This meaning is expanded to mean *family, race, lineage, and, amongst other things, genus, class, species*. The verb **சார்** means *to lean upon, rest in or on, be attached to, connected to etc. and போதும்*, Skt. **bodha**, means *knowledge, understanding, intelligence*; therefore **சார்போதும்** is *knowledge that is attached to, dependent on something else, in this case, the mental faculties, organs of sense and action, etc.* There is only one consciousness, which, when pure, merges with the Self, but when contaminated by *māyā*, flaunts itself as a separate ego-consciousness.

If it be said that bliss is in the ending of all actions, then we shall hardly need to assert that suffering is in the arising of actions. Whatever actions we do perform, we should perform them according to the example of those whose only concern is to feed and clothe the body, taking no pleasure in them, like a barren woman [with no prospect of bearing children]¹.

தொழிலிறுதி தானே சகவுதய மென்றால்
 தொழிலுதயந் துக்கமெனச் சொல்லோம் —
 தொழில்செயினும்
 வந்திப்போ கம்போல வுண்டுடுத்தன் மாத்திரமாய்ச்
 சிந்திப்பா ரைப்பேணிச் செய்

என்றால் — *If we assert that, தொழில் இறுதி தானே, — the end of actions itself, சக உதயம் — [is] the birth of bliss, சொல்லோம் — we will not [need to] say, தொழில் உதயம் துக்கம் என — that the birth of actions is suffering. தொழில் செயினும் — Even if [you] perform actions, செய் — do them, பேணி — cherishing [the example of], உண்டு உடுத்தல் மாத்திரம் ஆய் சிந்திப்பாரை — those who think only of eating and wearing clothes (i.e. think of satisfying only the basic needs for food and clothing), வந்தி போகம் போல — like the pleasure of barren women (who has no children to look forward to bearing).*

1. வந்தி போகம் போல — *like the pleasure of a barren women.* வந்தி is a shortened form of வந்தியை, Skt. *vandhyā* — *a barren woman.* The great ones, the realised sages, see the world as false and therefore seek nothing from it other than the bare essentials required for their physical survival in the world, food, clothing and shelter. They have no attachments in the present, and therefore create no *karma* to bind them in the future. In this sense they are like a barren woman who, deprived of the ability to have children, the main reason for her existence, has no offspring to care for in the present, nor any expectation of having any to care for in the future.

To proclaim amidst tears and sobs¹ the holy scriptures, which are the means² expressly designed to make us still; to perform religious rituals; to sit in meditation with the body stretched and contorted in postures designed by the mind – all these things are a comedy show³ designed for the entertainment of *jñanis*.

சம்மா விருக்கவைத்த சூத்திரமாஞ் சாத்திரத்தை
விம்மா கதறுவதும் வேலைகளும் — தம்மறிவால்
நீட்டிப் பிடித்திருக்கு நிட்டைகளு ஞானிகண்முன்
காட்டும் பரியாச கம்.

சாத்திரத்தை விம்மா கதறுவதும் – *Weeping and proclaiming the holy scriptures, which are the means*, சம்மா இருக்க வைத்த – *that are laid down to cause us to be quiet, [performance of] works (i.e. ritual actions),* நிட்டைகளும் – *meditation practices, in which [they] remain, stretching and holding [the body in postures]*, தம் அறிவால், – *[devised] by their minds, பரியாசகம் – [are] a comedy [show], ஞானிகள் முன் காட்டும் – displayed before jñānis.*

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1. விம்மா – *weeping*, is an affirmative adverbial participle of the form **ceyyā** – *ceyyā ennum vāypāṭṭu uṭai pāṭṭu viṇai eccam*; in other words, it is equivalent to the more usual form விம்மி.
 2. சூத்திரம், Skt. **sūtra**, is here used in a peculiarly Tamil sense to mean *means, stratagem*. It more commonly has the usual Sanskrit meaning of *aphorism, rule, precept, axiom, definition etc., as of propositions sewn or strung together to form a didactic treatise*.
 3. பரியாசகம் < Skt. **parihāsa**, *means a jest, joke, merriment*. The form **parihāsaka**, as in this verse, is not listed in Mon. Will.

Who has attained liberation by studying and learning the holy texts, which themselves are insufficient to contain all the religious systems with their commentaries and interpretations?¹ To do so is like going to the lengths of covering the sky with a canopy and the earth with leather when setting out on a journey, instead of simply wearing sandals and taking an umbrella.²

குடையுஞ் செநுப்புங் கொடுநுடப்ப தல்லால்
படியும் விசம்பும் பரப்பி — இடையாடும்
மாத்திரம்போ லேசமய வாதமனம் போதாத
சாத்திரங்கற் றார்வீடுற் றார்

மாத்திரம் போலே — *Like [going to] the lengths, இடை ஆடும் — of moving between [the earth and the sky], படியும் விசம்பும் பரப்பி — having spread [leather over] the earth and [a cloth over] the sky, நுடப்பது அல்லால் — instead of walking, குடையும் செநுப்பும் கொடு — having taken an umbrella and sandals, ஆர் — who, சாத்திரம் கற்று — having learned the holy texts, சமய வாதம் மனம் போதாத — which are not enough for [all] the arguments of [all] the religions and their interpretations, வீடு உற்றபார் — have attained liberation?*

1. சமய வாதம் மனம் போதாத சாத்திரம் — *holy texts which do not suffice for all the religious doctrines and the arguments concerning them.* சாத்திரம், Skt. *śāstra* means, in this context, *sacred book or composition of divine authority*. Each religion, be it Buddhist, Jaina, Saivite or whatever, has its own set of these sacred books, which contain வாதம், Skt. *vāda* — *thesis, proposition, argument, doctrine*. These in turn become the subject of commentaries and discussions as to their true meaning by learned scholars and holy men, often over many centuries. These exegeses are known as யுத்தி, Skt. *yukti* — *reasoning, argument, proof, influence, induction*. Here the word மனம் is used to signify the latter, a case of *metonymy*, figurative use of a word, Tamil ஆகுபெயர், with the source of the reasoning (the mind) being used for the reasoning itself.
2. The task of someone who tries to fathom all the arguments of all the different religions in the hope that such a process will finally lead him to liberation is as hopeless as that of someone who, instead of carrying an umbrella on his journey, tries to mask the entire sky with a canopy, and instead of wearing sandals, tries to cover his entire path with leather. The wise disciple adheres strictly to his guru's teaching, using it in the same way that the traveller employs sandals to protect himself from thorns and stones, and an umbrella to shield himself from the heat of the sun.

The supreme reality is not known [objectively]¹, since, when you become pure consciousness, and then become the One that makes this consciousness known, both of these come to an end. Wicked wretches! How then can you hope to experience that reality through the false understanding in which you grasp it for a while with the ego-consciousness, then let it go again?²

அறிவாலே பற்றி யனுபவித்து விட்ட
 கிறியால் வருமோ கெடுவீர் — அறிவாய்நீர்
 ஆம்போ தறிவிப்பான் தானா யவையிரண்டும்
 போம்போதும் வாராப் பொருள்.

பொருள் – *Will the reality, வாரா – which does not come, அறிவாய் நீர் ஆம் போது – [even] when, upon your becoming [pure] knowledge, அறிவிப்பான் தான் ஆய் – [and] your becoming the one that imparts that knowledge, அவை இரண்டும் போம் போதும் – both of these leave, வருமோ – come, கிறியால் – through the falsehood, அறிவாலே பற்றி – in which, having grasped [it] with the ego-consciousness, அனுபவித்து விட்ட – you, having experienced [it], cease [to experience it]? கெடுவீர் – wicked wretches!*

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1. வாரா பொருள் – *the reality which is not known objectively*, literally *the reality which does not come*. When the disciple comes to realise that his nature is pure consciousness, the realisation arises within him that he is also the source of that consciousness, that the two are not different. At this point the house of cards which is the triad of knower, known and knowledge collapses, discriminating knowledge ends, and he remains as the non-dual Self. How then can the concept of the Self or Śivam remain? Therefore, if even those who have realised the Self are themselves quite incapable of experiencing that state as something separate from themselves, how ludicrous is it that those who have not known the Self should claim to be able to do so?
 2. அறிவாலே பற்றி அனுபவித்து விட்ட கிறியால் – *through the falsehood in which, having grasped it with the mind, and having experienced it, you leave it [again]*. What is referred to here are the phenomena experienced sometimes as a result of prolonged spiritual practices, and sometimes spontaneously, in the form of visions of gods and saints, heightened visual, mental and emotional experiences and so on. Such experiences are never permanent, in spite of attempts to prolong them, and regain them after they are lost. On these grounds alone they are therefore known not to be the experience of reality which is being sought.

Since the destruction of your ego-consciousness is His wish¹, you should consider its loss to be your own goal also. Know that *ajnana*, ignorance, consists in not knowing how to achieve this loss. False one, hear then the means of the destruction of your ego-consciousness!

அழிப்பே யவனுக்கு மிச்சையது வானால்
 இழப்பே யுனக்கிச்சை யென்னாய் — இழப்பை
 அறியா ததுகா ணறியாவஞ் ஞானம்
 கிறிகேஞ்சன் போதங் கெடல்.

அழிப்பே அவனுக்கும் இச்சை அது ஆனால் — *Since the destruction [of your ego-consciousness] is His desire also, இழப்பே உனக்கு இச்சை என்னாய் — you should consider that loss [of your ego-consciousness] your own desire. காண் — Know that, இழப்பை அறியாதது — not knowing [how to achieve] that loss, அறியா அஞ்ஞானம் — [is] unknowing ignorance. கிறி — False one, கேள் உன் போதம் கெடல் — hear [the means of] the destruction of your [ego-]consciousness.*

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1. அவனுக்கும் இச்சை — *His wish also.* ‘He’ is of course Śivam, the Self, the supreme reality. Although one cannot talk of the Self as possessing desire in a literal sense, it is a way of expressing the innate sense that it is in the nature of the Self to manifest itself in the individual consciousness, overcoming whatever barriers it finds in its way, transcending it and annihilating it. It is this innate sense that inspires the spiritual quest in the first place. The problem for the individual is that, having sensed that the loss of the ego-consciousness is the desired end, he is at a loss as to how to achieve his goal, since the only tool at his disposal is the very ego-consciousness he is trying to destroy.

When a stick of firewood is burnt up completely there is no more smoke or flame, and when a disease is cured, the medicine that was taken to cure it disappears with it.¹ Similarly your ever-ramifying actions are at the level of the mind [and will end when the mind ends]. Why then do you attempt to unite [with the Self by means of those actions]? Simply remain as pure subject, without a second, just as a smaller shadow is subsumed in a greater one.²

மருந்து பின்னியோடே மாண்டு புகைத்³
 ஏரிந்த விறகோ டிறக்கில் — விரிந்த
 தொழின்மனத்தின் மட்டேந் தோயுமதென் னாடி
 நிழல்புதைத்தாற் போலெதிர்போய் நில்.

புகை தீ ஏரிந்த விறகோடு இறக்கில் — *Since (i.e. just as) smoke and flame die away with the burnt up stick of firewood, மருந்து பின்னியோடே மாண்டு* — [and] the medicine dying (i.e. dies) with the disease, விரிந்த தொழில் மனத்தின் மட்டே — [similarly your] ramifying actions are at the level of the mind [and end when your mind ends]. என் — *Why*, நீ தோயும் அது — that [attempt to] unite [with the Self by means of those actions], நாடி — *seeking [with the mind]? எதிர் போய் நில்* — *Dwell without anything other [than yourself], நிழல் புதைத்தால் போல்* — *just as a [smaller] shadow is hidden [by a greater one].*

1. In the first comparison the log of wood is compared to the actions of the individual, and the smoke and fire to the mental faculties and ego-consciousness of the individual. When actions cease there will be no more mental activity and ego, just as when the log is consumed there will be no more smoke and fire. In the second comparison, the disease is compared to the ego, and the actions of the individual to the medicine. When the ego subsides into the Self there will be no further actions, just as when a disease is cured there will be no further need for the medicine that cured it. In Siddhānta actions with their fruits are the consequence of succumbing to the illusion of the ego, and they are also ultimately a means for the removal of that illusion.
2. எதிர் போய் நில் நிழல் புதைத்தால் போல்; literally, *remain with that which is opposite having gone, as a shadow is hidden*. In other words, remain without the duality of knower and thing known, which is the habitual mode of the mind. Since the mind arises out of the Self, and is fundamentally no different from it, all it needs to do to realise its unity with that Self is to cease its discriminating activity, at which point it will be no different from the Self, so long as it does not resume its discriminating activity, just as a smaller shadow is subsumed in a larger one until such time as it moves beyond the boundary of the greater shadow.

You are the consciousness that perceives, and I, the Real, am the consciousness through which you perceive. Once you begin to investigate these, they will begin to loosen their hold. When they finally fall away, you should feel a degree of shame¹ and not attempt to look back at me, thinking 'I'.² Rather should you remain still, like a pot sunk in the ocean.²

காணு மறிவுநீ காட்டறிவு நாமவற்றைக்
காணக் கழலுங் கழற்றியிலே — நாணி
நமைத்திரும்பிப் பாராதே நான்றானென் னாதே
அமிழ்த்துகர கம்போனிற் பாய்.

காணும் அறிவு நீ — You (i.e. the *jīva*) are the consciousness that perceives. காட்டு அறிவு நாம் — We are the consciousness that causes you to perceive. அவற்றை காண — On investigating those things, கழலும் — they will [begin to] fall away. கழற்றியிலே — Upon [their] falling away, நாணி — feeling shame, நமை திரும்பி பாராது — without turning round and looking at Us, நான் தான் என்னாதே — not thinking 'I', நிற்பாய் — you should abide, அமிழ்த்து கரகம் போல் — like a sunken pot [in the ocean].

1. நாணி —*feeling shame*. In the state of ignorance the ego, though possessing no reality of its own, attempts to usurp all the powers of the Self, ascribing them to itself, saying, *I did this, I did that*, and so on. When the individual *jīva* begins finally to gain some insight into its own nature, it is revealed as an imposter and disappears. It is often therefore described figuratively as 'feeling shame' and 'hanging its head' when its duplicitous game is revealed. See v. 30 of Sri Ramana Maharshi's *Ulladu Narpadu*, for example:

நான் ஆர் என மனம் உள் நாடி உளம் நன்னாவே
நான் ஆம் அவன் தலை நாணம் உற — நானானாத்
தோன்று ஒன்று தானாக

As the mind, seeking inwardly through the enquiry Who am I, reaches the Heart, and as the one known as 'I' bows its head in shame, the One appears spontaneously as 'I – I'.

2. நமை திரும்பி பாராது நான் தான் என்னாது —*without turning round and looking at us, and not thinking 'I'*. When the disciple begins to sense the illusory nature of the ego and the world view it generates, and these begin to fade in the light of the Self, the remnant of the ego-self feels a natural temptation to move its attention to the Self instead, attempting,

Transcending [the path of] kiri�ai

as it were, to bring it into focus, as though it were a mental creation like itself, and to grasp it as formerly it had grasped the false. In this verse the ego is being advised to know its place (see previous note), show some humility and allow itself to be subsumed in the Self, அமிழ்த்து கரகம் போல் – *like a pot sunk in the ocean*. A pot on the bottom of the ocean no longer has any function; it can no longer be used to hold, dispense, or divide up water or any other liquid. Similary the mind, when subsumed in the Self, can no longer function other than as the Self. The *jñāni* is like the pot in the ocean; his body and mind, if they can still be called that, function as the Self only, and have no reality apart from That.

[To think that the performance of rituals] will pass for the bliss of Sivam is very strange, like a new bride mistaking the wedding rites for sexual intercourse!¹ Just as, unmoving, the oil in a lamp spreads [through the wick and is consumed] by the flame, the true state is to give yourself up to be consumed [by the Self].

வதுவைச் சடங்கதனை மைதுனமாக் கொண்ட
புதுமைச் சிவானந்தம் போதும் — பதையா
விளக்கொளியில் வெண்ணெய் வியாபியா னாற்போல்
கொளக்கொடுத்தல் சத்தியமாக் கொள்.

சிவானந்தம் போதும் — [That the performance of rituals] will pass for the bliss of Sivam, புதுமை — [is like] the strange tale, வதுவை சடங்கு அதனை மைதுனம் ஆ கொண்ட — in which a bride mistakes the wedding rites for sexual intercourse. பதையா விளக்கு ஒளியில் எண்ணெய் வியாபி ஆனால் போல் — Just as, unmoving, the oil spreads in the flame of a lamp, சத்தியம் ஆ கொள் — you should take as the truth (i.e. the true state), கொள கொடுத்தல் — [the act of] giving [yourself up] to be consumed.

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1. The first sentence is very elliptical and can be interpreted semantically in a variety of ways. Another way of translating it might be, [Your idea of] Sivānanda [is akin to] the strange story....etc. The word வதுவை can mean either bride, or marriage itself. Just as a naive young girl might be imagined to mistake the marriage rites for the act of physical union, the immature disciple mistakes the outward forms of religion, which lead up to union with Sivam, for the union itself.

Chapter 5

சரியைக் கழற்றி

Transcending [the path of] cariyai

When will there be happiness for those who do not subside inwardly, but instead, thinking these activities to be the means of liberation, torment their bodies with pilgrimages, bathing in holy tanks and observing fasts on days which they deem auspicious? Their present lot is suffering only. When will their objective consciousness be lost and bliss arise in them?

நடந்துக் குளித்துமிது நல்லநா ஊனை
விடுந்தொழிலான் மெய்வருந்தி வீடென் — நடங்காதார்
என்றுசுக மேமிருப்ப ரிப்போதே துக்கமிவர்க்
கென்றெதிர்போ யின்பமுதிக் கும்.

அடங்காதார் — *Those who do not subside [inwardly]*, மெய் வருந்தி — *suffering [in] their body*, தொழிலால் — *through activities*, நடந்தும் குளித்தும் — *in which, walking [in pilgrimage] and bathing [in holy tanks]*, ஊனை விடும் — *they give up food*, இது நல்ல நாள் —*saying, This is an auspicious day*, வீடு என்று — *thinking [that doing those things is] liberation*, என்று சுகமே இருப்பர் — *when will they dwell [in] bliss?* இப்போதே துக்கம் இவர்க்கு — *At this time there is suffering for them*. என்று இன்பம் உதிக்கும் — *When will bliss arise*, எதிர் போய் — *with that which is opposed [to them] (i.e. objective consciousness) having gone away?*

You lost souls, it seems you never asked if, the personal consciousness having died,¹ you should not go about in the world as if your body were a walking corpse! Where have you heard that the body can be got rid of through the efforts of the body itself?

உடலா ஒழைத்தா ஒட்டலோழியு மென்று
 கெடுவீ ரிதையெங்கே கேட்மார் — உடலே
 நடையா டியபினாம்போ னான்போய்த் திரியக்
 கிடையாதோ வென்றுகே ஸீர்.

கெடுவீர் – *You who are bound for destruction!* என்று கேளீர் – *You who did not ask [a jñāni],* கிடையாதோ – *Is it not proper, நான் போய் திரிய – that, the “I” having gone, you should move about [in the world],* உடலே நடை ஆடிய பினாம் போல் – *our body like a walking corpse?* இதை எங்கே கேட்மார் – *Where have you heard this, உடல் ஒழியும் என்று – that the body will end, உடலால் உழைத்தால் – if one labours with the body?*

1. நான் போய் – *the personal consciousness (literally ‘I’, the ego) having gone.* Normally adverbial participles like போய் cannot have a different subject from that of the main verb of the sentence. When that has occurred in earlier verses, it has been described as *vikāram – a sanctioned deviation from normal usage.* However when the participle is a *cīnai viṇai*, which is one whose subject forms a part of the subject of the main verb, the use of the adverbial participle is deemed correct. The usage is sanctioned in the early grammar *Tolkāppiyam*:

அம் முக் கிளவியும் சிளை விளை தோன்றின்
 சிளையொடு முடியா, முதலொடு முடியினும்,
 விளை ஓரளைய என்மனார் புலவர்.

The learned say that, where those three participial forms [ceytu, ceyyū and ceypu], are employed in the role of cīnai viṇai they still have the same nature (i.e. are deemed to be of the type that should have the subject of the main verb as their own subject), even though their sense is completed by the main verb and not the cīnai viṇai itself.

Here, since நான் – the ‘I’ is an integral part of the disciples, the meaning of its predicate ஒழும் can legitimately be completed by the main verb திரிய கிடையாதோ, which has *you* as its own subject.

If you ask us what place we have come from just now, and if we have forgotten what place it is, when you ask us the way to that place, all roads will seem the same,¹ as if the seven worlds had merged into one.²

எந்தவூர் நீரென்றா லிப்போ திருந்துநாம்
வந்தவூர் தன்னை மறந்தோமேல் — அந்தவூர்க்
கிண்றுநாம் போம்வழியே தென்னினுமக் கேழுலகும்
ஒன்றுபோ லொன்றுதோன் றும்.

எந்த ஊர் நீர் என்றால் — *If [you] ask, Which place [are] you [from]?*, ஊர் தன்னை மறந்தோமேல் — *if we have now forgotten the place, nām* இப்போது இருந்து வந்த — *from which we have [just] now come*, வழி ஏது என்னின் — *if you now ask what is the way*, அந்த ஊர்க்கு இன்று நாம் போம் — *by which we may go to that place today*, உமக்கு ஏழு உலகும் ஒன்று போல் ஒன்று தோன்றும் — *[all] the seven worlds will appear to you one like the other*.

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1. If someone, who does not remember the place from which he has come, gives directions to that place to someone who ask for them, the information given will be entirely useless. Since the person giving the directions does not know them himself, the person following those directions will have no hope of finding the correct path. In a similar way enlightenment cannot be gained by someone who receives instruction from a guru who has not experienced that state himself. The meaning is not entirely clear but as the next three verses (141-3) lampoon the false teacher, this is probably the correct interpretation.
 2. ஏழுலகும் ஒன்று போல் ஒன்று தோன்றும் — *the seven worlds will appear one like the other (?)*. The exact meaning is not clear, but seems to be that all roads taken by one following the wrong directions will be the same, in that they are not the right road and will not lead to the correct destination. In the same way all courses of action taken by one acting on the instructions of a false guru will be the same, in that all will be fruitless, and will not lead to union with Śivam.

Displays of ochre robes, long strings of *rudraksha* beads, white ash, and white teeth [from abstaining from chewing betel]¹ constitute the counterfeiting of *jñana*.² To those who know the nature of the *all-pervading Sivam*, the One who is free of all desire, the *jīva*, the one of limited, worldly knowledge, and the *worldly bond*, which is unreal,³ will there be such things as word or form?

வேட்டியுந் தாழ்வடமும் வெண்ணீறும் வெண்பல்லும்
காட்டுவது ஞானக் களவுகான் — தேட்டமற்றோன்
பூரணன்கான் சிற்றறிவன் பொய்ப்பாச
மென்றறிந்தார்க்
கோர்வடிவும் வார்த்தையுமன் டேடா.

காட்டுவது — *The displaying of, வேட்டியும் — [ochre] robes, தாழ் வடமும் — necklaces [of *rudrākṣa* beads] hanging down, வெள் நீறும் — white ash, வெள் பல்லும் — and white teeth, ஞான களவு — [are] the counterfeiting of *jñāna*. கான் — [acai — expletive]. என்று அறிந்தார்க்கு — To those who know, பூரணன் — the all-pervading One (i.e. *Sivam*) தேட்டம் அற்றோன் — He who is free of desire, சிற்றறிவன் — the One who possesses limited knowledge (i.e. the *jīva*), பொய் பாசம் — and the unreal *worldly bond*, ஒர் வடிவும் வார்த்தையும் உண்டோ — will there be a form or a word? [No.]*

1. The *Śaiva sannyasi* traditionally wears robes dyed with காவி — red ochre, and long strings of *rudrākṣa* beads, here referred to simply as தாழ் வடம் — necklace which hangs low. The exposed parts of the body are usually liberally smeared with திரு நீறு — holy ash, which is made from cow dung rendered to a powder in a kiln. The ascetic is forbidden to chew betel, therefore his teeth are white, unlike those of the householder which are stained a reddish colour from its juices.
2. The wearing of the insignia of a *jñāni* by one who is not qualified by his spiritual attainment to do so is called ஞான களவு, literally, *the stealing of jñāna*. These insignia belong to *jñāna*, true knowledge, only; the wearing of them by anyone else, therefore, constitutes robbing *jñāna* of what rightfully belongs to it. In the translation, the idea has been turned around somewhat to say the *counterfeiting of jñāna*, the idea of the false *jñāni* faking *jñāna* being more understandable in English than that of him, as it were, stealing its intellectual property.
3. The reference is to the Siddhānta triad of பதி — god, பகு — the soul and பாசம் — the *worldly bond*. Here god is referred to as பூரணன் as the one who constitutes the fullness of reality, other than which nothing is or can be. சிற்றறிவன் is another name for the *jīva*, as possessing imperfect, limited, worldly knowledge.

They flash their white teeth, which are well suited to the dispensation of limited, worldly knowledge¹; they display their erudition, flourishing weighty tomes; they wear ochre robes and earrings²; they wear a *rudraksha* bead in a golden locket around their necks;³ they sit in meditation with their eyeballs rolled upwards⁴, as if they have transcended the thirty-six *tattvas*. Yet all this is but the work of great *maya*, that whirls [like a toy windmill].

கல்வியாய்ப் புத்தகமாய்க் காவிகடுக் குட்கட்டாய்ப்
பல்லின்வெஞுப் பொத்த பசுமார்க்கம் — எல்லை
கழன்ற தியானத்திற் கண்சிமிட்டு மாங்காண்
சழன்றபெரு மாயைத் தொழில்.

பசு மார்க்கம் — [Teaching] the path of the *jīva*, ஒத்த — suited to, பல்லின் வெஞுப்பு — [the display] of the whiteness of their teeth, கல்வி ஆய் — with [displays of] erudition, புத்தகம் ஆய் — with (i.e. holding) books [of scripture], காவி கடுக்குள் கட்டு ஆய் — with (i.e. wearing) ochre robes, earrings, and lockets containing the *rudrākṣa* bead, கண்சிமிட்டு — with the eye[balls] rolled upwards, எல்லை கழன்ற தியானத்தில் — [as if] in meditation which has gone beyond the bounds [of the thirty-six *tattvas*], பெரு மாயை தொழில் ஆய் — is the work of great *māya*, சழன்ற — which whirls around [like a toy windmill]. காண் — [aai — expletive].

1. பசு மார்க்கம் — the path of the *jīva*. The inferior teachers, though they try to impress by their clothing and demeanour, are not capable of conveying the higher truths relating to *jñāna*. Therefore their teaching is restricted to matters of ritual, yoga postures, meditation techniques and so on. Because these concern only the limited ego-consciousness, they are called பசு மார்க்கம் — the path of the *jīva*.
2. கடுக்குள் — earrings. The word கடுக்கள் is a generic term for earring in Tamil; கடுக்குள் appears to be a variant which, however, is not given in the dictionaries.
3. கட்டு means a tie, fastening, knot, ligature, in this case, something tied around the neck, specifically a கெவுடு or கெவுடம், 'rudrākṣa bead enclosed in a gold or silver case and tied on the arm or neck, as a badge, amulet or charm.' (Tam. Lex.).

4. எல்லை கழன்ற தியானத்தில் கணசிமிட்டு – *with eyes rolled up [as if] in meditation which has become free of limitation.* The words [as if] are not in the text. The fact that the teachers in question are not actually in the transcendent state they claim to be is clear from the context of the verse; it is also clear from many of the preceding verses, which point out that the state of *manolaya* – *total subsidence of the mind*, induced by meditational practices, is not the true transcendent state of realisation. கணசிமிட்டு usually means *blinking* or *winking*. The translation here follows TCS who *glosses*, கண மேல் செருகி ஆசனம் கட்டிக்கொண்டு – *adopting yoga postures with the eyes rolled upwards.* The idea is to present a picture of the false teacher as ludicrous in his deluded self-importance.

For those who merely act the part of the realised sage¹ what enjoyment will there be, other than that of the daily offerings of food² they receive? Can they know the bliss which is not known even to those whose consciousness is pure³, who have cut away desire, renouncing both inwardly and outwardly?⁴

ஞானக் கிரியை நடிப்பவர்க்கு நாடோறும்
போனத் தளவே புசிப்பன்றி — ஏனாம்
துறவா யவாவறுத்து மெய்யுணர்ந்த தூய
அறிவார்க் கறியாவின் பம்.

ஞான கிரியை நடிப்பவர்க்கு — *For those who act out the actions of jñāna, நான் தோறும் போனத்து அளவே புசிப்பு அன்றி — other than experiencing enjoyment to the extent of daily food offerings, இன்பம் ஏன் ஆம் — how can there be the bliss, அறியா — which is not [objectively] known, தூய அறிவார்க்கு — to those of pure consciousness, மெய் உணர்ந்த — who have realised the truth, அவா அறுத்து — cutting away desire, துறவு ஆய் — [and] practising renunciation.*

1. ஞான கிரியை — the conduct relating to *jñāna*. Here the word *kiryai* is used in the general sense of *action, conduct*. TCS glosses it as ஞானாசாரம், the practices related to *jñāna*, the final stage on the Siddhānta spiritual path.
2. போனம் — *food, boiled rice* is a shortened form of the more usual போனகம், probably derived from Skt. **bhojana**, with the same meaning. Here it is specifically the food offered on a daily basis to ascetics and sadhus that is meant.
3. தூய அறிவார்க்கு அறியா இன்பம் literally means *the bliss which is not known to those of pure consciousness*. As described in a number of previous verses, bliss is a state which precedes the final state of liberation, and in which there is still a trace of discriminating consciousness. In the final state itself there is no longer any distinction between the bliss and the knower of it. In that state, the *jñāni* is the Self, and the bliss of the Self; he knows it by being it, since there is no other to know it objectively, hence it is called அறியா இன்பம் — *the bliss which is not known*.
4. அவா அறுத்து துறவு ஆய் — *cutting away desire [and] practising renunciation*. TCS glosses: துறவு — புறப்பற்று நீங்குதல். அவாவறுத்தல் — அகப்பற்று நீங்குதல், இவ்விருவகைப் பற்றும் நீங்கவே சகலகேவலங்களும் நீங்கும். இவை நீங்கவே மெய்யுணர்வு தோன்றும் — ‘*turavu*’ is the ending of outward attachment. ‘*avā aruttal*’ is the ending of inner attachment. When both these forms of attachment fall away, the states of *cakalam* and *kēvalam* fall away. When these fall away, true realisation appears. This is an indirect reference to *Tiru-k-kural* in which ch. 36, entitled *meyyūnartal* — *Knowledge of the true* is located between ch. 35, *turavu* — *Renunciation* and ch. 37, *avā aruttal* — *The extirpation of desire*.

Bliss is indeed the dwelling place of true knowledge. You are like the *acuna* bird¹, in that an atom of suffering in this world appears as great as a mountain, and through this virtuous quality a longing for supreme bliss has arisen in you. Listen now, and seeking supreme bliss [in the following manner], you shall obtain it.

இன்பே யறிவுக் கிடம்புள்ளி னைந்ததுபோல்
 துன்பே யனுப்பொருப்பாய்த் துக்கிக்கும் —
 நன்குணத்தால்
 பேரின்புக் கிச்சை பிறந்ததினிக் கேளுனக்குப்
 பேரின்பந் தேடிப் பெறாய்.

இன்பே அறிவுக்கு இடம் — *Bliss indeed is the [dwelling] place of true knowledge.* நல் குணத்தால் — *Through the virtuous quality,* துக்கிக்கும் — *by which you suffer,* புள் இனைந்தது போல் — *as the [acuna] bird suffers,* அனு துன்பே பொருப்பு ஆய் — *an atom of suffering becoming a mountain,* பேர் இன்புக்கு இச்சை பிறந்தது — *the desire for supreme bliss has been born [in you].* இனி கேள் — *Listen now.* உனக்கு பேர் இன்பம் தேடி பெறாய் — *Seeking bliss [in the following manner] you shall obtain [it].*

1. The word புள் : **pul** means a bird in general. Here the அகணம் : **acunam** is meant; it is described by the Tam. Lex. as follows, 'A creature believed to be so susceptible to harmony that when it is fascinated by notes of music, a sudden loud beat of the drum causes its instantaneous death.' Similarly the mature disciple, in whom the desire for liberation has grown exceedingly strong, will suffer greatly from the least contact with the things of the world, if he allows himself to become identified with them.

Supreme bliss is not separate from you. It is your true being. That which arises with the sense objects is bliss also, but it is not the pure consciousness in which bliss itself is annihilated.¹ In that state both kinds of bliss are annihilated.²

பேரின்ப முன்னைப் பிரியாதுன் னுண்மையஃ
தோரின்ப மாய்விடயத் தூடுதிப்பும் — பேரின்
பழிவிலே தோன்று மறிவு மயலாம்
ஒழியு மிரண்டின்ப மும்.

பேர் இன்பம் உன்னை பிரியாது — *Supreme bliss is not separate from you.* அஃது உன் உண்மை — *It is your true being.* விடயத்தூடு உதிப்பும் — [But] that which arises with the sense objects, ஓர் இன்பம் ஆய் — as that same bliss, பேர் இன்பு அழிவிலே தோன்றும் அறிவும் — and the knowledge that arises upon the destruction of supreme bliss, அயல் ஆம் — are different. ஒழியும் இரண்டு இன்பமும் — [In that state] both kinds of bliss are destroyed.

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1. Since our true nature is bliss only, a degree of bliss will be experienced through contact with the objects of sense, but this bliss is not to be mistaken for the bliss which is experienced through transcending the senses entirely, and which precedes its own annihilation in the state of realisation.
 2. ஒழியும் இரண்டு இன்பமும் — *both kinds of bliss are destroyed.* The meaning is not entirely clear. In this translation it has been taken to mean that the *jñāni*, having freed himself from the bliss of the world of the senses, then experiences supreme bliss at the point of merging with the Self. However, for this merger to take place, even this supreme bliss, which still contains a trace of duality, must be lost. It could also mean that the first kind of bliss is lost because it is only temporary, and when it passes away, the experiencer is returned once more to the sufferings of the phenomenal world, whilst the second kind of bliss, supreme bliss, is lost because the duality of experiencer and thing experienced cease on merging permanently with the Self.

The inferior bliss that arises with the objects of sense, lasts for some time, then disappears is of little worth; the superior bliss is that which is all-consuming and endures without intermission. Can it be gained by the discriminating mind?¹ The bliss which appears and is subsequently lost is synonymous with the alternating states of pleasure and pain. Your true state is that of the bliss which neither appears nor subsides.²

விடய முதித்துநின்று விட்டவிடங் கீழ்மேல்
 இடைவிடா தேநிறைந்த வின்பம் — தொடுவரோ
 தோன்றி யழிவதுவே துக்கசக முன்னுண்மை
 தோன்றா வடங்காச் சுகம்.

இடம் – The state [of bliss], விடயம் உதித்து நின்று விட்ட – in which, arising [with] sense objects, enduring [for some time], it passes away, கீழ் – [is] inferior. இன்பம் – The bliss, இடைவிடாதே நிறைந்த – that abounds without intermission, மேல் – [is] superior. தொடுவரோ – Will they attain [it with the discriminating mind]? தோன்றி அழிவதே – The destruction [of bliss] [after] appearing, துக்கசகம் – [is the duality of] misery and happiness. உன் உண்மை தோன்றா அடங்கா சுகம் – Your true state is the bliss which neither appears nor subsides.

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1. தொடுவரோ – will they experience it with the discriminating mind? No! The verb தொடு means to touch, come into contact with, be connected, joined, united with. The people referred to must be those who try to experience bliss with the discriminating mind, it being understood that no such attempt on the part of the *jñāni* would, or could, be made.
 2. உன் உண்மை தோன்றா அடங்கா சுகம் – Your true state is the bliss which neither appears nor subsides. The state of being merged in the Self is one of pure bliss, yet it is not perceived as such, since there is no discriminating intelligence to perceive it. Being of the very nature of the Self, it neither appears nor disappears. This is rather like the state of deep sleep, which we recognise to have been blissful only on waking up from it. If we imagine therefore a state which is like deep sleep, but filled with undifferentiated awareness, then we have some idea of the state being alluded to here.

The scriptures declare that the all-embracing supreme reality is everywhere. When you say that it is to be found, not in one holy place, but in this or that other place, are you saying that it does not exist where you are? Witless fool¹, know that supreme bliss will only arise when you reach the firmament of true knowledge, upon the destruction of your defective, discriminating awareness.

எங்கும் பரிபூரணமென்னி ணீதல்ல
 தங்கங்கா மென்னும்போ தங்கிலையோ — பங்காகேள்
 ஆகாயந் தீண்டிவிடு மற்ப வறிவழிவி
 லேகாண்பே ரின்பமுதிக் கும்.

எங்கும் பரிபூரணம் என்னின் — Since it is said that the all-embracing supreme reality is everywhere, என்னும் போது — when you say that, ஈது அல்லது — without being in this [place], அங்கு அங்கு ஆம் — it is there or there, அங்கு இல்லையோ — [are you saying] that it not there [where you are]? பங்கா கேள் — Witless fool, listen! காண் — Know that, அற்ப அறிவு அழிவிலே — upon the destruction of the defective knowledge, ஆகாயம் தீண்டி விடும் — in which you reach the firmament [of true knowledge], பேரின்பம் உதிக்கும் — true bliss will arise.

1. பங்கா — *Witless fool!* The noun பங்கம், Skt. **bhaṅga** has the meaning *defect, deficiency* in a variety of senses, moral, mental, physical etc. Here it is used in the form of a personal noun in the vocative case, the case of address. TCS glosses as பகுப்பறிவு நீங்காதவனே — *You who are never free of discriminating awareness!*

As long as there is identification with the body, the objects of sense will not subside. If they do subside [through control of the mind and senses], unconsciousness will result. [Therefore you should cultivate the awareness that the world does not exist apart from the Self]. Is the space of the heavens disturbed when a bird flies through it? When one realises the true nature of the worldly bond, [it will lose its hold on you], just as the heat of fire is annulled by the power of the *mantra*.¹

உடம்புள்ள மட்டும் விடய மொடுங்கா
ஓடுங்குகிலோ கேவலமா மும்பர் — இடம்புள்
பறந்தாற் கலங்குமோ பாசத்தி னுண்மை
அறிந்தாற் சுடாத்தடைபோ லாம்.

உடம்பு உள்ள மட்டும் — *As long as [identification with] the body exists, விடயம் ஒடுங்கா* — *the objects of sense will not subside. ஓடுங்குகிலோ* — *If they do subside, கேவலம் ஆம்* — *unconsciousness will result. உம்பர் இடம் புன் பறந்தால்* — *If a bird flies in the space of the heavens, கலங்குமோ* — *will it (i.e. the space of the heavens) be disturbed? [No!], பாசத்தின் உண்மை அறிந்தால்* — *When one knows the truth of the worldly bond, சுடா தடை போல் ஆம்* — *it will be like the thing (i.e. the mantra) which binders [fire] so that it does not burn.*

1. Certain *mantras* are supposed to possess the power of annulling the heat of fire. See also v. 30, note 4, where the same simile is employed in the opposite sense, the power of *mantras* being compared to the veiling power of *āṇava malam*. Just as the *mantra* supposedly protects us from the heat of fire, the firm realisation that the world does not exist apart from the Self will enable us to remain unaffected by it. If we know ourselves as the underlying ‘screen’ of the Self, we will not be affected by anything that appears to occur on it, just as the sky is not affected by the bird that flies across it.

What does it matter if the body remains or if it goes? Endless are the workings of those [divine beings] who dwell with form, without form and both with and without form.¹ Is it necessary to break up a clay pot to prove that it is made of earth?² Your course now is to abide in that state of pure *maya*³, fully aware [of your nature as the Self].

உடலிருந்தென் போயென் ஒருவருவ மூன்றும்
அடைவர் தொழிலு மநாதி — குடமுடைத்து
மண்ணென்ன வேண்டுமோ மாயா வயிந்தவத்தும்
உண்ணின்று பார்த்திரிப்போ⁴ தும்.

உடல் இருந்து என் — *What if the body stays? போய் என்* — *[And] what if [it] goes? தொழிலும் அநாதி* — *Endless are the workings, உரு அருவம் மூன்றும் அடைவர்* — *of those who dwell [in] form, formlessness, and the third [state] (i.e. both with and without form).* குடம் மன்ன என்ன வேண்டுமோ — *Is it necessary to say (i.e. show) that a pot is [made of] earth, உடைத்து — having [first] broken it up?* இரு இப்போதும் — *You should now remain, மாயா வயிந்தவத்தும் உள் நின்று — dwelling in baindava *maya* (pure *maya*), பார்த்து — seeing [yourself as you really are].*

1. உரு அருவம் மூன்றும் அடைவர் தொழிலும் அநாதி — *endless are the workings of those who dwell with form, without form and both with and without form.* This sentence is variously interpreted by the commentators. உரு அருவம் மூன்றும் அடைவர் would seem to refer to enlightened spiritual teachers, who convey their teachings regarding the supreme reality in many different ways. The Self, Śivam is traditionally conceived in three aspects, that of *formlessness*, the undifferentiated supreme reality, that of *form*, the manifestation of that reality in the form of a living guru, and that which is *both with and without form*, which is the reality manifesting in the form of the Śiva lingam. மூன்றும் stands for the third term in the series உருவருவம் — *both with and without form.* The general idea seems to be that it is futile for disciples to try to second-guess the working out of their spiritual destiny, regarding the body to be an obstacle to enlightenment and so on.
2. It is not necessary to crumble a clay pot into dust to prove that it is made of clay. We are not so confused by its pot-like form that we cease to realise that its basic essence is just common earth. In the same way, in order to realise that the body is but an empty form whose only true essence is the Self, we do not need to attempt to destroy and disaggregate that body. Indeed, any attempt to do so would be futile.

3. மாயா வயிந்தவம், Skt. **māyā baindava**. The word **baindava** is derived from the word **bindu**, which is synonymous with *śakti tattva*. See Introduction p. xii. It is *śakti* which, as *māyā*, veils consciousness and creates the world experience. What seems to be meant here is a state in which, though still embodied, and therefore subject to some extent to *suddha māyā*, the aspirant has perceived the world experience to be other than his true self and is therefore no longer subject to the ego illusion, the effect of *āṇava malam*, the world illusion of *asuddha māyā* and the consequent cycle of deeds which lead to continued rebirth, *kayuma malam*. Such being the case, it is of no interest to him whatsoever whether or for how long his bodily existence is prolonged.
4. The reading பார்த்திரிப்போ தும் is split as பார்த்து இரு இப்போதும் – *Now you should remain, seeing..* However we would normally expect to see பார்த்திருவிப்போதும். This could be *vikāram – modification* to fit the metre. Alternatively there is a reading பார்த்தியிப்போதும் which splits as பார்த்தி இப்போதும் – *Now you should see...*, which is grammatically correct.

The aim of Vedanta is to be free of the delusion of *maya*, [in which the world appears real], like the snake seen in the rope, and the thief seen in the wooden post,¹ whilst the aim of Siddhanta is to dwell effortlessly in the state of transcendent bliss², just as those bound by the ego [dwell in the state of bondage].³ To those who are free of the individual consciousness⁴ these two are one and the same.⁵

கயிற்றரவுங் கட்டையினிற் கள்ளனும்போன் மாயா
மயக்கமற்ற வேதாந்த வாழ்வு — முயற்சிகெட்ட
ஆனந்தா தீதத்தே யாணவரா மாகமமும்
தானந்தி னார்க்குச் சமன்.

வேதாந்த வாழ்வும் – The life [lived according to] Vedānta, மாயா மயக்கம் அற்ற – which is free of the delusion of *māyā*, போல் – [in which the false appears real] like, கயிற்று அரவும் – the snake [seen in] the rope, கட்டையினில் கள்ளனும் – and the thief [seen in] the wooden post, ஆகமமும் – and [the life lived according to] the Āgamas, ஆணவர் ஆம் – which is [natural to them just as bondage is to] those bound by the ego, ஆனந்தாதீதத்தே – in the state transcending bliss, முயற்சி கெட்ட – which is free of effort, தான் நந்தினார்க்கு சமன் – are the same to those who are free of the personal self.

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1. கயிற்று அரவும் கட்டையினில் கள்ளனும் – the snake [seen in] the rope, and the thief [seen in] the wooden post. Just as a coil of rope or a wooden post can be perceived momentarily as a snake or a thief, due to light conditions or the mental and physical state of the observer, the world, which is just a momentary appearance in the substratum of the Self, is taken to be real by those under the sway of *māyā*.
 2. முயற்சிகெட்ட ஆனந்தாதீதத்தே – in the state beyond bliss which is free of effort. In the supreme state there is no longer a personal self which struggles to make sense of a world which it sees as alien to itself. Therefore the life of the *jñāni* is literally ‘effort-less’. We might translate முயற்சிகெட்ட – free of effort as கர்த்தவும் அழிந்த – free of the sense of doership.
 3. The meaning seems to be that, just as those who are subject to the full force of the ego, *āṇava malam*, never for a moment question it, believing it to be their natural state, so do those who have transcended the ego dwell in the transcendent state beyond even bliss as their natural state, without questioning it. Hence their state is called முயற்சி கெட்ட ஆனந்தாதீதம் – the effortless state of transcendental bliss.

4. தான் நந்தினார்க்கு – *to those who are free of the personal consciousness*. தான் is the object of நந்தினார்க்கு, used in a quotative sense, as we would say the 'T'. TCS glosses தான் என்று எதிரிட்டெழும் புல்லறிவு கெட்டார்க்கு – *to those who are free of the defective knowledge, which arises objectively as 'Oneself'*.
5. The teaching of Vedānta, whose key texts are the Upaniṣads, emphasises the eradication of illusion, the negative aspect of realisation, whilst Siddhānta, whose key texts are the Āgamas, emphasises the positive aspect of realisation, that of uniting with Śivam, the true substratum of the illusory world appearance. For those who have attained the final state of realisation, when the individual consciousness merges inseparably with the Self, and that individual consciousness is annihilated, there is no difference between the two.

Tirujnanasambandhar, he of the land of Sikazhi, he who rules us through his grace, he whose divine sport is *jnana*, spoke saying, 'Not speaking of One or Two, just be. Thrice do I swear [that this is the truth]!'

என்னாலை யென்னாலை யென்னாலை
யேகமிரண்
தென்னாமற் சும்மா விருவென்று — சொன்னான்
திருஞான சம்பந்தன் சீகாழி நாடன்
அருளாளன் ஞானவினோ தன்

திருஞான சம்பந்தன் — *Tirujñānasambandhar*, சீகாழி நாடன் — *be of the land of Cikāli*, அருளாளன் — *he who rules [us] through his grace*, ஞான வினோதன் — *he whose divine sport is jñāna*, என்று சொன்னான் — *said*, என் ஆலை — 'This is] my oath, என் ஆலை — [This is] my oath, என் ஆலை — [This is] my oath! ஏகம் இரண்டு என்னாமல் — *Not saying One or Two*, சும்மா இரு — *just be!*'

Chapter 6

விரத்தி விளக்கம்

An explanation of non-attachment¹

1. The word விரத்தி, Skt. *virakti* means *freedom from attachment*. TCS explains that it refers to *inner renunciation*, not *outer renunciation*, which is the subject of the next chapter, entitled துறவு, which is the native Tamil word for *renunciation*. The two words are not essentially different in meaning, although the latter, being derived from the verb துற – *to leave, relinquish, reject, discard*, has a more active sense, and is therefore probably more suited to express outward renunciation.

The sage who drank the ambrosial milk of non-dual bliss from the breast of Parvati [in a cup of gold]¹, said, 'In the state of true knowledge there is neither suffering nor happiness, and in the state in which that true knowledge is lost, suffering and happiness manifest, causing delusion. You are the knowledge which embraces both of these.'²

அறிந்தவிடத் தின்பதுன்ப மாகா ததுவும்
மறந்தவிடத் தின்ப மயக்கும் — அறிந்த
அலியறிவு நீயென்றா நத்துவிதா நந்த
முலையமுத முண்ட முனி.

உண்ட முனி — The sage who drank, அத்துவித ஆநந்த முலை அமுதம் — the ambrosia[/> breast[-milk] of non-dual bliss, என்றான் — said, அறிந்த இடத்து — In the state of true knowledge, இன்ப துன்பம் ஆகாது — there is neither suffering nor happiness. மறந்த விடத்து — In the state in which [people] have forgotten [that true knowledge], அதுவும் இன்பம் — that [suffering] and happiness, மயக்கும் — delude [you]. அவி அறிவு நீ — You are the androgynous knowledge, அறிந்த — which knows [both of these].'

1. That the milk from Parvati's breast was served to the young Jñānasambandhar in a golden cup is attested by the saint himself in *Tēvāram* 3.24.2: போதை ஆர் பொற் கின்னத்து அடிசில் பொல்லாது என தாதையார் முனிவறத்தான் — *My father grew angry saying that the food (milk) [served to me] in a flower-like golden cup was bad.*
2. அவி அறிவு நீ — You are the androgynous knowledge. The word அவி can be used in the sense of *neither male nor female, neuter, or possessing both male and female characteristics, hermaphrodite, androgyn*. The Tam. Lex. says, 'Hermaphrodite, being which is neither man nor woman wholly.' TCS glosses as follows: பதி அறிவு — ஆண் அறிவு, பாச அறிவு — பெண்ணறிவு, இவ்விருவகை அறிவும் போல் அன்றி, பதி அறிவோடுங்கூடிப் பதி அறிவாயும், பாச அறிவோடுங் கூடிப் பாச அறிவாயும், ஆணவடிவும் பெணவடிவும் தழுவி நின்ற அவிபோலிருத்தவின் பச அறிவை 'அவி யறிவு' என்றார் — *He (the author) calls jīva (pacu) knowledge 'androgynous knowledge' because, unlike the knowledge of god (pati) — male knowledge, and knowledge of the bond (pacam) — female knowledge, it exists as god-knowledge when it unites with god-knowledge, and as bond-knowledge when it unites with bond-knowledge, in the same way that the hermaphrodite embraces both the male and female forms.* Thus the *jīva*, the individual soul, comes into existence simply through its identification with the world, and since it has no existence in itself, that *jīva* ceases to exist once that identification is ended. Thus the realised sage, in whom that identification has ended, is not other than Śivam itself.

All six religions¹ agree that the final goal is the pure state which results from renunciation and the cutting away of desire.² Know that this is the state of liberation, free of the thirty-six *tattvas*, in which there is no more birth.³ It is the final state in which all effort comes to an end upon the annihilation of *karma*.

அறுசமயத் தோர்க்கு மறுதியிட்ட கூடல்
துறவா யவாவறுத்த றாய்மை — பிறவா
முடிகளச முத்தி முயற்சியெல்லா முத்த
கடைகரும நாசமிது காண்.

கூடல் — *The agreement, அறு சமயத்தோர்க்கும் அறுதி இட்ட — placed as the final conclusion of the six religions, துரய்மை — [is] the pure state, துறவு ஆய் அவா அறுத்தல் — [which exists] as renunciation [and] the cutting away of desires. இது காண் — Know that this [is], பிறவா முடி களச முத்தி — the [state] of liberation, free of the thirty-six *tattvas*, in which [one] is not [re]born, கரும நாசம் — [and] the destruction of *karma*, முயற்சி எல்லாம் முத்த கடை — the final state in which all effort comes to an end.*

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1. The six religious systems which are considered to be Vedic, each being based on a deity of the Hindu pantheon, are: *Saivism* (*Śiva*), *Vaiśnavam* (*Viṣṇu*), *Śāktam* (*Śakti*), *Sauram* (*Sun*), *Kāṇapattiyam* (*Ganesha*), *Kaumaram* (*Murugan*).
 2. TCS says that the author is again (see v. 143 and note 4) quoting the names of two chapters from the *Tiru-k-kural* of *Tiruvaluvar*, Ch. 35, துறவு — *Renunciation*, and Ch. 37, அவா வறுத்தல் — *The Extirpation of Desire*. He further states that, given the above, Ch. 36, மெய்யனர்தல் — *Knowledge of the True* is also included by implication. In addition, the word கூடல் — *agreement* can also mean *Madurai*, the home of the legendary Tamil Sangams. His commentary therefore indicates that the author is inviting us to imagine that these three chapters are being read out in Madurai from the சங்கப்பலகை : *caṅka-p-palakai*, which according to the Tam. Lex. is a 'Miraculous seat capable of accommodating only deserving scholars, believed to have been granted by Śiva at Madura to the Sangam poets.'
 3. பிறவா முடி களச முத்தி — *the crowning state of liberation, free of the thirty-six, tattvas, in which one is not reborn.* TCS takes a different interpretation, glossing the phrase as பிறவாமைக்கு எது கூழிய பலவாற்றுள்ளும் சிரசாய கருவிகள் முப்பத்தாற்றும் போக்கப்பட்ட வீடும் — *liberation which is free of the thirty-six faculties (tattvas), which are chief among the many things that are stated as the causes for the ending of birth.* Here முடி — *crown, head* is taken to signify the thirty-six *tattvas*, and களசம் is taken to mean நீக்கம் — *removal, liberation from* although this meaning is not attested in Tamil dictionaries.

This book is for those who are free of desire, [and could not even bear to be accused of it], just as a warrior who is willing to die for a cause¹ cannot bear to be accused of cowardice. It is for those who are like the camel, which will eat anything with relish as if it were well-cooked food. To those who are full of desires, and are accustomed to good food which bloats the body, it will seem flawed and unacceptable.

வாசிக்குச் சாவீரர் வைதாற் பொறாததுபோல்
ஆசைக்கே டர்க்கிதுவா மட்டதென — நேசித்த
ஒட்டையைப்போல் வார்க்கா முடம்பார ஒண்பழகும்
பெட்டருக்கீ தாகாப் பிழை.

வாசிக்கு சாவீரர் — *Just as a warrior [who is prepared to] die for a cause, வைதால் பொறாதது போல்* — *cannot bear [it] if [someone] rebukes [him]*, ஆசை கேடர்க்கு இது ஆம் — *this [book] is for those who are free of desire*. ஒட்டையை போல்வார்க்கு ஆம் — *It is for those who are like the camel*, நேசித்த — *which relishes [anything]*, அட்டது என — *as if it were something [well] cooked*. பெட்டருக்கு — *For those who desire, ஊண் பழகும்* — *[and] are accustomed to [good] food*, உடம்பு ஆர — *so that the body is filled out*, சது பிழை — *this [will be] a flaw, ஆகா* — *which cannot be [accepted]*.

1. வாசிக்கு சாவீரர் வைதால் — *if [someone] rebukes a warrior [who is prepared to] die for a cause*. The word வாசி has such meanings as *difference, quality, nature, ground, cause*. It could also be derived from the Skt. **vājin** — which has *warrior, hero and arrow* amongst its possible meanings. TCS takes it as a word that might be used against the warrior in a pejorative sense, glossing, வாசி என்ற வார்த்தை — *the word 'vāsi'*, but does not actually say what the word means. The verb வை (pres. வைகிறேன்) means to *abuse, revile*. This has been translated as *be accused of cowardice*, as this would seem to be the chief insult that a fearless warrior would be unable to tolerate.

If the worldly bond falls away, the *jīva* will automatically come to rest in the Lord, just as someone swinging on a swing will come to rest on the ground if the rope breaks.¹ Verse [349 of the *Tirukkural*], speaks of the ending of births upon the cutting-off of the attachments created by desire.² Is this just your own understanding? Is it not also the understanding of all other religions everywhere?

பாசங் கழன்றாற் பசவுக் கிடம்பதியாம்
ஊசல் வடங்கழன்ற தொவ்வாதோ — நேசித்த
பற்றற்ற கண்ணே பிறப்பறுக்கும் பாட்டுமக்கோ
மற்றைச் சமயமெங்கு மாம்.

பாசம் கழன்றால் – *If the worldly bond falls away, the place for the jīva is the Lord.* ஊவ்வாதோ – *Is this not like, the coming loose of the rope of a swing?* பாட்டு – *[Is] the verse, which speaks of cutting off births, upon the cutting-off of attachments, which are desired, applicable only to you?* மற்றை சமயம் எங்கும் ஆம் – *It will apply to other religions everywhere.*

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1. In this comparison the individual self, *jīva, pacu*, is compared to someone swinging on a swing; the ropes supporting it are the worldly bonds, *pācam*, consisting of the mind and senses, and the solid earth is *pati, Sivam*, the Self. As long as these ropes are in place, the *jīva* will swing endlessly forwards and backwards, oscillating between desire and fear, attraction and revulsion. However, if the ropes are cut away, it will come to rest on the solid ground of the Self.
 2. பற்றற்ற கண்ணே பிறப்பறுக்கும் பாட்டு – *the verse [that speaks of] the ending of birth upon the cutting off of attachments.* This is a direct quotation from v. 349 of *Tiru-k-kural*: பற்றற்ற கண்ணே பிறப்பறுக்கும் மற்று நிலையாமை காணப் படும் – *When attachment is ended, birth will be cut off. Otherwise the impermanent state [of birth and death] will manifest [over and over again].*

The world appears to you as real, but annihilates you when it subsides.¹ Even when you are told that it is inert, a mere consequence of actions, it still whirls you about in delusion, like someone who has taken poison. However, the real impediment to true knowledge is your own defective understanding, the failure to know your true Self.

உனக்குமெய்யாய்த் தோன்றி யொழித்துவிடும் பாசம்
வினைச்சட்டமே யென்னில் விடம்போல் —

உனைச் சமுற்றும்

ஆனாலுந் தன்னை யறியாத துன்னறிவு
தானாகு ஞானத் தடை.

பாசம் — *The worldly bond, உனக்கு மெய்யாய் தோன்றி — appearing to you as real, ஒழித்துவிடும் — will annihilate [you when it subsides]. என்னில் — [Even] if [someone] tells [you], வினை சட்டமே — that it is inert, [a consequence of] actions, உனை சமுற்றும் — it will whirl you about [in delusion], விடம் போல் — like [someone who has taken] poison. ஆனாலும் — However, உன் அறிவு தான் — [it is] your own [defective] knowledge, தன்னை யறியாதது — the not-knowing of your Self, ஞான தடை ஆகும் — [that is] the impediment to true knowledge (jñāna).*

1. ஒழித்து விடும் — *it will annihilate [you when it subsides].* When the individual self regards the world it perceives as real, and predicates its entire being upon that reality, as, for example, when it believes that its consciousness resides in the physical brain, it is entirely at the mercy of that fickle pseudo-reality, which can do away with it at any moment, through its myriad forms of transformation, decay and death. Until it is established in the Self, the *jīva* will view the absence of the world-illusion as a terrifying void.

In your state of limited, conditional awareness, your nature is veiled by the obscuration of the ego. However, like a bright, clear crystal, which holds the reflection of objects but is not affected by them, your essential nature is not affected. We have now explained to you your nature as the *jīva*, the form that the *jīva* takes, and your nature as the Self.¹ Reflect carefully upon these matters.

சிற்றறிவ னாய்மறைப்பைச் சேர்ந்தவடி வொண்படிகம்
பற்றுகினு மொன்றாகாப் பான்மைபோல் — உற்ற
உருவ சொருப சுபாவ முனக்கு
வருமடைவு சொன்னோ மதி.

மறைப்பை சேர்ந்த வடிவு — *The form in which [you] are united with the obscuration [of the ego (ānava malam)], சிற்றறிவன் ஆய்* — as one of defective understanding, பான்மை போல் — [is] like the nature, ஒன் படிகம் — of a bright crystal, ஒன்று ஆகா — which does not become one [with what it reflects], பற்றுகினும் — even though it holds [that reflection]. அடைவு சொன்னோம் — We have told you the manner, சுபாவம் உருவ(ம்) சொருப(ம்) — *in which* [your] nature [as the *jīva*], [your] form [as the *jīva*] and [your nature as] the Self, உற்ற — which you possess, உனக்கு வரும் — come to you. மதி — Reflect [upon this].

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1. சுபாவம் உருவ(ம்) சொருப(ம்) — [your] nature [as the *jīva*], [your] form [as the *jīva*] and [your nature as] the Self. These three words have been reordered in the translation following TCS who explains them along the following lines: சுபாவம், Skt. **subhāva** — own condition or state of being, refers to the nature of the individual soul or *jīva*, as being inherently subject to the principle of egoity, *ānava malam*, just as the inherent nature of the crystal is to take on the colours of the things placed next to it. உருவம் Skt. **rūpa** — form, outward appearance, refers to the form or appearance of the *jīva*, as being affected by the mind, senses, etc. whilst under the influence of *ānava malam*, just as the crystal is coloured in various ways when under the influence of the objects placed next to it. சொருபம், Skt. **svarūpa** — nature, self-nature refers to the Self or *Śivam*, the reality that underlies the individual self, but which cannot be known until the veiling of *ānava malam* is removed, just as the crystal, although intrinsically bright and clear, will not be known as such as long as it is coloured by the objects standing next to it. When the veiling is removed, the *jīva* is no more, and its substratum, the Self, remains, shining alone in its immaculate, non-dual self-nature, just as when the objects are removed, the crystal remains, shining clear and bright, unaffected by anything.

It [your true Self] is free of the states of awareness and forgetting, abiding as all-embracing pure consciousness. Like the ether, it contains all things [yet is not touched by them]. Granting its grace to the *jīva*, it is like sugar, feeding it with the sweetness of its own bliss.¹ To such a one do these three, (i.e. nature as the *jīva*, form as the *jīva*, and form as the Self, mentioned in the previous verse) belong.

நினைப்புமறப் பற்று நிறைந்த வறிவாய்
 அனைத்துடனு நின்றம் பரமாய்த் — தனக்கருளித்
 தன்னாநந் தத்தைத் தனக்களித்த சர்க்கரையே
 அன்னானுக் கின்னவைமுன் றாம்.

நினைப்பு மறப்பு அற்று — *Free of [the states of] remembering and forgetting, நிறைந்த அறிவு ஆய்* — as the consciousness which abounds [as the absolute fullness and perfection], அம்பரம் ஆய் நின்று — abiding like the heavens, அனைத்துடனும் — [united] with everything [yet not touched by it], தனக்கு அருளி — granting grace to oneself (i.e. the *jīva*), தன் ஆநந்தத்தை தனக்கு அளித்த சர்க்கரையே — the sweet sugar that gives its bliss to itself, அன்னானுக்கு இன்னவை முன்று ஆம் — to such a one [the Self, your true Self] are (i.e. belong) these three (i.e. your nature as the *jīva* etc. mentioned in the previous verse.)

1. The Self is compared to sugar, because the nature of sugar is itself sweetness. Just as all things made out of sugar taste sweet, all experiences are founded upon the bliss of the Self, whose nature is bliss. Thus the Self imparts its bliss to itself, in the form of the *jīva*.

You make all kinds of sweets of various ingredients and in various shapes and they all taste sweet because there is sugar in all of them and sweetness is the nature of sugar. And in the same way all experiences and the absence of them contain the illumination which is the nature of the Self. Without the Self they cannot be experienced, just as without sugar not one of the articles you make can taste sweet.

Having perceived and grasped [the world through the mind and senses], remaining entirely submerged in them, and having come to realise the nature of this defective, discriminating awareness, to then remain in [unattached] purity as pure consciousness, untouched by the five divine operations, the first of which is creation, just as Sivam remains untouched by these,¹ is true renunciation.

அறிந்துபற்றி நின்றமுந்து மற்ப வறிவை
அறிந்துசுத்தி யேபே ரறிவாய் — நிறைந்துசிவம்
தோயாம னின்றதுபோற் தோற்றமுத வைந்துடனும்
தோயாமற் சுத்தத் துறவு.

அற்ப அறிவை அறிந்து — Realising [the nature of] defective knowledge, அறிந்து பற்றி — having known [and] having grasped [the world through the senses, mental faculties and organs of action], நின்று — [and] having remained [thus], அமுந்தும் — submerged [in them], சுத்தியே பேர் அறிவு ஆய் — [then realising] purity as supreme knowledge, தோயாமல் — not touching (i.e. becoming involved with), தோற்றம் முதல் ஜன்துடனும் — the five [divine operations] the first [of which is] creation, சிவம் நின்றது போல் — just as Sivam abides, நிறைந்து தோயாமல் — all-embracing [yet] not touching (i.e. being involved with) [them], சுத்த துறவு — is true renunciation.

1. The five divine operations *creation, maintenance, destruction or involution, veiling* and the *granting of grace*, correspond to the operations of the individual consciousness. *Creation* is the arising of the world in conjunction with the mind and senses, and so on. See the notes to v. 33. In the same way that Sivam provides the ground for all manifestation, but is totally unaffected by, and uninvolved in it, the task of the *jīva* is to realise that the appearance of the world that comes and goes in its consciousness is totally other than itself, and to remain untouched by it. In doing so, it will transcend that *jīva* nature and realise its true nature as Sivam.

Who [amongst *jñanis*] will be cognisant of the world in which *jivas* live like a swarm of fireflies in the darkness?¹ Know that to them the dawn of true knowledge is like [the rising of] the sun. [The great ones] have taught the five pure *avasthās*² so that your defilement may be destroyed, just as the sun annihilates your shadow as it reaches the zenith of the heavens.³

சூரியனின் மின்மினியின் கூட்டம்போல் வாழ்ச்சகத்தை
யாரறிவா ரந்த வறிவுதயம் — சூரியன்காண்
உன்னீழ வைக்கெடுத்த வுச்சியிலே வூனமறச்
சொன்னா ரவத்தைகளைந் தும்.

யார் அறிவார் — *Who [amongst jñānis] will know, வாழ் சகத்தை — the world [in which jīvas] live, கூர் இருளில் மின்மினியின் கூட்டம் போல் — like a crowd of fireflies in the darkness? காண் — Know that, அந்த அறிவு உதயம் சூரியன் — [to them] the dawn of that true knowledge [is like the rising of] the sun. சொன்னார் அவத்தைகள் ஜூந்தும் — [The great ones] have taught the five [pure] avasthās, ஊனம் அற — so that your defilement may be destroyed, உச்சியிலே — as by [the sun at] the zenith, உன் நீழலை கெடுத்த — which destroys your shadow.*

1. இருளில் மின்மினியின் கூட்டம் போல் — *like a crowd of fireflies in the darkness*. The darkness is the darkness of ignorance, *śāśvata malam*, the principle of egoity, and the fireflies are the activities of the *jīva* in the world of *māyā*. Both this darkness and the feeble, flickering illumination of the *jīva* consciousness will be invisible to the consciousness of the *jñāni*, which bathes in the full light of the sun of the Self. The world of *māyā*, full of *jīvas* all trying to make sense of it with the feeble illumination of the intellect, simply does not exist for the *jñāni*. It exists only from the point of view of those who labour under the delusion that they are subject to it.
2. அவத்தைகள் ஜூந்தும் — *the five [pure] avasthās*. TCS describes in detail how, in the realised sage, each of the five *avasthās* — states of the soul has been purified and transcended, being transformed into what he calls சுத்தாவத்தை : *cuttāvattai*, Skt. *suddha avasthā* — *pure avasthās*. The five *avasthās* — states of the soul are சாக்கிரம் : *cākkiram*, Skt. *jagrat* — the waking state; சொப்பனம் : *soppanam*, Skt. *svapna* — the dreaming state; சுமுத்தி : *cuļutti*, Skt. *suṣupti* — the state of deep sleep, complete unconsciousness; துரியம் : *turiyam*, Skt. *turya* — the fourth state, and துரியாதிதம் : *turiyātītam*, Skt. *turyātīta* — the state beyond the fourth

An explanation of non-attachment

state. In the purified soul these are called சுத்தாவத்தை : **cuttāvattai** Skt. **suddhāvasthā**, and are termed நின்மலசாக்கிரம் : **nīnmalacākkiram** – *pure waking state*, நின்மலசொப்பனம் : **nīnmalacoppanam** – *pure dreaming state*, and so on. The individual soul, or *jīva*, acquires this purity by freeing itself from the *tattvas* which limit it in each of these states of being, at which point it merges with Śivam, the Self, the universal consciousness.

3. Just as no shadow is cast when the sun is directly overhead, the consciousness of the *jīva* which is established in the heart centre, fully illuminated by the light of the Self, does not become caught up in the illusory nature of the ‘shadow’ states of consciousness, waking, dream and deep sleep.

The false appears to be real, but if one enquires into it, it will disappear, as when what appears to be a snake turns out to be just an image painted on a wall. Otherwise, Sir, if you perform rituals and austerities [to discover the real], it will be as if you mistook¹ a post for a thief², and beat a drum to scare it away.

மெய்யாகத் தோன்றிவிடும் பொய்யை விசாரிக்கில்
 பொய்யாய்ச் சவர்ப்பாம்பாய்ப் போமன்றி — ஜயா
 தொழிலைச் செயிற்றானுச் சோரனைப்போற்
 தோன்றிக்
 கழலப் பறையறைதல் கான்.

பொய்யை விசாரிக்கில் — If [one] enquires into the false, மெய் ஆக தோன்றி விடும் — which appears as true, பொய் ஆய் போம் — it will go away, [being revealed] as false, சவர் பாம்பு ஆய் — like a snake [painted on] a wall. அன்றி ஜயா — Otherwise, Sir, தொழிலை செயில் — if you perform actions (i.e. austerities etc.), பறை அறைதல் — [it will be like] beating a drum, தானு சோரனை போல் தோன்றி — a thief [looking] like a post having appeared, கழல — so that [it] will go away. கான் — [acai-expletive.]

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1. தோன்றி — *having appeared* = தோன்ற கண்டு — *having seen [the post] appear, i.e. having mistaken it for a thief.*
 2. சோரன் means *thief*, from the Skt. **cora**.

On being informed that the world and the body, which are of the nature of *maya*, are unreal like a mirage, you should try to comprehend their true nature. Rather than that, do you expect to be able to eliminate them, shaking them off and obliterating them completely? Similarly the way to escape from a fire that surrounds you in a dream, is simply to wake up.

உலகத்தை மாயா வுடலைப்பொய் யென்றால்
அலகைத்தேர் போலறிவ தல்லால் — விலகித்
துடைத்தொழித்த லாகுமோ சொப்பனத்தீச் சூழ்ந்தால்
கடக்கவிடுஞ் சாக்கிரம்போற் காண்.

என்றால் — If [someone] says (i.e. informs you), மாயா உலகத்தை உடலை — that the world and the body [which are of the nature of] *māyā*, பொய் — [are] unreal, அலகை தேர் போல் — like a mirage, அறிவது அல்லால் — instead of knowing [them] (i.e. discovering their true nature), ஒழித்தல் ஆகுமோ — is there [the possibility of] eliminating [them], விலகி துடைத்து — separating from [them] [and] obliterating [them]? [No!] காண் — Know [that], சாக்கிரம் போல் — [this] is akin to the waking state, கடக்க விடும் — into which you escape, சொப்பன தீ சூழ்ந்தால் — if a dream fire surrounds [you], (i.e. if in a dream you are surrounded by fire).

You say that it is the incontravertible truth that the world is false. [If you fully realise the truth of your words],¹ is it necessary still to go looking for ‘the real? Why do you cast doubt upon this, repeatedly looking at the sun [of true knowledge] that banished the black darkness [of ignorance], then blinking and turning away?²

பொய்யென்ற வார்த்தை புரையற்று மெய்யானால்
மெய்யென் பதுதேட வேண்டுமோ — மையிருளைத்
தீர்த்த வெயிலைத் திரும்பி யசைத்திமைத்துப்
பார்த்துதிலென் சந்தையம்வைப் பாய்.

பொய் என்ற வார்த்தை – *If [your] words in which [you] say that [the world is] unreal, புரை அற்று மெய் ஆனால் – are the flawless truth, மெய் என்பது தேட வேண்டுமோ – is it necessary to seek out that which is called ‘the real’? [No!] அதில் என் சந்தையம் வைப்பாய் – Why do you introduce doubt into this, திரும்பி – repeatedly, வெயிலை பார்த்து – looking at the sun, மை இருளை தீர்த்த – which banished the black darkness, அசைத்து இமைத்து – staring and blinking.*

1. பொய் என்ற வார்த்தை புரை அற்று மெய் ஆனால் – literally, *If the words that say [that the world is] false are the flawless truth.* Here it is being stated that the aspirant must validate the fact that the world is unreal in itself from his own experience. TCS notes in his summary of the verse’s meaning, கருவிகள் அனைத்தும் பொய்யாக உள்ளபடி அறிதலே நோனம் – *jñāna is the true realisation that all the faculties [of body and mind] are unreal.*
2. திரும்பி அசைத்து இமைத்து – *staring and blinking repeatedly.* அசை means to shake, stir, agitate, and இமை means to blink, wink, close the eyes briefly. The image evoked is that of someone who is not satisfied that the absence of darkness and the full illumination of his surroundings is sufficient proof of the existence of the sun, but insists instead on trying to look directly at it, to make sure that it is there. Unable to see it by looking at it directly, he nevertheless perseveres in his attempts to do so, repeatedly turning his head to look at it, then blinking and turning away, and so forth. In the same way the ignorant person is unable to seek assurance of the existence of the Self in the blissful serenity of his own being, but is driven to continually seek objective proof of its existence through the mind and senses.

[True *jñanis* and false *jñanis* alike]¹ proclaim that birth is to be abhorred. However will you not recognise those who subside inwardly as their external attachments subside,² knowing that the body is an unnecessary affliction³, and that true penance is the absence of all attachment⁴, by the simple fact that they demonstrate their lack of attachment to the body [and senses]⁵ in their actual conduct? This is the trait by which you will know them.

வேண்டா பிறப்பென்ற வார்த்தையினின் மெய்விடயம்
தீண்டா ததிலே தெரியாதோ — காண்பீர்
உடம்பு மிகையொன்றி லாமையே நோன்பென்
நடங்க வடங்கினா ரை.

வார்த்தையினில் – *From (i.e. since there is) the word (i.e. assertion) [of both *jñanis* and *ajñanis*] பிறப்பு வேண்டா என்ற – that says that birth is not to be desired, தெரியாதோ – can [one] not recognise, அடங்க அடங்கினாரை – those who subside inwardly as [their external attachment] subsides, என்று – saying that (i.e knowing that), உடம்பு மிகை – the body is an unwanted affliction, ஒன்று இலாமையே நோன்பு – [and] penance is the absence of [attachment to] anything, அதிலே – through [the fact] that, மெய் விடயம் தீண்டாது – their body does not touch (i.e. become attached to) the objects of sense? காண்பீர் – You will know [them] [by this trait].*

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1. பிறப்பு வேண்டா என்ற வார்த்தையினின் – *Since it is said that birth is not to be desired. Many go about preaching that attachment to the body is the source of suffering, and that they possess the means to remove it, but these are only words. The author therefore advises us to scrutinise the conduct of those who profess to be teachers of the truth, to ascertain that their words are borne out by their actual behaviour. To clarify the point being made, TCS adds the words *true jñanis* and *false jñanis* in his gloss.*
 2. அடங்க அடங்கினாரை – *those who subside inwardly as [their external attachment] subsides.* The less one identifies with external things, thinking in terms of 'I' and 'mine', the more one can subside into the inner peace of the Self, and the more one subsides into that peace, the less one is tempted to identify with those external things. The repetition of the verb அடங்கு suggests a kind of feedback loop, in which detachment reinforces inner renunciation, and inner renunciation reinforces detachment.

விரத்தி விளக்கம்

3. உடம்பு மிகை – *the body is an unwanted affliction*. The word மிகை means *abundance, excess, that which is unnecessary, superfluous* and hence *arrogance, evil, fault, affliction, error, defect* and so on. In the non-dual continuum of the Self there is no body, therefore it is *superfluous* and *unnecessary*, and since it causes suffering to those who identify with its illusory existence, it is also an *affliction*. Compare *Tiru-k-kural* 345:

மற்றும் தொடர்ப்பாடு எவன் கொல் பிறப்பறுக்கல்

உற்றார்க்கு உடம்பும் மிகை.

To those who have taken up the severing of the ties of birth, the body itself is an affliction. What then of other attachments?

4. ஒன்று இலாகமயே நோன்பு – *penance is the absence of [attachment to] anything*. This phrase is an echo of *Tiru-k-kural* 344:

இயல்பாகும் நோன்பிற்கு ஒன்று இன்மை உடைமை

மயல் ஆகும் மற்றும் பெயர்த்து.

The nature of penance is to be free of possessions.

Possessions bring back delusion once more.

5. மெய் விடயம் தீண்டாது – *the body does not touch the objects of sense*. TCS notes that since the body and the senses are united as one, the word மெய் – *body*, is used figuratively to signify the *senses*, a figure of speech which is called *ஆகுபெயர்* in Tamil, *metonymy* in English. The use of the word *body* also reinforces the overall meaning of the verse, in emphasising the fact that we should pay attention to what the *body* (மெய்) does, as well as the *words* (வார்த்தை) it says. This verse forms a link to the following chapter as, having dealt with the topic of non-attachment, the author now moves onto the topic of practical, physical renunciation.

Chapter 7

துறவு

Renunciation

Those who are caught up in delusion, thrifitly¹ hiding away their accumulated wealth, vainly waste the days of a life which cannot be extended by a single minute, even if they expend ten million gold coins in the attempt. Those who are free of delusion will renounce² those things, knowing them to be unreal.

தேடப் படும்பொருளைச் சிக்கனவா கப்புதைத்துக்
கோடிக் கொருநிமிடங் கொள்ளுகினும் — கூடாத
வாணாளை வீண்கழிக்கு மானிடரைப் போன்மயக்கம்
பூணார்பொய் கண்டுதுறப் போர்.

மயக்கம் பூணார் — *Those who are not caught up in delusion, மானிடரை போல் – like the people, சிக்கனவு ஆக புதைத்து – who, thrifitly hiding away, தேடப்படும் பொருளை – [their] accumulated wealth, வாழ் நாளை வீண் கழிக்கும் – vainly spend the days of their life, கூடாத – which cannot be held onto, கொள்ளுகினும் – even if [they try to] obtain, கோடிக்கு ஒரு நிமிடம் – a single [extra] minute for 10 million [pieces of gold], துறப்போர் – will renounce [those things], பொய் கண்டு – having seen [them as] unreal.*

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1. சிக்கனவாக = சிக்கனவு ஆக. சிக்கனவு is a less common form of the word சிக்கனம் meaning *thrift*.
 2. The subject of this chapter is துறவு – *renunciation*, in the sense of giving up the world entirely, including marriage and social life, to wander as a homeless ascetic, depending entirely on the charity of others. In contrast, the subject of the previous chapter is விரத்தி (Skt. *virakti*) – *indifference to worldly objects*, in the sense of being free of attachment to the things of the world, whether they are abandoned entirely in the physical, practical sense, or not.

Having observed [the way in which the friendship of] a brood of sparrows and a litter of kittens, reared in the same house, [soon turns to enmity], it is a wonder that we remain so attached [to our wife, children, family, and so on]. What fools we are! Will those who reflect that even the lives of Vishnu, Brahma and Indra do not last forever, and question whether their own existence amounts to anything at all, fail [to renounce the world]?

ஊர்க்குருவி யும்வளர்த்த குஞ்ச மொருமனையில்
பாக்கனையும் பார்த்திதுநம் பற்றென்னோ — மூர்க்கர்
அரிபிரம இந்திரர்கள் வாழ்வநித்த நம்வாழ்
வொருபொருனோ வென்றொழிவா ரோ.

ஒரு மனையில் பார்த்து — *Having observed in the same house, ஊர் குருவியும் வளர்த்த குஞ்சம்* — [the friendship, later turning to enmity of] a sparrow and the young it has reared, பாக்கனையும் — with a cat ['s kittens], என்னோ — what [a wonder is it], இது நம் பற்று — [that] this [should remain] that to which we are attached? மூர்க்கர் — [What] fools [we are!] என்று — Thinking, அரி பிரமர் இந்திரர்கள் வாழ்வு அநித்தம் — ‘[Even] the lives of Viṣṇu, Brahmā and Indra are not eternal. நம் வாழ்வு ஒரு பொருனோ — [Does] our existence [amount to] anything at all?’ ஒழிவாரோ — will they fail [to renounce the world]? [No!]

Even though they praise Pattinattu Pillaiyar and Bhadragiri,¹ those poor fools will not renounce [their family and possessions]. Need we cite the case of the dog who was gnawing on an old dry bone², and growled at the king on seeing him pass by?

பட்டினத்துப் பிள்ளையினைப் பத்ரகிரி யைப்பரவி
விட்டுவிட மாட்டார் வெறுவீடர் — வெட்ட
வெறுவெலும்பை நாய்கறண்ட வேந்தர்வர நாய்பார்த்
துறுமுவதைக் காட்டுவோ மோ.

வெறு வீடர் — *The poor fools*, பட்டினத்துப் பிள்ளையினை பத்ரகிரியை
பரவி — [though] praising Pattinattu-p-pillaiyar and Bhadragiri, விட்டு விட மாட்டார்
— will not renounce [their home, wife and family]. காட்டுவோமோ — *Shall we point to [the*
example of], நாய் — *a dog*, வேந்தர் வர — *as a king approaches*, பார்த்து உறுமுவதை
— *barking, having seen [him]*, வெட்ட வெறு எலும்பை கறண்ட — *as [the dog]*
gnaws on a completely empty (i.e. entirely meatless, dry) bone?

1. *Pattinattu-p-pillaiyar* was a famous Tamil saint and poet of *Kāviri-pūm-paṭṭinam* whose poems are well-known and much loved in Tamil Nadu. He gave up great riches to renounce the world. At one time he was falsely accused of stealing a necklace belonging to King *Patrakiri* (Skt. **Bhadragiri**) and was sentenced to be impaled. However, as the sentence was about to be carried out, the stake burst into flames, whereupon the king became the saint's devotee and eventually renounced the world also to follow him. These laudable devotees are contrasted with those who, whilst paying lip-service to them, are unwilling to follow them and renounce the world, even though they have much less to give up than these two, who were formerly a rich merchant and a king respectively.
2. வெட்ட வெறு எலும்பை கறண்ட — *as a dog gnaws on an old dry bone*. வெறு means *empty*, in this case *devoid of meat, sinew etc., nothing but bone*. வெட்ட is an emphatic particle meaning *completely, entirely*, as in the expression வெட்டவெளி — *pure space, mere vacuum*. The verb கறண்டு is given in the Tam. Lex. in the form கறண்டு — *to paw as a dog, to gnaw as a rat*, presumably also *to gnaw as dog*.

For those who here and now contrive to be free of their entanglement with the nets and nooses which bind them – country, town, home, wife, mother, friends and relations, cattle, caste, wealth and the attachments of the body – what birth can there be henceforth?

நாடுநகர் வீடுடையா தாய்தந்தை நட்புமக்கள்
மாடுகுலம் பொன்னுடம்பின் வாதனைகள் — கூடத்
தொடுத்தவலைக் கண்ணித் தொடக்கிதனை யிப்போ
விடப்பெறுவா ரேன்பிறப்பார் மேல்.

இப்போ விட பெறுவார் – *Those who now contrive to be free of, வலை கண்ணி தொடக்கு இதனை – entanglement [with] the net and noose, நாடு நகர் வீடு – of country, town, home, உடையாள் தாய் தந்தை – wife, mother, father, நட்பு மக்கள் மாடு குலம் பொன் – friends, cattle, caste, gold, உடம்பின் வாதனைகள் – [and] bodily attachments, கூட தொடுத்த – which, together, bound [them], ஏன் பிறப்பார் மேல் – why will (i.e. should) they take birth henceforth?*

If someone¹ consumes poison whilst in an altered state of mind², the effects will take hold of him, run their course and eventually subside. But the mere thought of gold³ will not admit of any cure. It is a great evil which, [if one succumbs to it] cannot thereafter be dispelled by medicines or the recitation of *mantras*. It is a greater evil, even, than the desire for women.

தின்னிற் றிமிரில் விடம்பிடித்துத் தீர்ந்துவிடும்
பொன்னை நினைக்கப் பொறாதுகான் — பின்னை
மருந்தாலு மந்திரத்தி னாலுந் தவிராப்
பெரும்பாவம் பெண்ணிற் பெரிது.

விடம் தின்னில் திமிரில் — *If someone consumes poison in an unbalanced state of mind, பிடித்து தீர்ந்து விடும்* — *having taken hold [of him] it will subside.* பொன்னை நினைக்க — [But] *upon [someone] [merely] thinking about gold, பொறாது* — *it will not allow [any cure].* கான் — [acai — expletive]. பெரும் பாவம் — *It is a great evil, பின்னை தவிரா* — *which after [succumbing to it] cannot be dispelled, மருந்தாலும் மந்திரத்தினாலும்* — *either by medicines or mantras. பெண்ணில் பெரிது* — *It is greater [i.e. worse] than [the desire for] woman.*

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1. TCS prefaces this verse with a note at the end of v. 168 in which he says that the current verse is in answer to the question of what would happen if someone renounced his household and everything else apart from gold or money. The answer of course is that the need to take care of the gold would inevitably lead to the ruin of his austerities and he would end up losing the benefits both of renunciation and of leading the life of the householder which he had previously enjoyed.
 2. திமிரில் — *in an unbalanced state of mind.* The basic meaning of திமிர் is *numbness, stiffness, paralysis, palsy.* According to Winslow it also has the sense of 'partial suspension of the bodily and mental powers from consternation, taking sweets to excess, etc.' It therefore indicates, in this context, a state in which the balance of the mind is disturbed through intense emotions, such as anger and grief.
 3. பொன்னை நினைக்க — *upon [merely] thinking about gold.* If one takes poison, assuming one survives it, it will run its course and eventually subside with or without the aid of medicines or other aids. The desire for gold, however, is a much more dangerous poison, which does not need to be touched or swallowed, but will take effect merely upon the subject thinking about it, and cannot be easily cured once it takes hold.

What need is there to point out that wealth, youth, the body itself, are a mere mirage? It is plain for all to see [that they are impermanent]. Those who are swift to renounce the world, as their discriminating awareness¹ falls away, will not return to the round of birth and death. Or if they do return, will [those attachments] affect [those who are as] Siva? No, they will not affect them.²

செல்வ மிளமை யுடம்புபேய்த் தேரென்று
 சொல்லுவதென் காணாரோ சுட்டுபோய் — ஒல்லை
 விடுவோர் பிறப்பிறப்பின் மீளார்கண் மீண்டால்
 தொடுமோ சிவனைத் தொடா.

சொல்லுவது என் — *Why (i.e. what need is there to) say, செல்வம் இளமை உடம்பு பேய்த்தேர் என்று — that wealth, youth, the body [itself] are a mirage? காணாரோ — Can they not see [that they are impermanent? [Yes!] ஒல்லை விடுவோர் — Those who swiftly renounce [the world], சுட்டு அது போய் — discriminating awareness having gone, பிறப்பு இறப்பின் மீளார்கள் — will not return in [the cycle of] birth and death. மீண்டால் — If [they] do return, சிவனை தொடுமோ — will [those attachments] affect [those who are as] Siva? தொடா — No, the will not affect [them]!*

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1. சுட்டு — *discriminating awareness*, is short for சுட்டறி, the *discriminating awareness* which is founded upon the ego, with its ideas of 'I' and 'mine'.
 2. மீண்டால் சிவனை தொடுமோ? தொடா — literally, *if they return will [those attachments] touch Siva? [No,] they will not touch [Him]*. TCS explains, ஞானக்குறைவினால் மீண்டார்களேனும் முன் துறந்து தவம்பண்ணிய வாசனையால் அப்பற்றுக்களைக் கடந்து நிற்பரே அன்றி அவரைப் பற்றித் தீண்டுமோ? தீண்டாது ...அவர் சிவனைப்போலும் ஒன்றோடும் பற்றறுதல் உடையார் ஆகவின், தீண்டாது — *If they do return due to some defect of jñāna, they will remain in a state of transcendence over those attachments on account of the [pure] vāsanās resulting from their past renunciation and austerities. Will they (those attachments) take hold of and affect them? No they will not...Since, like Siva, they are free from attachment to anything at all, they will not be affected.*

Do we not know, from the way in which trifling pleasures arise and then just as quickly fade away, that supreme bliss is simply the eradication of desire? If we enquire into it and clearly understand that it is like the bamboo container into which insects enter, get stuck and die¹, desire for the pleasures of the five senses will end.

ஆசையினா வற்பசுக மாயழிந்தாற் பேரின்பம்
 ஆசையின்போக் கென்றறிய லாகாதோ — ஆசை
 நளிகைக் கழுக்குவந்த நாசமென நாடித்
 தெளியப்போ மற்றிவையைந் தும்.

ஆசையினால் — *Since, through desire, அற்ப சுகம் ஆய் — trifling pleasures, having arisen, அழிந்தால்* — [soon] disappear, அறியல் ஆகாதோ — *Is it not [clearly] known, பேரின்பம் ஆசையின் போக்கு என்று — that supreme bliss is the eradication of desire? நாடி தெளிய* — *When, having enquired, [one clearly] knows, ஆசை நாசம் என — that desire is [like] the destruction, நளிகைக்கு அழுக்கு வந்த — which comes [to an insect] [in] the dirt (i.e. sticky liquid) of a bamboo container, இவை ஐந்தும் போம் — these five [desires] will go. மற்று — [acai – expletive].*

1. நாசம் நளிகைக்கு அழுக்கு வந்த — *destruction which comes [to an insect] in the dirt (i.e. sticky liquid) of a bamboo container.* According to TCS நளிகை is a *ticai-c-col* – provincial word, in other words, a word peculiar to one of the Tamil provinces, a dialect word. The நளிகை is a hollow bamboo tube, used for dispensing liquids like oil, ghee or honey. it is blocked up at both ends, leaving just a small hole through which insects, such as the மரவட்டை – *millipede*, might enter. Stuck in this sticky substance and unable to find the way out, the insects are unable to escape. TCS takes அழுக்கு – *dirt, filth, impurity* to refer to the sticky substance in question.

For those who perform worship to the rising sun, the sun's light shines, effacing all that is within and all that is without. Similarly, is not renunciation to remain free of all association, as when one sees a devoted wife offer herself up on the funeral pyre?

உதயந் தொழுப்போவார்க் குள்ளும் புறம்பும்
புதையவொளி வீசுமா போலே — பதிமோகி
தீக்காட்டி லேகொடுக்கச் சென்றவா கண்டக்கால்
தாக்காத தன்றோ தவம்.

ஆ போலே — *In the same way that, உதயம் தொழு போவார்க்கு — for those who go to worship the sunrise, ஒளி வீசும் — [the sun's] light shines, உள்ளும் புறம்பும் புதையவே — hiding that which is within and that which is without, தாக்காதது அன்றோ தவம் — is not penance (i.e. renunciation) being free of contact [with anything at all], கண்டக்கால் — [as] when [one] sees, பதி மோகி சென்ற ஆ — the way in which a devoted wife goes, தீக்காட்டி லே கொடுக்க — to offer [herself] up on the funeral pyre?*

[The most ripe devotees] are like a bell without a clapper, which makes no sound even when you shake it.¹ It will be hard indeed [for those of lesser attainment] to remain in that state. [For them] it will be like measuring with a grain measure², and throwing out, so that they are destroyed, all those unreal movements of consciousness that have [in the past] manifested and grown up [within them].

ஊமைமணி யாட்டுகினு மோசையழிந் தாற்போல
ஆமதுபோ னிற்க வரிதுகாண் — ஆமாய்
வளர்ந்த வசத்தையெலா மாளமரக் காலால்
அளந்தெறிந்து போட்டதுபோ லாம்.

ஆம் — [The desireless condition of the most ripe devotees] will be, ஊமை மணி ஒசை அழிந்தால் போல — like the manner in which the sound of a dumb (i.e. clapperless) bell will be absent, ஆட்டுகினும் — even if [you] shake [it]. அது போல் நிற்க அரிது ஆம் — It will be extremely difficult [for other devotees of lesser attainment] to remain like that (i.e. in that state). காண் — [acai – expletive]. மாள எறிந்து போட்டது போல் ஆம் — [Should they attain that state by whatever means], it will as if they threw out, so that they died, அசத்தை எலாம் — all the unreal [movements of consciousness], ஆம் ஆய் வளர்ந்த — which, coming into existence, had grown up, மரக்காலால் அளந்து — having measured [them] with a grain measure.

The commentary by TCS makes it clear that two grades of seeker are being referred to in this verse. In the first part, those who possess the highest level of ripeness, *tvirataram*, are compared to a bell without a clapper. Their practice is effortless, since discriminating awareness cannot arise in a consciousness that is entirely still, their being no trace of desire to cause movement in it, just as no sound can come from a bell without a clapper. The other grades of seeker, in whom the discriminating consciousness is still strong, will find it very difficult to attain this state, but they may on occasion do so, employing various forms of spiritual practice, in which they recognise the false with the aid of the divine grace earned through their practice, and reject it each time it arises.

1. ஊமை மணி — a dumb bell is a bell which can make no noise even when it is shaken because it doesn't have a clapper inside it, just as the consciousness of a renunciant who is unaffected by desire will not be disturbed, however much it is assailed by the mind and senses.

Renunciation

2. A மரக்கால் is a grain measure equivalent to eight படி, 400 cubic inches. The point being made seems to be that, whilst, for the advanced seeker, no effort will be required to abide as the Self, those of lesser attainment will need to be extremely vigilant, rejecting the onslaught of the world of the mind and senses repeatedly as it arises, just as, when measuring a heap of grain, the same measure is filled, emptied out, then filled again many, many times.

Can there be any attachment to house and home if one remains at rest with no thoughts whatsoever arising, free of attachment to the body and all the rest¹ (sensory pleasures, the external world, and the physical, sensory and mental faculties)? [This state] is [one of stillness], like an iron needle placed inside a magnetised pot², or a lighted lamp in a windless place. All the *tattvas* will be alien [to such a one].³

தனுவாதி நான்கினுக்குஞ் சார்வழிந்து சற்றும்
நினையா திளைப்பாறி நின்றால் — மனையாமோ
காந்தக் கடத்தாசி காற்றற்ற தீபமென
ஆந்தத் துவங்களை லாம்.

இளைப்பாறி நின்றால் — If one remains at rest, தனு ஆதி நான்கினுக்கும் சார்வு அழிந்து — free of attachment to the four [entities], the first of which is the body, சற்றும் நினையாது — without thinking in the least, மனை ஆமோ — will there be [attachment to] house [and home]? என ஆம் — [That state] will be like, காந்த கடத்து ஊசி — a[n iron] needle in a magnetised pot, காற்று அற்ற தீபம் — [or] a lighted lamp [in a place] free of wind. தத்துவங்கள் அயல் ஆம் — The *tattvas* will be foreign [to him].

1. தனு ஆதி means, literally, *those thing beginning with the body*. TCS lists these in his commentary as, in addition to the body itself, போகம் — *enjoyment, pleasure*, புவனம் — *the world* and கரணம் — *the organs of sense and action and the mental faculties*, which are to be rejected as நான் அன்று — *It is not 'I'*.
2. காந்தக்கடத்து ஊசி — *an [iron] needle in a magnetised pot*. A needle made out of a magnetic metal such as iron or steel is clearly meant. It is not clear what is meant by *a magnetised or magnetic pot*. However the main idea is clear: a metal needle on the outside of such a pot would be attracted towards it just as consciousness, when it is outward-turned, is drawn to the world of the mind and senses. Placed inside such a pot, however, it would not be subject to any force of attraction at all, just as the inward-turned consciousness is not attracted by the objects of sense.
3. Once the impure *tattvas*, the organs of sense and action, the mental faculties etc. cease to function, their cause, the pure-impure *tattvas*, will cease to operate, along with their own cause, the pure *tattvas*.

To enjoy the body of woman is akin to a dog greedily licking ghee smeared on a sharp blade, or someone drinking sweet *payasam* mixed with poison. It is like trying to quench a thirst with the water of an entirely unreal mirage. Who would not renounce the world, having seen the evidence provided by the *acuna* bird, elephant, moth, fish and flying insect, [each being lured to its death by one or other of the senses]?¹

நாயலகை நெய்விரும்பி நக்குவது நஞ்சிட்ட
பாயசமு மெய்ப்பரிசம் பாவைமிகச் — சாயாநீர்
வேட்கை யசனமிபம் விட்டின்மீன் வண்டிவையின்
சாட்சியைக்கண் டார்துறவா தார்.

பாவை மெய் பரிசம் — *Touching (i.e. enjoying) the body of a woman, நாய் அலகை நெய் விரும்பி நக்குவதும்* — [is like] a dog, desiring ghee [smeared on the edge of] a blade, licking [it], நஞ்சிட்ட பாயசமும் — [or like drinking] *payasam* with poison [in it]. மிக சாயாநீர் வேட்கை — [Such] desire is [like the water seen in] a greatly [unreal] mirage. ஆர் துறவாதார் — *Who will not renounce, சாட்சியை கண்டு* — *having seen the example, அசனம் இபம் விட்டில் மீன் வண்டு இவையின்* — of these, the *acunam* bird, the elephant, the moth, the fish [and] the flying insect.

1. The author gives five examples of creatures, each of which is undone by one of the five senses: the *acunam* bird by *sound* (see v. 144 and note); the elephant by *touch*, being lured into the hunters' pit by its desire for union with a female elephant which has been set up as a lure; the moth by *sight*, being lured into a flame by its bright form; the fish by *taste*, being unable to resist the bait on the fisherman's hook, and the flying insect by *smell*, being eaten by a predator after alighting on a flower, attracted by its scent.

The life of the family is a boat laden with misery¹, which as its reward transports its occupants, who are blinded by the defect of the ego, to the seven hells. Will the wise not tremble with fear at the sight of it? When the one source of the five senses performs the six kinds of labour², reality itself is transformed into unreality.

இடும்பைக்கே கொள்கலமா யேழ்நரகுக் கீடாம்
குடும்பத்தைக் குற்ற மறைக்கின் — நடுங்காரோ
ஜவர்க் கொருவ னறுதொழிலைச் செய்தலால்
மெய்யைப்பொய் யாக்கி விடும்.

நடுங்காரோ — *Will they (i.e. the wise) not tremble with fear, குற்றம் மறைக்கின் — if [they see how] the fault [of ஸ்தாவா மலம், the ego] hides, குடும்பத்தை — [the suffering caused by] the family, இடும்பைக்கே கொள் கலம் ஆய் — which, as a boat laden with misery, ஏழ் நரகுக்கு ஈடு ஆம் — is (i.e. confers) the reward of [travelling to] the seven hells. ஜவர்க்கு ஒருவன் அறு தொழிலை செய்தலால் — The One [Source] of the five [senses], through performing the six [kinds of] labour, மெய்யை பொய் ஆக்கி விடும் — will make the real false.*

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1. இடும்பைக்கே கொள் கலமாய் — *as a boat laden with misery.* Through attachment to wife and family not only will all kinds of mental and physical suffering be incurred, but also, through the actions performed with attachment in that birth, a never ending cycle of births will follow, leading the householder into the seven hells. Ironically the கலம் — *ship* to which he entrusted his salvation will be his undoing.
 2. அறு தொழில் — *the six [kinds of] labour.* In order to maintain his household the householder will need to exert himself in some form of work, an endeavour which will keep him from the practice of Siva yoga, which alone can lead him to the real. TCS gives the six forms of labour as உழவு — *agriculture*, தொழில் — *manufacture*, வாணிகம் — *trade*, எழுத்து — *letters*, சிற்பம் — *sculpture*, and பாதம் — *dance*.

Will the wise find family life acceptable? To them it will be like a bear coupling with its mate on a great heap of dirt, surrounded by a tribe of quarrelsome monkeys. Like the Lord of death [trapping him in its noose]¹, like fire [surrounding him on all sides], like the ocean [to a shipwrecked sailor] or like a great mountain [heaped on his shoulders], it will consign him to the hell of future births.

குரங்கிற் ருணிச்சி குடும்பக் குழாமும்
 பெருங்குப்பை யிற்கரடிப் பெண்டும் — பொருந்துவரோ
 காலனுந் தீயுங் கடலுமிருங் கல்லுமாய்
 மேலு நரகாய் விடும்.

பொருந்துவரோ — *Will they (i.e. the wise) find acceptable [life with a family], குரங்கின் துணிச்சி குடும்ப குழாமும் — [which is like] a quarrelsome tribe of monkeys, கரடி பெண்டும் — and a bear [coupling with] his mate, பெரும் குப்பையில் — upon a great heap of dirt? காலனும் தீயும் கடலும் இரும் கல்லும் ஆய் — Like death, fire, the ocean or a great mountain, மேலும் நரகாய் விடும் — it will consign [them] to the hell of future births.*

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1. காலனும் ... ஆய் — *like the Lord of Death.* TCS says that காலன் — *the Lord of Death* is like the family because, just as Death snares his victims with his பாசம் — *rope or noose*, the family of a would-be renunciant will follow him, grabbing onto his hands and feet and weeping and wailing until he gives in and returns to them.

The renunciant will leave [his home and family] without any warning, just as a cuckoo¹, which has been reared with crows, will suddenly fly off. Like Karna², [who was unaware of his true parentage], will he have any awareness of his social identity? Know that such a one will also be the teacher for others who strive to cut off birth.

கன்னனைப்போற் றன்னை யறிவனோ காக்கையுடன்
மன்னு குயில்போன வாறுபோல் — அன்னியமாய்ப்
பேசாது போன துறவி பிறப்பறுப்பார்க்
காசானு மென்றே யறி.

துறவி — The renunciant, அன்னியமாய் பேசாது போன — who left [his family life] without speaking differently (i.e. without saying anything out of the ordinary), குயில் போன ஆறு போல் — like the manner in which a cuckoo departs, காக்கையுடன் மன்னு — who lives with crows (i.e. is reared in a crow's nest), கன்னனை போல் — like Karna, தன்னை அறிவனோ — will he know himself (i.e. be aware of his mother, father, caste etc.)? என்னு அறி — Know that, ஆசானும் — [he will be] a teacher also, பிறப்பு அறுப்பார்க்கு — to those [who strive to] cut off birth.

1. The குயில் is the Indian cuckoo, *Cuculus micropterus*. Like the other members of the cuckoo family it is a brood parasite, laying its single egg mostly in the nests of drongos and crows. The sense here is that the fledgling cuckoo will leave the host nest before the other crows or drongos hear its distinctive call and attack it, just as the earnest renunciant will leave the family home without speaking to anyone, for fear his family members may attempt to prevent him from leaving.
2. Karna is an important character in the Mahābhārata. He was the divinely born son of the solar deity Sūrya and of Kunti, before her marriage to prince Pāṇḍu. She abandoned him, setting him afloat in a basket on a tributary of the river Ganges, and he was found and raised by Adhiratha, the chief charioteer of king Dhṛtarāṣṭra, and he thus came to fight against the Pāṇḍavas in the battle of Kurukṣetra. The key point here is that he was raised not knowing his true parentage, just as the renunciant, on realising the illusory nature of the world and renouncing it, loses all attachment to parents, family, caste etc. See also v. 78, where the disciple's willingness to abandon the ego is compared to Karna's legendary generosity.

Were someone to wake up in the night, find himself surrounded by fire, or under attack from a great army,¹ and make a dash for the courtyard of his house, would he hesitate for a second, even if someone shouted ‘stop’.² That would be the action of a madman. The nature of those who do not renounce household life is not other than this.

நித்திரைசெய் வீட்டி னெருப்பும் பெரும்படையும்
முற்றிப் புறப்பட்டார் முற்றத்தே — பித்தரைப்போல்
நில்லென்று சொன்னாலு நிற்பரோ வப்படிகாண்
இல்லறத்தை நீத்தா ரியல்பு.

நெருப்பும் பெரும் படையும் முற்றி — *With fire or a great army trapping [him],*
நித்திரை செய் வீட்டில் — *in the house [in which he was] sleep[ing],* முற்றத்தே
புறப்பட்டார் — *will they who have set out for the courtyard [of the house],* பித்தரை
போல் நிற்பரோ — *stop, like madmen, even though [someone] says ‘Stop!’* அப்படி இல் அறத்தை நீத்தார் இயல்பு — *Such is the nature of those who abandon the life of the house[hold],* காண் — *[acai – expletive].*

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1. The verb முற்று has amongst its meanings *to surround, besiege, blockade*, which cover the two senses intended here. In the translation, முற்றி has been taken as *ecca-t-tiripi – participle substitution*, with the adverbial participle முற்றி being used instead of the infinitive முற்ற – *upon [fire] surrounding [him]*.
 2. நில் என்று சொன்னாலும் – *even if [someone] shouted ‘Stop!’* One who sees the world as it truly is will not give up on his decision to renounce, even if members of his household and others beg him to do so, just as no one in his right mind would stop in the act of fleeing a burning house, simply because someone told him to do so.

Those who renounce will leave swiftly, like a thief whom someone has released from his bonds and set free, like people who run away in fear from a ghost in the dark, or from a battlefield, or like those who escape with their lives from a pursuing army which is trying to kill them.

கட்டு நெகிழ்த்துவிட்ட கள்ளனைப்போற் கங்குலிற்பேய்
வெட்டு களத்தின் வெருவினர்போல் — முட்டத்
தொடர்ந்த படைபிழைத்துத் தோன்றப்போ வார்போல்
அடங்கத் துறந்தேகு வார்.

அடங்க துறந்து ஏகுவார் — *Having renounced completely, they will go [swiftly]*, கட்டு
நெகிழ்த்து விட்ட கள்ளனை போல் — *like a thief whom [someone] has released,
having untied his bonds, கங்குலில் பேய் வெட்டுகளத்தின் வெருவினர் போல்*
— *like those who fear a ghost in the darkness or a battlefield, தோன்ற போவார் போல்*
— *[or] like those who escape so that they appear (i.e live), படை பிழைத்து* — *having
survived an army, முட்ட தொடர்ந்த* — *which pursues to attack [them]*.

Will those who are not even aware of what they are wearing know the difference between the town and the forest? Possessed by the demon [of the Self]¹, will they know anyone, whether relatives and friends, or complete strangers? For those who have let go of everything, just as people will immediately drop anything red-hot placed in their hands, is there any point in them continuing to live where they lived formerly?

உடுக்கை மறந்தவருக் கூர்காடென் றுண்டோ
 அடுத்தயலா ருண்டோபே யானால் — சுடப்போட்
 டெதிரிட்ட தெல்லா மிழந்தார்க் கிருந்த
 பதியைக்கொண் டுண்டோ பயன்.

உடுக்கை மறந்தவருக்கு — For those who have forgotten (i.e. have no thought for) clothing,
 உண்டோ — will there be (i.e. will they think), உள்ள காடு என்று — ‘[This is] a town;
 [this is] a forest?’ பேய் ஆனால் — Since [they] have become a demon [possessed by the
 Self], அடுத்தயலார் உண்டோ — will there be [for them] those who are close and those
 who are strangers? போட்டு இழந்தார்க்கு — For those who, putting [it] down, lose (i.e. let
 go of), எதிர் இட்டது எல்லாம் — all that is placed before (i.e. placed in their hands), சுட
 — as it burns [them], பயன் உண்டோ — is there any use, பதியை கொண்டு — in
 them taking up [residence] in the place, இருந்த — in which they dwelt [formerly]?

1. பேய் ஆனால் — Since [they] have become a demon. பேய் means demon, goblin, fiend. To someone living in society and conforming to its rules, the outlandish appearance and behaviour of the renunciant may make him seem like a demon. In other words, he will seem mad, or possessed, but this is only the misperception of those who fail to realise that the ‘madness’ which possesses him is only his true realisation of the illusory nature of the world.

For those who are free of the discriminating awareness, in which pain ever alternates with pleasure,¹ is any place different from any other?² Everywhere is the temple of Lord Siva. To appease their hunger³, there are alms. [To provide shelter and quench their thirst], there are public places and water sources. It will not even occur to them to speak of such things. Their only desire is to dwell in total solitude.

துக்கஞ் சுகமான சுட்டறிவு கெட்டவர்க்குத்
திக்குண்டோ வெங்குஞ் சிவாலயமாம் — அக்கினிக்குப்
பிச்சைப் பொதுநிழனீர் பேரிதுவே பேசார்தம்
இச்சையிருப் பேகாந்தத் தே.

சுட்டு அறிவு கெட்டவர்க்கு — *For those in whom has died the discriminating awareness, that manifests as pain and pleasure, are there any directions (i.e. north, south east and west)?* எங்கும் சிவாலயம் ஆம் — *Everywhere is the temple of Lord Siva.* அக்கினிக்கு பிச்சை — *For the fire [in their stomachs] (i.e. their hunger) there are alms.* பொது நிழல் நீர் — *[For shelter and to quench their thirst, there are] the shade and water [of] public [places].* பேர் இதுவே பேசார் — *They will not even speak the names [food, shelter and water].* ஏகாந்தத்தே இருப்பு — *To dwell in solitude only, that [is] their desire.*

1. துக்கம் சுகம் ஆன சுட்டு அறிவு கெட்டவர்க்கு — *For those who are free of the discriminating awareness which manifests as pain and pleasure.* In this translation துக்கம் சுகம் ஆன — which manifest as pain and pleasure has been taken to qualify சுட்டு அறிவு — discriminating awareness. TCS, however, takes it to qualify சுட்டு அறிவு கெட்டவர்க்கு — *those who are free of discriminating awareness, and therefore paraphrases along the lines: For those who are free of the discriminating awareness, in whom the suffering [of the world] has become the bliss [of Sivam].* The former interpretation seems preferable, since in this text it is mentioned on several occasions that in the final state of realisation, in which duality has ended, even bliss is transcended.
2. திக்கு உண்டோ — *are there any directions.* திக்கு means region, quarter, point of the compass, direction. Here it is used in the general sense of any one place, as opposed to any other, as reflected in the translation.
3. அக்கினி — *the fire [of hunger].* As noted previously, in relation to v. 124, in Indian medicinal systems such as Ayurveda, the element fire, personified in the god Agni, is seen as the force at work in the process of digestion, causing the food to be broken down and consumed. Hence அக்கினி — fire is used as a synonym for hunger.

The behaviour of worldly society is like the antics of an actor in a masquerade¹; they are like people who consume poison² and find it tasty, or like prisoners who enjoy being in chains³. Those who have renounced will have nothing do with this mentality, avoiding it like the plague. They have died whilst still in the body. Thus do they conduct themselves.

அங்கக்கா ரன்றுதிப்பு நாவிசுவை யானதுவும்
சிங்கி குளிர்ந்ததுவும் போற்செகத்தோர் — சங்கத்தைத்
தீண்டுமன மேபகையாய்ச் சேரா துடலோடே
மாண்டுதிரி வார்துறவா வார்.

துறவு ஆவார் — *Those who have renounced*, மனமே பகை ஆய் சேராது — *avoiding, as an enemy, the mind (i.e. the mentality)*, செகத்தோர் சங்கத்தை தீண்டும் — *which has contact with the society of the people of the world, whose behaviour is like*, அங்கக்காரன் துதிப்பும் — *the antics of an actor in a masquerade*, நாவி சுவை ஆனதுவும் — *and poison being [consumed as] tasty*, சிங்கி குளிர்ந்ததுவும் — *and shackles being [considered] comfortable, திரிவார் — will go about, உடலோடே மாண்டு* — *having died with (i.e. whilst still in) the body*.

1. அங்கக்காரன் — *an actor in a masquerade* appears to be derived from Skt. *aṅka*, which has the meanings *drama, act of a drama*.
2. நாவி is an extremely powerful poison produced by the plant Indian aconite, *Aconitum ferox*.
3. சிங்கி has been translated as *chains, fetters*, following the commentary of TCS. However the meaning is not attested in the dictionaries. It is possibly a contraction of சங்கிலி. Its usual meaning is *poison*, in a general sense, which is how the other commentators take it. In this case the translation of சிங்கி குளிர்ந்ததுவும் போல் will be *like poison being [considered] cooling*. When a specific, and very powerful, poison, aconite, has already been used in the same verse as a term of comparison, it seems odd for the author to then give another comparison which cites *poison* in general. சிங்கி could also stand for சிகி, Skt. *sikhi* — *fire, modified for the sake of the etukai — initial rhyme*, possibly under the influence of the word அங்கி, Skt. *agni*, which also means *fire*. In this case சிங்கி குளிர்ந்தது போல் will mean, *like fire being [considered] cool*.

To invite those who have gone beyond the *nada tattva*¹ to one's house and so forth is to be like a *hari* (frog)² who calls out to Hari (Viṣṇu)², who dwells in the Ocean of Milk, saying, 'Come and join me!' To the *jñāni* the *ajñāni* will appear as do the people of the earth to those who traverse the heavens about the summit of golden Mount Meru.³

பொன்மலைமே லாகாயம் போவார்க்குப் பூமியுள்ளோர்
என்னவே நாதாந்த மெய்தினரை — என்னருகே
வாவென்று பாற்கடலில் வாழ்ரியை மண்ரூகம்
கூவுந் தகைமையதொக் கும்.

[என் அருகே வா என்று சொல்வது], — *Saying*, 'Come close to me (i.e 'Come to my house,' and so on)], நாதாந்தம் எய்தினரை — to those who have reached the end of *nāda* [and the rest of the *tattvas*], தகைமையது ஒக்கும் — is of the same nature as, மண்ரூகம் கூவும் — a frog calling out, பால் கடலில் வாழ் அரியை — to Hari [who] dwell[s] in the ocean of milk, என் அருகே வா என்று — *saying*, 'Come close to me!' பூமி உள்ளோர் என்னவே — [To those *jñānis* the *ajñāni*s will be] as those who dwell upon the earth [will appear], பொன் மலை மேல் ஆகாயம் போவார்க்கு — to those who traverse the heavens over [the summit] of the golden Mount [Meru].

The syntax of this verse is very condensed. The words என் அருகே வா என்று — *saying*, 'Come close to me!' apply both to the frog addressing Viṣṇu, and to the *ajñāni* addressing the *jñāni*. The simplest way to understand the syntax is to repeat the above phrase after எய்தினாரை, followed by a verbal noun such as சொல்வது — *saying*: i.e. [என் அருகு ஏ வா என்று சொல்வது], — [(The *ajñāni*) saying, 'Come close to me'], 'நாதாந்தம் எய்தினரை — to those who have reached the end of *nāda*, மண்ரூகம் அரியை கூவும் தகைமையது ஒக்கும் — is akin to a frog calling out to Hari saying...]

1. நாதாந்தம் எய்தினரை — *those who have reached the end of nāda* i.e. *those who have transcended the last of the tattvas, nāda, and attained the absolute reality beyond*. As mentioned previously *nāda tattva* is synonymous with *śiva tattva*. It is the highest of the *tattvas*, and the one from which all the other 35 originate. See also vv 32, 39, 48 and elsewhere.
2. There is a play on the word அரி, Sanskrit **hari**, which is a name of Lord Viṣṇu and can also mean *frog*. In the text the author uses another Sanskrit word, **mandūka**, for *frog*, assuming presumably that his Sanskrit educated readership will make the connection. Just as the frog erroneously assumes that Viṣṇu is a *frog* like itself on account of his

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name, the *ajñāni* falsely assumes a kinship with the *jñāni* since they are both men and ostensibly the same as each other.

3. Mount Meru is a fabulous mountain said to be situated in the centre of the earth. It is also used in *yoga* as a metaphor for the six *chakras* – *energy centres* of the body. See v. 1, note 6. To someone flying high above a mountain, the people of the earth will be indiscernible, just as, in the enlightened perspective of someone who has transcended the 36 *tattvas*, there will no longer be any individual *jīvas* for him to interact with.

Will the *jnanis* expect anything from the path of devotion, upon which they are worshipped, praised and ensnared in the net of endless bizarre ritual acts of homage? [If you were to suggest that they could at least accept food and other such essentials from devotees, we would reply that]² their very greatness, in which they have cut off all desire for food and all the rest, which are only the source of troubles, will cause these things to come to them automatically, even though they don't want them.

கும்பிட்டுங் கீர்த்தித்துங் கோடி உபசாரம்
வம்பிட்ட பத்தி வலைவழியை — நம்புவரோ
ஊனாதி வாதனைக் கொன்றாத வப்பெருமை
வீணே விளைக்கு மெனின்.

பத்தி வலை வழியை நம்புவரோ — *Will they (i.e. the jñānis) trust the net[-like] path of devotion, वम्पु इट् — in which [devotees] perform strange acts, கோடி உபசாரம் — [consisting of] ten million (i.e. endless) honours, கும்பிட்டும் கீர்த்தித்தும் — worshipping and praising [them], எனின் — since (i.e. given that) அ பெருமை — that greatness, ஊன் ஆதி வாதனைகள் ஒன்றாத — in which they do not associate with the troubles of food and the rest, வீணே விளைக்கும் — will cause [those things] to proliferate to no purpose (i.e. even though they do not want them).*

1. பத்தி வலை வழி — *the net-[like] path of devotion.* The true *jñāni* has no desire to be escorted to the home of a devotee and treated like a god. In fact such things are nothing but a valle — *net* to trap him, and draw him back into the worldly existence from which he has now escaped. In this context உபசாரம் : **upacāram** refers to the external honours done to a deity or holy person, such as burning incense, lighting lamps, offering betel and nut, strewing flowers etc.
2. The words in square brackets are a rough paraphrase of those inserted by TCS in his commentary, to complete the thought implied by this verse, but not explicitly stated. In the first part of the verse it is said that the *jñāni* will not accept the elaborate honours that devotees would pay to him under the guise of *bhakti*, devotion. This raises the thought, unexpressed in the verse, that perhaps the *jñāni*, even though rejecting all these external honours, might at least go to a devotee's house to accept whatever essentials, such as food and clothing, that he might require for his daily existence. The second part of the verse rejects this implied suggestion, saying that the exalted nature of the *jñāni*'s desire-free existence will of itself draw to him all manner of goods such as food, clothing etc., which he does not even need or want. Why then would he go to a devotee's house to receive such things?

When the fetters of *karma* [*anavam* and *maya*] fall away through the threefold agency [of the guru]¹, his body will seem like a snake, and he a frog gripped in its jaws, or like a firebrand, burning at both ends, and he an ant trapped upon it. It will be as death itself to him. This being so, what [will he think of] those who propose [to pay homage to that body], and [of] the places [that give it shelter]?

கருமந் திரிவிதத்திற் கட்டவிழுங் காலம்
 அரவுந் தவணையும்போ லாகி — இருதலையில்
 கொள்ளியெறும் பாயுடம்பே கூற்றாகித்
 தோற்றுமெனில்
 உள்ளினரு முருமென்னா கும்.

காலம் – *At the time, கருமம் கட்டு அவிழும்* – *at which the bonds of karma, [அவாமம் and மயா] fall away, திரி விதத்தில்* – *in the three ways (i.e. through the look, touch and word of the guru), உடம்பே தோற்றும் எனில்* – *since the body will appear, அரவும் தவணையும் போல் ஆகி* – *like the snake and the frog (i.e. like a snake gripping him as a frog in its jaws), இரு தலையில் கொள்ளி எறும்பு ஆய்* – *like a firebrand [burning] at two (i.e. both) ends, and an ant (i.e. like a firebrand on which he, as an ant, is trapped), கூற்று ஆகி* – *[and] like death, உள்ளினரும் ஊரும் என் ஆகும்* – *what [can we say of how he will view] those who think [to pay homage to that body] and the places [in which it lives]?*

1. திரி விதத்தில் – *in the three ways*. According to TCS, the reference is to initiation by the guru through his look, touch and word. These are three of the six means of initiation, three inner and three outer, mentioned in vv 75, 76 and notes.

Having taken birth in so many forms, first non-human¹ and later human, and then, having come to know the knowledge which transcends knowledge itself, through the enquiry, ‘Who is the “I” who knows everything?’² they have now taken birth in the manner of a young hawk hatching from the egg of a fish!³ Will such as these see the world [that others see]?

பிறவாத யோனி பிறந்துபிறந் தெல்லாம்
 அறிவானா னாரென் றறியா — அறிவை
 அறிந்துமே னண்ட வழிபருந்திற் குஞ்சாய்ப்
 பிறந்தவர்க் னேன்பார்ப்பார் பின்.

பிறவாத யோனி பிறந்து — *Taking birth [in] wombs which do not produce [man],* பிறந்து — *taking birth [as a man],* அறிந்தும் — *and knowing,* அறியா அறிவை — *the knowledge which cannot be known,* நான் ஆர் என்று — *[through] enquiring, Who is the “I”,* எல்லாம் அறிவான் — *the one who knows everything?* பிறந்தவர்கள் — *those who have taken birth,* பருந்தின் குஞ்ச ஆய் — *as the young of a hawk,* மீன் அண்ட வழி — *out of the egg of a fish,* பின் ஏன் பார்ப்பார் — *why will they see [the world]? (i.e. what consideration will they have for the world?)*

1. பிறவாத யோனி பிறந்து — *being born from wombs that do not give birth* has been taken to mean *born from all the living things that do not produce human births*, and the second பிறந்து has been taken to refer to subsequent human births.
2. அறியா அறிவை — *the knowledge which cannot be known.* This is the pure consciousness of the Absolute, which cannot be known because there is no ‘other’ to know it. Through the enquiry ‘Who am I?’ the enquirer destroys the would-be ‘other’, the ego, by steadfastly turning it inwards towards the Self. Its final destruction signals the loss of ignorance, not some new and improved ‘knowledge’. All that remains is knowing, with no knower and nothing known. Hence it is *the knowledge which cannot be known.*
3. The image of a fish’s egg hatching into a hawk, and, as one would imagine, leaving the water and flying through the skies is a metaphor for the *jīva* that has spent aeons in the ocean of birth, until, transformed by realisation of the true reality, it takes one final birth in which it merges as one with the open skies of the Self.

Just as for a king, greatness consists in the amassing of possessions without limit, for these [*jñanis*] greatness now consists in reducing to an atom and eliminating completely all attachment to any existence, even one which surpassed that enjoyed by Vishnu and Brahma.¹

அரசர்க் குடைமை யளவற்ற பேறே
 பெருமையா னாற்போலப் பெற்ற — அரிபிரமர்க்
 கப்பாலாம் வாழ்வு மணுவாகி யாதுமறல்
 இப்போ பெருமை யிவர்க்கு.

அரசர்க்கு பெருமை ஆனால் போல — *Just as, for a king, greatness consists of, an avu அற்ற உடைமை பேறே — the gaining of possessions without limit, இவர்க்கு இப்போ பெருமை — now for these [*jñānis*] greatness, யாதும் அறல் — [consists in] eliminating all [attachments], அனு ஆகி — [if] having become an atom, வாழ்வும் — even to an existence, பெற்ற அரிபிரமர்க்கு அப்பால் ஆம் — which is beyond that enjoyed by Viṣṇu and Brahmā.*

1. பெற்ற அரிபிரமர்க்கு அப்பால் ஆம் வாழ்வு — *an existence which surpasses even that enjoyed by Viṣṇu and Brahmā*. The state beyond that *tattvas* is one of bliss, exceeding even that enjoyed by the gods themselves. However, in the final stage of realisation, the *jñāni* must abandon even this, the last vestige of his personal consciousness.

*cariyai*¹ is to feel revulsion for the body; *kiriyai*² is [the discipline of] knowing oneself; *yoga* is non-attachment [to the mind and senses]; divine *jñana*³ is that which cannot be conveyed in words; it is the state of being nothing other [than the Self], the state in which there is no enjoyment even of the lofty state in which supreme bliss neither arises nor departs.⁴

சரியை யுடல்வெறுத்த றன்னை யறிதல்
கிரியோகங் கூடாமை கேளாத் — திருஞானம்
வேறின்மை பேரின்பம் விட்டுதியா மேலீடு
பேரின்மை தானே பெறல்.

சரியை உடல் வெறுத்தல் — *cariyai* [is] to feel revulsion for the body; கிரியை தன்னை அறிதல் — *kiriyai* is [the discipline of] knowing oneself; யோகம் கூடாமை — *yōgam* [is] non-attachment [to the mind and senses]; கேளா திருஞானம் — divine *jñāna*, which cannot be heard (i.e. cannot be conveyed in words), பெறல் — [is] to attain, வெறு இன்மை — [the state] of being nothing other [than the Self]; பேறு இன்மை தானே — [the state] which is beyond even the enjoyment, பேர் இன்பம் விட்டு உதியா மேல் ஈடு — the lofty state in which supreme bliss neither departs nor arises.

1. *cariyai* is understood as service to the deity, cleaning the temple precincts, lighting lamps and so on. Here it is stated that for the *jñāni* the greatest service he can do is to reject the body as the source of all suffering.
2. *kiriyai* is understood as the performance of rituals in accordance with the rules laid down in the scriptures. Here it is stated that for the *jñāni*, the highest ritual is to know himself through enquiry into the nature of the 'I'.
3. *yōkam* is understood as the act of controlling and suppressing the mind and senses through breath control, meditation and so forth. Here it is stated that for the *jñāni*, *yōkam* is the practice of non-attachment to the world of the mind and senses.
4. When the *jñāni* discovers the illusory nature of the mind and senses, their existence ends; he ceases to know objectively, and becomes simply the knowledge which has no 'other' to know; this is வேறு இன்மை — being nothing other [than the Self]. This state is described as பேர் இன்பம் விட்டு உதியா மேலீடு — the lofty state in which supreme bliss neither departs nor arises. Even unalloyed bliss must have a knower to know it, but the *jñāni* transcends even this, entering the state which is பேறு இன்மை — without the enjoyment of the state of bliss which preceded it. This is *jñāna*; it is not a state as such; it is all that is, and hence is not described by the author, other than to say that it is கேளா — not heard, i.e. cannot be described in words.

Chapter 8

அ�த்தைத்தன்மை

The nature of the [pure] avastha¹

1. The subject of this chapter is the state of the *jīva* which has passed through the preparatory stages of *cariyai*, *kiriyai* and *yōkam*, transcended the 36 *tattvas*, and is preparing for its final union with *Śivam*. TCS notes சுத்தாவத்தையில் நிற்போரது தன்மை கூறின்மையால், இவ்வதிகாரத்திற்கு அவத்தைத் தன்மை என்று பெயராயிற்று – *since it tells of the state of those who are established in the pure avasthā, this chapter is entitled, 'The nature of the avasthā.'*

Taking on a body, they experience and exhaust the fruits of their former actions, and go on to seek another body.¹ Starting in this world and going even beyond the realm of the gods, they go on experiencing through the five senses until they finally become disillusioned.² It is only then that grace will arise in them,³ so that former pleasures are seen as suffering. What a wonder is this! I am helpless to describe it!

உண்டொழித்துத் தேடு முடம்பரா யொன்றுமுதல்
அண்டர்பதத் தப்பாலு மைம்புலத்தும் — உண்டு
மழுங்கினர்க்குப் போகம் வருத்தமாய்த் தோன்ற
எழுந்தவருள் கெட்டே னிதென்.

இது என் — *What [a wonder is] this! எழுந்த அருள் — The grace which has arisen, போகம் வருத்தம் ஆய் தோன்ற — so that pleasure appears [now] as pain, மழுங்கினர்க்கு — in those who have became disillusioned, உடம்பர் ஆய் — as people possessing bodies, தேடும் — who seek [further bodies], உண்டு ஓழித்து — experiencing [and] exhausting [the fruits of previous actions], ஜம் புலத்தும் உண்டு — experiencing through the five senses [the objects of sense], ஒன்று முதல் — starting at one (i.e. the first, this world), அண்டர் பதத்து அப்பாலும் — and going beyond even the realm of the gods, கெட்டேன் — I am at a loss [to describe it]!*

1. உண்டு ஓழித்து தேடும் உடம்பர் — *those possessing bodies, who seek [another body] having experienced and exhausted [the actions to be experienced in the previous one]*. The meaning of the verb உண் is to eat, drink, take food. In metaphysical terms it means to experience, consume the fruits of actions performed in a former birth, until one has ஓழித்து — exhausted [them]. However, in the process of doing so, unless the individual is free of the personal consciousness, the ego and its source, *ātma malam*, the acts performed in that birth will only generate further fruits to be experienced in subsequent births, and so on *ad infinitum*, through all the realms of men and gods.
2. மழுங்கினர்க்கு — *to those who have become disillusioned*. The verb மழுங்கு means to be blunt or dull, as an edge or point. Hence it comes to mean to be obscured, deprived of lustre, to fade as the lustre of a jewel or the glory of a state. Here it seems to mean those for whom worldly pleasures have lost their savour, hence disillusioned.

The nature of the pure avastha

3. எழுந்த அருள் – *the grace which has arisen*. Grace is nothing other than our natural state, our true being, which arises when we turn away from the lure of the mind and the senses. However, since it is beyond the mind and senses, it cannot be sought by those means, as earlier verses have shown. It is always there waiting when we turn away from that which prevents us from seeing it. It will appear precisely at the moment we stop seeking it and give ourselves up to it. Hence it is sudden and unexpected, a source of wonder to the recipient.

Featured in the compositions [of the Sangam and other poets], which are spoken of as gems, and the *kovai* compositions [of Manikkavacagar and others], countless love situations¹ are described.² In these there are two kinds of love: the mutual and the one-sided. Of these, one-sided love is comparable to renunciation³, is it not?

வாசகத்துங் கோவையினு மாணிக்க மாகவழங்கு
காசைத் துறையநந்த மாமதிலே — ஆசை
இருதலைப்பா லேக மெனவிரண்டா மித்தில்
ஒருதலைக்கா மந்துறவன் ரோ.

வாசகத்தும் — *In the compositions, மாணிக்கம் ஆக வழங்கு* — given forth like rubies [of the Sangam and other poets], கோவையினும் — and in the [Tiru-k-]kōvai[yār] of Māṇikkavācakar, ஆசை துறை அநந்தம் ஆம் — there are love themes without number. அதிலே ஆசை இரண்டு ஆம் — In those, love is [of] two [kinds]: இருதலைப்பால் ஏகம் என — namely the two-head[ed] (i.e. mutual) kind [and the] one[-headed kind]. இதில் — Of those, ஒருதலை காமம் — one-sided love, துறவு — is renunciation, அன்றோ — is it not?

1. ஆசை துறை — *love situation or theme*. துறை is the technical term for a short piece of prose which precedes a section of verse, setting the theme for those lines by giving such details as who is speaking to whom, and the events that led up to, and might follow, the situation being described. This is often referred to as a *colophon*. Here the word ஆசை is used for *love* although it more properly means *desire*. The usual word for human love in all its mental, emotional and physical aspects, காமம், appears in the final line with no change of meaning.
2. The earliest Tamil poetry is secular, one of its principal subjects being the love between a *hero* – *talaivan*, and a *heroine* – *talaivi*. Eventually a genre developed called the *kōvai* – *necklace, things strung together*, which was an attempt to arrange the entire context of love poetry into a continuously developing story. With the arrival of the Vedic religion in southern India and the rise of the *bhakti* movement and its poetical tradition, the hero and heroine began to be used as metaphors for the soul and god. The *Tirukōvaiyār*, or, to give it its full title, the *Tiruccirrambala-k-kōvai* of Māṇikkavācakar is the greatest and best known example of this kind of mystical *kōvai*.
3. Just as the faithful heroine will never desire another, but will remain true to the hero even if her love is not reciprocated by him, the true renunciant will never abandon his devotion to the Lord but will continue to trust in his grace, even if his devotion appears not to be reciprocated. Eventually the Lord will soften towards him and reward his devotion, just as the hero, moved by her chaste devotion, will eventually show compassion towards the heroine.

The renunciant, exhibiting the eight *sattvic* qualities¹, [freedom from desire and so on], and the ten states [a one-pointed mind and so forth]², discards the personal consciousness, remaining alone as himself, before becoming [immersed in] the love [of the Self]. However all these subtle experiences³ only serve to demonstrate the instability of those pure states. For those established in the non-dual state which is without defect, no such experiences whatsoever will arise.

சாத்துவிக மெட்டாய்த் தசவவத்தை யாய்த்தன்னை
நீத்தவனாய்த் தானாய்ப்பின் னேயமாய்க் —
கூர்த்ததெல்லாம்
சுத்த வவத்தைத் துவட்சித் துகளற்ற
அத்துவிதர்க் கேதுமுதி யா.

கூர்த்தது எல்லாம் — *All the acuteness (i.e. acute, subtle perceptions) [of the renunciant],* சாத்துவிகம் எட்டு ஆய் — as (i.e. possessing) eightfold sattva, தச அவத்தை ஆய் — as (i.e. exhibiting) the ten states, தன்னை நீத்தவன் ஆய் — as one who has discarded his [personal] self, தான் ஆய் — [remaining alone] as himself, பின் னேயம் ஆய் — then as (i.e. immersed in) the love [of the Self], சுத்த அவத்தை துவட்சி — [are due to] the instability of those pure states. அத்துவிதர்க்கு — For those in the non-dual state, துகள் அற்ற — which is without defect, ஏதும் உதியா — nothing at all (i.e. no such experiences) arises.

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1. TCS lists the eight *sattvic* qualities as follows: நிராகை — freedom from desire; தவம் — austerities; பொறுமை — patience; கிருபை — compassion; சந்தோஷம் — cheerfulness; வாய்மை — truth; அறிவுடைமை — wisdom and அடக்கம் உடைமை — reserve.
 2. TCS lists these ten states as follows:
 - a one-pointed mind in which he sees the world, not as the form of māyā, but as the form of divine grace.
 - determination to cast off the habits of the mental and physical faculties.
 - sighing with grief at the thought of the sufferings endured in previous lives.
 - a gentle heat suffusing the body as he is overcome by grace.
 - giving up food and all the rest.
 - reluctance to engage in verbal disputes with others.
 - keeping silence.
 - exhibiting no awareness of wordly distinctions, as if he were insane.
 - falling into a faint, as the vital air (*prāṇa vāyu*) deserts him.
 - remaining still with no conscious awareness.

அ�த்தைத்தன்மை

3. கூர்த்தது எல்லாம் – *all these subtle experiences.* The verb கூர் has, as one of its primary meanings, *to be keen, acute, penetrating, as the intellect.* Until he reaches the final non-dual state of union with the Self, the renunciant, although he has realised the illusory nature of the world of the *tattvas*, will continue to experience the aforementioned *cuttāvattai – subtle states* until that final union occurs. However even these states will fluctuate, succeeding each other as they wax and wane in various degrees.

When speech ends¹, the mind continues to operate; when that ceases, that is the experience of grace²; when that comes to an end, that is the motionless state in which the individual consciousness is lost (*parai yōgam*)³, and when that ends, that is the state beyond bliss (*cukātitam*).⁴ For those who possess the merit of attaining that state, the unreal does not manifest. For the rest, it is manifold.

உரையொடுங்கிற் போத முதிக்கு மொழிவே
 அருளா மதன்போக் கசையாப் — பரையோகம்
 போனாற் சுகாதீதம் புண்ணியர்க்குப் பொய்யுதியா
 தேனோர்க்குப் பல்விதமா கும்.

உரை ஒடுங்கின் — *When speech stops, Poatham உதிக்கும்* — consciousness (i.e. the mind) arises (i.e. continues to operate); ஒழிவே — the cessation [of that mind], அருள் ஆம் — is grace; அதன் போக்கு — the ending of that (grace), அசையா பரையோகம் — is the motionless [state of] *parai yōgam* (the absence of the personal consciousness); போனால் சுகாதீதம் — when that goes, the state beyond bliss (arises). புண்ணியர்க்கு — For those who possess the merit [of attaining this state], பொய் உதியாது — the unreal does not arise. ஏனோர்க்கு பல் விதம் ஆகும் — For the rest it is manifold.

1. உரை ஒடுங்கின் போதம் உதிக்கும் — *when speech ends the individual consciousness continues to operate*. Even when we are not speaking, or consciously formulating thought internally, there remains a constant mental chatter which goes on automatically unless we are vigilant, asking 'Who is it to whom these thoughts arise?' and so on.
2. ஒழிவே அருள் ஆம் — *the cessation [of that individual consciousness] is grace*. Since our true nature is only the Self, the Self is always seeking, through the simple fact of its existence as the true reality, an opportunity to reveal itself to us. This opportunity will arise most easily when the mind is inward-turned, not grasping at external phenomena. The irresistible power of the Self, in its dynamic aspect of its revealing itself, is called அருள் — grace. SRS translates the word as *intuition*, which is quite a good description of grace seen from the viewpoint of the recipient. Few are they who do not at some point in their existence experience the powerful sense that the world around them is not what it seems, and that the true reality dwells somehow beyond it.

அ�த்தைத்தன்மை

3. அதன் போக்கு அசையா பரையோகம் – *when that comes to an end, that is the motionless state of parai yōkam*. This state is described in the Tam. Lex. as ‘the state of the individual soul in which it loses its self-consciousness expecting grace from Śiva.’
4. [பரையோகம்] போனால் சுகாதீதம் – *when parai yōkam ends, that is the state beyond bliss (cukātītam)*. TCS notes that since *parai yōkam* and *cukātītam* are mentioned in sequence, a term intermediate between them is implied, *cuka-p-pēru* – *the attainment of bliss*, i.e. when *parai yōkam* ends that is *cukam* – *bliss*, and when *cukam* ends, that is *cukātītam*. It is not easy to differentiate clearly between these preliminary states, *arul*, *parai yōkam* and *cuka-p-pēru*, which may perhaps best be thought of as aspects of the same state, the state which immediately precedes *cukātītam*, and follows upon the loss of the ego, the individual consciousness. What is clear, however, is that only *cukātītam* denotes the inalterable state of *mukti* – *final liberation*. See Introduction xxivff for a discussion of how these states might be interpreted in modern terms.

When the [physical, sensory and mental] faculties fall away, [the world will seem tiny and insignificant,] as if viewed from [the top of a high] mountain.¹ And when the individual consciousness becomes detached from those faculties,² the mere thought [of what he has suffered] will bring forth sighs of grief.³ As grace overtakes him, his body will grow feverish and will cause him fear, and as bliss arises and a divine madness takes hold within him, he will forsake speech and cease to care what others might think of him.⁴

கருவி கழல வரைநோக்காஞ் சிந்தை
பெருமுச்சாம் போதம் பிறியில் — அருளாய்
வெதும்பி யுடல்வெறுக்கு மின்பாய் விகளாம்
முதிர்ந்துரையு நானுமொடுங் கும்.

கருவி கழல — *When the [physical, sensory and mental] faculties fall away, வரை நோக்கு ஆம்* — *it will be [like someone casting his] gaze [down from a high] mountain.* போதம் பிறியில் — *When his [individual] consciousness separates [from those faculties], சிந்தை பெருமுச்ச ஆம்* — *his thoughts will be [a cause for] sighs.* அருள் ஆய் — *Having become [one with] grace, உடல் வெதும்பி* — *his body growing feverish, வெறுக்கும்* — *he will fear [it]. இன்பு ஆய்* — *With bliss arising, விகளாம் முதிர்ந்து* — *[and] with [a divine] madness growing ripe [within him], உரையும் நானும் ஒடுங்கும்* — *speech and modesty (i.e. concern for what others might think) will desert him.*

1. As the hold of the sensory and other faculties on the consciousness of the disciple weakens, the phenomena that they convey will gradually fade into the background of the Self until they are no longer distinguishable, just as for someone climbing a mountain the world at ground level will gradually fade and cease to be visible. See also v. 43 and note and v. 184, where a similar idea is expressed.
2. போதம் பிறியில் — *when his [individual] consciousness separates [from those faculties]*. TCS says that the words *and he comes to know himself* are implied here. Focussing the attention on the Self is the exact counterpart of turning it away from the world of the senses. பிறி is a less common variant of the verb பிறி — *to separate.*

அ�த்தைத்தன்மை

3. சிந்தை பெருமுச்ச ஆம் – *the mere thought [of what he has suffered] will bring forth sighs of grief.* TCS gives the following graphic illustration of the renunciant's feelings on realising how much he has suffered due to the dominion of the mind and senses: யான் எறும்புகளால் நாங்கூழ் அரிப்புண்டது போல், அளவில் காலம் அக்கருவிகளால் அரிப்புண்டேனே என்னும் சிந்தனையால் நெட்டுயிர்ப்புளதாம் – *there are deep sighs of grief at the thought of how for time without measure he has been gnawed at by those faculties, as an earthworm is gnawed at by ants.*
4. நானும் ஓடுங்கும் – literally, *modesty will abate, cease.* Fearing the body and its attachment to the world and swept up in the bliss of the Self, the renunciant will no longer have any fear of offending society by not performing *pujas*, not taking ritual baths etc.

He will perspire; his eyes will overflow with tears; upon perceiving the unreality of the world, his body will grow feverish; he will cry out and then freeze as if paralysed. As grace arises, speech and thought will desert him, and as that grace becomes his whole reality, ecstasy will boil up within him like the roiling clouds¹, and the hairs of his body will stand up on end.²

வேர்க்கும் விழிததும்பும் பொய்யறியின் மெய்வெதும்பி
ஆர்க்கும் விறைக்கு மருஞுதிப்பின் — வாக்குமனம்
நின்றுபரி பூரணமாய் நேயத்தே கார்க்கதமாய்க்
கன்றிப் புளகிதமாங் காண்.

வேர்க்கும் – *He will perspire; விழி ததும்பும் – his eyes will overflow [with tears]; பொய் அறியின் – upon realising [that the world is] unreal, மெய் வெதும்பி – his body growing hot, ஆர்க்கும் விறைக்கும் – he will cry out, [then] be paralysed. அருள் உதிப்பின் – Upon the arising of grace, வாக்கு மனம் நின்று – speech and mind not functioning, பரிபூரணம் ஆய் – [and that grace] becoming the fullness of reality, நேயத்தே கன்றி – boiling with ecstasy, கார்க்கதம் ஆய் – like the roiling clouds, புளகிதம் ஆய் – the hairs will stand up on his body. காண் – Know [this].*

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1. கார்க்கதமாய் கன்றி – *boiling up like the roiling clouds.* See v. 73, note 1, where the author uses a similar expression, கார்க்கதமாய் காந்து in a similar context.
 2. This verse is very similar to v. 73, mentioned above, in which the eight qualities of one ripe for and desiring liberation are given.

On the day that grace overwhelms him, his mind will die, and his delusion will be banished; womankind will seem like the very devil, gold will seem of less worth even than brass¹, and he will eat what food is given, knowing it to be an illusion.² The very fear [of association with those things] will make him seem insane, his very sanity appearing as delusion to others.³

பேயைப்பெண் ஜென்றிருந்தும் பித்தளைக்குப்
பொன்றோற்றும்
மாயத்து ணுண்டுமன மாண்டுமயல் — போயத்
திடுக்கமே பித்தாய்த் தெளிமயலா னாற்போல்
நடக்குமருண் மேலிட்ட நாள்.

அருள் மேலிட்ட நாள் — *The day that he is overcome by grace, இருந்தும் — being [of the opinion], பேயை பெண் என்று — that the devil is woman, பித்தளைக்கு பொன் தோற்றும் — [with] gold appearing [to him more worthless] than brass, ஊண் உண்டு — eating [any] food [that is given], மாயத்து — [having seen it] in its illusory nature, மனம் மாண்டு — his mind having died, மயல் போய் — free of delusion, அ திடுக்கமே — that very fear [caused by women, gold etc.], பித்தாய் நடக்கும் — will act like madness, தெளி மயல் ஆனால் போல் — [in which his] clarity becomes (i.e. appears) like illusion [to the world].*

1. பித்தளைக்கு பொன் தோற்றும் — *gold will appear like brass*. The Tamil fourth case expresses many shades of relationship between one thing and another, as described in sutra 298 of the grammar *Naṭṭuṇḍu*, which ends with the words இதற்கு இது எனல் பொருள் — ‘this’ for ‘this’ is the meaning, general idea. Therefore it is commonly used in comparisons as here. TCS says that the implication is that gold will seem, not just equal in worth only to brass, but actually more worthless even than that, saying that *they will see [it as] shell tokens or small pebbles* — ஒட்டுச்சின்னங்களையும் சிறுகற்களையும் காண்பார்.
2. மாயத்து ஊண் உண்டு, literally *eating delusion-food, food in delusion*. Realising the illusory nature of the senses, and that even his desire for food is part of that illusion, he will not seek out food of choice, but will eat only what is given, and of that, only enough to sustain his body.
3. தெளி மயல் ஆனால் போல் — *his clarity appearing like delusion*. The reaction of the renunciant on realising the true nature of worldly appetites such as lust for women, desire for money and craving for food, whilst in reality being a manifestation of clear-mindedness and sanity, will appear as madness to those who are still under the sway of those illusions.

Picture a mother who, having remained barren for many years, finally bears a son, who subsequently leaves home. Just as she will rejoice, grasping him to her breast and weeping¹ when she finally sees him return,² so will the renunciant laugh and weep with joy at the thought of the limitless ages spent in futile births, and the absence³ of any sign of grace till now.

மலட்டுமக னீங்கி வரக்கண்ட தாய்தால்
 அலத்தி மகிழு மதுபோல் — உலப்பிலாக்
 காலங் கழிந்ததையுங் காணாத்தைக் கண்டகளிப்
 பாலு மழுசிரிப் பார்.

தாய் அது போல் – *Just as a mother, who, மலட்டு மகன் னீங்கி வர – when her son [born after a period of] barrenness returns [home], having [previously] left, கண்ட – [finally] sees [her son again], மகிழும் தால் அலத்தி – rejoices [performing] cradling of [him] and weeping, களிப்பாலும் அழுது சிரிப்பார் – he will laugh with joy, கண்ட – in which he realises, உலப்பு இலா காலம் கழிந்ததையும் – the passing of time without limit [in futile births], காணாத்தை – and his not seeing [grace] [till now].*

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1. தால் அலத்தி – *cradling [him in her arms and] weeping*. தால் is a shortened form of தாலாட்டு which means *lulling a child to sleep with songs*, and is also the root of the verb with the same meaning. Here, therefore, தால் stands for the adverbial participle of that verb, தாலாட்டி. Here the verb is used somewhat figuratively. One can imagine that the mother might, in the height of her emotion, think of her son as a young baby again as she embraces him in her arms. The verb அல means *to suffer, be in distress*. The adverbial participle of this would normally be அலந்து, whereas அலத்தி implies the existence of a root form அலத்து, which is not listed in the dictionaries. TCS glosses it as *weeping*. It may also be *vikāram* for அலற்றி – *talking unceasingly and irregularly*. The closely related verb அறு has as one of its meanings *to weep aloud, cry from sorrow*.
 2. The comparison with the mother and son in the first part of the verse is very condensed syntactically. See the word-split above for the grammatical structure.
 3. காணாத்தை – *not seeing [grace or the Self]* appears to be a contraction of காணாததை, a change required by the rule that in *venpā* metre all feet consisting of three *acai* – metrical units, must end in a *nēr acai*, a single naturally or metrically long syllable, in other words they must be *kāy cir*. காணாததை constitutes a *kāni cir*, which is not allowable. What it is that is *not seen* is not expressly stated, but is clearly implied by the preceding analogy: the mother represents the renunciant seeking realisation through divine grace, and the son is the grace itself.

The ills of birth do not exist for those possessed by the madness [of divine grace]¹. In them there is no separation; they walk with a measured gait, unmindful of the body, and not caring about the opinion of others²; they speak softly, and are frail of body, having no craving for food; [desiring only divine grace, they are like a spurned lover], mounting the palmyra branch;³ hearing and the other senses⁴ do not affect them, nor does the mind touch them.

நடைதளர்ந்து மெய்ம்மறந்து நாண மழிந்தே
உடறளர்ந்து கீழ்க்குரலிட் ரேண்போய் —
மடலெடுப்பாய்ச்
சத்தாதி கெட்டுமனந் தாக்கற்றுச் சந்தழிந்த
பித்தர்க்கு மாகா பினி.

பினி ஆகா — *The ills [of birth] will not exist, பித்தர்க்கும் — for those who suffer from the madness [of grace], சந்து அழிந்த — who are free of all divisions, நடை தளர்ந்து — their gait relaxed, மெய் மறந்து — forgetting the body, நாணம் அழிந்தே — free of shame (i.e. concern for the opinions of others), உடல் தளர்ந்து — their body weakened, கீழ் குரல் இட்டு — speaking softly, ஊன் போய் — free of [indulgence in] food, மடல் எடுப்பு ஆய் — as [one engaged in] the mounting of the palmyra branch, சத்தாதி கெட்டு — free of hearing and the rest [of the sense objects], மனம் தாக்கு அற்று — his mind detached.*

1. பித்தர்க்கு — *for those possessed by [the] madness [of divine grace]*. According to TCS this verse addresses the question of whether or not there will be rebirth for those who, while not having attained *the state liberation which lies beyond even bliss* — சுகாதீதமுத்தி, have entered *the state of being overwhelmed by grace* — திருவருள் மேலீட்டு.
2. நாணம் — *delicacy, modesty, shyness, here fear of shame*. See v. 194, note 4.
3. மடல் எடுப்பாய் — *as [if engaged in] the mounting of the palmyra branch*. In the love poetry of the Sangam era the last recourse of the spurned lover is to threaten to dress up a மடல் — *palmyra branch* as a horse and ride it through the town or village, holding a portrait of his beloved and proclaiming her cruelty towards him. The *jñāni* resembles him in that he cares only for the Self, having no concern for what people might think of his conduct.
4. சத்தாதி — *the objects of sense beginning with sound*. This is a contraction, using Sanskrit *samdhī*, of the words சத்தம் ஆதி, Skt. *sabdādi* (= *sabda ādi*).

Occasional snatches of song; the hint of a smile; a sharp, unblinking gaze; a distracted air of amazement even when objects of worthless pleasure are heaped upon them;¹ a quiver of revulsion [at the sight of such objects], and a complete insensibility to them; total impassivity [in the face of danger]; a tendency to leap up [in transports of bliss], followed by a return to clear awareness – [such are the traits of those who have attained the state of bliss].²

குறும்பாட்டும் புன்சிரிப்புங் கூர்த்திமையா நோக்கும்
வெறும்போகஞ் சாய்ந்து விழினும் — மறந்த
திகைப்பும் விதிர்ப்புந் திமிர்ப்பும் விறைப்பும்
உகைப்புந் தெளிந்தறித ஒும்.

குறும் பாட்டும் – *Short [snatches of] song; புன்சிரிப்பும் – the hint of a smile; கூர்த்து இமையா நோக்கும் – a sharp, unblinking gaze; மறந்த திகைப்பும் – [an air of] thought-free wonder; வெறும் போகம் சாய்ந்து விழினும் – even if empty pleasures, toppling, fall [upon him]; விதிர்ப்பும் – trembling [on seeing such things]; திமிர்ப்பும் – [and] insensibility [to them]; விறைப்பும் – total impassivity [in the face of danger]; உகைப்பும் – leaping about [in transports of bliss]; தெளிந்து அறிதலும் – [followed by a sudden return to] cool awareness, [such are the traits of one who has passed from the state of grace / *parai yōgam* into that of bliss].*

1. வெறும் போகம் சாய்ந்து விழினும் – literally *if empty pleasures, leaning over, fall [upon him]*. The verb ஈயு has the meanings *incline, fall towards, lean, recline*. The meaning seems to be that, even if rich gifts of food, clothing and so on were heaped up around him so plentifully that they toppled over and buried him, he would not be attracted to them. Here போகம் stands for *objects which give pleasure*. போகம், Skt. **bhoga** has a wide range of meanings; as well as *pleasure, enjoyment* it can mean *any object of pleasure, wealth*, and so on. They are வெறும் – *void, empty, poor* because they can only lead to suffering in the end.
2. Whereas the previous verse describes a renunciant acting under the influence of divine grace, this verse describes one who has passed from the state of grace and *parai yōgam* into the blissful state which immediately precedes divine liberation. See v. 193 and notes, which describe the states leading up to final liberation, *cukāttitam* – *the state beyond bliss*.

Who can comprehend their amazement at the blissful joy that overwhelms them?¹ They will be like the lame who regain the use of their legs; or those who master a difficult skill after much effort²; or those who sing out loud in the throes of lustful infatuation. The world will view their behaviour as pure madness.³

கால்வந்த வர்க்காட்டங் கைவந்த வர்க்காட்டம்
மால்முந்தி வந்தவர் வாய்ப்பாட்டும் — மேல்கொண்ட
ஆனந்த வுல்லாசத் தாச்சரிய மாரறிவார்
ஊனம்போற் காணு மூலகு.

ஆச்சரியம் ஆர் அறிவார் — *Who will comprehend [their] amazement, ஆனந்த உல்லாசத்து* — *at the blissful joy, மேல் கொண்ட* — *which overwhelmed [them], கால் வந்தவர்க்கு ஆட்டம்* — *[which is like] the dance of those to whom [the use of] the legs has returned, கை வந்தவர்க்கு ஆட்டம்* — *[or] the dance of those who have mastered a skill [after long effort], வாய் பாட்டும்* — *[or] the song [from the] mouth, மால் முந்தி வந்தவர்* — *of those to whom lust, rising up, has come? ஊனம் போல் காணும் உலகு* — *The world will see [it] as madness.*

1. TCS prefaces this verse by saying that it answers the question as to why those who have attained பூரணாநந்தம் — *unalloyed bliss*, should dance about and sing in such a fashion.
2. கை வந்தவர்க்கு ஆட்டம் — *dance of those who have mastered a skill [after long effort]*. TCS gives the preceding interpretation as an alternative in his commentary. It can also simply mean *the dance of those who have regained the use of their hands*. The former seems preferable stylistically, since the repetition of an almost identical phrase with an almost identical meaning is stylistically weak.
3. ஊனம் means *defect, want, degradation, meanness, vileness*. Following TCS it has been translated as *madness*. We might say something like *the degrading behaviour of a madman*. Clearly, to sing and dance for the reasons stated in this verse would seem, at the least, immodest, and at the worst degrading to the person engaged in it. Similarly people at large, having no comprehension whatsoever of the reason for the sage's conduct, would invariably see it as reprehensible.

Surrendering your consciousness [to the bliss of the Self], exchanging the ‘I am the body’ idea [for grace]¹, so that it is no more, abide in true knowledge through the divine madness in which even the concepts of gain and loss [of the Self] do not arise. Does an unmanned ship on a perfectly still ocean pitch and roll, or remain perfectly still?² [So let it be with you].

அறிவு பறிகொடுத்திவ் வாக்கையற மாறிப்
பெறுதி யிம்ப்புதியாப் பித்தின் — அறிசென்
நலையற்ற நீத்தமோ ராளற்ற கப்பல்
உலைவற்ற தோநிற்ப தோ.

அறிவு பறி கொடுத்து — *Surrendering your consciousness [to the bliss of the Self]*, இ
ஆக்கை அற மாறி — *exchanging this body [for grace] so that it is no more*, சென்று
அறி — *going, know (i.e. seek true knowledge)*, பித்தின் — *through the [divine] madness*,
பெறுதி இம்ப்பு உதியா — *in which neither gain nor loss arises*. ஆன் அற்ற கப்பல்
— *Does an unmanned ship*, அலை அற்ற நீத்தம் — *[on] a waveless ocean*, ஓர் உலைவு
உற்றுதோ — *make a single movement*, நிற்பதோ — *or stand still?*

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1. ஆக்கை அற மாறி — *exchanging this body [for grace] so that it is no more*. Fundamentally the body and the world we take to be real are identical. Seen from the standpoint of the Self, they are merely the interplay of the sensory, mental and physical faculties. Once identification with these is ended, there is no more body and world as such. They are simply a picture which appears fleetingly upon the unchanging screen of the Self.
 2. TCS notes that in this comparison the waveless ocean represents the state of silence-bliss — மெளனாந்தம், the absence of any crew represents the cessation of the operation of the faculties — கருவிகள் இறந்து நிற்றல், and the unmoving vessel, the consciousness of the jñānis who are free of the personal self — போதம் இறந்த ஞானிகளது அறிவு.

When people laugh at him, he laughs back at them; if they drive him away, saying, ‘Fie on you, you devil!’ he makes the cremation ground his home; as he wanders as a naked ascetic¹, he rejects nothing as ‘unclean’;² celebrating the death of the ego in song, he dwells in the firmament of pure consciousness; he dances the devil dance³, clapping his hands in accompaniment; his dance is the dance of bliss.

செகஞ்சிரிக்கத் தாஞ்சிரித்துச் சீபேயென் மோட்டில்
அகம்புறங்கா தேச்சுக்குற் றற்றுத் — திகம்பரியாய்த்
தானந்தம் பாடிவிண்ணிற் றட்டத் துணங்கையடித்
தானந்தக் கூத்துநடிப் பார்.

தாம் சிரித்து — *Himself laughing [at them],* செகம் சிரிக்க — *as the world laughs [at him],* புறங்காடு அகம் — *[taking] the cremation ground [for] a home,* ஓட்டில் — *if [they] drive [him] away,* சீ பேய் என்று — *saying, ‘Fie [on you], demon!’* ஏச்சு குற்று (அம்) அற்று — *free of the fault of defilement,* திகம்பரி ஆய் — *[wandering] as a naked ascetic,* தான் அந்தம் பாடி — *singing of the ending of himself (i.e. the I, ego),* விண்ணில் — *[dwelling] in the firmament [of consciousness],* துணங்கை அடித்து தட்ட — *dancing the devil dance as he claps [his hands],* ஆனந்த கூத்து நடிப்பார் — *he will dance the dance of bliss.*

1. திகம்பரி ஆய் — *[wandering] as a naked ascetic.* Sanskrit **digambarī** means *a naked mendicant.* A திகம்பரி is one whose *clothing, ambara,* is the four directions, the sky, *dis* (*dig* in combination).
2. ஏச்சு குற்று — *free of the fault of defilement.* ஏச்சு means *fault, reproach, blemish,* and குற்று (here shortened, with loss of final அம்) means *fault, impurity, defilement.* Since to him all is the Self, every place is like every other; nothing can defile him by its contact, and he remains impervious to any reproach of defilement from others, due to his dwelling in places that are *defiled* by society, eating food that is deemed unclean, etc.
3. துணங்கை is a form of dance, referenced in the earliest Sangam anthologies, performed on the battlefield in imitation of flesh-eating she-devils, feasting on the carcasses of the dead, and in mock battles in village ceremonies. Winslow's dictionary says, ‘Dancing of devils, or persons imitating them, striking the elbows on the sides, the hands being raised upright.’

Only the Lord of Chidambaram could know the hearts of those who look bizarre with their excessive ornaments,¹ [holy ash], and strange clothing²; who affect true knowledge in their speech³; who dance and prance about, performing rituals in the guise of ascetics, and affecting a feigned air of wonder.

விபரீதப் பூணு முடையும் விளியால்
அபிமா னமுமவரா லாட்டும் — தபசபோல்
செய்யுஞ் சடங்குந் திகைப்புஞ் சிதம்பரத்தில்
ஜயன் றனக்கறிய லாம்.

சிதம்பரத்தில் ஜயன் தனக்கு — *To the Lord of Chidambaram [alone]*, அறியல் ஆம் — *may be known*, விபரீத பூணும் உடையும் — *[the hearts of those whose traits are] strange and excessive ornaments*, விளியால் அபிமானமும் — *the affectation [of true knowledge] in their speech*, அவரால் ஆட்டும் — *dancing [about] by them*, செய்யும் சடங்கும் — *rites that they perform*, தபச போல் — *as if [they were] penances*, திகைப்பும் — [and] *[a feigned air of] wonder*.

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1. The translation has been somewhat expanded to bring out the meaning. The verse itself simply says *Only the Lord of Chidambaram might know the strange ornaments, clothes, speech etc.* The idea is that the performance they put on is so good that only the Lord himself, or another *jñāni*, could possibly know that they are fakes.
 2. விபரீத பூணும் உடையும் — *strange and excessive ornaments and clothing*. The ornaments would have consisted mainly of *rudrākṣa* beads, worn to excess on the head, ears, arms, chest and throat. TCS says that the wearing of much holy ash is also implied.
 3. விளியால் அபிமானமும் — *the affectation [of true knowledge] in their speech*. அபிமானம், Sanskrit **abhimāna**, has, according to the Tamil dictionaries, the meanings *self-repect, sense of honour*. However here it is used in the Sanskrit sense, obviously not common in Tamil, of *high opinion of oneself, self-conceit, pride, haughtiness, concepcion (especially an erroneous one regarding oneself)*. The false guru fools everyone including himself regarding his spiritual attainment, or rather, lack of it. விளி here means *word, speech*. It has the general meaning of *sound*, and is also the technical term in Tamil for the *vocative case*, the case of address.

Observing the profound delusion in which even the gods, Vishnu, Brahma and Indra, flourish, [believing themselves immortal], then pass away¹, the *jnanis* shake their heads in disbelief; and seeing the frenzied contortions² visited upon the people of the world by the same delusion, they cry out, ‘Alas for them!’ As for the *jnanis*, seeing themselves only as the Self, they dance to the rhythm ‘taam taam’.

மாலயனா யிந்திரனாய் வாழுவதாய் மாஞ்வதாம்
சாலமயல் பார்த்துத் தலையசைப்பர் — ஞாலமயங்
குன்மத்தக் கோரணிபார்த் தோகோ வெனச்சிரிப்பர்
தன்னைப்பார்த் தாடுவர்தாந் தாம்.

சால மயல் பார்த்து — *Seeing the profound delusion, māl* அயன் ஆய் இந்திரன் ஆய் வாழுவது ஆய் — *in which, flourishing as Viṣṇu, Brahmā and Indra, mā�*வது ஆம் — *[subsequently] there is dying [for them],* தலை அசைப்பர் — *they [i.e. jñānis] shake their heads. உன்மத்த கோரணி பார்த்து* — *Seeing the frenzied contortions, ஞாலம் மயங்கு* — *[in which] [the people of] the world [are] delude[d], ஒகோ என சிரிப்பர்* — *they laugh, saying ‘Oho!’ தன்னை பார்த்து* — *[As for them,] seeing themselves [as the Self], ஆடுவர் தாம்தாம்* — *they dance [to the rhythm] ‘tām, tām’.*

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1. According to Puranic and other sources, the universe, including all the gods, are reabsorbed into the absolute Reality, *Paraśivam*, at the end of each age. As the new age begins, a new Viṣṇu evolves, who creates a new Brahmā as the creator of the worlds. When even the gods are not eternal, what folly is it then for mankind to act as if their paltry existences are enduring and significant?
 2. கோரணி means *grimace, gesticulation*. See also v. 105 where the phrase கோரணி கூத்து is used to describe the antics of a shadow puppet.

For them, all that has its root in desire has gone¹; the idea² 'I am That' is no more; infused with the divine love in which there is neither knowing nor absence of knowledge, they dance the silent dance of blissful³ joy; they move about with the playful innocence of children.⁴

ஆுசைமுத லான வனைத்தும்போய் நானதுவாம்
வாசனையு மாண்டு மறந்தறியா — நேசத்
துறும்போக வல்லாச வூமைக்கூத் தாடிக்
குறும்போக் குவந்துநடப் பார்.

அனைத்தும் போய் – *Everthing having gone, ஆசை முதல் ஆன – which has desire as its root, நான் அது ஆம் வாசனையும் மாண்டு – the limiting concept (vāsanā) I am that' having died, போக உல்லாச ஊமை கூத்து ஆடி – dancing the silent dance of the blissful joy, மறந்து அறியா நேசத்து உறும் – experienced in the [divine] love in which there is neither remembering nor forgetting, குறும் போக்கு வந்து நடப்பார் – be walks with a short gait (i.e. potters about unconcernedly like a child).*

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1. The organs of sense, cognition and action are all driven by desire for the objects of sense; without desire, these will cease to operate.
 2. The word வாசனை, Skt. *vāsanā* appears to be used here in the general sense of *notion, idea*, rather than in the technical sense of *predisposition conditioning one's current life caused by actions in previous ones*.
 3. The word போகம், Skt. *bhoga* is here used in the sense of *divine bliss*, not in the usual sense of *sensual enjoyment*.
 4. குறும் போக்கு வந்து நடப்பார் – *They walk, coming [and going] with a short gait.* The *jñāni* and the small child are similar to the extent that they both possess a kind of innocence and naivety, the former because the world and its convoluted workings no longer affect him, and the latter, because they have not yet begun to do so. Therefore the toddler, innocently pottering about, is on one level a good metaphor for the realised sage.

Do not view them simply as enjoying the bliss that is gained after transcending everything that gives rise to pain and pleasure. See them as people [who see both the suffering of the world and the bliss of liberation], like the eyes of the cat, which though despised, sees in both day and night; or a man standing on the bund of an artificial lake² or on the top of a mountain; or as the sun at the zenith.³

கேடுஞ் சுகமு முதலெல்லாங் கீழ்ப்படுத்திக்
கூடுஞ் சுகம்போலக் கொள்ளாதே — நாடுநகும்
புனைக்கண் ணேரி பொருப்பேறி போலுச்சிப்
பானுப்போ ணீயவரைப் பார்.

கொள்ளாதே — *Not considering [them], சுகம் போல — as if [enjoying] the bliss, கூடும் — which is gained, எல்லாம் கீழ்ப்படுத்தி — having suppressed all, கேடும் சுகமும் முதல் — [that is] the source of suffering and pleasure, நீ அவரை பார் — view them, புனை கண் போல் — like the eyes of the cat, நாடு நகும் — which [the people of] the land despise, ஏறி பொருப்பு ஏறி — [or like] someone who has climbed [the bank of] an artificial lake (ēri) or a mountain, உச்சி பானு போல் — [or] like the sun at the zenith.*

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1. நாடு நகும் புனை கண் போல் — *like the eyes of the cat, which [the people of] the land despise.* The meaning is not entirely clear. Perhaps the idea is that just as in the day people consider the cat a lowly animal, easily forgetting that compared to it, they are quite blind at night, in the same way, they may see the *jñāni* as a despicable figure in the ‘daylight’ of the world and its affairs, quite unaware that his *jñāna* vision is all-powerful in the ‘night’ of non-dual awareness. Tam. Lex. has an entry புனைக்கண்ணன் – *a person with cat-like eyes*, but does not explain further. Also, the reference may be to the fact that the cat has a third eyelid, which comes in from the side, in addition to the lower and upper ones.
 2. A ஏறி is a large lake or reservoir, often created by building a high dyke or *bund* at the lower end of a large, gently sloping area of ground. On one side of the *bund* therefore is a vast expanse of water, and on the other, a large area of irrigated farmland. Only someone standing on top of the *bund* can see both of these simultaneously, just as only the gaze of the *jñāni* can encompass both the bondage of the world and his own state of liberation.
 3. Only when the sun is at the zenith can it see both the place of its rising and the place of its setting. Similarly, only the *jñāni* can simultaneously be aware of the suffering of birth and the bliss of liberation.

Just as people who are mentally deranged¹ or are suffering from a painful disease² naturally assume that others see things exactly as they do, those whose perception is masked by primal ignorance³ will say to those whose consciousness is informed by divine grace, ‘What kind of behaviour is this?’

சுலையும் பேயும் பிடித்துழல்வார் சும்மாநம்
 போலறிவீ ரென்றுரைத்த புத்திபோல் — மூல
 இருளான் மறந்தறிவா ரீதென்றா னென்பார்
 அருளா லறிந்தறிவா ரை.

புத்தி போல் — *Like the understanding, உழல்வார் — of those who are in distress, சுலையும் பேயும் பிடித்து — colic or a demon having gripped [them], உரைத்த — which says (i.e. in which they say), சும்மா நம் போல் அறிவீர் என்று — You know simply in the manner that we know,’ மூல இருளால் மறந்து அறிவார் — those who know, having forgotten because of fundamental ignorance, என்பார் — will say, அருளால் அறிந்து அறிவாரை — to those who know, having known through divine grace, சது என் தான் — What [kind of behaviour is] this?’*

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1. பேய் means *devil, goblin, fiend*. In the translation some licence has been used in taking it as the equivalent of *mental illness*. What today we would class as schizophrenia or some other form of mental illness would regularly be put down to demonic possession in earlier centuries. The adverbial participle பிடித்து is equivalent to a verbal noun பிடித்ததால், பிடித்தனால் — *through [madness or disease] taking hold [of them]*.
 2. சுலை is a term applied to a class of diseases covering a wide range of conditions from arthritis and rheumatism to gout and colic. சுலை நோய் was famously the disease which afflicted the *Tēvāram* poet-saint Appar before his conversion to Saivism. In Appar’s case the disease was clearly some form of intestinal colic, as evidenced in the first *padikam* of volume 4 of *Tirumurai*: கடுகின்றது சுலை தவிர்த்தரீர் — *This colic is agonising. Pray cure it through your grace!* (4.1.4).
 3. மூல இருளால் மறந்து அறிவார் — *those whose perception is masked by primal ignorance*. The literal meaning is *those who know, having forgotten through primal ignorance*. Primal ignorance is *āṇava malam*, which, as we know, is in Saivite terms, the principle of egoity which is inherent in the soul, as verdigris is in copper, hence *primal ignorance*. The nature of normal consciousness is one of forgetting its true nature as the Self and becoming enmired in the activity of the mind and senses.

Are those who are insane and incapable of speech somehow able to accept good advice? Worldly people will remain convinced that the very darkness of delusion is the light of true knowledge. Will they not say that those who are possessed only by the power of grace are the very devil? Milk is anathema to the tongue of the bilious¹, as is the sun to creatures that see only in the dark.

மருண்மூகர் வாக்கறிய வல்லரோ மாயா
 இருளே யொளியா யிருப்பர் — அருஞருத்த
 பேயரைப்பே யென்னாரோ பித்தநாப் பாலிருட்கண்
 பார்வைக்குப் பானு பகை.

மருள் மூகர் – *Are the mad dumb ones, வாக்கு அறிய வல்லரோ – capable of understanding the words [of the wise]? இருப்பர் – [Similarh] they (the unenlightened) will remain[convinced of], மாயா இருளே – the very darkness of delusion, ஓனி ஆய் – as being the light [of true knowledge]. என்னாரோ – Will they (the unenlightened) not say, உருத்த அருள் பேயரை – that those possessed by the demon of powerful grace, பேய் – [are] demons? பால் பகை – [Just as] milk is the enemy, பித்த நாட் – [to] a bilious tongue, பானு – [and] the sun [is an enemy], இருள் கண் பார்வைக்கு – to the sight [that sees in] the dark.*

1. பித்த நா – *a tongue [affected by bile]*. பித்தம் – *bile* is one of the four humours. It is secreted by the liver into the intestines for the purpose of digesting fat. It is therefore likely that someone suffering from a disorder related to bile will be averse to foods with a high fat content, like milk. The condition of being averse to food is called *aruci-pittam* in Tamil, *aruci* having the meaning of *aversion to, absence of relish for*. Just as milk only appears unpleasant to those who suffer from some disorder of the body, the quest for the Self will cause aversion in worldly people, who are only interested in ego-driven worldly pursuits.

Clad only in the four directions they wander at large; they are like a bird sitting on her eggs¹, or like a tortoise when someone comes near.² Who are their countrymen? Like walking corpses, or madmen bereft of speech they may be, yet even the hosts of the gods raise a cry to invoke their help, and Indras accompany them, wielding sceptres of protection³.

அடைப்புள்ளா யாளடர்ந்த வாமையாய்த் திக்கே
உடுப்பதா யோர்ந்துமல்வார்க் கூரார் —
நடைப்பின்மே
ஊமைப்பே யாரெனினு மோலமிடுந் தேவர்குழாம்
சேமக்கோ லாளிந் திரர்.

ஓர்ந்து உமல்வார்க்கு — *To those who wander about, having investigated [and known the truth],* அடை புள் ஆய் — *as a bird sitting on its eggs,* ஆள் அடர்ந்த ஆமை ஆய் — *as a tortoise, which a person comes close to,* திக்கே உடுப்பது ஆய் — *wearing the [four] directions [as a garment],* ஊர் ஆர் — *who [are] [their] country[men]?* எனினும் — *Although [they are],* நடை பின்மே — *walk[ing] corpses,* ஊமை பேயார் — *[and] dumb demons,* தேவர் குழாம் — *the company of the gods,* ஓலம் இடும் — *calls upon them with a cry.* சேம கோல் ஆள் இந்திரர் — *Indras [accompany them as] attendants with sceptres [that give] protection.*

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1. அடை புள் — *a bird sitting on her eggs.* The word அடை means *incubation*. The simile could be taken to refer to the manner in which the *jñāni* is firmly established in the state of the Self, as the bird settled on the nest, intent on hatching her brood, or to the manner in which the *jñāni* embraces all the worlds, just as the hen embraces her brood in the protective cover of her feathers.
 2. ஆள் அடர்ந்த ஆமை — *a tortoise, which a person approaches.* The more usual meaning of the verb அடர் (a.p. அடர்ந்த) is *to be close together, dense, crowded;* here it means simply *to approach.* Alternatively, அடர்ந்த may be taken to stand for the strong, transitive form of the relative participle, அடர்ந்த, with the meaning *to attack, oppress.* Just as the tortoise or turtle will draw back its limbs into its shell as a mechanism of protection, the *jñāni* keeps his senses withdrawn, so as to remain unaffected by the objects of sense.
 3. சேம கோல் — *sceptre of protection or sceptre which confers well-being.* சேம் can mean *protection, safety, preservation or happiness, well-being, welfare,* and a கோல் is a *staff or sceptre.* A சேம கோல் is either a *sceptre or staff* which confers *protection*, or, as TCS thinks, a *sceptre which is glorious on account of its being used in the service of a *jñāni*.*

Some liberated ones¹ will leave the place they are in never to return, just as life never returns to a dead body²; others will remain where they are, regarding all places as only one. All they¹ know is that the body is but a temporary dwelling place for the soul, and the world, the stage upon which they act.³

செத்தவரைப் போலத் திரும்பாமற் போகலுமாம்
எத்திசையு மொன்றென் நிருக்கலுமாம் — முத்தர்தமக்
கண்ட மனுச்சிற்றி ஸாடரங்கந் தேகமலால்
கண்டிடுகைக் கேதுமிலை காண்.

முத்தர் தமக்கு — *For the liberated, திரும்பாமல் போகலும் ஆம் — there is going away without returning, செத்தவரை போல — like those who have died, இருக்கலும் ஆம் — and there is remaining [where they are], எத்திசையும் ஒன்று என்று — saying, 'All directions are one'. அலால் — Other than [seeing], தேகம் அனு சிற்றில் — the body [as] a but [for] the soul, அண்டம் ஆடு அரங்கம் — [and] the world [as] a stage [for] dancing, கண்டிடுகைக்கு ஏதும் இலை — there is nothing for [their] knowing (i.e. for them to know). காண் — [acai – expletive].*

1. முத்தர் தமக்கு — *for the liberated.* These words form both the last two words of the first statement in the verse, and the first two of the second. This literary device is called *tāppicai*; the word *tāpp(u)* represents the word *tāmpu* — swing, used in combination; it is one of eight *poruḷ kōḷ* — modes of constructing a verse.
2. This is an expansion of the text, which simply says செத்தவரை போல — *like those who have died.* TCS explains this in his commentary as உடற்கண் இருந்து நீங்கிய உயிர் மீண்டும் வந்து அதனுள் புகாதது போல — *just as the life which has departed from a body does not return and enter it again.*
3. அண்டம் அனுச்சிற்றில் ஆடரங்கம் தேகம் is an example of another *poruḷ kōḷ*, this time it is *niral niṭai*, in which a series of subjects are 'stacked', followed by their respective predicates. When the predicates are stacked in the same order as their respective nouns this is called *murai niral niṭai* and, when the order is reversed in some way, *etir niral niṭai*. Here the natural order அண்டம் தேகம் ஆடரங்கம் அனுச்சிற்றில் — *the world [and] the body [are like] a stage [and] a small house for the soul* is changed, with the natural order of the second pairing தேகம் அனுச்சிற்றில் being reversed.

When the pleasures of the body [are seen to be unreal and] fall away, the enemy of the soul (the ego, *anava malam*) dies. Then, as bliss itself dies away¹, discriminating awareness, along with the idea of a personal self disappears. For those who are thus established in the all-embracing fullness of reality, moving about will be like measuring the ether.² Will there be any place where they are not?³

உடற்போகம் போக வயிர்ப்பகைபோய்ப் பேறும்
கெடத்தானுந் தன்னறிவுங் கெட்டோர் — நடக்கும்போ
தாகாயஞ் சாணிடல்போ லாவதல்லாற் பூரணர்க்குப்
போகாவு ருண்டோ புகல்.

தானும் தன் அறிவும் கெட்டோர் – *When those who have lost themselves and the [discriminating] knowledge of themselves, [lose] the good or benefit gained from the loss of [the idea of] the attainment [of realisation] disappears, உயிர் பகை போய் – the enemy of the soul having gone away, உடல் போகம் போக – upon the pleasures of the body going away, நடக்கும் போது – walk, பூரணர்க்கு – for those who are [thus] established in the all-embracing fullness of reality, ஆகாயம் சாண் இடல் போல் ஆவது அல்லால் – other than it being as if they are measuring out the ether, போகா ஊர் உண்டோ – is there any place to which they might no go / have not gone? புகல் – Say!*

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1. பேறும் கெட – as bliss itself dies away. பேறு is the good or benefit gained from the loss of *anava malam*. TCS glosses: ஆனவம் கெடவே தன் தரிசனமும் திருவருள் தரிசனமும் பரையோகமும் ஆநந்தப்பேறும் உண்டாம் – as *ānava malam* dies away, self-awareness, the awareness of grace, *parai yōkam* and bliss arise. However, for full realisation to occur, these states too must be lost in order for the personal consciousness to be entirely eradicated. In the verse itself, only bliss is mentioned, as being the last in the series, the others being implied.
 2. சாண் இடல் – [the act of] measuring, literally, *applying* the சாண், a measure of 9 inches. ‘A span of twelve fingers’ breadth, or from the end of the thumb to the end of the little finger extended.’ (Winslow). Since the ether is infinite and the same everywhere, to measure it, or to cease to measure it, has no effect on it whatsoever. Whether *jñānis* go to one place or another, or stay where they are, it has no significance, just as to go about measuring the sky with a ruler would be a meaningless, random, activity.
 3. போகா ஊர் உண்டோ – *is there any place to which they might not go / have not gone?* Since the Tamil negative adjectival (relative) participle is undefined as to time, past, present or future, it is not possible to translate the force of the participle போகா using the English verb *go*, since it conveys the ideas of *not go*, *will not go* and *has not gone* simultaneously. It has been translated *Will there be any place where they are not?* in order to convey the idea that the *jñāni* partakes of the universal presence of the Self.

What does it matter if they live in a dense forest, or a place inhabited by men with royal palanquins¹, umbrellas and fans? What does it matter if their dwelling place is high, low or middling? They are like Lord Siva himself, having no contact with anything whatsoever, or like his grace, which does not [leave Him to perform the divine operations and then] return to Him again.² For them, all places are one and the same.

தருவனமென் றண்டுகுடை சாமரையாய் வாழும்
நரவனமென் மேல்கீழ் நடுவென் — பரமசிவன்
தாக்கற் றதுபோ வருள்சிவனைச் சாராபோல்
தாக்கற்றார்க் கெங்குஞ் சமன்.

என் — *What, தரு வனம்* — [if they live in] a forest [thick with] trees? என் — *What, நர வனம்* — [if they live in] a forest of men, தண்டு குடை சாமரை ஆய் வாழும் — *who live as [ones possessing] [royal] palanquins, umbrellas [and] fans?* என் — *What, மேல் கீழ் நடு* — [if their station is] high, low [or] middling? தாக்கு அற்றார்க்கு — *For those who are without contact [with anything], பரமசிவன் தாக்கு அற்று அது போல்* — *just as Lord Siva is without contact [with anything], அருள் சிவனை சாரா போல்* — *[and] just as [Siva's] grace does not [leave or] reunite with Lord Siva, எங்கும் சமன்* — *everywhere is the same.*

1. The basic meaning of தண்டு is *stick, cudgel, bludgeon, staff*, but it can also mean *the pole of a palanquin*, and therefore by synecdoche, *a palanquin*. (Synecdoche is the figure of speech in which the part is put to describe the whole; in Tamil சினையாகுபெயர்).
2. In the latter part of the verse, the *jñāni* is compared to Lord Siva, in the sense that, although all phenomena exist in and through Him, he is entirely separate from them. Then he is compared to *arul* — *grace, the creative energy* of Lord Siva, which, though causing all things to occur, does not in itself interact with anything else, nor become separate from the reality which is Sivam.

To those who have known themselves through grace, and then transcended entirely even that knowledge, attaining thus to the greater life of realisation in this lifetime, the very destruction of that consciousness, in which they acted in and experienced [the world objectively], is their dwelling place. For them there is no saying, 'this is a cremation ground,' [or 'this place is pure'].

தம்மையரு ஓாலறிந்து தாமறிந்த தெல்லாம்போய்
இம்மைப் பெருவாழ்வை யெய்தினர்க்கு — முன்னே
நடந்தறிந்த போத நசிப்பே யிருக்கும்
இடம்புறங்கா டென்ப திலை.

இம்மை பெரு வாழ்வை எய்தினர்க்கு — *To those who have attained the great (i.e. transcendental) life [of realisation] in this life*, தம்மை அருளால் அறிந்து — *having known themselves through grace*, தாம் அறிந்தது எல்லாம் போய் — *[and then] all that they knew having gone*, போத நசிப்பே — *the very destruction of the consciousness*, முன்னே நடந்து அறிந்த — *in which formerly, acting, they knew [objectively]*, இருக்கும் இடம் — *is the place in which they dwell*. புறங்காடு என்பது இலை — *There is nothing called 'a cremation ground' (i.e. there is no place which is impure, such as a cremation ground)*.

To those who have abandoned lust and all the rest¹, whose hands are their only eating utensils, who sleep on the bare ground with only their arms and legs as a cover, who are untouched by even the idea² of name, reputation, caste or occupation, what religion might we ascribe?

காமாதி விட்டுக் கரமே கலமாகிப்
 பூமீதே கைகாலைப் போர்த்துறங்கி — நாமகுணம்
 சாதி கருமெனும் வாதனையிற் றாக்கற்றார்க்
 கேது சமயமென லாம்.

தாக்கு அற்றார்க்கு — *For those who are untouched, நாமம் குணம் சாதி கருமம் எனும் வாதனையில்* — *by even the idea of name, reputation, caste or occupation, காமம் ஆதி விட்டு* — *having left behind lust and all the rest, கரமே கலம் ஆக* — *with their hands as [begging] bowls, பூ மீது உறங்கி* — *sleeping on the [bare] ground, கை காலை போர்த்து* — *wearing as a cover [only] their arms and legs, ஏது சமயம் எனல் ஆம்* — *what can [we] say is [their] religion?*

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1. காமம் ஆதி (here written காமாதி, using Sanskrit *sāṇḍhi*, which is usual when combining two words of Sanskrit origin) means *those things of which the first is kāmam*. These are what is known in Tamil as the உள் பகை — the [six] inner enemies: காமம் — lust; குரோதம் — anger; உலோபம் — avarice; மோகம் — sensuality; மதம் — pride and மாச்சரியம் — envy, malice.
 2. வாதனை also written வாசனை, Skt. *vāsanā*, is defined in Monier-Williams' dictionary as 'The impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions.' All actions performed with the sense of doership, the ego, either in this life or previous ones, leave traces in consciousness which bind the *jīva* and precondition its subsequent behaviour. This is the mechanism by which it is bound to an indefinitely extended series of incarnations, until it can free itself and attain liberation. The point here is that the *jñāni* has freed himself from all such conditioning and therefore not only is he not concerned with social status, caste and so on, but he is quite unaware of their existence, even as concepts.

If we compare the life of the *jñāni* to that of the world in general, the former will be like a lamp [which is the source of illumination], and the latter, a pair of glasses [which require illumination to be of any use].¹ To the rest of the world he will appear to have strayed from the path.² But does that world affect him?³ He knows only that forgetfulness [in which one forgets the world]. He does not know [that forgetfulness in which one forgets the Self].⁴

நூனிக் குலக நடையென்று நாம்பார்க்கின்
 சீனக்கண் ணாடியொடு தீபமுமாம் — ஏனோர்க்கும்
 விப்பிரட்ட மேபோல வேறாம் விகாரியோ
 அப்பராக் கன்றியறி யான்.

நாம் பார்க்கின் — *If we examine, நூனிக்கு உலக நடை என்று — saying, [Compared] to a *jñāni* [what is] the conduct of the world? சீனக்கண்ணாடியொடு தீபமும் ஆம் — it will be [like] a lamp [compared] to a pair of spectacles. ஏனோர்க்கும் வேறு ஆம் — To all the rest [their conduct] will be different, விப்பிரட்டமே போல — as that which has strayed from virtue. விகாரியோ — Is he one who is subject to change (i.e. affected by the world)? [No!] அ பராக்கு அன்றி — Other than that forgetfulness (i.e. the one in which one forgets the world), அறியான் — he does not know [that forgetfulness in which one forgets the Self].*

1. The word சீனக்கண்ணாடி is taken here to mean *spectacles*; it also has the meaning *Chinese looking glass*. Someone looking for an object in total darkness will easily find it with a lamp, as opposed to someone looking for it with a pair of glasses, who will not be able to see anything but darkness. Similarly the *jñāni*, who partakes of the self-luminous quality of the Self will be able to dispel the darkness of ignorance and know the truth. Conversely, for the worldly person, the only aid against ignorance is the mind, which, without the illumination of the Self, can see only that ignorance. Just as a pair of glasses is useless in the dark, so the mind is useless as an aid to seek the real in the state of ignorance, without the illumination of the Self.
2. விப்பிரட்டம், is the Tamil form of Sanskrit *vi-bhraṣṭa* occurred previously in v. 51. It has the sense of *that which is fallen, cast away, or should be cast away*. The *jñāni*, in failing to comply with the shastraic injunctions relating to worship, personal conduct, ritual cleanliness and so on, is likely to appear quite reprehensible to the orthodox Hindu, whether householder or renunciant.

அவத்தைத்தன்மை

3. விகாரியோ – *Is he one who is subject to change (i.e. affected by the world)? No!* விகாரி, Skt. **vikārin** means *a thing or person that is liable to change, variable*. The *jñāni*, having realised his oneness with the unchanging non-dual background of the Self, upon which all worldly phenomena appear to play themselves out, perceives nothing as other than the Self. He is therefore a *nirvikāri*, as opposed to the worldly person, who is a *vikāri*.
4. அப்பராக்கு அன்றி அறியான் means literally *other than that forgetfulness, he does not know*. பராக்கு is the Tamil form of Skt. **parāk** which in Sanskrit has the meanings, *directed or going away or towards some place beyond; directed outwards or towards the outer world (as the senses)*. In Tamil however the meanings given in the Tamil Lexicon are *inattention, heedlessness, forgetfulness, absent-mindedness*. This translation follows the *urai* of TCS who glosses as follows: அவர் நிருவிகாரமாகிய பராக்கே அன்றி இவ்விகாரமாகிய பராக்கினுள் ஒன்றினையும் அறியார் – *They know only the forgetfulness of the unchanging condition. They know nothing of the forgetfulness of this changeful [worldly] state.* In other words the *jñāni* is aware only of the unchanging condition of the Self, in which he ‘forgets’ the world, whereas the worldly person is aware only of the changing condition of the world, in which he ‘forgets’ the Self.

Some will say of the *jñāni* that he is a fool, one who is improper in his conduct¹, or a complete ignoramus; others will call him a great scholar, the scion of a noble family, or the seed from which virtuous conduct springs. However, when we think about it, the clear understanding of the *jñāni* cannot be comprehended, for he is the very measure of that which is set as a measure [by the holy scriptures], and even beyond all that.² How wonderful is this!

மூர்க்க னநாசாரி மூடனெனப் பண்டிதனாம்
மேற்குலமா மாசார வித்துதெனப் — பார்க்கில்
அளவைக் களவாகி யப்பாலா ஞானி
தெளிவைத் தெளியாத தென்.

என — *When [people] say [of the jñāni], மூர்க்கன் அநாசாரி மூடன் — that [he is] a fool, one who is improper in his conduct [and] an ignoramus, பண்டிதன் ஆம் மேல் குலம் ஆம் ஆசார வித்து அது — [or when they say] he is a great scholar, he is [one of] lofty lineage [and] the seed [from which springs] good conduct, பார்க்கில் — if [one] examines [the matter], ஞானி தெளிவை — the clear understanding of the jñāni, அளவைக்கு அளவு ஆகி — who, being the measure of measure [itself], அப்பால் ஆம் — is beyond [all measure], தெளியாதது — cannot be clearly comprehended. என் — *What [a wonder is this]!**

1. ஆசாரம் has the sense of *conduct, manner of action, behaviour* in the general sense and in the specific sense of *adherence to custom, practice, usage, adherence to prescribed rites and sacred rules* etc. An அநாசாரி, Skt. *anāśārī* is one whose conduct is improper, or who does not adhere to established social or religious codes.
2. அளவைக்கு அளவு ஆகி அப்பால் ஆம் — literally, [he or his conduct] *being the measure of the measure, is beyond [any measure]*. The goal of the holy scriptures is only to convey the state of enlightenment, the state enjoyed by the *jñāni*, who is therefore the only measure against which these can be judged. However, since his state cannot be conveyed in words but can only be known through actual experience, he is truly beyond all such attempts to measure or describe his state. He is the measure, itself unmeasurable, that is set up as the measure of reality by the holy scriptures.

When grace overwhelms him, the *jnani* will be like someone who has rubbed magic ointment¹ into his eyes and is able to see hidden² treasure; or like someone who now feels ashamed of what he did under the influence of poison or demonic possession; or like someone who has been released from a cruel curse. However, to those [whose vision is limited] like frogs in a well, his conduct will appear fraudulent.

அஞ்சனக்கண் னாளர்க் கருநிதியந் தோன்றுவபோல்
நஞ்சலகை மாற்றினதி னானுவர்போல் — வெஞ்சாப
வீடுபோற் றோன்றுமருண் மேலீட்டால் விப்பிரட்டாம்
ஓடையின்மண் ருகமொப்போர்க் கு.

அருள் மேலீட்டால் — *Through the overwhelming of grace (i.e. when grace overwhelms them)*, தோன்றும் — *[to the jñānis that state] will appear*, அரு நிதியம் தோன்றுவபோல் — *like the appearance of rare treasures*, அஞ்சன கண் ஆளர்க்கு — *to those who are wearing magic ointment on their eyes*; அதில் நானுவர் போல் — *like people who are ashamed of that [which they did in the former state]*, நஞ்ச அலகை மாற்றின் — *when [the effects of] poison [or] demon[ic possession] are removed*; வெஞ்சாப வீடு போல் — *[or] like being freed from a cruel curse*; ஓடையின் மண்ரூகம் ஓப்போர்க்கு — *to those who are like frogs in a well (i.e. the world in general)*, விப்பிரட்டு ஆம் — *[their conduct] will be [like] deceit*.

1. அஞ்சனம் is *black pigment for the eyelashes, collyrium*. It is also used in combination to mean *magic black pigment*, which is of three kinds: பாதாளாஞ்சனம் — *magical black pigment or collyrium used in discovering treasures buried underground*, (which is the meaning here); பூதாஞ்சனம் — *magical ointment for discovering whether a person is possessed or not*; சோராஞ்சனம் — *magic pigment used for tracing stolen property*. Just as the magic ointment renders the earth transparent, so that the treasure hidden under it becomes visible, the obscuration of *āñava malam* dissipates upon the realisation of the Self.
2. அருநிதி — *hidden treasure*. The word அருமை (அரு in combination) has the general sense of *difficult, hard or impossible to attain*. It therefore has both the sense of *rare, precious*, and of *hard to find, hidden*.

The *jnani* who remains a householder will be like one who has renounced the world in terms of his spiritual knowledge, but will differ from him in his outward conduct. Conversely the householder who is not a *jnani* will resemble the householder who is a *jnani* in his conduct only but not in his spiritual knowledge.¹ If we must draw a comparison, the *jnani* who is a householder is like a whore; like wealth; like the sun; like a *vina*; like the ether; like a fan, and like a someone who gives blessings [to people without judging them].²

அவரவரைப் போலிருப்பர் தாமவரா கார்போல்
இவரவர்க்கொப் பில்லை யெனினும் —
உவமைசொலின்
வேசி பணம்வெய்யோன் வீணை வெளிவிசிறி
யாசியர்போ லெங்கினுமா வர்.

போல் — *Just as, அவர் those (the householder jñānis), அவரை போல் இருப்பர் — will be like those (the renunciate jñānis) [in terms of their knowledge], தாம் அவர் ஆகார் — [but] will not be [like] them [in terms of their conduct], இவர் — [similarly] these (the non-jñāni householders), அவர்க்கு ஒப்பு இல்லை — will not be comparable to those (the householder jñānis) [in knowledge but only in conduct]. எனினும் — However, உவமை சொலின் — if [we must] make a comparison, ஆவர் போல் என்கினும் — [we] might say they are like, வேசி பணம் வெய்யோன் வீணை வெளி விசிறி ஆசியர் — a whore; wealth; the sun; a vīṇā; the ether; a fan, and those who give blessings..*

1. The interpretation of the first two lines of this verse offered in the translation is based on the *urai* of TCS. அவர் — *those* is taken to refer to the *jñānis*, and இவர் — *these*, to the *non-jñāni* householders. The general idea is that it is not possible to recognise a *jñāni* based on his conduct, as he may appear outwardly to be fully involved in the affairs of the world whilst inwardly he is as much a renunciant as one who has totally renounced the world.

அ�த்தைத்தன்மை

2. Some of the terms of comparison used to describe the householder *jñāni* will be familiar from earlier verses: வெய்யோன் – *the sun*, as fostering all activities but taking no part in any of them; வெளி – *the ether, space*, as containing all phenomena but remaining untouched by them. A வேசி, Skt. *veśya* – *whore, prostitute* is compared to the *jñāni* in that the prostitute appears to be fond of her client, but in reality desires only his wealth, just as the householder *jñāni* appears to be attached to his householder life, but in reality desires only the riches of the Self. உணம் – *wealth, money* has no feelings towards the people who desire it, just as the householder *jñāni* has no attachment to the wife and family who lavish their affection on him. The வீணை – *Indian lute*, like all musical instruments, remains inert until it is played, and when it is played, produces sounds only as elicited by the person playing it. Similarly the householder *jñāni* will respond appropriately but without attachment in his dealings with others, and when the interaction is over, will subside again into his former state of detachment. Like the விசிடி – *fan*, which performs a service to others but confers no benefit upon itself, the *jñāni* serves others with no desire for, or expectation of reward. ஆசியர், < Skt. *āśis* – *blessing, benediction*, are people who give blessings, such as priests, who deliver their blessings regardless of the worth, or lack of it, of the people upon whom they confer them, just as the *jñāni* householder acts with total equanimity and freedom from bias in his dealings with his household.

Though they prosper as great kings, leading an army with its four divisions¹, possessing [the trappings of royalty such as] palanquins² and royal parasols, and praised by a host of servants and retainers, do the pure ones feel any pleasure in experiencing those things? They are like the flame of a lamp [that transforms oil into radiant light]³, transmuting false pleasures into the welling-up of the Real, or like someone who is about to die accepting repayment of debt, [accepting the fruits of his *karma* without attachment].⁴

தண்டுகுடை யாளராய்ச் சாதுரங்கப் பேரரசாய்த்
தொண்டர்குழாம் போற்றச் சகித்தாலும் —
உண்டுசுத்தர்
போகத்தா ரோசுடர்போற் பொய்ப்போக
மெய்ப்பெருக்காய்ச்
சாகப்போ வார்கடன்றீர்த் தல்.

சுகித்தாலும் — *Though they prosper, சாதுரங்கம் தண்டு குடை ஆளர் ஆய் — as ones possessing an army, palanquin, [royal] parasol [and so forth], பேர் அரசு ஆய் — as great kings, தொண்டர் குழாம் போற்ற — with a host of servants and retainers praising [them], சுத்தர் — are the pure ones, உண்டு — experiencing [those pleasurable things], போகத்தாரோ — ones who indulge in pleasure? [No!] சுடர் போல் — [They are like] a lamp [turning oil into radiant light], பொய் போகம் மெய் பெருக்கு ஆய் — with false pleasure being [transmuted into] the welling-up of the Real, சாக போவார் கடன் தீர்த்தல் — [or] someone who is about to die accepting repayment of a debt, [accepting the fruits of their karma without attachment].*

1. For தண்டு see v. 212 note 1.
2. சாதுரங்கம், Skt. *caturaṅga*, means *army*, literally, *four parts* or *limbs*, referring to the four elements that make up an army, *elephants, horse, chariots and infantry*.
3. Just as the flame of a lamp transforms the oil that feeds it into radiant light, the *jñāni*, by remaining detached and offering the dross of everyday experience up to the Self, transforms that experience into the reality of the Self.

அவத்தைத்தன்மை

4. The *jñāni* accepts the fruits of his past *karma* with equanimity, knowing it to be inevitable, but taking no pleasure in it, rather as someone who is about to die might accept what is due to him out of duty, knowing that he will not live to enjoy it. The *jñāni*'s *karma*, continually being amassed up to the point of his realisation, is likely to have been very good, and therefore liable to bring him a pleasurable return. Although he takes no pleasure in these things, he cannot refuse what *karma* brings, just as the dying man cannot refuse to accept the discharge of a debt which is due to him from his kinsmen and others, even though, being about to die, he has no interest in it, or use for it.

Since it is the case that the body is the source of great ills, indulging in its pleasures will cause them (the *non-jñanis*) to experience¹ the torments of the seven hells. Their *karma*² will not bring them enjoyment unless the ego dies and they remain in the body simply as the Self.³ As for the *karma* of the devotees of the holy feet, it will be like a prison guard or a set of manacles to them.⁴

பெருநோவுக் கேயென்னப் பெற்றதுடற் போகம்
நரகேழு மூட்டுமிது நாஞ்செத் — துருவத்துத்
தாமல்லாற் போகிப்ப தல்லவது வன்பர்பதம்
காவலாட் கைத்தளைபோற் காண்.

என்ன – Since it said that, பெரு நோவுக்கே – [the body] [is the cause] of great ills, உடல் போகம் பெற்றது – the obtaining of the pleasures of the body, நரக ஏழும் ஊட்டும் – will feed [the non-jñanis] with [the torments of] the seven hells. இது – This [karma of the non-jñanis], போகிப்பது அல்ல – is not the experiencing of pleasure, உருவத்து தாம் அல்லால் – unless they themselves [remain] [as the Self] in the body, நாம் செத்து – we (i.e. our personal self) having died. பதம் அன்பர்அது – That [karma] of the devotees of the [holy] feet (i.e. the jñanis), போல் – [is] like, காவல் ஆன் கை தளை – a [prison] guard [and] manacles.

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1. Just as the verb உண் – *to eat, consume* is used in a ‘technical’ sense to describe the process of how we *consume, experience* the fruits of our former actions, the transitive, causative form of the verb ஊட்டு – *to cause to eat, feed* is used to describe how those actions *feed us with, cause us to experience* those fruits.
 2. This translation follows the *urai* of TCS who says that இது – this refers to the பிராரத்தம் Skt. *prārabdha* of those implicitly referred to in the first part of the verse, who identify with the body and its pleasures. The term *prārabdha* refers specifically to the part of one’s *karma* which is to be worked out in the current birth. For the *ajñanis* their *karma* can be taken to include all *karma*, including that from previous lives waiting to be worked out – *saṃcita*, and any new *karma* created by actions in the current life, the cause of continuing births – *āgamya*. For the *jñāni*, however, there is only *prārabdha*. See note 4.

அவத்தைத்தன்மை

3. இது நாம் செத்து உருவத்து தாம் அல்லால் போகிப்பது அல்ல – literally, *This (prārabdha) is not the experience of enjoyment [of the Self], unless [one abides as] oneself (i.e. the Self) in form (i.e. in the body), ‘we’ (i.e. the personal self, ego) having died.* In other words, the only true pleasure is the bliss of the Self. If the experiences that come through one’s past *karma* are accepted with equanimity, without any idea of ‘I’ or ‘mine’, and thus offered up to the Self, then the bliss of the Self may be enjoyed. Otherwise *karma* can only bring the rollercoaster of pleasure and pain, ending inevitably in suffering, disease and death.
4. அது – *that*, refers to the *prārabdha* of the *jñāni*. Since all his previous *karma* has been expended, and no *karma* for the future has accumulated, there will be no future birth for him. However, he has to wait until the now inoperative *karma* of his current birth has been expended to attain final liberation. He is therefore compared to a prisoner in chains, awaiting the expiry of his sentence in order to be free.

For those whose form is bliss¹ there is no suffering. To them the cremation ground is as heaven itself. Within themselves also they have discerned heaven and hell. There is no body [and therefore no experiencing of the fruits of their *karma*]² for those experiencing non-dual bliss. It is to those that practise devotion towards them that the fruits of actions will accrue.

சுகிக்கில்லை துக்கஞ் சுடுகாடு சொர்க்கம்
 அகத்துக்குஞ் சொர்க்கநர் காய்ந்தார் — சுகிப்பதுவும்
 அத்துவி தாநந்தர்க் காகார மற்றது
 பத்திசெய்வார்க் கேற்கும் பயன்.

சுகிக்கு துக்கம் இல்லை – *For those whose form is bliss there is no suffering.* சுடுகாடு சொர்க்கம் – *[To them] the cremation ground [is] heaven.* அகத்துக்கும் சொர்க்கம் நரக ஆய்ந்தார் – *Within [themselves also] they have discerned heaven and hell.* சுகிப்பதுவும் – *And the experience of bliss,* அத்துவிதாநந்தர்க்கு – *for those experiencing non-dual bliss,* ஆகாரம் அற்றது – *is [one that is] free of the body.* பயன் ஏற்கும் – *The fruits of actions will accrue,* பத்தி செய்வார்க்கு – *to those who exercise devotion [towards them].*

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1. சுகி, Skt. **sukhin** means *one who is enjoying happiness or pleasure*, in this case, the bliss of the Self. Once the attachment to the body and ego is ended, there is only the bliss of the Self. Therefore he is said to be of the very form of bliss.
 2. The word ஆகாரம் Skt. **ākāra** means *shape, form, figure*, hence the body. The final sentence relates to the effects of *karma* specifically, therefore the words ‘[and therefore no accumulation of *karma*]’ have been added to make the sense clear. The body only exists for the purpose of the working out of *karma*, therefore in this sense, the words *karma* and *body* are synonyms. TCS glosses the word as ஆகாமிய வினை: அத்துவிதாநந்தர்க்கு அவ்வாகாமிய வினை புதிப்பற்று நின்றது – *for those experiencing non-dual bliss there will be no experiencing of fruits from their actions in their current birth.* In other words the actions of the *jñāni* in the current birth belong to the the Self only, and will not give rise to any *āgamya (future) karma*, nor any further birth in which it must be experienced.

If we are to speak of the bliss¹ of that renunciant², it would be exact to say that it equals the bliss of Vishnu, Brahma, Indra and the rest of the gods, all combined; or that it equals the bliss of the supreme Lord Siva himself. To take it further, we might say that his bliss has no equal but itself. Even the Vedas cannot know the bliss of those who stand apart [from all things, including bliss].

அரிபிரம ரிந்திரர்க ஸாதிகளார் தானச்
சரிவிரத்த னின்பத்தைச் சாற்றின் — பரமசிவன்
தானே சரிமீட்டுச் சாற்றுகிற்றான் றான்சரிவே
றானாரை வேதமறி யா.

சாற்றின் — If [one] should speak of, அ விரத்தன் இன்பத்தை — the bliss of that renunciant, அரிபிரமர் இந்திரர்கள் ஆதிகளார் சரி — [it would be] exact [to speak of the bliss of] Viṣṇu, Brahmā, Indra and the rest [all combined], தான் — [acai —expletive]; பரமசிவன் தானே சரி — [or it would be] exact [to speak of the bliss of] the supreme Lord Śiva himself; மீட்டு சாற்றுகின் — if [one] should speak further, தான் தான் சரி — [one might say that] [the bliss of] himself [is] equal [only to the bliss of] himself (i.e. his own bliss). வேதம் அறியா — [Even] the Vedas do not know, வேறு ஆனாரை — those who are other [than everything, including bliss].

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1. In the original Tamil இன்பம் — *bliss* is mentioned only in relation to the விரத்தன் — *renunciant*. However it is to be understood also with the three terms of comparison, i.e. [*the bliss of*] the gods, [*the bliss of*] Lord Śiva and [*the bliss of*] himself.
 2. விரத்தன் is the Tamil form of Sanskrit **virakta**, which means *estranged, averse, indifferent to*, i.e. *having no interest in*. In Tamil the word is restricted to the meaning *one who has no interest in worldly affairs or a celibate*.

The superior seeker is one who pays homage to an adept of Saiva Siddhanta,¹ a teacher of the four paths beginning with ‘dwelling in the realm of god,’² in order to learn from him the state of Oneness. Can there be any greatness which exceeds that of those who, with melting heart, dedicate their service to his divine essence?³

சாலோக மாதி தருஞ்சைவ சித்தாந்தி
பாலேகம் பார்க்கப் பணியுமவன் — மேலே
உருகித் திருவுளத்துக் குற்றபணி செய்வார்
பெருமைக்கே துண்டோ பிற.

மேலே — *The superior one, பணியும் அவன் — [is] he who pays homage, ஏகம் பார்க்க — in order to know [the state of] One[ness], சைவ சித்தாந்தி பால் — from the adept of Saiva Siddhānta, சாலோகம் ஆதி தரும் — who teaches [the four states] beginning with ‘dwelling in the realm of god’. பிற ஏது உண்டோ — What other [greatness] is there, பணி செய்வார் பெருமைக்கு — than the greatness of those who perform the service, உருகி — [hearts] melting, திரு உளத்துக்கு உற்று — which is offered to his divine essence?*

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1. சித்தாந்தி, Skt. **siddhāntin**, is one who follows the religion of Saiva Siddhānta. The primary meaning of the word is *one who establishes or proves his arguments logically*. Here the word means a suitably qualified teacher, i.e. a realised sage.
 2. சாலோகம், Skt. **sāloka** — *dwelling in the realm of god* is the lowest of the four degrees of spiritual ripeness. See v. 6, note 2, and Introduction p. xxif.
 3. திரு உளத்துக்கு உற்ற பணி — *the service which is offered to his divine essence*. TCS: இத் திருவென்பாவால் சித்தாந்த ஞானம் போலே வேறு ஞானம் இன்றென்பதும், இந்த ஞானம் பெற்றோரை வழிபடுவோர் பெருமையே பெருமையென்றும் அறிவித்தவாறு கான்க — *Know that in this verse it is stated that there is no knowledge equal to the knowledge of Siddhānta, and that the greatness of those who worship those who have attained this knowledge is true greatness.*

Just as life leaves the body when the head is severed, when the personal self is no more, the *jnani* will be free of the constraints of [auspicious or inauspicious] times, places, directions, actions, bodily attire, religions and the knowledge of their peculiar characteristics, and considerations of proper conduct.¹ Such a one is none other than Lord Siva.

கால முடன்றேசந் திக்குக் கருமமுடல்
 கோலஞ் சமயங் குறிப்பறிதல் — சீலந்
 தலையோடு போனவுயிர் தான்போலத் தன்னோ
 டிலையாஞ் சிவனே யிவன்.

இவன் – *He, தலையோடு போன உயிர் போல – who, like the life that leaves [the body] along with the head, இலை ஆம் – is without (i.e. free of), காலமுடன் தேசம் திக்கு கருமம் உடல் கோலம் சமயம் குறிப்பு அறிதல் சீலம் – [the constraints of] place, direction, action, bodily attire, religions and their distinguishing characteristics, proper conduct, along with those of time, தான் – [acai – expletive], தன்னோடு – along with himself (i.e. his personal self), சிவனே – is indeed Lord Siva.*

1. தன் in தன்னோடு here refers to the personal ego-consciousness, தற்போதம். Once this is eliminated all concepts relating to exoteric worship, such as auspicious times and places, rituals and appropriate dress, and the proper forms of worship to be practised in the various sects and religions, cease to exist, just as life leaves the body the moment the head is severed. சீலம் Skt. *sila* means *moral conduct, integrity, morality, piety, virtue*. In this case the outward show of socially sanctioned moral conduct and piety is meant.

The true *jnanis* dwell in the non-dual state, taking the death of the ego¹ as the greatest of penances. If even the Vedas and Agamas are at a loss to say whether for them there can be chanting of *Tevaram*² hymns, observance of holy occasions, meditation practices, virtuous and sinful acts³ and proper and improper behaviour, who else then is qualified to say?

சாவே பெருநோன்பாய்ச் சந்தற்ற சத்தியர்க்குத்
தேவாரங் காலந் தியானமறம் — பாவம்
விதிவிருத்தம் பேசகைக்கு வேதா கமங்கள்
அதிசயிக்கு மேலுரைப்பா ரார்.

வேதாகமங்கள் அதிசயிக்குமேல் — If [even] the Vedas and Āgamas are filled with wonder, பேசகைக்கு — [helpless] to say whether, சத்தியர்க்கு — for the true ones, சந்து அற்ற — who are without divisions (i.e. dwelling in the non-dual state), சாவே பெரு நோன்பு ஆய் — [taking] the death [of the ego] as the greatest penance, தேவாரம் காலம் தியானம் அறம் பாவம் — [there is] [recitation of] *Tēvāram* scriptures, [observances performed at the proper] times, the practice of meditation, the commission of virtuous and sinful acts, விதி விருத்தம் — [or] proper [and] improper behaviour. உரைப்பார் ஆர் — Who [else] will (i.e. is qualified to) speak [of this]?

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1. The text simply says சாவ — *death*, but it is the death of the ego, the personal self that is meant.
 2. தேவாரம் — *Tēvāram* is the name for the vernacular hymns composed by the three Tamil saints, Appar, Sundarar and Jñānasambandhar, who has been mentioned previously as the author's guru. Together their works constitute the first seven books of the *Tirumūrai*, the collection of Tamil Saiva devotional texts, commonly regarded by Saivites as the Tamil Veda.
 3. விருத்தம், Skt. *viruddha* here has the sense of *forbidden, prohibited*, as opposed to விதி, Skt. *vidhi*, which means *actions performed according to prescribed rules*.

The love which he bestows upon silent ascetics as he looks upon them with his unblinking gaze; his divine form, which no artist could picture, and which resembles the white moon, shining with holy ash¹ – these images come to me unbidden even in dream, like the sun arising before the eight eyes, set in glorious array, in the four heads of lotus-seated Brahma.²

மோனிகளைப் பார்த்திமையா மோகமும் வெண்டிங்கள்
மேனி யழகெழுதா மேற்பத்தி — ஆன
பதுமா தனன்கண்ணும் பானுவும்போற் றானாய்
எதிராகுஞ் சொப்பனத்தி லும்.

மோனிகளை மோகமும் – *The love [which he bestows upon] silent ascetics, இமையா பார்த்து – looking [upon them] with unblinking gaze, வென் திங்கள் மேனி – [his holy] form, [shining with holy ash], [resembling] the white moon, அழகு எழுதா – whose beauty cannot be picutred [in art], சொப்பனத்தி லும் எதிர் ஆகும் – will be before [me] even in [my] dreams, தான் ஆய் – [appearing] of themselves (i.e. without my conscious intention), பதுமாதனன் கண்ணும் போல் – like the [eight] eyes of Him who sits upon the lotus, மேல் பத்தி ஆன – which are [arranged in] a glorious array, பானுவும் – and the sun [rising before them].*

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1. வென் திங்கள் மேனி – [his holy] form [like] the white moon. His body is so described because it is smeared liberally with white holy ash, *vibhuti* in Sanskrit, *tiru nīru* in Tamil.
 2. மேல் பத்தி ஆன பதுமாதனன் கண் – the eyes of the lotus-seated One, arranged in a glorious array. பத்தி < Skt. *pañkti* has such meanings as, *range, row, rank, series*; the image of the four heads of Brahmā turning in unison towards the rising sun, so that its light is reflected in their eight eyes, aligned as in an array, is an arresting one. பதுமாதனன் (Skt. *padma-āsana* – *lotus seat*) is a name of Brahmā. He is closely associated with the lotus. In the Hindu creation myth he is said to have emerged from the lotus in Viṣṇu's navel, and then proceeded to give birth to sons who created the universe and everything in it. He is therefore usually depicted as sitting or standing on the lotus blossom.

The joyous gaze which melts the heart in supreme bliss; the beatific countenance; the radiance of his gentle smile; the holy ashes – these are merely incidental marks of beauty which adorn a body in which the personal consciousness has died.¹

உருகு பரமசக வுல்லாச நோக்கும்
திருமுகமும் புன்முறுவற் றேசும் — திருநீறும்
தற்பாவ மாண்ட சரீரத்தி லோர்சாத்தும்
அற்றே வெறுமனம் காம்.

பரம சக உல்லாச நோக்கும் – *The joyful gaze of supreme bliss*, உருகு – [which] melt[s the heart], திரு முகமும் – *the beatific countenance*, புன்முறுவல் தேசும் – *the radiance of his gentle smile*, திருநீறும் – *the holy ashes*, சாத்தும் அற்றே ஓர் வெறுமன் அழகு ஆம் – *are merely an incidental beauty which he wears*, சரீரத்தில் – *on a body*, தற்பாவம் மாண்ட – *in which the personal consciousness has died*.

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1. The idea being conveyed is that the outward characteristics of the true *jñāni*, beautiful and awe inspiring as they may be, are merely the outward manifestation of his inner state. Far from cultivating them or adopting them consciously, having lost his ego consciousness, he is not even aware of them. TCS glosses: உல்லாச நோக்கு முதலியன அவர் கருத்தாய்த் தோற்றாது இயல்பாய்த் தோற்றவின் ‘அற்றே வெறுமன் அழகாம்’ என்றார் – *Since his joyous look and so on are not intentional but manifest in him naturally he (the author) says, ‘Merely empty [marks of] beauty.’* அற்றே is taken as the adverbial participle of the verb அறு – *to cease, perish, end*; this verb is used in combination to give a sense of completeness in words like அற்றறுதி – *a complete end*; அற்றுப்போக – *to cease to exist*. An exact translation would therefore be *entirely empty [marks of] beauty*. They are *empty, worthless* not for any bad reason, but simply because they are *irrelevant* or *incidental*. Hence the translation has been modified in this sense. வெறுமன் is a synonym for வெறுமை – *emptiness, worthlessness*, here used adjectively.

Dwelling detached from a body weakened through its effortless rejection of worldly desires; the last residue of spent *karma* lingering about him like the scent of faded flowers¹; his gaze where ever dwells the joyous bliss which is not dependent upon the objects of sense²; his divine countenance – these images shall never leave my heart.

வாடன் மணம்போல் வருந்தா வயிராக்யத்
தோடு மெலிந்த வுடம்புடனே — கூடார்
நிருவிடயா நந்தசுக நீங்காத நோக்கும்
திருமுகமு மென்னைவிடா தே.

திருமுகமும் – *The holy countenance, நோக்கும் – and the gaze, நிருவிடய ஆநந்தசுகம் நீங்காத – from which the bliss[ful] joy which is not dependent upon the objects of sense, உடம்புடனே கூடார் – of those who are not united with the body, வருந்தா வயிராக்யத் தோடு மெலிந்த – that is weak with the effortless rejection of worldly desires, வாடல் மணம் போல் – [the last residue of spent karma lingering about them] like the scent of faded flowers, என்னை விடாதே – will [never] leave me.*

1. வாடல் மணம் போல் – *like the scent of faded flowers.* The verb வாடு means to wither, fade as of a plant or flower; வாடல் therefore means withering/fading, and can also be used alone, as here, as a noun meaning faded flower(s). The phrase as a whole refers to the *jñāni*'s *prārabdha karma*, the *karma* of the present incarnation, which though now inoperative, lingers on until the death of the body in this his final incarnation, just as the scent of flowers, though now dead and withered, may still retain their perfume for a time. See v. 220, notes 2 & 4.
2. நிருவிடய ஆநந்த சுகம் – *the bliss joy that is not dependent upon the objects of sense.* The *jñāni* knows only the pure, intrinsic bliss of the Self, நிருவிடய ஆநந்தம் which stands in sharp contrast to விடய ஆநந்தம், the temporary bliss which the *ajñāni* derives from contact with the objects of sense.

You shall speak of the one who has cast off the cloak of the thirty-six *tattvas*, and is clothed in the four directions¹, by the names of ‘Non-Dual One,’ ‘Solitary One,’² ‘Pure One,’ ‘Blissful One,’ ‘One who dwells in the fourth state [beyond waking, dream and deep sleep],’³ ‘Avadhuta,’⁴ ‘Forswearer of the world,’ ‘Siva Yogi,’ ‘Nirvani,’⁵ and ‘Renunciant.’⁶

தத்துவத்தின் போர்வை சரிந்த திகம்பரிபேர்
 அத்துவிதி யேகாந்தி யாநந்தி — சுத்தன்
 துரியனவ தூதன் றுறவிசிவ யோகி
 நிருவாணி யென்விரத்த னென்.

என் — *Say that, திகம்பரி பேர்* — *the names of those who are clothed in the four directions, தத்துவத்தின் போர்வை சரிந்த* — *from whom the cloak of the [thirty-six] tattvas has slipped off, அத்துவிதி* — *[are] Non-Dual One, ஏகாந்தி* — *Solitary One, ஆநந்தி* — *Blissful One, சுத்தன்* — *Pure One, துரியன்* — *He who dwells in the fourth state [beyond waking, dream and deep sleep], அவதூதன்* — *One who has freed himself from the world, றுறவி* — *One who has forsaken the worldly life, சிவ யோகி* — *Siva Yogi, நிருவாணி என்* — *Emancipated One, விரத்தன்* — *[and] Renunciant.*

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1. திகம்பரி — *One who is clothed in the four directions, empty space.* See v. 202, note 1.
 2. ஏகாந்தி, Skt. *ekāntin* (*ekā* – one + *anta* – limit) means *one who is solitary, alone* by virtue of the fact that, having merged with the supreme Reality, there is no longer anything other than himself.
 3. துரியன் — *One who dwells in the fourth state [beyond waking, dream and deep sleep].* In v. 160 the word *turiya* was used in a rather technical sense to describe one of the states of the soul in *yoga* philosophy. Here it is simply used to indicate the state of reality which lies beyond the mutable and ephemeral states of waking, dream and deep sleep.
 4. அவதூதன் — *One who has freed himself from the world.* This is the Tamil form of Sanskrit *avadhūta*, which is the past participle of the verb *ava-dhū*, meaning *to shake off, cast off*, and is used of one who has *cast off* the taint of the world.
 5. நிருவாணி என் — *Emancipated One* is a personal noun from the word *nirvāṇa*, which literally means, *put out, blown out, extinguished, calmed, quieted.* In Hindu texts it has the sense of *perfect calm or repose, happiness, highest bliss or beatitude.* It therefore refers to one who is at peace, having eliminated worldly bondage. The word என் following நிருவாணி appears to be quotative, i.e. = என்று.
 6. விரத்தன் — *renunciant.* See v. 222, note 2.

Oho! There are those who, feigning to be free of desire, have outwardly renounced all, [and those who have truly renounced all].¹ Yet can we not distinguish them [one from the other] by the signs of spiritual ripeness, [or the lack of it]? [The former] seek out maths where the best alms may be got; they whisper in corners like a [newly-wed] girl [in her mother in-law's house]²; when people come [with offerings], they stretch out their own hands towards theirs in anticipation of gifts.³

அடங்கத் துறந்தார்க்கு மாசையறப் பாவித்
 தொடும்பக் குவந்தெரியா தோகோ — மடந்தேடிப்
 பிச்சையாய் மூலையிற்பென் பேச்சாய்
 வரினடைக்கைக்
 கிச்சையாய்க் கைக்கெதிர்நீட் டும்.

ஓகோ — Oho! அடங்க துறந்தார்க்கு — *Are those who have [outwardly] fully renounced, ஆசை அற பாவித்து — feigning to be free of desire, பக்குவம் ஒடும் தெரியாது (ஒ) — not known by [the signs of] spiritual ripeness, [which manifests] in [them]? பிச்சை ஆய் மடம் தேடி — Seeking [the best] maths for [the gaining of] alms, மூலையில் பென் பேச்ச ஆய் — [their speech] like the speech of a [newly-married] girl [whispering] in a [secluded] corner, வரின் — when [people] come [with gifts], கைக்கு எதிர்நீட்டும் — they stretch out [their own hands] toward their (i.e. the donors') hands, நடைக்கைக்கு இச்சை ஆய் — having a desire for those gifts.*

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1. ஆசை அற பாவித்து அடங்க துறந்தார் — *those who, feigning to be free of desire, have outwardly fully renounced.* TCS notes that the mention of 'those who only feign total renunciation' implies the idea of 'those who are not feigning thus, but have renounced in their true nature' — அங்ஙளம் பாவியாது இயல்பாய்த் துறந்தாரோ. He also takes துறந்தார்க்கு as the direct object of தெரியாது, saying the fourth case ending *kku* here stands for the second case ending *ai*. He takes ஒடும் பக்குவம் as 'shorthand' for அவரோடு நிகழும் பக்குவா பக்குவங்கள் — *the qualities of ripeness and unripeness that manifest in them.*

If the reading பாவத்து is taken, rather than பாவித்து, then we must take it that both kinds of renunciant are being mentioned, rather than just the false ones, the real ones being அடங்கத் துறந்தார் — *the ones who have fully renounced, and the false ones, ஆசை அற பாவத்தொடு [துறந்தார்] — the ones who have renounced with the pretence (பாவம்) of being free of desire.*

The nature of the pure avastha

2. Just as a newly married girl might hesitate to voice her wishes openly in her mother-in-law's house, but rather choose to speak of them to her husband in private in the belief that this is the best way to get what she wants, the false renunciant will target only certain devotees, who are convinced of his spiritual purity, with his selfish requests, whilst maintaining the appearance of a selfless renunciant with others.
3. The word நடைக்கை, here translated as *gifts*, appears to be an alternate form of the word நடை which has as one of its meanings *wealth*. TCS glosses அன்ன வத்திரம் முதலிய நடைக்கை – *wealth consisting of food, clothing and so on*.

Just as the waves will rock a ship when it comes close to the shore, the false personal consciousness will reappear when you come into contact with the objects of sense. Like a warrior who has taken a vow [to defeat his enemy], or someone who accepts a challenge to jump [over a deep well]¹, you should stand firm in your determination to renounce². Otherwise that which you have renounced will return to grip you once more.

கரையடுக்க வந்தாற் றிரையலைக்குங் கப்பல்
பொருளடுத்தாற் றோன்றும்பொய்ப் போதம் —
விருதினவன்
வெற்றி சூதிகுதித்தோன் போல்வேண்டும் விட்டதுபின்
பற்றுமதிற் சிக்கெனநிற் பாய்.

கப்பல் கரை அடுக்க வந்தால் — [Just as] when a ship comes, nearing the shore, திரை அலைக்கும் — the waves will rock it, பொய் போதம் தோன்றும் — the false [personal] consciousness will appear, பொருள் அடுத்தால் — if the objects [of sense] come near [to the renunciant]. போல் வேண்டும் — It is necessary [to be] like, விருதினவன் — one who has taken a vow [to defeat his enemy], வெற்றி சூதி சூதித்தோன் — [or] someone who performs a jump for victory, விட்டது பின் பற்றும் — [or else] that which has been left behind will grip [you] after (i.e. again). அதில் சிக்கென நிற்பாய் — You should stand firm in that (i.e. the determination to be free from the grip of the objects of sense).

1. வெற்றி சூதி சூதித்தோன் — literally *one who leaps a leap for victory*. TCS glosses: வெற்றிக்கு அறுபத்திட்டத்தூரவு தாவத் தொடங்கினோன் அறுபத்தோராமடி தாவினான் எனின் அதுவெற்றி, அது தவறின் வெற்றியும் இழந்து அத்துரவினும் வீழ்வன்; அது போல விடயங்களைத் துறக்கத் தொடங்கினோன் அவ்விடயங்களையும் துறந்து தற்போதத்தையும் துறப்பதே தூரவு; அங்ஙளம் செய்யாது அவ்விடயங்களைச் சாரின் அத்துறவினான் வரும் பெருமையும் இழந்து பிறப்பினும் வீழ்வன் — If someone who sets out to jump across a sixty foot well jumps sixty one feet, that is victory; if he fails, victory is lost and he falls into the well. Similarly for someone who sets out to renounce the objects of sense, renunciation is to renounce those objects of sense along with his personal consciousness. If he does not do so, and those objects of sense grip him, he will lose the glory that comes from that renunciation, and fall back again into birth.

2. அதில் — in that = in that renunciation, determination to renounce (அத்துறவின்கண் — TCS).

Chapter 9

வாதனைமாண்டார்தன்மை

The nature of those in whom attachment
[to the life of the householder] has died¹

1. TCS notes: குடும்பத்தோடுங் கூடியிருந்து ஞானம் பெற்று அக்குடும்பவாதனை மாண்டு நின்றார்தன்மை கூறினமையால் இவ்வதிகாரத்திற்கு ‘வாதனைமாண்டார் தன்மை’ என்று பெயராயிற்று – *Since the subject of this chapter is the nature of those who have attained *nāñam* even whilst living the life of the householder, and are established in the state in which the inherited propensities (*vātāyai*) relating to the household have died, this chapter has been called, ‘The nature of those in whom the [household] *vātāyai* has died.’*

Renunciation without true knowledge is worthless. What good does it do for jungle tribesmen, robbers and the chronically sick?¹ What does it matter [to the *jñāni*] what station in life he occupies, or what sense objects he comes into contact with?² The loss of his personal self is his true home, which itself is bliss.

ஞானனில் லாத வயிராக்கி நன்றல்ல
 கானவர்க்கு நோயினர்க்குங் கள்ளர்க்கும் —
 ஆனதுவென்
 எந்நிலைக்கே நின்றாலெ னெவ்விடயத்
 தேய்ந்தாலென்
 தன்னிழப்பே யின்பாந் தலம்.

ஞானம் இலாத வைராக்கி – Renunciation without true knowledge, நன்று அல்ல – is not a good thing. கானவர்க்கும் நோயினர்க்கும் கள்ளர்க்கும் – For jungle tribesmen, the sick and to thieves, ஆனது என் – what becomes [of it] (i.e. what good is it)? எ நிலைக்கே நின்றால் – What[ever] condition he dwells in, என் – [to the *jñāni*] what [does it matter]? எவ்விடயத்து ஏய்ந்தால் – With whatever objects of sense he is united, என் – what [does it matter]? தன் இழப்பே தலம் – The loss of himself [is his] place, இன்பு ஆம் – which [itself] is bliss.

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1. Someone who has renounced outwardly but not inwardly has not truly renounced, albeit his behaviour may make it appear so. Otherwise we should say that the harsh existence of jungle tribesmen, the rejection of worldly pleasures by the chronically sick, or the lack of regard for personal safety of a robber are also forms of renunciation, rather than just traits which bear an accidental resemblance to those evinced by the *jñāni*.
 2. The universal உம் is to be understood with நின்றால் and ஏய்ந்தால், that is to say, they are equivalent to நின்றாலும் and ஏய்ந்தாலும், giving the sense of whatever, i.e. எ நிலைக்கே நின்றாலும் – Whatever condition he dwells in, etc.

What good does it do to give up the life of the householder, which all religions praise? Whatever they give up, what is the good of it?¹ If they attain true understanding, so that worthless discriminating knowledge² is removed, and become free of attachment even to Sivam itself, only then will there be an end to birth.

எல்லாச் சமயங்க ஞந்துதிக்கு மில்லறத்தில்
 நில்லாம னீத்தாரென் னீத்தாலென் — புல்லறிவைத்
 தீரத் தெளிந்து சிவத்தோடும் பற்றற்றார்
 ஆகிற் பிறப்பறுக்க லாம்.

என் — *What [good does it do if]*, நீத்தார் — *they have renounced*, இல் அறத்தில் நில்லாமல் — *not remaining in the domestic life of the householder*, எல்லா சமயங்களும் துதிக்கும் — *which all religions praise?* என் — *What [good does it do] [whatever]*, நீத்தால் — *[they] have renounced?* தெளிந்து — *[On] if, having attained clear understanding*, புல் அறிவை தீர — *so that the worthless [worldly] knowledge is removed*, பற்று அற்றார் ஆகில் — *they have become ones who are without attachment*, சிவத்தோடும் — *even to Sivam, பிறப்பு அறுக்கல் ஆம் — will there be the cutting off of birth.*

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1. நீத்தால் என் — *literally if [they] have renounced, what?* As in the previous verse the universal உம் is to be understood with நீத்தால் = நீத்தாலும். TCS glosses: (இத் துறவிக்குத் தகுமென) மற்றியாது துறந்தாலும் என்னை? (இத்துறவினாற் பிறப்பறுக்கக் கூடுமோ?) — *Whatever else they renounce (deeming it to be consonant with this renunciation), what of it? (Will it be possible to cut off birth through this renunciation?)*
 2. புல்லறிவை — *worthless [worldly] knowledge*. The expression commonly means simply *ignorance*, but here it is used in the sense of all *discriminating knowledge* which pertains to the mind and ego. It therefore means the opposite of *jñāna*, which is *ajñāna*. Sri Ramana Maharshi says in v. 13 of *Ulladu Narpadu*: ஞானம் ஆம் தானே மெய், நானா ஆம் ஞானம் அஞ்ஞானம் ஆம் — *The Self which is knowledge (jñāna) is real. Knowledge of a multifarious nature is ignorance (ajñāna)*.

It is not renunciation simply to give up the life of the householder,¹ when the mind [that is attached to it] has not changed. [Nor is it renunciation to control the mind, since the ego consciousness]² that controlled it [still remains]. Even if the ego consciousness is eliminated¹, the experience of bliss upon uniting with Sivam still remains, and even if that goes, the [thought, 'I am'] the all-embracing fullness [of Sivam]' will persist. Who are those who can know the state in which even that thought does not arise?

மனையிழக்கி லோமனது மாறாது மாய்த்த
தனையிழக்கி லோசிவனைச் சார்ந்தங் — கனுபவிக்கை
போகா ததுபோகிற் பூரணமாம் பூரணந்தான்
ஆகா திருப்பதெவர்க் காம்.

மனை இழக்கிலோ – [It is not renunciation] if [one] gives up the [life of] the householder, மனது மாறாது – [since] the mind is not altered (i.e. controlled); தனை இழக்கிலோ – [It is not renunciation] if [one] loses oneself (i.e. the ego consciousness), மாய்த்த – which destroyed the mind, அனுபவிக்கை – [since] the experience [of bliss], சிவனை சார்ந்து அங்கு – upon uniting with Sivam, போகாது – does not leave. அது போகில் – If that leaves, பூரணம் ஆம் – [the feeling that one is] the fullness [of Sivam] will persist. எவர்க்கு ஆம் – For whom will arise, பூரணம் தான் ஆகாது இருப்பது – the state of remaining without being (i.e. feeling that one is) the fullness [of Sivam]?

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1. Since the subject of the preceding verses is the true nature of renunciation, renunciation is to be taken to be the subject of this verse, although the actual word துறவு does not appear. Therefore the phrase மனை இழக்கிலோ – if one gives up the life of the householder has been translated as being equivalent to மனை இழக்கில் துறவு அன்றோ – if one gives up the life of the householder, that is not renunciation, and the phrase தனை இழக்கிலோ – if one eliminates the ego as being equivalent to தனை இழக்கில் துறவு அன்றோ – if one eliminates the ego, that is not renunciation.
 2. The words in square brackets are implied by the text. It is first stated that it is not renunciation to give up the life of the householder, because the underlying mind remains. It is then stated that it is not renunciation if the ego, which controls the mind, is destroyed, because the feeling of bliss arises. It therefore completes the logic to introduce an intermediate term, to the effect that it is not renunciation to control the mind, because the ego remains.

Only they have truly renounced who, even though they live like kings amongst worldly pleasures, are quite untouched by them, like a ruby [which imparts its colour to other objects but is not affected by them].¹ Should they become contaminated by those things, they will return to the body the moment they are freed from it, just as [a new shoot grows up where] a seed falls to the ground.² This is *karma*, the one root of all births.³

மாயாபோ கத்ரசாய் வாழ்ந்தாலு மாமணிபோல்
தோயா தவரே துறந்தோர்கள் — தோய்வாரேல்
சேரும் விதைபோலத் தீர்ந்தவிடத் தேதிரும்பும்
வேரொன் றதுவே வினை.

தோயாதவரே – Only those who remain unaffected, அரச ஆய் வாழ்ந்தாலும் – even though they dwell as kings, மாயா போகத்து – amidst the pleasures of māyā, மாமணி போல் – like a ruby, துறந்தோர்கள் – [are] those who have [truly] renounced. தோய்வாரேல் – If they are affected [by those things], சேரும் விதை போல – like a seed which reaches [the ground], தீர்ந்த இடத்தே – at the very time they are freed [from the body], திரும்பும் – they will return. வேர் ஒன்று அதுவே – The one root [of births], வினை – is *karma*.

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1. Like a ruby, which does not take on the colours of the things which are close to it, but rather imparts its own lustre to them, the *jñāni*, whilst remaining unaffected by the sense objects with which he comes into contact, ‘stands casting the lustre of his *jñāna* over those things’ – தனது ஞானப் பிரகாசத்தை அவற்றின்மேல் வீசி நிற்கிறான். The verb தோய் means to dip, immerse, soak, drench, steep, dye, tinge, stain, imbue. It is a defining trait of normal discriminating consciousness that it is strongly affected by the mental and sensory phenomena with which it comes into contact, rather as a white piece of cloth is impregnated with, and coloured by a dye. Conversely the consciousness of the *jñāni* is not only not affected by them, but transforms them through its own radiance, a point that is further emphasised in v. 236.
 2. சேரும் விதை போல – like a seed which falls [to the ground]. It is our *karma*, our actions committed under the influence of the ego and their fruits, which determine future births. Just as a plant produces seeds, which guarantee its existence after it dies, our actions and their fruits are the seeds from which spring those future births.
 3. Another way of looking at *karma* is that it is like the roots of a tree, which, whilst hidden underground, grow into a tree which ramifies into numerous branches, just as our store of unexhausted *karma* ramifies into innumerable births.

For those who dwell in the world under the authority¹ of a single king, will there be any village in that kingdom that seeks to do them harm? Similarly, if the consciousness of the *jnani* becomes involved with the mind and senses, what harm can that do?² [Will his consciousness be usurped by them] as dust is absorbed by mud? Not at all. It will pass over and leave them, just as the shadow of a kite passes over the ground.

ஒருகுடைக்கீழ் வாழுமலகத் தோர்க்குறும்பு ருண்டோ
அருணிமற்கீழ் வாழ்வா ரறிவு — கருவிகளில்
போனாலென் சேற்றுத்தாள் போலோ பருந்துநிழல்
போனாற்போற் றோயாமற் போம்.

உலகத்தோர் – *For those living in the world, ஒரு குடை கீழ் வாழும் – who dwell under the single umbrella (i.e. authority) [of a king], குறும்பு ஊர் உண்டோ – will there be harm [caused by] a hostile village? அறிவு – If the consciousness, அருள் நிழல் கீழ் வாழ்வார் – of those who dwell in the shade of grace, கருவிகளில் போனால் – goes into [the paths of] the mental and physical faculties, என் – what [of it]? சேற்று தாள் போலோ – [Will that consciousness be absorbed by them] as dust by mud? [No!]. தோயாமல் போம் – It will pass over [those things] without being affected, பருந்து நிழல் போனால் போல் – as the shadow of a kite passes [over the ground].*

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1. ஒரு குடை கீழ் literally *under the shade of one umbrella*; the word குடை – umbrella, parasol, being one of the twenty-one symbols of royalty, is often used as a symbol for the rule and authority of kings.
 2. In the previous verse the consciousness of the *jñāni* was compared to a ruby, which affects the things around it rather than being affected by them. In this verse the Self, the transcendent reality, is compared to a king, whose power and authority protect all his subjects, whoever and wherever they are, and the various people and places in his kingdom are compared to the mind and senses. Once the *jñāni* has become the 'subject' of the Self, the world, mind and senses will be seen to be of the nature of the Self, and thus be powerless to harm him.

In his life as a householder the *jñāni* can be compared to a dog which has eaten ghee, [and vomits it up, unable to digest it]¹; he is like the reflection of trees, seen in water, [giving the appearance of being upside-down]²; he is like eyes decorated with eye-paint, [looking beautiful to others, but knowing themselves to be blackened]³. [The *jñāni* is not masked by the householder life, but shines more brightly because of it], just as darkness makes a precious, pure ruby appear brighter⁴, unlike all other things [which fade into obscurity].

நெய்யுண்ட நாயென்ன நீரி னிழுலென்ன
மையுண்ட கண்போன் மனைவாழ்வார் — துய்ய
இருளால் விலையேறு மாணிக்க மெல்லாப்
பொருள்போல வல்லாப் பொருள்.

மனை வாழ்வார் — *They live the house[holder existence]*, நெய் உண்ட நாய் என்ன — *like a dog which has eaten ghee [and vomits it up, unable to digest it]*; நீரில் நிழுல் என்ன — *like the shadow [of a tree] in water, [appearing to be upside-down]*; மை உண்ட கண் போல் — *[or] like eyes painted with black, [looking beautiful to others, but repugnant to themselves]*. இருளால் விலை ஏறும் துய்ய மாணிக்கம் — *[Just as] a pure, precious ruby [which shines] in the dark, அல்லா பொருள் — is a thing that is not [obscured], எல்லா பொருள் போல — like all [other] things, [the *jñāni* is not obscured by the householder life, but shines more brightly because of it]*.

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1. நெய் உண்ட நாய் என்ன — *like a dog which has eaten ghee*. Just as a dog will vomit up food which is too rich for it, the householder *jñāni* will not become attached to, and will automatically reject, all worldly pleasures.
 2. நீரில் நிழுல் என்ன — *like the shadows [of trees seen] in water*. Just as trees seen across the expanse of water in a lake or tank will appear to be upside-down, the householder *jñāni* will appear to be fully immersed in worldly activities, whilst in reality he is united with the Self.

வாதனைமாண்டார்தன்மை

3. மை உண்ட கண் போல் – *like eyes decorated with black paint*. Just as eyes decorated with black paint would, if they had awareness of their own, feel dirtied by the black paint that renders them beautiful to others, the householder *jñāni* will be admired by others for the exemplary manner in which he appears to be engaging in family life, whereas, from his own point of view, he will long for the time when he is free of it, and can devote himself uniquely to the Self.
4. இருளால் விலை ஏறும் துய்ய மாணிக்கம் – *a precious, pure ruby [shining] by virtue of the darkness*. Most objects will remain dull and be hard to see in the darkness, but a pure gemstone like a ruby will gather in any ambient light and reflect it, even in near-darkness, making it appear even more brilliant than it does in daylight. In the same way, the householder *jñāni* will appear more illustrious when standing against the dark background of worldly life than he would as a renunciant living in solitude.

The single expedient of patting the thighs is equally useful both for putting a child to sleep and for waking it up.¹ Will darkness affect a ruby as it affects a crystal [filling it with darkness]?² Since the *jñāni* is merely playing the role of the householder without any attachment to it, like a thief who joins in with the chase, following his own footprints,³ why should there be for him any birth henceforth?

தொடைத்தட்ட லொன்றே துயிற்கும் விழிக்கும்
படிகத் திருண்மணிக்கேன் பற்றும் — அடிபார்த்துக்
கூடப்போங் கள்ளனைப்போற் கூடாக் குடும்பக்கத்
தாடிக்கேன் மேற்பிறப்புண் டாம்.

தொடை தட்டல் ஒன்றே — *The one [expedient of] patting the thighs, துயிற்கும் – [serves] for [helping a child to] sleep, விழிக்கும் – and for [helping a child to] awake.* ஏன் – *How, படிகத்து இருந் – will darkness, [which affects] a crystal, [making it dark], மணிக்கு பற்றும் – [be able to] affect a ruby?* குடும்ப கூத்தாடிக்கு – *For the one who acts the householder role, கூடா – without being united with it, கள்ளனை போல் – like the thief, கூட போம் – who goes along [with the chase], அடி பார்த்து – following [his own] foot[prints], மேல் பிறப்பு ஏன் உண்டாம் – why should there be births henceforth?*

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1. Just as patting the thighs can be used to put a baby to sleep or to wake it up, depending on the situation, the presence of a wife, family, children and relations will cause the *jñāni* householder to turn inward, in rejection of those things, but it will have the effect on the *ajñāni* householder of drawing him ever deeper into the world of the sensual pleasures they represent.
 2. See v. 237 note 4, where the same point is being made. Here the ruby is contrasted with the clear crystal, which is incapable of rejecting the darkness which surrounds it, unlike the ruby, which, in picking up what ambient light there is, appears to shine with its own inner brightness.
 3. Just as the best way for a thief to allay suspicion might be to join in the chase for himself, the householder *jñāni*, in his desire to avoid drawing attention to himself, will be like an actor, outwardly mimicking the joys and sorrows experienced by his household, but inwardly detached from them.

As it grasps the objects of sense and then lets go of them, the consciousness of the *jnani* operates like a whirlwind, which draws up dust and later lets go of it. However, also like that whirlwind, which plays about [and finally subsides] without leaving the space of the sky¹, the consciousness of the one-pointed *jnani*, [having discarded the objects of sense] subsides [into the expanse of the Self without ever having left it]. What does it matter whether he is a householder or an ascetic?

தொடும்போ சுழல்காற்றுத் தூளம்போற் தொட்டு
விடும்போது மங்கனே விட்டு — நடந்தாலும்
ஆகாய நீங்காம லாடியது போலடங்கும்
ஏகாந்திக் கெங்கிருந்தா வென்.

நடந்தாலும் — *Although [his consciousness] operates, தொடும் போ(து) — when it takes hold of [the objects of sense], சுழல் காற்று தூளம் போல் தொட்டு — taking hold of [them] as a whirling wind [takes hold of] dust, விடும் போது — [and] when [it] lets go of [them], அங்கனே விட்டு — letting go [of them] in the same way, ஏகாந்திக்கு — to the one-pointed one (*jñāni*), அடங்கும் — who subsides [into the Self], அது போல் — as that [wind] subsides, ஆடி — having danced about, ஆகாயம் நீங்காமல் — without [ever] leaving the ether, எங்கு இருந்தால் என் — what [does it matter] where he is (i.e. whether he lives as a householder or as an ascetic)?*

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1. The point is that, just as the whirling wind, even though it is carrying along particles of dust, never leaves the ether, the pure space of the sky, the *jñāni*, though in contact with the objects of sense, never leaves the space of grace, the space of the Self, and is therefore not contaminated by those things.

Many are those who have achieved the state of desirelessness through knowledge: there is Sundaramurti Nayanar, there is the Ceran king, Ceraman Peruman Nayanar; there are the Chola kings, Cenkan Chola Nayanar and Pukal Chola Nayanar; there are petty chieftains like Meyporul Nayanar and Kazhal Cinga Nayanar; there are those who have wounded their own body, like Kannappar Nayanar, and those who have afflicted that of their own son, like Ciru Tondar Nayanar; there is the eternally illustrious Adipatta Nayanar. Yet for all, [whether householders or ascetics] the achievement is the same, the elimination of discriminating awareness.¹

சுந்தரனார் சேரர்கோன் சோழர் குறுமன்னர்
மைந்தருட றம்முடலை வாட்டினர்கள் — அந்தமிலாப்
பத்தரைராடு ஞான வயிராக் கியர்ப்பலர்க்கும்
ஓத்ததுசார் போத வொழிவு.

ஞான வயிராக்கியர் பலர்க்கும் — *For the many who have achieved desirelessness through true knowledge, சுந்தரனார்* — [including] Cundaramūrti Nāyanār, சேரர்கோன் — the king of the Cērāns [Cēramān Perumāl Nāyanār], சோழர் — the Cōla kings [Cēnkaṭ Cōla Nāyanār and Pukal Cōla Nāyanār], குறுமன்னர் — petty chieftains [like Mey-p-poruḷ Nāyanār and Kalarciṅka Nāyanār], மைந்தருடன் தம் உடலை வாட்டினர்கள் — those who have afflicted [their own] body [like Kaṇṭappa Nāyanār, along with [those, like Ciru-t-toṇṭa Nāyanār, who have afflicted that of] their child, அந்தமிலாபத்தரைராடு — along with the deathless (i.e. eternally illustrious) Pattar (Atipatta Nāyanār), ஓத்ததுசார் போத ஒழிவு — the elimination of discriminating awareness is the same [regardless of whether they are householders or ascetics].

1. All those mentioned in this verse number among the 63 Tamil saints, *nāyanār*, whose stories are told in a work called the *Periya Purāṇam*, or *Tiru-t-toṇṭar Purāṇam* (*toṇṭar* means servants, devotees), composed in the 12th century by Cēkkilār, the chief minister of a Cōla king called *Kulōttuṅka Cōlāṇ*. His work is included as the 12th and final section of the

Tirumurai. In each of the stories, the devotion of a Saivite devotee, often an ordinary pious householder, is tested by Lord Śiva in a variety of ways, some of them extreme and even gruesome. *Cundaramūrti Nāyanār* is one of the three major Tamil saints whose works constitute the collection of Tamil hymns called the *Tēvāram*. His hymns constitute the seventh section of the *Tirumurai*. See v. 225, note 2. *Ciru-t-tonṭar Nāyanār*, who is referred to indirectly in line 2, had his own son butchered and cooked to satisfy the appetite of a flesh-eating Saivite ascetic, who was in fact Lord Śiva in disguise. Well pleased with his devotee's devotion, he restored the child to life and granted him and his family a place in heaven. *Kaṇṇanappar Nāyanār*, referred to in the same line, tore out his own eye to staunch the flow of blood from the eye on a Śiva lingam, and was about to tear out the second, to staunch the flow of blood from the other eye, when Lord Śiva intervened and granted him a place by his side in the heavenly realm.

Chapter 10

நிலையியல்பு

The nature of being established [in the state of reality]¹

1. TCS gives the following preamble to this verse, 'The title *The nature of being established [in the state of reality]* has been given to this chapter, since it speaks of regaining the state of the real, which is the subject of this [work], should one have fallen from it.'

People who do not know the way to a certain place will enquire of others and find it out. But later, as they walk along, they will forget that this knowledge originally came from someone else. [So it is with seekers and divine grace].¹ They are like those who launch themselves into a heavy rainstorm,² forgetting they are carrying an umbrella,³ jumping and leaping about [in a vain attempt to dodge the rain].

அறியார் வழிகேட்ட டறிந்து நடக்க
 அறிவா ரறிவென் றறியார் — மறையாக்
 குடையிருக்கத் தாமே குதித்துங் கடந்தும்
 அடர்மழைக்கே வாரவர்போல் வார்

அறியார் வழி நடக்க – *As those who do not know the way walk along, கேட்டு அறிந்து – having asked [and] ascertained [the way from others], அறியார் – they do not know (i.e. forget), என்று – that, அறிவார் அறிவு – [their knowledge about the path is] the knowledge of those who know [about the way in the first place]. [Just so is it with the seeker and divine grace]. போல்வார் – They are like, அடர் மழைக்கு ஏவார் அவர் – those who set out [on a journey] in heavy rain, மறையா குடை இருக்க – whilst there is an umbrella [held] in a concealed manner [about their person], தாம் குதித்தும் கடந்தும் – themselves jumping and leaping [to avoid the rain, instead of using the umbrella].*

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1. The first sentence has been translated loosely to better convey the meaning. See above for the literal translation. As discussed earlier, since the Self is our true nature, the quest to realise it will arise naturally in all beings, sooner or later, whether we call it grace, intuition or whatever. Here it is being pointed out that the danger for the seekers who embark on this journey is that they will begin to feel at some point that their quest is somehow under their conscious control, and that they can realise the Self through an effort of mind or will, rather than surrendering that mind and will to the Self. The second part of the verse illustrates the same point in an entirely different, but equally effective, manner.
 2. அடர் மழைக்கு ஏவார் அவர் போல் – *like those who set out [on a journey] in heavy rain.* ஏவார் does not make sense here. It is a negative form of the verb ஏவு, which has the sense *discharge, throw, shoot, cast* (of arrows, spears etc.). ஏவார் can be best regarded therefore as *itai-k-kurai* – shortening of ஏகுவார் from the verb ஏகு – *to go.* *itai-k-kurai* is a ‘poetic licence consisting in the shortening of a word by elision of one or more letters in the middle, syncope.’ (Tam. Lex.)

The nature of being established [in the state of reality]

3. மறையா குடை இருக்க – literally *whilst there is an umbrella in a concealed manner*, மறையா being taken as a contraction of மறைப்பாக – *in a concealed manner*. This has been taken to mean that the person attempting to dodge the rain is, for whatever reason, not aware that he has an umbrella on or about his person.

You should dwell in the pure consciousness of grace, so that the states of dark unconsciousness and discriminating consciousness¹ that occupy your awareness are removed. Instead you wander about, dying and being reborn, all the time outwardly seeking, in your confused state, the means of avoiding death and rebirth.²

செத்துப் பிறவாமற் றேடித் திரிகையிலே
 செத்துப் பிறந்து திரிவீரே — சுத்த
 இருட்கே வலசகலம் போகவேதி ரிட்ட
 அருட்போத ராய்த்திரியா மல்.

திரியாமல் — *Instead of moving about, சுத்த அருள் போதர் ஆய் — as ones possessing the pure consciousness of grace, இருள் கேவல சகலம் — so that the delusive states of unconsciousness [and] consciousness of multiplicity, எதிர் இட்ட — which are presented before [your consciousness], போக — go away, திரிவீரே — you wander about, செத்து பிறந்து — dying and being reborn, திரிகையிலே — in a whirling state, செத்து பிறவாமல் தேடி — seeking [the means of] not dying and being reborn.*

1. இருள் கேவல சகலம் — *the states of dark unconsciousness and discriminating consciousness.* In normal consciousness, the *jīva* is either totally without self-awareness, as in deep sleep or unconsciousness; this is the *kevala avasthā*; or it is engaged in contact with the world through the mind, senses and organs of action in the states of waking and dream; this is the *sakala avasthā* (in Sanskrit *sakala* means possessing parts, i.e. *multifarious, divisible*); however, whether we are unconscious or totally wrapped up in discriminating consciousness, there is a state of pure being which underlies these states; this is the *suddha avasthā* — *the pure state.* Those who, with the help of divine grace, have rejected the first two impermanent and mutable states and realised their oneness with this immutable underlying substratum of being are therefore called அருள் போதர் — *those possessing the consciousness of grace.*
2. செத்து பிறவாமல் தேடி — *seeking [the means of] not dying and being reborn.* The words in square brackets are added to give the correct sense, the literal meaning without them being *seeking without dying or being reborn*, which is nonsense or at least, quite the wrong sense. TCS glosses: (இனி மேல்) இறந்து பிறவாமல் (இப்போது பிறப்பிறப்பைக் கடந்து நின்ற வீடு) தேடி — (Now) seeking (the liberation which transcends both birth and death) without (henceforth) dying and being reborn. ‘Birth and death’ are not just events which occur

between bodily incarnations, and between deep sleep and returning to the waking state, they are a process which continues through every moment of each incarnation, as the hapless *jīva* is continually 'born' into the state of discriminating awareness, only to 'die' once more when that phase of consciousness ends; this is why the state is called one of திரிகை – *wandering*. To attempt to put an end to this wandering by dint of one's own mental efforts is futile and self-defeating. TCS continues his gloss as follows: (பாவனை முதலிய செய்து உள்ளே) கழலுமிடத்து தானே (கேவலாவத்தையில்) இறந்தும் (சகலாவத்தையில்) பிறந்துஞ் சுழல்வீர் – as you whirl about (inwardly engaging in mental conceptions and so on), you yourself will whirl about, dying (in the kevala avasthā) and being born in (the sakala avasthā).

‘Will the disciple himself be able to ward off the onslaught of the states of unconsciousness and discriminating consciousness? It is we who will bring you to a fit condition, dispense to you your deeds and their fruits¹, and lull you to sleep, [so that your ego consciousness will disappear], like the flame of a lamp in full daylight, or like the colours in a prism when the sun is at the zenith. You should abandon any attempt at union with Ourselves.’ Thus did [Jñanasambandhar] graciously decree.

சகலமுங் கேவலமுந் தாக்கறுப்பான் நானோ
 பகல்விளக்கோ உச்சிப் படிகம் — தகவைத்துாழ்
 ஊட்டி யுறக்குவது நாமேநம் முட்கலப்பு
 நாட்டமொழி யென்றநுளி னான்.

தானோ – ‘Will [the disciple] himself, சகலமும் கேவலமும் தாக்கு அறுப்பான் – [be able to] cut away the onslaught [of] the states of unconsciousness (kevala avasthā) and discriminating consciousness (sakala avasthā)? நாமே – It is we who, தக வைத்து – making [you] so that [you] are fit, ஊழ் ஊட்டி – [and] dispensing [your] karma [to you], உறக்குவது – will lull you to sleep (i.e. bring you to stillness), பகல் விளக்கோடு – [like] a lamp in daylight, உச்சி படிகம் – [or] a crystal [at midday]. நாட்டம் ஒழி – Abandon the attempt at, நம் ஊன் கலப்பு – union with Ourselves, என்று அருளினான் – be [Jñānasambandhar] graciously decreed.

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1. ஊழ் ஊட்டி – dispensing [your] karma [to you]. ஊழ் has the basic meaning of *antiquity, oldness*, and comes to have the meaning, as here, of *destiny, karma*, both in terms of the deeds and their fruits of the actions performed by the *jīva* in former lives. For the verb ஊட்டி see v. 220, note 1. The point here is that the *jīva* is powerless to avoid the *karma* which has been meted out to it by divine grace for its own salvation. Its only valid option is to remain still in the grace of the Self and accept that *karma* without attachment. Thus it will be able to evade the *onslaught* – தாக்கு of that *karma*, and avoid the creation of any further karmic debt.

Those who in the waking state transmute all the agitation of discriminating consciousness, treating it as a dream, will come to possess the pure consciousness of grace. They will become *parai yogis*, who transcend [even that grace]; pure ones; ones who are experiencing the bliss which is pure enjoyment; ones who have gone beyond even bliss to dwell in the fourth state [of union with Sivam].²

சாக்கிரத்திற் போதச் சலனையெல்லாஞ்
சொப்பனம்போல்
ஆக்கு மருட்போத ராகுவோர் — நீக்கும்
பரையோகர் சுத்தர் பரமசுகா நந்தர்
துரியகதி யின்புகடந் தோர்.

சாக்கிரத்தில் ஆக்கும் – [Those] who in the waking state transform, போத சலனை எல்லாம் – all the agitation of [discriminating] consciousness, சொப்பனம் போல் – [treating it] as a dream, அருள் போதர் ஆகுவோர் – will become those who possess the [pure] consciousness of grace. பரையோகர் – [They will become] *parai yogis*, நீக்கும் – who remove (i.e. transcend) [even that grace], சுத்தர் – pure ones, பரமசுகாநந்தர் – ones who are experiencing the bliss [which is] the supreme enjoyment, இன்பு கடந்தோர் – [and] ones who have transcended [even] bliss, துரிய கதி – [to dwell] in the fourth state.

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1. The state of *parai yōkam* was first mentioned in v. 41. The author views it as a state which is experienced when the discriminating consciousness has been almost eliminated, but before the final stages of bliss and union with Sivam. See v. 119, note 2. In the commentary to v. 111, which is the source for the entry in the Tamil Lexicon, TCS says: இப்பரையோகத்தில் ஆண்மோதம் மிகவும் தேய்ந்திருத்தவின் ‘முலைக்கன்’ என்றும் ... கூறினர் – Also he says ‘hole in a teat’ because in this [state of] *parai yōkam*, the [personal]self-consciousness has become extremely attenuated.
 2. Here the stages of progress in the disciple's spiritual development are reprised as stated previously: grace manifests in the ripe devotee, by which he is able to realise the false nature of his worldly consciousness; he then enters a stage in which the work of grace is complete, and the hold of this consciousness has been almost entirely broken, the state of *parai yōkam*; this is followed by the state of bliss, which precedes the final state of union with Sivam. It is only this final state that is regarded as liberation.

Once the thirty-six *tattvas* and the state of unconsciousness [in which one remains unaware of them] have gone, the ego [which knows those states] subsides. When the grace [which arises thereafter] falls away, one remains in the pure state of readiness for Lord Siva's grace (*parai yogam*). Then when [the last vestige of] individual consciousness¹ has gone, and the work of Lord Siva's grace (*para sakti*) has come to an end, one is annihilated in the One, other than which nothing is, (the non-dual reality).² This is the [supreme] state beyond bliss.

தத்துவம்போய்க் கேவலம்போய்த் தான்போ

யருள்கழன்று

சத்தபரை யாய்த்தன் சுதந்தரம்போய்ச் — சத்தி
ஓழிவிலே போதம்போ யொன்றாகா வொன்றின்
அழிவிலே யின்பவதீ தம்.

தத்துவம் போய் — The [thirty-six] *tattvas* having gone, கேவலம் போய் — the state of unconsciousness having gone, தான் போய் — oneself [who knows those states] having gone, அருள் கழன்று — the grace [which arises then] having fallen away, சத்த பரை ஆய் — [then] [remaining] in the pure [state of] *parai* [yogam], தன் சுதந்தரம் போய் — one's independent awareness having gone, போதம் போய் — individual consciousness having gone, சத்தி ஓழிவிலே — upon the cessation of the energy [of Lord Siva's grace], இன்ப அதீதம் — the state] beyond bliss, அழிவிலே — [consists] in one's annihilation, ஒன்று ஆகா ஒன்றின் — in the One that is not one.

1. தன் சுதந்தரம் போய் — one's independent awareness having gone. It was stated earlier in the verse that the ego, the personal consciousness, subsides along with the world of the *tattvas*, (which is perceived in the waking states, and masked in the state of unconsciousness), upon the arising of grace. Therefore தன் சுதந்தரம் (from Skt. *svatantra* — self-dependence, independence, self-will), presumably refers to the last vestige of consciousness which we call the witness, which is the state in which the world is simply witnessed without any form of discrimination, other than that there is something being witnessed (the world), and something witnessing it (the Self). TCS glosses: தான் காண்பானும் காட்சியுமாய் அறிந்தவந்த தற்கதந்தர அறிவு — the independent awareness in which one perceives oneself as the seer and the thing seen.

2. ஒன்று ஆகா ஒன்று – *the One other than which nothing is*. This might also be translated as *the One that is not, or does not become, One*. The Self is neither one nor many; it contains and transcends both. ‘One’ and ‘many’ are merely mental concepts, which arise within the Self, therefore neither can describe it. When we examine elements of the apparent external reality, each, on analysis, resolves ad infinitum into ever smaller component parts, as we seek the final ‘irreducible’ sub-atomic particles, which, in the course of time, will inevitably be found to divide yet further. The external world is seen therefore to consist entirely of names and forms at each level of analysis, without any actual substance, other than the consciousness within which they manifest. The only ‘substance’, if we can call it that, is this consciousness which enables the mind, along with its object, the world, to manifest. It is this idea which is conveyed by the term ‘non-dual’.

As it rides in state through the avenues of the five senses, mounted upon the steed of the ego, consciousness is like a whirling rocket¹, [as it engages with the objects of sense]. But if the steed is consciousness and its rider grace², supreme bliss will arise, in which nothing is gained or lost. Know this, my disciple!

போதப் புரவி புருட னதிலைந்து
வீதிப் பவனி விறிசாகும் — போதப்
புரவியரு னேறினாற் போக்குவர வற்ற
பரமசுக மாங்காணப் பா.

போத(*id*) — Consciousness, புருடன் புரவி அதில் — [mounted] upon the horse of the ego, பவனி — riding in state, ஜந்து வீதி — [through] the five avenues [of the senses], விறிசு ஆகும் — is a [whirling] rocket. அருள் ஏறினால் — [But] if grace mounts, போத புரவி — the horse of consciousness, பரமசுகம் ஆம் — supreme bliss will arise, போக்கு வரவு அற்ற — in which there is no going or coming. காண் அப்பா — Know [this], my son.

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1. விறிசு ஆகும் — will be [like] a [whirling] rocket. The activity of the mind was compared to a rocket in an earlier verse; see v. 105 and note. A rocket, once ignited, will be impossible to control, flying off in random directions, shooting out fire and sparks. Similarly the mind, once ignited by the desire for the objects of sense, will rush off towards them along the paths of five senses.
 2. Any attempt on the part of consciousness to control the ego, and use it as its vehicle, is doomed to failure, as it will only be carried further and further into involvement with the mind and senses. However, if consciousness abandons itself to divine grace as its vehicle, the ego will not arise, and the bliss of the Self will be gained.

Disciple, [know that] true renunciation is the ending of all conflict upon the elimination of the activity of the discriminating consciousness, [in which you are deluded]¹, as you investigate [the objects of sense]², examining them inwardly and outwardly [through the mind and senses], knowing them, [grasping³ and] becoming immersed in them before forgetting them again, and mistaking them for yourself, so that you are wracked by pleasure and pain, as [by turns] you [gain and]⁴ lose them.

அறிந்தமுந்தி யாராய்ந் தகம்புறமாய்த் தேடி
மறந்தவனாய்த் தானாய் மயங்கிப் — பிறிந்து
சக்துக்க மாய்ப்பதறிச் சுட்டுத் தொழில்போய்ப்
பகைகெட்ட ததுதுறவப் பா.

அப்பா – Disciple, [know that], துறவு பகை கெட்டது – renunciation is the ending of conflict, சுட்டு தொழில் போய் – the activity of discriminating consciousness having gone, ஆராய்ந்து – [in which you were deluded] enquiring into [the objects of sense], தேடி அகம் புறம் ஆய் – seeking [them] inwardly and outwardly [through the mind and senses], அறிந்து – knowing [them], அமுந்தி – becoming immersed in [them], மறந்தவன் ஆய் – being one who forgets them, தான் ஆய் மயங்கி – mistaking [them] for oneself, சக்துக்கம் ஆய் பதறி – agitated by pleasure and suffering, பிறிந்து – having [gained or] lost [them].

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1. To complete the logic of the verse, TCS inserts, after the word பதறி – being agitated and before the words சுட்டுத் தொழில் – the activity of the discriminating consciousness, the words இங்ஙனம் மயங்கிநின்ற – in which you are thus deluded. Thus the structure of the verse is: *Renunciation is the end of conflict, upon the elimination of the activity of discriminating consciousness, [in which one is thus deluded], through enquiring, seeking, becoming immersed in etc.*
 2. Since the subject of the verse is துறவு – renunciation, the series of participles, ஆராய்ந்து, தேடி etc., must have as their object விடயங்கள் – the objects of sense, which are the things being renounced.
 3. அறிந்து [பற்றி] அமுந்தி – knowing [them], [grasping them] and becoming immersed in [them]. TCS notes that between knowing the objects of senses through the *senses* and being immersed in them through the *mental faculties*, the intermediate stage of grasping them through the *organs of action* is also implied.

4. பிறந்து சுகதுக்கமாய் பதறி – *being agitated with pleasure and sorrow on being separated*. Since சுகம் – *happiness* is mentioned along with துக்கம் – *sorrow*, which is caused பிறந்து – *on separation*, a participle பிறயாது – *on not being separated*, signifying the cause of happiness, must be assumed, i.e. பிறந்து துக்கமாய் பதறி, பிறயாது சுகமாய் பதறி – *being agitated with sorrow on being separated, and being agitated by pleasure on not being separated*. பதறு means to be flurried, confused, impatient, eager, over-anxious. The agitation caused by happiness and that caused by sorrow are equally undesirable in the search for the Self.

All that occurs [and is known through the physical, sensory and mental faculties] is yourself (your own consciousness) only. But if you think, therefore, that to remain in the state where all those faculties are eliminated is Sivam, [you should know that] when [those faculties] subside, the [defilement of *anava*] *malam* will delude and overwhelm you. The state of union with Sivam will only occur through grace, in which the *maya* [of the faculties] and the forgetfulness [of *anavam*] do not arise.¹

நடந்ததெல்லா நீயே நடப்பழிய நின்ற
 இடஞ்சிவநீ யென்றிருக்க வெண்ணில் — அடங்கின்
 மயக்கி மலமமுத்து மாயையிது வாரா
 அயர்ப்பருளா லாஞ்சிவயோ கம்.

நடந்தது எல்லாம் நீயே — *All that occurs [and is known through the physical, sensory and mental faculties] is yourself only.* நீ எண்ணில் — [But] if you think [therefore], நின்ற இடம் — *the state in which you dwell*, நடப்பு அழிய — *such that [all] that occurs is eliminated*, சிவம் என்று இருக்க — *to be Sivam*, அடங்கின் — [you should know that] if [those faculties] subside, மலம் — [the defilement of [*ānava*] *malam*], மயக்கி அழுத்தும் — *deluding [you] will overwhelm [you]*. சிவயோகம் ஆம் — *The state of union with Sivam will [only] occur*, அருளால் — *through grace*, மாயை அயர்ப்பு இது வாரா — *in which the *māyā* [of the faculties] and the forgetfulness [of *ānavam*] do not occur*.

1. In this verse it is stated that the mere ending of *cakalam* — *the waking state*, in which the *jīva* is immersed in *māyai* — *the world appearance*, will not result in liberation. It will only be replaced by the state of total forgetfulness *kēvalam*, as in deep sleep, here equated with *ānavam*, the impurity which obscures the *jīva*. It is further stated that only the intervention of divine grace can bring about the ending of these alternating states.

The state of grace and the actionless state beyond grace are like the sun and moon.¹ The place in which the day of the former and the night of the latter are no more, is the state of supreme bliss. The pure state which arises on the elimination of the experience of that bliss, which is of the nature of being-consciousness-bliss, is the state in which you are not.²

அருளும் பரையு மருக்கன்மதி போன்ற
 இரவுபக வற்ற விடத்தே — பரமநிலை
 சத்திக் கழற்றியிலே சச்சிதா நந்தமய
 சுத்தநிலை நீயற்ற து.

பகல் இரவு அற்ற இடத்தே — *In the place which is without the day and the night, அருளும் பரையும்* — *of grace and the actionless state beyond grace, அருக்கன் மதி போன்ற* — *which are like the sun and the moon, பரம நிலை* — *is the state of supreme bliss. சுத்த நிலை* — *The pure state, சச்சிதாநந்த மய* — *which is of the nature of being-consciousness-bliss, சத்தி கழற்றியிலே* — *[which arises] through the elimination of the power [which confers that bliss], நீ அற்றது* — *[is] that in which you are not (i.e. the state in which your personal consciousness is no more).*

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1. The active state, in which the *jīva* becomes aware of the power of grace and surrenders to it, is compared to daylight and the fiery sun, and the passive state, in which the *jīva*, having become established in grace, transcends it and awaits the final union with Śivam is compared to night and the cool moon.
 2. நீ அற்றது — *that (i.e. the state) in which you are not.* Again in this verse it is made clear that the states which precede this சுத்த நிலை — *state of purity*, however subtle they may be, all contain some trace of the personal consciousness, some sense of separation from Śivam. It is only in the final state, which is beyond even bliss, that the final trace of egoity is finally expunged.

Know this, O disciple! One should offer oneself up to be consumed by Sivam, just as food is consumed to support the body; then having transmuted one's experience of the world through the medium of grace¹, one should become established in the state of *parai*², [in which grace is eclipsed]; then as one's own self is annihilated, the aggregation of the five defilements³ will be destroyed. [If this is not possible, this state may be gained] if one pays homage to the devotees of Lord Siva, worshipping through the agency of the five holy syllables⁴.

தாமருந்தல் போலத் தமைச்சிவனுக் கூணாக்கித்
தாமருளா இன்டுபரை தாமாகித் — தாமழிய
அஞ்செசமுத்தா லர்ச்சித் தடியார்க் கடிமைசெயின்
பஞ்சமலக் கொத்தறுமப் பா.

தாம் அழிய – *Upon oneself being destroyed, that same sivam becomes a prey to (i.e. offered oneself as food to) Lord Siva, then that person becomes established in the state of grace, just as one eats (offering the food to the body), then that person becomes transformed (i.e. transformed) [one's experience of the world] through [the medium of grace], and then that person becomes established in the state of parai (witnessing the pure power of Sivam), and then the collection of the five defilements will be destroyed. If this is not possible, then this goal may be achieved] if one pays homage to the devotees [of Lord Siva], then that person becomes established in the state of parai. worshipping through [the agency of] the five [holy] syllables. அப்பா – [Know this.] O disciple!*

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1. தாம் அருளால் உண்டு – *having consumed (i.e. transformed) [one's experience of the world] through [the medium] of grace.* This is the process of seeing all experience as the workings of grace, so that all that one experiences becomes a part of the divine process, the will of the divine, which leads to union with itself.
 2. பரை தாம் ஆகி – *oneself having become [established in the state of] parai.* The state of *parai* represents the culmination of the process, referred to in the previous note, in which the entire experience of one's being in, and experiencing the world is subsumed in divine grace so that one becomes established entirely in the field of grace. In this state the individual consciousness, which experiences that grace, is entirely eclipsed, as the light of the stars is eclipsed in the light of day.

3. பஞ்ச மல கொத்து அறும் – *the collection of the five defilements*. TCS lists these as *āñavam*, *māyai*, *kāmiyam*, *tirōtai*, and *māmāyai*. *tirōtai* is the particular energy of Śivam that binds the first three *malams* to the *jīva*, and *māmāyai* is the pure *māyā* of Siva, in which the five divine operations take place.
4. அஞ்செசமுத்தால் அர்ச்சித்து – *worshipping through [the agency of] the five [holy] syllables*. Meditating on and repeating the five holy syllables *śi-vā-ya-na-ma* whilst submitting oneself to the authority of a guru is recommended as an alternative for those unable to immediately grasp the higher truths. In the five syllable *mantra* *śi-vā-ya-na-ma*, *śi* represents Śivam; *vā* represents his *energy of grace* – *aruśakti*; *ya* represents the *jīva*; *na* represents *māyā* or *tirōtam*, the energetic whirl of impurity in itself, and *ma* represents *āñavam*, that impurity as operating within the *jīva*. The symbolism of the *mantra* is described in the Siddhānta text *Tiru Aruḷ Payan* – *The Fruit of Divine Grace* by *Umāpati Śivācāriyār*, a guru in the lineage of *Meykaṇṭatēvar*:

ஊன நடனம் ஒருபால் ஒருபாலா
ஞானநடம் தானுவே நாடு.

See on one side, the dance of defilement, on the other the dance of true knowledge, and oneself (the soul) in the middle.

விரிய மந மேவியவ்வை மீளவிடா சித்தம்
பெரியவினை தீரிற் பெறும்.

*As 'ma' and 'na' unfold, uniting with the consciousness (of the *jīva*) they do not permit it to return (to the Lord). If its powerful deeds are cancelled out, it will succeed in returning.*

Tiru Aruḷ Payan vv 83-84.

Thus the *jīva* comes into its limited being and suffers when it is associated with impurity, but merges with Śivam when it frees itself and realises its true identity.

When your faculties were in operation, we revealed to you the nature of the states of *cakalam* (waking consciousness) and *kevalam* (unconsciousness).¹ Then when grace arose [as a consequence of that], we placed you in the states [of grace and *parai yogam*], in the same way [that we had previously shown you the states of *cakalam* and *kevalam*].² And now it is our responsibility to establish you in the condition of purity, which is untouched by the day and night [of those aforementioned states, [just as it is your duty] not to bring into play [your personal consciousness].³

கருவியுதிப் பிற்சகல கேவலத்தைக் காட்டி
அருளுதிப்பு மங்கதுபோ லாக்கி — இரவுபகல்
தாக்காத சுத்தத் தலத்துநாம் வைக்கநீ
ஆக்கா தெமக்குப் பரம்.

சகல கேவலத்தை காட்டி — *Having shown you the states of cakalam (waking consciousness) and kevalam (unconsciousness),* கருவி உதிப்பின் — *on the appearance of the faculties (i.e. when they were functioning),* அருள் உதிப்பும் அங்கு — *[then] upon the arising of grace, having created (i.e. revealed to you) [the states of grace and parai yogam],* அது போல் — *in that [same] way [that I showed you the state of cakalam and kevalam],* எமக்கு பரம் — *it is fitting for us, நாம் வைக்க சுத்த தலத்து — to establish [you] in the condition of purity, பகல் இரவு தாக்காத — which is untouched by the day and night [of those aforementioned states], நீ ஆக்காது — without you bringing into being (i.e. into use) [your personal consciousness], (not to do which is fitting for you).*

1. சகல கேவலத்தை காட்டி — *Having shown you the states of cakalam and kevalam.* The *jīva* is endowed with the powers of the mind and senses and immersed in the world of the *tattvas*, in order that it can, through experience, come to realise the illusory nature of the existence which plays out in the states of waking, dream and sleep.

2. அருள் உதிப்பும் அங்கு அது போல் ஆக்கி – literally, *upon the arising of grace, creating in the same manner*. ஆக்கி appears to be a shorthand way of saying *creating for you, involving you in the experience*. TCS glosses, உனக்கு அனுபவமாய்த் தரிசிப்பித்து – *causing you to behold as your experience*. When the *jīva*, through its experience of the states of *cakalam* and *kēvalam*, reaches a certain point of ripeness in its spiritual growth, the veiling power of *Śivam*, turns to one of bestowing அருள் – *grace*. Then, as mentioned previously (see v. 250, note 2), when the *jīva* becomes entirely immersed in grace, the individual consciousness which experiences that grace is entirely eclipsed, and this state is called *parai*, or *parai yōkam*. With the words அது போல் – *like that, in the same way as that*, the author creates a comparison between the pairing of *cakalam* and *kēvalam* and whatever the object of the participle ஆக்கி is. We therefore know that what he is referring to is the pairing of grace and *parai*, although the latter is not explicitly mentioned in the text. Just as the *cakalam* world of the *tattvas* is entirely blotted out in the state of *kēvalam*, grace, in entirely overwhelming the discriminating consciousness, is entirely eclipsed in the state of *parai*.
3. ஆக்காது – literally, *without creating*, is again a shorthand way of saying something like *without arousing, bringing into play*. TCS glosses, உன் தற்போதத்தை முன்னிட்டு உண்டாக்காது – *without calling upon your personal consciousness and bringing into being*.

[Grace] will establish [the ripe devotee in the state of liberation], like sugar appearing fortuitously in the mouths of those who go about biting¹ the bare ground of a sugarcane field [in the hope of finding sweetness].² If, like those of low intelligence [who think they can achieve anything they want without help], you claim that [the gaining of liberation] is due to your own excellence, you will be in the state where the greatness of your true Self is lost.

கருப்ப நிலத்தைக் கறண்டுதிரி வார்க்குச்
சருக்கரையே வாயிற் சனித்தாங் — கிருத்திவிடும்
எந்தலைமை யென்பீரா லீனர்வாக் கென்னவே
தந்தலைமை மாண்ட தலம்.

சருக்கரையே வாயில் சனித்த ஆங்கு – *Like sugar [fortuitously] appearing in the mouths, of those who wander about, – of those who go about biting [the earth of] a sugarcane field, இருத்தி விடும் – [grace] will establish [the ripe devotee] in the state of liberation]. என்பீரால் – If you say, ஈனர் வாக்கு என்னவே – like the words of those who are deficient in understanding, எம் தலைமை – [the gaining of liberation is due to] our own excellence, தம் தலைமை மாண்ட தலம் – that is the state in which the excellence of one's [true] Self is lost.*

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1. கறணு – *biting*. The dictionaries do not list a root கறன் which would give an adverbial participle of the form கறணு. However, TCS glosses as: தமது பற்கொடு கறணு கொண்டு – *digging, biting, chewing (?)*, *using their teeth*. Those who practice the lower paths, *cariyai* and so on, are fancifully compared to those who bite the earth of a sugarcane field in the hope of finding sweetness. When they attain a degree of spiritual maturity, they will give up their futile quest and abandon themselves to divine grace, which will come to them fortuitously, like sugar appearing fortuitously in the mouths of those who bite the earth of the sugarcane field looking for sweetness.
 2. இருத்தி விடும் – means simply *will cause to be, place, establish*. The author leaves us to infer from the content and tenor of the preceding verses that what is doing the establishing is *grace*, the persons being established in it are the *mature devotees* mentioned in the previous note, and what they are being established in is *the state of liberation*.

As I pay homage to him¹, my unspoken words offer praises² to the one who suddenly turned his gaze upon me, like a painted picture which had come to life³ revealing to me the truth, 'You are reality itself, [which is merged with you] just as the radiance of the heavens is merged with the pupil of the eye!'⁴

கண்மணியி னாகாய நீழல் கலந்தாற்போல்
உன்மையைநீ யுண்டென் றெனையுணர்த்தி—
துண்ணெனவே
பார்த்திருந்த சித்திரம்போற் பார்த்தானை நாம்பரவித்
தோத்திரஞ்செய் யாப்பிறவாச் சொல்.

நாம் பரவி – *As I pay homage to [him], பிறவா சொல் – [my] unspoken word, துண்ணெனவே பார்த்தானை தோத்திரம் செய்யா – offers praises to him who gazed [upon me] suddenly, பார்த்து இருந்த சித்திரம் போல் – like a portrait that was looking at me, எனை உணர்த்தி – making me know, நீ உன்மையை உன்டு என்று – 'You are the reality, கண்மணியில் ஆராகாய நீழல் கலந்தால் போல் – [which is merged with you], just as the radiance of the heavens is merged with the pupil of the eye!'*

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1. நாம் பரவி – *as I paid homage to [him]*. நாம் – *we* is here taken as singular நாம் – *I*, since it is the author who is speaking. The person addressed is of course Jñānasambandhar, as in a number of earlier verses.
 2. This translation takes பிறவா சொல் – *unborn, (i.e. unspoken) word* as the subject of the single sentence that composes the verse, and பரவி as another instance of *ecca-t-tirippu – participle substitution* standing for the infinitive பரவ. In addition, since there is no main verb in this sentence, the adverbial participle *ceyyā* (which is here equivalent in meaning to *ceytu – having made, done*) is taken as standing for the main verb, i.e. equivalent to *ceyyum – makes, does, performs*.
 3. பார்த்து இருந்த சித்திரம் போல் means literally *like a picture that was looking [at me]*. Since the realised guru is free of any trace of a personal consciousness, and is permanently merged with the Self, he simply becomes a part of that ephemeral, dream-like image that is projected, as it were, upon the screen of that Self. The sound of his voice, therefore, would seem to emanate mysteriously from the image of the guru, which would be as if painted on that screen like a painted portrait.

4. கண்மனியில் ஆகாய நீழல் கலந்தால் போல் – *just as the radiance of the heavens is merged with the pupil of the eye.* Just as the eye can only function using the light that emanates from the sun, and is otherwise inert, the *jīva* can only function using the consciousness that emanates from the Self. Also, just as the eye can only function in the reflected light of the sun, and is incapable of seeing anything if it looks directly at the sun's disc, the *jīva* is only able to function in the reflected consciousness of the world of the *tattvas*. If it turns to look at the Self, it will be entirely effaced, merging and becoming one with that Self.

Appendix 1

[The following is as synopsis of the subject matter dealt with in the first chapter of Ozhivil Odukkam, entitled 'General Teachings of the Vedas and Agamas.' It includes verses on most of the topics dealt with in detail in the following 9 chapters, in which respect it acts as a summary, albeit in random order, of the work as a whole.]

- 1 Praise to the guru, Jnanasambandhar.
- 2-10 Attributes of the true and the false guru.
- 11 Author acknowledges the inspiration of Jnanasambandhar.
- 12 Introduction of the subject matter.
- 13 Title of the work.
- 14-16 Nature of those who can profit from this work.
- 17 அவை அடக்கம் – homage paid before the assembly.
- 18-21 The utility of this work is not to be sought at the level of the mind.
- 22 The signs of spiritual maturity.
- 23 Necessity for a single Creator.
- 24-26 Nature of Sivam.
- 27 Jiva is fundamentally one with Sivam.
- 28 Factors which obscure the *jiva*.
- 29 Sivam merely the elimination of personal consciousness.
- 30 The ego obscures Sivam.
- 31-33 Nature of the *jiva*.
- 34-35 How the *jiva* should act in relation to *maya*.
- 36-40 The only way to know Sivam is to be Sivam.
- 41 How to attain the final goal of both Vedanta and Siddhanta.
- 42 Nature of liberation as stated by Jnanasambandhar.
- 43 Glory of Jnanasambandhar.
- 44,45 Declarations of Jnanasambandhar.
- 46-47 Dwelling as consciousness.
- 48 Vedanta and Siddhanta one and the same.
- 49 The indescribable nature of Sivam.
- 50 The state beyond bliss.
- 51 Methods of false gurus useless.
- 52 Both Siddhanta and Vedanta transcended in the state of final liberation.
- 53 Qualities that do not befit a Siva yogi.
- 54-56, 60 Actions of the Siva yogi inscrutable.
- 57 Ways of describing Jnanasambandhar who gave forth the four paths.
- 58 Nature of the *jnani*.
- 59 True enjoyment is only for the *jivan mukta*.
- 61 Nature of grace.
- 62 Nature of the *jivan mukta*.
- 63 A warning against false gurus who deceive by their dress and demeanour.

Appendix 2

[What follows is a translation of the first chapter of Ozhivil Odukkam, made by Swami Ramanananda Saraswati, preceded by a brief Preface by Sadhu Arunachala. The work was clearly originally intended for publication. However the text as we have it would appear to reflect an early version which has not gone through the processes of editing, correction and proof-reading one would expect a published manuscript to undergo. Since no other version appears to exist, one would surmise that the project never progressed beyond the early stage of what appears to be a fairly rough draft. Other than the correction of a number of obvious ‘typos’, a few changes to the punctuation, and the addition of several footnotes, the text is given ‘as is’.]

“To Withdraw As Repose”
English Translation
By
Munagala Venkataramaiah
(Swami Ramanananda Saraswathi)

* * *

Preface
By
Sadhu Arunachala (Major A.W.Chadwick)
Preface
“To Withdraw As Repose”

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

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

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

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Tannizhappai Ennagatruch chadippan sarguruvam Mannuperun chiya Madayanai - Tannadai mel Sopanatte tondrit todippatruk kevalamai Nirpadupor para nenin.

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

The same idea Bhagavan expresses in his Ekatma Panchakam thus: “The One Self, the sole Reality, alone exists eternally. When even the ancient teacher Sri Dakshinamurthy revealed it through speechless eloquence, who else could convey by speech?¹

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

Parthanhan pudumai uyirvalikanta paruvata morutara midanai Orthidu muirinchettaiyai yodukki yorudana thabhimuka maha Virththathai tanpol achalamach cheidav vinnuyir balikolu mihden Northuimi nuirka lulamathi loliriv vuyirkkoli yarunama giriye.²

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

Thus we find the affinity between Bhagavan’s anubhuti and works and those of Kannudaiya Vallalar, the blessed of Thiru Jnanasambandhar Guru. Bhagavan Sri Ramana and Kannudaiya Vallalar both were very hospitable and doled out knowledge irrespective of the deserts of the seeker. Be it noted here that Vallalar is a term applied to great philanthropists. Jnanandan was the gift of these Vallalars.

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1. This is a translation of v. 5 of Sri Ramana’s *Ēkāṇḍa Pañcakam – Five Verses on the Self*, published in *The Collected Works of Sri Ramana Maharshi*.
 2. This is v.10 of *Śrī Aruṇācala Patikam – Eleven verses to Sri Arunachala*, also published in *Collected Works* and elsewhere.

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

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

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

Every day Vallalar went into the temple for quiet abidance and returned home and sang one verse setting forth the Sahaja Bhava. He used to be escorted home by his torchbearer Kandan. On the day that the 253rd Venba (Poem) was completed, Kandan had stayed at home due to thunder and rain. When Vallalar had finished his meditation and called "Kanda", Lord Subrahmania (Jnana Sambanda Gurudeva) himself took the form of the servant Kanda and escorted him home, torch in hand. When at home, the real servant stepped forward to beg the master's pardon. Then Kannudaiya Vallalar knew that it was the gracious play of Skanda. That night he completed the work and presented it to the ripe and discerning souls nearby. The next morning he

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threw away all the riches and became an Avadhuta. There are also other versions about him, but we shall not go into the details thereof in this small preface.

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

The title, “To Withdraw As Repose” - Ozhivil Odukkam - is better understood by Bhagavan’s Verses:

Idyaman guhaiyi nappa nekamam brahma matram Madhuvala
mahama nere yavuirnthisu manma vaha Vidayame saravai tannai
yenniya zhaladuvuyau Vadanuda nazhma natal anma vinitta navai¹

(Sanskrit Version)

Hrdya kuhara madhye kevalam brahmamatram Hyahamahamiti
sakshat atmarupena bhati Hridivisamanasa svam chinvata majjata va
Pavanachalana rodhat atmanishto bhava tvam

Meaning:- In the heart cave’s centre Brahman ever shines, There all alone as “I - I” self aware. Realise this firm inherence in the Self, Entering the heart by deep diving within Through Self-enquiry; or breath control Causing the mind to sink within the Self.

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

Sadhu Arunachala (Major A.W. Chadwick)

1. Sri Ramana originally composed this verse in Sanskrit and later translated it into Tamil. It eventually became verse 8 of the supplement to *Ulladu Narpadu*, *Ulladu Narpadu Anubandham*.

TO WITHDRAW AS REPOSE

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

GENERAL INSTRUCTIONS

1. The hand formerly raised to point to Siva in the sky¹ is the cane to call off the intricate dance of the Vedas and Agamas,² in order to reveal Him among all other gods; the jewel on the crown of the Chief Lord, like the crown over the Sushumna (Meru) threading the six centres;³ or Sunrise in the dark night of ignorance;⁴ or a cloud to rain the Grace of Bliss over the loss of my ego.
2. By what means can a man lose himself in bliss unless by the look of the gracious Master⁵ in right time to bring him to stillness as an elephant in rut running wild is killed by the sight of a huge lion even in dream.

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1. A child of three years Jnana Sambandha was hungry and cried. From the skies Siva and Parvati came down on a bull. Parvati gave him a gold cup of milk drawn from Her breasts. Then they disappeared. After a time the parents found the child happy with streaks of milk in the corners of the mouth and questioned him about it. He then pointed to the sky with his finger and said: "He whose ears had ear-rings, who was mounted on a bull, wore the white crescent and was Himself white with the ashes from the cremation-ground smeared on the body - He stole my heart." The hand that pointed to the sky in childhood, is referred to in this stanza.
 2. In a dance held in honour of a chief, the people gather before time and enjoy themselves. On the arrival of the man of the occasion, the master waves the cane in his hand to call off the hilarious dance and draws the attention of the dancers to the person.

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

3. The fact that the Reality, though manifest as the knowledge of particulars, yet truly remains unmanifest as pure, unqualified Knowledge, is made clear by the finger which is the jewel whose lustre shows forth in the crown (Sushumna) of unqualified Knowledge, over the six centres, meaning all the seats of particular knowledge.
4. Just as the Sun removes the darkness hiding the world from view and reveals it by its light, so also the finger removes the illusory multiplicity and ignorance to reveal True Being.
5. Even the best of Truth-seekers cannot realize the Self unless the master shows grace.

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3. Do not be led away by the tricks of wage-earners and barterers parading as gurus; the true Guru not only remains as witness untainted like Time, by the seasons of the year, but also keeps his disciple so; his worth is beyond speech and thought.
4. Incoherent ravings as of delirium or hysteria by way of seeming good advice from gurus themselves steeped in impurities will land the ignorant in disaster like that of the shepherd who jumped into a spate bearing away a brood of bears - mother and young ones - caught hold of them and perished with them.¹
5. Can the name Kubera² suit a poor blind man who ekes out his living by panning dirt heaps? Or, can the sheep disclose (to its kids) the sweetness of cane?³ Can others incapable of keeping the disciple still, beyond the thirty-six tattvas⁴, presume to be gracious masters?
6. Can the deluded gurus wash off the sin of imparting instructions on Liberation? A stranger travelling on the instructions of an ignorant man will certainly come to grief.⁵
7. He only is Jnana Guru who, finding the seeker fit, can by a look bring him to stillness, as he melts away in the waves of Bliss rising from the Sole Reality left over as the Self after ignorance has been gradually lost.

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1. The shepherd mistakes the bears for sheep and the bears the shepherd for a boat to tide over the flood. So also the guru holds to the disciple with greed and the disciple to the guru as the infallible guide to Liberation.
 2. Kubera is the God of wealth.
 3. The sheep cannot bite the hard sugar-cane and taste the sweetness whereas the elephant will crush the hard cane and eat it. The sheep will bite the tender leaves of the cane which are only saltish.
 4. “tattvas” meaning “principles” are the entities into which Siva, as the universe, differentiates himself in srshti (creation). They are:

Five principles which are limitations of the subjects: i. Kāla = time; ii. Niyati = restriction; iii. Rāga = inclination; iv. Vidyā = limited knowledge; v. Kalā = limited efficacy. Māyā = the universally limiting principle. Five principles of the all-comprehending unlimited subject - object: Suddha Vidyā = pure knowledge; ii. Isvara = Lord; iii. Sadā Siva = Ever-benevolent; iv. Sakti; v. Siva. Five Prānas = life principles; Five sensory organs - smell, taste, touch, sight and hearing; Five Karmendriyas - grasping; walking; speech; excretion; procreation. Five elements - earth, air, fire, water, ether; Four antahkaranas - i. ego; ii. will; iii. intellect; iv. mind and Prakrti. – 25. Total = 36)

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

8. A bee collects honey from flowers and when full, discharges it into the comb; so also, in due course the Supreme Bliss of the master will surely manifest Itself as a look of Grace, a thought of Love, words of instruction or the touch of any limb. The devotee should patiently wait for it, in service to the master as the seasons of the year silently bide their time to manifest themselves in due course.
9. As a lighted lamp or the Sun or the moon is to darkness, so is to ignorance the holy word of the master who is Bliss Supreme, even past Intuition; like a rain¹ of nectar, a voice from the sky² or a good omen³, impersonal and disinterested.
10. The kind, ego-free word is the enemy of maya, which has formed itself in the formless natural Bliss, as a man's shadow might in the empty sky.⁴ It is to be compared with the utterance of a man in trance⁵, or in the thick of a fight,⁶ or of an emperor⁷ or a love-sick man⁸, or a suicidal maniac.⁹
11. After instructing me in the eternal naked Truth and fixing me untainted, Sambandha of Shiyali - the knower of the Vedas, the pure Being and the Scholar in Tamil - showed me the way as contained in this work.
12. Many are the means found by those who are eager to get rid of the misery of limitation obstructing the knowledge of the sameness of the Self as untainted Perfection. Without any reservations, we will tell you how to remain immortal as Pure Being.

1. Rains are magnanimous because, without expecting any reward they fall to help the world. How much more so is the rain of nectar which pours out Life Eternal!
2. The voice from the sky can speak only the Truth.
3. A good omen indicates fulfilment of one's wish. Here the wish is for Liberation.
4. The practice known as the 'Shadow-person' consists in intensely watching one's own shadow on the ground, in the ghee etc, and then looking up to find a huge shadow cast in empty space. By continuous practice, this shadow always stays with the person, answers his questions truly and helps him in other ways as well.
5. With men in trance, their individuality is totally in abeyance and their words are emanations of Grace.
6. A great hero resolves and says that he will overcome all that oppose him in fight.
7. An emperor's word truly fulfils itself in this world, but the master's word in the other world also.
8. A love-sick person always speaks of his beloved; so also the master does of his Supreme Bliss.
9. A suicidal maniac always wants to get rid of his body; so also the master of Ignorance.

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13. “To withdraw as Pure Being” is the work which truly reveals the Knowledge agreeable to all the three, namely the Scripture, the master’s word and one’s own experience. This contains the root-matter of all other works.
14. Other methods like chanting or rituals, create new attachments.¹ For those who, by previous merit, are already unattached, this teaches how to get rid of limitations.
15. This is useful to the disciple who, in service to the master, like life to the body², the lids to the eyes³ and thread to a needle⁴, will readily defy even the tiger, fire or serpent. This cannot serve the purpose of others as fire cannot burn a plantain tree nor the philosophers’ stone turn an earthen pot into gold.
16. This is meant only for those who study it in the same way as a libertine enjoys a licentious song, as a lotus blossoms at sunrise and as a music-lover listens to divine music.
17. A pretentious work needs no benediction; though with prayer an evil work is no good. In spite of an apologetic preface even a good work is not considered good by all, nor an evil one evil.
18. One crying beside oneself with emotion does not keep harmony with the drum, the trumpet and the dance in his proximity. Listen to the merit of this work: its learners can only melt away in its meaning, losing their ego and the fruits of their actions, past and present. What can be left of them to analyse its composition?
19. Even the Vedas and Āgamas cannot describe the state free from ego. Can it be determined by the mind so that one may walk up to it and see it with the eyes? Just as the tiny print shown to a child in a peepshow, appears magnified as the sea, so also I shall say a few words about it (the ego-free state). With a pure mind make out its significance as a lover would the mere glance of his sweet heart.

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1. The ego must be kept up for ritual, chanting etc., but must be eliminated for Knowledge.
 2. Life identifies itself with the body, it dwells in, helps to removes its misery and looks to its comforts.
 3. Just as the lids protect the eyes from injury, the disciple never leaves the master and always protects him in every way.
 4. Just as the thread truly follows the needle in its way so the disciple should follow the master.

20. Can speech or mind reach the Silence of Bliss remaining unbroken and non-dual like the elephant's trunk (nose and hand in one)? From words pointing like a crow to a particular house, or finger to the thin streak of the moon, you will realise Siva.
21. The logicians are like the flea on a cow's teat that sucks the blood and not the milk, a buffalo in water that will not drink it clear, but first must soil it, or a fool grinding sandal-paste without adding water; the same Truth they break up like water in a sieve; do not be led away by their deceptive words and come to grief!
22. Right qualification shows itself in the eager search for the right master, like that of a blind man just out of a forest-fire for water, a young calf for the cow, or an ardent lover for his beloved.
23. Unwittingly there appear, grow and perish countless beings and things, sexual and asexual. There must be a Creator for this phenomenon. That which points to Him is the Veda or the Scripture.
24. It knows not Itself nor anything apart, is free from thought, beginningless and endless. The five universal phenomena take place in Its Presence only. The outpourings of Bliss touch but a fringe of It.
25. Without beginning, ever-existent¹, beyond perfection, unchanging², exceedingly subtle³, not waxing or waning⁴, undistinguished from the universe like ether from air, and always the same is that All-Perfection⁵.
26. The eight-fold manifestation, the five universal functions, the form taken at will and its work, the particulars and the Perfection beyond, austerities, the Bliss on the loss of the ego, the new non-duality and the erstwhile duality - all these are only of that Grace!

1. Remaining Himself unmanifest, the Supreme Being projects the phenomenon of the universe consisting of sentient Beings and insentient things and then reabsorbs it. Therefore He is without beginning and ever-existent.
2. The phenomenal appears in His Presence, and He does not move or change. Therefore He is unchanging.
3. He pervades all, yet remains unknown to the senses or mind. Therefore He is beyond perception and exceedingly subtle.
4. What is manifest is nothing but He himself. Therefore He neither waxes nor wanes.
5. The state in which the sentient subject and the insentient object (i.e. the universe) do not remain apart from each other but have united together and remain still, is said to be perfection.

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27. The ties of bondage permitting, only in you you are made aware of yourself and the Lord, as fire made manifest by rubbing it, cannot be known apart from its heat, so also you are That.
28. In waking, dream and deep sleep recurring without interval, the conscious self and the unconscious sheaths together undergo untold sufferings like a poisoned being. If the (axle or) mould be removed, you will be in the way to Intuition. Know that the objects of desire are your impurities.
29. Having said that for the self-realised ones there are no channels of knowledge, no individual self, nor purpose, how can we say “Siva is Knowledge”? Lord Consciousness, as gold is left over pure on removing the dross, so also we remove your ego to leave you as pure Bliss (Siva).
30. This Ignorance veils the natural, ever-existent Light like an incantation checking the heat of fire.
31. The wind of past actions raises waves of perceptions on the salt waters of ignorant selves in the sea of Bliss, thus manifesting the sounds of the alphabet beginning with ‘a’ which acting as the internal organs (mind, intellect etc.) and external senses, unceasingly make you spin like a top.
32. Knowingly giving up earth etc; sound etc; speech, mind, etc; eyes etc; and remaining beyond life itself, realize your Self as the Knowledge hitherto aware of the illusion that made the Reality feel Itself a small individual being.
33. The five universal functions of Siva are the five states which constantly whirl you like a fire-brand and make a sport of deluding you as if always twining a five-faceted prism round and round.
34. This is the illusion of maya working like drunkenness, also unending. Can it be got over by you unless you do not identify yourself with the part you play, like the player in the masquerade?
35. The fear of a rope mistaken for a snake having once left, can it reappear on re-enacting the whole scene and its effects? So also to the Realiser of Bliss, this maya does not reappear even if thought of and invited by him at any time.
36. As the eye remains watching the hand rejecting one after another the sheaths of a virgin plantain tree but does not see itself, so also the Knowledge whatever be said of It, remains not knowing Itself. Though spoken, the word “I” means the Self only and not an object like the word “tongue” spoken by the tongue.

37. On being told that all that is known is non-self, is it not obvious that the Self is the stillness beyond? When the head is cut off, the mouth only opens and remains quiet. So also the Self is awareness only.
38. Is it ignorance or knowledge to know the never unaware Self as an object? To be aware of awareness, awareness is necessary. The thirty-six tattvas are not aware of themselves separate from consciousness. So also you cannot know the Self as distinct from non-self.
39. For the individual self to know the Supreme Self lying unseen beyond life itself and always at one with you, is like raising the earth with a lever. In that case, finger can touch its own tip or the mouth eat the face and laugh at its performance!
40. Just as a clear crystal assumes the colour of its background, so also you assume the character of your adjuncts. To remove this error, of what use is the attempt to seek to know yourself as a separate object? To attempt to know separately the ever inseparable Bliss is Ignorance.
41. By Grace (Intuition) to know the true nature of the Self; to remain at one with the Grace as the unbroken thought-free Self; then even beyond the Bliss of union, to be the non-dual Self; this is the Silence of the Siddhanta, also the end of the Vedanta.
42. “Resolve the world of the first, second and third persons into the ego; then eliminate the ego; Bliss results; even beyond this lies the birthless state; this is the conclusion of the Vedanta.” So said the One who, untaught, knew the Vedas.
43. Just as for a mountain-climber the earth appears separate and distant and later disappears from view, so also my Master lifted my intellect etc., showed them to be different from me, made the world disappear as such and freed me from vasanas, so that the world should not reappear. Should I attempt to speak of His greatness, Silence overpowers me!
44. He said “What appeared as ‘this – this’ is all false”, so that all particulars were lost to me leaving only Supreme Consciousness for my abode. Further he said “Know It to be I”. Can it be the Sun who made the night of Ignorance into the day of Knowledge, or the all-swallowing Sea of Bliss?
45. He said “Unless revealed, you cannot know.” To spot this Dispeller of Ignorance is to make the ether a target. He remains Pure Consciousness only and His words are the voice of the Skies.

Appendix 2

46. On the delusion of ignorance, the multiplicity of illusion and activity wearing out, can the resulting state be other than Supreme Being? There is no other than Consciousness. Remain untainted like ether.
47. In stillness, Consciousness is All-Perfection; with movement, It is imperfection. It is like the eye remaining open or closed. When the air is still, we call it 'the open'; when it moves, 'breeze'. So you remain as the witness. Realise it.
48. This Siddhanta will look like Vedanta to those who have risen above the life - current. On giving up the non-self, the ego is lost. Then Consciousness - Bliss reveals Itself to you.
49. Should you say that non-dual is Stillness remaining unmoved by the ego being lost or the Supreme Consciousness showing Itself on the disappearance of Ignorance which itself lies beyond the fundamentals (tattvas), that implies some little residual ego. So nothing can be said of It. Know this.
50. (After eliminating the non-self) the over-powering Bliss will be like a blank or deep sleep. Those who go beyond this into the ether of unbroken Consciousness, for the bright rays of the overshining moon of "Eternal Life".
51. Instead of removing the Ignorance by showing how the Self is different from the waking, dream and deep sleep states and how Knowledge destroys Ignorance, to teach the seeker to do this and that in order to get rid of the ego, is nonsense, magic, waste or trickery, anyway another obstacle to Knowledge.
52. On going beyond the non-self and being free from subjectivity and objectivity, no difference will be seen between Vedanta and Siddhanta. My son, Liberation is beyond speech or even Bliss. To define it is a mere intellectual pastime.
53. The scriptures loudly proclaim that the Sivayogin is not concerned with anxiety, fear, disgrace, austerities, disgust, ways of redemption, tradition or conduct.
54. The ignorant are like the images of the moon in water. The activities of the sages are like washing the ether with pure rain-water or purifying the air by fire.

55. To find it a sin for the Lord of Death to kill living beings, the wind to blow over dirty places, the Sun to shine over vulgar scenes or the Sivayogin to be derelict in duty, all is the work of ignorance ever whirling one in illusion.
56. What does it matter either to ride on a dog or fall from it? What does the sage care for the esteem or insult to him of a world which is itself false? Honour, dishonour, past or future is not for him. Unmindful of conventions, he will act as he would.
57. Our lord Sambanda who made all the four paths of identity, equality, love and respect my own, may be called an ascetic, a king, a happy being, a yogi, an enjoyer, a benefactor or a slayer.
58. Not the ego, nor of the ego, but master of the illusion of Ignorance, the sage's body is itself the fountain head of ever-rising Bliss. Like the dual-functioning elephant-trunk, the bodily enjoyments of the sage form the true worship of Siva and so the way to Liberation for others.
59. Perfumes like sandal-paste, finery like flowers, jewellery and fine clothes - all these suit a woman living with her husband. They are not fit for a widow. Enjoyments are for those who are liberated while alive, and not for others engaged in austerities etc.
60. An elephant is glorious even in rut. Can it be so for a mad dog? So also a sage though a law-breaker is a glory; but others should not break laws.
61. The scriptures cannot bestow the wonderful Grace necessary for the best class of seeker. He requires the unbroken word. The same Truth is differently said in the scriptures. He is different from all other innumerable grades of seekers.
62. Leaving the alternating states of ignorance behind, becoming unbroken moded Knowledge, later growing unaware of this Knowledge also, duality is totally lost. Only thus are persons fit for the Eternal Peace after the ego is lost. In this state they are liberated during life.
63. For the lookers-on the eyes of Indra are a grand sight but he himself knows that they are marks of his disgrace. A dancing girl entering the stage in lime-light gains applause from the audience; so also does even an unworthy man in ascetic garb. But of what use is even a long life of this kind to him?

Appendix 3

[In each of the poems of Jnanasambandhar, the tenth verse of the *padikam* always contains a disparaging reference to the Jains, Buddhists or both, these being the competing religions of the era. The following *padikam* is unusual however in that it is entirely dedicated to disparaging the Jains and Buddhists. It is the only song of his that is addressed to a human being. This song is sung to the queen of the Pandyan king, as the saint vies with the Jain monks to cure the king of a fever and reconvert him to the Saiva faith.]

3.39.1

Listen, doe-eyed lady,
Great queen of the Pandyan king,
do not feel anxious,
thinking: 'Here is a boy, barely weaned!'¹
Because holy Alavay's Lord is [within me],
I shall be more than a match
for those degenerate ones,
who dwell on Elephant and other hills,
and practise bodily mortification pointlessly!

3.39.2

For those filthy Jain monks,
who loudly proclaim in the Prakrit tongue,
corrupting the pure Sanskrit
of the Agamas and Vedic mantras,²
who wander about like great angry elephants,
and eat standing up, embarrassing the populace,
I shall be more than a match
with holy Alavay's Lord [within me]!

1. The phrase *barely weaned* may also mean *one whose mouth smells of milk*.

2. The Prakrit tongues are the vernacular languages that are derived from Sanskrit.

3.39.3

Claiming that such and such a thing
 both exists and does not exist,¹
 they utter absurdities fit to terrify
 those who stand by and listen.
 They will lose the debate
 and be destroyed by
 the sword of my verses.
 Their nakedness shames the populace.
 For those Jains with their fanciful notions,
 I shall be more than a match
 with holy Alavay's Lord [within me]!

3.39.4

For those blind fools with names like
 Chandusena, Indusena, Dharmasena,
 dark Kandusena and Kanakasena,²
 who roam about like apes,
 not knowing the benefit of either pure Tamil
 or the Aryan [Sanskrit] tongue,
 I shall be more than a match
 with holy Alavay's Lord [within me]!

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1. This is an attack on the Jain doctrine of *syad asti nasti* (*is and is not*). A thing may, or may not, exist at the same time. It may exist by itself, but for others it may not exist. It may exist in one sense, but not exist in another sense. The tree may exist. But for a person who cannot identify the tree, it does not exist. Thus it exists but also does not exist at the same time.
 2. "The year 470 A.D. witnessed the establishment of the Dravida Saṅgha by Vajranandi. About this time the Jains were organized in a hierarchy of Saṅghas. The basic Saṅgha was sub-divided into four units called Nandigaṇam, Seṇagaṇam, Simnagaṇam and Devagaṇam. These are mentioned by Tiruñanacampantar in his Tevaram. There were several prominent devotees belonging to the Nandigaṇam, one of whom was Vajranandi, mentioned above. Inscriptions of the Tamil country beginning from about the 6th century A.D. speak of several Nandi devotees of Jainism. Tirunavukkaracar bore the name 'Dharmaceṇa' when he was a Jain. It shows that he belonged to Seṇagaṇam." (A Social history of the Tamils - Part I- page, 523, by K.K.Pillai University of Madras, 1969). The names mentioned in this verse belonged to the Seṇagaṇam.

Appendix 3

3.39.5

Like a congregation of parrots,
they recite rounds of verse,
proclaiming that the truth lies
in the edifice of noise
they create with their words.

Presenting themselves as performers
of good deeds to the outside world,
they are cheats who steal everything
that comes their way.

For these whose freakish behaviour
lacks any shred of humanity,
I shall be more than a match
with holy Alavay's Lord [within me]!

3.39.6

These names they take:
Kanakanandi, Pushpanandi

Bhavanandanandi,
Kumanamacunakanandi

Kunakanandi, Tivanandi.

Countless Nandis!

For those Jain monks
who, forswearing liquor,
essay to turn their debased plight

into austerities' might,

I shall be more than a match
with holy Alavay's Lord [within me]!

3.39.7

For those who wander around
proclaiming these Jain doctrines,
saying, 'We have no attributes or relations,'
uttering many secret formulas,
not blameless in their conduct,
but observing unrighteous ways,
and for the Buddhists who go about
proclaiming: 'This is the doctrine of our religion,'
and for those who are adepts of these religions
I shall be more than a match
with holy Alavay's Lord [within me].

3.39.8

They do not worship Him
whose body shines like fire,
destroyer of the arrogance of Ravana
who thought: 'There is no one to oppose me
more powerful than myself.'
Instead, they practise false austerities,
taking up the water pot and peacock fan¹,
wrapping themselves in mats, and quaking,
as they walk in single file,
taking these to be holy disciplines.
[For these Jains] I shall be more than a match
with holy Alavay's Lord [within me]!

1. The peacock fan is for brushing the ground the Jains are about to walk on so they don't squash any insects. They are quaking because they are worried about treading on stray insects by mistake, and they walk in single file to minimize the damage to insect life.

Appendix 3

3.39.9

The feet of the merit-bestowing Lord,
that lay beyond the understanding
of Vishnu and lotus-seated [Brahma] both,
they worship not at all.

They pluck out the hair from their heads,
suffering the pangs of the dying,
torturing their bodies through these false austerities.

For these Jains,
who pour dust over the bodies,¹
and whose mouths are like dirty pools,
I shall be more than a match
with holy Alavay's Lord [within me]!

3.39.10

For these Jains, as for the Buddhists,
the lotus-red feet of our Lord
are impossible to attain.

Forswearing to worship Him,
they practise false austerities
that are replete with suffering.

Abandoning the lofty path
of the Vedas and Agamas,
they revile the wise and learned.

For those wicked abusers
I shall be more than a match
with holy Alavay's Lord [within me]!

1. Some extreme sects of Jains don't wash or clean their teeth so they have dust on their bodies and dirty mouths. They don't 'pour dust over' themselves; they are simply dirty from not bathing.

3.39.11

There will be no suffering
for those who recite these ten verses,
harmoniously composed
by the Lord of the fair Tamil tongue,
Jnanasambandhar, Prince of Pukali,
before the Southern Pandyan King,
as he lay supine on his bed,
[in which he, Jnanasambandhar, proclaims:]
'With the fair Lord of holy Alavay
dwelling within me,
I shall be more than a match
for those deceitful and arrogant Jains!'

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