

# DEVIKALOTTARAM:

## JNANACHARA VICHARA PADALAM

(The Knowledge that Transcends Time Revealed to Devi)

### Prefatory Verse (by Kannudaya Vallalar)

Of all the births, the human birth is the rarest.

Of all the disciplines, non-killing is supreme.

Of all the Gods to meditate upon, the three-eyed One is the best.

Of all the scriptures, Devikalottaram is the greatest.

### Invocation

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

### Devi:

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

### Ishwara:

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

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<sup>1</sup> In the Tamil original the word *kari* means ‘elephant’ and denotes Lord Ganesa as per tradition, but can also mean ‘witness’, which refers to the Universal Self in the advaitic parlance.

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### Payiram

Ariya vākkaiyin māniḍa vākkaiyē yākkai  
Viriyu nōnbinil uyirkolā viradamē viradam  
Karudiṟ deivadañ kaṇṇudaṟ deivamē deivam  
Teriyiṟ dēvikāḷōttarat tēṭṭramē tēṭṭram

### Managalam\*

Dēvan tiru-vāyāl Devi cevi-pugaṭṭun  
Dēvi kālōt-taran tēṟjñāna – māviḷai-vām  
Ānanda vāna-muda māna-varuḷ addu-vida  
Mōnak kari-yahamē munn-ammai – tānum

### Devi:

1. Anai-vark-kumē muktik kāga-vam mukti  
Tanai-yuru-mārggak kāṭchi tām – anaiya-para  
Jñāna māchāramē nāḍu-menak kunnaruḷāl  
Vāna-var Īsā vazhut-tenna – Jñāna-Sivan

### Iswara:

2. Yādi-nān jñāni-yargaḷ yādōr kaḷaṅ-gamumil  
Ōdariya mukti-tanai uṭṭri-ḍuvār – mādaraṣē  
Jñāna āchāraṅ-gaḷ nānunaḱ kinḍru-raippan  
Jñāna-muṟa yāva-rumē nanginda - ūna-maṟu

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

3. O Lady of fair countenance, understand that one who is not able to realise the truth in his heart by this knowledge of spiritual wisdom known as *Kala Jnana*, can never attain it even by studying the hundreds of crores of *sastras*<sup>2</sup> spanning the heavens.
4. Therefore let the wise man be fearless,  
undoubting, free from desire, earnest, resolute  
and persevering in jnana,  
as explained here.
5. O Divine Mother, claiming nothing as ‘mine’, filled with compassion, give protection to all living beings so that no creature fears you. Yearn for liberation and be absorbed in yoga<sup>3</sup>. Study this work, *Devikalottaram*, and follow wholeheartedly and steadfastly the single path shown within it.
- 6-7. He who is able to bring his mind under control is Brahma, Siva, and Vishnu,<sup>4</sup> he is Indra, King of the devas, he is the six-faced Skanda<sup>5</sup>, he is the guru of all devas<sup>6</sup>, he is the supreme yogi who has performed every austerity; he alone is (truly) learned, for he has achieved the supreme spiritual goal, whose mind is no longer unstable like air but is held firm.
- 8-9. The means by which this mind, which is restless and moves about quicker than the wind, can be brought under control, is indeed the means to liberation and is good for those who seek the permanent Reality. It itself is pure consciousness and the state of firmness. It alone is the righteous duty to be observed by discerning seekers. It alone is the pilgrimage to holy waters.

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<sup>2</sup> One crore equals ten million; *sastras*: ‘scriptures’.

<sup>3</sup> The union of *jiva* and *Para*, of the individual self with the Universal Self.

<sup>4</sup> Creator, Destroyer (who shows the path to salvation) and Sustainer (of the world), respectively.

<sup>5</sup> Siva’s son, chief commander of the celestial forces.

<sup>6</sup> Brihaspati.

3. Jñānan-dān yāvark-kum nan-mugattō yik-kāla  
Jñānat-tāl uḷḷin aṇugādō – vāna  
Kaṇak-kilāk kōḍi-nūl kaṭṭrālum annōrkku  
Uṇar-vudiyā denḍrē uṇarvāi – tuṇi-vīdu
4. Ada-nālē nirbha-yanāi aiya-mena linḍri  
Yeda-nilumē yichai ila-nāi – idayat-til  
Naṇ-siraddai yōḍu nirā-kula-nāi jñānat-til  
Uṇchāgam uḷḷonāi uṭṭrena-den – paṭṭrām
5. Mamadai inḍrik-karuṇai mannibbū daṅgal  
Tamak-kellāmē abayam tantu – mumuṭṭshu-vāi  
Yōgat-tiṇṇi taṇ-paranā yōdik-kālōt-tarattin  
Ēka vazhi niṇka isaindu-puram – pōgā
6. Avan-tānē nān-muganum achivanum mālum  
Avan-dēvar kōn guhanu-māvan – avan-tān  
Akila surar-Guruvu māvan-mā yōgi  
Akila tapō-dananu māmē – akila-muṇar
7. Paṇḍi-tanu mā-purudan pāra-mārt tap-pēru  
Koṇḍa-vanu manna-vanē kūruṇ-gāl – maṇḍi-yuzhal  
Vāyu-saman cittam valit-tevanā niccha-lana  
Māyirut-tap peṭṭridu mām-cittam – tūyōi
8. Adu-tānē muktik kupāyam aduvē  
Chatu-bāyar chār-guṇan tānum – aduvē  
Prajñai stirat-tanmai pinnum aduvē  
Daru-mam vivēgi-yark-kut tān-maṭṭru – aridām
9. Aduvē-naṇ tīrt-tam adu-vēyān dānam  
Aduvē tavamā-gum aiya – idi-lillai

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

10. When the mind moves even a little, that is *samsara*<sup>7</sup>. When the mind abides firmly and motionlessly (in the state of the Self), that is *mukti*<sup>8</sup>. This is certain. Therefore know that the wise man must hold his mind firm by supreme Self-Awareness.
11. The happiness attained in this solitariness is the highest, boundless bliss. What learned person will not revel in that Supreme Reality, in which there is absolutely no action? Tell me.
12. Being rid of worldly knowledge and having acquired pure wisdom, formless and all-pervading, in which there are no sense objects, the great hero is sure to achieve everlasting *moksha*, even if he does not consciously seek it.
13. The consciousness (*chaitanya*) associated with the aspect 'I am' is called *sakti*. The universe shines by its light. The whole of creation is *sakti's sankalpa*<sup>9</sup>. The state free of all (such) attachments is the pure state of wisdom.
14. The Void<sup>10</sup> which is without parallel, which is the effulgence of pure wisdom completely devoid of visible phenomena, and which consists of the aspect 'I', is considered the seed of liberation. The experience of that impels one to start on the path of union with the Supreme.
15. Do not waste time meditating on forms of the Lord, the various

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<sup>7</sup> Worldly bondage.

<sup>8</sup> Liberation.

<sup>9</sup> Thought.

<sup>10</sup> In the Sanskrit original, *mahasunya*, meaning 'great Void' is used.

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

10. Cittaṅ ciṛi-dasaiya samsāra nicchala-māch  
Citta-nilai niṛka-mukti citta-midu – cittan  
Stira-mākkavē vēṇḍum ādalināl dhīmān  
Paramām prajñai-inaṛ pār-ahdu – orumai-yuṛum
11. Anda ēkāntat taḍai-yuṅ sukam-advē  
Anda-milā addiyanta ānandam – endak  
Karuma-mumil apparattiṛ kaṭṭra-vanā mārḍān  
Iramit tiḍānī yisaip-pāi – pirivām
12. Vishaya jñānampōi virinish kaḷa-māi  
Vishayamin jñāna-paran vīdum – aḍaiya  
Avā-vilanē nun-dīran akṣhayamā mōkṣham  
Tavā duṭṭriḍu-vanē tānē – Sivaiyē
13. Irukkin-ḍṛēn enkalaiyō ḍēinda-chai tanya  
Vuru-sakti agdāl oḷirum – pra-pañcham  
Sarvaṅ sakti-dyānaṅ sār-niṣh kaḷa-jñānam  
Sarva nirā-lamban tān-ayalā – sarva-mila
14. Adduvita-māgi aṛivoḷi mātti-ramāi  
Yettu-maga mamī-sat tecchūn-yam – muktikku  
Vitta-duvē yendṛu viḷam-bum para-yōgattu  
Uytti-ḍuva dākat-tān uṭṭra-gattai – nattādu
15. Chakkaraṅ-gaḷ nādi-gaḷ chār-paduma dēvatai  
Akṣharaṅ-gaḷ maṅḍala mūrttā-diyām – mikka-vivai

*chakras*<sup>11</sup>, the *nadis*<sup>12</sup>, the deities associated with the lotuses<sup>13</sup> (of the chakras), sacred syllables or mandalas<sup>14</sup>.

16. Those who seek everlasting liberation, should not engage in repeating various sacred syllables (*mantras*), in breath-control (*pranayama*), breath retention (*kumbhaka*) or concentration (*dharana*).
17. (Neither) is there room for performing *puja*, paying homage, chanting, meditation and the like. Hear it from Me: the highest truth acclaimed in the Vedas can be known only through jnana. There is absolutely no need to know anything outside oneself.
18. For those whose minds are constantly externalized and clinging to external objects, the seeds of bondage invariably take root. If the outward-wandering mind is turned inwards to stay in its natural state, one overcomes suffering in the world.
19. Unite with that one totality, which is all-pervasive, which has no within or without, up or down, midway or sideways. It assumes all the forms in creation and yet is itself formless. It is self-luminous and can only be known by Itself.
20. Since whatever a person sees, thinks of, and seeks to accomplish by his actions influences his destiny, let him meditate on that which is beyond perception, and even imagination.

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<sup>11</sup> The various spiritual centres or plexuses positioned along the spine up to the top of the head through which *kundalini sakti* rises.

<sup>12</sup> Special nerves inside the spine through which *kundalini* is transported to the various centres.

<sup>13</sup> The chakras are conceived of as lotuses with varying numbers of petals and specific deities, which preside over them.

<sup>14</sup> Spiritual spaces inside the body, presided over by the Sun, Moon, and Agni (Fire).

Örpōdum arpa-mumē unni yidat-tagā  
Nēr-mārga mām-idanai nīt-tuyirin – öryāp-pām

16. Kumba-kamu mandirak kūṭṭam uyir-chalana  
Stambana mun-nāyavān dāranai-tām – enbavai-gal  
Attanai-yum āsarikka vēṇḍā-vām akṣhayamā  
Mukti-yicchai ulḷōr muyan-ḍṛeṇḍṛuñ – citta-madāl

17. Pūjai vaṇak-kam puri-jepañ cinta-nam  
Āsa-rippa dēdumē aṅgillai – pēsu-madu  
Kēvalam jñeya-menḍṛu kēḷinik kiñḷil-anyam  
Āvaṛiya vēṇḍuva-dinḍṛām chalanam – mēvi

18. Veḷi-vishayam paṭṭṛum viri-manat-tārk kenḍṛum  
Viḷaiyum vegu-banda hetu – veḷiyē  
Tiriyuñ cittat-tait tiruppa-nilai yuṭṭṛē  
Oru-tunimē vār-ulagil ōrvai – nirmala-māi

19. Uḷveḷi-mēl kīzh-naḍudik kōr-ciṛi-dum inḍṛiyē  
Uḷḷa-vuru ellā-māi ōruru-vum – illa-dāi  
Tān-tanakkē vēddiya-māit tānē ilaṅgiḍu-māl  
Pūṇḍra-mām onḍṛu puṇarn-diḍuga – vūṇḍri-manam

20. Evvedan ḍṛiṣṭi-yāl evvuyir cheyyun-tozhilgal  
Avvu-yirk kagati uṇḍā-dalāl – evvam  
Arā-vavai chārād ayal-ḍṛiṣṭi yaṭṛu  
Nirā-lōkan tānē ninai-vāi – orē-meiyāl



21. In reality there is neither cause, nor effect, nor any action, nor does anything actually ever happen.  
There is neither a world and nor a dweller in it:  
the individual and his attachments are in fact non-existent.
22. The Universe has no external support<sup>15</sup>, nor is it cognized from without. The *yogi* (with his mind turned inward) merges with this whole by making every object in the world one with it. Know this.
23. The one who fails to meditate on this great all-pervading Void<sup>16</sup>, formless and vast like the sky, gets entangled in *samsara* like the silkworm caught in its own cocoon.  
Understand this.
24. Living beings<sup>17</sup> of whatever sort undergo misery again and again. Hear it from me:  
In order to avoid all this suffering and sorrow,  
one should meditate ever on the great Void!
25. Good conduct, various rituals and the disciplines associated with them have been prescribed<sup>18</sup> in order that knowledge might be born in the seeker. One should abandon all paths which are based on external supports and meditate solely on that Reality which is beyond the world.

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

<sup>16</sup> *Mahasunya*.

<sup>17</sup> *Yoni* has the sense of 'the form of the birth one takes'. Each yoni will endure some form of suffering.

<sup>18</sup> The actions prescribed include internal and external worship of Siva. The various ceremonies prescribed in the *agama sastras* for worshipping Siva in form (*saguna*) are included in good conduct.

21. Ētu palañ-karu-mam illai subāvattil  
 Ōdum ivai-yavum uṇmai-yala – bēda  
 Ulaga-mum illai ulagap paṭṭruḷḷa  
 Lau-kigan tānum ilaiyē – nilavum
22. Nirā-lamba minda nikila-mum andṛi  
 Nirā-lambattāl oḷira niṛpa – nirā-lambam  
 Āgachei dinda anaittu nirā-lambam  
 Āgiḍuvan endṛe aṛivuru-vaṭṭru – ēka
23. Viyōma vaḍivā-gum viyāpa-gamā sūnyam  
 Yādorū-van bāvit tiḍānēl – yāṇḍu-mavan  
 Bījakō sakkirumi pōlap prapañcha  
 Pāsa-samu sāri-yām pār-nāngāp – pēsum
24. Akila-mām yōni-yilum āruyir yāvir-kum  
 Mihak-klēsam porun-dum mēnmēl – akila  
 Klēsa-mumē nīkku-daṛku kēḷmā sūnyattai  
 Lēsa-marāc cintai yiyattṛu – klēsa-minmei
25. Jñāna-vuda yap-poruṭṭē naṛki-riyai chaṛ-chariyai  
 Tānavilap paṭṭa-dāl tān-onḍrai – māna-dattin  
 Utkaru-duñ sālamba yōgam tanai-yumorī  
 Nish-prapañ chattē nilai-nirpāi – tiṭpa-māi

26. Only the valorous who, with the arrow of *sunyabhava*<sup>19</sup>, have pierced through all the regions from the highest to the nethermost, are considered Knowers of the Void.
27. The mind, hankering after the things of this world, is more restless than a monkey. If one controls it and one is established in the state of *sarvasunya*<sup>20</sup>, one will attain liberation directly.
28. The fullness of Consciousness<sup>21</sup> is none other than the true meaning of the word 'I'. Though quite other than the sense 'I am the body', it is not different from the basic principles of which the world is made. It is the all-pervading Reality.
29. O my Beloved, this complete Wholeness pervades all creation within and without like formless space. Those who are submerged in this blissful state become the Supreme Bliss themselves. See, how wonderful!
30. The outgoing-mind dissolves of its own accord when deprived of anything to hold on to, just as a fire dies down and goes out when deprived of fuel.
- 31-32. Turn away from confusion, delusion, ignorance, dreaming, sleeping and waking; for the Supreme is different from the gross body, different from the subtle *prana*, from mind, intellect and ego. Meditate on that Consciousness<sup>22</sup> and become one with it.

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<sup>19</sup> The thought-free state. In *sunyabhava* the individual is only aware of his conscious being while everything else is as though empty — without existence.

<sup>20</sup> State devoid of all sense objects.

<sup>21</sup> *Purna chit*.

<sup>22</sup> *Chaitanya*.

26. Pātala-mun bākap pagar-sakti anta-māi  
 Ādarap paṭṭa-vivai attanai-yum – vīda-luṟum  
 Sūniya-mām astirañ koṇḍā-rālē sūra-ravar  
 Sūniya Jñāni-yarāt chuṭ-ṭuṟu-vōr – īna
27. Visha-yattil āsai viḍādē kuraṅgai  
 Viḍa-chali cittattai viḍādu – maḍakki  
 Saruva sūnyap-padattil stabikka ahdāl  
 Nīrvāṇa-muṭṭri ḍuva nērē – paramāi
28. Akila tattuvat-tum abinnā-māi āgam  
 Ahamen bataṟ-kaniya māgi – ahameip  
 Poruḷuk kabin-namām pūraṇa cit-teṅgum  
 Porundu-muka muḷḷa poruḷ-tān – teriyu-mahtu
29. Āgāyam pōla akilat taham-puṟa-mum  
 Ēkāṅka māyuru-vam indri-yadām – āhā  
 Paramā-nandat-tuṭ paḍinta-var anbēyap  
 Paramā-nandap paḍivar pārāi – sarva-luṟum
30. Indana-millā eritān evvaṇṇam tān-tānē  
 Manda-māi sānti-yinai mannumō – anda-vidām  
 Paṭṭru-poruḷ aṭṭraṟ paranda manamum-sānti  
 Uṭṭru-vidun tānāga oṟynda-danal – paṭṭra-luṟum
31. Mōhikai māyaiyē mūrccikai sop-panam  
 Āgiya innān gavait-taiga-ḷum – ēka  
 Suzhutti-yoḍu jākkirañ chollu-mivai yellām  
 Ozhittu-viḍa vēṇḍum uṇarvāi – azhutta-mām
32. Dēha-midiṟ sukshu-mamāc chēru-muyir citta-buddi  
 Āhum-ahañ kāra-mivai yāvukkum – ēka-chittu  
 Anniyamē eṇḍru-cintai aṭṭravē acchittai  
 Manniduvan eṇḍru madit-tiḍunī – binna-mām

33. The mind often strays  
into day dreams or falls asleep.  
One should be vigilant and turn it back to its pristine state  
again and again.
34. When once the mind becomes steady,  
it should not be disturbed in any way. There is no need to  
think of anything else. One should fix the mind firmly in that  
state (of Self-Awareness) and keep it still.
35. The mind always clings to some (external) support (i.e., sense  
objects). One must remove all such attachments and supports.  
As the mind has the tendency to wander, one should make it  
motionless. Once still, one should not disturb it in the slightest.
36. At the time of the dissolution of all beings<sup>23</sup>,  
only a blemishless sky will remain.  
One should meditate on one's own form as all-pervasive  
and pure as that blemishless sky.
37. By stilling one's mind,  
restless like the wind,  
one fulfils life's highest purpose,  
the aim of all spiritual study.
38. In meditation, neither focus the mind on what is up, down,  
in the middle<sup>24</sup> nor within.  
By avoiding internal distractions (thoughts),  
one frees the mind of external distractions.

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<sup>23</sup> *Bhootas*. According to Hindu cosmology, a great deluge will bring about the destruction of all created things.

<sup>24</sup> These spatial metaphors may be understood as follows: 'up': heavenly pleasures; 'middle': earthly desires; and 'down': lower urges.

33. Niddirai yinā-lum ninai-vādi yālu-nidam  
 Cittan-tān mūḍa-mīgac cīrazhiyuñ – citta-midai  
 Yettanat-tālē uṇartti ēgāmal tannilaiyil  
 Vaitiḍu-vāi mēn-mēlum vai-adanāl – citturu-vāi
34. Cittam eppōdu stiramā-gum evvi-dattum  
 Attai chalip-pitta lāgātē – itta-naiyuñ  
 Cintikka vēṇḍu-vadin ḍṛānkē acchit-tattai  
 Bandittu niccha-lamē paṇṇu-vāi – bandik-kum
35. Āsira-yam paṭṭriya-dām acchit-tam aṅganamē  
 Āsira-yam inḍri-yadāi ākkiḍuga – āsira-yam  
 Paṭṭru-chala nicchala-māp paṇṇiyan nicchalat-tai  
 Saṭṭruñ chalip-piyā dai-sānti – uṭṭra-danāl
36. Ivvellāp būta vilaya-muṇ dāgi-livaṭṭru  
 Evvev-viṇṇum vimala-mē pōla – avvav  
 Uruvam viyābittum ōrmala-mil tannaip  
 Poruvi diyānam purivāi – maru-vum
37. Aduve jananam adain-dadan pēṛām  
 Adu-tānē pāṇḍitya māgum – edu-tān  
 Chalana-muṇum vāyu samañ citta-menḍruñ  
 Chalana-maṛa chei sādanam-tan – nila-nīttu
38. Cittat-tai mēlē-yun dāraṇam cheiyaṛka  
 Maddi-yiluñ kīzhi-lum maṭ-ṭreṅgum – chitta-mīdu  
 Anta-raṅga bāvanai-viṭ ṭāsira-yam inḍri-yadā  
 Santa-tamuñ cheidiḍavē tān-adanai – manda

39. If the mind becomes drowsy, awaken it.  
If it wanders, retrieve it.  
When you reach the state where there is  
neither drowsiness nor movement, remain there.
40. When the mind is left with nothing to cling to,  
does not clutch to anything  
and is completely free of changing states<sup>25</sup>,  
this is the sign of liberation.
41. Dispelling all attachments  
and fixing the mind firmly in the Heart,  
pure, clear awareness arises.  
Persist in the practice of that awareness.
42. Those who meditate on the Supreme Void<sup>26</sup>  
and become established in it through constant practice,  
will reach the supreme abode  
which is beyond birth and death.
43. Gods and goddesses, demi-gods and spirits,  
merits and demerits and their fruits,  
knowledge of causes and effects  
— all these lead to bondage in *samsara*.
44. All dependencies are said to lead to the pairs of opposites  
(happiness and misery, good and bad, profit and loss, etc.); it  
is when one turns away from them that the highest realization  
results. One who realizes thus is a *jivanmukta*, liberated while  
alive. On discarding the body he becomes a *videhamukta*.

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<sup>25</sup> Such as sleep or distraction.

<sup>26</sup> *Paramshunya* is the original Sanskrit term.

39. Uṛak-katti ninḍṛum uṇar-tiḍuka chittam  
 Uṛiṛchala-nam pinnar oḍuk-kāi – uṛak-kam  
 Alai-vennum ivvi-raṇḍum aṭṭra-nilai yuṭṭral  
 Nilai-yidanil nicchala-māi nillāi – valai-yām-vēṭṭru
40. Āsira-yam inḍṛi-yadāi acchit-tan tān-enṛḍum  
 Āsa-ṛavā lamba-melām aṭṭra-dāyp – pāsa  
 Mana-avattai manniḍā mai-jñēya mukti  
 Tana-dilakka ṇan-tān tari-yāi – tanak-kayalām
41. Ālamba mellām aṛa-viṭṭē-yam manat-tai  
 Ēlat tarip-pit tida-yattē – sālat  
 Tulak-kamā evva-ṛivu tōṇḍ-ṛumō ahdu  
 Balak-kavē enḍṛum pazha-gav – vilak-kaya-rādu
42. Appara-māñ sūniyat-tai yārdiyā nittē-av  
 Abyāsa taṛpara-rāi āvarō – tap-pār  
 Piṛap-piṛap pillāda perumai-uṛum stānam  
 Uṛap peṛu-varē yava-reṇḍōr-vāi – sirap-pārum
43. Dēva-rum devi-yarum aṇṅanamē anni-yamām  
 Pāva-maṛa mundaṛ palan-gaḷum – mēvi-yiḍum  
 Āsira-yam āsiraya jñāna-mumē āna-vivai  
 Mā-samu-sāra banda mālāgum – pāsa-mam
44. Donda-men ḍṛāsi-ṛayañ sollap paḍuma-mat  
 Dondam viḍap-paran tōṇḍ-ṛumē – banda-mil  
 jīvan muk-tan-yōgi dēhat tiyā-gattāl  
 Āvan vidēha-mukta naṇḍru-vinai – mēvum



45. A wise man should not willingly give up the body even out of *vairagya*<sup>27</sup>. With the cessation of the *prarabdha karma*<sup>28</sup>, the body will automatically drop away of its own accord.
46. The Consciousness which shines as 'I' in the lotus of the Heart is pure and perfectly still. By destroying the ego, this Consciousness bestows the supreme bliss of liberation. Be assured of this.
47. By constantly meditating with great devotion: 'I am that Siva who is completely free of all limitations', one overcomes all attachments.
48. One should give up all notions of country, caste and *asrama*<sup>29</sup>, and ever contemplate the Self, one's own true state.
49. I alone Am. No one belongs to me; nor do I belong to anyone. I see no one who can call me his; neither do I see anyone who is mine. I alone Am.
50. Know that the one who experiences the firm conviction, 'I am the Supreme *Brahman*, Master and Lord of the Universe!' is the real *mukta*<sup>30</sup>; all other experiences lead to bondage.

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<sup>27</sup> Dispassion.

<sup>28</sup> Result of accumulated actions.

<sup>29</sup> Various callings or stages in life such as householder, ascetic, renunciate, etc.

<sup>30</sup> Liberated one.

45. Udalai virāhat tozhit-tiḍu-gai buddi  
Udaiya-varar̥ cheiya vonādē – uḍa-lidanai  
Yāram-bit tuḷḷa-vinai yaṭṭra-vuḍan ivvuḍala  
Bāran-tānē yagalum pār-uḍaluṭ – chārum
46. Idaya kama-lattē aha-muruvā mec-chittu  
Adu-nimala niccha-lamē yāgum – udik-kum  
Ahañ-kāra nīkku-dalāl acchittē mukti  
Sukañ koḍuppa-dendṛu tuṇi-yāi – ahañcēr
47. Saruva upādi-yuñ chārā-duḷa chittu  
Uruvam edu-von ḍṛuḷadu – niran-taram  
Anda Sivamaha menḍ-ṛanbār diyā-nitē  
Enda āsakti-yunī eṭṭrudī – pundi-yāl
48. Dēsa-muñ jāti-muta lāmi-vaṭṭṛai chērn-dana-vum  
Māsagal varṇā-sirama manni-navum – pēsū-mip  
Bāva-naigaḷai yagaṭṭrip paṭṭiyē tan-nilai-yin  
Bāva-naiyē yend-ṛum pazhagu-bayam – mēvā
49. Oru-vanā neṭ-kuri-yan ōro-ruva nil-maṭṭṛu  
Oru-vaṭ-kil yānu muriyan – oru-van  
Evaṭ-kuri-yān yan-avanaik kaṇ-ḍilēn yān-eṭku  
Eva-nuri-yan kaṇ-ḍilēn yānē – avi-kāra
50. Nānē parap bramma nāda-nula kuk-kīsan  
Nānā-vin nicchaya-mār puru-ḍan – tānē-nan  
Muttanā mandṛi muraṇ-vazhiyil sel-puruḍan  
Beddanā menḍrunī pēṇuḍa-nān – buddiya-gandṛu

51. The day one is able to see oneself with the inner eye as other than the body, all desires vanish, and perfect peace is gained.
52. He who is described in the scriptures as the unborn, ever-existent Lord, I am He, the *Atman*, who is forever beyond form and attributes. Let there be no doubt about this.
53. I am Pure Awareness, immaculate, perfectly liberated and forever present everywhere. I am unlimited. One can neither grasp me nor lose me. I am not determinable by logic or reasoning. I am free from sorrow. I am always *brahmamayam*<sup>31</sup>.
54. I am the Self which is Consciousness Absolute<sup>32</sup>, self-evident and deathless, and entirely beyond this insentient body bounded by its covering of skin (and occupying the space) between the top of the head and the soles of the feet.
55. By thinking, 'I am the Lord of all creation, moving or motionless, I am the father, mother and grandparents of the universe', aspirants for *mukti* meditate upon Me, who is that great *turiya* state<sup>33</sup>.
56. I am the one who is worshipped through sacrifices and penances by all celestial beings beginning with Brahma (the Creator), the sought after heavenly damsels, humans, *yakshas*, *gandharvas*,

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<sup>31</sup> Of the nature of *Brahman*.

<sup>32</sup> *Chidrupam*.

<sup>33</sup> The substratum of the waking, dream and sleep states.

51. Endṛoru-van dēga mila-nāga-vē tannai  
 Tan-jñānak kaṇ-ṇinār-tān kāṇban – andṛē  
 Anait-tinum āsai yara-viṭṭu sānti  
 Tanait-tunni yōnā-van tānāi – tanitta
52. Aja-nīsan endṛellā nūr-kaḷi-lum ārtān  
 Isaik-kap paḍu-vānō endṛum – asa-rīran  
 Āṅṅuṇa-mil lānān-mā vā-mavanē yān-ciṛi-dum  
 Īṅgida-nil aiyam ilai-aga-māi – ōṅgu-moru
53. Vijñāna māṭṭṛan vi-suddan vi-mukta-nān  
 Enjñā-ḍṛum eṅgum iruppa-nān – anjñā-yattu  
 Onḍṛala-nān paṭṭra-viḍa voṇṇa-nān dukkami-lān  
 Endṛum bramma mayan yānuyi-rūḍu – onḍṛāgi
54. Ucchi mudal-uḷḷaṅ kāl-aḷava yut-pu-ṛambu  
 Iccharu-map pōrvai yiṛudi-yām – ijjaḍat-tukku  
 Anniya-chittāi muzhudu māi-amuda māit-tānē  
 Manniya ānmā-nān madi-yedirē – tun-niya
55. Indac charā-charaṅ-kaṭ kīsan-nān tāyu-ḍanē  
 Tandai-yum tandaik-kut tandai-yum – chinta-naṅ-koṇḍu  
 Attu-riya naṛ-pada-mām enaiyē chinti-ppār  
 Mutti virup-par munain-dullē – nit-tam
56. Braman-mun nān-dēvar pēṇu-mara mādar  
 Narar-iyak-kar gandaru-var nāgar – nirai-yālum

*nagas*<sup>34</sup> and other groups of superhuman beings.  
Know that everyone worships only Me.

57. Through various austerities and charities,  
everyone worships only Me.

Know that all this vast creation is nothing but Me,  
the Infinite One.

58. I am neither the gross, nor the subtle, nor the causal body.

I am the kinsman of the universe. I am of the nature of  
transcendental knowledge, I am the eternal One,

I am the Lord, the taintless One. I am not bound by the three  
states (of waking, dream and sleep) but transcend all creation.

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

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

61. Noble Lady! I have expounded to you the nature of the  
knowledge needed to gain liberation.

Listen now to the conduct  
to be adopted by seekers:

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<sup>34</sup> *Yakshas*: semi-divine beings who can assume any form at will and are believed to live in trees, forests, caves and jungles; *gandharvas*: beautiful celestial beings who live in the sky and possess great powers; *nagas*: semi-divine beings who have the form of a snake, (half-snake, half-human) and dwell in subterranean or sub-aquatic abodes.

Eccham pala-vālum yān pūj-jiyan enaiyē  
Arcchip-parā-rum aṛi-yaru-ḷai – nacchi

57. Arun-tavañ-gaḷ dānam anēha vidat-tālum  
Arcchippa rennaiyē ārum – paranda  
Chara-vachara būtangaḷ chārn-duḷa matṭrellām  
Oru-vanām yānē uṇarvāi – uru-vila-dāl

58. Stūla-nuñ sūkshu-manuñ sūni-yanum alla-nān  
Jñālat-tin bandu-nān jñāna-mayan – mēlum  
Nīran-taran īsan-vimalan nīda-vattai yillōn  
Prapañcha millōn-nān pin-num – stira-mām

59. Anādi vijñānam ajan-mam purāṇam  
Tanā-dita-yak guhai-yiṛ taṅgi – enālum  
Uru-vam ulagañ kaḷaṅ-gam oppup-paṭṭrin-ḍṛik  
Karudak kāṇak-koḷap pōgādu – maruvum

60. Sanā-tanamā yantara-mil sat-brammañ sōham  
Enānī aḍik-kaḍi pār-ēkam – panāḷu-mevan  
Bāvittu nic-chalanā niṛpan parap-bram-mam  
Āvan-amudat tanmai ārnd-ānma – bāvamām

61. Jñanam ivvārāi navin-ḍṛiḍap paṭṭa-dāl  
Āna-mutti yārum adai-darku – mānini-yindru  
Āchāram ennāl aruḷap paḍu-midu-kēḷ  
Nī-sāva dānamā ninḍṛu-nilai – māsagala

62. O Queen among women, know that bathing in holy waters, repeating holy names, performing daily *homās*, worship, and oblations with fire as well as other disciplines following lengthy study are not required.
63. *Niyamas*<sup>35</sup>, the worship of deities in holy places<sup>36</sup>, *nama archanas*<sup>37</sup>, *pitru karmas*<sup>38</sup>, pilgrimages, and the observance of vows, none of these are required for the one who aspires to the highest knowledge.
64. He does not reap the fruit of actions, good or bad.  
Important dates and special observances followed by the world are not for him.  
He is absolved of every kind of action and code of conduct.
65. Let the aspirant give up conventional usages, religious practices and caste duties since they are but chains of bondage for him.
66. Even if the seeker acquires supernatural powers (*siddhis*<sup>39</sup>), such as visualising what is buried beneath the earth, and can demonstrate them, he should reject them entirely.
67. All these powers only bind one to ego and individuality, tempting one to a lesser path. The supreme joy of liberation does not lie in any special power, but in Infinite Consciousness.

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<sup>35</sup> Guidelines of comportment concerning eating, dress, etc.

<sup>36</sup> Such as the 55 *Peetas* of the divine mother.

<sup>37</sup> Worship of deities by reciting sacred names.

<sup>38</sup> Oblations and rites carried out for the sake of one's ancestors.

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

62. Nīrāda-luñ jēpa-mum nit-tiya ōmam pūjai  
 Ārazha-lin kāriya mādi-yāt – tēru-mōr  
 Sādana-mum annōn tanak-kendṛu mindṛā-mān  
 Mādarasi yē-nī mādi-yida-nai – ādarañ-cer
63. Nēma-muñ kēt-tira pīḍatil nikazh-sēvai  
 Nāma-varc chanam piti-rar naṛ-karu-mam – bū-maruvu  
 Tīrt-tanal yāt-tirai dēsār vira-dañ-gaḷ  
 Ōrtti-ḍavaṛ killai-yām onḍrumē – ārtta
64. Darumā daru-man taru-palan illai  
 Maruvu titi-ulaga mannuñ – karu-mam-ilai  
 Yellāk karu-mam igandi-ḍula gāchā-ram  
 Ellā vidat-tum igandi-ḍuga – chollār
65. Samaya āchā-ramē chaṭṭru-mindṛit taḷḷai  
 Samat-tamāñ kanman taḷai-yāi – amai-yumār  
 Sañkar-pamun vikaṛ-pañ jāti-daru mañ-sārnda  
 Saṅgat-tai-yun dūrat taḷḷu-vāi – poṅgum
66. Pala-vida-māñ siddi-gaḷum pātāḷa munbāi  
 Ilagum-irasā yana-mum enba – vulagil  
 Prat-tiyaṣṣha māgavē peṭṭrā-lum paṭṭral  
 Oru-vugavē sādaga nuḷ-ninḍru – uraitta
67. Ivai-yā-vum bandaga-mām ichjīva nukkē  
 Ivai-mēlun tāzhnda neṛi-yīva – ivai-gaḷ  
 Yāvai-yinum appa-rama mukti-sukam illai  
 Viyā-paka-māñ citturuvam viṭṭuḷḷ – ayā-varuttu



68. One must engage in yoga (abiding in the Self) in all circumstances, without allowing any special event to affect one adversely. If doubts and delusions arise in the form of desire to worship in holy places and temples (due to pre-existing *vasanas*), reject them immediately.
69. Listen to me, Lady!  
 Know that only the wise man who never harms any form of life, whether insects, worms, birds or plants, is a person seeking true knowledge.
70. One should never uproot any tree or plant (for use in worship) nor even merely pluck its leaves. Neither should one harm any living thing out of anger. One should not pluck even one flower mercilessly.
- 71-72. The worship of Lord Siva should be done using only flowers that have fallen from trees of themselves. One should never indulge in black magic, curses<sup>40</sup>, hypnotism, arousing evil spirits, spells causing enmity between people<sup>41</sup>, and so on. The worship of stones, wooden objects and similar articles should be avoided.<sup>42</sup>
73. Having given up the *mudras* which are used for worshipping the *devatas* in holy places and temples and other related practices, one should get rid of the *vasanas* which may have accumulated on account of such practices in the past, and cling only to the Self, the all-pervading real Consciousness.

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<sup>40</sup> The Sanskrit term is *marana*: causing death or pain through the use of certain *mantras*.

<sup>41</sup> The Sanskrit term is *vidveshana*: causing mutual hatred between friends.

<sup>42</sup> The Sanskrit term is *kasthapashana*.

68. Evvi-sēḍat tānum ellā avat-taiyi-num  
 Tavva-laṛa yōgan darit-tōnai – evvi-dattum  
 Aiyat-tāl kēttira pīḍat-tiṛ kutū-kalama  
 Mai-yal-ezhin maṭṭṛa-danai māṭṭṛudi – noyya
69. Kirumi kīṭam-paṛa-vai kēḷ-satiyē dāru  
 Vuru-mudalā mellā vuyi-rum – oru-pōdum  
 Nāsa-muṛac cheyya-voṇā nallaṛi-jñān uṇmai-yaṛi  
 Ācira-yit tōnāi aṛi-yaruḷā – rāsaya-nāi
70. Vēr-eduvun tān-piḍuṅka vēṇḍām ilai-yinai-yum  
 Vēṛu-paḍut-tuṅ cheyalum vēṇḍāmē – cīṛi  
 Yināda seya-vēṇḍām evvuyirk-kum pūvum  
 Anādara-vāyk kiḷḷa-vēṅ ḍām-kāṅ – manādu
71. Suya-māgavē udirnda tū-malar-gaḷ koṇḍē  
 Seyak kaḍa-van pūjai Siva-nukku – iyaṭṭṛi-yiḍum  
 Māraṇa-muc chāḍana-mun maṭṭṛa-vittu vēḍana-mum  
 Pēruṭṭṛa tambana-mum pinninnal – kūrum
72. Jura-moḍu būtaṅ kōḍun-numā vēsam  
 Muraṅ-vasiya mākaruḍa mōham – urait-tavik  
 Kuttira-kan maṅgaḷ kuyiṭ-ṭṛaṛka kaṛ-kaṭṭai  
 Otta-vaṭṭṛiṛ pūjai ozhi-yazhiyāy – mukti-yuṛak
73. Kēttira pīḍatiṛ kiḷar dēva-tai poruṭṭā  
 Cērt-tiḍumā muddi-raiyuṅ chei-maga-mum – nīttu-mun  
 Ceiyaṭ-ṭṛin vādanai-gaḷ tīrttē viyā baka-mā  
 Mei-yaṛivu tannaiyē mēvu-ḷattē – ceyya

74. Maintain a neutral attitude towards all things; do not get infatuated with anything; maintain equanimity whether in happiness or suffering; be the same to friends and enemies; treat alike a piece from a broken clay pot and a piece of gold.
75. A yogi should not be swayed by desires or yield to gratifying the senses and should be free from the delusion of treating things as 'mine'<sup>43</sup>. He should revel in the Self alone, free from fear and desire.
76. Equanimity must always be maintained, whether praised or slandered; equal conduct<sup>44</sup> must be observed towards all creatures and there should be no discrimination between the Self and non-Self.
77. Disputes<sup>45</sup>, worldly associations and quarrels should be avoided. Not even spiritual disputations<sup>46</sup> should be indulged in, whether good or bad.
78. Jealousy, slander, pomp, passion, envy, love, anger, fear and misery should all disappear gradually and entirely.
79. If a man is free from all the pairs of opposites and always lives in solitude (established in himself alone), he gains perfect wisdom even while in the present body, and shines forth with great effulgence.

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<sup>43</sup> The Sanskrit term is *mamakara*, meaning 'mine'.

<sup>44</sup> *Sama drishhti*.

<sup>45</sup> *Kalaha*.

<sup>46</sup> *Sashtra goshti*.

74. Samat-tuvamē yuṭṭruc charu-vāmal āsai  
 Samanāi suka-dukkac chārviṛ – sama-nāgi  
 Mitti-rargaḷ allādār mēlu-mōṭṭiṛ ponnil  
 Otta-karut tōnāgi yuṭṭra-gamē – chittam
75. Poṛi-viṣha yattil-oru pōdum virup-pam  
 Uṛa-vidāduḷ mamadai yōṭṭi – aṛi-vura-muṭṭru  
 Āsai-bayam aṭṭrendṛum ānmā-vilē ramip-pan  
 Māsilā yōgi madi-yadanāl – ācil
76. Sama-nāgi nindai-yiṛ chāṭṭru-tudi yiṛpin  
 Sama-nāgic charva būdat-tuñ – sama-dṛiṣṭi  
 Manni-ḍavē vēṇḍu-māl māṛa-mal ennāḷun  
 Tannuyir-pōl mannuyiriṛ tān-mōnam – manni
77. Oruvuga-viṇ vādamuḍan ulaga gōshṭi  
 Oruvuga pāzhñ kalaga-mum-pin – oruvuga  
 Sāttira gōshṭi-yaic chārādē ticchol-lōḍu  
 Ēttunaṛ sollum iḡan-diḍagat – ārttezhu-vum
78. Īridai-yuñ kōḷum iḍamba mira-gamuñ  
 Chāru-mam ācchari-yan tānum-pin – nēriḍum  
 Āsaiyuñ kōpa-mum accha-muñ soha-mum  
 Nī-saruva mella-mella nīkku-vāi – vāsanai-yāl
79. Dondam anait-tun toḍarā dakat-ṭṛiyē  
 Santa-tamun tān-janat-tai chārā-dān – inda  
 Uḍam-buḍanē yellām uṇarn-diḍuvā nāgit  
 Diḍam-peṛudē sārñ-dolīr-van tērāi – maḍan-terumei

80. Liberation is attained only by true knowledge. By *siddhis* such a result is unattainable. However, deluded aspirants become enchanted with worldly enjoyments and supernatural powers and strive after them.
81. Know that a pure and flawless person will experience the Supreme Brahman and attain liberation whether he has supernatural powers or not.
82. The body is constituted by the five elements<sup>47</sup> and Siva dwells there. Hence all manifestations, right from the indivisible, all-pervading Siva, down to the earth<sup>48</sup> are forms of Shankara<sup>49</sup>.
- 83-84. My dearest one, earnest seekers who see the Enlightened One and worship Him with mind, speech and body in unison, and who offer Him with heart-melting devotion, sweet-smelling sandal paste, fruits, flowers, incense, purified water for bathing, clothes and food, will attain liberation. Know that those who worship that *Jnani* will reap the fruit of his righteous deeds and those who slander Him will reap the result of such sins.
85. I have revealed the truth about the supreme knowledge and the conduct pertaining to it, as you have asked. This entire path is indeed *Kalottara Jnana*<sup>50</sup>. Tell me, O Lady, if you want to ask anything more.

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

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<sup>47</sup> Earth, water, fire, air and ether.

<sup>48</sup> Siva, the highest *tattva*, and earth, among the lower.

<sup>49</sup> One of the names of Lord Siva.

<sup>50</sup> The knowledge to be revealed at the final stage.

80. Jñā-natti nālēyē nan-mutti avvaṅ-ṅam  
 Ēnaiya siddi-payan inḍrē-num – ūna-mām  
 Bōgat-tuñ siddi-yinum pūṅḍumayal vēṅḍi-ḍuvar  
 Sāda-karāi uḷḷvar-gaḷ ṭamarai-pōi – ōdum
81. Aṅi-mādi yāna-guṅam ārṅdi-ḍuga vaṅḍri  
 Aṅugā malē-yahda galka – uṅarṅḍē  
 Vimala-mām appadi-yai vīḍu-ṛudal tappān  
 Amala-mām dēhi aṅitān – amari-ḍamām
82. Āgan-tān aim-būta ākāram aṅgēyē  
 Ēka-sivan ṭānum inida-marvan – bāga-milādu  
 Eṅgu-muṛu Siva-mun ittarai yīrā-mulagaṅ  
 Saṅkaran ṭannuruvan tān-meyyē – tuṅganām
83. Ivvaṅiṅja naikaṅ ḍisai-karaṅa mūṅḍrā-nuñ  
 Chevviya gan-daṅkani pūttīm-puhai-yun – divvi-yamā  
 Nīrāḍal āḍaiyū ṅēñ-churu-gum anbāl-īndu  
 Ārā-rādit tiḍu vār-piravi – sārā-mal
84. Appaḍyē vīduṛu-var āruyirē ammutti  
 Meyp-paḍiyu mārga viruppa-muḷar – appu-rudaṛ  
 Pūjai-purivār annōn pūṅṅiyat-taip pāvāt-tai  
 Yēsu-bavar eydidu-vār eṅḍreṅṅav – Īsan
85. Aṅi-vudan āchāram-evai yāsik-kap paṭṭadu  
 Aṅivik-kap paṭṭa-denāl anda – neṅi-yāvun  
 Kāla jñānan-tān karut-til vēṅḍē-vina-vaṛ  
 Pāla-dedu mādē pakar-endrān – Jñāla-muyya

Muktan Ramaṅan mozhi peyart tīnta-īdu  
 Uttamar uḷḷat toḷi.

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