

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.

*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.¹

¹ 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-maṇṇān dei-van-gaḷ
 Amma-gattuk kaṭ-kiṇaiyē āgāvām – amma-vavai
 Eññil nālāṭ-ṭrūymai yēivippa sāduk-kaḷ
 Kaṇṇi-nāl kaṇḍ-iḍavē kāṇ.

6. Dēva-nār ārma-nam tēruva nen-manam
 Āviyām ennāl aṇi-paḍumē – dēvanī
 Āgumē āgai-yāl ārkkuñ surudi-yāl
 Ēka-nām dēvanē yendṛu.

7. Oḷi-yunak kedu-pagal*
 inan-enak kiruḷ viḷakku
 Oḷi-yuṇar oḷiyedu
 kaṇa-duṇar oḷi-yedu
 Oḷi-madi madi-yuṇar
 oḷi-yedu adu aham
 Oḷi-danil oḷiyunī
 ena-guru ahamadē.

8. Idaya-maṅ guhayi-nāppaṇ ēkamām bramma māttram
 Adu-vaha mahamā nērē avirn-diḍum ānmā vāga
 Idayamē sār-vāi tannai yeṇṇi-yāzh aladu-vāyu
 Ada-nuḍan āzh-manat-tāl ānmā-vil niṣṭha-nāvāi.

* 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 .²

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.³

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.

² 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.

³ 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.⁴

⁴ 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 uṅa-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-yinḍṛi siddiyā – siddi-kaḷil
 Chittañ-chēr vareṅgan chittak kalak-kantīr
 Mukti-sukan tōyvār mozhi.
17. Būparan tāṅga-yiṛai pōli-yuyir tāṅga-ladu
 Gōpuran tāṅgi-yuruk kōra-ṇikāṅ – māba-raṅkoḷ
 Vaṇḍi-selu vānsu-maiyai vaṇḍivai yādu-talai
 Koṇḍu-nali koṇḍa-devar kōdu.
18. Iru-mulai naḍumār paḍi-vayiṛ idanmēl*
 Iru-mup poru-ḷuḷa niṛam-pala ivat-ṭṛuḷ
 Oru-poruḷ āmbala rumbena vuḷḷē
 Iru-viral valattē irup-padum idayam.
19. Adan-muga miga-ḷuḷa taga-muḷa siṛu-tuḷai
 Adanilā sādiyo ḍamarn-tuḷa tirun-damam
 Adanayā sirittuḷa akilamā nāḍigal
 Aduvaḷi mana-dolī avatṭrina dirup-piḍam.
20. Idaya-malark guhai-yagamā yila-giṛaiyē
 gugēsan ena ēttap-paṭṭōn
 Nidama-naiya gugēsan yānenuñ-sōham
 bhāvanai-tān ninnu ḍambil
 Stita-muṛu nānenun-diḍam-bōl abbhi-yāsa
 bhalattāl atdēvāi niṛkil
 Sidai-yuḍanā nenum-avidḍai cheṅka-dirōn
 ediriruḷ-pōl sidai-yum aṇḍṛē.

* 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-ida iam 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*⁵ 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.

⁵ *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 ṭōndṛumūn-ḍṛindṛal
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 kaikkul irun-dālum – pollāp
Pugazhc-chiyām vēsi-vasam pukkā raḍimai
Agala-vidal ammā aridu.
38. Tānandḍri yāruṅḍu tannaiyā rencholi-nen
Tān-tannai vāzht-tuginun tāzhttu-ginun – tānenna
Tān-piṛaren ḍṛō-rāmal tannilaiyil pērāmal
Tānendḍru 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 ḍari.
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.)