

# SUPPLEMENT TO THE FORTY VERSES

## Invocation

That which is the support, the soul, the source, the purpose and the power of this entire world, the reality behind all these appearances, That alone exists. May That, the Truth, abide in our Heart. [*Yoga Vasishtha*, 5- 8-12.]

## Text

1. In the company of sages, attachment vanishes; and with attachment, illusion. Freed from illusion, one attains stability and thence liberation while yet alive. Therefore, above all, seek the company of sages. [*Bhajagovindam*, ‘Mohamud. Hymn’, v. 19.]
2. Not by listening to preachers, nor by study of books, not by meritorious deeds nor by any other means can one attain that supreme state, which is attainable only through association with sages and the quest for the Self. [*Yoga Vasish.*, 5-12, v.17.]
3. When one has learned to love the company of sages, why all these rules of discipline? When a pleasant, cool southern breeze is blowing, what need is there for a fan?  
[*Yoga Vasishtha*, vol. II, 197.]
4. Fever is overcome by the cool light of the moon; want, by the precious wish-fulfilling tree; and sin, by the holy Ganges. These three — fever, want and sin — flee at the august sight of the peerless sage. [*Subhashita Ratna Bhandargara*, ch. 3, v. 6.]

# ULLADU NARPADU: ANUBANDAM

## Mangalam (viruttam)

Edan-kaṇṇe nilai-yāgi irun-diḍu-miv ulaga-melām edana-dellām  
Eda-nin-ḍṛiv anait-tula-gum ezhumō-maṭ ṭṛivai-yāvum edan poruṭ-ṭām  
Eda-nā-liv vaiya-melām ezhun-diḍu-miv ellā-mum eduvā yāgum  
Adu-tānē uḷa-poru-ḷāñ sat-tiya-mām accho-rupam agat-til vaip-pām.

## Nul (venba)\*

1. Sat-tinak kat-tinār chār-bagaluñ chār-bagala  
Chit-tattin chārбу chi-dai-yumē – chittac-chārбу  
Aṭṭṛār alai-vila-dil aṭṭ-ṛār jīvan-mukti  
Peṭṭ-ṛār avar-iṇak-kam pēṇ.
2. Sādu-ṛavu sāra-vuḷāñ sār-teḷivi chārat-tāl  
Ēdu-para-mām pada-miñ geydumō – ōdu-madu  
Bhōda-ganā nūr-poru-ḷār puṇṇi-yattāl pinnu-moru  
Sāda-gat-tār sāra voṇa-dāl.
3. Sāduk-kaḷ āvār saga-vāsa naṇ-ṇināl  
Ēduk-kām inni-yamam ellā-mum – mēdakka  
Taṇ-tenḍral mārudan tān-vīsavē visiri  
Koṇḍenna kāri-yam-nī kūru.
4. Tābantaṇ chandi-ranār ḍainiya-naṇ karpa-gattār  
Pāban-tān gaṅgai-yār pārumē – tāba-mudal  
Immūn-ḍṛum yēgum iṇai-yillā sāduk-kaḷ  
Ṭammā darisa-nattāl tān.

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\*All verses except 7, 8, 10, 18 through 24, 26 and 27 are in *venba* metre.

5. Holy rivers, which are only water, and idols, which are made of stone and clay, are not as mighty as the sage. For while they can only make one pure in the course of countless days, the sage's eyes, by a mere glance, purify one immediately.  
[*Bhagavatam*, ch. 48, v. 31, 10th canto.]
6. Disciple: Who is God?  
Master: He who knows the mind.  
D: My Self, the spirit, knows my mind.  
M: Therefore you are God; and the *sruti* too declares that there is only one God, the Knower. [*Ekasloki* by Shankaracharya.]
7. Master: By what light do you see?  
Disciple: The sun by day, the lamp by night.  
M: By what light do you see these lights?  
D: The eye.  
M: By what light do you see the eye?  
D: The mind.  
M: By what light do you know the mind?  
D: My Self.  
M: You then are the Light of Lights.  
D: Yes, I am That. [*Ekasloki* by Shankaracharya.]
8. At the centre of the Heart-Cave shines the one Brahman as the 'I-I', the Atman. Reach the Heart by diving deep in quest of the Self or by controlling the mind with the breath, and stay established in the Atman.<sup>1</sup>

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<sup>1</sup> This verse and others following which lack reference listing are composed by Bhagavan. The genesis of this verse is as follows: In 1915 when Bhagavan was living in Skandasramam, a young devotee, Jagadiswara Sastri, wrote on a piece of paper in Sanskrit the words *hridaya kuhara madhye* (in the interior of the Heart-Cave). He then went out on some business. When he returned he found to his surprise a complete Sanskrit verse beginning with those words. Bhagavan later translated this verse into Tamil. Kavyakanta Ganapati Muni also included this verse in his *Sri Ramana Gita*, ch. II, v. 2.

5. Kam-mayamān tīrt-taṅgaḷ kal-maṅṅān dei-van-gaḷ  
 Amma-gattuk kaṭ-kiṅṅaiyē āgāvām – amma-vavai  
 Eññil nālāṭ-ṭrūymai yēivippa sāduk-kaḷ  
 Kaṅṅi-nāl kaṅṅ-iḍavē kāṅ.
  
6. Dēva-nār ārma-nam tēruva nen-manam  
 Āviyām ennāl aṅi-paḍumē – dēvanī  
 Āgumē āgai-yāl ārkkuñ surudi-yāl  
 Ēka-nām dēvanē yendṛu.
  
7. Oḷi-yunak kedu-pagal\*  
 inan-enak kiruḷ viḷakku  
 Oḷi-yuṅar oḷiyedu  
 kaṅa-duṅar oḷi-yedu  
 Oḷi-madi madi-yuṅar  
 oḷi-yedu adu aham  
 Oḷi-danil oḷiyunī  
 ena-guru ahamadē.
  
8. Idaya-man guhayi-nāppaṅ ēkamām bramma māttram  
 Adu-vaha mahamā nērē avirn-diḍum ānmā vāga  
 Idayamē sār-vāi tannai yeṅṅi-yāzh aladu-vāyu  
 Ada-nuḍan āzh-manat-tāl ānmā-vil niṣṭha-nāvāi.

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\* Verses 7 and 8 are in *Viruttam* metre.

9. In the lotus of the Heart is pure and changeless Consciousness in the form of the Self. When the ego is removed, this Consciousness bestows liberation.

[*Devikalottaram*, v. 46.]

10. The body is like an earthen pot, inert. Because it has no consciousness of 'I' and because daily in bodiless sleep we touch our real nature, the body is not 'I'. Then who is this 'I'? Where is this 'I'? Those that question thus in the Cave of the Heart, shine forth as 'I', the Lord Himself, Arunachala Siva .<sup>2</sup>

11. Who is born? Only he who asks 'From where am I born?' is truly born in Brahman, the prime source. He indeed is born eternally; he is the Lord of saints; he is the ever new.

[On celebrating Sri Bhagavan's Jayanti.]

12. Cast off the notion, 'This vile flesh am I,' and seek the ceaseless bliss of the Self. To seek the Self while cherishing this impermanent flesh is like trying to cross a stream by clinging to a crocodile.<sup>3</sup>

13. The way of charity, penance, sacrifice, dharma, yoga and bhakti; and the goal of heaven, reality, peace, truth, grace, silence, stability, deathless death, knowledge, renunciation, liberation, bliss — all these reside in ceasing to think that the body is the Self.

14. To inquire, 'What is action, or devotion, or union, or knowledge?' is to inquire, 'Whose is this action, or indifference, or separateness, or ignorance?' Inquiring thus, the ego vanishes. To abide as the Self, wherein these eight have never been — that is true existence.

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<sup>2</sup> Bhagavan originally composed this verse in Sanskrit and then later translated it into Tamil. In the second line, 'bodiless sleep' refers to deep, dreamless sleep where one is not aware of one's own body or the illusion of a separate self.

<sup>3</sup> The first two lines were composed by Bhagavan and the second two are from the *Vivekachudamani*, v. 84.

9. Ahakkama lattē amala achala  
 Aha-muru-vam āgum aṛi-vēdu – ahattai  
 Ahaṭṭri-ḍuva dālav ahamām aṛivē  
 Ahavī ḍalippa daṛī.
10. Dēhan gaḍa-nigar jaḍa-midaṛ kaha-menun tigazh-vila-dāl\*  
 Nāgañ jaḍala-mil tuyi-lini ḍina-muṛu nama-diya-lār  
 Kōhañ kara-nevaṇ uḷaṇunarn duḷa-ruḷak guhai-yuḷḷē  
 Sōham spuraṇa-varuṇa-giri siva-vibu suyam oḷirvān.
11. Piṛanda devan-tan bramma mūlattē  
 Piṛanda-deva ṇān-endṛu pēṇip – piṛandān  
 Avanē piṛan-dān ava-nidamu nīsan  
 Nava-navana vandṛi-namu nāḍu.
12. Izhi-vuḍal yānennal igan-diḍuga yen-ḍṛum  
 Ozhivil inbān-tannai ōrga – azhiyum  
 Uḍa-lōmbal ōḍu-tanai ōra-vunal yāṛu  
 Kaḍak-kak karāppuṇai koṇḍaṭṭṛu.
13. Dānam tavam-vēḷvi dhar-mam yōgam-bhakti  
 Vānam poruḷ-shāntī vāymai yaruḷ – mōna-nilai  
 Sāgāmaṛ sāva-ṛivu sār-tuṛavu vīḍin-bam  
 Dēhānma bhāva-maṛal tēr.
14. Vinai-yum vibhakti viyōga-majñ jñanam  
 Inai-yavai-yārk kenḍ-ṛāyn diḍalē – vinai-bhakti  
 Yōga-muṇar vāyndi-ḍanān inḍṛi-yavai yendṛu-miltān  
 Āga-manalē uṇmai yām.

\* Verses 10 is in *viruttam* metre.

15. Not realizing that they themselves are moved by an energy not their own, some fools are busy seeking miraculous powers. Their antics are like those of a cripple who boasts to his friends: 'If you help me to my feet, these enemies (will see they) are nothing before me.'
16. Since the stilling of the mind is true liberation and miraculous powers are unattainable without an act of the mind, how can those whose minds are set on such powers enter the bliss of liberation which is the ending of all activity of the mind?
17. It is God who sustains the burden of the world, but the spurious ego pretends to assume its burden, grimacing like the image on the (temple) tower, which seems to support it. If a traveller boards a train and does not set his luggage down but rather carries it painfully on his head, whose fault is it?
18. Between the two paps, below the chest, above the stomach, there are six organs of various colours. Of these, one that looks like a lily bud, is the Heart, at two digits' distance to the right of the centre. [Ashtanga Hridayam, Malayalam.]
19. Its mouth is closed. Within its cavity is seated a heavy darkness, filled with all desires; all the great nerves are centred there; it is the home of the breath, the mind, and the light of knowledge. [Ashtanga Hridayam, Malayalam.]
20. The Lord whose home is the interior of the Heart-Lotus is extolled as the Lord of the Cave. If by force of practice the feeling 'I am He, I am the Lord of the Cave,' becomes firmly established, as firmly as your present notion that you are the ego is established in the body, and thus you stand forth as that Lord of the Cave, the illusion that you are the perishable body will vanish like darkness before the rising sun.<sup>4</sup>

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<sup>4</sup> Bhagavan made use of verses 45 and 46 of *Prabhulinga Leela*, in Kannada. The full Tamil version of this work is by Dorai Mangalam Sivaprakasa Swami.]

15. Sakti-yināl tāmi-yaṅgun tanmai uṇa-rādakila  
 Siddi-gaṇāñ sēva-menac chēṣh-ṭikkum – pittar-kūttu  
 Ennai ezhup-piviḍil emmaṭṭi ttevva-renac  
 Chonna-muḍa vanka-dai-yin jōḍu.
16. Chitta-ttin shānti-yadē siddamā mukti-yenil  
 Chittattin seigai-yinḍri siddiyā – siddi-kaḷil  
 Chittañ-chēr vareṅgan chittak kalak-kantīr  
 Mukti-sukan tōyvār mozhi.
17. Būparan tāṅga-yiṇai pōli-yuyir tāṅga-ladu  
 Gōpuran tāṅgi-yuruk kōra-ṇikāṇ – māba-raṅkoḷ  
 Vaṇḍi-selu vānsu-maiyai vaṇḍivai yādu-talai  
 Koṇḍu-nali koṇḍa-devar kōdu.
18. Iru-mulai naḍumār paḍi-vayiṇ idanmēl\*  
 Iru-mup poru-ḷuḷa niṇam-pala ivat-ṭṭuḷ  
 Oru-poruḷ āmbala rumbena vuḷḷē  
 Iru-viral valattē irup-padum idayam.
19. Adan-muga miga-ḷuḷa taga-muḷa siṇu-tuḷai  
 Adanilā sādiyo ḍamarn-tuḷa tirun-damam  
 Adanayā sirittuḷa akilamā nāḍigal  
 Aduvaḷi mana-dolī avatṭrina dirup-piḍam.
20. Idaya-malark guhai-yagamā yila-giṇaiyē  
 gugēsan ena ēttap-paṭṭōn  
 Nidama-naiya gugēsan yānenuñ-sōham  
 bhāvanai-tān ninnu ḍambil  
 Stita-muṇu nānenun-diḍam-bōl abbhi-yāsa  
 bhalattāl atdēvāi niṇkil  
 Sidai-yuḍanā nenum-avidḍai cheṅka-dirōn  
 ediriruḷ-pōl sidai-yum aṇḍṇē.

\* Verses 18 and 19 are in four-line and verses 20-23 are eight-line *viruttam* metre.

21. When Rama asked,  
 ‘Which is the great mirror in which we see  
 these images of things?  
 What is it that is called the Heart of all the beings of the world?’  
 Vasishta answered,  
 ‘When we reflect we see that all beings  
 in the world have two different hearts.’  
 [*Yoga Vasishta*, 5 – 78, verses 32, 33.]
22. ‘One of these is worth accepting,  
 the other, is to be rejected.  
 Listen to how they differ.  
 The organ called the heart placed somewhere in the chest of the  
 physical body is to be rejected.  
 The Heart which is of the form of pure Awareness is to be accepted;  
 it is both within and without — it has no inside or outside.’  
 [*Yoga Vasishta*, 5-78, v. 34, 35.]
23. ‘That indeed is the essential Heart  
 and in it all this world abides.  
 It is the mirror in which all things are seen.  
 It is the source of all wealth.  
 Hence Awareness may be termed the Heart of all beings.  
 The Heart is not a part of the perishable body  
 that is inert like a stone.’  
 [*Yoga Vasishta*, 5 – 78, v. 36, 37.]
24. ‘Therefore by the practice of merging the ego  
 in the pure Heart which is all-Awareness,  
 the tendencies of the mind as well as the breath will be  
 subdued.’  
 [*Yoga Vasishta*, 5 – 78, v. 38.]

21. Eppe-ruñ kaṇṇa-ḍiyin kaṇṇivai-yāvum  
nizha-lāga edirē tōṇḍrum  
Ip-pirapañ chat-tuyir-gaṭ kellā-mav  
idaya-mena isaippa dēdō  
Cheppudi-yenḍṛē vinavum irāma-nukku  
vaṣhiṣṭa-muni cheppu-kindrān  
Ib-buviyin uyirk-kellām idaya-miru  
vida-māgum eṇṇuñ kālē.
22. Koḷattakka dum-taḷḷat takkadu-mām  
ivvi-raṇḍin kūṟu kēḷāi  
Aḷat-tarḱā muḍambin-mār bagat-toriḍat  
tidaya-mena amainda aṅgam  
Taḷat-takka dōraṟivā kāra-ida  
yañ-koḷḷat takka dām-enḍṛu  
Uḷat-tuṭkoḷ ahdullum puṟamu-muḷa  
duḷ-veḷiyil uḷḷa dandṛām.
23. Aduvē mukkiya-idaiam adan-kaṇṇiv  
akila-mumē amarn dirukkum  
Aduvādi yep-porutkum ellāc-chel  
vañ-gaṭkum aduvē illam  
Adanālē anaittuyir-kkum aṟiva-duvē  
idaia-mena aṟaiya lāgum  
Sidayā-niṟkuñ kaṟpōḷ jaḍa-vuḍalin  
avaya-vattōr siru-kū raṇḍral.
24. Ādali-nāl aṟivu mayamāñ-sudda  
idayattē ahattaic cērkkum  
Sādanai-yāl vādanai-gaḷ oduvāyu  
odukka-mumē sārūn-tānē.

25. By meditating constantly on 'I-I' as Siva,  
completely free from all limitations,  
one overcomes all attachments.

[*Devikalottaram*, v. 47.]

26. 'Having investigated various states of being but seizing firmly  
that state of Supreme Reality,  
play your part, O hero, in the world.  
You have known the truth  
which is at the Heart of all appearances.  
Without ever turning away from that Reality,  
play in the world, O hero, as if in love with it.'

[*Yoga Vasishtha*, 5 – 18, verses 20-23.]

27. 'Seeming to have enthusiasm and delight,  
seeming to have excitement and aversion,  
seeming to exercise initiative and perseverance, and yet without  
attachment, play, O hero, in the world.  
Released from all the bonds of attachment and with equanimity  
of mind, acting outwardly in all situations in accordance with  
the part you have assumed, play as you please,  
O hero, in the world.' [Yoga Vasishtha, 5 – 18, verses 24-26.]

28. He who by knowledge of the *Atman* is established in the truth,  
he who has vanquished the five senses, call him the fire of  
knowledge, the wielder of the thunderbolt of knowledge, the  
conqueror of time and the hero who has slain death.

[*Yoga Vas.*, verse unconfirmed.]

29. Just as on the earth with the coming of spring the trees shine  
with the fresh beauty of their foliage, so will he who has seen  
the truth shine with growing lustre, intelligence and power.

[*Yoga Vasishtha*, 5 – 76, v. 20.]

25. Akila vupādi agandṛa arivēdu  
 Agamac chivamen ḍṛanisam – agattē  
 Agalāt dhiyānam adanāl ahattin  
 Akila vāsakti agaṭṭru.
26. Vida-vidamā nilaiga-ḷelām vichāraṅ cheidum\*  
 icchai-yaṛu parama-padam yādon-ḍṛuṇḍō  
 Adanaiyē diḍamāga agattāṛ paṭṭri  
 ana-varadam ulagil viḷai yāḍu vīrā  
 Edu-sakala vidamāna tōṭṭraṅ gaṭkum  
 edārtta-madāi agat-tuḷadō adai yaṛiṇḍai  
 Adanālap pārvai-yinai agalā tenḍṛum  
 āsaipōl ulagil viḷai-yāḍu vīrā.
27. Pōli-mana ezhucchi-magizh vuṭṭrō nāgip  
 pōli-manap padaippu veṛup-putṭrō nāgip  
 Pōli-muyal vānto-ḍakka muṭṭrō nāgip  
 purai-yilanā yulagil viḷai-yāḍu vīrā  
 Mālenum-pal kaṭṭu-viḍu paṭṭō nāgi  
 mannu-sama nāgi-yellā nilai-maik kaṅṅum  
 Vēlai-gaḷ vēḍat-tiyaiva veḷiyiṛ seidu  
 vēṇḍi-yavā ṛulagil viḷai-yāḍu vīrā.
28. Aṛi-vunmai niṣṭha-nām ānma vittāvān  
 Aṛivāṛ pulan-cheṭṭrā nārtān – aṛi-vaṅgi  
 Yāva-naṛi vāṅguli-sat tānkāla kāla-navan  
 Chāvi-naimāi vīra-nenac chāṭṭru.
29. Tattuvaṅ kaṇḍa-vaṛkut tāmē vaḷarum-oḷi  
 Buddhi-valu vum-vasantam pontadumē – itta-rai-yil  
 Taru-vazha gādi sakala guṇaṅ-gaḷuṅ  
 Chēra viḷaṅga-lenat tēr.

\* Verses 26 and 27 in eight-line *viruttam* metre.

30. Like one to whom a tale is told while his thoughts are wandering far away, the mind which is free from attachment is inactive while it acts. But the mind immersed in attachments is active, though it does not act, like the sleeper lying motionless here, who in his dream climbs a hill and tumbles down it. [*Yoga Vas.*, 5 - 56, v. 13, 14.]
31. As the movement of the (bullock) cart,  
its halting and starting, is unknown to its sleeping passenger,  
so too action, contemplation and sleep  
do not affect the sage asleep in the cart of his body.
32. For one who seeks, there is a state beyond waking, dreaming and sleeping; it is wakeful sleep, the fourth state called *turiya*. But as this *turiya* state alone is real and the three apparent states are illusory, this 'fourth' is called the transcendental state.
33. The statement that the jnani retains *prarabdha* while being free from *sanchita* and *agami*<sup>5</sup> is only a formal answer to questions of the ignorant. Of several wives none escapes widowhood when the husband dies; even so, when the doer goes, all three karmas vanish.
34. For unlearned folk there is only one family consisting of wife, children and dependants. But in the minds of those with much learning there are many families of books, theories and opinions that are obstacles to yoga. [*Subhashita Ratna Bhandagara*, Prakarana VI, Shanta Rasa Nirदेशa, v. 13.]
35. What is the use of letters to those lettered folk who do not seek to wipe out the letters of fate by inquiring, 'Whence are we born?' What else are they but gramophones, O Lord of Arunachala? They learn and repeat words without realizing their meaning.

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<sup>5</sup> *Sanchita* karma is accumulated in the past; *agami* karma is to be worked out in the future; and *prarabdha* karma is being worked out in the present.

30. Sēymai-yuḷaṅ chendṛu-kadai kētpār-pol vādanaigaḷ  
Tēymanaṅ seiduṅ-seiyādē avaigaḷ – tōymanaṅ-seidu  
Indṛenuṅ cheidadē iṅgasaivaṭ-ṭṛuṅ kanavil  
Kundṛēṛi vīzhvār kuzhi.
31. Vaṇḍi-tuyil vānuk-kav vaṇḍi-chelal niṭṭra-loḍu  
Vaṇḍi-tanil yuṭṭri-ḍutan mānumē – vaṇḍiyām  
Ūna-vuḍa luḷḷē uṛaṅgu-meijṅ jñanikkum  
Āna-tozhil niṣṭtai uṛakkam.
32. Nanavu kanavu-tuyil nāḍu-vārk kappāl  
Nanavu tuyiṛ-ṭuriya nāmattu – enumat  
Turi-yamadē uḷadār ṭōṇḍrumūn-ḍṛiṇḍṛal  
Ṭuriya atītan tuṇi.
33. Saṅjita āgami-yaṅgaḷ chārāvā jñānik-kūzh  
Viṅju-menal vēṭṭrār-kēḷ vikku-viḷam – buṅ-chollām  
Bartā-pōyk kaimai-yuṛāp pattini eṅjā-datupōḷ  
Kart-tāpō mūvinai-yuṅ kāṅ.
34. Makkaḷ manaiyi-mudal maṭṭra-vargaḷ arpa-madi  
Makkaṭ-koru kuḍumba mānavē – mikka-kalvi  
Uḷḷa-vartam uḷḷattē onḍrala-pan nūṛku-ḍumbam  
Uḷḷadu yōgat-taḍaiyā yōr.
35. Ezhut-taṛinda tām-piṛanda teṅgē-yen ḍṛeṅṅi  
Ezhut-tait tolaikka eṅādōr – ezhut-taṛin-den  
Sattaṅ-golḷ endi-rat-tin chāl-buṭ-ṭṛār sōṇa-giri  
Vitta-ganē vēṛār viḷambu.

36. The unlettered are more easily saved than those who are learned but (with a mind) not subdued. The unlettered are free from the clutches of the demon of pride, they are free from the malady of many whirling thoughts and words; they are free from the mad pursuit of wealth; they are free from many, many ills.
37. Even though a man may look on the world as a wisp of straw and hold all sacred lore in his hand, nevertheless it will be hard for him to escape from thralldom if he has yielded to that vile harlot, flattery. [*Sadhaka Avasta* by Sri Sadasiva Brahmendra.]
38. Without thinking of oneself as apart from others, without swerving from one's true state, if one abides always in one's Self, who is there that is alien to one? What does it matter what people say of one? What matters it if one praises or blames oneself?
39. Keep *advaita* within your heart.  
Do not ever carry it into action. Even if you apply it to all the three worlds, O Son, it is not to be applied to the Guru.  
[*Tattvopadesa*, v. 87, by Shankaracharya.]
40. I shall declare truly the essence  
of the final doctrine of the Vedanta:  
when the ego dies and becomes That,  
— the Self of Pure Awareness — That alone abides.

36. Kaṭṭrum aḍaṅgāriḥ kallādārē uyndār  
Paṭṭru madap-pēyin pāluy-indār – chuṭṭru-pala  
Chindai-vāy nōi-uyindār chīrteḍi ōdāl-uyndār  
Uyndadu onḍran-ḍren ḍruṅar.
37. Ellā vulagun turum-bāyinu maṛai-gal  
Ellāmē kaikkuḷ irun-dālum – pollāp  
Pugazhc-chiyām vēsi-vasam pukkā raḍimai  
Agala-vidal ammā aridu.
38. Tānandṛi yāruṅḍu tannaiyā rencholi-nen  
Tān-tannai vāzht-tuginun tāzhttu-ginun – tānenna  
Tān-piṛaren ḍṛō-rāmal tannilaiyil pērāmal  
Tānendṛu ninḍri-ḍavē tān.
39. Addu-vida menḍrum agat-turuga ōrpōdum  
Addu-vidam seygai-yil āṭṭi-aṛka – putti-rane  
Addu-vida mūvula-gat tāguṅ guru-vinōḍu  
Addu-vidam āgā daṛi.
40. Akila vēdānta siddānta sārattai  
Aha-muṅmai yāga aṛai-van – ahañ-chettu  
Aha-madu vāgil aṛivuru vāmauv  
Aha-madē miccham aṛi.

(For the concluding verses, *Sri Arunachala Pancha Ratnam* on page 63 is recited.)