



Copyright © The Sivathondan Society

ISBN 955-97247-1-1

Published by the Thiruvadi Trust of Sivayogarswami
15, Walukarama Road, Colombo-3, Sri Lanka

Web site: www.sivathondan.org
e-mail: info@sivathondan.org

This book may be reproduced with the permission of
The Sivathondan Society, KKS Road, Jaffna, Sri Lanka.

Printed by Chandrakanthi Press Int'l. (Pvt) Ltd,
Colombo, Sri Lanka

NATCHINTANAI

SONGS AND SAYINGS OF YOGASWAMI

Translated from the original Tamil
with an Introduction

by

Members of the Sivathondan Society



Thiruvadi Trust of Sivayogarswami, Sri Lanka
2004



Siva Yogaswami (1872-1964)

CONTENTS

	Page
Introduction	i
Note on the Translation	xxxix
PART I. PROSE WRITINGS AND LETTERS	
We are the servants of Śiva (358)*	3
The True Path	(359) 4
Persevere until you attain success	(369) 5
<i>Śivathonḍu</i>	(357) 6
Let God be your only aim	(368) 7
<i>Śivabhakti</i>	(366) 7
God is our all	(356) 8
I am He	(368) 8
<i>Tapas</i>	(367) 9
Seek the profit of the soul	(360-2) 10
<i>Śivadhyāna</i>	(363-4) 12
O Lord of Bliss!	(370) 14
We are bringing up God	(382) 14
Letter I	(374) 15
Letter II	(365) 15
Letter III	(376) 17
Letter IV	(374) 18
Letter V	(375) 19
Letter VI	(377) 19
Letter VII	(378) 20
Letter VIII	(378) 21
Letter IX	(380) 21
Letter X	2
Letter XI	(379) 23
Letter XII	23
Letter XIII	(367) 24
Letter XIV	(375) 25

* The numbers in brackets are those of the relevant page in the third Tamil edition of Natchintanai, published in 1974.

PART II. SONGS	Page
Our Gurunāthan	(13) 29
Great Sayings of the Sage	(39) 32
The Path to Liberation	(28) 33
There is not one wrong thing, my son	(258-9) 34
Call not any man a sinner	(259) 35
The Lover's Song	(20) 36
Now is the moment	(22) 37
All is That	(244) 38
All is pervaded by Brahman	(6) 39
O Dancer of Nallūr!	(74) 40
The Servants of Śiva	(4) 41
The Way to Happiness	(8) 42
The body is a wondrous temple	(267) 43
Dear Gurunāthan	(121) 44
Darśan of the Sat guru	(263) 45
Joy and sorrow—both are māyā	(11) 46
The Self	(17) 47
The One Word	(18) 48
The Hero	(12) 49
All acts are His	(62) 50
Love is Śiva	(23) 51
The Peacock Song	(60) 52
Thou art That	(231) 53
The Song of Holy Praise	(34-5) 54
All is the action of the Lord	(160) 55
Kuthambāy	(36-7) 56
All is God's work	(184) 57
Take me as Thine own	(50 1) 58
Thou art everything	(230-1) 60
Thoṇḍan danced in bliss	(256) 61
O Brothers!	(123) 62
Worship that One	(262) 63

Let us repeat the name of Śiva	(61)	64
Accept the assurance of these words,	(120)	05
What is there to say?	(133)	66
Via Negativa	(207)	67
Show me the way	(32)	69
Whatever you see, see as Śiva	(194)	68
The Ātma	(99)	69
Listen to what I say!	(220)	69
My mind for ever hops and capers.....	(232)	70
Know the Self through the self	(247)	71
Dance Serpent!	(266)	72
Wondrous gods are we.....	(55)	73
This little self surrenders unto Thee	(134)	73
Little Treasure	(223 4)	74
The silent sage proclaimed that day	(200)	77
This is the proper time, my son	(264)	78
I am here, I am there, I am everywhere!	(265)	79
See Śiva everywhere	(242 3)	80
O King of Nallūr!	(89)	82
Grace is within my grasp.....	(266)	83
<i>Namaśivāya</i>	(140)	84
Who can know?	(26)	86
That.....	(273)	87
Chellappan danced in bliss	(237)	88
Achievement.....	(271)	89
Light! Light! Light Divine!	(245 v. 1)	90
<i>Om̐ Tat Sat Om̐</i>	(245 6 vv. 2-4)	90
<i>Untīpara</i>	(44 5)	92
O impish mind!	(254 5)	94
The True Devotees.....	(250 2)	96
The body is a temple	(253)	98
The Path of Yoga	(152 4)	100
Kuthambāy II.....	(115)	105

I am He	(257)	106
Śiva, Śiva	(261)	107
Hark to the Man of Laṅkā's words!	(202-3)	108
Devotion to Śiva	(193-4)	110
Come, offer worship, O my mind!	(63)	112
The Lizard Song	(40 1)	114
Play the <i>Kummi</i>	(234-5)	116
All is You	(147-8)	118
A Garland of Meditation	(156-9)	120
Our Path	(192)	125
O mother, says she	(52-3)	126
Near the House of the Car.....	(124-5)	128
Forget not these words, my dearest treasure	(260-1)	130
Worship the Feet of the Lord	(268)	132
Yoganāthan's Grace in Words	(165-9)	134
The Lion	(5 6)	140
He is all	(106)	141
The Master of Nallūr.....	(210 1)	142
Do this worship and know Śiva	(240)	144
O Maidens!	(269)	145
Hail, O Sannyāsin!	(228)	146
Where can you seek God?	(262)	147
I remained summa, Kuthambāy	(113)	148
<i>Ammānai</i>	(49)	149
I saw my guru at Nallūr.....	(221)	150
Grant me this boon	(204)	151
The Madman	(248 9)	152
My Master	(54-5)	155
By the Guru's Grace.....	(208-9)	156
Hail to the feet of the Sat guru!	(56)	158
A Cradle song	(270)	160
<i>Gurubhakti</i>	(255)	161
Śivāyavē	(14-15)	162

Love the Feet of Śīva	(27-28)	164
Our God	(29-30)	166
Vēl, Vēl.....	(24)	168
In praise of the Feet of the Lord	(31)	169
My refuge is Thy Feet	(46)	170
Worship the Lord	(32)	172
All hail to the Feet of the Lord!	(37)	173
The Cuckoo Song	(43)	174
Those who do Śīvathoṇḍu	(42)	175
Kuthambāy III	(38-9)	176
Our Duty	(58-9)	178
Hail to the Guru's Holy Feet	(57)	179
The Śīvathoṇḍan.....	(48-9)	180
You are not separate from me	(64-5)	182
I now come running in search of You	(51)	183
Our Gurunāthan dwells at beautiful Nallūr	(53)	184
Tell, O Śīva, tell I	(65)	185
Grant the boon of worshipping thy feet.....	(59)	186
In praise of Śīvathoṇḍan	(117)	187
Amminai II	(128 9)	188
The Cure for Birth.....	(126 7)	190
The Lord of Laṅkā	(201 2)	192
My refuge is in Thee	(130 1)	194
Darśan of the Master	(217)	196
I have no other thought but Thee	(122)	198
Give praise to Murukan	(75)	199
O good folk of Laṅkā!	(90) ...	200
Murukan of Kathirkāmam	(72 ') ..	' 201
The Wisdom of Praise	(104 6) ...	202
He dwells within the land of Laṅkā	(203 4) ...	205
What do we want?	(91) ...	206
Worship and sing of Nallūr	(76) ...	207
A Prayer to Viṣṇu.....	(227) ...	208

Hara, Hara! Śiva, Śiva!	(233) ...	209
A Lullaby	(93) ...	210
The Panacea	(98) ...	211
O Lord Supreme!	(186) ...	212
All hail to our Thoṇḍan!	(229) ...	213
Wisdom in couplets	(161-2) ...	214
Come, O my mind!	(288) ...	216
Chellappan, the Śivaguru	(108-9) ...	218
The Ātma is eternal	(88) ...	220
The ever blissful Yogan.....	(222) ...	221
Adoration, Meditation, Invocation	(212-3) ...	222
The Guru gem	(318) ...	225
Come leaping, O my mind!	(286) ...	226
Ornaments	(23) ...	227
There is nothing but That	(316-7) ...	228
May my protection be his holy feet	(321) ...	230
The Parrot Song.....	(69) ...	231
Let our aim be firmly fixed on God	(274) ...	232
The Feet of God are our protection.....	(306) ...	232
See and be happy, my dear boy	(322-3) ...	234
<i>Mahāvākyas</i>	(292-3) ...	236
The Blessing of the Guru	(222) ...	237
All is Śiva	(352) ...	237
We have come to know ourselves	(239) ...	238
The Servant of the Servants	(259) ...	238
My Protection	(351) ...	239

APPENDICES

Appendix I Details of Saiva Symbolism	i
Appendix II ‘The Five Letters’	vii
Appendix III Rāja Yoga	ix
Glossary of Tamil and Sanskrit words & proper names ..	xvii

INTRODUCTION

The fundamental aim of all religions is the realization of Truth. This is a matter of direct experience, in which neither the mind nor the intellect nor any human faculty is involved. It is a question of being.

There is only one Reality, which is God or 'That' (*tat*), so that 'realization of Truth' means being aware that you are one with God or that you are 'That' (*tat tvam asi*). This is the meaning of "know thyself". He who knows himself knows everything and is one who has attained liberation while in the human body (*jivanmukta*). There is nothing left for him to do, but to help others to come to the same realization. Such a man is the true master (*sat-guru*).

Those who have attained this state are exceedingly rare. But one such 'realized soul' was living in Jaffna, in North Ceylon, for over ninety years, and left his body only in 1964. The contents of this book are his songs and sayings. These flowed from him spontaneously and were written down at the time by anyone who happened to be present.¹ No intellectual process was involved. He was the mouthpiece of the Divine.

In any endeavour to translate these songs it is inevitable that, unless the translator has reached a similar level, much of the force and beauty and subtlety of the original will be lost in rendering it into another language. But it has been felt that, for those who have "ears to hear", something of great value will certainly come through and that for this at least it is worth while making the attempt.

1. Occasionally he wrote them down himself.

It is thought best to let the contents of the book speak for themselves. Commentaries and expositions can all too easily mislead rather than lead, and the more profound the original the greater this danger becomes. For the commentator will, in all probability, only comment from his particular view-point and on his particular level. But writings of deep wisdom can be understood on many different levels and from many different points of view, some of which may even appear contradictory, since on the relative plane Truth can often only be expressed in contradictions. Therefore it is better for each reader to extract what he can for himself according to his nature and level of understanding.

However, for those not familiar with the background against which all that appears in this book is portrayed, some words of explanation are necessary; but it is intended to limit these to what is needed from the point of view of intelligibility alone.

The language from which the following translations have been made is Tamil. This is the tongue of most of the people of South India and of the inhabitants of North and North-East Ceylon. It is a Dravidian language of very ancient origin. The majority of the Tamils and of other members of the Dravidian races are Hindus. All the truths that are contained within the pages of this book have been expressed in Hindu terms and forms and, since a proper understanding of the Hindu tradition is, even today, very rare outside India, it is necessary to say a few words about it and, in particular, about that branch of it which is the faith of most of the people of South India and of North Ceylon and which is almost entirely unknown in the West.

The word Hindu means 'one who is born in the Indus valley' and, strictly speaking, only those born in the Indian sub-continent east of the River Indus are Hindus. For

those who are not so born, Hinduism appears bewilderingly complex and amorphous, and it is said that you have to be born a Hindu; you cannot become one. One of the main reasons for this is that, unlike all the other ‘revealed’ religions, Hinduism, at least as it is known today, has had no founder, who appeared at a particular moment in time and imparted to mankind a particular form and expression of the Truth, together with some code of moral and ethical rules. Hinduism is said to be the *Sanātana Dharma* — the Eternal Truth, which has existed ever since the world was. No historical origin can be traced to it.¹ Every tradition is a living and growing thing, but the growth seems to be much more prolific and luxuriant, where no fixed code or rules have been established at the outset, and Hinduism has, through countless ages, embraced and adapted to its formal development material from an immense range of diversified sources. In fact it is possible to find, within one or another of its ramifications, something akin to almost all the forms and practices in which other traditions have sought to express and attain the Truth. That is why it is said to be “the mother of all religions”.

The knowledge of Hinduism of most people living in the West is, of course, confined to what can be learnt from books, and, with very few exceptions, these books are limited to various modern interpretations of the principal *Upanishads*², mainly in accordance with *Śankarāchārya*’s commentaries upon them, and of the *Bhagavad Gita*, which is often also spoken of as an *Upanishad* and on which

1. The truths of the *Sanātana Dharma* were revealed, in some prehistoric past, to great *rishis* (sages) who ‘heard’ them in their hearts (like St. John, the Evangelist, at Patmos), and were later codified in the four *Vedas*. For all Hindus the *Vedas* constitute the primary scriptural authority, which is called *śruti*—‘that which is heard’, in distinction from the secondary authorities which are known as *smṛti*— ‘that which is remembered’.
2. Each of the four *Vedas* is divided into two sections, one being known as the ‘practical’ part and the other as the ‘metaphysical’ part. The ‘practical’ part consists of hymns to be sung and rituals to be performed. The *Upanishads* constitute the ‘metaphysical’ part.

also Śāṅkarāchārya wrote a commentary. The basis and viewpoint of Śāṅkarāchārya's interpretations of the *Upa-nishads* is generally known as *Advaita Vedānta*¹, and, in the realm of metaphysical writings, represents one of the closest approximations to Truth that it is possible to find through verbal expression alone. But Truth is beyond mind and intellect, as the *Upanishads* emphasize over and over again, and a purely theoretical and intellectual understanding, however subtle and profound it may be, can never reach it. It is something that has to be realized.²

This realization requires a long process of preparation and purification. And this involves discipline and sacrifice, for one of the most fundamental laws that govern man's activity on earth is the law of economics, that the more valuable a thing the higher the price that must be paid for it. In Hindu terminology the 'payment' that has to be made to attain any spiritual objective is represented by the word '*tapas*', which in modern renderings of Hindu scriptures into English is often translated as 'austerity' or 'penance'. But this does not cover the full signification of the term. The word '*tapas*' is derived from the Sanskrit root '*tap*', which means 'to burn', and conveys the idea of 'brooding' or 'one-pointed concentration'. This 'brooding' or 'concentration' may be applied in many different ways and may give rise to many different exercises or practices, the persistent and unflagging pursuit of any of which would also be covered by the word '*tapas*'. All the Hindu scriptures are unanimous in emphasizing that, "if one does not practise *tapas*, there can be no success in acquiring self-knowledge or in the perfection of any works", for "by *tapas* purity is gained and from purity understanding is reached and from understanding is the Self attained"³. For Śāṅkarāchārya, *tapas* is the focusing of the mind and the senses on one object, that is —the One Reality or the Eternal Self.

1. *Advaita* means 'non-dual' and *Vedānta* 'the end of knowledge'.
2. Lord Jesus Christ said: "I am the Truth". Pontius Pilate (in a different context) put the question: "What is truth?", to which the Lord gave no reply.
3. *Maitri Upanishad*. Chapter IV, v 3.

But very few are qualified to reach the summit by the crystalline purity of *Advaita Vedānta*. For most people, at least on the earlier rungs of the spiritual ladder, forms of some kind or another are necessary to lead them to the formless. These Hinduism supplies in abundance. It is like a great river, which on its long course to the sea carries with it from its tributaries materials originating from” vastly different lands and climes. Each Hindu, according to his taste, temperament, heredity and, upbringing, can find what is best suited to his growth. He will, of course, only imbibe what is appropriate for him. The rest he will ignore. But an outsider, looking at the whole, will be completely bewildered and unable to see any unifying principle behind it. This may help to explain why *Vedānta*, which is beyond forms, is the aspect of Hinduism that is most widely known in the West, and also why Hinduism cannot be ‘exported’.

Hindu forms are innumerable and of almost indefinite variety. They have accumulated over long periods of time through the media of myths, epics and songs, and of art and architecture. Altogether, they constitute the expression of the Hindu tradition. Forms are part of all traditions, whether in the East or West, but the store is infinitely richer in the case of Hinduism, because of its great antiquity. But forms are always secondary. They are simply a means of expressing and a help to understanding the Eternal Truth. They are constantly growing and changing, because a tradition is a living thing. And, in fact, in Hinduism from time to time (for historical or other causes) whole theogonies seem to be discarded or transformed and replaced by others. Yet the *Sanātana Dharma* remains the same, for it is the Eternal Truth, which is as it has always been and cannot suffer change.

Forms are only symbols of reality. Reality cannot be expressed through the senses or the mind or the intellect, because it transcends all these, so that a symbol can never be more than an approximation or a support for contemplation. But a symbol is a far more effective approximation to the Truth than any philosophical discourse or treatise.

because Truth, when manifested, has an infinite number of aspects, and symbolism can convey at least some of these simultaneously, whereas philosophical and purely rational works can only deal with one at a time. That is why it is often possible for wholly unlettered people to attain to a much higher level of understanding than learned scholars and philosophers.

India has been called the “cradle of spirituality”, and, until recently, almost all Hindus, rich or poor, learned or unlearned, ‘good’ or ‘bad’ had consciously or unconsciously an innate sense of the relativity and impermanence of the visible, sensory world and an understanding that, behind and beyond it, there lies the One Reality, which does not change and which cannot be described and the attainment of which is the sole purpose of life on earth. This was inbred in them. For the ultimate aim of the Hindu is not everlasting life in some heaven of eternal happiness and pleasure, but liberation (*mukti*) — that is liberation from illusion¹. He knows that the manifested world is by its very nature relative and transient, and that what is real and permanent can alone be of value.

The charges of polytheism, idolatry, crude superstition and so on have often been leveled against Hinduism. But these mostly arise from misunderstanding. Hinduism, when it has a theistic form, is essentially monotheistic, because Truth or Reality can only be One. But that One in manifestation has infinite aspects, and the innumerable variety of divine forms and gods and heavenly beings, which Hinduism begets, are all simply different symbols of that One. Each aspirant can choose those which he understands best and which can best help him to reach his goal. But they are symbols only and not the Truth itself. The Truth transcends all expression and is wholly different by nature from anything manifested. That is why Hindu forms are not realistic and why their divine images often have several arms or faces or the heads of animals and so on,

1. c.f. Gospel according to St. John. Chap. VIII, v32., “Ye shall know the truth and the truth shall make you free.”

which may easily seem monstrous and repellent to a non-Hindu. For they are essentially symbols of Reality, and in this way the dangers of anthropomorphism and sentimentality can largely be avoided. And all these apparent aberrations of the human form are not arbitrary. They all have a definite meaning and significance, which may or may not be understood by the worshipper. A Hindu 'idol', in its proper traditional form, is in fact a complete metaphysical treatise in itself.

In historical and, in relation to Hinduism, relatively 'modern' times — that is within the last three or four thousand years — two main streams can be traced in its development — the Aryan or Indo-Iranian from the North, and the Dravidian from the South, and Hinduism, as it exists today, is largely a happy and organic blend of the two. It is futile and detrimental to attempt to separate them. At the same time, in many respects, the courses of these two streams still remain quite distinct. In the West, it is the northern or 'Aryan' stream which has been studied, largely owing to the interest of scholars in an early Indo-European civilization, which was the common origin of race and language for both East and West; and, in consequence, almost all the translations of Hindu scriptures have been from Sanskrit.¹ The southern or Dravidian stream has been almost completely neglected, but it is that which is in question here.

The Dravidian or South Indian branch of Hinduism is theistic. By the majority of South Indian Hindus the Supreme Being, who is both God and Godhead, is called *Śiva*.) Here there is a possible source of confusion, because *Śiva*, the destroyer, is also one of the Hindu trinity or the three principles, which govern the manifested world. These are represented as three gods—*Brahma*, the creator* or manifesting principle (not to be confused with *Brahman*, the Absolute of *Vedānta*), *Viṣṇu*, the preserver or sustaining principle, and *Śiva*, the destroyer or dissolving principle.

1. The scriptures of the northern stream are written in Sanskrit and, though for the southern stream the *śruti* is also in Sanskrit, the majority of its scriptures are in Tamil,

But they relate to the manifested world only and are of a much lower order than *Śiva*, the Supreme Lord of All. In fact, in this connection, to avoid confusion, the alternative name of *Rudra* is often employed to designate the third principle.

At the same time it is not an accident or coincidence that the same name has been used for both aspects, because, for the Hindu, the whole purpose of life and the supreme act of Divine Grace is to destroy illusion; and this God does both on the microcosmic or subjective and on the macrocosmic or objective scale (though there is, strictly speaking, no 'objective'), for, according to Hinduism, at the end of regular cycles of vast periods of time the whole manifested world is consumed and dissolved, and then, after an interval of complete quiescence, it is issued forth again. And this process of creation and destruction, or evolution and involution, has no end and no beginning. It *is* the manifested world and is simply a replica on the macrocosmic scale of the birth, growth, decay, death and rebirth of the microcosm.

In the same way, *Viṣṇu*, the sustaining or preserving principle in the trinity of manifestation, is also worshipped by many Hindus as the Supreme Being, and the two principal cults of Hindu worship today are represented by the *Vaiṣṇavas* (those who worship *Viṣṇu* as God) and the *Śaivas* (the worshippers of *Śiva*). The majority of the inhabitants of the north of India are *Vaiṣṇavas* and those of the south *Śaivas*, though there are many important exceptions on both sides. The great Hindu epics, the *Ramayana* and the *Mahābhārata*, of which the *Bhagavad Gītā* forms a part, both spring from the *Vaiṣṇava* tradition, and *Rāma* and *Kṛṣṇa* are *avatāras* or incarnations of Lord *Viṣṇu* Himself.

In both cults the Supreme Being is given many different names, according to the function and -aspect that the worshipper wishes to express. In the *Śaiva* faith, *Śiva*, in His supreme transcendent nature, is often called *Paraśivam*. Of this no description is possible. It is beyond speech and

thought and all manifestation. This is the Absolute or Godhead—the one and only true Reality, which does not change, but remains the same for ever, and apart from which there is nothing.

Yet, for mankind, the manifested world of time, space and causality exists. Its nature is change and movement. It is always in flux—the direct antithesis of the One Immutable, Transcendent Reality. But there is and there can be only One Reality, which is infinite and omnipresent, and so that must also include this world of apparent change. How the One Perfect, Changeless, Eternal and Infinite Reality can also be the transient world of creation or manifestation, is the ultimate mystery of mysteries, which by its very nature can never be comprehended by the human reason, but for which every religion in some way or other has to try to give an explanation.

According to Hindu metaphysics, by the mere Will of the Absolute the whole of manifestation is evolved. The first stage in the process of its appearance is the undifferentiated state of Pure Being, which contains in itself the entire diversity of the world that emerges from it. This can be compared to a limitless ocean, and manifestation to the waves on its surface. In the *Śaiva* tradition this Supreme Essence is symbolized by what is known as the *liṅgam*, which is said to have form and yet to be formless. The *liṅgam*, which is probably the oldest of all Hindu symbols, is essentially the symbol of *Śiva*, and is the only image that is found in the innermost shrine or ‘holy of holies’ of every *Śiva* temple. The literal meaning of the word is a ‘sign’ or ‘mark’, and it consists merely of a short cylindrical pillar, nowadays usually of black stone, with a rounded top. It signifies also the Unchanging Reality, the ‘vertical axis’, which runs through everything, but like the centre of a wheel is itself unmoving, and about which the ever-turning circle of manifestation appears to revolve, though in reality contained within it.

In the *Śaiva* school of Hinduism the manifested world is portrayed symbolically as the dance of *Śiva*. And in this

aspect He is known as *Naṭarāja*—Lord of the Dance. Everything that exists, that ever has existed and ever will exist is His dance. In fact existence is the dance; and He is dancing in each creature. If He ceases to dance, the whole world comes to an end and is dissolved into the “Pure Void”, which is also He; and this is what happens periodically at the end of vast aeons of time. Existence or manifestation is movement and there is nothing that moves except He. All other apparent entities are simply movement of the One Eternal, Immutable Spirit.

This Supreme Mystery is also represented in terms of sound or vibration. The whole of manifestation is said to be comprised within the sacred monosyllable *Om̐*, which includes in itself all other possible sounds or vibrations and from which they all derive. It is, as it were, the One Fundamental, of which all existing things are harmonics or ‘overtones’. And at the same time it is also the One Transcendent Reality. This word is the kernel and essence of the *Vedas*. It is the *Mantra* of *mantras*¹. It is the ‘logos’ of Christianity, Alpha and Omega, the beginning and the end, “the Eternal Word which was in the beginning” and beyond which there is nothing else. And, in the symbolism of the dance of *Śiva*, *Naṭarāja* is always portrayed as dancing within a halo or circle of flame, which represents the Tamil letters that signify *Om̐*.

The dance of *Śiva* is existence. It *is* the manifested world. Why the Lord dances, why there should be anything other than the Pure, Perfect, Silent Void of the Unmanifest Absolute is the mystery of mysteries. That is why, in Hinduism, another analogy that is frequently used is that of ‘play’ (*līlā*). The whole of existence is said to be nothing but the play of the Lord; and the word ‘play’ can be taken in both its meanings—that of ‘drama’ as well

1. A *mantra* is a syllable or syllables with power, and like all power can be used for any purpose—good, bad and indifferent. The word is, however, commonly employed to denote a sacred word or formula, that is recited or contemplated in divine worship or repeated as a form of invocation.

as that of ‘sport’. The role of the individual soul, or *jīva*, is, or should be, simply that of a spectator or witness.

The Divine Dance or Play is ceaselessly performed until the end of the world. At the end of vast cycles of aeons of time the whole universe is destroyed, and amidst the general conflagration Lord *Śiva* dances in ecstasy. And He is often described as “the One who dances in joy on the cremation ground”, for it is illusion that is being burnt—the illusion that He Himself has created. Then there is nothing but the Pure Void or Spirit Space, that no words can describe. This is what is called ‘*chid-ākāśa*’.

“As above, so below”—what is true for the macrocosm is true for the microcosm as well, and this “spirit-space”, or “open hall”, is also referred to as the “cave of the heart”, or “the golden hall”, where the Lord dances when the ego has been overcome and all illusion destroyed. This may help to explain why the “terrible aspect”, which often seems shocking or repellent to Western minds, is so frequently found in Hindu symbolism, particularly in that of the *Śaiva* tradition. For terror can only belong to manifestation, to the individual ego. There can be no terror for the Divine. As the *Upanishads* say, “When there are two then there is fear.”¹

Therefore, if manifestation or individuality disappears, nothing remains but the One All-pervading Reality of Being, Consciousness and Bliss (*Satchidānanda*). And this ‘destruction’, in relation to individual souls, is the supreme function of the grace of God. That is why the *Saivas* claim that the “destroyer” is the highest of the three principles of divine manifestation, and why, too, Lord *Śiva* is also as frequently described as the “Lord of Compassion”.

There is another way in which Hindu symbolism expresses the mystery of the unity of the manifest and the Unmanifest, of the changing transient world and the One

1. *Brihadaranyaka Upanishad* I. 4. 2.

Taittirīya Upanishad II. 7. 1.

Unchanging Reality. In common with other traditions, the manifested world is regarded as the activity of the female principle. All is taken to be the work of the Divine Mother, from whose womb all the worlds have sprung and who nourishes and cares for all living beings and yet remains eternally a virgin. The male principle is the “Unmoved Mover”, the One Unchanging Reality, which lies behind all movement and change, which permeates everything and without which nothing can have existence. The ‘Father’ does not change, but remains the same for ever. Yet there is change. It is the ‘Mother’ who gives rise to change. The ‘Mother’ is the Divine Energy or Power (in Sanskrit — *Śakti*), and each of the Hindu deities has a ‘consort’ who represents this principle.

But the manifested and the Unmanifested are One. God and His Power are One; *Śiva* and *Śakti* are One, and therefore Lord *Śiva* is often symbolized as having the right half of His body male and the left half female. And this duality in unity is also conveyed in the images of *Naṭarāja*, where the Lord is always depicted as wearing a female earring (called *thodu* in Tamil) in His left ear¹. On the microcosmic scale also, ‘Father’ and ‘Mother’ are within each creature. In all traditions the soul is represented as being female, and the purpose of human existence can be said to be the consummation of the marriage of the female with the male, the Mystic Union described by certain Christian saints.

The Divine Power is inseparable from God, and the analogy is often given of the sun and its rays. *Śiva* is the sun, *Śakti* the rays, and it is only through the rays that the sun has effect on the world. So that it can be said that *Śakti* is really equivalent to Divine Grace. Indeed many Hindus worship the ‘Mother’ as the Supreme Being, and devotees of *Śakti* (*Śāktas*) are very numerous throughout India.

1. In earlier times Tamil men also wore earrings, but of a different pattern from those worn by women, and, even today, in country places, this practice still persists.

In Hinduism, both in the *Śaiva* and *Vaiṣṇava* cults, numerous focal points or centres of concentration are provided, but this does not mean that it is polytheistic or that the principle of the Oneness of Reality is in any way impaired. Different people can choose a different ‘support’ according to their temperament and understanding, but in every case it is the same Unique Reality that is being worshipped. All the many forms simply represent different aspects of the One Truth, which cannot be comprehended in its entirety by the human mind.

Some choose to worship the ‘Father’, some the ‘Mother’ and some the ‘Son’. For, according to *Śaiva* mythology, *Śiva* and *Śakti* had altogether four sons, of whom the first two are the most important. The eldest is *Gaṇeśa*, the elephant-headed God with a big belly, containing all the worlds. He represents wisdom, and his very form symbolizes the sacred monosyllable *Om*¹. According to the *Vedic* rules, every rite or ceremony or undertaking should be preceded by the word *Om*, both in speech and writing, for it is the beginning and end of everything. In the same way, in the *Śaiva* cult, no work should be begun without first invoking *Gaṇeśa*.

The second son is called *Murukan*, which means literally ‘beauty’ and also ‘tenderness’ or ‘freshness’ (as of the young shoot of a plant), and in one aspect he is always represented as a child. Every Hindu symbol has a myth or story behind it to explain its meaning and existence, and it is related that, once upon a time, *Viṣṇu*, *Brahma* and all the other gods and celestial beings (*devas*), who were being afflicted and overcome by the demons (*asuras*), besought Lord *Śiva* to come to their rescue. This He did by bestowing on them the gift of *Murukan*, His son, who after many hard-fought battles defeated the *asuras* and restored the *devas* to their rightful places in the heavens. This explains why, contradictory though it may seem, *Murukan* is also the god of war, and one of his names is *Kandaswāmi*,

1. The Tamil characters that represent *Om* can be very easily discerned as the head of an elephant.

which, it is said, is a derivation of *Skanda*, the war-god of Aryan mythology. In this aspect he is symbolized as having six faces, representing all possible activities on the earthly plane, and twelve arms, each wielding a different weapon. For, while *Gaṇeśa* can be said to be the Lord of Wisdom, *Murukan* is the Lord of Action.

His *Śakti* or energy is usually described as being threefold; two of its aspects are symbolized by his two consorts, one representing the power of action (*Kriyā Śakti*) and the other the power of will and love (*Ichchā Śakti*). The third *Śakti* is the *vēl*, the lance with which he is always depicted and which is the symbol of Divine Wisdom (*Jñāna Śakti*), the weapon that can pierce the impenetrable and destroy ignorance, the only enemy of the soul.

In the Hindu pantheon there are innumerable minor gods of varying importance, both beneficent and maleficent, each of which has some particular function or functions, and which, on the macrocosmic scale, can be regarded as the presiding deities of the various forces of Nature and, in relation to the microcosm, as the powers of the soul. The greater part of Hindu mythology consists of accounts of wars and conflicts between the *devas* and the *asuras*. From time to time the *asuras*, as the result of boons granted to them by the Lord, achieve great power and conquer and devastate all the heavens and make their inhabitants their slaves. Then the gods approach Lord *Śiva* and entreat Him to come to their aid and deliver them. (In *Vaiṣṇava* mythology almost exactly similar stories will be found with *Viṣṇu* as the central and supreme figure).

This 'war' is in fact being waged unceasingly. It is also part of the Divine Play, and, on the microcosmic scale, the whole meaning of existence can be looked upon as a "spiritual combat" between truth and ignorance, light and darkness, in which, by themselves, the powers and faculties of the soul can never be victorious without the intervention of That which is beyond them, that is Divine Grace. But, only when the soul realizes that by itself it

is powerless to achieve the victory over ignorance and egoism, is that help granted.

In Hinduism the centre can be anywhere, so to speak. One will take *Murukan* as the focal point, or rather one of his aspects, for instance the tender child or the victorious warrior, or he may worship the lance (*vēl*) itself. Another will concentrate primarily on *Gaṇeśa* as the Lord of Wisdom, or as the remover of all obstacles. A third will ask the Divine Mother for all he needs or will worship Her in Her terrible, ferocious aspect, as *Kali* who devours everything, and so on. A lesser number will meditate on Lord *Śiva* Himself, as relatively few can approach the Supreme Being direct, as it were. But it is, understood that all these different forms are simply different aspects of the One Reality. (In the *Vaiṣṇava* cult there will be a similar range of possible 'points of concentration').

There are countless myths connected with each of the many divine forms, and in fact every detail of the symbolic figures by which they are portrayed has a story behind it to account for its existence. And each locality, each temple has its own legend to explain the particular form of its presiding deity and how it came to be there. All these innumerable stories are interwoven into a vast network which will appear baffling and incomprehensible to the outsider, but which altogether is the expression of the whole Hindu tradition¹. In all traditions, it is through myth and legend that the truths, which they enshrine, have been preserved and handed down from one generation to another through the ages, for in this way they are, or

1. There are a great many collections of these stories, grouped according to the central figure in each of them, which form the larger part of what are called *Purāṇas*. The *Purāṇas* constitute one of the principal secondary authorities for Hindus. They can be described broadly as the medium by which the philosophical, ethical and practical teachings of Hinduism are conveyed to the ordinary man, and for this reason they consist mainly of myths and stories. Each school of Hinduism has its own collection of *Puranas*, in which the principal deity or deities of that school will play the chief role in the numerous stories they contain.

rather were, imbibed naturally by everyone from the cradle, and it is only at a relatively late point in the development of all traditions that attempts are made to codify them into philosophies and systems.

The philosophical expression of South Indian *Saivism* is called *Saiva Siddhānta*. The word ‘*Siddhānta*’ means ‘the end of ends’, but it can also have the same meaning as *Vedānta*, namely ‘the end of knowledge’. *Saiva Siddhānta* posits three entities, which exist eternally and which are called — *pati*, *pasu*, *pasa*. *Pati* means ‘lord’ or ‘master’; *pasu*, the literal meaning of which is ‘that which is bound’, is the Tamil and Sanskrit word for ‘cattle’, and stands for all souls or all beings; *pasa* means a ‘rope’ or ‘fetter’, and signifies bondage. God, or the Lord, is one. Souls are innumerable. Bondage is threefold, and its three constituents are also called the three impurities (*malas*) — *ānava*, *karma*, and *māyā*.

Of these *ānava* is much the most important. It is sometimes described as “the innate taint” and is something very similar in conception to the “original sin” of Christianity. It is derived from the word ‘*anu*’, meaning an atom or something exceedingly minute, and can be said to signify basically that which makes the greatest appear small. It thus denotes, on the microcosmic scale, the individual ‘I’ or ego, which differentiates the One Reality and sees itself as separate from other apparent existences. In ordinary speech it has the meaning of ‘egotism’ or ‘arrogance’. On the macrocosmic scale, it is the formless darkness (something akin to the “waters” of the Book of Genesis),¹ in which, according to the doctrine of *Siddhānta*, all souls are initially enveloped. This darkness is the antithesis of the endless light of the One Reality, the ‘atomization’ of which is what really constitutes manifestation. It is thus the “sin of sins” and represents the bottom or hollow of the eternally rolling wave, which is called existence, and the crest of which is, in Hindu terms, “the feet of the Lord”.

1. *Genesis*. Chapter I. v 2.

From this darkness the Lord calls forth all souls at the beginning of each world-cycle and into this darkness He summons them again, when the whole universe is consumed and destroyed. That is why, in the figure of *Naṭarāja*, one of Lord *Śiva*'s hands holds a drum, which represents the Primordial Sound or Vibration and is the symbol of creation, and another fire—the symbol of destruction. A third hand is raised giving the *mudrā* (manual sign) that signifies protection and is thus the symbol of preservation.

But in addition to the three functions of creation preservation and destruction, God, according to *Śaiva Siddhānta*, performs two other divine actions, which may be said to be the expression of His Holy Grace. Why, besides the Perfect One, there should be the apparently imperfect many, why souls should be plunged in the darkness of chaos, is the mystery of mysteries, the unanswerable question. Taking this for granted, *Siddhānta* regards the whole of existence as an ever-continuing process of evolution from formless chaos into formless bliss, which is effected by the action of Divine Grace, or the *Śakti* of the Lord. This operates in two ways, by obscuring and by revealing. The first is called *Tirodhāna Śakti*, the second *Anugraha Śakti*.

By themselves the individual souls (or *jīvas*) would be hopelessly and helplessly lost in the darkness of *ānava*. In order to help them to escape, the Lord, out of His infinite compassion, gives them bodies and faculties and all the external world to enjoy. This is what, in *Śaiva Siddhānta*, is called *māyā*. In using their organs and faculties souls perform actions, which give appropriate results. This is designated by the word *karma*, the literal sense of which is action. In this way souls gain experience, by means of which they are enabled gradually to evolve from darkness into light. At the same time, both *karma* and *māyā* hide from the soul the true nature of the Lord and its union with Him, by making it believe in an objective world that is outside and separate from Him. That is why they are called 'impurities'. But unlike *ānava*, they are given to the

soul expressly to help it to free itself from that ‘innate taint’ and therefore represent the action of the Lord’s Grace or *Śakti*. Yet, as they conceal the soul’s true relation to Him, they are said to constitute His ‘obscuring’ or ‘veiling’ *Śakti*. Thus everything, apart from *ānava*, is God’s Grace. He is not other than His Grace and He is not other than souls; and yet souls are subject to *ānava*, while He is not.

But the *māyā* of *Siddhānta* is not the same as the *māyā* of *Vedānta*. For *Vedānta* it is *māyā* and for *Siddhānta* *ānava*, which constitutes the great obstacle to the realization of Truth. In *Siddhānta*, though it forms a part of the bondage from which the soul must strive to free itself in order to attain liberation, *māyā* also has a positive aspect. It is an aid given by God to enable the soul to extricate itself from the enveloping obscurity of *ānava*, like a lamp which helps to illumine the darkness of the night before the rising of the sun.

There has been, and still is, a certain amount of controversy between *Vedānta* and *Siddhānta*, but this, like all controversies, is largely based on misunderstanding and difference in emphasis, and is the activity of those who have not realized the Truth through either school. And in some ways there is no fair ground for comparison; for *Vedānta* is a purely metaphysical doctrine and also a purely metaphysical method (if that is not a contradiction in terms), which can only be followed and realized by relatively few, who have the necessary determination and strength of mind to approach the Truth by a more or less purely intellectual path. *Śaiva Siddhānta*, on the other hand, is both metaphysics and religion, and has to cater for all souls that come within its orbit, whatever their temperament or level of understanding may be. *Vedānta* may be compared to a course of

1. The word *māyā* is derived from the root *mā*, which means ‘to measure’.

It is that by which things are measured or formed and which makes the One Formless Reality appear as many. It has been described as “the form of the Formless”. It is only when considered in relation to the Formless that it can be called the cause of illusion.

training for an ‘honours degree’; whereas *Siddhānta*, while it finally offers an equally advanced course, provides in addition all the stages in the educational ladder from the kindergarten to the university. But all who have ‘graduated’, from either school, affirm that there is no difference between the ultimate goal of each, since Truth is One.

Vedānta looks at the world from the top—from God’s point of view, whereas *Siddhānta* approach is from the standpoint of individual souls. Both are correct and both are wrong, because the Absolute Truth cannot be expressed in words or be understood by the mind and intellect. “If you speak, you lie!”

For *Vedānta* there is only the one *Ātma*—the Universal Spirit. Everything else, including the idea of individual souls (*jīvātmas*), is *māyā* or illusion. *Saiva Siddhānta* maintains that there is the one *Paramātmā*, which is *Paraśivam* or the First Principle, but many *jīvātmas*¹, which are real positive entities existing eternally.

In order to try to explain the inexplicable, every religion is compelled to have recourse to a mystery, and the chief factor that differentiates them is the point, so to speak, at which they place it. *Vedānta* says that there is nothing but the One Reality—the *Ātma* or *Brahman*, and That is consciousness and not matter. As there is nothing but That, each apparently individual soul is also That. Therefore “thou art That” (*Tat tvam asi*). This cannot be ‘known’; it must be ‘realized’. When the soul finds out what it is, that it is That, and can say: “I am *Brahman*” (*Aham Brahmāsmi*), body, faculties and the whole world disappear, and it remains what it has always been—pure and perfect spirit or consciousness. It is only *māyā*, which has no real existence, that prevents it from seeing what has been and always will be, the unchanging Truth. The whole world

1. Here and in what follows the word ‘soul’, unless specifically stated otherwise, is used to denote the individual or embodied consciousness—the *jīvātma*, which in *Siddhānta* has real, but in *Vedānta* only apparent existence.

therefore, from the Absolute point of view, is illusory, and the only purpose of existence is to realize this. Yet, although all that *māyā* presents to the individual soul may have no real existence, the illusion itself exists. It is here that *Vedānta* ‘places’ its mystery, by saying that *māyā* is at the same time real and yet not real, because in reality individual souls are unreal also, since there is nothing but the One Spirit. But, as long as the soul thinks that it has individual existence, then the world is real. When it realizes its oneness with *Brahman*, the world ceases to exist for it and there is nothing but the One and only Reality on which, under the delusion of *māyā*, it had been ‘superimposing’ the whole of manifestation. And it makes no difference whether this One Reality is called *Brahman* or God or *Paraśivam* or the Absolute or the real ‘I’, for only One is there.

In *Siddhānta* the mystery is involved in the explanation of the soul’s relation to God. Like *Vedānta*, *Saiya Siddhānta* also claims to be a philosophy *oi+dvaīta*, but it interprets this in a rather different way, whereas *Vedānta*, at least as expounded by *Śankarāchārya*, uses the word *advaita* in a purely monistic sense, as meaning ‘non-dual’, *Siddhānta* takes it to imply ‘neither one nor two’, and adopts a position midway between the monism of *Śankarāchārya*’s *Vedānta* and the dualism of other faiths. It maintains that the soul is one with God and yet separate from Him, and many analogies are given to illustrate this relationship, such as the butter in milk, the fire latent in firewood, a flower and its scent, fruit and its flavour, a gingili seed and its oil and so on.

Godhead, or the Absolute, whether called *Brahman* or *Paraśivam*, is pure Spirit or Consciousness (*chit*), and this is the only Reality, which lies behind the whole of manifestation. *Siddhānta* explains the apparent coming into being of the world as a process of evolution (or devolution) of *māyā* from the first vibration of Pure Consciousness, which is the Primordial Sound, or the Word (Logos), that is *Om*, through various stages from the finer to the coarser, from the subtle to the gross, until the so-called material world

is produced. Each of these various stages is called a *tattva*, which means literally ‘the essential nature or property of a thing’. In *Siddhānta* there are thirty-six *tattvas*, in *Vedānta* twenty-four.

According to *Vedānta*, as the whole universe only has existence relatively to the soul, the first *tattvas* or stages of evolution are the faculties of the individual consciousness, since from these the whole manifested world appears to arise and without them there can be no manifestation, because then there would be no means by which the soul could be ‘deluded’.

Siddhānta divides *māyā* into three levels, which it calls ‘pure’, ‘semi-pure’ and ‘impure’. Of these, the first two together comprise twelve very subtle *tattvas*, which represent the process of the evolution of *māyā* from the Primordial Sound or Logos and its subsequent differentiation, until the third level of ‘impure’ *māyā* is reached.

The first *tattvas* of this third stage, which corresponds to matter or the ‘*materia secunda*’ of the medieval Christian scholastics, are the soul’s faculties of cognition, and it is here that the Vedantic classification of the *tattvas* begins, which thenceforward is in complete conformity with that of *Siddhānta*. According to both systems these faculties are fourfold and are called the *antaḥkaraṇas*, or the ‘inner instruments’. These four are given the names of *buddhi*, *ahamkāra*, *manas* and *chitta*. In a very general way, it can be said that *buddhi* is the intellect and the determinative faculty, which decides “this is such and such”, or “this must be done”; *ahamkāra*, which means literally “the ‘I-maker’”, is the source of self-assertion or ‘I’-ness; *manas* is the mind and also the seat of desire, whose chief functions are to focus attention and to apprehend and synthesize the material supplied by the senses or organs of perception; *chitta* recalls to memory and dwells on the momentary experiences provided by *manas*, which have been arrogated to the particular self by *ahamkāra* and determined in the light of *buddhi*.

From these four *tattvas*, in the process of evolution, all the rest follow, which are, in order, the ten ‘outer

instruments¹, namely, the five organs of perception—the ear, the eye, the nose, the tongue and the skin, and the five organs of action—the mouth, the hands, the feet, the anus and the genitals; and their objects, the five subtle elements—sound, colour and form, touch, taste and smell, and the five gross elements—ether, air, fire, water and earth. Altogether ‘this makes twenty-four categories and these comprise the whole manifested world.

Maya, considered on the third or ‘impure’ level, is also known as *prakṛti*. *Prakṛti*, according to both *Vedānta* and *Siddhānta*, has three qualities or *guṇas*, called *sattva*, *rajas* and *tamas*. It is difficult to find exact definitions for these words, since what they signify is the basis and root of all that is and all that happens. But, in a very general way, it may be said that *rajas* is active, *tamas* passive, and *sattva* harmonizing. *Sattva* reflects the light of Pure Consciousness, which is the One Unchanging Reality, and without which nothing could exist; *rajas* is the expansive energy of growth and movement, and *tamas* represents the forces of contraction, resistance and dissolution. In relation to the cosmic trinity, *sattva* predominates in *Viṣṇu*, the sustainer and preserver of the universe, *rajas* in *Brahma*, the creator, and *tamas* in *Rudra*, the destroyer. The action of these three qualities is operating continuously. In the absence of any one of them, the whole world would cease to exist, and it is their varying interaction that constitutes the substance of all aspects and levels of manifestation, subtle and gross, macrocosmic and microcosmic. In most books that deal with the subject they are explained from the point of view of morality or human action, and it is generally said that *rajas* signifies passion, *tamas* inertia or dullness, and *sattva* calmness or goodness².

1. It should be made clear that the physical organs themselves only represent the gross aspects of these ten ‘outer instruments’, whose subtle aspects are the faculties of the mind operating through them; e. g. the mouth, the eye, the surface of the skin, the feet, etc. are the gross aspects, and the faculty of speech, the faculty of seeing, the faculty of touch, the faculty of locomotion, etc. are the subtle aspects.
2. c.f. *Bhagavad Gīta*. Chapters XIV and XVII.

When the three *guṇas* are in equilibrium, *prakṛti* is quiescent; when their equilibrium is disturbed, the whole world of manifestation evolves. At the end of each cycle of existence the equilibrium is restored and the world disappears, to reappear once again when a fresh cycle is begun. This unending process is enacted in just the same way on the microcosmic scale, for all the impressions and experiences of the day are dissolved at night in sleep, to reappear when the individual being awakes.

At night in deep sleep there is no awareness of anything, and yet there is something that gives continuity to the experiences of each day. This substratum is the soul, which exists in several conditions or states of consciousness, called *avasthās*, but is independent of them all. *Vedānta* describes these conditions as the waking state, the dream state (which exists in the day-time as well), and the state of deep sleep without dreams. According to *Śankarāchārya*, all phenomenal experiences are included in these three states, which thus comprise the whole universe and are represented by the three letters of the sacred monosyllable *Om* or *Aum*¹. Yet the soul is something other than they, and, when it is considered in its pure essence, it is said, according to *Vedānta*, to be in the state of *turīya*, which means ‘the fourth’. This is not really a state of consciousness at all, but is the condition of Pure Being, which no words can describe, since it transcends all individual experience and the range of all human faculties. And it is the attainment of this condition which is the goal and end of all individual existence, for only then is the soul free from the illusion of *māyā* and from the darkness of *ānava*.

According to *Siddhānta*, it is for this purpose alone that the Lord has created worlds and objects of experience, which it calls the ‘impurity of *māyā*’. But *māyā* also includes

1. See *Māndukya Upanishad*. vv VIII—XI.

the faculties and organs of the soul, by means of which it experiences the 'external' world. For the soul is not an inert and senseless thing like matter; it is an intelligent and active entity, which is capable of learning and purifying itself.

To assist it in that process, Lord *Śiva*, through His concealing Grace (*Tirodhāna Śakti*), has also bestowed the 'impurity of *karma*'. The word *karma* literally signifies 'action', but it comprises three meanings; first, all actions or activity of any kind; second, the fruit of action or the effect of the accumulated tendencies of past actions; and third, the law which governs the experience of the results of action.

According to *Siddhānta*, under the influence of *ānava* and *māyā* the soul performs actions, which may be 'good', or 'bad'. This is what is referred to as 'two-fold *karma*'. 'Good' actions may be defined as those which help it to emerge from the darkness of *ānava* and 'bad' actions as those which tend to keep it further immersed in it.

As the outcome of 'good' actions the soul experiences pleasure and as the outcome of 'bad' actions it experiences pain, though these results may not take effect immediately. For, according to Hinduism, after the death of one body the soul is born again in another or on another plane of existence, and this chain of birth and death continues endlessly until it attains liberation. All these successive lives are governed by the law of *karma*, so that actions, which are performed in one birth, will have their inevitable results either in that birth itself or in those succeeding it, and each soul, when it comes into the world, brings with it a store of the results of the accumulated actions of, its past existences. In fact *karma* is the cause of rebirth.

By experiencing the results of its actions through repeated births, the soul gradually evolves from denser or coarser states of existence into those that are more refined and subtle. Finally, it is born in a human body, in which it may have the opportunity of coming into contact with a true religion, that can reveal to it its real position and show it the way

to escape from the darkness of *ānava* and attain ‘the feet of the Lord’. The whole process of existence therefore is a process of purification.

The chief means by which *māyā* operates is desire. Desire creates attachment, through which the soul, ignorant of its true nature, identifies itself with the various aspects of the ‘objective’ world that *māyā* creates. This is the bondage of *māyā*. As the result of desire the individual soul, or *jīva*, is impelled to act, and its actions produce results, good and bad, pleasurable and painful, which give rise to fresh desires and fresh actions. The accumulated results of all these actions have to be worked out in accordance with the law of *karma*, and so the soul is reborn again and again in an endless chain of births and deaths. It is in fact only desire that causes birth. If there is no desire, there is no *karma* and no birth. Thus to be totally free from desire is the equivalent of liberation. As the *Bhagavad Gīta* says: “Desire consumes and corrupts everything. It is man’s greatest enemy”¹. Purification is therefore mainly a process of weakening and eradicating desire.

From the view-point of *Śaiva Siddhānta*, God (*Patī*) alone is real, in the sense that He is changeless, and is called *sat*. The world (*paśā*), which is unreal, because its very nature is change, is called *asat*. Souls (*paśu*) partake of the nature of both and are therefore said to be *sadāsat*.

The soul has the peculiar property that it cannot stand alone by itself. It must always identify itself with something else. At first it is completely enmeshed in the clutches of *ānava*, but gradually, as its intelligence is clarified through the experiences of countless births, it begins to realize its true nature and to develop a yearning to free itself from the darkness of *ānava* and the bondage of *karma* and *māyā* and to unite itself to the ‘feet of the Lord’. To help it in this struggle, *Śaiva Siddhānta* prescribes four stages or ways of purification, which are called—*charyā*, *kriyā*, *yoga*,

1. *Bhagavad Gīta*. Chapter III. v. 37.

and *jñāna*, and through which each human soul must pass either in one or several births, in order to attain its goal¹.

An aspirant on the way of *charyā* worships through the means of temples and images, and performs all kinds of physical work in the service of God and His devotees, such as cleaning the temple and its surroundings, lighting the lamps, collecting flowers for worship and so on. Here the object of worship and the form of worship are entirely external.

In the next stage, that of *kriyā*, the devotee performs worship internally as well as externally, for he sees and worships a symbol of God within his heart, as well as in the outward form of an image. The duties involved include the learning and reciting of the scriptures, singing God's praises, performing rites of internal and external worship and observing all the prescribed rituals with the aim of purifying the mind. This is essentially a way of devotion (or *bhakti*) and demands from the aspirant an intense love for God in the performance of all the activities enjoined upon him.

The third stage is that of *yoga*. The word *yoga* literally means 'union' (the English word 'yoke' is derived from the same root), and, in Hindu writings, has several different applications. For instance, it is used to designate the various possible methods of purifying the soul to enable it to realize the Truth, such as the way of knowledge (*jñāna yoga*), the way of faith and devotion (*bhakti yoga*), the way of action (*karma yoga*), and so on. In the West today, what is generally understood by the term corresponds more or less to what is known as *raja yoga*, which may be called the way of consciousness and is primarily directed towards the control of mental and bodily functions. This *yoga* comprises eight steps. The first two relate to internal and external purity, and can be described respectively as abstention from harmful practices and the observance of virtues. The next three are—the adoption of bodily postures suitable for meditation, control

1. These four ways have a certain correspondence with the three stages of the Christian 'Mystic Path'—Purgation, Illumination and Perfection or Union, the first two—*charyā* and *kriyā*—being both included in the way of Purgation.

of the breath and learning to withdraw the senses and the mind from outward objects and impressions. If the practices prescribed under these five steps are followed, the aspirant will have achieved control over his mind and senses and body, and be in a position to apply himself to the last three steps, which are—concentration, meditation, and *samādhi* or the state of consciousness where all physical and psychical functions are transcended. In *Saiva Siddhānta* philosophy the word *yoga* is used more or less in the sense of *rāja yoga*, but with a somewhat wider application.

Each of these three ways or disciplines—*charyā*, *kriyā* and *yoga*—involves its own peculiar relationship with God, and each, if practised whole-heartedly, will lead to a particular state of heavenly bliss. Thus, on the path of *charyā*, the attitude of the devotee towards God is said to be that of a servant towards his master, and eventually he reaches heaven, or the state of dwelling with God. On the path of *kriyā*, the relationship of the aspirant to God is that of a son towards his father, and the end of this path is the state of living in close proximity to God in heaven. The *yogi*, or he who follows the discipline of *yoga*, looks upon God as his friend, and is said to attain finally the form of God.

But, according to *Śaiva Siddhānta*, none of these three ways can lead the soul to true liberation or *mukti*.¹ Although by following them it can to a large extent become cleansed of the impurities of *māyā*, and *karma*, yet the taint of *ānava* still remains. This darkness cannot be removed by the soul itself; it can only be dispelled by light from above, that is by God's Grace. After doing hard *tapas* and following all the practices prescribed, the soul begins to realize that everything is the work of the Lord, that 'good' and 'bad' deeds alike are both His action, and that by itself it can do nothing. Then it becomes ripe for the descent

1. This is the view of the *Śaiva Siddhānta* school, but many *yogis* would maintain that the highest degree of *mukti* can be achieved through the practice of *yoga* alone.

of Grace, and God, taking the form of a ‘realized soul’ or *jīvanmukta*, comes as the *sat-guru* (true *guru*) and appears before it, gives it initiation and bestows on it *Śivajñāna* or Divine Wisdom, which is symbolized by the opening of the ‘third eye’¹, situated in the centre of the forehead between the eyebrows. This removes its *ānava* and all remaining impurity, and shows it what has always been its true state, which is that of union with the Lord. This is the way of *jñāna* or Divine Wisdom, and here the soul’s relation to God is that of a lover and its goal is the consummation of the Divine Marriage.

The fruits reaped from the first three stages on the one hand and those arising from the last stage on the other, correspond to what are called in Christian theology, the ‘lesser’ and the ‘greater mysteries’. It is really with the approach to the latter that *Vedānta* begins. On the path of *Vedānta* there is only one thing to be done—namely to understand that there is nothing else but the One Reality and that “thou art That”, and never to forget this one essential truth—that is, in short, to know oneself and to remember oneself. By incessant and uncompromising concentration on this, the illusion of *māyā*, that there is something other than That, is dispelled, and there comes by degrees the realization of what has ever been and will always be the true, unchanging state of Reality. This realization cannot possibly be brought about by any psychological exercises or spiritual practices, nor by any amount of learning or intellectual study. All these are very necessary aids for purifying the mind and body, but they are all dependent on the human faculties, whereas Reality is something which cannot be apprehended by any individual instrument. For, from the point of view of *Vedānta*, the soul was never in bondage, and therefore there is nothing that can produce or be the cause of liberation (*mukti*), since that is the soul’s real state.

According to *Śankarāchārya*, realization of Truth can come through *viveka* or ‘discrimination’ alone. *Viveka*,

1. c.f. Gospel according to St. Luke. Chapter XI v. 34.

though a product of the human faculties, is nevertheless that which mistrusts them and all their creations. It is that which discriminates between the real and the false, the eternal and the transient, and finally leads the soul to the truth that everything is illusory except That; for, though it cannot give direct perception of Reality, it can reveal unreality, and that is all that is required. It is the basis of the ‘via negativa’, the negative approach—“not this, not this!” Its seed is that ‘divine discontent’, which is a man’s highest blessing. It is that ‘unknowing’, which gives him his true greatness, and vouchsafes to him the possibility of being ‘superman’.

Both *Vedānta* and *Siddhānta* (and indeed all schools of Hinduism) are emphatic that it is impossible to attain liberation or *mukti* without the help of a true guru¹. This is of fundamental importance and, without appreciating something of the real significance of the *guru* and his relationship to the disciple, no proper understanding of Hinduism is possible. The *guru* is “the Truth, the Way and the Life”, and no one can come to the perception of Reality except through him. In theological terms, he is the ‘means of Grace’ par excellence. He is in fact the embodiment of Grace, and the Lord and His Grace are one, just as the sun and its rays are one². In reality, the *guru* is the Self of the disciple; he is always there within, (“the true light which lighteth every man that cometh into the world”), but the disciple’s perception is so clouded by *ānava* (or *māyā*), that he is unable to realize this, and the *guru* has to appear in physical form to reveal from outside what was inside from the very beginning. God, *guru* and the Self are not separate, and the whole function of the *guru* is to bring home to the disciple this realization³.

1. There are rare cases where realization of Truth has come without the intervention of a *guru* in physical form. Here God Himself becomes the *guru*, as it were, acting from within. But these cases are very much the exception.
2. It will be seen that a number of the songs which follow are in praise of the *sat-guru*, who in several of them is equated with Lord Siva Himself.
3. c.f. The Gospel according to St. John. Chapters XIV—XVII, and especially Chapter XVII vv 21-23.

Vedānta teaches that there is nothing except the One Reality—Brahman or the *Ātma*, and therefore the individual soul (or *jīva*) is also That. Consequently there is nothing to be done except to realize that one essential truth. *Siddhānta* says that the true, unchanging Reality is *Śiva* or God and that everything is His action. Therefore the soul (*jīva*) must realize that it cannot do anything by itself and that its whole purpose and function on this earth is to unite itself with God and become His instrument. In both cases realization of Truth is only possible through complete surrender on the part of the disciple, because what is surrendered can only be the individual ego, that is—*māyā* or *ānava*; for it is only *māyā* or *ānava*, which prevents the soul from realizing its true nature, that it is the One Universal Spirit and not separate from God. Unless the ego is ‘crucified’, the Kingdom of God, which is and always has been within, can never be attained.

The images of Lord *Śiva* as *Naṭarāja* (Lord of the Dance) have four arms and two legs, one of which is bent and raised in dance. The other stands on the small figure of a demon, which is writhing on the ground. This represents *ānava* or the individual ego, which is crushed but still alive. The standing leg signifies the Lord’s ‘obscuring’ Grace (*Tirodhāna Śakti*). After the soul has been engaged in sincere and constant struggle against desire and egoism through repeated births, the bonds of *karma* and *māyā* gradually become weaker, and it approaches the understanding that all is the action of the Lord and that its own true state is union with Him. Then the desire to be with Him begins to obliterate all other desires, and the operation of *Tirodhāna Śakti* has had its effect. But this understanding is only theoretical, and of this the soul becomes more and more painfully aware, the stronger its desire to be with God. It feels its own utter helplessness and becomes increasingly desperate. This intense yearning is necessary to soften it and make it ripe for the injection of the Lord’s ‘revealing’ Grace, or *Anugraha Śakti*. This comes at the right moment in the form of the *guru*, who gives the soul initiation and bestows on it Divine Wisdom or *Śivajñāna*.

‘Initiation’ is a word which is often rather loosely employed and which can have many different applications on many different levels. Its literal meaning is ‘to introduce for the first time’, and there are several formal rites of initiation in Hinduism similar to the sacraments of baptism and confirmation in Christianity. But on a higher level it is the inception of ‘new birth’ and corresponds, on the subtle plane, to the physiological process which gives rise to animal birth on the gross. For animal birth results from the initial meeting of a male with a female cell. Unless the female cell is in the proper state of maturity, the male cell will have no effect upon it, and in the absence of the male cell the female cell will, of course, always remain inert and sterile. Similarly, without the infusion of the spirit into the ‘water’ of the soul through initiation by the *sat-guru*, there can be no ‘second birth’. But the ‘water’ must first have been purified; otherwise nothing can take place. Just as the period of gestation varies with different animals, so also the interval between the moment of initiation and the actual realization of Truth may be longer or shorter according to the ‘ripeness’ of the disciple, and in certain cases the act of initiation can give rise to realization instantaneously. The external means of imparting initiation can take many forms—it may be given simply by a look, or by a touch, or by a single word or a single phrase or sentence², or even by a thought.

In the *Saiva* tradition one of the highest forms of initiation is the placing of the *guru’s* feet on the disciple’s head. In Hindu symbology, both in the *Vaishnava* and the *Saiva* cults, the ‘feet’ have a special significance, for the ‘feet of the Lord’ represent the point of contact between the Divine and earthly planes. God, or the Absolute, cannot be comprehended by the human faculties. They can only be aware of His trace or impression on the terrestrial sphere, and so it is His ‘feet’ which are made the object

1. c.f. The Gospel according to St. John. Chapter III vv 3-8.
2. This is called in Tamil *oru molī*, which means ‘one word’.

of veneration. It is the feet which dance, and it is *Naṭarāja's* feet, which are the symbol of His Grace. For, while the standing leg, which crushes the demon of *ānava* or egoism underfoot, represents the Lord's 'obscuring' Grace (*Tirodhāna Śakti*), it is the leg uplifted in dance, which is the symbol of his 'revealing' Grace (*Anugraha Śakti*), and the foot of this leg does not even touch the ground. The fourth hand, in the image of *Naṭarāja*, points to the upraised foot, giving additional assurance that that is the way to liberation.

The three hands, which stand for creation, preservation and destruction, and the two feet symbolizing Divine Grace represent the 'five-fold acts' of God, and the Dance thus signifies the whole of the Divine Operation in the world—in fact it portrays the manifested universe in its entirety and the whole process and purpose of existence. And this Dance is being enacted in the 'golden hall' of each and every creature.

The Dance is everything. It has no beginning and no end. It continues without ceasing. And it is the Lord who dances. Yet in His essence He does nothing. He is beyond the Dance and all manifestation, which cannot in any way affect Him. He is '*summā*'. This word has no equivalent in any European language. It is commonly used in ordinary Tamil speech in several different senses. It can mean—'idly', 'uselessly', 'simply', 'purposelessly', 'freely', or 'gratuitously', and when mothers tell their children to be quiet, they say: "*Summā iru!*" ('*iru*' is the verb 'to be'). In the book of the Psalms of David in the Old Testament appears the phrase—"Be still and know that I am God."¹ That stillness is the state of being *summā*. In His essence God is *summā*, and yet He dances without ceasing. In its essence the soul is *summā*, and yet apparently it ceases not to act. This is again the mystery of mysteries.

* * * * *

1. Psalms XLVI v 10.

The contents of this book cannot be said to conform exactly to *Vedānta* or *Siddhānta* or any one particular school of thought, for their author was above all philosophies and systems. Since the majority of his followers were Hindus, his teaching was expressed mainly in Hindu terms, but he himself was beyond all distinctions of religion also. Buddhists, Christians, Muslims and agnostics would all come to him for help and guidance, for he had reached the summit to which philosophies and religions are merely paths.

Like a good doctor he knew what was best for each of his 'patients' and altered his 'prescriptions' accordingly. His teaching embraced all the *yogas*, and at the same time lay beyond all of them.

He was known as *Yogaswāmi* and took birth a hundred years ago¹ in the Jaffna peninsula in the north of Ceylon. He received his early education in a Christian missionary school and, either then or later, acquired a good knowledge of English. After leaving school, he was employed for some years as a store-keeper in the irrigation section of the Public Works Department at a place about forty miles south of Jaffna. During this time, in his early manhood, he must have met his *guru*—*Chellappaswāmi*² by name; and soon afterwards he gave up his job—and everything else—in order to follow him.

Chellappaswāmi, of whom several graphic descriptions are given in the songs contained in this book, was usually to be found in the neighbourhood of *Nallūr*, now a suburb of Jaffna town, but once the old capital of the Tamil kings of the place. There is situated the most important temple in Jaffna, dedicated to *Kandaswāmi* (*Murukan*). Close to the temple itself is a large building used to house the massive wooden 'car', on which the image of the deity

1. 1872.

2. The word *swāmi* literally means 'one who is himself'. It is used very generally to designate anyone who has renounced 'the worldly life' and is following, or thought to be following, some spiritual path. It is also an epithet of God.

is drawn, when it is brought out for all to see on the occasion of the yearly festival. This was *Chellappaswāmi*'s favourite haunt, and the place where, it seems, he imparted most of his teaching to his disciples. He did not do anything, but wandered about as he pleased, clothed in rags and begging food for his sustenance. Most people thought that he was mad, for he would often throw stones at those who tried to approach him and abuse them in obscene language. Only very few had the purity of mind and heart and understanding to perceive his true greatness and to detect the unlimited wealth that he had it in his power to bestow.¹

He did not give instruction by means of long and profound discourses, and the essence of his teaching was contained in a few short sentences or aphorisms, which later came to be called *mahāvākyas* ('great sayings'). One of these, it seems, he would often repeat to himself over and over again, sometimes for a period of a year or more, after which he would change to another. A number of these are quoted in the songs translated in this book, but it will be seen that in general they can almost all be comprised in four principal sayings, from which, in one way or another, they all derive. These four, rendered very literally into English, are as follows:

“There is not even one wrong (or harmful) thing.”

ஒரு பொல்லாப்பும் இல்லை. *Oru pollāppum illai.*

“We do not know.”

நாம் அறியோம். *Nām ariyōm.*

“It was all finished (or accomplished) long, long ago.”
(or “It was all perfect and complete from the very beginning.”)

எப்பவோ முடிந்தக் காயும். *Eppavo mudintha kariyam,*

“All is truth.” (or “The entirety of everything is Reality.”)

முழுதும் உண்மை. *Muzhuthum unmai.*

1. The word ‘*Chellappan*’ means literally ‘wealthy father’.

It would appear that *Yogaswāmi* was only with his *guru* for a few years and that at a certain point he was driven out and told to “stand on his own legs”; and there is a story that, when he came to visit *Chellappaswāmi* in the final stages of his last illness, the latter would not allow him to enter the hut in which he was lying, but shouted from within —“Stand outside and see!” (*veliyē ninru pār*).

During the years immediately before and after *Chellappaswāmi's mahāsamādhi*², *Yogaswāmi* was living under a tree at *Colombuthurai* on the outskirts of Jaffna town. At this time he appears to have been practising severe austerities and in his outward behaviour to have followed the example of his master, for he would drive away those who tried to approach him. But gradually, as more and more devotees gathered round him, his austere demeanour seems to have been relaxed, and he was eventually persuaded to occupy a small hut in the garden of a house near the tree under which he had been living. This remained his ‘base’ for the rest of his life. There devotees would come to him for help in all their problems, usually in the early mornings and in the evenings. During most of the rest of the day he could be seen walking about, dressed like any ordinary man, in the busy streets and bazaars of Jaffna town, sometimes sitting in a small ‘boutique’ or the larger shop of a well-to-do merchant, sometimes visiting the houses of one or another of his followers. At times also he would leave Jaffna and travel to Colombo or Kandy or ‘up-country’, where the tea estates are found, if any of his devotees happened to be living in those places. Occasionally he would make a journey to India, usually in the company of one or two others. He was always *summā*, yet constantly ‘on the move’, but his movement invariably had one single purpose behind it, and that was to give his help to those

-
1. The word *veli* means ‘outside’, but also ‘an open space’ and is the word used for the ‘Open Void’ or ‘Pure Void’. (see p. xi)
 2. When a great saint or sage leaves his physical body, he is said to attain *mahāsamādhi* or the great *samādhi*.

who needed it. And in this way the whole of his long life was spent.

Nearly all his devotees were ‘householders’ and engaged in some employment or other, and, apart from one or two exceptions, he rarely advised them to retire. People would often come and say that they wanted to give up their jobs in order to be able to devote more time to ‘spiritual practices’, but he did not usually encourage them to do this, since, for him, the whole of a man’s life had to be made a ‘spiritual practice’ and he would not admit any division of human activity into ‘holy’ and ‘unholy’. To most of those who came to him he would end by saying: “Now go and do your work!” He laid great emphasis on work, and “work for work’s sake”—that is *karma yoga*—was, like *Śivadhyāna* (meditation on God or what is Real), one of the ‘medicines’ that, in one form or another, he most frequently administered.

He gave no lectures and held no classes. His teaching was given spontaneously as it came, either at his hut in the mornings or evenings, or at some apparently chance encounter in the bazaar or on the streets, or may be, if a man was sufficiently fortunate, at a surprise visit to his own house. Most of what he said was usually intended for one particular individual, though others present would of course also profit from it.

Though he untiringly tried to raise his followers to the understanding that Truth lies beyond all forms, nevertheless throughout his life he did his best in many different ways to encourage and revive the proper observance of traditional practices, and every evening at dusk a lamp, symbolizing the sacred fuse, would be lit in his hut and certain devotional hymns sung in his presence.

As his followers became more and more numerous, he gave them work to do and encouraged them to translate into Tamil a few writings in Sanskrit or English that he considered to be important. In 1935, he made them start

a monthly paper devoted exclusively to religious subjects¹. In every issue would appear one of his songs. These songs, to which he gave the name of ‘*Natchintanaj* that is—’ Good Thought’, flowed from him spontaneously and might come forth at any moment. Any of his devotees, who happened to be present, would write them down as he sang, and sometimes he would write them down himself.

In 1953 he sanctioned, at the desire of some of his followers, the establishment of a place in Jaffna town, where they could meet; and later this developed into a centre, where they were able to practise meditation, sing devotional songs, hold classes in religion and philosophy, and generally carry on any activities useful for spiritual growth.

The name, which he gave to the paper, to the institution and to the organization which controlled it, was *Śivathoṇḍan*. *Śiva* is God, and *thoṇḍan* has the meaning of ‘servant’ and also that of ‘devotee’, so that the word *Śivathoṇḍan* signifies a ‘devoted servant of God’ or ‘one whose service is devoted to God’—that is, one who does everything that he has to do for God and not for himself. He must do his duty as a good servant; the results, whether successful or unsuccessful, are the concern of his master. As his actions are performed for God, he must execute them as well as he possibly can. Every act, from the grandest and noblest to the meanest and most trivial, thus becomes a sacred rite and then “work is worship”. In this way the whole of life is sanctified and the distinction between ‘material’ and ‘spiritual’ ceases to exist.

Everything is God’s work, and in one sense everything is doing *Śivathoṇḍu*, but man has won the unique privilege of being able to do it consciously. To make use of this rare opportunity is the best and easiest way open to him in this age, of purifying himself, subjugating his ego and attaining thereby that unalloyed happiness which is his by right.

1. At first this was printed in Tamil only, but later an English section was added.

Thoṇḍan means ‘servant’; *thoṇḍu* means ‘service’. But the word *Śivathoṇḍu* can mean both ‘service of God’ and ‘service by God’. And both meanings are applicable for, through sincere and persistent service of God, the *thoṇḍan* becomes an instrument in the hands of God, and God acts through him. Then all his service is done by God and “*Śivathoṇḍan* has become all *Śivaliṅgam*.”

NOTE ON THE TRANSLATION

The majority of the songs here translated were sung for the benefit of particular individuals, and each was given a content, form and style suitable to the hearer and the occasion. In 1959 most of these songs and all of the prose writings, together with one or two of the letters, were collected and published in Tamil in book form under the title of *Natchintanai* ('Good Thought'). A second and more complete edition was produced in 1962. The songs contained in this book represent about half of those included in the second edition.

In every case a very literal rendering has been offered, coupled with an attempt to give the English version some semblance of metrical form, wherever it seemed possible to do this without in any way altering the essential sense of the original. A short title has been added to each song and to each of the prose items simply for ease of reference.

It is hoped that the main principles underlying all that follows will have been covered by the Introduction.

Certain symbols to which reference is frequently made in the text and some important, but somewhat specialized, aspects of the *Śaiva* tradition have been dealt with in separate appendices. Footnotes on details that seem to need some explanation have also been provided.

In cases where there is no satisfactory equivalent in English, Tamil and Sanskrit words have been retained in their original form. All Tamil and Sanskrit words and proper names have been printed in italics and, to avoid a superfluity of notes, the meanings of those appearing in the text itself have been given in a glossary at the end of the book,

except where explanations have been provided in special footnotes.

Preference has been given to Sanskrit spelling, since Western readers will probably be more familiar with that, but, where words have been retained which are of pure Tamil origin or which are more commonly found in the scriptures of the South Indian *Śaiva* tradition than in Sanskrit writings, the Tamil spelling has generally been adopted.

Long vowels have been marked with a macron, e.g. \bar{a} , \bar{e} , etc., ' \bar{a} ' being pronounced like the 'a' in 'father', ' \bar{e} ' like the 'e' in 'grey', \bar{i} like the 'i' in 'machine', ' \bar{o} ' like the 'o' in 'post' and ' \bar{u} ' like the 'u' in truth. The diphthongs 'ai' and 'ou' are pronounced as in 'aisle' and 'shout' respectively. In Sanskrit there are three sibilants, which have been shown as follows: *s*, *sh*, and *ś*, the pronunciation of the last being somewhere between that of the first two.

NATCHINTANAI

SONGS AND SAYINGS OF YOGASWAMI

PART I

PROSE WRITINGS AND LETTERS

WE ARE THE SERVANTS OF ŚIVA

We are the servants of Śiva.¹ We are the servants of Śiva.
We are the servants of Śiva. We are the servants of Śiva.
This is *charyā*; this is *kriyā*; this is *yoga*; this is *jñāna*.² This
is *mantra*; this is *tantra*. This is the panacea.

To become established in this meditation is *nishdai*. For those who enjoy this *nishdai*, there is no need for rules of conduct, or *tapas*, or fasting, or the observances of any of the four *āśramas*? Such people have lived, are living and will live in the world as they please. No one understands their greatness. For only he who eats sugar-candy will know its sweetness.

There is not even one thing that is wrong.

It was all accomplished long, long ago.

We do not know.

All is truth.⁴

1. Here and in the other prose writings the Tamil word translated as ‘servants of Śiva’ is *Sivanāḍiyār*, which has the same meaning as *Śivathoṇḍar*, i. e. ‘devoted servants of Śiva’. See Introduction p. xxxvii.

2. See Introduction pp. xxvi, xxvii.

3. (lit: ‘a place of striving’).

The four *āśramas* are the four stages in life, in which effort is made to fulfill the duties appropriate to each, as laid down in the Hindu Scriptures — first that of the *brahmachārin* or celibate student; then that of the *gṛhastha* or householder, in which a man fulfils all the duties of married life and then, having educated his sons and seen his daughters married, retires (with or without his wife, according to her wish) to a secluded place and devotes his life to meditation and worship and thus enters the stage of *vanaprastha* (lit: ‘forest-dweller’); finally, he may become a *sannyāsin*, a homeless wanderer, who has renounced everything.

4. See Introduction p. xxxiv.

THE TRUE PATH

More precious than life itself is rectitude.¹ Those who practise rectitude possess everything that is worth while. Avoidance of killing and stealing, refraining from slandering others, absence of covetousness, humility, truthfulness and so forth—these are the characteristics of a life of rectitude.

Whatever the work may be, a man should train himself to carry it out with perseverance, devotion and joy. By disciplining himself in this way he will acquire steadiness of mind, that is to say, the mind will become one-pointed. This will allow the Ātmā increasingly to manifest its power. What one thinks will take place immediately, and the differentiation that arises from calling this man a friend and that man an enemy will not enter the mind and give room for care and worry.

“From me is all evolved; by me is all sustained; into me is all dissolved”² — let such pure thoughts occupy our minds. Further, let us meditate constantly on the ideas, that I am not lacking in anything, that all love me and I love all. If we practise in this way, we shall easily acquire the capacity to know everything and the power to do everything.

*Om Tat Sat Om*³

-
1. The Tamil word *olukkam*, here rendered as ‘rectitude’, has the combined meaning of right conduct, virtue, integrity and good manners.
 2. This is a quotation from the *Kaivalya Upanishad* (v. 19).
 3. This is one of the most important of all *mantras*. It is given in the *Bhagavad Gīta* (Chap. XVII vv 23-28). The literal meaning is—‘*Om* is That, the Reality’. *Sat* denotes ‘that which is real’ and also has the meaning of ‘goodness’. *Tat* means literally ‘that’ and signifies the universality or omnipresence of the One Reality. For *Om*, see Introduction, p. x.

PERSEVERE UNTIL YOU ATTAIN SUCCESS

We are the servants of Śiva.

There will be nothing lacking for him, who, without ever forgetting it, meditates on the holy *mantra*, that for us there is neither beginning nor end, neither birth nor death, neither day nor night, neither happiness nor sorrow. What you think, that you become.

For all this it is necessary to persevere continuously; which means that you must never become discouraged. No profit will result for him who is afraid of effort. It is a common saying in the world that no reward will be gained without hard work.

Persevere until you attain success. Why do you continually allow your mind to dwell on mean, unpleasant things? Give up that kind of thinking and pray to God with a full heart. Gladly accept and carry out whatever fate decrees for you. Finally everything will end in success.

Always impress on your mind that everything is as it is, and perform all the work and all the duties that naturally come your way—or do not be concerned with them. Either course is right. It does not depend on action, nor on inaction. Do not desire to be without work. Do not become caught in work. Devote yourself to that which naturally befalls you, whether it involves action or inaction.

SIVATHONDU

We are the servants of *Śiva*. We are lacking in nothing. Our work is to do *Śivathondu*. It is for that alone that we are living in this world.

The moon is doing *Śivathondu*. The sun and all the planets are performing the same holy service. In like manner, the *Devas*, *Asuras*, *Kinnaras*, *Kimpuruṣas* and *Vidyādhāras*¹ are all ever doing *Śivathonḍu*.

Everything is the work of *Śiva*. Without Him not an atom can move. We lose nothing, we gain nothing. We are as we have always been.

There is no one equal to us or superior to us. For us there is no good or evil, no birth or death, no like or dislike. We are free of the desires for land and gold and woman.² The devilish mind is absent for us. We are not concerned with matters of time and place. We live as the witness of everything.

*Om Tat Sat Om*³

-
1. *Devas* (lit: 'shining ones') are gods and *asuras* are demons. See Introduction pp. xiii, xiv. *Kinnaras*, *Kimpuruṣas* and *Vidyādhāras* represent different categories of celestial beings.
 2. These are the objects of what are known in Hinduism as 'the three desires'.
 3. See p. 4. Note 3.

LET GOD BE YOUR ONLY AIM

Have faith in God. Believe in Him with all your heart. Think that in the world He is for you the sweetest of all sweet things. Think that there is nothing other than God. Sitting or standing, walking or lying down, think of Him. Let the thought of Him permeate your nerves, flesh and blood. Think that you are non-existent and that He alone exists. Let the aim of your life be to worship Him.

What one thinks, that one becomes. Have God in your heart and bring Him up there. Let all actions be His action. Finally all will be seen as He.

SIVABHAKTI

It is devotion to God (*Śivabhakti*) alone that makes a man blessed. Everything else is useless. Therefore without break practise *Śivādhyāna*.¹ Do not be afraid of anything. Victory is yours! No matter how often you fail, do not lose courage. Failure relates to matter; but your nature is consciousness—that is, you are of the essence of knowledge. You can never be destroyed. Arise, be awake, and, until you achieve your aim, stop not on the way, but march on with a zealous spirit!

See how all forces submit to you! Do not spend your time in vain disputes and arguments. Wherever you go, the Lord will go with you.

Do not put on any outward show. Become strong within yourself. True religion is a solitary state that conforms to no pattern. Body, soul, possessions—surrender all three to God. Thereafter, give up everything that concerns yourself and see that all is He and He alone.

1, Meditation on Śiva or what is Real.

GOD IS OUR ALL

God is the Life of our lives. Therefore we are His possession. We are His bondsmen. All our movements are His movements. We can never forget Him.

We are lacking in nothing.

We are for ever.

We are everywhere.

We know everything.

By ceaselessly meditating and contemplating in this way, let us eliminate baser qualities and attain the higher Divine Reality.

The following rare and holy utterance of Tayumānavar¹ bears ample testimony to this:

“Always my action is Your action. I am not other than You, because the essence of myself which I call ‘I’ does not exist apart from You. Herein lies the natural harmony between Vedānta and Siddhānta”.

I AM HE

The Supreme Lord is not two (*advaita*). Tome belongs the glory of meditating that I, His devoted servant, am He. As one imagines, so one becomes. Therefore practise the meditation of “I am He”. Then all your actions will become His action. There is nothing other than He. He is all. Being all, He manifests Himself in various forms, in which He carries on His play.

For Him, there is no birth or death, no beginning or end, no change. All is truth.

*Om Śanti*²

1. A famous Tamil poet and saint, who lived about 250 years ago.

2. *Śanti* is a Sanskrit word meaning ‘peace’, which is often used as an invocation and benediction to ward off unfavourable influences.

TAPAS

The senses drag down to unlimited depths even those who have done great *tapas*.¹ Consequently, to overcome them you must practise *Śivādhyāna*. Only by that means can they be brought under control. Therefore, do this meditation uninterruptedly.

Whenever one dwells on sense impressions, attachment arises; from attachment springs desire; from desire, anger; from anger, delusion; and delusion causes one's downfall.² Therefore, guard yourself by *Śivādhyāna*.

Because of our pettiness our true nature is obscured and we stray from the path of *Dharma*. To free oneself from error and to make oneself steadfast, *Śivādhyāna* is the best means. Though we may possess great wealth in this world, and though we may have the power to make even celestial beings serve us, we still cannot control our senses. Therefore, invoking the Grace of God, restrain the mind from wandering along the path of the senses.

It is precisely this that great sages have called *tapas*. If this is neglected, even though you may perform ostentatious sacrifices and such like things, you will never achieve firmness.

1. See Introduction p. iv.

2. c.f. *Bhagavad Gītā*. Chap. II. vv. 61 and 62.

SEEK THE PROFIT OF THE SOUL

“My mind jumps about like a monkey. I do not know how to control its agitation.”

That is well said. But you are already in possession of a good medicine for this, only you have forgotten it. Listen, and I will tell it to you.

Take daily doses of *Śivadhyāna*, Then the ‘monkey-mind disease’ will be cured.

When you take this pill¹, you must first dissolve it in a decoction, which is also in your possession. This means that, combined with the pill, you must swallow the mixture made from the herbs of restraint of the tongue and subjugation of desires.

But even this is not enough. Everything depends upon proper diet. And that, too, is in your control. It consists in moderation in eating, moderation in sleeping and moderation in bodily exercise. Follow this prescription for the well-being of your soul, and success will be assured.

If a man yearns whole-heartedly for victory in subduing the mind, let him practise *Śivadhyāna* daily. Then he will see for himself that, step by step, his mind will become one-pointed. Serenity, forbearance, control and other such good qualities will arise in him. His mind will be always full of joy. He will not be dragged down by praise or blame, but will enjoy happiness in his inmost soul, and the thought that the well-being of others is his own will flood his heart.

If a man goes out into the night with a lantern, will he be disturbed in mind ? He will not. In the same way, if one practises *Śivadhyāna* will the darkness of *māyā* approach him? Most certainly not!

1. The analogy here is taken from *āyurvedic* medicine (the traditional Indian science of medicine), in which it is the general practice for a dose to be given in the form of a pill, which before being administered is ground up and mixed with a liquid decoction made of herbs and other natural ingredients; at the same time certain dietary restrictions are usually prescribed.

Practice is better than precept.

There is not even one thing that is wrong.¹

The wise, who have seen that the profit of the soul is what is truly of value, will not be carried away by the transient joys and sorrows of this earth, but will live in the world like water on a lotus leaf.² On the other hand, those who are unmindful of the good of their souls will go through life confused and agitated by worldly pains and pleasures. But the wise, who, having the well-being of the soul as their aim, have rid themselves of the ideas of ‘good’ and ‘bad’ and ‘I’ and ‘mine’, will live in heavenly bliss beneath the holy feet of the Lord, free from birth and death. The ignorant, who do not know this, fall into an ocean of misery and put themselves in danger of entering the fiery mouth of hell.

Just as insects lie senseless after drinking the honey they have sucked from the flowers, so the *bhakta* extracts by *Śivādhyāna* the honey of bliss that wells up from the flower of the mind, and, having eaten it, remains satiated and replete, oblivious of the distinctions between ‘one’ and ‘two’ and ‘good’ and ‘bad’.

A farmer sows good seed on his land, pulls out all the weeds growing among the plants, and finally garners the grain. In the same way, the *bhakta* sows the seed of devotion in the field of God, roots out the weeds of lust, anger, desire, pride and envy, gathers in the grain of heavenly bliss, and lives in enjoyment of it.

In the flower-garden of the world, souls are the flowers that are blooming there, which God delights to behold.

A goldsmith fashions several ornaments out of gold. So God, the Great Goldsmith, makes many ornaments—different souls—out of the One Universal Spirit.

A physician takes various roots, mixes them together into one medicine, and with it cures the disease. Likewise,

1. See Introduction p. xxxiv.
2. Water does not wet the leaves of the lotus, and a drop will roll about on their surface without losing its spherical shape.

the Great All-Knowing Physician, by giving to the soul its body, its faculties, the world and all its experiences, cures its disease and establishes it in the bliss of liberation.

A Mother delights her children by giving them toys. So God bestows on us joys of various kinds, and makes us happy.

The wise will not give room for the mind to stray along the path of the senses, because they know that they are the *Ātmā*. Will they then allow any place for the disease of desire? Never! Even the *Vedas* and *Śiva Āgamas* extol their greatness. At the sight of them the very stones will melt and for them there will be victory in everything.

ŚIVADHYĀNA

O man! You are Truth. You are indestructible. No one can cause you harm. You are present here, there and everywhere. You are eternal.

Wander about in the jungle of the world with the assurance of a lion roaming the forest. Do not be discouraged on any account. There is nothing strange here. All is truth. There is not even one thing that is wrong.

O man! Even if heaven and earth be offered to you, do not seek to rule or possess them. Be a witness. Greatness is your birthright.

It cannot be attained by any device. It is as It is—Everything else is simply jugglery. You have neither knowledge nor ignorance. You are the *Paramātmā*.¹

Om Tat Sat Om ²

1. The Supreme Spirit. According to *Vedānta* there is only one *Ātmā* or universal spirit, whereas in the *Saiva Siddhānta* doctrine there are many *ātmās* (*jīvātmās*) or individual souls, but only one *Paramātmā*, which is *Paraśivam*.

2. See p. 4. Note 3.

O man! Be a little patient and see! You will understand who you are. Do not grieve over that which does not merit grief. Joy and sorrow are of the world. You are a conscious being. Nothing can affect you. Arise ! Be awake ! Open the door of heaven with the key of *Śivadhyāna* and look! Everything will be revealed.

*Om Śānti, Śānti, Śānti*¹

O friend! Who has the right to call you a sinner? Are you not part and parcel of God ? You have forgotten that. Repeat “*Om Tat Sat Om*” incessantly and surrender yourself to Him with your whole heart.

Do not neglect *Śivadhyāna*. Finally everything will end well. Be not a slave to idleness nor to activity. What is the use of many words? A good harvest is reaped from soil that is well cultivated. So have no fear.

We are the servants of Śiva. Ever since He has been, so have we also been. Heat and cold, joy and sorrow, youth and old age are the attributes of nature. Why then should we be worried by their impact? They appear and disappear. We neither appear nor do we disappear. Reality cannot become unreal. Unreality cannot become real.

Can there be dissatisfaction for us who have realized that everything is the work of Śiva? Or, for that matter, can there be satisfaction ? We are like beads strung on the thread that is Lord Śiva Himself. The thread never breaks and we are never scattered. There is no use in explaining this further.

Om Śānti, Śānti, Śānti

O Comrade! Think with all your heart that you are the servant of God. All victory will be yours. There is nothing beyond that. Everything is at your feet.

Om Śānti, Śānti, Śānti

1. See p. 8. Note 2.

O LORD OF BLISS

A father does not scorn the prattle of his children, but, on the contrary, takes pleasure in listening to it. In the same way, O Lord, You must graciously give ear to the supplication of Your devoted servant.

There are so many categories of people on this earth, whose manners and customs are different and contradictory. Each class proclaims that its habits and ways of life alone are good. The various religions also do the same. But all these are nothing but the distinctive characteristics of the world. All these different conflicts were also prevalent in times of old. There is nothing strange about them. They are simply the-phenomena of Nature. The sage, who knows that they are one thing and that he is quite another, will live with them and yet remain unaffected by them. Though great *avatāras*¹ of the highest level have come at different times and performed many mighty works, yet even so the world remains the same. This is a great mystery.

O God! You know all this full well. I do not know anything. Please forgive me.

WE ARE BRINGING UP GOD

We are bringing up God in our hearts. We are His mother. There is nothing lacking either for us or for Him. He cannot separate Himself from us. All is truth.

*Om Śānti, Śānti, Śānti*²

-
1. *Avatāra*, lit: 'one who comes down'. A divine incarnation. This is a concept of the Vaishnava tradition, according to which Lord Viṣṇu has ten *avatāras*, of whom Rāma was one, Kṛṣṇa another and the last—Kalki—is yet to come. There are no *avatāras* of Lord Śiva.
 2. See p. 8. Note 2.

LETTERS

I¹

ॐ

*Śivamāyām*²

You are not the body. You are not the mind, nor the intellect, nor the will. You are the *Ātmā*.

The *Ātmā* is eternal. This is the conclusion at which great souls have arrived from their experience. Let this truth become well impressed on your mind.

But there is one thing to which you must give attention. Never swerve from the path of *dharmā*. Let it be your practice to regard every life as the holy presence of God. He is both within and without.

I remain,
'I am He'.

II.³

ॐ

Śivamāyām

The *Ātmā* is eternal, indivisible, whole and perfect. The body is subject to destruction and divisible. When that is so, can we say that they are equal? Is there anything more sacrilegious than to speak in that way?

The *Ātmā* is the origin of all things. Everything is under its sway. The body has a beginning, and is by nature subject to domination. Under these circumstances,

1. This letter appeared on p. 381 of the second Tamil edition of *Naṭchintanai*.
2. It is common practice among South Indian Śaivas, before beginning any letter, to put at the top of the page a sign similar to that shown above, and underneath it the word '*Śivamāyām*'. The sign, known as a *cūḷi* (i. e. a whorl or circle), is a symbol of Gaṇeśa. See Introduction p. xiii. *Śivamāyām* means 'pervaded by' or 'consisting of Śiva', and conveys the idea that everything, including the letter in question, is His work.
3. For this letter, which appeared on pp. 379—380 of the second Tamil edition, c.f. Śankarāchāryā's *Aparokṣānubhūti*.

is it possible to compare the one with the other ? There is nothing more reprehensible than to do so.

Intrinsically the Ātmā consists of knowledge. It is purity itself. The body is by nature ignorant and devoid of purity. Can one conceive of any greater folly than to compare the two ?

The Ātma is radiant and self-effulgent. The body is darkness itself. Is there then any basis for comparison?

Who is more debased than he who thinks of himself as a corporeal being? There is indeed no difference between a man calling his body 'mine' and another speaking of a lump of earth as 'mine'.

He is truly wise who regards himself as perfect, eternal and by nature possessed of knowledge. There is no god equal to him.

He who thinks of himself as immune to pollution, changeless and the purest of the pure—him the wise will call a sage.

When the *Vedas* and *Āgamas* all proclaim that the whole world is filled with God and that there is nothing else, how can we say that the world exists and the body exists? Is there anything more worthy of reproach than to attribute an independent reality to them? Sages too have declared: "Those who have become Your own are not other than You".¹ Thus, for several reasons of this kind, there is nothing other than God. Everything is His doing.

He who never forgets.

He who does nothing, while doing everything. He who acts without acting—

Love is *Śiva*. Love is you. Love is I. Love is everything.

"All speech is silence.

All activity is silence.

All is the fullness of blessed silence."²

-
1. A quotation from *Tirunāvukkarasu*, one of the 'four *Śaiva* saints'.
 2. This is a quotation from *Tāyumānavar*, a famous poet and saint, who lived about 250 years ago. The word translated as 'silence' is *maunam*, the meaning of which includes silence, but also conveys something wider and deeper. It signifies quiescence in word, thought and action, and implies consciousness without thought.

III.¹Kāśi
(India)

30-11-40

२

Śivamāyām

Wandering in search, I came to Kāśi and saw the Lord of the Universe²—within myself. There is no need to fatigue yourself by roaming about, and to make yourself unhappy. There is a saying, which never cloys, that “the herb you are seeking is under your feet.”

Here also the people are like ourselves. In this world, there is nothing whatsoever that can be the cause of anything new or curious. All the last rites³ have been performed on behalf of the people of Jaffna—the departed, the living, and those yet to live. Hereafter conduct yourself in the world with love according to your lot. Long may you live, abiding beneath the feet of the Lord!

-
1. This letter appeared on p. 373 of the second Tamil edition of *Naṅchintanai*.
 2. The principal temple at Kāśi (Benares) is that of Lord Śiva as *Viśvanāthan*—the Lord of the Universe.
 3. It is the custom among Hindus to cremate their dead and for the relatives of the deceased to throw the ashes into the sea or a river at some sacred spot soon after the day of death. To throw the ashes into the Ganges at Benares is considered to be especially propitious. The meaning here is that all the people of Jaffna (and indeed all humanity) have been already blessed.

IV.

*Kollam*२

(India)

17-6-38

Śivamāyām

Look inwards! Then happiness will al once arise.

By what does the eye see? By what does the ear hear? By what does the nose smell? By what does the mouth speak? That is the Ātmā or God. What an easy path!

Ponder on this and see. Everything is in your grasp. Think deeply just for one instant and you will know clearly that you are That. Realize the Divine Nature within yourself. You are your own master. It is you who directs yourself. You are the sole emperor of the universe! If you forget this pure thought, you will continue to suffocate in the ocean of birth and death.

Arise ! Awake ! Henceforth nothing can overcome you ! To light a lamp, the wick and the oil are both necessary. If you want to succeed in this, you must repeat *Om̐ Tat Sat*¹ incessantly and with feeling—that is, you must rouse your soul.

1. See p. 4. Note 3.

V.

२

Śivamāyām

14-11-33

“There is nothing to be feared and nothing will come that can cause fear.”¹ This true saying of the sage is a raft that will carry us across the ocean of birth and death. Can we be wanting in anything when we have this to help us? Therefore let us set out on this great journey with a full heart.

“The incomparable Lord abides as consciousness permeating everything like the vowel ‘a’.”²

He who never forgets.

VI.

२

Śivamāyām

Whether he be a *sannyāsīn* or a householder,³ he who is devoid of both affection and hatred is a superman. Great souls speak of him as a *jīvanmukta*.

To live in communion with one’s true nature is the greatest bliss. That does not entail conformity with any external pattern—it is real feeling. Everything will become clear, if one is true to oneself.

To love others as oneself is *tapas*. That is *Dharma*.

Everywhere *Śiva*.

1. A quotation from *Tirunāvukkarasu*, one of the ‘four *Śaiva* saints’.

2. This is a quotation from one of the fourteen scriptures, in which the doctrine of *Saiva Siddhānta* is set forth. The meaning is that the letter ‘a’, which in most languages is pronounced as the ‘u’ in ‘but’ and is the first sound that issues from the mouth when it is opened, exists in all the other letters and is essential to their formation, while remaining itself a distinct letter and the first of all letters. In the same way God pervades and energizes all beings and yet remains distinct from them. Without Him nothing would exist, just as without the letter ‘a’ there could be no other letters.

3. See p. 3. Note 3.

VII.

२

*Śivamāyam*Yogendra! ¹

Listen carefully to what I say! Who are you? Are you the body? Are you the mind? Or the eyes, or the ears, or the mouth, or the nose, or any of the other organ? No. Why? Because, if we speak of 'our body', 'our hand', does that not mean that we are separate from the body? Yes. Then what is my real nature? I am the Immortal One. Therefore can fear or anything else affect me? No. But, by the laws of *Dharma* that govern, body and mind, you must fear sin and act righteously. Wise men, by thinking and behaving in this way, become worthy to gain bliss both here and hereafter. God lives in this house built of earth, water, fire, air and ether.² Therefore, keep the house clean and the mind pure, and conduct yourself with calmness.

He who never forgets.

1. Yogendra, to whom this and the next four letters were written, was then a small boy, the son of one of Yogaswami's devotees, i.e. the five elements of which the physical body consists.

VIII.

ॐ

Śivamāyām

To my beloved self!

There is nothing for me to tell you. We are all in the presence of God. This is a great truth. Everything is going on as it always has. Grief, love, hatred—these are all the play of the Lord. It will always be thus. It is the same with us. Death is like birth ; blame is like praise; evil is like good. All is truth¹. Everything is in the Self, and the Self is without a second. Be active without acting. Where is the end?

“And so we travel round and round.

But still remain in *Suppar’s* compound.”²

He who never forgets.

IX.

ॐ

Śivamāyām

Yogendra!

See! All is pervaded by *Śiva*. Then who are you ? Who am I? Who is your father? What are all others? Are they not all *Śiva*? Are you still in doubt? Why fear? Look! I am with you; you are with me. All being One and One being all, all remain as they have ever been without any change. Arise! Learn as you go on!

All’s well, all’s well, all’s well!

No time!

He who is not born and does not die.

1. See Introduction p. xxxiv.

2. This is a common Tamil proverb. A ‘compound’ is a fenced or walled enclosure. ‘*Suppar*’ is a common Tamil name like ‘Smith’ in England.

X.

२

Śivamāyām

To dear Yogendra, who is love itself, the following lines are sent—

I am with you and you are with me. There is no distance between us. I am you. You are I. What is there to fear? Look! I exist as you. Then what must you do? You must love. Whom? Everyone. To speak more clearly, your very nature is love. Not only you, but all are pervaded by love. But there is no 'all', for you alone exist! All are you!

Study well. Be obedient. Hear and follow the advice of your father, mother, brothers and sisters, and your aunt and uncle. You alone always set a good example in obedience.

All is Śiva's action.

I am you.

XI.

ॐ

11-4-32

Śivamāyām

Yogendra!

It will soon be New Year's day¹ ! You will white-wash the house, and prepare various excellent cakes and sweetmeats, and put on a silk *vetti*.² You will go to the temple and worship and give offerings. But I will bathe in the waters of Peace, and don the shawl of Patience, and then listen to the words of my guru—Poverty. And, applying Holy Ash³, which purifies the mind, I will humbly beg for more and more of the wealth of Detachment, and then, wielding the shield of Fearlessness, I will dance on the breast of Lord Subrahmanya⁴.

XII.

ॐ

6-12-37

Śivamāyām

Who is equal to you? See *Śiva* everywhere. Who is a friend, who is an enemy? Whatever you do is *puja*. Whatever you think is *mantra*. Whatever you sing is *tēvāram*⁵. You are blessed! You are blessed! There is no use in saying this in different ways.

Yogaswāmi,

Swāmi before and *Swāmi* after

-
1. The Hindu New Year begins in the middle of April.
 2. A white cloth used as a garment for the lower part of the body
 3. See Appendix I. p. iii.
 4. One of the names of Lord Murukan. See Introduction pp. xiii, xiv.
 5. (lit: 'divine garland') A collective word for the songs and hymns of three of the 'four Saiva saints',

XIII.

२

Śivamāyām

In my kingdom there is no day or night, no good or evil, no you or I, no today or tomorrow, no big or small. If you also want to enjoy and experience this bliss, you must set forth now with all your heart and soul. You don't need a train or a bullock-cart¹. What then is required? All you want is the cart of *vairāgya*² that never has to be renewed, and two white bulls, which are called *śāntam*³; and you will need for your journey the uncooked rice⁴ of contentment, the shawl⁵ of begging alms to cover your body and the spectacles of wisdom. Then, without looking backwards or forwards, follow me. I cannot describe to you the sights that you will see. God is my witness.

I am you.

-
1. At the time when this letter was written there were very few cars in Ceylon, and the only means of travel was either by train or by a cart drawn by bullocks.
 2. *Vairāgya* means 'dispassion' or 'desirelessness', and also 'zeal' or 'fervour'.
 3. *Śāntam* means 'peace' or 'calmness'.
 4. In earlier days, when going on a long journey, the traveller would cook his meals on the way. In Tamil there are separate words for uncooked and cooked rice.
 5. While the *veṭṭi* (See p. 23. note 2) is used by Tamil men to cover the lower part of the body, when they wish to cover the chest and shoulders, they simply throw over them a shawl, usually consisting of a smaller piece of cloth.

XIV.

२

7-2-34

Śivamāyām

THE BEST SECRET

We are all of the same race and religion. Within us there is no change. We are holy beings established in Divinity Itself. All multifarious changes represent the characteristic beauty of Reality. Great souls say that these are *māyā*. This truth can be understood only by those who have grasped it through the magical charm of a life of rectitude¹—not by others. Because of that, sages have emphatically proclaimed again and again that it is necessary to love all existing lives as one's own. Therefore everything depends upon the practice of rectitude. By establishing ourselves in this path of rectitude and by constantly imagining that all are ourselves, we come, through wonderful experiences, to the understanding that we are not gross matter, but conscious beings.

He who never forgets.

1. See p. 4. Note 1.

NATCHINTANAI

SONGS AND SAYINGS OF YOGASWAMI

PART II

SONGS

The reader will find it easier to understand and appreciate the songs which follow, if he first reads through the Introduction and the three Appendices at the end of the book.

OUR GURUNATHAN

He made me to know myself, our *gurunāthan*¹.
 On my head both feet he placed², our *gurunāthan*.
 Father, mother, *guru* — he, our *gurunāthan*.
 All the world he made me rule, our *gurunāthan*.
 Previous *karma* he removed, our *gurunāthan*.
 Even ‘the three’³ can’t comprehend our *gurunāthan*.
 He sees neither good nor bad, our *gurunāthan*.
 As ‘I am He’ he manifests, our *gurunāthan*.

You are not the body—said our *gurunāthan*.
 Radiant in the heart is he, our *gurunāthan*.
 Let delusion be abhorred—said our *gurunāthan*;
 That is liberation’s seed—said our *gurunāthan*.
 He stilled unrest and made me his, our *gurunāthan*.
 Earth and heaven he became, our *gurunāthan*.
 Inner thirst he roused in me, our *gurunāthan*,
 And the truth made me to know, our *gurunāthan*.

Master *vāsiyoga*⁴—said our *gurunāthan*;
 Thus you’ll find the state of Grace—said our *gurunāthan*.
 To the land of *Kāśī* go—said our *gurunāthan*.
 There is neither day nor night—said our *gurunāthan*.
 On the nose-end concentrate—said our *gurunāthan*;
 You will then behold the dance—said our *gurunāthan*,
 And the flawless sound you’ll hear—said our *gurunāthan*.
 Attachment to aught else renounce—said our *gurunāthan*.

-
1. *Nāthan* means ‘lord’ or ‘master’, and so *gurunāthan* has the meaning of ‘lord of *gurus*’, or ‘master *guru*’, or ‘*guru* of *gurus*’.
 2. See Introduction p. xxxi.
 3. i.e. Brahmā, Viṣṇu, Rudra. See Introduction p. vii.
 4. For the third, fourth and ninth verses, see Appendix III pp. xiii, xiv.

Both the channels must be closed—said our *gurunāthan*;
 Then all knowledge will be yours—said our *gurunāthan*.
 Go beyond the path of birth—said our *gurunāthan*.
 In control will be the mind—said our *gurunāthan*.
 There is nobody who knows—said our *gurunāthan*,
Omikara's secret path—said our *gurunāthan*.
 From impurity be free—said our *gurunāthan*.
 You are I—he has declared, our *gurunāthan*.

This world and all space beyond, our *gurunāthan*,
 In the mind he made to be, our *gurunāthan*.
 Preserve and cherish carefully—said our *gurunāthan*.
 Everything you see is you—said our *gurunāthan*.
 Wear *rudraksha*¹ beads—said he, our *gurunāthan*,
 And repeat *Panchakshara*²—said our *gurunāthan*.
 Let your heart grow soft and melt—said our *gurunāthan*.
 You exist eternally—said our *gurunāthan*.

Without searching you must search—said our *gurunāthan*.
Jīva is *Śiva*—he declared, our *gurunāthan*.
 Without inquiring you inquire—said our *gurunāthan*.
 The right path will appear—affirmed our *gurunāthan*.
 Without singing you must sing—said our *gurunāthan*.
 Join the band of devotees—said our *gurunāthan*.
 Worship without wearying—said our *gurunāthan*.
 In the world remain and live—said our *gurunāthan*.

With one sweet word he made me know, our *gurunāthan*,
 The all-pervading consciousness, our *gurunāthan*.
 The whole of space became his form, our *gurunāthan*.
 You are everything—said he, our *gurunāthan*.
 Seedlings without seeds he'll raise, our *gurunāthan*.
 Even, the gods can never know our *gurunāthan*.
 Far beyond the *tattvas*—he, our *gurunāthan*.
 Every kind of wealth he gave, our *gurunāthan*.

-
1. (lit: 'eye of *Rudra*) The nuts of a certain tree, used by orthodox *Saivas* as beads for necklaces and rosaries. They are said to be the tears of the Lord and to be the expression of His compassion.
 2. Literally: 'five letters'. See Appendix II.

No beginning and no end—said our *gurunāthan*.
 You are That—he has proclaimed, our *gurunāthan*.
 It is all effulgent light—said our *gurunāthan*.
 Stand bereft of attributes—said our *gurunāthan*.
 He has neither caste nor creed, our *gurunāthan*.
 As himself he ever shines, our *gurunāthan*.
 Unknown to any school of thought, our *gurunāthan*.
 He granted bliss beyond all words, our *gurunāthan*.

In rubbish where the three roads meet¹, our *gurunāthan*,
 Curl up and lie down—he said, our *gurunāthan*.
 Fear and anger—he has none, our *gurunāthan*.
 All *ānava*² he has removed, our *gurunāthan*.
 On the fresh and lively horse—said our *gurunāthan*,
 Mount and ride majestically—said our *gurunāthan*.
 In the house no builder made—said our *gurunāthan*,
 Keep in check the restive steed—said our *gurunāthan*.

We are what we are—proclaimed our *gurunāthan*.
 Nothing do we lack—said he, our *gurunāthan*.
 All past *karma* will depart—said our *gurunāthan*.
 No coming and no going forth! — said our *gurunāthan*.
 He affirmed that he is he, our *gurunāthan*.
 No resolves or plans!—declared our *gurunāthan*.
Ōmī—said he and set his seal, our *gurunāthan*.
 Know the silent syllable³—said our *gurunāthan*.

-
1. In olden times all refuse and sweepings would be heaped at road junctions and then set on fire. Here, 'the three roads' are *īḍā*, *piṅgalā*, and *suṣumnā* and their junction can be taken to be the *ājñā cakra*, 'between the eyebrows (see Appendix III p. xiv.), which is the centre of the waking consciousness, where all the *tattvas* are active. The idea may be that, being centred in the *ājñā cakra*, one should remain as a passive witness of all the activity of the *tattvas*, which in relation to realization of Truth is 'rubbish'.
 2. See Introduction p. xvi.
 3. (lit. 'the dumb letter') The 'unutterable mantra', *Nāda*, the first vibration, from which all manifestation is derived. This is also *Ōmī*.

GREAT SAYINGS OF THE SAGE

Will my mind ever forget his¹ holy feet
 Who said—"There is not one wrong thing"?²
 Will my heart take pleasure in any other form?
 Will it again be troubled through treading the path of birth?

Will sorrow harass those who understand
 That noble saying—"Nothing do we know"?²
 Who can express the grace of those refreshing words,
 A very mine of treasure enduring until death ?

Openly and boldly from time to time,
 "Who knows?"—he'll smilingly proclaim.
 Even if you worship with soft and melting heart,
 He'll laugh at you like one devoid of feeling.

"T'was all completed long ago"²—he will declare.
 To clear our minds, that we may understand.
 Many incomparable sayings will he utter.
 My soul became dissolved like salt in water.

How can I in writing demonstrate
 The word that sage has spoken—"All is truth"?
 O you devotees! With tears and adoration
 Attain this understanding. What further can I say?

-
1. i.e. Chellappaswāmi, See Introduction pp. xxxiii, xxxiv.
 2. See Introduction p. xxxiv.

THE PATH TO LIBERATION

Listen, while I tell you the path to liberation —
 Truth, patience, calmness and discipline of self;
 Discrimination ‘twixt the eternal and the passing;
 Devotion to the humble servants of the Lord;
 Rising in the early morn and bathing before daybreak;
 Repeating in the way prescribed the flawless letters five;¹
 Worshipping the guru’s feet; applying holy ash;²
 Eating but when hungry; with the whole heart giving praise;
 Studying the śāstras³; seeing others as oneself;
 Severing attachment to all property and wealth;
 Speaking with fit courtesy; avoiding argument;
 Driving from the mind all thought of family and caste;
 Being ever free of the smallest like or dislike;
 Living and abiding ‘neath the Lord’s eternal feet.⁴

1. See Appendix II.

2. See Appendix I p. iii.

3. A *śāstra* (lit: ‘an instrument of knowledge’) is a religious or scientific treatise or a sacred book of divine authority. The word is also used in a collective sense to cover a whole department of knowledge, e. g. Vedānta Śāstra, Dharma Śāstra, etc.

4. Worship of the ‘holy feet’ is common to almost all branches of Hinduism. God or Reality cannot be apprehended by the human faculties, but, through His Grace, they can be aware of His trace or impression on the earthly plane; and so His ‘feet’ can be taken to symbolize the Grace of God. For each worshipper the idea of ‘the feet of the Lord’ will mean the highest concept that it is possible or him to form and can help to impress on him the right-attitude of humility in his efforts to attain it.

THERE IS NOT ONE WRONG THING, MY SON

There is not one wrong thing¹, my son.
 Know that all that is, is truth.¹
 Exult not in that which befalls you, my son. Abhor
 hypocritical talk.

Do not neglect your duty, my son.
 Be not troubled by sorrow or care.
 Do not stray from the path of *Dharma*, my son.
 Awake and. know yourself!

As 'a' is the first of all letters², my son,
 So is God, with regard to the world.
 In reality He is One, my son.
 You can know Him by giving your love.

There is no advantage in learning, my son;
 You must see the Holy Feet.
 Give up vainglorious speech, my son.
 By wisdom conquer fate.

Do not follow the path of the senses, my son. Do
 not ponder on what is past.
 Do not do what is mean and deceitful, my son.
 With the wicked do not make friends.

On your intellect build no foundations, my son.
 Ascribe no praise or blame.
 Let whatever work you may do, my son,
 Be a sacrifice unto the Lord.

1. See Introduction p. xxxiv.

2. The Tamil vowel 'a', pronounced like the 'u' in 'but', is the first sound that issues from the mouth when it is opened and underlies all other sounds, while yet remaining distinct and the first sound of all.

Avoid pompous and long-winded talk, my son. All like and dislike forswear. Live in the world as one dead, my son. That *jīva* is Śiva be clear.

No one is equal to you, my son. Stand firm and do not waver. Understand that we are the *Ātmā*, my son, And know that we are not the body.

All futile fancy forsake, my son. Adhere to the path of the Vedas. There is no seer or sight, my son; Nor is there an object seen.

To *gurunāthan* all hail, my son!
 All hail to true devotees!
 All hail to friends and relations, my son!
 To those who this song hear, all hail!

CALL NOT ANY MAN A SINNER

Call not any man a sinner!
 That One Supreme is everywhere you look.
 Ever cry and pray to Him to come.
 Be like a child and offer up your worship.
 Forswear all wrath and jealousy;
 Lust and accursed alcohol eschew.
 Associate with those who practise *tapas*.
 And join great souls who've realized Self by self.

THE LOVER'S SONG

As father, mother, *guru*
 My Lord has made me His.
 O parrot!, now I know myself!
 All my desires have fled.
 Hurry and make haste, young cuckoo!
 Śiva's form is all you see.
 That you cannot learn to measure;
 So falter not, but follow me!
 Come my sweetheart, follow me!
 The self is That, the self is That!
 O parrot dear, the self is That!

All men have gone to pieces,
 O parrot, through desire
 For women, land and gold;² but we
 Will meditate on God.
 Elegant and graceful cuckoo,
 Hither thither do not stray.
 Then a prospect I will show you,
 Where there's neither night nor day.³
 So come, my darling, come away!
 He's everything, He's everywhere!
 O parrot dear, He's everywhere!

-
1. The names of birds—parrot, cuckoo, etc.—are commonly used in Tamil as forms of endearment. In this song the object of the lover's affection can be taken to be the mind.
 2. 'Woman, gold and land' are the objects of what are known in Hinduism as 'the three desires'.
 3. i.e. the state where all consciousness of opposites has been transcended, and where the soul remains calm and unaffected by either happiness or sorrow.

O parrot, we are wasting time In
vain and useless talk;
Let us gather flowers and worship
The golden-bodied Lord.

Hark to what I say, O songster!
Those who serve will *muktas* be.
Keep guard upon your tongue, my treasure,
And leave that arrogance¹ called 'me'!
Leave that arrogance called 'me'!
For we are That, for we are That!
O dearest parrot, we are That!

NOW IS THE MOMENT!

All the days of our life have fled, have fled; Our wealth
and youth have dwindled away..... Steadfastly follow
Dharma with single-minded purpose, For the wrathful god
of death may come at any time of day. Therefore, standing,
sitting, walking—practise meditation; Cease from
cherishing the body, which to dust must surely go, And cast
aside attachment to ideas of good and evil. To know, as
those *yogis*, who do hard *tapas*, know, That the *Ātmā*, in the
present, past and future, Is as it has always been, and in that
state e'er stays, And to live, with the mind thus cleared, on
earth a *jīvanmukta*, Conforming to the worldly life, 'tis
said, deserves high praise.

1. The word here translated as 'arrogance' is *ānava*. See Introduction p. xvi.

ALL IS THAT

Have you not seen that One Supreme, Who
 permeates the eye that sees?

Are you not able to observe
 That which is female, male and neuter?

Can you not perceive that it is That,
 Which has become both earth and heaven?

Is it not clear and evident
 That holiness and beauty too are That?

Do you not know that it is That,
 Which stands as father and as mother?

Will you not reflect and mark
 That you and I are also That?

Will you not notice and rejoice
 That ripe and raw fruit —both are That? Can you

not think and understand
 That That appears as fire and wind?

Will you not take the medicine
 That makes the mortal immortal?

Can you not see abiding inseparably with you The
 Lord, who on the burning-ground¹
 with ghosts and spirits² dances?

1. See Introduction p. xi.

2. See Appendix I p. v.

ALL IS PERVADED BY BRAHMAN

Refrain: Peace, perfect peace —
All is pervaded by Brahman.

Let all men with devotion
Proclaim this till their dying day.
Peace, perfect peace...

Wherever you are placed, Śiva, Śiva,
There will abide the abounding fragrance of Śiva.
Peace, perfect peace...

*Tam timi timi tari kida kida sem*¹ —
The knowledge that we are That is our armour.
Peace, perfect peace...

*Tottintat tā tā tā tari kida*¹ —
Why all this toil and trouble? Everywhere is Śiva, Śiva!
Peace, perfect peace...

When both macrocosm and microcosm are seen as That,
To render service is the proper thing.
Peace, perfect peace...

1. These are sounds commonly used to give the timing and rhythm in dancing..

THE SERVANTS OF ŚIVA

Refrain: To service are we ever pledged —
We are the servants of Śiva.

In the universe, in each creature
It is the Lord we see.
To service...

We will not suffer from the onslaught of disease;
We will not come again to a mother's womb.
To service...

All past *karma* has flown away;
The whole world has become our kin.
To service...

Getting and giving through countless generations.
We live for ever, ever liegemen of the Lord.
To service...

Vedānta and *Siddhānta* we do not see as different;
We are yearning for the path to liberation.
To service...

At all times repeating—'Śiva, Śiva'
In our hearts we affirm that Jīva is Śiva.
To service...

All things we see from where we are;
In the world we live as befits our lot.
To service...

THE WAY TO HAPPINESS

Rise ere the dawn and adore the golden feet¹. Embellished
 with the purity of holy ash,²
 Worship them and offer them thy praise.
 Let the flawless letters five³ be ever on thy tongue.
 Cry and weep and sob aloud.
 Thy father's and thy mother's feet revere.
 Take care of all as thou would'st thine own self.
 Be like the ether that the world pervades.
 As thine own eye let Dharma be preserved,
 And see that what thou dost be well and truly done. Make
 hand and body conform to thy will.
 Let envy, anger and desire be strangers to thy heart. Never
 forget the fellowship of great and noble souls to win.
 Discover that which puts an end to entering the womb.
 Know thine own self; be thine own self, and scorn
 This fleeting life as lightning transient.
 Should poverty o'ertake thee, be not thou dismayed.
 Seek without forgetting the bliss that heaven grants.
 "Beneath the lotus feet of the servants of the Lord Live as
 their subject and redeem all faults.

To be ever adoring the feet of the Lord,
 To be ever praising Him with fragrant flowers⁴—
 (Worldly folk will cry—"The man is mad!",
 The gods, with acclamation—"He's a sage!" For thus
 Do people speak according to their standards)

1. See Introduction p. xxxi.

2. See Appendix I p. iii.

3. See Appendix II.

4. For the Northern or Aryan stream of Hinduism (See Introduction p. vii.) the principal rite in formal worship is the feeding of the sacrificial fire (*homa*); for the Southern or Dravidian stream it is the offering of flowers.

To meditate *Śivāyanama* with a calm, clear mind,
 While standing, sitting, lying,
 To cease from pampering this mortal body,
 To leave aside both 'good' and 'bad' without concern for
 either,
 To grow and shine in love as does a mother,
 And then, silent and self-controlled,
 Always to live in sweet content—
 This is happiness indeed!

THE BODY IS A WONDROUS TEMPLE

The body is a wondrous temple.
 It is a temple where abides
 The Lord, who has an eye upon His forehead,¹
 And Umā, His fair spouse.
 Don't think that this is mere illusion.
 O wonder!
 The mind is powerless to describe the greatness of this truth;
 But, by the flawless guru's grace, I am going to tell you.
 Listen, and your ignorance will depart!
 This glorious temple contains within itself
 Brahmā, Viṣṇu, Indra and all the celestial host,
 Together with the demons,²
 And earth and water, fire and air and space.
 The sun and moon are there.
 The boundless universe is there.
 Brahmins, Sudras,³ and all the castes are there;
 And all illustrious doctrines and dogmas are also there.

1. See Appendix I p. iii.

2. *Asuras*. See Introduction pp. xiii and xiv.

3. The ancient *Vedic* organization of society is based on four castes—
 the *brāhmins* (*brāhmanas*), the priestly caste; the *kṣatriyas*, who
 are the warriors and rulers; the *vaiśyas*, who are the merchants,
 farmers and artisans; and the *śudras*, who are the labourers.

DEAR GURUNĀTHAN

Dear *gurunāthan* ! Precious *gurunāthan*!

My mind is perplexed. Vouchsafe to me your holy grace.

Disperse all my sorrows and make of me a man.

Make me to abide in boundless bliss.

Grant me the boon of melting my stone-like heart.

Remove my past karma and bestow happiness upon me.

Reveal to me the truth that you are I.

Make me to lose myself in love, like one possessed.

I am wandering here and there in vain.

Grant me the boon to see you everywhere.

Confusion overwhelms me as a deer caught in a net.

My mind is scattered like a pot cast against a stone.

Disclose to me the beauty of your being within me.

Bind me to the certainty that I exist within you.

Give me the glory of the unspoken mantra.

Show me the way to be rid of the demon of desire.

All those who were born with me¹ have perished.

I have no other relative but you.

1. i.e. all the senses and the faculties of the mind.

DARŚAN OF THE SAT-GURU

Refrain: *Darśan*² of the *sat-guru* is the blessing of all wealth.
Daily give worship to his feet.

Then you will know yourself,
And your heart will be filled with peace.
Darśan of the *sat-guru* is the blessing of all wealth.
Daily give worship to his feet.

Abounding love will overflow. Ignorance will be consumed.
All likes and dislikes by themselves will leave and disappear.
Darśan of the *sat-guru* is the blessing of all wealth.
Daily give worship to his feet.

The scriptures' law and meaning with your thought will correspond.
Attachment's bonds will fall away, and you will experience love.
Darśan of the *sat-guru* is the blessing of all wealth.
Daily give worship to his feet.

The host of gods and *devas* will come to do your service.
That 'jīva is Siva' is the truth, you will clearly recognize.
Darśan of the *sat-guru* is the blessing of all wealth.
Daily give worship to his feet.

-
1. There is a common class of Tamil song, in which there is a refrain that is sung after each verse. The refrain, or *pallavi*, is often followed by a short verse of one or two lines, which is called *anu pallavi*, and is said to 'lead' from the *pallavi* to the verses proper, which follow. The *pallavi* is repeated after both.
 2. *Darśan* means having a sight or vision of a great person or spiritual being.

JOY AND SORROW—BOTH ARE MĀYĀ

Joy and sorrow—both are *māyā*;
 The *Ātmā*, ne'er from love divided,
 Is the very form of knowledge.
 Therefore these two will not touch you.
 Can a mirage wash away the earth?
 At the gracious, holy feet
 Of the true, all-knowing *guru*,
 To the limit of your power
 Let your heart grow soft and melt.
 Ponder not on actions past;
 But with ceaseless praise and worship.
 Like the water in a channel'
 Welling up and overflowing,
 In sweet aloneness ever live.
 In *samādhi*, where *sañkalpa*
 And *vikalpa*² cease to be,
 Let us take as food the abounding nectar,³
 And, remaining sweetly happy
 In the state in which we are,
 Let us gain emancipation—
 Perfect, full and void of form.⁴

-
1. The allusion here is to the small channels used by farmers for irrigating their paddy fields.
 2. *Sañkalpa* has the meaning of 'thinking and planning' or volitional thought, *vikalpa* that of differentiation, doubt and misapprehension. The two together signify in general all the activity of the mind. (The word *sañkalpa* by itself is commonly used in the sense of 'good intention' or 'resolve').
 3. See Appendix III p. xi.
 4. The word translated as 'emancipation—full and void of form' is *videhamukti*. *Videhamukti* (lit: liberation without body) is liberation after leaving the body, as compared with *Jīvanmukti*— liberation "while in the body.

THE SELF

Learning, learning—it is the Self you understand.
 Speaking of justice—it is of the Self you think.
 Discussing castes—it is the Self you weary.
 Probing into the final cause—it is the Self you examine.

Being at rest—it is of the Self you become aware.
 Growing in certainty—it is the Self you perceive.
 Changing and changing—it is on the Self you reflect.
 Talking, talking—it is to the Self you refer.

Meditating on Śiva—it is the Self you apprehend.

Forsaking sin—it is the Self you worship...
 Doing *tapas*—it is the Self you come to know.
 Liking and disliking—it is the Self that ends them both.

Arguing and arguing—it is the Self you estimate.
 Travelling for miles—it is the Self you see.
 In the five elements¹—it is the Self you venerate.
 Desiring *nāda-bindu*²—it is for the Self you yearn.

Running, running—it is in the Self you delight.
 Questing, questing—it is the Self you discern.
 Searching, searching—it is the Self you mock.
 Joining with others—it is to the Self you point.

-
1. i.e. earth, water, fire, air and ether, which constitute the material world.
 2. *Nāda* is the Primordial Sound, the first vibration of the Supreme Spirit or *Paramātmā*. *Bindu* (lit: 'a drop' or 'a point') is the first crystallization into being, a point without dimension. *Nāda* is sound. *Bindu* is light or form. *Nāda-bindu* has been called 'the subtle body of God'.

THE ONE WORD

Through one word¹ my mind was made so pure—Śiva, Śiva,
 Śiva— That now I am beyond all thought of ‘one’ or ‘two’²
 And ‘good and evil *karma*’ is naught but empty talk.
 I have realized myself. Distress has disappeared!

Everything now lies within my grasp—Śiva, Śiva.
 I have achieved the aim of birth.
 I can wander as I please.
 The whole world has become my kin.

The happiness I gathered from that word—Śiva, Śiva—
 Can only be enjoyed, but not described. Without study all
 things have I learnt. I can hold my body in my hand!

The whole of this great universe—Śiva, Śiva—
 I have perceived within my heart.
 I have beheld the lotus feet.³
 I have seen whence ‘the three’⁴ and all the gods⁵ have
 sprung.

With, melting heart I came to understand—Śiva, Śiva.
 Then, seeing nothing, I remained dumbfounded.
 This is a secret, a deep secret!
 Even great sages cannot tell this secret.

-
1. See Introduction p. xxxi. Note 2.
 2. i.e. all questions regarding ‘monism’, ‘dualism’ ‘*advaita*’ etc. have ceased to have any meaning.
 3. See Introduction p. xxxi.
 4. i.e. Brahmā, Viṣṇu, Rudra. See Introduction p. vii.
 5. See Introduction p. xiv.

THE HERO

He is a hero who sees God and rids himself of trouble, And
who humbly worships having banished sin.

He is a hero who does *tapas* and says farewell to sorrow,
And of like and dislike brings about the end.

He is a hero who at all times patience can maintain, And in
face of poverty remains a happy man.

He is a hero who is great, all meanness having shed, And
who on gaining heavenly bliss will ever fix his aim.

He is a hero who can keep his senses in control. And
who cruel enmity has utterly forsworn.

He is a hero who draws near to the Holy Feet of God, And
who by himself has come to know himself.

He is a hero who protects his Dharma as his eye, And
woman, wealth and property¹ has driven from his mind.

He is a hero who like ether everything pervades, And in
whom, it can be said, all thought has ceased to be.

He is a hero who ignores all differences of caste,
And treads the path of righteousness, as by the scriptures shown.

He is a hero who through study understands the truth, And
finally unites himself with the Lord's Primordial Feet.

1. See p. 36. Note 2.

ALL ACTS ARE HIS

All are He. All acts are His. Learn this!
 Then why not cease from worry, O my friend?
 Think long; with melting heart think and think—
 Think how to live!

Will there be death for you that venerate
 The moon-crowned Lord¹, who intellect to intellect doth give?
 Consider Yaman's suffering in the instance of Mārkanḍan!²
 Then what fear can there be for you?

What fear for those that follow not the path of the five senses?
 What gain, what loss for them? They stand without a second.
 For them what is there lacking? Let the sun rise anywhere!
 That is bliss indeed, I say!

For you there is no happiness, no sorrow.
 You are the One without a flaw or taint.
 At dawn and dusk³ with melting heart, worship and praise the Lord.
 To all and everyone do good, lauding and extolling Him out loud!

1. i.e. Lord Śiva. See Appendix I p. iv.

2. This refers to a Purāṇic story, according to which a childless couple, after sincere prayers to Lord Śiva, were promised a handsome, virtuous and accomplished son, but on the condition that he would only live to the age of sixteen. When eventually the boy, who was named Mārkanḍan, reached that age, his parents were grief-stricken, but he bade them not distress themselves, and fervently prayed to the Lord, who appeared to him and told him not to fear. So, when Yaman, the god of death, came to fetch him, he told him to go away. Yaman, in great fury, cast his lasso over him, but at that moment Lord Śiva emerged from the *lingam* that Mārkanḍan had been worshipping and, pushing Yaman aside with His foot, told the boy that, as he had worshipped Him sincerely, he would be rewarded with endless life. And so *Markandān* attained *Śivajñāna* (Divine Wisdom) and lives perpetually as a boy of sixteen.

3. Sunrise, noon and sunset are the three times of *saṅdhi*, the hours of worship for all orthodox Hindus.

Forget not Dharma, nor allow yourself
 To stray outside by pondering on the past.
 Think and think of the glory of the Lord;
 And then, transcending thought, drown in oblivion of
 night and day.¹

LOVE IS ŚIVA

Love is Śiva. This sweet saying,
 Which with happiness o'erflowing has by sages been proclaimed,
 I have yet to understand. Day and night
 I've begged for gold and property and pleasure.
 O Lord protect me! Cast but a glance of Thy sweet grace
 upon me.
 O Master of the Vedas! Unite me to Thy holy feet.
 O Lord whom none can comprehend!
 O King! O Father, Life of lives!
 O Great Ascetic, who the cosmic dance performs!

That falsehood, killing, meanness be abhorred and shunned,
 That the Śaiva faith may flourish, and truth abound and thrive,
 That the conviction that God is may glow within our minds,
 That through the labour of our hands His feet we may adore,
 That everything we have to do be well and truly done, That
 more and more true devotees may multiply and spread, That
 we may honour and respect all women as our mother, With
 melting hearts that softer grow and ever offer praise
 'Namasīvaya'² let us chant throughout our span of days.

1. See p. 36. Note 3.

2. (lit: 'homage to Śiva'). The *Pañcākṣara mantra*. See Appendix II.

THE PEACOCK SONG

Refrain: Dance peacock! Bow and dance peacock!
See the Lord and with a clear mind dance, O peacock!

Freedom is always our birthright.
All vain desires are bondage.
Ere life goes out and leaves its cage, give worship,
And with ever melting heart dance, O peacock!
Dance peacock! Bow and dance peacock!
See the Lord and with a clear mind dance, O peacock!

Control the mind that treads the senses' path;
Subdue yourself and enter perfect *nishdai*.
Neither knowledge nor ignorance are we.
So blissfully bow and strut and dance, O peacock!
Dance peacock! Bow and dance peacock!
See the Lord and with a clear mind dance, O peacock!

Considering all lives to be like yours,
Pray without ceasing and repeat the letters five².
Be rid of envy, anger and impatience.
See the Lord and with a pure mind dance, O peacock!
Dance peacock! Bow and dance peacock!
See the Lord and with a clear mind dance, O peacock!

Give heed to the teaching—"There is not one wrong thing."
Be ever praying— '*Om Śivayanama*'?²
To the holy feet of *gurunāthan* give your worship.
Then come and happily stand and dance, O peacock!
Dance peacock! Bow and dance peacock!
See the Lord and with a clear mind dance, O peacock!

-
1. In Tamil verse it is a not uncommon poetic fancy to address songs to birds. The peacock on occasions performs a kind of dance, and spreads its tail, which forms a complete circle that is taken to signify the Tamil characters for Ōṁ.
 2. See Appendix II.

Forgetting time and place,
 With a mind as pure and radiant as a child's, Like one
 possessed, not knowing how to speak, Behold the Lord
 and stand and dance, O peacock!
 Dance peacock! Bow and dance peacock!
 See the Lord and with a clear mind dance, O peacock!

THOU ART THAT!

Bear in mind the words that I shall tell you,
 That the whole world may rejoice and your heart may be
 gladdened—
 One God, one world!
 Always seek after what is good and put it into practice.
 You are not gross matter; you are perfect consciousness.
 'Tis difficult your greatness to describe!
 Therefore—fire will not burn you;
 The friendly breezes will not parch you;
 Even the earth itself cannot harm you;
 And much praised water will not chill you.
 You are that which has no end.
 Keep in your heart the happiness that never suffers change.
 For you there is no caste and no religion.
 Plant naught but justice in your mind,
 And follow not the senses' path that will only bring you
 sorrow.
 Never will danger come your way.
 Let everything you have to do be well and truly done.
 Long, long ago were you redeemed!
 Now all the world lies in your grasp!
 Of this there is no doubt. Thus have I said. Now hearken!
 The *sat-guru* is there to help you. You be but a witness!
 All hail to the feet of the wonder-working Lord!

THE SONG OF HOLY PRAISE

Come Thou that hast no end and no beginning!
 Clad in the beauty of benevolence, O Treasure come!
 Who forges bonds and liberation grants, come Thou!
 Our Lord, who rules and guards us, come, O come!
 O God beyond imagination come!
 Come Thou, the Ancient One, transcending all description!
 Who spreads as earth and heaven, come, O come!
 O Śiva, Lord in, splendour shining, come, O come!
 O God, Rare Gem that grants all boons, come Thou!
 Pure Flame whose lustre never dims, come Thou!
 Come Flawless Jewel, bright with holy ash!
 Come Taintless One with *Gangā* manifest!
 Come Thou, O Wondrous One! Thou that art many, come!
 Who dost the glorious dance perform, come Thou, O come!
 Come Pure One with the Lady of the bow-shaped brow!²
 O Master of the Vedas, Support of speech and words!
 Thy golden feet are gleaming—long live Thee!
 Long live the feet with anklets¹ ringed that all the jñānis
 praise!
 Long live the lotus feet that others cannot comprehend!
 Long live the feet of grace, the succour of the destitute!
 Long live the sacred feet that pass comparison!
 Long live, long live the feet that took a form like mine!
 Long live the feet with *kala*¹ girt that guard us as the eye!
 Long live the holy feet of Truth that shine as heaven
 above!
 All hail to the Madman³ who in His spouse delights!
 All hail to Him who on this earth His lotus feet did place!
 All hail to the Absolute! To *Sadāśiva*⁴, all hail!
 All hail to that Being whose form is consciousness!
 All hail to the Lord of knowledge! All hail, all hail!

1. See Appendix I pp. iii, iv.

2. i.e. *Śakti*. See Introduction p. xii.

3. i.e. He transcends all human values, and therefore His actions, like those of a madman, cannot be judged by ordinary standards.

4. The first of the five aspects or forms of Lord Śiva. It is God as Pure Being. It is said to be both with form and without form, and is the 'presiding deity' of *nāda*, the Primordial Sound.

Praised be the Primal One, who has become the whole!
 Praise to Thee, Protector of devotees that worship!
 Praise be to Thee, who in my heart perpetually art living!
 Praise to Thee, O Jewel that dances in the hall!
 This mortal frame I cannot bear—give praise, O praise!
 Praise to the Wealthy One, who is not far away!
 Praise to the Source of All! To *Hara*, praise, O praise!
 Praise to the Light! Praise to the Flame!
 Praise to the Law! Praise to Abounding Fullness!
 O Lord, whose other half is *Śakti*, praised be Thy lotus
 feet!
 Now all attachment's gone—give praise, give praise!
 Praise to the golden feet—give praise, O praise!
 Give praise, give praise! Śiva, Śiva, praise, O praise!

ALL IS THE ACTION OF THE LORD

Who orders the sun to rise ?
 Who makes the pure moon crawl across the sky ?
 Who tells the stars to gleam?
 Who fires the blazing sunlight?
 Who prompts the eyes to see?
 Who starts the blowing of the wind ?
 Who bids the springs to flow?
 Who inspires the wise to praise?
 Who causes the earth to spin?
 Who brings the flowers to bloom?
 Who urges the legs to walk?
 Who impels the hands to take?
 Answer and you will freedom win!
 Look well and ponder deeply;
 Then you'll know for sure—
 All, all is the action of the Lord.
 Be clear that these are Swāmi's words.

1, See Introduction p. xi,

KUTHAMBĀY

Will there be sorrow, Kuthambāy?¹

Will there be sorrow, my dear,
For those great souls, who know that all is diva's action ?

Delusion has arisen, Kuthambāy;

Delusion has arisen, my dear,
From being forgetful of the knowledge that in truth we are the Ātmā.

They reach the feet of the Supreme, Kuthambāy;

They reach the feet of the Supreme, my dear,
Who have attained the happy *nishdai*, where night is not nor day.²

Will attachment bind, Kuthambāy ?

Will attachment bind, my dear, The servants of the
Lord, who have love towards their God ?

In this world I forgot myself, Kuthambāy;

Day and night disappeared, my dear,
Through the impact of the one word — "All is truth!"

Will they fear anyone, Kuthambāy?

Will they fear anyone, my dear,
Who have seen that One Being, that has neither place nor name?

With what can my master be compared, Kuthambāy?

With what can he be compared, my dear,
Who said 'twixt me and him there is no separation?

1. There is in India a class of *yogis* or ascetics, who obey no rules and follow no pattern, but who have attained great knowledge and supernormal powers. They are called *siddhas*. The verses that some of them have composed are called 'siddha songs'. One *siddha* addressed all his compositions to Kuthambāy, using a form similar to that adopted in this song, and was known as Kuthambāy *Siddha*. The word *kuthambāy* means literally a kind of ear-ring worn by young girls, and is also used as a term of endearment for girls.

2. See p. 36 Note 3,

What evil can there be Kuthambāy?
 What evil can there be, my dear,
 For those great souls who think that all is Śiva's action?

In this world shall I ever forget, Kuthambāy?
 In this world shall I ever forget, my dear,
 Him, who has made me love by removing all my doubts ?

Shall I ever forget the supreme *guru*, Kuthambāy ?
 Shall I ever forget the supreme *guru*, my dear,
 Who told me the truth that God is One?

Can we be divided, Kuthambāy?
 Can we be divided, my dear,
 From the feet of the Lord, which shine within *Omkāra*?¹

All births are ended. Kuthambāy, through the celestial look
 Of great souls who have knowledge and of envy are devoid.

ALL IS GOD'S WORK

Meditating on the Lord, you can live safely in this world,
 Like water on a lotus leaf², my son!
 Do naught but good whene'er you can and venerate the
 good. Then you will attain to knowledge of yourself.

Father, mother, wife and all of your relations
 In truth are like the crowd that throngs a market. Always
 have love towards our Father; all acts are His action. Now
 is the proper moment to comply with this.

1. See Introduction p. x.

2. See p. ll. Note 2.

TAKE ME AS THINE OWN

O God, who dwells within the hearts of those true devotees
That pray to thee— “Our father, O our father!”
O Form of Grace e’er eager to descend! O Bliss that fills the eyes!
This is indeed the proper time to take me as Thine own.

O Lord, who in Thy beauteous locks wearest the sky’s young moon!
This sinner, who without a trace of charity or *tapas*,
Pretends to be a man endowed with highest wisdom—
Let him not lose heart and languish, but take him as Thine own.

Will great *tapasvins*, who have come to realize themselves,
Suffer from the illusion of heavens and heavenly states?
O Thou with honeyed konrai blossoms crowned, borne by the
noble bull!²
Here and now, for ever, do Thou take me as Thine own!

O Wealth, whose bounty fills the minds of *bhaktas* liege to Thee!
O Crowning Jewel Celestial! O Guardian and Support!
Am not I ever Thy sworn slave? Then tell me—is it right To
go away and leave me, as if Thou hadst not known me ?

Will the minds of those that praise Thee know any fear on earth?
O Lord without compare! Long since have I grown weary.
In this world, is there another God but Thou to come to
rescue me?
Is there another refuge here? Please answer me and say!

-
1. See Appendix I p. iv.
 2. See Appendix I p. i.

THOU ART EVERYTHING

Wisdom will dawn in those who do service.
 Silence¹ will descend on those who do service.
 Bounty will flow from those who do service.
 Song will arise in those who do service.

I, your servant, live in all.
 I, your servant, bow down to all.
 Your servant is ever the friend of all.
 I find there is no use in words.

The form of all is my form.
 The good of all is my good.
 The strength of all is my strength. .
 All good men will value what I say.

Let all that is to come, come and go.
 Let all that must be thought, be thought of and concluded.
 Praise the Supreme *Guru's* holy feet—
 The shining roseate feet that none can comprehend!

Great souls will not affirm that it is either 'one' or 'two'.
 They will feel for any suffering mind they meet.
 They roam about without desire to kill for their existence.
 By ideas of 'good' and 'evil' they will not be disturbed—

Hari Om.²

O, Taintless One, who art in everything,
 And all excellence and beauty hast become!
 As stones, as mountains, as the graceful trees,
 As grass, as herbs art Thou abounding everywhere!

-
1. The word translated as 'silence' is *maunam*, the meaning of which includes silence, but also conveys something wider and deeper. It signifies quiescence in word, thought and action and implies consciousness without thought.
 2. *Hari Om* is an invocation commonly used before starting some auspicious undertaking or at the beginning of a sacred text. *Hari* is a name of Lord Viṣṇu.

Save Thy support, I see no succour for my soul;
 Henceforth must Thou within me inseparably abide.
 Thou art my father, mother, *guru*.
 Thou wast before the first existing things.

Thou art the moon, O Heavenly One, that in the heavens shines!
 O Eye of Truth, Thou art all meaning! Numbers and letters
 too art Thou!
 My body, soul and my possessions—all these, O Lord, are Thine!
 Give me the clarity of wisdom that firmness I may gain.

O Lord of Music! Harmony's rare Jewel!
 Henceforth this wretched dog will not another God conceive.
 Accept these verses, which with constant praise
 Are gladly sung in reverence to Thee!

THONÐAN DANCED IN BLISS

*Refrain: Thoṇḍan*¹ danced in bliss! Thoṇḍan danced in bliss !

Blessed with peace and patience,
 Singing, "I am That",
 Thoṇḍan danced in bliss! Thoṇḍan danced in bliss!

Realizing silence²,
 Proclaiming—"All is truth",
 Thoṇḍan danced in bliss! Thoṇḍan danced in bliss!

Reaching the goal of *Vedānta*,
 Stating there is naught else,
 Thoṇḍan danced in bliss! Thoṇḍan danced in bliss!

Tā tā tari kida tōm,
*Janata Janata tīm.*³
 Thoṇḍan danced in bliss! Thoṇḍan danced in bliss!

-
1. *Thoṇḍan* means 'devoted servant'.
 2. The word translated as 'silence' is *maunam*. See p. 60. Note 1.
 3. This expresses the beat and rhythm of the dance.

O, BROTHERS!

Rectitude¹ will give you greatness, brothers.
 Meditate, repeating—‘Ōm’.
 Envy, anger and desire will lead, brothers,
 To bondage of the soul.
 Contemplate the feet of the Lord, brothers,
 Even if you slip and fall.
 With mature and seasoned devotees, brothers,
 Sing and worship the Lord.
 Ere old age overtakes you, brothers,
 Everything must be known.
 Don’t amass riches in the world, brothers,
 By telling lies till you break your tongue! For
 us no beginning or end, brothers;
 The Eternal Spirit are we!
 Study and realize that, brothers;
 For that leads to heavenly bliss.
 Know that difference in race and religion, brothers,
 Is only the work of the mind.
 Long live, long live the name of Śiva, brothers!
 Repeat this with all your heart. Long live the
 servants of the Lord, brothers !
 Long live the King² and his just rule!

-
1. The Tamil word translated as ‘rectitude’ has the combined meaning of right conduct, virtue, integrity and good manners.
 2. This song was first sung in 1941.

WORSHIP THAT ONE!

Worship as One, O my mind,
 The Reality that shines
 As the world, as everything that lives,
 And as the Lord!
 Worship that One!

Worship the One, about which none can say
 Whether It is or It is not.
 Worship the One that has been and is the same
 In the past and now and always.
 Worship that One !

Worship the One that stands 'twixt good and evil,
 The One that comes in jñāna-yoga¹ meditation.
 Worship the One that burnt up Kāma² with His eye,
 The One that kicked to death the god of death.³
 Worship that One!

-
1. Jñāna-yoga is the yoga of knowledge.
 2. Manmatha or Kāma is the god of love, the equivalent of Cupid. The Purānic story relates that the *devas* (gods) were very anxious that Lord Śiva should wed Pārvati (Śakti), so that His promised son, Murukan, should be born, who would free them from the *asuras* (demons), their oppressors. (See Introduction p. xiii). But Lord Śiva was absorbed in deep meditation. The devas therefore persuaded Manmatha to shoot some of his flowery darts at Him. When the flowers touched the Lord, He opened His eyes, and a flash of fire from His third eye reduced Manmatha to ashes.
 3. See p. 50. Note 2.

1. LET US REPEAT THE NAME OF ŚIVA

Refrain :

Let our minds be cleared through repeating the name of Śiva.
Let us attain bliss from the sight of His holy feet.

Bliss beyond compare already lies within us.
O wonder! Realize that and practise *Śivathoṇḍu*.
Let our minds be cleared...

We will know the *tattvas* as nothing else but matter;
The Ātmā is reality—we will live for ever!
Let our minds be cleared...

“Thou, in truth, art neither ignorance nor knowledge”.
This is the rare philosophy, difficult to master.
Let our minds be cleared...

We will slay the mind that it follows not the senses.
We will go our way in full and perfect *nishdai*.
Let our minds be cleared...

We will see the vanity of liking and disliking.
Siddhānta and Vedānta we'll proclaim as equal.
Let our minds be cleared...

We will not be forgetful of benefits and kindness.
To all parts of the globe we'll spread, doing *Śivathoṇḍu*.
Let our minds be cleared...

From true and noble friendship we will ne'er be parted.
We will be ever saying—‘*Om Śivāyanama*’.¹
Let our minds be cleared...

We will keep in mind that all is Śiva's action.
Towards all other souls our love will be extended.
Let our minds be cleared...

1. See Appendix II.

The guru's holy feet we'll ne'er forget to worship;
 Nor will be seen to move with the unworthy.
 Let our minds be cleared...

No sorrow do we know, but bliss alone experience.
 Yet, if God is not remembered, then troubles will arise.
 Let our minds be cleared...

ACCEPT THE ASSURANCE OF THESE WORDS

Go to the Śivathoṇḍan Home,¹
 And *mukti* win through meditation.
 Be at rest by keeping silent.
 Know this to be the mantra!

Realize who is 'this' and 'that man';
 Know that the Ātmā is eternal.
 Within you is bliss beyond compare.
 See that all that is, is truth!²

Follow not the senses' path,
 But bring them under your control.
 Rid yourself of cruel hatred.
 Vedānta and Siddhānta seek to learn.

Know that there is not one wrong thing²,
 And 'Omī Śivāyanama' pray.
 With melting heart true bliss attain.
 Accept the assurance of these words!

1. See Introduction p. xxxvii.

2. See Introduction p. xxxiv.

WHAT IS THERE TO SAY?

Nothing can be lost and nothing can be gained.
 There is nothing curious here. Why be grieved by others?
 Jīva will Śiva become for those that offer worship.
 Will they be reborn on this earth again?

There is nothing to be said ! There is no sin or merit.
 If you overcome your foe, the mind, and ever worship God,
 You can rest assured that no one is your equal.
 Know this, and live with valour in the world!

“Through knowledge attain Knowledge. Know thyself”, he said.
 If you see nothing separated from you, then you and I are Brahman.
 There are no attributes or symbols, no union or division.
 There is no ground to say that there are many lives.

There is no place for thinking of this day or the morrow.
 Like a cow parted from its calf we make lamentation,
 That due to our past karma we took birth in this world.
 Now let us praise the feet of Him who dances in the hall.¹

What is there to say? Worship Him and understand His way,
 Who with the eye upon His brow cruel Kāma burnt,² who
Yaman conquered.

Without other thought within your heart repeat
 The holy letters five³, and live from all guile free!

1. See Introduction p. xi.

2. See p. 63. Note 2.

3. See Appendix II.

VIA NEGATIVA

I will...not think of It as 'one' or 'two'.
 I will...not approach It as 'good' or 'bad'.
 I will...not say that It was or that It is.
 I will...not know what has been or what is to come.

I will...not consider that there is no wrong thing.¹
 I will...not think of *guru* and disciple.
 I will...not state that there is two-fold *karma*.¹
 I will...not say It is the conclusion of the *Vedas*.

I will...not be moved by praise or blame.
 I will...not make happiness my goal.
 I will...not be deluded by those who flatter me.
 I will...not suffer through repeating— "*Aham Brahmasmi*."

I will...not declare that there is unceasing love.
 I will...not advise to give or not to give.
 I will...not have respect for fools or sages.
 I will...not say It is the beginning, the middle or the end.

I will...not be aware of It as 'five' or 'six' or 'eight'.³
 I will...not entertain the thought of treachery or deceit.
 I will...not have liking for grief or indignation.
 I will...not show preference for nectar or for poison.

1. See Introduction p. xxxiv.
2. See Introduction p. xxiv.
3. The mantra of Lord Śiva (the *Pañcākṣara*) consists of five letters or syllables (See Appendix II); the mantra of Lord Murukan consists of six letters and the mantra of Lord Viṣṇu of eight letters.

SHOW ME THE WAY

Alas, O God! My mind is following a wrongful path,
 Because of the arrogance of 'I' and 'mine'.
 O God of gods ! I know not what to do.
 Bestow on me a glance of Thy sweet holy grace
 And reveal to me the way to liberation!
 On this earth, is there another help but Thou,
 O Lord of Nallūr, praised by all the world,
 Who bears the glorious lance¹ and on the peacock rides?²

WHATEVER YOU SEE, SEE AS ŚIVA

Refrain: Whatever you see, see as Śiva
 And do not be distressed, O mind!

Those, who are free from agitation
 And who the senses five control,
 Will surely win the bliss of Śiva.
 Whatever you see, see as Śiva
 And do not be distressed, O mind!

The path prescribed by your religion
 You should always tread, and live
 In changeless, silent contemplation.
 Whatever you see, see as Śiva
 And do not be distressed, O mind!

This song is sung by Yogaswami,
 Who is ever mindful of the feet
 Of Chellappan, the perfect guru.
 Whatever you see, see as Śiva
 And do not be distressed, O mind!

1. The *vēl*. See Introduction p. xiv.

2. See Appendix I p. ii.

THE ĀTMĀ

It is greater than the great and smaller than the small.
 It is dearer than all dear things—that is the Ātmā!
 Whether it is 'one' or 'two' you cannot say.
 You cannot seek it, saying it is good or evil.
 It is as it has always been.
 It can never depart and leave us.
 It engenders happiness and wipes away all sorrow.
 It eradicates objective vision so that it does not sprout again.
 It is the sole reality that cannot be created or destroyed.
 Gods and sages search for it, but are unable to behold it.
 It is as it is in your humble servant's mind;
 And there it will remain and execute its tricks!

LISTEN TO WHAT I SAY!

Young man, listen to what I say!
 Constantly recall the mind that ever runs away,
 And make it stay with you.

Young man, listen to what I say!
 Doing service or going begging,
 Always think that we are Siva.

Young man, listen to what I say!
 Abhor the three desires¹ and conquer them
 By singing and contemplation.

Young man, listen to what I say!
 Lañkā is a noble land full of lakes and rivers.
 Hate the very words—"I am a sinner"¹!

Young man, listen to what I say!
 Always praise the Lancer, who the feathered peacock rides².
 Let '*NamaŚivaya*' be ever on your tongue.

1. See p. 36. Note 2.

2. i.e. Lord Murukan. (See Appendix I p. ii),

MY MIND FOR EVER HOPS AND CAPERS

Refrain: My mind for ever hops and capers.
 What a cruel thing this is!
 I am your slave, O gurunāthan!
 My prayers are made to you!

I have bathed in holy waters,
 And gone on pilgrimage.
 Yet is my mind not clear.
 What further can I do?

My mind for ever hops and capers...

Although I know that everywhere
 Whate'er I see is you,
 Since that I have not realized,
 I suffer great distress.

My mind for ever hops and capers

It is your duty to protect me,
 And take me 'neath your rule.
 You are a very sea of mercy.
 Your property am I!

My mind for ever hops and capers

All those, who learn and sing these songs
 Of the *bhakta*, *Yogaswami*,
 Will live on earth excelling all,
 And rest united to God's holy feet.

My mind for ever hops and capers..

KNOW THE SELF THROUGH THE SELF

Know that love is Śiva.
 Realize that we are That.
 Sing to melt your very bones. Rise up and march on!
 All is the form of God.
 Be all-pervasive like the ether.
 Banish all vain desires.
 Be watchful as you guard your eye, And carry out your work.
 Without worry go your way.
Lankā is our land!
 There is no male or female,
 No sameness or diversity.
 Heaven and earth are one.
 This is the language of the great!
 Come now and be happy;
 We will rule the world!
 Know the Self through the self.
 Be simply what you are.
 He came like a mother
 At beautiful *Nallur*.
 There is naught else to say.
 Trouble comes from thoughts of 'great' and 'small'.

DANCE SERPENT!

Refrain. Dance serpent! Bow and dance serpent!¹
 Saying that the Ātmā is eternal,
 Dance serpent!

Declare that wealth, children and relations are illusion.
 Rejoice in the way of the great ascetics.
 Give praise to Him, who wears the *thōdu* in His ear,²
 And remaining *summā*,³ with opened eyes.
 Dance, O serpent!

Dance serpent! Bow and dance serpent!¹
 Saying that the Ātmā is eternal,
 Dance serpent!

Proclaiming that liberation is ever ours by right,
 That all other vain desires are bondage,
 That all the riches we acquire are for doing *Śivathoṇḍu*,
 Go throughout the world and tell the truth,
 And dance, O serpent!

Dance serpent! Bow and dance serpent!¹
 Saying that the Ātmā is eternal,
 Dance serpent!

Even in suffering, think of the Almighty's feet.
 Look on a potsherd and the greatest wealth as one.
 Sing and sing and praise the Holy Grace,
 And, repeating—"All is truth",
 Pray and dance, O serpent!

Dance serpent! Bow and dance serpent!¹
 Saying that the Ātmā is eternal,
 Dance serpent!

-
1. In India and Ceylon snake-charmers will often sing a song to the snake with music from a pipe as accompaniment.
 2. See Introduction p. xii.
 3. See Introduction p. xxxii.

WONDROUS GODS ARE WE!

Elder brothers, younger brothers, mothers — listen!
Wondrous gods are we! Know this and live!

Can anyone describe our nature?
What fear is there for us? Are not all things Śiva?

Can we forget the perfect saying uttered by sages long ago,
“Not an atom moves but by His will”?

It is good to live with calmness in the world,
Not thinking that God is here or there, but knowing that
He is everywhere.

Servants of Śiva¹ state a truth that He is the Eye within
the eye.
Service to Śiva is to know its meaning and thus live free
from sorrow.

This small self has crowned his head with the holy feet Of
those great souls, who realize that everything is One.

THIS LITTLE SELF SURRENDERS UNTO THEE

O God, 'tis Thou hast made me realize Self by self.
My Lord Supreme, Thou hast the power to accomplish
everything!
Thou art to me more loving than my mother and my father.
The Soul of my soul indeed art Thou!
For Thee there is no end and no beginning.
Thou art my wealth, O Lord of Laṅkā where coconut and
palmyra² thrive!
The God of gods art Thou! This little self surrenders unto Thee.

1. i.e. *Śivathoṇḍar*. (*Śivathoṇḍar* is the plural of *Śivathoṇḍan*. See Introduction p. xxxvii).

2. In North Ceylon the palmyrah palm is as ubiquitous as the coconut in the South.

LITTLE TREASURE

When the God of gods
 Dwells in your heart,
 Why roam about the world, little treasure?¹
 Say farewell to sorrow!

Be not tossed here and there
 Like a straw upon the ocean!
 Suffer no distress on earth, little treasure.
 See and enjoy!

When the Lord of All
 Is here and there and everywhere,
 Don't wander to and fro, little treasure!
 Rejoice and dance and sing!

Praying for the holy grace
 That knows not night or day²,
 O lovely lady of the red lotus³, my little treasure,
 Live with probity!

Utterly forsake
 All pomp and vanity!
 Behold close by to you, little treasure,
 The holy feet untouched by evil!

-
1. The Tamil word translated as 'treasure' means literally 'gold'. It is used as a term of endearment for girls and small children.
 2. See p. 36. Note 3.
 3. The goddess Lakṣmī, the consort of Viṣṇu, who signifies wealth, prosperity and auspiciousness, is often represented as standing or sitting on a red lotus flower.

Assume no outward show.
 Mix not with useless people.
 Don't search! Don't be confused, little treasure! *Jīva*
 has Śiva become!

Ever crying to the Lord,
 Give praise and offer worship,
 Till *turiya*'s state you win, little treasure!
 Seek for the profit of the soul!

In former days the silent *guru*
 Said, "All that is, is truth."¹
 There's nothing harmful here, little treasure!
 But live in wariness!

When seer and sight have gone,
 And there is no object seen,
 You can abide in glory, little treasure!
 Death can cause no fear.

The holy feet that heaven pervade
 Are always in your heart.
 Do not waste your time, little treasure!
 Pray and offer worship!

Forsake both pride and shame!
 Not knowing earth or heaven,
 By yourself remain alone, little treasure,
 In the real form of the self!

1. See Introduction p. xxxiv.

Except the self which is the Self
 There is no help for the self.
 In the state of silence¹, little treasure,
 Let yourself be drowned!

Do not enthrone your intellect
 And crown a worthless path!
 Then victory is yours, little treasure.
 Abandon like and dislike!

The Lord is in all directions.
 Be as you have been!
 Have love and faith and see, little treasure!
 There is no fault or sin.

Don't cling to and embrace
 The thirty-six *tattva* devils.
 In pure and perfect fullness, little treasure,
 Blissfully abide!

Do not speak of wisdom!
 For aught else do not seek!
 Wander as one dead, little treasure,
 And know that you are God!

Avoid excessive talk!
 Do not abuse great men!
 For enemy and friend, little treasure,
 Will both be seen as one.

1. See p. 60. Note

THE SILENT SAGE PROCLAIMED THAT DAY

*Refrain*¹ ...The silent sage proclaimed that day
That all that is, is truth.²

Do *Śivathondu* with the thought
That defect there is none.
The silent sage...

Birth will cease to be.
All sins will be destroyed.
Arise and be awake!
All victory is yours!
The silent sage...

Be not faint in heart!
That '*jīva* is Śiva' is clear,
If the guru's word of truth
You come to understand.
The silent sage...

Singing and giving praise,
Yogan³ is guarded each day
By the Rich One's holy feet,
Which are day and night his aid.
The silent sage...

1. See p. 45. Note 1.

2. See Introduction p. xxxiv.

3. *Yogan* is short for Yogaswāmi.

THIS IS THE PROPER TIME, MY SON!

This is the proper time, my son, For
us to know ourselves.

Do good to all, my son; God is
there within you.

Don't kill!, don't harbour anger, O my son !
Worship each morn and evening.

There is no use in words, my son;
You remain *summā*² and see!

It is neither the eye nor the ear, my son;
It is the Eye of the eye.

It lies beyond all thought, my son.
Everything is That.

Don't have desire for land, my son,
Nor for gold or woman!³

Of nothing be afraid, my son;
Don't run away and hide!

In the past and now It ever is, my son.
Sing and offer worship!

Think '*Aham Brahmāsmi*', my dear son.
Make that your daily practice.

This world and the next, my son,
You will realize here.

-
1. 'Not killing' can be taken to mean non-violence or *ahimsa*, which is said to be the highest *dharma*.
 2. See Introduction p. xxxii.
 3. See p. 36. Note 2.

I AM HERE, I AM THERE, I AM EVERYWHERE!

I am here, I am there, I am everywhere!
And I am the madman who knows it!

I will not differentiate, and then bow down and worship.
The idea of 'good' and 'bad' I will not recognize.

I will not care to see that my speech is always pleasing;
Nor will I give value to this vain, deceptive life.

I will not prepare *pongals*¹ or offer flowers in *pūjā*.²
I will not think and grieve over what is past and gone.

I care not for the wealth that belongs to those who perish.
I will not make display of miracles or powers.

I will walk the earth as roams a young lion.
With wicked, wanton folk I'll not associate.

Wherever I may be, there is my home and dwelling.
I shall not say it's shameful to be receiving alms.

Between Sinhalese and Tamils³ I make no separation;
Nor do I assume any distinctive mark or sign.

I shall be remaining like a golden image,
And be ever saying—"Sāmba⁴ Śiva, Śiva!"

The Lord of Nallūr, where women throng to worship,
Chellappan, my father, I shall ne'er forget.

1. A *pongal* (lit: 'a boiling over') is the boiling of rice (often with milk, sugar, raisins etc., added to it), which is ritually prepared as an offering to a deity.

2. Ritual worship.

3. The Sinhalese and the Tamils are the two principal races inhabiting Ceylon.

4. *Sāmba* is the adjectival form (in Tamil) of *Śambhu*, one of the names of Lord Śiva.

SEE ŚIVA EVERYWHERE

Don't think that it is 'here' or 'there'!
 Don't think of 'this' or 'that man'!
 See Śiva everywhere, my treasure
 And live in happiness!

Caught in the network of desire,
 The Lord you have forgotten.
 Worship His sacred feet, my treasure,
 And in perfection live !

Go and pay reverence each day
 To the holy feet of Nallūr's Lord.²
 But that they are or they are not, my treasure,
 You cannot even say!

We have the mercy of the dweller at Nallūr.
 If you want liberation,
 See all as the action of the Lord, my treasure,
 And daily pray to Him.

Think without thinking of the exalted holy words-
 "All that is, is truth",³
 And humbly offer worship, my treasure.
 In everything will you succeed.

In order that the Perfect One,
 Who has no name or country,
 May dwell within your heart, my treasure,
 Do daily meditation

1. See p. 74. Note 1.

2. This could refer either to Chellappaswāmi or to Murukan (Kandaswāmi) See Introduction pp. xxxiii, xxxiv.

3. See Introduction p. xxxiv.

“My father, who is our Lord—
He is the Lord of all”.¹
Ponder the beauty of these sacred words, my treasure,
Within your heart and live!

Never forget our Lord’s most holy feet,
Which all the seven worlds²
Venerate and praise, my treasure.
There is no ‘I’ or ‘you’.

You are not the five great elements;³
Of that you can be sure!
Remember you are the *Ātmā*, my treasure,
Do not desire to rule!

Forget not that this body,
With nine entrances endowed,
Is the temple of the Lord, my treasure.
Give praise and offer worship!

Be not unmindful of the precept—
“Never cease from learning.”⁴
All things are of *Śiva* made, my treasure.
Be afraid of naught!

Abide in the firm conviction
That our Lord and God is One,
As long as you have life, my treasure.
Do not speak in envy!

(Continued)

-
1. This is a quotation from Mānikkavāsakar, one of the four great Tamil poet-saints.
 2. This means the whole universe.
 3. i.e. earth, water, fire, air and ether, of which the body and all material things consist.
 4. This is a quotation from the Tamil poetess and saint Avvaiyār.

Do not roam about the world
 In search of food and money.
 Covet not another's wealth, my treasure.
 Deliverance is yours.

O, KING OF NALLŪR!

O,...King! O, King of the city of Nallūr.
 Show the right path to me and take this dog beneath your sway!

Give me your grace to melt my stone-like heart!
 Make me to abide in boundless bliss!

Grant me the boon of knowing that the Ātmā is eternal!
 Grace me that I may be rid of all vain and useless fancies!

Give me the remedy to cure the dire disease of *māyā*!
 Ere this body dissolves, give me the grace to see!

Show me Śivaliṅgam² in the heart!
 Show me SadāŚiva³ in the sound!

Reveal to me all beings in the Lord!
 Reveal to me the Lord in everyone!

I want the boon that on this earth I will not kill.⁴
 I long to have love for all.

I want the gift of never forgetting you.
 O guru, grant me the boon of standing as firm as a mountain!

1. See p. 80. Note 2.

2. See Introduction p. ix.

3. See p. 54. Note 4.

4. See p. 78. Note 1.

GRACE IS WITHIN MY GRASP

Refrain:¹ Grace is within my grasp;
My mind is full of joy!

The knowledge is growing ripe,
That there is no one else but I.
Grace is within my grasp;
My mind is full of joy!

All my doubts are cleared
As to whether it is 'one' or 'two'.²
Through repeating—'Om Śivāyanama',
My heart is now at peace.
Grace is within my grasp;
My mind is full of joy!

Even the terrible Yaman
Will obey my commands with awe.
I am afraid of nothing,
And nothing will make me fear!
Grace is within my grasp;
My mind is full of joy!

1. See p. 45. Note 1.

2. See p. 48. Note 2.

NAMAŚIVĀYA

O Father, who wilt ne'er forsake the hearts of devotees!
 O Life of Grace! O Bounteous Lord,
 Who the deer and shapely axe¹ dost wield!
*Namaśivāya.*²

The body is Thy temple; the soul is *Śivaliṅgam*.
 O Taintless One, inseparably
 Art Thou pervading everything!
Namaśivāya.

O Mount of Light! O Flawless Help,
 Who *mukti's* bliss dost make to win
 All those that venerate Thy feet!
Namaśivāya.

O God All-Bountiful, who never leaves us!
 O Lord, whose fragrant lotus feet
 By all the gods are praised!
Namaśivāya.

O Lord Divine, who dwells within
 And knows the hearts of all who think!
 O God, who hast Thy flower-crowned
 Lady as Thy other half!
Namaśivāya.

O Śankara, who as a mother dost bestow Thy grace
 On all who come to realize the truth,
 Remaining like dumb men!
Namaśivāya.

-
1. See Appendix I. p. v.
 2. (lit: 'homage to Śiva'). The *Pañcākṣara mantra* and one of the names of Lord Śiva. See Appendix II.
 3. See Introduction p. ix.

O Gracious God,
 Who art the source, as sages have declared,
 Whence springs the thinker's every thought!
Namaśivāya.

O my Almighty Father,
 One and only One, who didst to Kāñci come,
 Thy beauteous Lady's sorrow to dispel!
Namaśivāya.

O Thou, who at Nallūr that day my doubts didst end,
 And gav'st protection to thy humble slave!
 O Pure and Glorious One! O Mount of *Turīya!*
Namaśivāya.

O Lord Divine, my nectar, who out of love
 Dost make the soul to be contained
 Within this nine-holed bag of skin!²
Namaśivāya.

-
1. The *Puranic* story relates how once Umā Devi, Lord Śōiva's Consort, playfully closed His eyes with her hands. Immediately the sun and the moon and all the other luminaries lost their light and, though this had seemed but the act of a moment, for long ages the whole universe was plunged in darkness. Then the Lord looked at the world with His third eye and there was light again as before. To atone for this prank, Umā Devi was ordered to do *tapas* at Kāñcipuram (Kāñci) in South India, a city much venerated by all Hindus. There by the side of a river she installed a *liṅgam* (see Introduction p. ix.) made of earth and was performing *pūjā* to it every day. Some time later, by the Lord's grace, the river was in flood and overflowed its banks. Fearing that the *liṅgam* might be washed away, *Umā* clasped it to her, and from the warmth of her love it melted. Then the waters subsided and, pleased with her devotion, the Lord appeared to her and they were united once again.
 2. i.e. the body.

WHO CAN KNOW?

The...universe, animate and inanimate, is His body.
 The...universe, animate and inanimate, is His play.¹
 The...universe, animate and inanimate, is He.
 The...whole universe, animate and inanimate, is a wonder.

Through the 'five letters'² everything exists. Through
 the 'live letters' everything comes into being. Through
 the 'five letters' is everything established. Who knows
 the wonder of the 'five letters'?

Love is God. Love is the world.
 Love is all that lives. Love is everything.
 It is love that appears as becoming and dissolution.
 Who knows the wonder of love?

He is the One without origin or end. The reason for
 His seeming to have origin and end Can only be
 known by the Origin's Pure Grace. No one can know
 it through learning.

He creates limitless lives.
 The wonder of His being limitless lives
 The limitless gods and demons³ do not know.
 Who can know His limitless Grace?

1. See Introduction pp. x, xi.

2. See Appendix II.

3. See Introduction p. xiv.

CHELLAPPAN DANCED IN BLISS

*Refrain:*¹ Night and day in Nallūr's precincts
Chellappan danced in bliss.

Even holy yogis merged in silence do not know him. He
keeps repeating— "All is truth"², with radiant countenance.
Night and day in Nallūr's precincts
Chellappan danced in bliss.

To end my endless turning on the wheel of wretched birth,
He took me 'neath his rule and I was drowned in bliss.
Leaving charity and *tapas*, *charyā* and *kriyā*³—
By fourfold means he made me as himself!
Night and day in Nallūr's precincts
Chellappan danced in bliss.

"There is nothing in the objective. All is truth"— His grace
made *māyā*'s shrouding darkness to depart. In that state my
body and soul were his possessions. O wonder! Who in the
world is able to know this?
Night and day in Nallūr's precincts
Chellappan danced in bliss.

-
1. See p. 45. Note 1.
 2. See Introduction p. xxxiv.
 3. See Introduction pp. xxv-xxvii.

ACHIEVEMENT

Refrain: After wandering in constant search,
I am now clear in mind.

Through clear vision in the mind, bad *karma* is no more.
I have attained the feet of Almighty God Himself!
The world has vanished like a dream.
All victory has come within my grasp!
After wandering in constant search,
I am now clear in mind.

The senses from all their activity have ceased.
I have come to see the sights that nobody can see.
Apart from me I do not find a second!
Oh! Oh! *Māyā* has flown away!
After wandering in constant search,
I am now clear in mind.

I will tell my mind to stop and make it to stand still. I will
command it to tread the righteous path. I will declare my
strength and vanquish everyone. I will proclaim the vanity
of desire for earthly life.
After wandering in constant search,
I am now clear in mind.

LIGHT! LIGHT! LIGHT DIVINE!

The Lord, whom even Brahmā and Viṣṇu could not see¹
 despite their searching for Him,
 In a form like mine to Nallūr came, where people throng
 to worship.
 One day with glowing countenance He, whom no one knew,
 Looked directly in my face and said—”There’s no wrong
 thing.”
 He showed to me the Formless and That which is with form;
 He showed and showed the state of Grace, beyond what
 is beyond;
 He revealed to me Reality without end or beginning,
 And enclosed me in the subtlety of the state of being *summā*¹

All sorrow disappeared; all happiness disappeared!
 Light! Light! Light Divine!

OM TAT SAT OM

Rise ere the sun each morning and wash feet, face and hands.
 Weaving fresh blossoms into garlands, give worship unto
 God³.
 If we curb the mind from following the senses and venerate
 the Lord’s celestial feet,
 Desire can certainly be conquered, before the shock of death
 shall us assail.
 “All is truth”—as that word the sage has spoken gradually
 ripens in your heart,
 You will come to have direct perception and with cleared
 mind will *mukti*’s bliss attain.
 There is no doubt about this whatsoever. All things are
 the action of the Lord.
 In the cave of your heart by day and night extol Him,
 repeating— “*Ōm Tat Sat*”⁴

1. See Appendix I. p. ii.

2. See Introduction p. xxxii.

3. See p. 42. Note 4.

4. See p. 4. Note 3.

UNTĪPARA

Concealing the deer and the battle-axe¹,
 He came on earth for us to see—*Untīpara, Untīpara!*²
 All care is ended, cry *Untīpara!*

That burning grief should vanish from my mind,
 He gave me a *mantra*—*Untīpara, Untīpara!*
Māyā was destroyed—cry *Untīpara!*

He, who came as a king and ruled *Madurai*,³
 Dwells in the golden hall⁴—*Untīpara, Untīpara!*
 Full and perfect I became—cry *Untīpara!*

I became fit for all the world
 To come under my control—*Untīpara, Untīpara!*
 The Supreme Spirit am I—cry *Untīpara!*

Disclosing all things within the letters five⁵,
 He settled in my heart—*Untīpara, Untīpara!* I
 became you—cry *Untīpara !*

1. See Appendix I p. v.

2. *Untīpara* means literally 'leap and fly'. It is the name of a kind of folk-dance performed by girls and women, in which they sing a song and at intervals spring in the air, crying '*Untīpara!*' out of sheer joy.

3. According to a Puranic story Lord Śiva once came on earth as a king and ruled one of the Tamil kingdoms, of which the capital was Madurai.

4. See Introduction p. xi.

5. See Appendix II.

'Tis He who placed the moon¹ and the Gangā¹ on His head.
 He is the consort of His *Śakti*—*Untīpara, Untīpara!*
 Now there is no more birth for me—cry *Untīpara!*

Showing all the *tattvas* as being naught but matter,
 He stood within my mind— *Untīpara, Untīpara !*
 He is the God of gods—cry *Untīpara!*

When the Supportless is reached by means of a support,
 There are the Lotus Feet—*Untīpara, Untīpara!*
 Then worship has won success—cry *Untīpara!*

That I might bide in consciousness both by day and night,
 The Unseen Helper—*Untīpara, Untīpara!*
 Gave me a word²—cry *Untīpara!*

Jīva is Śiva—to those who know this truth
 No harm can ever come—*Untīpara, Untīpara !*
 Love is Śiva—cry *Untīpara !*

All who hear and learn these verses ten
 Will wisdom win—*Untīpara, Untīpara!*
 Deliverance is ours—cry *Untīpara!*

1. See Appendix I p. iv.

2. See Introduction p. xxxi. Note 2.

O IMPISH MIND!

O impish mind! Don't wander here and there,
 If the Lord's grace you wish to gain.
 See that He is everywhere, O impish mind!
 Give praise to Him and worship!

O impish mind! Desire for wealth and land
 Will the judgment of the intellect destroy.
 Contemplate within your heart, O impish mind,
 Him, who is the King of kings!

O impish mind! Learn to bring your thought,
 Little by little under your control.
 Within you is the Lord of All, O impish mind!
 Of no one be afraid!

O impish mind! Don't sleep! Don't slacken effort!
 The state of *turīya* is what you must attain.
 Remain bereft of everything, O impish mind.
 And always be repeating—'Om'!

O impish mind! The disease of past cruel *karma*
 Will on this earth depart and fly away.
 Give up your stubborn will, O impish mind, And on
 Vedānta's path stand firm!

1. The Tamil word translated as 'impish mind' is *akappēy* (*pēy* means 'devil' or 'imp'). One of the siddhas (See p. 56. Note 1.) composed all his songs in a similar form and was known as Akappēy Siddha.

O impish mind! You are yourself that Being,
Which ever is as It has ever been.
Preserve in purity, O impish mind,
The words that *gurunāthan* has declared!

O impish mind! Live in complete dependence
Upon the *tattvas*' Lord, the Self-Dependent.
Depart not from the state of *maunam*,¹ impish mind!
Then liberation is within your grasp.

O impish mind! Do not become bewildered
By thinking about what is 'good' or 'bad'.
Do not eat by taking life, O impish mind!
To the *guru's* holy feet give praise.

O impish mind! No one has perceived Him;
And there is no one who has not perceived Him!
There is no beginning and no end, O impish mind!
There are no devas; there are no 'three gods'.²

O impish mind! God's grace is there within.
Be not a prey to opium or *kañjā*,³
But ever in the heart, O impish mind,
Guard carefully the sacred letters five!⁴

1. See p. 60. Note 1.

2. i.e. Brahmā, Viṣṇu, Rudra. See Introduction p. vii.

3. *Kañjā* is a kind of wild hemp, which like opium can be smoked in a pipe.

4. See Appendix II.

THE TRUE DEVOTEES

Everywhere will they see God, and ever be rejoicing.
 From delusion, lust and anger they will wholly free
 themselves.

They are happy in the practice of steadfast meditation,
 And with good and evil karma are equally content,
 For they are the true devotees
 And servants of the Lord. *Ōmī.*

If unbearable distress should come, they accept it and
 are joyful.
 Both heaven and earth they worship and venerate as One.
 The sight of the dance of the Holy Feet they relish,
 And ' *Namaśivāya* Hail!' are the words they will repeat.
 For they are the true devotees
 And servants of the Lord. *Ōmī.*

They will say that for them there is no end and no beginning.
 They will never be unmindful of loving devotees.
 All attachment to caste and creed they have utterly forsaken,
 And from the state of silence¹ they will not deviate,
 For they are the true devotees
 And servants of the Lord. *Ōmī.*

In this world they will refuse to conform to any pattern.
 They will never be allured by the joys of fleeting youth
 Through repeated invocation they will become like madmen,
 And will ever be proclaiming that all that is, is truth,²
 For they are the true devotees
 And servants of the Lord. *Ōmī.*

1. The word translated as silence is *maunam*. See p. 60. Note 1.

2. See Introduction p. xxxiv.

They do not make distinction between female, male and neuter.
 “*Hara Hara! Śiva Śiva!*” with gladness they repeat.
 They will say that with the seeing eye It is in truth commingled.
 They will enjoy the vision where there is no day or night¹,
 For they are the true devotees
 And servants of the Lord. *Ōmī*.

They will say for them there is no being born or dying.
 They will live like simple fools or those who are insane.
 From their pure and humble hearts all deceit will be ejected.
 They proclaim—“*Namaśīvaya* is the holy name of God”,²
 For they are the true devotees
 And servants of the Lord. *Ōmī*.

They will state that nothing is destroyed and nothing is created.
 The ‘five’ and the ‘three’³, they will realize as One.
 They will say there is no coming and equally no going.
 They will subjugate the mind that treads the wrongful path,
 For they are the true devotees
 And servants of the Lord. *Ōmī*.

They will not be concerned with siddhas, gods or sages.
 “Śiva Śiva!” is the prayer they will offer every day.
 The Lord, who is the God of gods, they will always be extolling,
 And even evil-doers they will not censure or despise.
 For they are the true devotees
 And servants of the Lord. *Ōmī*.

(continued)

1. See p. 36. Note 3.

2. This is a line from *Tirujñānasambandhar*, one of the ‘four Śaiva saints’.

3. The ‘three’ can refer to A, U and M, the three letters that constitute the sacred monosyllable *Ōmī* (or *Aum*), which in Śaiva Siddhānta doctrine are taken to represent *Patī*, *paśu* and *pāśa* (See Introduction p. xvi.), and the ‘five’ to *Pañcākṣara* or ‘the five letters’ (See Appendix II). ‘The three and the five’ can also represent the eight manifestations of Lord Śiva, which are—the five elements, sun, moon and *jīvatmā*. There are also other interpretations.

If you grow ever humbler, all sin will fly away,
 And powers such as *animā*¹ will come;
 Sorrow will depart and bliss you will attain,
 And steadfastness and joy ineffable.

Those, who regard all beings as the Lord
 And righteousness pursue, will win the state supreme.
 Distress they will dispel and happiness they'll gain.
 And Tillai's Lord of Dance² they'll surely reach.

On those, who whole-heartedly surrender
 Their possessions, souls and bodies, Naṭarāja,
 The Gracious Giver, will at once bestow
 His golden lotus feet. That is the truth!

There is no need to roam about or mortify the body;
 There is no need to sing or bow yourself in worship;
 There is no need to search or practise meditation,
 If the shining golden feet are crowning you!

“Hold rectitude more dear than life itself.”³
 Impress upon your mind this holy saying of the sage
 And live, giving praise to the sacred lotus feet
 Of the Lord of Bliss, which are beyond all praise.

-
1. The first of the eight powers or *siddhis* attained by the practice of *yoga*. It is the capacity to make oneself exceedingly small in size.
 2. Lord Śiva, as Naṭarāja (See Introduction pp. ix—xi), first showed the cosmic dance to two rishis at Tillai (Chidambaram) in South India.
 3. This is a quotation from Tiruvalluvar, a great poet and sage. The Tamil word translated as ‘rectitude’ has the combined meaning of right conduct, virtue, integrity and good manners.

THE PATH OF YOGA¹

If you close the gates of *Pingalai* and *Idaikalai*
 And churn the *Sulumunai*,
 You can make the skull to open, my treasure,²
 And to the land of Kāśi go.

Concentrate where the nose doth end,
 And mount the horse of *prāṇa*.
 And, guiding it on either side, my treasure.
 Keep it going straight.

You will gain ability
 To compose spontaneous verses
 And the other kinds of poetry³, my treasure,
 If you do *prāṇāyāma*.

For eight units of time inhale;
 For eight times eight be still;
 For twice eight then breathe out, my treasure.
 This is one kind of *prāṇāyāma*.

If, taking only milk and fruit.
 Not sleeping in the day,
 You ever adore the Lord, my treasure,
 You will be radiant as a child.

-
1. An explanation of all the symbolism and of the Tamil and Sanskrit terms used in this song will be found in Appendix III.
 2. See p. 74. Note 1.
 3. According to Tamil prosody, poetry is classified under four headings—'swiftness', i.e. ex-tempore verse; 'elegance', i.e. verse that is pleasing to the ear, with perfect rhyming, alliteration etc.; 'embellishment', i.e. verse composed in intricate and ingenious forms and metres, and 'expansion', i.e. long epic poems.

If you dwell in the solitary house,
 Where day is not nor night,¹
 And worship and offer praise, my treasure,
 You will possess both earth and heaven.

Mount with proper care
 The horse that has twelve feet,
 And then with both your legs, my treasure,
 Keep it in firm control.

The six steps first you must traverse;
 Then will come the silver step.
 If you surmount that too, my treasure,
 Who will be your equal?

The five senses will carry out your orders.
 The gods will shower on you their favours.
 You will win final liberation, my treasure.
 Open your eyes and see!

Beginning with the tongue that speaks.
 Surrender all your organs² to the Lord,
 If you are able to do that, my treasure,
 You will not have the smallest want.

Like a mighty potentate,
 In this world you can reside.
 Utter— “*Om, Ām Nām*”,³ my treasure,
 And become possessed by that.

(continued)

1. See p. 36. Note 3.

2. i.e. the five organs of perception and the five organs of action. See Introduction pp. xxi, xxii.

3. These three words do not form any commonly known *mantra* and their meaning is not clear.

Through constant invocation
 Stand firm on Ōṃkāra's pillar¹,
 So that heavenly bliss may rise, my treasure.
 Then *Jīva* has Śiva become!

Become not negligent,
 Thinking that all has been achieved,
 Or your yogic powers will go, my treasure.
 Do not forget to worship!

In life, in death or in rebirth,
 Though of Him you are unmindful,
 Never will God forget you, my treasure.
 There is nothing else to fear!

That we are ourselves,
 That we are ourselves within ourselves,
 Be alone and see, my treasure!
 See the self as the Self!

The kingdom of the gods,
 The universe entire—
 All are in this hall², my treasure.
 There remain and rest!

That All-Supreme, which stands as 'one',
 And appears as 'two' and 'three',
 And 'four' and 'five' becomes³, my treasure
 Know that you are That!

-
1. 'To stand firm on *Ōṃkāra's* pillar' can be taken to represent the state in which all the *tattvas* are transcended.
 2. See Introduction p. xi.
 3. In a song of Tirujñānasambandar, one of the 'four Śaiva saints', 'two' is given as 'male and female', 'three' as 'the three *gunas*' (see Introduction p. xxii), 'four' as 'the four *Vedas*' and 'five' as 'the five elements'—earth, water, fire, air and ether.

Brown sugar, honey, fruit-juice, sugar-candy mixed together
 May on occasions cloy and nauseate;
 But the savour of the Omnipresent Lord, my treasure,
 Will ne'er be aught but sweet.

Those who have seen the Truth,
 Which the three *maṇḍalas* enfolds.
 About it will never speak, my treasure.
 It transcends all perception.

That which the six *adhvās'* surpasses
 And yet within the *adhvās* stands—
 That is as It has ever been, my treasure.
 Make sun and moon unite as one!

Now everything has truth become!
 All breath has gone! All speech has gone!
 Perfect success has been achieved, my treasure.
 Perceive without perceiving!

(Continued)

-
1. According to Saiva Siddhānta, the whole manifested world of 'name and form' is nothing but a means of emancipation, a help given by God to enable the soul to escape from the darkness of *ānava* (See Introduction p. xvi). From this point of view it is classified into six 'paths' or 'ways of release' called *adhvās*. (The word *adhvā* means 'path' or 'way'). The six *adhvās* include all the experiences which the soul undergoes through repeated births on many different levels from the grossest to the most subtle. These experiences form its *karma* and perpetually give rise to fresh experiences and fresh *karma* on all levels of being.

At each birth the Lord allocates to the soul only that part of its previous *karma* that is necessary for that particular birth. All the remaining unexhausted *karma* is said to be 'stored' in the six *adhvās*. This unexhausted *karma* cannot be removed by the soul itself; that can only be done by the *guru*, who, at a certain stage in the soul's development, performs certain initiatory rites, which 'purify' the six *adhvās* for it, thereby destroying all the *karma* that had been stored up in them.

You the five elements are not;
 The five sense-organs are not you;
 Nor are you the senses five¹, my treasure;
 You are the *Ātmā*! Realize that!

He Himself belongs to me,
 And this poor self belongs to Him.
 Then are not birth and death, my treasure.
 Naught but a mirage or a dream?

Those, who do not know themselves.
 Will say that previous *karma*
 Has resulted in all this, my treasure.
 But you be free from grief and worry!

Abandon all distress!
 To the lotus feet surrender!
 Let no guile be in your heart, my treasure.
 Know eternity as your home!

Who will adorn a golden vessel
 And gaze in admiration?
 Never forget yourself, my treasure!
 Don't wander here and there!

He has no place; He has no name,
 No brothers and no sisters;
 No kith and kin has He, my treasure.
 Who is there who knows Him?

Earth and water, air and light and space—
 He with an eye upon His forehead²
 Has all of these become, my treasure.
 Who can see Him, if Himself He does not show?

-
1. Here 'the five sense-organs' mean the five organs of action, and 'the five senses' the five organs of perception. See Introduction p. xxii,
 2. See Appendix I p. iii.

KUTHAMBĀY II

Like oil in gingelly¹, He is everywhere—
Is our God, *Kuthambāy*²,
Is our God, my dear.

Meditate, meditate—clarity will slowly dawn.
Be firm, *Kuthambāy*,
Be firm, my dear.

Like water that will always flow downhill,
So is it with the Perfect Being. *Kuthambāy*;
So is it with the Perfect One, my dear.

If you control the darting, wandering mind,
You can reach the state of *turīya*, *Kuthambāy*;
You can reach the state of *turīya*, my dear.

Wheresoever you may go,
There you must see God, *Kuthambāy*;
There you must see God, my dear.

As are the coconut and its water³,
So is God in the world, *Kuthambāy*;
So is God in the world, my dear.

1. Seeds of the gingili plant are extremely small in size, but full of oil, which is used for cooking and medicinal purposes.

2. See p. 56. Note 1.

3. The whole of the inside of the kernel of the coconut is filled with a watery substance that is very refreshing to drink.

I AM HE

Refrain: “I am He”—you must affirm and meditate each day;
Then all desires will leave you, and God’s Grace
will fall in showers.

Fear not! Like thistle-down will all your sins be blown away !
Be ever wakeful and repeat the five letters² in your heart,
“I am He”—you must affirm...

Give worship to the *guru’s* feet and start
Gradually to do your best to subjugate the mind.
Anger and jealousy expel and scorn to kill and steal.
Then dance and sing together with the Lord’s true devotees.
“I am He”—you must affirm...

Repeating— “For the *Ātmā* there is no end or beginning”,
Frequently and with ardour dance and sing.
“You are without a second. Who is there who knows ?
All, all is truth³”—so has the master of Nallūr declared!
“I am He”—you must affirm...

In this world you may acquire a multitude of *siddhis*;
But do not stray from *bhakti’s* path, nor disobey the words
of *bhaktas*.

If you do service and in *Bhairavī*⁴ mode these lines of
Yogaswāmi sing,
All your sins will fly away and on this earth deliverance
you’ll win.
“I am He”—you must affirm...

1. See p. 45. Note 1.

2. See Appendix II.

3. See Introduction p. xxxiv.

4. The name of a *rāga* or melody in South Indian music.

ŚIVA, ŚIVA

Associate ever with God's noble servants—Śiva, Śiva.
Cherish the mantra that Chellappan gave.

Think well and then only undertake action—Śiva, Śiva.
Lovingly care for all men in the world.

No matter what others may say—Śiva, Śiva,
Argument is an evil whence arrogance springs.

Though the whole world may hate and oppose you—Śiva,
Śiva, It is great to be free of the least agitation.

The saying of great men that *jīva* is Śiva—Śiva, Śiva—
Gladly accept and regard as true knowledge.

Is there anything that is destroyed or created—Śiva, Śiva?
Who the five senses have conquered will realize this.

Without spoiling your work in the world—Śiva, Śiva,
Take care to be always kind and indulgent.

Our atma is of all precious things the most precious—Śiva,
Śiva; It is noble to live in the light of this knowledge.

It is proper for us on this earth to live gladly—Śiva, Śiva,
Without ever saying—“It's here!” or “It's yonder!”

Our guru has given the excellent statement—Śiva, Śiva,
“Wherever you are there will I also be”.

HARK TO THE MAN OF LANKĀ'S WORDS!

Those, who praise with love the Lord's eternal feet.
Will in this world no sorrow through attachment undergo.
Receive within your heart this utterance of him,
Whose motherland is *Lankā*, where fragrant groves abound.

Even the unlearned will attain salvation,
If with songs and flowers they offer worship
To the Almighty's holy feet. All your suffering will' depart,
If you think and meditate on what the man of *Lankā* says.

The best help for the tongue is the original five letters!
The best help for the eyes is the tender lotus feet.
The best help on your path is to sing God's praise and glory.
To these sayings of the happy man of *Lankā* give good heed!

Do not let your mind stray along the senses' path,
But learn on the right path at all times to remain.
Do not be deluded and affliction undergo.
Mukti will be yours, if you tread this path the man of
Lankā shows.

Cease from your travelling along the wrongful way,
And always concentrate your aim upon the righteous way.
In pursuit of the noblest way that has the highest worth;
So falter not, but understand the way the man of *Lankā* tells.

1. See Appendix II.

When the first initiation¹ has been given,
 The *sat-guru* will come. If his way you then pursue,
 The knowledge of how to realize Self within you will arise.
 To the man of *Lankā's* pleasing words 'tis proper to give heed.

Seer, sight and the object seen—if gracefully all three
 You leave aside and meditate upon God's lotus feet,
 All vain imaginings will take alarm and fly.
 Let the man of *Lankā's* noble words be treasured in your mind.

Whether you stay seated or in all directions go,
 Openly and with gladness extol the golden feet
 Of the Lord, who on the mountain doth reside.²
 The man of *Lankā's* joyous words will give you liberation.

In this birth consider as the Lord Himself
 Your father, mother, and dear brothers,
 And morning, noon and evening³ offer up your praise.
 This fine saying of the man of *Lankā* to deliverance
 will lead.

All you, who make your hearts to burn by thinking of the past,
 To the fair feet of Wisdom's Lord give praise!
 Then all your meannesses will from you slip away.
 Ponder the man of *Lankā's* words that silence⁴ will bestow.

1. See Introduction p. xxxi.

2. See Appendix I p. i.

3. Morning (sunrise), noon and evening (sunset) are the three times of *sandhi*, the hours of worship for all orthodox Hindus.

4. The word translated as "silence" is *maunam*. See p. 60. Note 1.

DEVOTION TO ŚIVA

I know no yoga. No yogis do I know.
 I know no other proper path. Before this body falls,
 Let me humbly worship and embrace
 Thy fragrant lotus feet!

That I may yearn to join the throng of those whole-hearted souls,
 Who with prayer and adoration pursue the taintless path,
 Grant me a boon to melt my heart and make it be contrite,
 And grant me that my tears may overflow!

That great disease called birth and death, that for ever doth
 endure—
 To me henceforth what is there it can do,
 When my sure stronghold is the holy feet
 Of those deserving beings, who have refuge found in Thee?

They will live long and will not know distress
 From thinking of 'I' and 'you' and 'he',
 That tread the path of God, who inseparably abides
 As Knowledge of all knowledge, beyond what is beyond.

By doing patient service I have rid myself of sin.
 My Lord, who art as Thou hast ever been!
 Will there be further suffering? Can there be joy or sorrow,
 If Thy fair fragrant feet are on my head ?

COME, OFFER WORSHIP, O MY MIND!

Come offer worship, O my mind,
To the Almighty's holy feet,
Who has His temple in the hearts
Of those that pray to Him.

Come, come to honour, O my mind,
By speaking without speech,
The holy feet which stand as all,
And are beyond all too.

Come gladly and freely, O my mind,
For me on earth to know
And venerate the holy word—
“Where you are, there am I.”

Come unreservedly, O my mind,
That I may revere and love
That Truth, which is but One alone,
Yet stands as ‘two’ and ‘three’¹.

Without attachment, O my mind,
Come to adore the grace
Of the *Guru* Supreme, to whom are attached,
Those of attachment free.

1. ‘Two’ is Śiva and Śakti (See Introduction p. xii). ‘Three’ can be taken as the three principles of creation, preservation and destruction. (See Introduction p. vii).

Come with all swiftness, O my mind,
 To worship and praise each day
 The Compassionate and Changeless One,
 Who transcends speech and thought.

Come soon and quickly, O my mind,
 That seeing I may revere
 Our Lord, the one and only aim
 Of loving devotees.

Come, O my mind, to see that One,
 Who in Himself contains
 Each creature and the whole great world,
 Yet in one form abides.

Please follow, O my mind, this fool
 To pay respect to him,
 Who looked directly in my face,
 And told me—"You are I."

Come without waiting, O my mind,
 To worship and adore
 The holy feet of that great sage,
 Who, "All is truth,"¹ declared.

I can assure you, O my mind,
 That all, who hear and sing
 These verses ten, will live on earth
 As perfect among men.

1. See Introduction p. xxxiv.

All living beings has He made His own.
 He kicked the murderous god of death.¹
 He has no origin or end, O maiden!
 Blissfully play the *kummi!*

Behold the beauty of the upraised foot!²
 Hark to the sound-beat—*tōm, tōm, tōm?*
 He has the power to fashion and destroy.
 Blissfully play the *kummi!*

The snake and the tiger³ remained beholding
 What Brahmā and Viṣṇu strove to see.
 This is the proper time to give our praises!
 O lovely lady, play the *kummi!*

Stray not along the senses' path!
 Make the sun to be united with the moon!⁴
 Be calm and see, O maiden—
 See Him and be content!

It is the honey that in the heart is ever sweet.
 It is the medicine that cures the incurable disease.⁵
 Lovers perceive it and offer worship.
 O ladies, play the *kummi!*

1. See p. 50. Note 2.

2. See Introduction p. xxxii.

3. The two rishis, to whom Lord Śiva first revealed the cosmic dance at Tillai (Chidambaram), were called Patañjali and Vyāghrapāda. Patañjali is always represented as being half man, half snake. This probably signifies *Kuṇḍalini*, as Patañjali was the great exponent of *Rāja Yoga* (See Appendix III). *Vyāghrapāda* means literally 'tiger-foot'; he was called by that name, because he had prayed to Lord Śiva to give him the claws of a tiger, so that he could climb trees easily in order to pluck flowers for His worship. The two sages may thus be taken to represent the way of yoga and the way of bhakti or devotion.

4. See Appendix III pp. xiv, xv.

5. i.e. birth.

By constant worry tiring out the body and possessed
 By the devil of attachment to their children, wives and kin,
 Which are but forms of *māyā*, still babbling when death comes—
 What does it matter if such misers live or die?

The Sovereign of the devas, the Primordial Source of All,
 The Splendour of Vedānta, that cruel bondage will dispel,
 Who stands beyond the *tattvas* and makes us one with Him—
 By forsaking our attachment, 'tis Him we have beheld.

That One who has no country and who cannot be named,
 Who is Knowledge of all knowledge, but who is known by none,
 He who air and fire and water has Himself become—
 Unite yourself with Him, then all your cares will cease to be.

Who is the light within me, of whom His Lady forms one half¹
 The God, who bears the Gangā on His glistening matted locks,²
 The three-eyed One, Lord Śiva, who is all diversity—
 Rely on Him and Him alone; that in itself is *tapas*.

That One Supreme, the *Siddha*, who all things doth perform,
 The Lord of all enjoyment, whose left half is His Spouse¹,
 The First of All, who burnt in wrath the illusory three cities³—
 Let us meditate on Him before our bodies fall.

Granting no place for weariness from the work of the five senses,
 Forswearing all deceitful deeds and wholly merged in merit,
 Unified in truth and act in giving adoration,
 Wasting and consumed by love, I pray and offer worship.

(Contd.)

1. See Introduction p. xii and Appendix I p. i.

2. For the symbolism used in this song, see Appendix I.

3. In the Puranic story Lord Śiva destroyed the cities of three great asuras or demons, which can be taken to signify the 'three impurities'—*ānava*, *karma*, *māyā*. See Introduction p. xvi.

If you carefully close the nine gateways of the body,
 If melting to your very bones, with heart made soft and tender.
 You are able to transcend alike both happiness and sorrow,
 Then will come to you the Pure One with locks that shine
 like gold.

If you can use the key of constant watchfulness
 To open the bed-chamber of the well-constructed house,
 That is set upon the top of the pillar of *Omkāra*,¹
 Then will the bliss of Śiva be eternally assured.

If you can wholly banish all envy from your heart,
 And offer up your worship to the Beauteous Lord Supreme,
 Who in His hands the deer and the battle-axe doth hold,
 Both powers² and liberation will unflinching be yours.

If you can keep your mind alert and wake it to true knowledge,
 And adore the *guru's* feet—he who from desire is free—
 And, softening like molten steel, grow pliable and tender,
 Then never will you know distress, but only bliss supernal.

It is good to see on every side and reverently worship
 Those, who by doing *tapas* that further birth repels,
 From the sight that knows not night or day³ are never separated,
 And in the knowledge ever live that everywhere is Śiva.

-
1. 'The top of the pillar of *Omkāra*' can be taken to represent the state in which all the *tattvas* are transcended. The 'well-constructed house' would then stand for the Pure Void (See Introduction p. xi) and the 'bed-chamber' for *maunam*, the state of Pure Consciousness, which, in relation to the so-called 'waking' state, has been described as 'luminous sleep', and which is also *Om*.
 2. i.e. supernormal powers or *siddhis*.
 3. See p. 36. Note 3.

Namaśivāya is in truth both *Āgama* and *Veda*.
Namaśivāya represents all *mantras* and *tantras*.
Namaśivāya is our souls, our bodies and possessions.
Namaśivāya has become our help and sure protection.

The Lord who dwells within the hearts of those who do
good *tapas*,
The Lord, whose utterances are the *Āgamas* and *Vedas*—
Those who that Lord yearn for and seek will win the gift
of wisdom.
By keeping that Lord as our aim we've come to realization.

The thought that you are thinking is naught but you yourself.
They will themselves be that Supreme, who have attained
the knowledge
Of the Self, which has become their father, mother and relations.
In truth, from now henceforward there is nothing more to say!

'You' and 'I' and 'he' and 'it',
Burning fire and air and ether,
Ghosts and devils, other beings, God—
Upon examination will all appear as He.

The Madman¹, who dances with His slender-waisted
Spouse, He, who in the heavens shines, who rides upon the
bull-r-Those, who having seen rejoice in seeing Him,
Will not take birth again. So the *Vedas* have declared.

Even those of keen intellect cannot penetrate and see,
Even he, who on the lotus dwells², is unable to perceive,
Even the *Āgamas* and *Vedas* are powerless to describe
Him, whom the virtuous through *sādhana* will know.

(Continued)

1. See p. 54. Note 3.

2. i.e. Brahmā, who is usually depicted as sitting on a lotus flower.

OUR PATH

We will do service and as beggars go our way,
 That *jīva* is *Śiva* ever pondering,
 And, convinced that in the world this is the sure help for the soul,
 We will seek the good *tapasvin* at Nallūr.

Morning, noon and evening we will chant with joyful hearts
 The blessed name of Śiva. We will sever in our minds
 The root of all desire and lust and, sweetly as we please,
 We will abide in *nishdai*, where night is not nor day.¹

We will not even have the thought— “When will Your grace
 come?”²
 Fruit only—ripe or raw—we’ll eat to satisfy our hunger.
 We will not enter in the world and fall in line with it,
 Save only to remain alone and think of naught but *mukti*.

We will not offer flowers in worship, nor will we tread the
 With the mind that wickedness engenders we will not be
 senses’ path.
 associates.
 Of nothing will we be afraid. We’ll seek no aid from anyone,
 But will ever live in solitude, as our own refuge and support.

1. See p. 36. Note 3.

2. This is a quotation from Tayumānavar, a famous poet and saint,
 who lived about 250 years ago.

O MOTHER, SAYS SHE

He who creates earth and heaven and all else besides
 Quicker than thought—O mother, she says¹—
 Quicker than thought—is it not a wonder
 That in a form like mine He came ? O mother, says she.

The God, whom Brahmā and Viṣṇu could not see²—
 ‘Tis He who disperses all my troubles—O mother, she says—
 And after dispelling my troubles, He made me Himself.
 Delusion has disappeared, O mother, says she.

On me not knowing eight and two³
 He conferred high dignity—O mother, she says,
 He conferred high dignity and told me—
 “Both earth and heaven are for your delight, O mother”,
 says she.

By telling me to meditate upon *Śivāyanama*,
 He rid me of all danger—O mother, she says,
 And having rid me of danger, He made me His.
 He cannot be known by any device—O mother, says she.

1. There are several poems in Tamil based on the theme of this song. The idea is that a young girl is love-sick and keeping aloof. Her mother thinks that she is physically ill, but the girl's companion tells her the real cause, and then acts as a messenger between mother and daughter. In the song it is the companion who is speaking.

2. See Appendix I p. ii.

3. In Tamil the sign for the number ‘eight’ is that of the character for the vowel ‘a’, and the sign for the number ‘two’ is that of the character for the vowel ‘u’, so that ‘eight and two’ can mean ‘A and U’, the first two letters of the sacred monosyllable *AUM* (or *Om*), which, according to Saiva Siddhānta, stand for the Lord (*Pati*) and the soul (*paśu*). See Introduction p. xvi.

Eight and two make ten, for which the sign is ‘*Yā*’. *Yā* signifies the soul (See Appendix II), so that ‘not knowing eight and two’ could also mean ‘not knowing oneself’. There are other interpretations of this phrase, which occurs in songs of Tamil mystical poets.

Advising me to give up like and dislike,
 He saved me from entering the womb¹, O mother, she says.
 He saved me from entering the-womb,
 And vouchsafed me the state, where there is no night or day,²
 O mother, says she.

The excellent holy word— “I do not know”³,
 He made me realize, O mother, she says,
 And having made me to know it, He gave me refuge
 By saying— “I am you”—O mother, says she.

The word uttered that day— “Who knows?”—
 Who is capable of knowing? O mother, she says.
 Who is capable of knowing it? None the less
 Lovers will surely know its excellence—O mother, says she.

He who gave me the grace to know myself—
 He is not separate from me, O mother, she says.
 He is not separate from me. He is all-powerful.
 He has come on this earth! O mother, says she.

He cannot be reached by speech or thought.
 Through His word have I gained firmness, O mother, she says.
 Through His word have I gained firmness.
 He has burnt up in me the desire to live O mother, says she.

All is the work of Śiva; all is the form of Śiva.
 He is everything—O mother, she says.
 If all is His form, if He is everywhere,
 How can there be evil here, you foolish girl? O mother, says she.

1. i.e., He saved me from taking birth again in this world,

2. See p. 36. Note 3.

3. See Introduction p, xxxiv.

NEAR THE HOUSE OF THE CAR

Having entered the path of the senses, I was wandering in
 despair.
 But he set me on the proper way, by saying—"You are I"—
 That great one, whom others call a madman, that lord I saw
 Near the house of the car¹ in Nallūr's town by fertile gardens
 ringed.

That I, his slave, might not be caught and ruined
 In the bondage of father, mother, children, wife and kin,
 He cleared my mind and placed me in the midst of worthy
 devotees—
 That great lord, my father, I saw at glorious Nallūr.

Taking the body as reality, I was roaming like a fool,
 When the Supreme and Perfect One cured my delusion and
 made me His—
 That Source of Bliss, who graciously appeared, concealing the
 fair-tressed lady by His side²,
 I saw at the city of Nallūr, where *nāga* blossoms fall like rain.

-
1. Most of the larger Hindu temples in South India and Ceylon have a great massive wooden car or chariot, intricately carved and lavishly decorated, on which the image of the presiding deity is drawn round the temple by ardent devotees on the occasions of the yearly festivals. The car is kept in a large building, close to the temple itself, which will often have a flight of steps on the outside leading up to an opening in one of the side walls, so that the image can be easily and ceremoniously placed on the dais of the car, which may be ten or twelve feet from the ground. It was on the steps of the 'car-house', close to Nallur temple, that Chellappaswami was usually to 'be found. See Introduction pp. xxxiii, xxxiv.
 2. Lord Siva is sometimes portrayed as having the right half of His body male and the left half female. See Introduction p. xii. Here the meaning is that He appeared on earth in male form only.
 3. A flowering tree, the blossoms of which resemble the open hood of a snake (*nāga*).

The master, who said there is not anything but me,
 And whose love is greater than a mother's, I saw on earth
 Near the house of the car at the great city of Nallūr,
 Where sugar-cane, red paddy, plantains, areca and jak
 trees¹ thrive.

The Lord, who made me praise and worship Him
 In the solitary house², where night is not nor day,
 Became my *guru* and placed His lotus feet upon my head.³
 'Twas Him I saw at cool Nallūr, where the scent of flowers
 never fails.

FORGET NOT THESE WORDS, MY DEAREST TREASURE

The body is a temple, my dearest treasure.⁴
 Know that as the place where God resides.
 Conquer the *māyā* mind, my treasure.
 Be rid of all other desire!
 That is the trick, my dearest treasure!
 All that is, is truth.⁵
 There is not one wrong thing,⁵ my treasure.
 Have a deed drawn up for this!
 It is as it is, my dearest treasure.
 In the whole world, who knows ?

-
1. 'Red-paddy' is a type of paddy that yields the best rice. 'Plantains' are bananas. 'Areca' palms produce the nuts that are chopped up and chewed with betel leaves. 'Jak' trees bear a large and very sweet fruit that hangs by a thin stalk from the trunk of the tree.
 2. See Appendix III. p. xiv.
 3. See Introduction p. xxxi.
 4. See p. 74. Note 1.
 5. See Introduction p. xxxiv.

It was all accomplished long ago, my treasure;
 Be alone in solitude.
 That cannot be explained, my dearest treasure;
 It is Chellappan's holy word.
 It is a word without compare, my treasure.
 The body you must forget.
 Like salt dissolved in water, dearest treasure,
 Merge yourself in the Lord.
 There is neither heat nor cold¹, my treasure.
 Follow the path of Vedānta.
 Both Father and Mother², my dearest treasure,
 Are dwelling in your heart.
 In peace and concord live, my treasure.
 In nothing are you lacking.
 Take fresh flowers, my dearest treasure,
 And praise the anklet-circled feet.³
 Three times a day⁴ bow down, my treasure,
 And give worship to the Lord.
 From time to time, my dearest treasure,
 He will show His form of Grace.
 Do not do wrong things, my treasure.
 Be alone and see!
 It is beyond the beyond, my dearest treasure.
 There is nobody who knows.
 Forget not these words of Appuswāmi⁵, my treasure.
 Cherish them in your heart.

1. i.e. thinking in terms of opposites must be transcended.

2. See Introduction p. xii.

3. See Appendix I p. iv.

4. i.e. morning, noon and evening—the three times of *sandhi*, the hours of worship for all orthodox Hindus.

5. *Appuswāmi* means literally— 'father *swāmi*'. This was the name by which the small girl, to whom this song was sung, used to address Yogaswāmi. It is also one of the names of Lord Śiva.

WORSHIP THE FEET OF THE LORD

Refrain: If you always offer worship
To the Almighty's holy feet,
Then you will have peace.

That will make you realize
That all you see is transient.
That will show the way
The body to subdue.
If you always offer worship...

That will make you rule the mind.
Which treads the senses' path.
That will daily in your heart
Repeat the letters five.¹
If you always offer worship...

That will surely, by degrees,
All anger extirpate.
That will all mistakes accept
As blessings in disguise.
If you always offer worship...

That will remove and drive away
All the three desires.²
That will reveal the holy feet,
Which neither come nor go.
If you always offer worship...

1. See Appendix II.

2. These are the desires for 'woman, gold and land'.

That will keep you ever
 In the state of being *summā*.¹
 That will make you realize
 Compassion for the poor.
 If you always offer worship —

That sets you in the Open Void,²
 And takes away all sorrow.
 Both Vedānta and Siddhānta
 That will see as one.
 If you always offer worship...

That will control the fickle mind,
 Which cannot be controlled.
 That will give the vision,
 Where there is no night or day.³
 If you always offer worship ...

This song of *Yoganāthan*
 Will show the righteous path.
 It will nourish you with nectar
 For all the days you live.
 And to know '*Aham Brahmāsmi*'
 Is the crown that it will give.
 If you always offer worship...

1. See Introduction p. xxxii.

2. See Introduction p. xi.

3. See p. 36. Note 3,

YOGANĀTHAN'S¹ GRACE IN WORDS

Give charity, do *tapas*, follow *Dharma*;
Then wisdom's bliss will easily be gained.

The Lord is all-pervasive like the fragrance of a flower;
Saying—' *Namaśivāya*', let the tongue give praise.

They will attain the bliss of Śiva, who can serve
That Pure One, who is Life within all life.

The lotus feet of the Supreme sinners cannot know.
Call to Him, cry to Him, ere the lord of death comes nigh.

If unreservedly you give yourself to Him,
Just as a mother will He care for you.

Foolish it is to call men 'great' or 'small';
'Tis hard indeed to comprehend this saying.

It is bliss to control through knowledge
The miscreant mind that treads the senses' path.

Those who know That are That;
Small minds say that it is 'this' or 'that'.

Sages affirm that all is Śiva's action;
Then live without forgetting Him, who dwells within this frame

Those noble souls will *mukti* win, who know
The certainty of the word that is spoken without speaking.

1. Yoganāthan (lit: 'master of yoga') is an alternative name for Yoga-swāmi. It is also one of the names of Lord Śiva.

Those endowed with wisdom will come to realize me,
Whom *devas* and *asuras*, though they worship, cannot know.

Forsaking the mind that what is past bewails,
In the state of silence¹ 'tis proper to abide.

Even if heaven and earth should fall,
Those who have become That will not be moved.

The pura in heart will leave no place
For burning lust, for anger or for malice.

Whatever arts and sciences he studies,
One who is fully vain will not be free of mischief.

Through perfect calmness, patience, self-control,
Here on this earth can eternity's bliss be won.

Slowly, slowly conquer the ruinous mind,
Which unfolds itself in diverse ways and forms.

None can measure, none can fathom the Supreme,
For whom there is no day or night.²

Love of God is the sweetest of all sweet things.
Hatred of anger and desire is also sweet.

They will end illusion, who do not forget
The feet of the Lord, who knows not birth or death.

He, who in eating knows not proper measure,
Will not have even a taste of bliss supreme.

(Continued)

1. The word translated as 'silence' is *maunam*. See p. 60. Note 1,

2. See p. 36. Note 3.

It is heaven indeed, where lives
One who has realized that all lives are like his.

Truth will dawn in a calmed and quiet mind;
This is the prize for those who are detached.

Who knows the nature of tranquility and mastery of senses,
Will rule the realm of gods—by that I swear!

Know that he is my true devotee,
Who without ceasing contemplates the Lord.

Those, who have knowledge of the breath that courses right
and left,²
Power beyond measure assuredly will win.

Those of firm mind, who are not swayed by differences of caste,
Upon this very earth His lotus feet will reach.

Those, who know not with the world to move,
No benefit will gain however much they study.

To those, who do not know God's loving-kindness,
Of what use knowledge of the eight-fold yoga²!

Tell me—is there any good in casting blame on That,
Which of gain and loss is ever unaware?

That Great Being, who neither comes nor goes,
Has made me His and ended birth and death.

Tell me, O tell me—can the deluded know
The sweetness of the honey that lies within the heart?

1. See Appendix III p. xiii.

2. See Introduction pp. xxvi, xxvii.

One by one the days passed by,
And, vainly toiling, no profit I derived.

I beheld all within the letters five¹;
Suffering vanished and solitude I gained.

Even through worship Brahmā and Viṣṇu could not know the Lord,
Who on His throat the mark of poison wears.²

Those, who commit on earth the five great sins³,
Know not that One within the heart, from whom all thoughts arise.

Through always meditating “I am That”,
As a bee enjoying honey has many a one become.

There can be no division from that One,
Who alters not with difference and yet all difference is.

That Pure One the Āgamas and Vedas do not know.
‘*Namaśivaya*’, we will say, “is the name of the Supreme.”⁴

It is the Eye behind the seeing eye;
It is male and female and that which is not either.

Great gain will come from worshipping the lotus feet of
That, Which is both the Support and the supported.

‘Tis certain you will blissfully abide
Within the Void of imperfection free.⁵

‘Tis said, ‘tis truly knowledge within the heart to see
The Treasure of treasures, before the body dies.

(Continued)

-
1. See Appendix II.
 2. See Appendix I p. iii.
 3. These are—killing, lust, drinking alcohol, theft and lying (or, according to some authorities—abuse of the *guru*).
 4. A line from Tirujñānasambandhar, one of the ‘four *Saiva* saints’.
 5. See Introduction p. xi.

In *yoga samādhi* you will comprehend
The vanity of enjoyment and the things enjoyed.

The Unique One by sacrifice has all become.
Then contemplate and realize this truth.

No one has understood the whole.
Think not in pride that you have all attained.

For those, who the perfect feet of Tillai's Lord have reached,
Within this world, 'tis sure, there is no further birth.

You are the witness; of this there is no doubt. Look
upon everything as but His play.¹

There is nothing that is my own action;
I have perceived all actions to be in truth Thy action.

AH my past *karma* has been consumed and burnt; In
future evil deeds will not arise for me.

There is no *Dharma*, charity or *karma*.
That is the truth which I have clearly seen.

I have beheld that One who all pervades;
All doubts and cares have been removed.

It is everywhere—in the universe, in each creature.
True devotees have realized this and said farewell to sorrow.

The placing of the lotus feet upon my head² I've won!
O wonder of wonders! Even the gods have not experienced this.

1. See Introduction pp. x, xi.

2. See Introduction p. xxxi.

All my past *karmas* have fled away!
I have adored the lotus feet adorned with tinkling rings!

Arise with the dawn and wash the feet and hands;
Go to the temple and worship Śiva's feet.

That is proper conduct: that is a sacred rite.
So long as this world lasts, great gain you will derive.

Karma will not approach you, death will not draw nigh,
Through the grace of Him, whose throat the mark of poison
bears¹.

When gross, subtle, causal² are all three understood,
The Lady of fragrant tresses³ will bestow Her lovely grace.

Learned scholars do not know, however keen their minds;
Even Brahmā, Viṣṇu and the gods in heaven do not know.

You are that Great Being, who from birth and death is free.
Daily without forgetting you must meditate on this.

This is beauty; this is wealth;
This is virtue; this is grace.

This is love; this is truth;
This is strength; this is attainment.

Meditate, meditate upon the state of Śiva.
This is the *mantra*. Cherish it in your heart.

These sayings told by Yoganāthan
Will dispel illusion and grant you liberation.

1. See Appendix I p. iii.

2. See Appendix II p. viii. The categories, 'gross, subtle, causal', represent the three worlds or planes of existence, in which everything manifested lives and has its being.

3. i.e., Śakti.

THE LION

Self must be realized by self.
 All must be pervaded by the Self.
 We must give up desire for wealth and woman,
 And shun the greed for ownership of land.¹
 We must guard *Dharma* like our eyes.
 We must give worship to the lotus feet.
 All thought in us must die—
 O my great *guru*, thou mighty lion!

We must root out faults and study virtue.
 We must reap the fruit of education.
 We must forsake the friendship of the foolish.
 Morning, noon and evening² we must adore the holy feet.
 We must come to know our real form,
 And in it for ever inseparably abide—
 O *guru* supreme, who didst say— “You are without a second!”
 O wondrous lion in valour shining!

All three must be together tied as one.³
 The doorway at the end must be unlocked.⁴
 We must rest in sleep beneath the standing leg.⁵
 Abounding bliss must overflow within,
 And blazing light must come to swallow us.
 O best and dearest *guru*, who in this world to me hast given
 The marvelous, flawless feet of gold that beyond the *gunas* stand!
 Thou hast made of me thy man, O kind and gentle lion!

-
1. ‘Woman, gold and land’ are the objects of what are known in Hinduism as ‘the three desires’.
 2. Morning (sunrise), noon and evening (sunset) are the three times of *sandhi*, the hours of worship for all orthodox Hindus.
 3. See Appendix III. p. xiv.
 4. i.e. the *Brahmarandhra*. See Appendix III p. ix.
 5. See Introduction p. xxxii.

Free from ignorance must we remain.
 We must behold God everywhere.
 We must have knowledge of the truth and ever cherish it.
 Falsehood and jealousy must be expelled.
 We must transform and into blessings change
 The things which cause delusion and make us be confused—
 O peerless *guru*, whom others hold in high esteem!
 O lion, who in my bondage takest care of me!

The 'three' and the 'five'¹ must both be known.
 The ego² must we annihilate.
 O Primal One, by Rāvana³ adored,
 Who dwelt in Lankā with strong ramparts ringed!
 O Thou, who held the poison in Thy throat!⁴
 O God! O King, who came to guard me 'neath Thy rule!
 O *Guru* Paramount, whose feet are soft as thistle-down!
 O Lion, who took this sinner as Thine own!

HE IS ALL

He is body; He is life ;
 He is I; He is you;
 He is the *guru* and the king—
 I have no words appropriate.

Those, who know the Lord, devoid of attributes and features,
 To be both knower and the, known
 And that which all pervades, yet stands as One,
 In this great world will not be born again.

1. See p. 97. Note 3.

2. The word translated as 'ego' is *ānava*. See Introduction p. xvi.

3. Rāvana was the king of Lankā (Ceylon), who abducted Sītā, the wife of Rama, the hero of the great Hindu epic, the *Rāmāyaṇa*. He was a great devotee of Lord Śiva.

4. See Appendix I p. iii.

THE MASTER OF NALLŪR

Those who have seen the dance¹, which is the agitation,
That heaven's Lord², the world and all that lives create,
Will no more turn and struggle on the wheel of birth and death
In this great world. So has the master of Nallūr declared.

Our Father, who the endless dance performs, while yet remaining
Unknown to Viṣṇu³ and to him who on the flower doth dwell,⁴
Came in human form to this fair prosperous earth
At great Nallūr, and sought me out and took me 'neath His rule.

He does not interest himself in family or caste.
Beyond the *tattvas* he remains, unmoved and unperturbed.
Many revile and scorn him as having lost his senses;
Yet at glorious Nallūr the dance he has displayed!

He is the lord of grace, whom wise men make their food,
A towering mount of gems that others cannot know,
The possessor of all wealth, veiled from men of little knowledge.
The master of Nallūr, to whom the blessed offer praise.

He, who both like and dislike has exterminated,
The noble one, who ne'er forgets the holy feet of God,
Who, that there is not one wrong thing⁵, has openly declared—
'Tis he indeed, who has assumed the *guru's* splendid form!

1. See Introduction pp. ix—xi.

2. i.e. Lord Śiva in his manifested aspect.

3. See Appendix I p. ii.

4. i.e. Brahmā, who is usually depicted as sitting on a lotus flower.

5. See Introduction p. xxxiv.

He, who unceasingly proclaims that all that is, is truth¹,
 The master, who has passed beyond ideas of 'good' and 'bad',
 He, who sees and looks upon himself and me as one,
 Out of love upon my head has placed his beauteous feet.²

The exalted seer, who by the name of Chellappan is called,
 Who, ever and anon, "Who knows? Who knows?" repeats,
 The madman, who will never by the world be known—
 He will be seated every day upon the car-house steps³.

Dark as the clouds in colour, he ever had the habit
 To sleep upon the earth; his pillow was his hand.
 In the form of the *guru* he lived with grace and honour
 At Nallūr, where fresh water and fertile lands abound.

The mighty one, who has declared for the benefit of all
 The great and blessed *mantra*—"Nothing do we know"¹,
 Who delusion, lust and anger has banished from his heart—
 He bears the name of Chellappan and at Nallūr he dwells.

The crowning jewel beyond compare, who always will repeat
 That it was all perfected ages long ago,¹
 The madman, whom nobody is able to describe—
 In the presence of Lord Murukan he for ever lives.

At Nallūr, where orators and poets bow in worship,
 My Guardian, who made me His and ended birth and death,
 Wears the divine and sacred form of holy Chellappan,
 Who accomplishes his service at Kandaswāmi's shrine.

1. See Introduction p. xxxiv.

2. See Introduction, p. xxxi.

3. See p. 128. Note 1.

DO THIS WORSHIP AND KNOW ŚIVA!

The One, who has no end and no beginning,
Has end and beginning.

The One, who has no caste or creed,
Has caste and creed.

The One, who cannot be understood through words.
Can be understood through words.

The Supreme *Guru* is justice itself;
He has become earth, water, fire, air and ether.

He has become the sun and moon;
He has become the constellations of the stars.

Mantra and *tantra* has He become;
He has become the medicine and those who swallow it.

He has become the gods—India¹ and all the rest.
He has Himself become the universe entire.

This soul and body, too, has He become.
He has become the four great Vedas.

It is He who creates bondage and liberation,
And it is He who destroys bondage and liberation.

In the mornings and in the evenings,
Do this worship and know Śiva!

1. Indra is the king of the gods and celestial beings.

O MAIDENS!

You are not the five elements, O maidens,
 Nor are you the organs of perception.
 You are not the five senses, O maidens,
 You are not the four faculties of self.

For you there is no end or beginning, O maidens.
 You are the *Ātmā* alone!
 Live without keeping in mind, O maidens,
 What has already come and gone.

Ignoring the six *cakras*, O maidens,
 Our Father worship and praise.
 Behold the lotus feet, O maidens!
 There is neither night nor day.²

You are without a second, O maidens
 Cherish it above all else.
 Apart from you there is nothing, O maidens.
 There is no wonder here!

Why do you seek eternity, O maidens,
 When you are the Eternal Self?
 Remain like a mother, O maidens.
 Leave all resolves and plans.

You are the whole world, O maidens.
 Do not speak a word!
 As plain as a nelli³ fruit on your palm, O maidens,
 Does God within us stand.

1. See Introduction p. xxi.

2. See p. 36. Note 3.

3. The fruit of the nelli tree (*phyllanthus emblica*) is like a cherry, but yellowish in colour.

HAIL, O SANNYĀSIN!

Hail, O *sannyāsin*, love's embodiment!
 Does any power exist apart from love?
 Diffuse thyself throughout the happy world!
 Let painful *māyā* cease and ne'er return!
 Day and night give praise unto the Lord.
 Pour forth a stream of songs to melt the very stones.
 Attain the sight where night is not nor day.
 See Śiva everywhere, and rest in bliss.
 Live without interest in worldly gain.
 Here, as thou hast ever been, remain.
 Then never will cruel sorrow venture nigh.

Hail, O *sannyāsin*, thou who know'st no guile!
 Establish in thy heart and worship there
 That Taintless One—*Pañcākṣara*'s¹ inmost core,
 Whom neither Viṣṇu nor Brahmā had power to comprehend.²
 Thou that regard'st all others as thyself—
 Who in this world can be compared with thee?
 The powerful *karma* thy past deeds have wrought
 Will vanish without trace. Daily, on the thought—
 “Is not this *jīva* Śiva?”— thou must meditate.

1. See Appendix II.

2. See Appendix I. p. ii.

Best of *sannyāsins*, of one-pointed mind!
 Morning and evening worship without fail
 The holy feet of the Almighty Lord,
 Which here and hereafter preserve and safeguard thee.
 Cast aside the fetters of thy sins!
 By steadfast concentration of thy mind
 Awareness of a separate self thou must extirpate.
 Conquer with love all those that censure thee.
 Thou art eternal! Have no doubt of this!
 What is not thou is fancy's artifice.
 Formless thou art! Then live from all thought free!

WHERE CAN YOU SEEK GOD?

Refrain:

Where can you seek God, if you do not see Him here?

Running here and there, you undergo distress. Seeing
 everything in parts, you suffer and lose heart.

Where can you seek God, if you do not see Him here?

You argue as to whether it is 'our God' or 'your God'
 You quarrel in the name of your religion and your race.

Where can you seek God, if you do not see Him here ?

You experience perplexity, since you do not know reality.
 In spite of all your learning you are ignorant of truth;
 Yet as one endowed with wisdom you range the country

lecturing.

Where can you seek God, if you do not see Him here?

I REMAINED SUMMĀ, KUTHAMBĀY

I climbed upon the platform of *Omkāra*.¹
 There I saw nothing, Kuthambāy;²
 There I saw nothing, my dear.

I was blessed with the bliss of sleep without sleeping.
 I remained *summā*?, Kuthambāy;
 I remained *summā*, my dear.

Ego disappeared; happiness disappeared.
 I became He, Kuthambāy;
 I became He, my dear.

I have attained the flawless *nishdai* that ever stays unchanging.
 There is no 'I' no 'you', Kuthambāy;
 There is no 'I', no 'you', my dear.

I became like a painted image, Kuthambāy;
 I became like a painted image, my dear,
 Unable to say whether it is 'one' or 'two'.⁴

I attained the feet of the Lord, Kuthambāy;
 I attained the feet of the Lord, my dear,
 Which cannot be described in terms of 'good' and 'bad'.

The Creator, who is the Eye within the eye,
 I saw and rejoiced, Kuthambāy;
 I saw Him and rejoiced, my dear.

Whether macrocosm and microcosm are 'one' or 'two',
 I was unaware, Kuthambāy;
 I was unaware, my dear.

1. 'To climb upon the platform of *Ōmikāra*' can be taken to represent the state in which all the *tattvas* are transcended.

2. See p. 56. Note 1.

3. See Introduction p. xxxii.

4. See p. 48. Note 2.

The six *cakras* and the five states of consciousness¹
 Entirely disappeared, Kuthambāy,
 They entirely disappeared, my dear.

By seeing without seeing the lotus feet,
 I worshipped without worshipping, Kuthambāy,
 I worshipped without worshipping, my dear.

AMMĀNAI

Who is it that exists as Father and as Mother?²
 Know that it is the Lord of this world and the world beyond,
Ammānai!^β

If He is Lord of this world and the world beyond,
 Can those who know themselves become supreme, *Ammānai?*
 Be sure that, if their hearts are pure, the highest place they will
 attain.

There, 'tis said, 'you' can't be seen, *Ammānai*.
 What mean the wise words of the ancients,
 That the world is a deception and a dream, *Ammānai?*
 Those who live without attachment
 Will know that secret—no one else, *Ammānai*.

-
1. According to Śaiva Siddhānta the soul in its earthly existence passes through five states of consciousness or *avasthās*—the waking state, the dream state, sleep without dreams, deep sleep and a fifth state called *turiyātīta*, which means 'beyond, the fourth'. This last is still only an *avasthā*, since the final goal—union with the Lord—lies even beyond that. (Vedānta postulates only three states of consciousness, with *turiya*—'the fourth', as explained in the Introduction p. xxiii.)
 2. See Introduction p. xii.
 3. *Ammānai* is the name of a game played in ancient times by women, in which balls of cloth were passed quickly from hand to hand. In this song one of the players is questioning another.

I SAW MY GURU AT NALLŪR

I saw my *guru* at Nallūr, where great *tapasvins* dwell.
 Many unutterable words he uttered, but I stood unaffected.
 “Hey! Who are you?” he challenged me.
 That very day itself his grace I came to win.

I entered within the splendour of his grace.
 There I saw darkness all-surrounding—I could not comprehend
 the meaning.

“There is not one wrong thing,” he said.
 I heard him and stood bewildered, not fathoming the secret.

As I stood in perplexity, he looked at me with kindness,
 And the *māyā*, that was tormenting me, left me and disappeared.
 He pointed above my head, and spoke in Skanda’s forecourt².
 I lost all consciousness of body and stood there in amazement.

While I remained in wonderment, he courteously expounded
 The essence of Vedānta, that my fear might disappear.
 “It is as it is. Who knows? Grasp well the meaning of
 these words,” he said,
 And looked me keenly in the face—that peerless one, who
 such great *tapas* has achieved!

In this world all my relations vanished;
 My brothers and my parents disappeared,
 And by the grace of my *guru*, who has no one to compare with him,
 I remained with no one to compare with me.

-
1. See Introduction p. xxxiv.
 2. i.e. in front of Nallūr temple,

GRANT ME THIS BOON!

By myself he made me know myself—he who at Nallūr doth
 dwell,
 Where coconut, palmyra¹ and mango trees abound.
 He is more loving even than a mother.
 I came to him and he vouchsafed to me a boon.

That I may gain the happiness of planting in my heart
 The pure and holy lotus feet that great ascetics praise,
 Who the sun with the moon can make to join²—
 I have asked for understanding—please grace me with this
 boon!

That united with the Supreme *Guru* I may shine as one,
 Making both good and evil deeds at sight of me afraid
 And all deeds yet to come my beggars on this earth,
 Shrouding in oblivion all sin that has accrued—grant me
 this boon!

That I may enjoy the vision of the dance within the hall,³
 And praise the tender lotus feet of that Entity Supreme,
 Which for those, who everything as ‘this’ or ‘that’ behold,
 Stands for each one as ‘this’ or ‘that’—grant me this boon!

O Lord! O Purest One, who in the Vedas and Āgamas dost
 shine!
 Grant me this great boon—that I may win the exalted state,
 Where, having reached the Supportless by means of a support,
 Neither sameness nor diversity are seen. Grant me this boon!

1. See p. 73. Note 2.

2. See Appendix HI pp. xiv, xv.

3. See Introduction p. xi.

THE MADMAN

“There is not even one wrong thing. All is truth”¹—he said.
 “There is nobody who knows”¹, my little treasure.²
 He remained just like a painted image.

“It is so. Who knows?”—our beloved friend declared.
 “It is all a magic show”, my little treasure.
 Rich Chellappan said that.

Clothed in rags he stands in front of Skanda’s holy temple.
 On those who come and go before him, my little treasure,
 He will shower abusive language as it comes.

“It is as it is. It is all a juggler’s trick”—he’ll say.
 He wanders here and there, my little treasure.
 You will see him seated near the car.³

No caste has he nor creed.
 He will not talk with anyone, my little treasure.
 People say he is deranged in mind.

Justice and injustice have no place with him;
 Nor does he conform to any pattern, my little treasure.
 He goes about like one insane.

1. See Introduction p. xxxiv.

2. See p. 74. Note 1.

3. See p. 128. Note I,

No holy ash¹ or *pottu*² does his forehead bear.
 He will not utter what has once been said, my little treasure.
 He has passed beyond the *guṇas*.³

He will not tell you to be calm and rid yourself of ego.
 He speaks in contradictions, my little treasure.
 Those hearing him will say. he's lost his wits.

Chellappan, my father, in vulgar language will revile
 All those who pass by in the streets, my little treasure.
 They will say that he is mad.

With lordly gait he roams from place to place.
 But all of those who notice him, my little treasure,
 Treat him with ridicule and scorn.

Those, who hear and those who sing these verses ten,
 Will live as sages on this earth, my little treasure,
 And afterwards will liberation win.

-
1. See Appendix I p, m.
 2. A *pottu* is a spot of sandalwood paste or other powder applied to the forehead between the eyebrows to symbolize the opening of the 'third eye'.
 3. See Introduction p. xxii.

MY MASTER¹

He will not go to eat in others' houses.
 He is like unto the Lord who at *Ēraham*² abides.
 He is the master, who bestowed the basic *mantra*'s secret³.
 He dwells within the minds of those with loving hearts.

Laughing, he roams in Nallūr's precincts.
 He has the semblance of a man possessed; all outward show he scorns.
 Dark is his body; his only garment rags.
 Now all my sins have gone, for he has burnt them up!

All powerful *karma* kindled in the past he has dispelled.
 His heart is ornamented with the love of God.
 He shines in purity, as a light well-trimmed sheds lustre.
 On that day at Nallūr he came and made me his.

He does not go to sleep till after midnight.
 The idle folk, who wander in the streets,
 He'll scold deliberately, to make them shun him.
 He made me to be *summā*⁴ after tests.

-
1. This song is in praise of Chellappaswāmi. See Introduction pp. xxxiii, xxxiv.
 2. *Ēraham* or Tiruvēraham is a place in South India sacred to Lord Murukan, the presiding deity of Nallūr temple.
 3. The 'basic mantra' is *Ōmī*. See Introduction p. x. According to a Puranic story, it was at Tiruveraham that the Child, Murukan, explained the meaning of *Ōm* to his father, Lord Śiva.
 4. See Introduction p. xxxii.

BY THE GURU'S GRACE

By the guru's grace my ego was destroyed.
 By the guru's grace my heart became refreshed.
 By the guru's grace true love grew up and flourished.
 By the guru's grace the guru disappeared.

By grace I gained the measure of the five great elements.
 By grace I gained the measure of the five organs of sense.
 By grace I gained the measure of all the senses five.¹
 By grace I gained the measure of and came to know the *Ātmā*.

Doing *Śivathoṇḍu* in this world is *charyā*.
 Doing *Śivathoṇḍu* in this world is *kriyā*.
 Doing *Śivathoṇḍu* in this world is *yoga*.
 Doing *Śivathoṇḍu* is having *Śivajñāna*.²

It is not created. It is not destroyed.
 It goes not out. It comes not in.
 It is not the gods. It is not the directions.³
 It is not anyone. Who is there who knows It?

I won the bliss in which I knew no other.
 I attained the silence where illusion is no more.
 I understood the Lord, who stands devoid of action.
 From the eightfold *yoga*⁴ I was freed.

1. See p. 104. Note 1.

2. See Introduction pp. xxv—xxviii.

3. The eight directions, i.e. the whole manifested world.

4. See Introduction pp. xxvi, xxvii.

Those devotees have ended birth and death, who can discern
 The reed in the pillar and the pillar in the reed,
 The woman in the man and the man in the woman,
 And who equally esteem the eye that sees and that which
 does not see.

The work undertaken by the servants of the Lord,
 Who everything pervades like a flower and its scent,
 And who is manifest as taste is to the tongue—
 How can words express it and who can fathom it?

Those who have learnt the secret of perceiving
 The 'one', the 'two', the 'three', the 'five'¹, and 'good' and 'bad',
 Auspicious days and planets as all derived from One—
 They are the wise, whom nothing can disturb.

They are *jīvanmuktas*, who have seen
 The beauty that is imaged by the Gangā and the moon,²
 The hissing snakes, the demon, the fire and the drum,²
 The female half, the trident and the deer.²

Joining the letters A and U and M,
 And uniting *sī* and *va* and *ya*³—if you utter that,
 Then in the void within the heart you will live alone,
 And with the holy feet be crowned that no one can describe.

Those who give praise unto the Lord and chant these verses ten,
 Which by my guru's grace I've sung, will in this world be freed
 From all distress that could arise from two-fold karma's⁴ store
 And will attain that state wherein there's day and night no more.⁵

-
1. Here 'two' can be taken to stand for 'Śiva-Śakti' (see Introduction p. xii); 'three' for Brahmā, Viṣṇu, and Rudra. (See Introduction p. vii); and 'five' for the five elements—earth, water, fire, air and ether.
 2. See Appendix F.
 3. See Appendix II.
 4. See Introduction p. xxiv.
 5. See p. 36. Note 3.

HAIL TO THE FEET OF THE SAT-GURU!

Hail to the feet of the true *guru*, who removed the six paths
of the *adhvās*¹
And made me, His humble servant, to transcend all the *tattvas*²

Hail to the feet of the teacher, who gave initiation and made me his.
Saying— “You are not the body; you are the *Ātmā*”

Hail to the feet of the able master, acclaimed as the great *tapasvin*,
Who gave the sweet and noble saying— “Be and see!”

Hail to the feet of the *sat-guru*, who came and guarded
me like a mother,
So that I need not frequent the homes of the miserly and mean!

Hail to the feet of the true *guru*, who came like a madman,
And took in his hands my wealth, my body and my life—all three!

Hail to the holy dancing feet, that have become What is
within and without, body and life, you and I!

1. See p. 103. Note 1.

2. See Introduction pp. xx—xxii.

A CRADLE-SONG

O *sat-guru* without a peer, who to thy humble slave
 Didst come as father, mother, teacher, and mad'st of him thy man,
 Sleep soundly, sleep!...

O thou who hast delivered me and ended further birth!
 O best of all, who hast declared that all that is, is truth,¹
 Sleep soundly, sleep!...

O thou who at Nallūr didst say— “Nothing do we know!”¹
 O noble one, in safety kept within this heart of mine,
 Sleep soundly, sleep!...

My father, who upon this earth didst make me live and thrive,
 By frequently affirming— “It is as it is”
 Sleep soundly, sleep!...

O dark-hued one, who art the Eye behind the seeing eye !
 I find myself reluctant to speak of ‘I’ and ‘thou’.
 Sleep soundly, sleep!...

O father, who beside the car at beautiful Nallūr
 Didst sit, the while repeating— “Who is there who knows?”
 Sleep soundly, sleep!...

O glorious gem beyond compare, who art indeed my friend,
 And didst impart the teaching— “All finished long ago”,¹
 Sleep soundly, sleep!...

O Chellappan, who hast to me vouchsafed thy holy grace
 Here and there to wander for a handful of cooked rice,
 Sleep soundly, sleep!...

1. See Introduction p. xxxiv.

Who knoweth thee remaining on the branch beyond all reach ?
 O lord of mighty *tapas*, great jewel of priceless worth,
 Sleep soundly, sleep!...

Within my heart I will not think of any other God.
 Eye of my eye, sleep soundly! O handsome, dark one, sleep!

GURUBHAKTI

*Gurubhakti*¹ is the greatest blessing.
 Cherish it and relish it and be refreshed!
 Advance on the path of *Dharma*.
 Call on the name of Śaṅkara Śiva.
 Know that there is not one wrong thing²,
 And proclaim that all is truth².
 Seek for the grace of God.
 Repeat *Śivāyanama*.
 You must realize Self by self.
 In you will peace and patience shine,
 And you will be your own support.
 Let 'like' and 'unlike' be snuffed out.
 Ponder not upon past karma.
 Resolve to kill the 'three desires'.³

1. *Gurubhakti* means intense love, faith and devotion towards the guru.
2. See Introduction p. xxxiv.
3. See p. 36. Note 2.

ŚIVĀYAVĒ

If you raise your hands in worship of the fragrant lotus feet
Of the Lord, who has no origin or end,
Who from His devotees is never parted,
All your cruel karma will die away—*Śivāyavē*¹.

He who, adorned by writhing snakes,² dances in spirit-space³—
That God will cure the sins of those who sing His praises,
And dwell within the hearts of all who seek Him.
Cleave then to Him, and suffering will depart—*Śivāyavē*.

He who knows not youth or age, Our Lord and Father,
The Giver, who bestows His boundless grace
Even on sinners who deceive and steal—
He abides happily within your heart—*Śivāyavē*.

The Father of us all, whose matted locks are ever wet²,
By very nature author of abundant grace,
Who on the burning-ground with ghosts² in triumph dances³—
'Tis He indeed stands face to face before me—*Śivāyavē*.

That Perfect Being, Maker of all the world,
Lord of the *tattvas*, playing countless games,
Master of Learning, who maintains the whole diversity of
art and science—
Not even for a moment will He be parted from me—*Śivāyavē*.

-
1. For *Śivāya* see Appendix II. (The suffix *vē*—or, to be correct, *ē*—is simply for emphasis.)
 2. See Appendix I.
 3. See Introduction p xi.

Who is both life and body built of flesh,
 Well does He know the misery I suffer.
 Bright as the lotus, the deer clasped in His hand¹,
 'Twas He who came and occupied my mind—*Śivāyavē*.

Like gingelly² and its oil, so is the Lord.
 Adorned by fragrant *konrai* flowers with honey filled,
 He dwells within those minds that dwell on Him,
 And those that love Him He Himself will seek—*Śivāyavē*.

Those sages will not suffer care for this day or the morrow,
 Who practise *tapas*, trusting in the feet
 Of Him, part man part woman¹, who rides upon the bull¹—
 And He will take my own poor self beneath His sheltering
 rule—*Śivāyavē*.

Who lives in rare *tapasvins'* hearts that are devoid of doubt—
 In my mind also does that God abide!
 We are redeemed! We are redeemed! In nothing are we lacking!
 The whole world everywhere adores and worships Him—
Śivāyavē.

The whole world has evolved from One;
 The whole world is sustained by One;
 The whole world will merge into One—
 That One is my support—*Śivāyavē*.

The whole world has evolved from *Ōmī*;
 The whole world is sustained by *Ōmī*;
 The whole world will merge into *Ōmī*—
 In *Ōmī* resides my strength—*Śivāyavē*.

1. See Appendix I.

2. See P. 105. Note 1.

LOVE THE FEET OF ŚIVA

Great men love the feet of Śiva.
 Small men do not love Śiva's feet.
 Love of Śiva's feet will give you glory.
 Love of Śiva's feet is *mukti* in this life.

Love of Śiva's feet eradicates bad karma.
 Love of Śiva's feet grants you clarity of mind.
 Love of Śiva's feet imbues the heart with gladness.
 Love of Śiva's feet is consciousness itself.

Love of Śiva's feet kills all the sins you practise.
 Love of Śiva's feet induces Holy Grace.
 Love of Śiva's feet leads to the state of Śiva.
 Who can describe the love of Śiva's feet?

The very love of Śiva's feet is union with Śiva.
 The very love of Śiva's feet is knowledge of the Lord.
 The very love of Śiva's feet is experience of Śiva.
 The very love of Śiva's feet is Śiva Absolute.

If you love the feet of Śiva, like gold will be your body.
 If you love the feet of Śiva, all-conscious it will be.
 If you love the feet of Śiva, of the body you will be master.
 If you love the feet of Śiva, of Śiva it will be made.

Love of Śiva's feet is of triple time¹ the knowledge.
 Love of Śiva's feet means the three worlds² are understood.
 Love of Śiva's feet is to comprehend *Trimurti*.³
 Love of Śiva's feet means the three defects⁴ are dead.

Give love to Śiva's feet, then all you see will vanish.
 Give love to Śiva's feet, then the seer will shine forth.
 Give love to Śiva's feet, then the three *guṇas* will perish.
 Give love to Śiva's feet, then there will be sweetness
 in your heart.

Love the feet of Śiva, then for you there are no devas.
 Love the feet of Śiva, then no *jīvas* will exist.
 Love the feet of Śiva, then there will be no sages.
 For all are Śiva, if you love Śiva's feet.

1. i.e. past, present and future.

2. i.e. the nether world, this world and the world of the gods. The 'three worlds' could also be taken to signify the three (Vedantic) *avasthās* or states of consciousness—waking, dreaming and deep sleep.

3. Lord Śiva represented as comprising in one form the 'three gods'—Brahmā, Viṣṇu, Rudra, who stand for the creative, preserving and destructive aspects of the Supreme Being in relation to the manifested world (See Introduction p. vii).

4. This could refer to 'the three impurities'—*ānava*, *karma*, *māyā* (See Introduction p. xvi) or to 'the three evils'—lust, anger and confusion of mind, or to the three 'humours' of the body—wind, bile and phlegm.

OUR GOD

The God, who as father, mother, *guru* took me 'neath His care,
 And who within the minds of His devotees tastes sweet,
 The God, who made me realize myself by myself,
 Who stands as all and yet does all transcend,
 The God, who has protected me by ending all past karma,
 Who by my forbears was revealed to me—
 He is the God, who lives in Lankā, where coconut and palmyra¹ thrive.
 He is the God, who bears the name of Śiva.

This God on learned and unlearned felicity bestows.
 He manifests all visions that the eye cannot perceive.
 He stills the raging waters in His matted locks²
 And has a single eye that shines upon His forehead.³
 This God is the God of all and He is also my God.
 All those are God, who in this knowledge live.
 He is the God, who dwells in Lankā ever blessed by clouds;
 He is the God, who bears the name of Śiva.

The God, who gladly gives His grace to those that have firm faith,
 Who is Knowledge of the Truth that all the sages praise,
 The God, who is the remedy for the cruel disease of birth,
 Who is the God of Vedānta, and of illustrious Siddhānta,
 The God, who abides with Śakti as His other half,⁴
 Who is 'this' or 'that' to each and everyone,
 Who is worshipped by Gaṇeśa and by Him who has six faces⁵—
 He is the God, who dwells in wooded Lankā.

1. See p. 73. Note 2.

2. See Appendix I p. iv.

3. See Appendix I p. iii.

4. See Introduction p. xii.

5. i.e. Murukan. See Introduction pp. xiii, xiv.

VĒL, VĒL

We want the Holy Ash¹ and the Five Letters², *vēl, vēl*.³
 We want to understand that *jīva* is Śiva, *vēl, vēl*.

We want to do *japam*⁴ till it possesses us, *vēl, vēl*.
 We want to avoid inflicting harm on others, *vēl, vēl*.

We want to cease from taking birth, *vēl, vēl*.
 We want to banish thoughts of women who attract the eyes,
vēl, vēl.

We want never to forget the guru's feet, *vēl, vēl*.
 We want to live devoid of wants, *vēl, vēl*.

We want not to steal or kill, *vēl, vēl*.
 We want to be free from envy and from anger, *vēl, vēl*.

We want to live loving all, *vēl, vēl*.
 We want to forsake the idea of 'I' and 'mine', *vēl, vēl*.

We want to keep the company of the good, *vēl, vēl*.
 We want to be unswervingly impartial, *vēl, vēl*.

We want to be true to our word, *vēl, vēl*.
 We want to know the bliss of being *summā*,⁵ *vēl, vēl*.

1. See Appendix I p. iii.

2. See Appendix II.

3. The *vēl* is the lance with which Lord Murukan is always depicted and which signifies Divine Wisdom. See Introduction p. xiv.

4. (lit: 'utter in a low voice') Repetition of a *mantra* or invocation of a name of God.

5. See Introduction p. xxxii.

IN PRAISE OF THE FEET OF THE LORD

It is sweet to speak of the fragrant lotus feet.¹
Give up desire! Give up desire! There is no one equal to you!

Devotees who to God's feet give praise
Will never perish. Search with steadfast faith!

They attain liberation in this life,
Who on the Lord's feet ever meditate.

Countless sins will fly from those that laud
Our Father, who the noble bull doth ride.²

Karma will not act on those who praise
The feet of the Pure One adorned with holy ash.²

They take no birth, who've gained the beautiful feet
Of Him, who is all beauty and with Gangā is adorned.²

They do not die, who live without forgetting
The fair feet that have granted wealth and fame.

Those, who are desirous of attaining liberation,
Will daily sing of the feet of the Supreme.

'Tis *mukti* but to think of everlasting feet
Of the Lord, who frees from karma those that pray to Him.

It is bliss the Beloved One to praise,
Whose chest a wreath of dead men's bones adorns.²

It is bliss to attain the glorious feet of God,
Who rid of birth the one who called Him mad.³

1. See Introduction p. xxxi.

2. See Appendix I.

3. This refers to Sundaramūrti, one of the four great Tamil Śaiva saints, one of whose songs in praise of Lord Śiva begins: "O Madman, crowned with the crescent moon, O Lord Supreme!"

The line could also be translated: "Who rid of birth him whom the world called mad", in which case it would refer to Chellappaswāmi. (See Introduction pp. xxxiii, xxxiv.)

MY REFUGE IS THY FEET

Refrain:

O Lord, behold me!
 Cast but a sidelong glance upon me!
 O Lord, behold me!

Behold Thy servant, Lord, and soothe the anguish of my mind!
 Draw me to Thee, O Lord!
 I come for refuge to Thy beautiful feet.¹
 O Lord, behold me!...

Who is the resort of this Thy slave, save Thou?
 O Lord, deliver me from my distress!
 I come for refuge to Thy holy feet.
 O Lord, behold me!...

Those around me are no help, my relatives can give no aid;
 There are none here to succor me.
 Thy slave am I; my refuge is in Thee.
 O Lord, behold me!...

Prosperity is no support; riches are no protection.
 I am Thy servant; in Thy fair holy feet my refuge lies.
 O Lord, behold me!...

1. See Introduction p. xxxi.

That the heart of this Thy slave be filled with love,
 Bestow on me Thy grace.
 I come for refuge to Thy feet.
 O Lord, behold me!...

O Precious One, with dead men's bones adorned¹,
 Who dost in fair-tressed Umā² take delight!
 My refuge is in Thee.
 O Lord, behold me!...

O Lord, who dances in the Void³ and rides the wondrous bull!⁴
 I am Thy servant; my refuge is Thy golden feet.
 O Lord, behold me!...

O Lord Creator, who the dance performs—*tattā thi tōm*
*tām tōm*⁴
 In Thy fair feet with anklets¹ ringed my only refuge lies.
 O Lord, behold me!...

O Taintless One, invisible to Viṣṇu's and Brahma's quest!¹
 For refuge in Thy beauteous feet I come to Thee, O Lord!
 O Lord, behold me!...

1. See Appendix I.

2. One of the names of Lord Śiva's Consort or Śakti.

3. See Introduction p. xi.

4. This represents the beat or rhythm given for dancing.

WORSHIP THE LORD

They will live long that daily praise the Lord,
Who with ūmatthai¹ blossoms is adorned.

It is a disgrace indeed to join
Those sinners, who are hypocrites at heart.

The harbouring of desire for the fleeting joy of youth
Unhappiness for seven births will carry in its train.

Yaman will flee in terror at the very sight
Of bhaktas who the Trident-bearer² daily eulogize.

Those, who the Father-Mother³ devotedly adore,
In this very life itself good fruit will surely reap.

Not the slightest trace of karma will remain to those
That worship the Pure One, who Manmatha⁴ destroyed.

Those fools, who keep the company of mean, ignoble men,
By fear will be tormented; that is sure.

‘Tis bliss indeed to praise the holy feet
Of Śankara, the One without compare.

Those devotees, who think of Nīlakaṇḍan,⁵
Will in this world have long life with renown.

They will live in bliss like children on this earth,
Who with fair blossoms offer up their praise.

1. A poisonous shrub (datura), the flowers of which are sacred to Lord Śiva.

2. See Appendix I p. v.

3. See Introduction p. xii.

4. See p. 63. Note 2.

5. (lit: ‘blue throated one’) A name of Lord Śiva. See Appendix I. p. iii.

ALL HAIL TO THE FEET OF THE LORD

All hail to the feet of our Lord,
 Who bears the moon¹ and the Gangā on His head!¹
 All hail to the upraised foot² of the *guru* Supreme,
 Who said— “There is not one wrong thing!”³
 All hail on this earth to him who knows
 The excellent holy word— “We do not know!”³
 All hail with honour to the saying that to us was spoken,
 “It was all completed long ago!”³
 All hail for ever in this world
 To the rare and sacred word— “Who knows?”!
 All hail to the liberty that lauds and glorifies
 The statement of the wise one— “All is Truth!”³
 All hail to the Feet that none can ever know
 Of Him whom no one can describe!
 All hail to Lord Śiva, who blossoms in the heart,
 And is the origin of all primordial things!

-
1. See Appendix I p. iv.
 2. See Introduction p. xxxii.
 3. See Introduction p. xxxiv.

THE CUCKOO SONG

Call cuckoo!¹ Fly and call cuckoo!
 Call Him, who dwells in the minds of those that worship!

Call fair cuckoo! Call the Lord to come,
 Whose name is sweet to the tongue!

Call cuckoo! Call to come that Being,
 Whom, crying— “Śiva, Śiva”, all the sages seek!

Call cuckoo! Call to come here the beautiful Śiva,
 Worshipped and praised by orators and poets!

Call to come here, O cuckoo, the God of gods!
 O cuckoo divine, who in honey-filled groves dost dwell!

O cuckoo, call to come here my Lord and Master,
 And coaxingly tell Him of the affliction that I suffer!

Call cuckoo, call to come in search of me My
 Lord, who knows not youth or age!

O cuckoo, fly gracefully and call to come
 The Lord, whom the crescent moon adorns!²

Call, O cuckoo, call to come that Perfect One,
 Who lives in the heart that ever thinks of Him!

O cuckoo, call to come the Giver of all,
 Who dwells in the minds of those that sing His praise!

-
1. The song of the variety of cuckoo found in Ceylon and India is more melodious than that of its European counterpart.
 2. See Appendix I p. iv.

THOSE WHO DO ŚIVATHONDU

Those who do *Śivathonḍu* will attain both wealth and learning.
 Those who do *Śivathonḍu* will win prosperity and fame.
 Those who do *Śivathonḍu* will have minds made clear and lucid.
 Will those who do *Śivathonḍu* follow any wrongful path?

Those who do *Śivathonḍu* will be lords of all creation.
 Those who do *Śivathonḍu* will escape the taint of birth¹.
 Those who do *Śivathonḍu* will make the gods their servants.
 Those, who do *Śivathonḍu* will not be born again.

By doing *Śivathonḍu* the world did Viṣṇu² govern.
 By doing *Śivathonḍu* *Sundarar*³ became the Lord.
 By doing *Śivathonḍu* His feet were gained by Appar.⁴
 For those who do *Śivathonḍu* can there be any want?

Those who do *Śivathonḍu* have neither fear nor anger.
 Those who do *Śivathonḍu* are without the wicked 'I'.
 Those who do *Śivathonḍu* know neither night nor day-time.⁵
 Those who do *Śivathonḍu* will not live on sinful food.

Those who do *Śivathonḍu* will be blessed with peace and patience.
 Those who do *Śivathonḍu* will fathom threefold time.⁶
 Those who do *Śivathonḍu* will not suffer pain or sickness.
 Those who do *Śivathonḍu* like gods will surely be.

-
1. i.e. the innate taint' or *ānava*. See Introduction p. xvi.
 2. For doing service to Lord Śiva, Viṣṇu was made the Preserver and Sustainer of the world.
 3. Sundaramūrti—one of the 'four Saiva saints' and poets, who attained oneness with the Lord.
 4. (lit. 'father') Tirunāvukkarasu, another of the 'four saints' and poets, is often called Appar or Apparswāmi.
 5. See p. 36. Note 3.
 6. i.e. present, past and future.

KUTHAMBĀY III

Can any harm befall, Kuthambāy;¹
 Can any harm befall, my dear,
 If we worship the God, who bears the Gangā in His hair?²

Will there be night and day,³ Kuthambāy,
 For those great *tapasvins*, my dear,
 Who everywhere see and worship the feet of the Lord ?

You will have eternal life, Kuthambāy;
 You will have eternal life, my dear,
 If you can understand how Śiva and Śakti⁴ are one.

Remain in equanimity, Kuthambāy;
 Remain in equanimity, my dear.
 If we worship the Lord, can even Yaman venture nigh?

Can there be material desire, Kuthambāy ?
 Can there be material desire, my dear,
 If you win the grace of Pure One, who held the poison
 in His throat?⁵

Avoid all quarrelling, Kuthambāy;
 Avoid all quarrelling, my dear.
 If you live in amity, you will see all as Śiva's action.

1. See p. 56. Note 1.

2. See Appendix I p. iv.

3. See p. 36. Note 3.

4. See Introduction p. xii.

5. See Appendix I p. iii.

Can there be downfall on this earth for those who have realized
themselves?

After that, what is there to say, Kuthambāy?
After that, what is there to say, my dear?

If we become ourselves, if we become ourselves within ourselves,
All our karma will depart, Kuthambāy;
All our karma will depart, my dear.

Let us see and let us serve, Kuthambāy;
Let us see and let us serve, my dear,
Him, who in the past, now and always remains the same.

Our tutelary god, Kuthambāy,
Our tutelary god, my dear,
Is the Lord who has His Lady as His other half.¹

We enjoy the loving-kindness, Kuthambāy;
We enjoy the loving-kindness, my dear,
Of Him, who to Brahmā and Viṣṇu remains unknown.²

There is no birth or death, Kuthambāy;
There is no birth or death, my dear,
For those servants of the Lord, who daily— “*Hara! Hara!*” cry.

1. See Introduction p. xii.

2. See Appendix I p. ii.

OUR DUTY¹

Meditate, meditate on God's name in five letters².
 Eagerly come forward to serve *Śivathoṇḍan*.
 Grow and grow, the path of *tapas* ne'er leaving.
 Live in concord with parents and other relations.

Conquer, conquer the wayward mind little by little.
 Offer your worship to the feet of *gurunāthan*.
 Abandon, abandon all sin with contrition.
 Have love and affection for all.

Moderately, moderately eat for your sustenance.
 Take pains at all times to assimilate knowledge.
 In your youth, in your youth learn the arts and the sciences.
 To the mean and the miserly be not attached.

Foster, foster the friendship of well-nurtured people.
 Live in happiness, saying you are lacking in nothing.
 Look after, look after your brothers and kinsfolk.
 Inwardly and outwardly let your life be the same.

Be firm, be firm in grace, yourself quite forgetting.
 Annihilate ego, forbidding doubt to arise.
 Then speak and speak of the greatness of the *guru*.
 Brush aside the calumny of those who call him mad³.

1. One verse of this song, which was first sung at the time of the fifth anniversary of *Śivathoṇḍan* Journal, has been omitted, since it refers only to that event.

2. See Appendix II.

3. The last half of this line can also be rendered as—'those who call you mad'.

HAIL TO THE GURU'S HOLY FEET!

Hail to the holy feet of the handsome *guru*,
Who gave me both earth and heaven,
Pervading all things like the vowel 'a'!¹

Hail always to the feet with anklets ringed,²
That before my eyes appeared
As male and female, father and mother!

Hail to Thy sacred feet, O Precious One,
Who came and assumed a holy form
To wipe out all my *karma*, and set me in the state of bliss!

Hail to Thy holy feet, O my Support, who hast appeared
As the father and mother that gave me birth,
As my kith and kin and as my *guru*!

Hail to the fair feet of my *guru*, who came in a form like mine,
Showed me my true nature and made me his,
Whom even the knowers cannot know!

Hail within my mind to the lotus feet that are, unknown
Even to pure ascetics, who hard *tapas* undergo
And on a razor's edge are able to abide!

Hail to the feet of the true *guru*, who took me 'neath his rule,
And gave himself to me, saying— "Do not suffer
By regarding me as separate from you!"

Hail, all hail to the flawless teacher,
Who bestowed on me his perfect grace, and said—
"Be yourself, of all else free!"

1. See p. 34. Note 2.

2. See Appendix I. p, iv.

THE ŚIVATHONḌAN

O you servants of Śiva! Know that it is your duty
 To gladden the heart of that small child,
 Who to your noble courtyards comes *Śivathonḍu* to perform,
 And who the holy name of *Śivathonḍan*¹ bears!

That dear boy called *Śivathonḍan*,
 Who worships the servants of Śiva as Śiva,
 Has come on this earth for the happiness of all,
 In the auspicious month of *Mārkaḷi*² in *Bhava* Year.³
 Though but a small child, because of his past *tapas*⁴
 He is a master of great knowledge.
 He is one who knows the worth of taking
 A good deed, equal to a grain of millet,
 To be as great as a palmyrah tree in size.
 He understands that everything is Śiva's action.
 To him belongs the blessing of overcoming anger.
 He is filled with truth, forbearance and tranquility
 And is an adept in discerning the eternal from the passing.
 Transcending the path of the six *adhvās*,⁵
 He has realized the state beyond the *tattvas*.
 Poverty will not disturb him, nor will prosperity elate him.
 He is a pure soul, possessed of abundant patience.
 Not an inch from the path of Dharma will he swerve,
 But will always go the way the supreme *guru* has declared.
 Honoured by all the world, his nature is to live
 With hands engaged in work and thoughts engaged with God.

- 1 This song was sung to give encouragement and blessings to the publication of the *Śivathondan* Journal (see Introduction p. xxxvii), which is here personified as a small boy.
2. *Mārkaḷi* is the Tamil month of December—January.
3. In Hindu chronology, instead of centuries there are cycles of sixty years, each year having a different name. Thus, in the present cycle, *Bhava* year was 1935.
4. i.e. *tapas* performed in a previous birth. See Introduction p. iv.
5. See p. 103. Note 1.

Every month he will go with gladness to your home,
 From which the goddess Lakṣmī ne'er departs,
 Bringing with him Good Thought¹ and good religion,
 And the marvelous song of holy praise,²
 And *yoga* expounded with deep learning,
 And the tale of Chūdālā³ that savours sweet in word and meaning,
 And, furthermore, many delightful essays.⁴
 Bearing all these with him, he will happily revere you.
 So take him up and put him on your lap,
 And sing pure Tamil to him in melodious voice,
 And feed him well, mixing together these four things—
 Milk and honey, sweetmeats and green gram.⁵
 Dress him in cloth of silk, deck him with many ornaments,
 And adorn him with garlands of fragrant honey-dripping
 flowers⁶.

Then, having attained the bliss that is beyond all
 comprehension,
 Live in the knowledge that “those who give are great.”⁷

To the joy of orators and poets
Śivathoṇḍan appeared in Mārkaḷi month in *Bhava* year,
 That we might do *Śivathoṇḍu*, knowing that *jīva* is Śiva.
 We have no other haven for our safety save his words.

1. i.e. *Natchintanai*. See Introduction p. xxxvii.
2. The song on p. 54.
3. Chūdālā was a queen, who attained realization of the Truth, and then helped her husband, the king, to do the same.
4. This and the previous four lines refer to the contents of the issue of the *Śivathoṇḍan* Journal current at the time.
5. These four things are commonly offered to Ganeśa.
6. To sing songs in praise of the deity, to make an offering of food, to adorn the image with silk and ornaments, and to place garlands upon it are part of the ritual worship performed in all Hindu temples.
7. This is a quotation from a song by Avvaiyār, a great Tamil poetess and saint.

O Precious Gold, Jewel, Pearl! Who can understand You,
 Whom the renowned Vedas searched for and failed to know?
 At Nallūr, as the *guru* steeped in Grace, You showed me
Your true form,
 That I, Your servant, might not suffer weakness and
 delusion, From taking this *māyā* body to be real;
 And it was You who made me to succeed in gaining bliss!
 Now what further can I say ? Is there another way to
worship
 You? O Gracious Giver, reveal to me the truth!

I NOW COME RUNNING IN SEARCH OF YOU

Refrain:

O Lord, True *Guru* and Master!
 I come to seek protection.
 Give me, O give me Your grace!
 O Pure One! O Voice of Wisdom!
 I offer praise to Your golden feet.

I moved with the mean and miserly,
 And underwent countless sufferings.
 Singing Your fame without ceasing,
 I now come running in search of You.
 O Lord, True *Guru* and Master!...

Passing through the six *cakras*,
 I stand praying in the hall of grace. Ever
 goading the crafty mind,
 My thoughts on you, I come in quest.
 O Lord, True *Guru* and Master!

OUR GURUNĀTHAN DWELLS AT BEAUTIFUL NALLŪR

Refrain!: Our *gurunāthan* dwells at beautiful Nallūr.
Here, there and everywhere he shines!

He gives the *prasādam*² of auspicious words.
He enters into silent changeless contemplation.
Our *gurunāthan* dwells at beautiful Nallūr.
Here, there and everywhere he shines!

He is the helper of his devotees, an ocean of bliss.
Night and day he adorns the precincts of Nallūr.
He forgave me all my faults and made me his.
Day and night he is dancing in my mind.
Our *gurunāthan* dwells at beautiful Nallūr.
Here, there and everywhere he shines!

On those, who harbour envy, anger and deceit,
His grace that free one also will bestow and say—
“Don’t fear!”

In the hearts of those, who even in dreams do not forget his
lotus feet,
His sweetness will be relished like *pañcāmirtam*.³
Our *gurunāthan* dwells at beautiful Nallūr.
Here, there and everywhere he shines!

1. See p. 45. Note 1.

2. *Prasādam* is anything, which having been offered to a deity is then distributed among the devotees, or anything received from a *guru* or a holy man.

3. *Pañcāmirtam* (lit: ‘five nectars’) is an especially sweet mixture that is offered to a deity. It consists of the juice of sugar-cane, honey, curd, ghee and milk.

TELL, O ŚIVA, TELL!

Tell, O Śiva, tell! Tell, O Śiva, tell!
 The way to obtain happiness, tell, O Śiva, tell!
 That the overpowering foe may die, tell, O Śiva, tell!
 That there is no second thing, tell, O Śiva, tell!
 That day and night may disappear¹, tell, O Śiva, tell!
 That love is God Himself, tell, O Śiva, tell!
 A song that will even melt a stone, tell, O Śiva, tell!
 That the body is a temple, tell, O Śiva, tell!

The way to live from sorrow free, tell, O Śiva, tell!
Aham Brahmāsmi,² tell, O Śiva, tell!
 That the Lord is good to all, tell, O Śiva, tell!
 That everything is Śiva's work, tell, O Śiva, tell!
 That life is short and fleeting, tell, O Śiva, tell!
 That both you and I are one, tell, O Śiva, tell!
 That there is nothing harmful here,³ tell, O Śiva, tell!
 That we are the new devotees, tell, O Śiva, tell!

That it is noble not to kill,⁴ tell, O Śiva, tell!
 Boldly go before all men, go, O Śiva, go!
 That we should keep good company, tell, O Śiva, tell!
 That we are all and everything, tell, O Śiva, tell!
 Joyously go everywhere, go, O Śiva, go!
 That everything that is, is real,³ tell, O Śiva, tell!
 That bliss is for the illiterate too, tell, O Śiva, tell!
 How to control and rule the mind, tell, O Śiva, tell!

1. See p. 36. Note 3.

2. This is one of the four Vedic *Mahāvākyas* or 'great sayings'. It means 'I am Brahman.'

3. See Introduction p. xxxiv.

4. See p. 78. Note I.

GRANT THE BOON OF WORSHIPPING THY FEET

Refrain: O *gurunāthan*, grant to us thy liegemen
The boon of humbly worshipping thy feet!

Lord of Nallūr, with rice and sugar teeming,¹
Who the holy name of Chellappari² dost bear!
As father, mother, *guru*, God thou earnest;
I come to thee for refuge. Guard me each day!
O *gurunāthan* grant to us thy liegemen
The boon of humbly worshipping thy feet!

O thou, who walk'st with grandeur as thou pleasest!
There is no one in the universe like thee.
Who can know the acts of the Almighty?
Make me ever worship thee and offer praise.
O *gurunāthan* grant to us thy liegemen
The boon of humbly worshipping thy feet!

O sage, whom people spoke of as a madman!
Thy nature others cannot comprehend.
To thee, O father, wholly I surrender.
Henceforth shall I have fear of anyone?
O *gurunāthan* grant to us thy liegemen
The boon of humbly worshipping thy feet!

-
1. Literally—'abounding in red paddy and sugar-cane'. 'Red' paddy is a variety of paddy that is considered to yield the best rice.
 2. Chellappan is Chellappaswāmi. See Introduction pp. xxxiii, xxxiv.

IN PRAISE OF ŚIVATHONḌAN

Traveling to all points of the compass, good *Śivathonḍan*¹
Praises the Lord whose holy feet we worship,
And tells us every month that we are Śiva's servants;
He will not be forgotten by our hearts.

You must be pure in heart and with a gladsome mind
The supreme five letters² incessantly repeat.
Is any worship needed on this earth? Is there a separate God?
For the Lord's true devotees what is there lacking?

Seek the rewarding friendship of God's servants,
Who with enjoyment read the pleasant essays,
Brought by bounteous, majestic *Śivathonḍan*,
Who to the peerless *Sat-guru* gives praise.

Plentiful rain will fall in the land of those who search,
And there will be great sweetness in the hearts of those
who seek.

All sins will flee away from those who sing, and heavenly
wisdom will be theirs.

That *jīva* is Śiva you must see and clearly understand.

Śivathonḍan shows the path of clarity of mind,

And pours forth a stream of poems the knowledge to disclose,
That 'twixt Vedānta and Siddhānta no difference is found,
And on this earth to us reveals That which transcends
all sound³.

1. See p. 180. Note I.

2. See Appendix II.

3. i.e. that which is beyond all manifestation—Godhead, the Absolute, Brahman, Paraśivam.

Who is indeed Reality, the celestials' King, who on the bull
doth ride,¹
Almighty God, to whom there can be no impediment,
The Lord of Wisdom, beyond the ken of this poor mortal's
senses five—
That Holy Form of Grace has made me His, who am the
least of all.
To Him on earth we bow and sing—*Ammānai!*

The Essence of the Vedas, which He Himself revealed,
The Wealth of those who to His feet their veneration give,
The Birthless One with matted locks!, who made blue
Viṣṇu His
And his illusion cured²—at Nallūr, where *māthavi*, *punnai*³
and wild jasmine thrive,
'Tis Him we worship and of His feet we sing—*Ammānai!*

The Life of all that lives, embracing as His sacred other
half Fair *Umā*, who the peacock doth outshine,
The holy form that dwells within the hearts of those who meditate,
Lord of *Kailās*, with dark blue throat¹, the help of the
detached—
Saying farewell to sleep, to Him we offer praise—*Ammānai!*

1. See Appendix I.

2. See Appendix I p. ii. Viṣṇu is usually represented as black or dark blue or dark green, since the colour of ether or *ākāśa* is said to be 'smoky' or the colour of clouds, and ether, as the formless substance that pervades the whole material world, is regarded as the symbol of the All-Pervader or Sustainer of the universe.

3. *Māthavi* is a large creeper (*gaertnera racemosa*). *Punnai* is a flowering tree— 'alexandrian laurel'.

THE CURE FOR BIRTH

Naught else do they desire, who always do good meditation
 Upon that Being, which exists as this day and the morrow.
 Let us with flowers that do not fade His golden feet adore,
 Who on that day the Truth explained beneath the banyan tree.¹

Who is to me sweet nectar, father, lord and God,
 Primordial Ruler, Form Divine, to which 'the three'² prostrate,
 The Unique King who is Himself, the *tattvas*' Lord, the
 Gracious One—
 'Tis sure that those who tell of Him will not take birth again.

Who is the Lord beyond all sound³, who neither comes nor goes,
 And who the five elements⁴ became—those, lauding Him each day
 According to the Vedic rules, will see and venerate
 His lotus feet in this great world, and will from birth be free.

Always will I give honour to the holy feet of those,
 Who say that it is good each day to worship with fresh flowers
 Him who my errors doth forgive, the essence of *Pañcākṣara*,
 Who loveless hearts will not approach, and who is everywhere.

He is *mantra*, *tantra*, *yantra*, the medicine, the feast,
 The sun, the moon, and everything that moves and does not move.
 He is my refuge and my help. He is all, yet beyond all too.
 Who my Father's nature thus perceive from rebirth will be free.

1. See Appendix I p. i.

2. i.e. Brahmā, Viṣṇu, Rudra. See Introduction p. vii.

3. i.e. the Absolute, beyond *Nāda*, the Primordial Sound; beyond all manifestation.

4. i.e. He manifested as the world, which is composed of five elements: ether, air, fire, water and earth.

Whose hearts with Him are e'er united will not take birth
 nor will they die.
 They'll nothing hide, nor will they waver; there's nothing
 that can cause them grief.
 They'll not forget to serve the *bhaktas*. From virtue's path
 they will not stray.
 From what is seen their minds withdrawing, they nothing
 else but Him will see.

Śaṅkara Śiva, who cruel Kāma¹ burnt,
 With wetted locks² and garlands on His chest,
 Who has His Lady on His left³ and with the crescent moon is
 crowned²—
 Those who with yearning give Him praise will heavenly bliss
 attain.

The Life of my life, whose nature 'tis to hold the lire in His hand,⁴
 Essence of Truth of purest gold, who neither comes nor goes,
 The Mighty One, who doth all souls pervade—in this great world
 Those, who thus meditate on Him, all future births will end.

Lord of the *devas* with sweet-scented wreaths adorned,
 Bounty's Bosom, Liberation's Flame, the All-Pervading
 Consciousness,
 Who with form and without form stands, who is both
 here and there,
 Who king and *guru* has become—at sight of Him my heart
 was calm.
 (Continued)

1. See p. 63. Note 2.

2. See Appendix I p. iv.

3. i. e. Śakti. See Introduction p. xii.

4. See Introduction p. xvii and Appendix I p. v.

The Primal One, without end or beginning,
 Who fame and gold and property bestows,
 Who ever shines as Wisdom's Light within me—
 He is Lord of Lankā, by mountain ranges girt.

The Great and Glorious Being, who uproots
 All anger, delusion and desire that sprout
 Within the minds of devotees who practise meditation—
 He is Lord of Lankā's ancient land, enriched by springs.

The First in all the world, beyond the 'great three's'¹ ken,
 The God, who even to the gods remains unknown,
 Who gives the grace that burns the sins of all who worship Him—
 He is of Lankā Lord and King.

The Bounteous One with form of roseate hue,²
 The Pure One who with skulls is garlanded,³
 He of whom Beauty is His own peculiar name⁴—
 He is the Lord of Lankā, where sugar-cane abounds.

What auspicious days and planets can there be for us,
 When the God, who governs all, dwells in our hearts?
 Always are we protected by the fragrant lotus feet
 Of the Lord, who lives in Lankā that with waterfalls doth shine.

1. i.e. Brahmā, Viṣṇu, Rudra. See Introduction p. vii.

2. See Appendix I p. iv.

3. See Appendix I p. iii.

4. One of the names of Lord Śiva is 'Cokkan', which means
 'Beautiful One'

If Thou should'st still remain without compassion for my mind,
 Which night and day for this poor nine-holed bag of skin¹
doth strive,
 O my *Guru*, what then shall I do and to whom can I state my case?
 O Light of Lankā, blessed with gold—my refuge is in Thee!

DARŚAN OF THE MASTER

Near the house of the car² at the Glorious Lancer's³ holy
shrine,
 Who all sorrow and distress from those true devotees removes,
 That dwell on Him with melting hearts and worship with joined palms,
 I had *darśan* of the master. "Hey! Who are you?" he cried!

Near the house of the car at the temple of the six-faced Lord³,
 Who as a mother takes 'neath His protection
 Those great ascetics that to know themselves hard *tapas* undergo,
 I had *darśan* of the master.
 "Dive deep within and realize!" he shouted and laughed loud.

Near the house of the car at great Nallūr, where plenty overflows
 And bees do sweetly hum, where to a higher state
 Those of hard and obdurate hearts are raised,
 I had *darśan* of the master. "Give up attachment!" he told
me with a smile.

1. i.e. the body.

2. See p. 128. Note 1.

3. i.e. Murukan, the son of Lord Śiva and the presiding deity of Nallūr temple. See Introduction pp. xiii, xiv and xxxiii.

I HAVE NO OTHER THOUGHT BUT THEE

*Refrain.*¹ O King of gods! O Sole Support of Life!
I have no other thought but Thee.

Thou art my father, mother, *guru*.
I resort to Thee; why then art Thou hard-hearted ?
Is this the mischief of my previous karma?
O King of gods!...

O Master of the wise,
Who in the golden hall² dost dwell,
Who art as sweet as sugar, fruit and honey.
Our Lord and God!
O King of gods!...

Thou art my inner light! Henceforth
Thy service is my stay. O Form of
Silence, Sea of Bliss, My King!
O King of gods!...

Grace me to curb the wicked mind,
That on the wrong path strays,
To make it tread the righteous way, O
Ruler of my life!
O King of gods!...

That he may know bliss within his heart,
Being speechless like the dumb,
And on this noble earth be saved.
Is Yogaswāmi's prayer.
O King of gods!...

1. See p. 45. Note 1.

2. See Introduction p. xi.

O GOOD FOLK OF LANKĀ!

O people bewitched by passing passion for fair ladies!
 There is a medicine that makes you rule the world.
 Morning and evening, good folk of sea-girt Lankā,
 Praise the Lord's feet with all your heart.

Taking pride in riches attracts a load of evil deeds.
 That will drown you in a very sea of troubles.
 Therefore, good folk of Lankā, cling to the feet of Murukan,
 The Gift of Almighty God. Then endless bliss is yours.

O people of ancient Lankā! Can anything be lacking
 To those, who to the poor give their fleeting, well-earned wealth
 And worship with devotion the holy feet of God?
 If we do this, then can we too eternally be proud.

This body, which is nothing but a wretched nest for evil worms—
 Will wise men value it? So, good folk of Lankā, without
afflicting it.
 Keep as your goal each day the feet of Him who bears
the pointed lance!
 Then in the whole wide world what fear is there for you?

1. i.e. Murukan. See Introduction pp. xiii, xiv

MURUKAN OF KATHIRKĀMAM

O Murukan of Kathirkāma,¹
 Playing with your upraised spear,²
 Rid me of that foe, my karma!
 To you with faith I now draw near.

Our Lord with foot in dance uplifted,³
 Who has an eye upon His brow,
 You, as our God, to us has gifted.⁴
 At your feet with anklets ringed⁵ I bow.

Everywhere your holy faces,⁶
 Your eyes, ears, hands and feet I see.
 O Lord, who Kathirkāma graces,
 Where'er you are there I will be!

-
1. Kathirkāmam (Kataragama) is the most important place of pilgrimage in Ceylon, venerated alike by Hindus, Buddhists and Muslims. For Hindus the presiding deity there is Lord Murukan.
 2. The *vēḷ*, the symbol of Divine Wisdom. See Introduction p. xiv.
 3. See Introduction p. xxxii.
 4. See Introduction p. xiii.
 5. See Appendix I p. iv.
 6. Murukan was born of six sparks from Lord Śiva's third eye and is often depicted with six faces.

THE WISDOM OF PRAISE

As it has pithily been said—
Those, who knowledge have, have all.

Great souls, who have the wandering mind controlled,
Of endless birth have brought about the end.

To the Lord's fair feet give praise and know.
That the *Ātmā* does not come to be and cannot be destroyed.

Boundless bliss will germinate for those,
Who live on earth and ne'er refuse to give.

Worship, by offering sweet-scented flowers,
The God, who is the Infinite Lord of All.

Give reverence to your tradition's God,
Who the whole world and all that lives pervades.

When there is One who nourishes and rears us,
Why are you downcast ? In happiness abide!

The pure in heart will ever offer worship
To the feet of the Lord, who cannot be described.

Before the body falls revere the God,
Who both the One and many has become.

Assurance will be granted by the Lord
To those whose hearts are purified from doubt.

Before, this nine-holed bag of skin¹ doth burst.
Embrace Him lovingly with all your heart.

1. i.e. the body.

Like the fruit of the tamarind¹ within its shell,
Make your escape and live in greatness here!

Envy will annihilate all wealth.
Clasp the feet of God and on them meditate.

Worship with piety our Lord,
Who a garland formed of skulls doth wear.²

Extol the God with Gangā and the moon adorned,²
Who has His Lady as His other half.³

Praise the lotus feet of God, who stands as all,
Of whom we cannot say that He is here or there.

Those, who the feet of Śaṅkara revere,
Will bliss and liberation easily obtain.

Those, who regard the Lord's feet as their own,
Will have no fear when Yaman comes to them.

Adore the Lord who rides upon the bull,²
Whom even the gods are powerless to attain.

Those, who can live in harmony with all,
Money and property will have and *mukti's* bliss will win.

Always with devotion offer praise to Him, Who
the prancing horses into jackals changed.⁴

(Continued)

-
1. The fruit of the tamarind tree, when ripe, is completely separate from its hard outer shell.
 2. See Appendix I.
 3. See Introduction P. xii.
 4. This refers to a story concerning the great poet-saint Māṅikkavāṣakar,

The pure are those that speak about the Lord.
Who 'good' and 'bad' does not investigate.

To end attachment that to bondage leads.
Praise that Eternal One, who knows no end.

Always keep enshrined within your heart
The Precious Jewel that dances in the hall.¹

You will reach heaven, if with esteem you praise
Him whom the *yakṣas*² and *rishis* venerate.

They will attain the State Supreme, who laud
The feet of Him, whose body snakes adorn.³

Those, who with love extol the Boundless Light,
In this great world itself pre-eminence will win.

Our refuge is the soothing lotus feet
Of Him, whose flowing locks sweet *konrai* blossoms bear.

He is our fortress, who holds the fire in His hand,³
And whom the gracious moon³ and *konrai* flowers adorn.

He is our support, who in the countless faiths doth bloom,
Standing for each as each imagines Him.

Sing always of the Lord and meditate on Him,
Who virtue, wealth and happiness and *mukti* doth bestow.

Who can comprehend that One,
Who for us food and clothing doth provide?

1. See Introduction p. xi.

2. *Yakṣas* are a class of celestial beings.

3. See Appendix I.

HE DWELLS WITHIN THE LAND OF LANKĀ

To me He is the heart of sweetness;
 And sweet to others He will be.
 He has no one as His equal.
 Far beyond the *tattvas* He!
 As garment for His holy body
 The raging tusker's hide He flayed.¹
 He dwells within the land of Lankā,
 That forests of rich beauty shade.

He is all-powerful, omnipresent;
 But Him they neither could perceive,
 When Brahmā flew into the heavens
 And Viṣṇu through the earth did cleave.²
 As one half He has His Lady;³
 In His hands the axe and deer.¹
 Fair Lankā, has He made His temple,
 Where fragrant groves all round appear.

It is He, who has empowered me
 Myself by myself to know.
 Greater than that of a mother
 Is the love He doth bestow.
 He is Supreme, the Lord Almighty;
 His nature nobody can sound.
 He sought and made His own this Lankā,
 Where coconut-laden palms abound.

-
1. See Appendix I p. v.
 2. See Appendix I p. ii.
 3. See Introduction p. xii.

WHAT DO WE WANT?

*Refrain.*¹ We want the grace of the Lord of Nallūr!²
 We want to be always singing!
 What else do we want?

We want to remain *summa*,³ oblivious of word and meaning.
 We want to take refuge in the holy *guru's* feet.
 We want the grace...

We want to repeat day and night the name of Śiva.
 We want to destroy the three desires⁴ to their very roots.
 We want to see and see and appease the mind.
 We want to be rid of lust and anger and delusion.
 We want the grace...

We want the mind to cease from following the senses' path.
 We want to be blessed with full and perfect *nishdai*.
 We want to have love towards all living beings.
 We want to travel by the path of the glorious *sushumna*.⁵

We want the grace...

1. See p. 45. Note 1.

2. 'Lord of Nallūr' can be taken to refer either to Lord Murukan, the presiding deity of Nallūr temple, or to Chellappaswāmi. See Introduction pp. xxxiii, xxxiv.

3. See Introduction p. xxxii.

4. See p. 36. Note 2.

5. See Appendix III p. xi.

WORSHIP AND SING OF NALLŪR

Refrain:¹

Worship and sing of Nallūr!
Then all the sorrows in the land will quickly flee away.

Do not go with empty hands!
It is the place where Chellappan abode;
So bring with you a coconut and fruit.²

Worship and sing of Nallūr!
Then all the sorrows in the land will quickly flee away.

Do not stray from place to place in agitation,
Through care and worry over wife and child.
If your mind becomes discouraged and tries to run away,
If sufferings crowd in on you in hordes,
If your shortcomings seek you out and drown you,
Think of the feet of Chellappan—they will take to their
heels and fly!

Worship and sing of Nallūr!
Then all the sorrows in the land will quickly flee away.

1. See p. 45. Note 1.

2. It is the custom among Hindus, when visiting a temple or a holy man, to bring some offering—in Ceylon, usually a coconut and some fruit.

A PRAYER TO VIṢṆU

*Refrain*¹ O Śrī!² O God, Śrīraṅgam's Lord!³
Wilt Thou not grant Thy Holy Grace?

That with Thy Grace I may be filled,
Forgetting time and place, O Śrī!
O Śrī! O God, Śrīraṅgam's Lord!
Wilt Thou not grant Thy Holy Grace?

On earth thou Pūtanā didst slaughter,
Whom the villain Kaṁsa⁴ called to come.
That the arrogance of this Thy servant
May likewise perish, grant Thy Grace.
O Lord, O Śrī!
O Śrī! O God, Śrīraṅgam's Lord!
Wilt Thou not grant Thy Holy Grace?

O Thou, who art the Lord of Learning,
Whom the Vedas and Purāṇas⁵ do not know,
The Lotus-eyed, by *bhaktas* worshipped,
O Pure and Taintless One, come soon!
Come soon, O Lord! O Śrī!
O Śrī! O God, Śrīraṅgam's Lord!
Wilt Thou not grant Thy Holy Grace?

1. See p. 45. Note 1.

2. Śrī, which means literally 'holy', is a name of Viṣṇu (see Introduction pp. vii, viii.), and more particularly of his consort, Lakṣmī.

3. Śrīraṅgam, near Trichinopoly in South India, is the site of the largest Vaiṣṇava temple in the whole of India.

4. Kaṁsa (Tamil—Kaṅjan) was the king of the country in which Kṛṣṇa, who is an *avatāra* or incarnation of Lord Viṣṇu, took birth. Before that event occurred, it had been foretold to him that a child, who would be born in his kingdom at a certain time, would bring about his downfall. And so he called forth a demoness called Pūtanā (Tamil—Pūttaki) and, like Herod, ordered her to kill all male infants born at the stated time. This she did by giving them poisoned milk; but the babe, Kṛṣṇa, took the milk and sucked the life out of her.

5. See Introduction p. xv. Note 1.

HARA, HARA! ŚIVA, ŚIVA!

Hara, Hara! Śiva, Śiva, who in Thy lovers' hearts dost dwell,
 Who art the essence of the Vedas!
 O Wealth! O Jewel! O Beauteous King,
 Our Ruler, whom the poets praise,
 Who art commingled with the eye that sees,
 And dost like sunlight everything pervade!
 O Thou, who hast become both male and female!¹
 O Heavenly One, by devotees adored,
 Who with the crescent moon art crowned,²
 And the murderous tiger's skin dost wear,²
 Who set the Ganges in Thy matted locks,²
 And the raging tusker didst destroy,²
 Who didst the sea of milk call forth,³
 Who as both heaven and earth dost spread,
 Who the scriptures' meaning dost reveal,
 Whose left half is Thy Graceful Spouse!
 O Lord of Knowledge, who at Tillai dancest!
 O Śiva, Śiva! Śiva, Śiva, who art That Supreme!
 Thou hast Thy boundless grace bestowed,
 And come to Nallūr in a form like mine!

1. See Introduction p. xii. 2.

2. See Appendix I.

3. This refers to a Puranic story, in which the small son, Upamanyu by name, of Vyāghrapāda (See p. 117. Note 3), a great rishi and devotee of Lord Śiva, was crying for milk in the absence of his mother. The father in desperation prayed to the Lord, who called forth an ocean of milk to feed the child, destined also to become a great sage in later years.

A LULLABY

O Lord! O Primal One, who givest bliss to devotees,
That have the embodiment of love become—peacefully sleep!

O Joy Abounding, Cosmic Form, that to all precious lives
Appear'st for each in filling guise—peacefully sleep!

O Thou of Nallūr, who giv'st Thy grace that keeps us from the homes
Of people who refuse to give -peacefully sleep!...

O Lord Supreme, our loving God, who by showering Thy
Dost rid us of all sorrow and guard'st us 'neath Thy rule-
sweet grace
peacefully sleep!

O One and only Lord of All, who virtue's path dost show,
As father, mother, heavenly *guru*—peacefully sleep!

O God, if I forget Thee, can I this present life endure? Wilt
Thou, O Gracious Lord, forget me? Peacefully sleep!

O Nectar Pure that doth not cloy, but in the heart
Doth sweetness give, as body and as life—peacefully sleep!

O Supreme Lord, Transcendent One, who at Nallūr dost
dwell, Who **all** things art and yet art not—peacefully sleep!

O King, Quintessence of the book that sings: “Glory to the feet
Of the Lord, who stands as One and many”¹—peacefully sleep!

1. This is a line from Tiruvāsakam, the great devotional work of
Māṅikkavāṣakar, one of the ‘four Śaiva saints’.

O Life of lives, who giv'st Thy grace to benefit the world
 In the holy word the *guru* spoke— “Why doubt?”—
 peacefully sleep!

O Wealth! O Treasure! Holy God,
 Who by one word didst make my heart rejoice—peacefully sleep!

Will they seek empty glory, who repeat till they are lost—
Om NamaŚivāya ? O Truth Divine, peacefully sleep!

Save me from harm through envious talk.
 Make me to live here like a god, and peacefully sleep!

THE PANACEA

Refrain: The panacea—a *guru* cure—
 At Nallūr I have found!

It is the medicine that ends the disease that has no end,¹
 A medicine applicable to this life and the next,
 A medicine that always gives and never answers—’No’,
 A medicine of sympathy for needy devotees.

The panacea—a *guru* cure—
 At Nallūr I have found!

It is the medicine bestowed by mighty Chellappan,
 A medicine by blessed Gaṇapati² loved,
 Which, though they may have seen it, the impure
 cannot take,
 The medicine that deserving Yogan³ has imbibed.

The panacea—a *guru* cure—
 At Nallūr I have found!

1. i.e. birth.

2. One of the names of Gaṇeśa. (See Introduction p. xiii.)

3. i.e. Yogaswāmi.

O LORD SUPREME!

Will not my heart melt, O Lord, my life,
At that one word— “There is not one wrong thing”?¹

O Lord Supreme! Give me the state to realize—”Twas all
accomplished long ago”¹—
The holy word our father, *gurunāthan*, spoke.

Bestow on me, O Lord Supreme, the gift of living blissfully
Through knowledge of the saying once at Nallūr declared—
“We do not know”!¹

O Lord Supreme! O Śiva! Make me to know the virtue of the word
Uttered by my master long ago— “Who knows?”

O Lord Supreme! Have mercy, that on this earth I grasp
The word my *guru* spoke that day— “It is as it is.”

O Lord Supreme! Grace us to do service, having understood
The holy words— “Since Thou hast been, so have we also been.”

O Lord Supreme! Reveal to me Thy fragrant lotus feet,
That I may impress without impressing the five letters²
on my heart.

O Lord Supreme! Make Thy shining feet my refuge,
That while on earth I may not stray along the senses’ path.

O Lord! My Father! Please of Thy kindness give Thy holy grace,
To make me to control the mind, which cannot be controlled.

O Lord Supreme, who art as sweet as honey, nectar, sugarcane!
My flesh, my life, my body dost Thou permeate.

O Supreme Lord! Grace me to live within Thy Holy Grace,
Imparted in the words—“One God, one world. All that is, is truth.”¹

1. See Introduction p. xxxiv.

2. See Appendix II.

ALL HAIL TO OUR THONÐAN!

All hail to the handsome *thonḍan*,¹ who came for the good
of *Ilanāḍ*,²
The *thonḍan*, who serves both small and great and moves
without display!
All hail to the *thonḍan*, who regards his neighbour as himself,
And ever stands as guardian to Nilakandan's³ devotees!
All hail to the *thonḍan*, who does his work oblivious of
night and day,
And says— "Think long! For all eternity are you!"
All hail to the *thonḍan*, who in *nishdai* ever stays!
Long may he in happiness abide!

All hail to our *thonḍan*, who always thinks before he acts,
The *thonḍan*, who states that laziness is sin and says—
"Share with others what you eat, albeit only porridge!"
All hail to the *thonḍan*, who without fearing in the world can live,
Who says— "Think deep; then sense of 'I will disappear for you!"
All hail to the *thonḍan*, who on his head places the *bhaktas*'
holy feet!
All hail to the mighty *thonḍan*, who the greatness of the
Lord extols—
The Lord, who for the widow carried earth⁴ and as the Pandyan⁵ ruled!

1. *Thonḍan* has the meaning of servant and also that of devotee.
2. This is the name used for Ceylon in ancient Tamil literature.
3. (lit: 'blue-throated one') a name of Lord Śiva. See Appendix I p. iii.
4. This refers to one of Lord Śiva's 'holy sports'. Once the ruler of an ancient Tamil kingdom ordered all his subjects to help in the construction of a dam to stem the floods that were threatening the capital city of Madurai. Each citizen was allotted a certain span to complete. One old woman, unable to find anyone to carry out her share of the task, prayed in desperation to Lord Śiva, who then appeared as a young labourer and agreed to do the work. But he played about and did not do his job properly and the king, who happened to come to inspect the dam just then, found him sleeping there with his work unfinished. In great annoyance, he ordered him to be given a blow, which was immediately felt by the king himself and all those present. Then the labourer disappeared, and all realized that it was Lord Śiva Himself.
5. According to the Puranic story Lord Śiva once took the form of a king of the Pāṇḍyan dynasty and for many years ruled one of the Tamil kingdoms from the capital city of Madurai. [It will be seen that, in this story and in that given above, the Lord Himself becomes the servant (*thonḍan*) of His devotees.]

WISDOM IN COUPLETS

Near the house of the car,¹ holy Chellappan would teach:
 “There is not one wrong thing.”

That sage the saying has declared: “All that is, is truth.”
 This no one can describe.

Know that for our benefit he gave the sweet and sacred word:
 “Nothing do we know.”

Before his devotees he formerly would say:
 “’Tis all perfected and complete.”

Know well that in this spacious world many friends of God
 Have come to give assurance and passed on.

They are the best of all who know themselves;
 Upon this earth they’ll not take birth again.

Those who have seen how ‘three’ have ‘one’ become²—
 They are the wise. Know them!

He is the *guru*, who attributes and qualities transcends,
 Who is Knowledge of all knowledge, beyond what is beyond.

The God who makes the hearts of devotees His temple—
 He is indeed the Lord Supreme.

The Lord who lives on alms, a skull His begging-bowl³—
 With unwavering mind know Him!

He who exists and says: “I, I”, within the hearts of all—
 Perceive Him and be happy!

Be clear that those who live without restraint
 Are like wild beasts that roam about the jungle.

1. See p. 128. Note 1.

2. ‘Three’ can be taken to represent ‘seer, sight and the object seen’; but there are other possible interpretations.

3. See Appendix I p. iv. Lord Śiva is sometimes called ‘the Great Ascetic’.

Know that God's Grace will come to those,
Who without sleep are ever mindful.

See them to be the supreme *bhaktas*,
Who know that they are not the *tattvas*.

Seeing the world and every life¹ to be the form of God
Do service and gain liberation.

Know those who, having seen, remain enjoying
The essential Truth that all three realms² enfolds.

Realize that 'I' and 'you' and 'he' are all the Lord,
Who is mingled with the eye that sees.

Those *bhaktas*, who before all else cherish liberation's seed—
Know them and to them offer worship.

Do not lament that all your days have gone;
Accept the truth that you exist for ever!

See all as the appearance of the Lord, who for the child
Upon this earth the sea of milk³ called forth.

Know that He, who burnt up Kāma⁴ and with His foot kicked Yaman⁵
Is He who held the poison in His throat.⁶

Who can know the Almighty, who without moving moves,
Who abides as all and yet beyond all stands?

The realized will state beyond all doubt,
That where they are there God will also be.

Mantras and *tantras* are not required by us,
When the fair feet of the great are our support.

1. Literally—'the macrocosm and the microcosm'.

2. The 'three realms' are the three *maṇḍalas*. See Appendix III p. xiv.

3. See p. 209. Note 3.

4. See p. 63. Note 2.

5. See p. 50. Note 2.

6. See Appendix I p. iii,

COME, O MY MIND!

Come, offer worship, O my mind,
 To *gurunāthan's* holy feet,
 Who said: "There is not one wrong thing",¹
 And comforted my heart.

Come swiftly, swiftly, O my mind,
 That I may adore the lord,
 Who on me certainty bestowed,
 By saying: "All is truth."¹

Let us with confidence, O my mind,
 Hasten to visit him,
 Who at Nallūr upon that day,
 "We do not know"¹, declared.

Come soon and quickly, O my mind,
 Chellappan to see,
 Who ever and anon repeats:
 "It is as it is."

Come, O my mind, to sing of him,
 Who near the car² proclaimed—
 "Who knows?", with glad and joyful heart,
 For all the world to know.

1. See Introduction p. xxxiv.

2. See p. 128. Note 1.

Come now to Nallūr, O my mind.
 The *sat-guru* to praise,
 The king of lions on *tapas'* path,
 Whom nobody can gauge.

Come with gladness, O my mind,
 Our father to behold,
 Who of lust and anger is devoid,
 And in tattered rags is clothed.

Please come and follow me, O mind,
 To see the beautiful one,
 Who *mantras* and *tantras* does not know,
 Nor honour or disgrace.

Come, O my mind, to give your love
 To the *guru* free from fear,
 Who like a madman roamed about,
 Desiring only alms.

Come, O my mind, to join with Him,
 Who grants unchanging grace
 And is the Lord, who far above
 The thirty-six *tattvas* stands.

CHELLAPPAN, THE ŚIVAGURU¹

He, who is devoid of form, as the *guru* at Nallūr
 Came and bestowed on me His grace— *Untīpara!*²
Jīva is *Siva*! Cry *Untīpara!*

He, who has utterly destroyed the fetters of desire—
 His greatness is beyond all words— *Untīpara!*
 There is no birth or death. Cry *Untīpara!*

He, of whom no one can say whether He is or He is not —
 ‘Twas He who at Nallūr appeared— *Untīpara!*
 I am He! Cry *Untīpara!*

He, who drew me to Him and made of me His man
 At beautiful Nallūr, has granted me protection— *Untīpara!*
 He is a very sea of grace. Cry *Untīpara!*

For those, who know the secret and say—”All things are Your work,”
 Immeasurable bliss does He become— *Untīpara!*
 All desire has disappeared. Cry *Untīpara!*

He, who has no name or country, came of His own accord
 And took me ‘neath His rule— *Untīpara!* All sorrow
 vanished. Cry *Untīpara!*

1. See p. 197. Note 2.

2. See p. 92. Note 2.

The Lord Supreme, who has become the universe entire,
 Came Himself to great Nallūr— *Untīpara!* —
 And said— “We do not know.”¹ Cry *Untīpara!*

He, who in writing cannot be described,
 As a *guru* came into this world— *Untīpara!*
 In nothing are we lacking. Cry *Untīpara!*

He, who the five senses can control and rule,
 Is the belov'd one of Nallūr— *Untīpara!*
 Henceforth there is no doubt. Cry *Untīpara!*

He, who has no equal and who is ever sweet-
 He is our father of Nallūr— *Untīpara!*
 This cannot be denied. Cry *Untīpara!*

He, who is the essence of *Ōṃikara*,
 Has all sense of ‘I’ destroyed— *Untīpara!*
Māyā has ceased to be. Cry *Untīpara!*

He, who to envious minds will always be unknown,
 On me his beauteous grace bestowed— *Untīpara!*
 Saying that he is Chellappan, my guru, cry *Untīpara!*

1. See Introduction p. xxxiv.

THE ĀTMĀ IS ETERNAL

Refrain:

Can that saying be belied—
 The word my master graciously imparted
 In the precincts of Nallūr!

This *Ātmā* is eternal!
 Can that saying be belied—
 The word my master graciously imparted
 In the precincts of Nallūr!

Men, women, children—altogether,
 In search of the Giver of all boons,
 Will come in thousands to do worship,
 Rejoicing and offering their praise.
 The word revealed by Chellappan, the speaker of pure Tamil—
 Can that saying be belied—
 The word my master graciously imparted
 In the precincts of Nallūr!

The five senses become tranquil and submissive
 To those, who come and stand there, at the sight
 Of the homage to the sacred feet surrendered
 By the bringing of fresh coconuts and fruit².
 “Who knows?”—the word the holy teacher uttered—
 Can that saying be belied—
 The word my master graciously imparted
 In the precincts of Nallūr!

1. See p. 45. Note I.

2. See p. 207. Note 2.

THE EVER-BLISSFUL YOGAN

Copious rain will fall. The land will surely prosper.
 All men will live in joy and happiness.
 For as a *guru* Nallūr's Lord has come and made this creature His,
 And I have realization won that cannot be described.

In this world, what system need be studied
 By one who *Natchintanai's* sweet nectar has imbibed?
 Proclaim that for mad Yogan, who does not buy his food,
 There is always happiness and bliss!

Śivayogan¹ does not know the sciences and arts;
 He knows not how to sing; he knows not how to seek.
 He eats the rice he begs, as all the country knows.
 But the disease of birth he's cured and for him there is no fear.

Know that those assuredly will sorrow make to sorrow, Who
 are without desire. To Yogan, free from fear,
 He came and broke attachment to relatives and friends,
 And, taking him by force, He made of him His man.

Śivayogan offers worship by giving praise in songs,
 Where no subject can be found and there is no predicate,
 He cries, he falls, he trembles, he clasps and hugs himself.
 And murmuring— "Who knows?", on the Self alone he dwells.

1. An alternative name for Yogaswāmi.

ADORATION, MEDITATION, INVOCATION

The God with elephantine visage¹ I shall ne'er forget—
 Śankara's Son, with massive belly, who has the *thoḍu*² in His ear,
 The Lord who gave His grace to Indra.³
 Of whom *mantra* is His very form.⁴

The whole world is evolved by One.
 The whole world is sustained by One.
 The whole world will be dissolved by One.
 That One is my life's support.

The One became 'the three'.⁵
 The One became all souls.
 The One became the universe entire.
 That One vouchsafed me liberation.

The universe of things that move and do not move is all His form.
 The universe of things that move and do not move is He.
 Even the gods were lost in wonder and could not comprehend
 The marvel of the universe of things that move and do not move.

-
1. i.e. Ganeśa, the first son of Lord Śiva. See Introduction p. xiii.
 2. See Introduction p. xii. (Lord Śiva's sons— Ganeśa and Murukan also represent the One Reality, and so what applies to the 'Father' must also apply to the 'sons'.)
 3. Once for some gross misbehavior Indra, the chief of the gods, was made the victim of a *rishi's* curse, as a result of which he lost all his prestige and position, and suffered so much humiliation that he had to go into hiding. Finally, on the advice of another sage, he prayed to the Lord Ganeśa, who responded to his supplications, and, revoking the effect of the curse, restored him to his former status.
 4. The Tamil characters, that represent *Ōmī* or *Ōmīkāra*, bear a distinct resemblance to the head of an elephant, and Ganeśa is often taken to stand for *Ōmī*. See Introduction p. x. *Ōmī* is said to be the greatest of all mantras.
 5. i.e. Brahmā, Viṣṇu, Rudra. See Introduction p. vii.

Through love of Śiva my mind was concentrated.
 Through love of Śiva my mind was clarified.
 Through love of Śiva my mind was dead.
 Through love of Śiva deliverance was gained.

There are no gods without Lord Śiva.
 There is no soul without Lord Śiva.
 There is no body without Lord Śiva.
 I have seen Lord Śiva in my heart.

In *Na* He became Brahmā.
 In *Ma* He became Viṣṇu.
 In *Śi* He remained as Śiva.
 In *Vā* He became the form of Grace¹.

Gods will meditate—Śiva, Śiva!
 Sages will meditate—Śiva, Śiva!
 All souls will meditate—Śiva, Śiva!
 By repeating “Śiva, Śiva!”, Śiva’s state is won!

Through *bhakti* I have rid myself of bondage.
 Through *bhakti* I have seen the Lord.
 The bliss of *bhakti* have I attained.
 In a sea of *bhakti* have I been merged.

(Continued)

1. This verse refers to a different interpretation of ‘the five letters’ from that given in Appendix II. Here, Brahmā—*Na*—represents the legs, Viṣṇu—*Ma*, the belly, Śiva—*Śi*, the shoulders, Śakti—*Vā*, the mouth, and the soul—*Ya*, the head.

By meditating on One, my mind became one-pointed,
 By meditating on One, my mind was full of joy,
 By meditating on One, my mind became exalted,
 By meditating on One, that One did I become!

Through the letters five¹ the body came to birth.
 Through the letters five the *Atma* shone in splendour.
 Through the letters five bliss came into being.
 Within the letters five was I contained.

Through the letters five all sorrow was erased.
 Through the letters five all want has disappeared.
 Through the letters five true happiness arose.
 Within the letters five I stayed contained.

Through the letters five can God's holy feet be seen.
 Through the letters five the whole world you can rule.
 Through the letters five mind's action can be stilled.
 The letters five have come and entered in my heart.

Beyond the six and thirty *tattvas* is performed the dance of bliss.²
 Beyond the six and thirty *tattvas* lies the abode of bliss.
 Who can be compared with one who is beyond these thirty-six?
 Associate with those who the thirty-six transcend.

1. See Appendix II.

2. See Introduction p. xi and p. 233. Note 2

THE GURU-GEM

The gem that blooms in sages' hearts, the masters of their senses,
 Self-fashioned gem, which, ever new, was ever whole and perfect,
 The gem that cures the cares of those their poverty confessing,
 The gem whose rare and priceless worth by no one can be valued,
 The gem that to the world appears possessed of many colours,
 The gem extolled and revered by Viṣṇu of blue body¹—
 This gem is gleaming everywhere throughout the land of Lankā;
 This is the sovereign *guru-gem*, that made of me its liegeman.

The gem perceived by those who sing with hearts made
soft and melting,
 Pre-eminent and radiant gem with three eyes ornamented,
 The beauteous gem that forcibly has won me to its service,
 The gem that Viṣṇu and Brahmā were powerless to discover,²
 The gem that on its crown supports the crescent moon
and Gangā,²

The gem whose form is wreathed about with young and
tender serpents”²
 This is the gem that manifests within the land of Lankā;
 This is the holy gem divine, that he who seeks can capture.

The gem that rends and tears apart the wretched gloom
of bondage,
 The gem bestowed as present free on those who offer worship,
 Precious, rare and golden gem, without end or beginning,
 The gem that will accomplish all the many wonders,
 Original and foremost gem of all that have preceded,
 The gem to which ‘the three’³ prostrate, and all the host
of *devas*—
 This is the gem that has appeared in full and fertile Lankā;
 This is the gem that is my own, the *guru-gem*, my ruler.

1. See p. 189. Note 4.

2. See Appendix I.

3. i.e. Brahmā, Viṣṇu and Rudra. See Introduction p. vii.

COME LEAPING, O MY MIND!

Be not false in speech.
 To gain the conviction that God is,
 Please come now, O my mind!

To be happy through beholding
 The Lord adored by sages, gods and men,
 Be pleased to come, O mind!

Through powerful *karma* gathered in the past
 We've suffered much from taking many births;
 Come quickly, O my mind!

To experience bliss by pointing without pointing
 To the holy feet of God, devoid of any blemish,
 Come now, O my mind!

Place not the smallest trust
 In those who ride on horseback, holding silk umbrellas,
 But follow me, O mind!

To be alone in your true centre without concern for aught
 That from the past or in the present remains to be fulfilled,
 Come gladly, O my mind!

Wholeheartedly to worship
 By doing ceaseless *pūjā*, with confidence
 Come with me, O my mind!

To approach without approaching
 In *Śivathoṇḍan*'s centre, where the best men offer worship,
 Kindly come, O mind!

Discarding eight-fold *yoga*¹ and all the five *avasthās*,²
 To remain beyond all limitation.
 Come joyfully, O mind!

To take and eat with relish
 The honeyed nectar on the branch that lies beyond all reach,
 Come swiftly, O my mind!

For me unfailingly to learn
 This garland of ten songs,
 Come leaping, O my mind!

ORNAMENTS

The feet of *gurunāthan* are the ornament of the eye;
 And clearly the moon is the ornament of the sky.
 Friendship of the pure is the ornament of the mind;
 Charity and mercy are the ornaments of wealth.
 The peacock and the cuckoo are the ornaments of the wood;
 The red rays³ of the sun are the ornament of the day;
 And the ornament of money is the feeding of the poor.

-
1. See Introduction pp. xxvi, xxvii.
 2. See p. 149. Note 1.
 3. Lit: 'red feet'.

THERE IS NOTHING BUT THAT

Those who speak have not seen; those who have seen do not speak.¹
There is nothing but That, my treasure!²

It stood of old unknown to Brahmā's and Viṣṇu's quest.³
For ever does it abide, my treasure!

Pattinattār⁴ has said: "Whatever hardship you may suffer,
never fail to give It praise."
It is as It has always been, my treasure!

It is the ornament of those who the senses five have mastered.
It has ever been the way, my treasure!

Eat of the honey that is sweetness in the heart; then for
the incurable disease⁵
You will have found the cure, my treasure!

It is beyond the eightfold path of yoga.⁶ It has been said:
"Who is there who knows It?", my treasure!

If in this world you tame the mind that cannot be controlled,
In naught will you be lacking, my treasure!

If you know the nature of the breath that courses right and left,⁷
All prosperity is yours, my treasure!

1. This is a well-known Tamil proverb.

2. See p. 74. Note 1.

3. See Appendix I p. ii.

4. A famous poet and saint, who is regarded by Tamils as the model ascetic or *sannyāsin*.

5. i.e. birth.

6. See Introduction pp. xxvi, xxvii.

7. See Appendix III p. xiii.

If you control the galloping horse in the house no carpenter has built,¹
Thereafter there is naught to fear, my treasure!

Can we forget the holy feet of that Almighty Lord,
For whom there is no birth or death, my treasure?

Those, who without ceasing in their hearts repeat the letters five²,
Will in the state of *turīya* abide, my treasure!

If gentle words are made the ground and charity is the seed,
Then will abounding bliss be reaped, my treasure!

He who quelled the insolence of the wicked Jains³—
He is the Infinite Lord, my treasure!

If you come to understand that we are neither good nor bad,
Illusion will disappear, my treasure!

That which the *śrutis*⁴ and *āgamas* are powerless to describe—
Fix that in your mind, my treasure!

He who played the game of becoming an old man and a child⁵—
Give praise and pray to Him, my treasure!

1. See Appendix III p. xiii.

2. See Appendix II.

3. The allusion here is to incidents in the lives of some of the Tamil saints, who lived at a time when the Jain religion had spread widely in South India and who by their lives and teaching brought about a revival of Hinduism throughout the land. In consequence they were sometimes cruelly persecuted by the Jains, but by Divine Grace were always able in the end to triumph over their adversaries.

4. *Śruti* means literally 'that which is heard'. The *śrutis* are the 'revealed' scriptures.

5. This refers to one of Lord Śiva's 'holy sports'.

MAY MY PROTECTION BE HIS HOLY FEET!

The rich one¹ who with joyful look
 Gave into Grace initiation,
 And said: “There is not one wrong thing”²—
 May my protection be his comely feet!

That wealthy one of wisdom great
 The *mantra* rare bestowed:
 “In all the world who knows?”
 May my protection be his beautiful feet!

He, who with happy mien declared
 That all that is, is truth.²
 Who guards me without fail—
 May my protection be his lotus feet!

That bounteous one explained that earth
 And all the elements
 Are the form of the Supreme.
 May my protection be his holy feet!

The taintless one, who told with love:
 “Your body you must think
 To be the temple of the Lord”—
 May my protection always be his feet!

That Lord Supreme has said:
 “Give up Desire, that brings on earth
 The endless round of birth and death”—
 May my protection ever be his feet!

1. i.e. Chellappaswāmi. See Introduction pp. xxxiii, xxxiv.

2. See Introduction p. xxxiv.

THE PARROT SONG

When I think of the feet of the Lord of Nallūr,
I am oblivious of everything, O parrot,¹
And unaware of night and day.²

Shall I forget the saying told to me that day:
“The *Ātmā* is eternal”, O parrot?
He of Nallūr is my protection.

The feet of the Wealthy One who released the gods from prison³—
They are my guard and fortress, O parrot!
All distress will disappear.

Whatever work is done, whatever anguish suffered⁴,
The Creator’s holy feet, O parrot,
I know to be my stronghold.

Even if war and famine come and the world is burnt to ashes,
Shall we know any fear, O parrot?
*Ārumukan*⁵ is our refuge.

These five holy verses sung by Swāmi Yoganāthan
Have in this world been uttered, O parrot!
All harm will cease to be.

1. See p. 36. Note 1.

2. See p. 36. Note 3.

3. i.e. Lord Murukan, who rescued the *devas* from captivity under the *asuras*. See Introduction p. xiii.

4. This line is a quotation from Pattinattār, a great poet and saint.

5. One of the names of Lord Murukan. It means ‘he with six faces’.

LET OUR AIM BE FIRMLY FIXED ON GOD

The *guru's* word—the *Ātmā* is eternal—
 We heard, but in the memory it did not sink;
 So we took birth again. Henceforward,
 That we are That, at all times we will think.

We will attain to blissful liberation,
 If this *sādhana* we practise constantly.
 There is no doubt about this whatsoever;
 But self-control and patience there must be.

If we are blessed in being able
 With a child's love the *guru's* feet to praise,
 That will erase our sins in millions.
 Let our aim on God be firmly fixed always.

Those devotees, who raise their hands in worship
 Of the feet of Him with Gaurī¹ at His side,
 Will conquer death and, ever free from sorrow,
 Will in this world devoid of care abide.

THE FEET OF GOD ARE OUR PROTECTION

The feet of which Viṣṇu himself could not attain the vision,²
 The feet of truth, which stand as One, pervading earth
 and heaven,
 The feet to which all thoughts we think are manifest and patent,
 The noble feet, whose praise is ever on the tongues of *bhaktas*—
 They are our ever-present help,
 Our refuge and support. *Omī*.

1. (lit: 'brilliant' or 'shining one'). One of the names of Lord Śiva's Consort or Śakti.

2. See Appendix I p. ii.

SEE AND BE HAPPY, MY DEAR BOY!

Don't eat! Don't go to sleep!
 Don't wander here and there!
 Give up desire for women, my dear boy,
 And *Brahman* realize.

Make the vital breath to rise¹.
 Attain direct perception.
 Abandon all vain talk, my boy,
 There is nothing else but That.

Without thinking you must think.
 Act always as befits you.
 Renounce desire for land, my boy,
 And adore the Lotus Feet.

Be always giving praise
 To the Lord of white Kailās.
 Father, mother, *guru*, my dear boy,
 You must respect with love.

Control the vital air,
 That courses right and left;²
 Then you will gain strength, my boy.
 Be ever unattached.

1. See Appendix III pp. x, xi.

2. See Appendix III p. xiii.

Don't care for differences of caste.
 Drive anger from your heart.
 Leap over the six shrines¹, my boy,
 And yearn for solitude.

Don't say: "It is" or "It is not."
 Avoid such argument.
 See and be happy, my dear boy;
 A flood of Grace will rise!

The disease of previous karma
 Will vanish on this earth.
 Midway 'twixt good and bad, my boy,
 You must take your stand.

Do not eat by taking life,
 Or forget the *guru's* words.
 It is as It is, my boy,
 In the past and now and always.

Don't live by lying in the courts.²
 Don't be ensnared by *māyā*.
 Stand steadfast like a mountain, my dear boy.
 In nothing are you lacking.

If day and night you worship,
 And these ten songs repeat,
 All poverty and disease, my boy,
 Will be allayed and cured.

1. See Appendix III p. xiv.

2. This is a quotation from' the Tamil poetess Avvaiyār.

MAHĀVĀKYAS

“All is truth”¹—this word devoid of defect
 Will paradise reveal to you.
 Give praise and worship and in joy abide!

“It is so”—this matchless saying, that the *guru* told,
 Will impart to you right understanding.
 Live, ever strewing flowers in reverence!²

“Who knows?”—this utterance of the master
 The highest knowledge will bestow.
 Live, guarding it with honour in your heart!

“We do not know”¹—these words in virtue shining
 Will grant prosperity and bliss divine vouchsafe.
 Rely on them without delay and live!

“All finished”¹—this statement of the sage
 Will to a settled mind the supreme state disclose.
 Live, offering flowers with love at dawn of day!

These words will banish birth, which in Tamil pure are sung
 By the devotee, who ne'er forgets his master's lotus feet.

1. See Introduction p. xxxiv.

2. See p. 42. Note 4.

THE BLESSING OF THE GURU

Refrain: O great *tapasvin* of Nallūr, our refuge and safe home!
O sage and teacher of pure wisdom, come, O come!

I have seen the glory of the end of wretched birth.
By knowing Self through self, true bliss have I attained.
O great *tapasvin* of Nallūr, our refuge and safe home!
O sage and teacher of pure wisdom, come, O come!

I have crossed the ocean of delusion, lust and wrath. I have
won the vision where there is no night or day.¹
O great *tapasvin* of Nallūr, our refuge and safe home!
O sage and teacher of pure wisdom, come, O come!

Your servant Yoganāthan, who always thinks of you,
Requests you this boon to provide—
That you will grant your grace and offer your protection,
So that happiness may everywhere abide.
O great *tapasvin* of Nallūr, our refuge and safe home!
O sage and teacher of pure wisdom, come, O come!

ALL IS ŚIVA

Father and mother are Śiva;
Dear brothers and sisters are Śiva;
Matchless wife is Śiva;
Precious children are Śiva;
Rulers and kings are Śiva;
All the gods are Śiva;
The whole universe is Śiva;
And he, who has taken charge of me, is also Śiva.

1. See p. 36. Note 3.

WE HAVE COME TO KNOW OURSELVES

We have come to know ourselves, O parrot.¹
 We have grown great in *tapas*.
 By the grace of the Lord, O parrot,
 We have ceased to differentiate.
 On this earth there is no one, O parrot,
 Who with us can be compared.
 With a pure heart, O parrot,
 We will think of the feet of the Lord.
 In this life and the next, O parrot,
 No one can be our equal.
 Know that our Father and our Mother², O parrot,
 Are our help and our protection.

THE SERVANT OF THE SERVANTS

The Lord of Wealth, who as a *guru* at Nallūr³ appeared
 And soothed the heart of this poor humble fool,
 Within the precincts of the holy shrine
 Upon me placed his hand,
 And left me in the Pure and Open Void.⁴
 Forthwith I cast aside all eight-fold *yoga*,⁵
 And then and there was I enthralled
 To give devoted service to the servants of the Lord.

1. See p. 36. Note 1.

2. See Introduction p. xii.

3. See Introduction p. xxxiii.

4. See Introduction p. xi.

5. See Introduction pp. xxvi xxvii.

MY PROTECTION

May That which is not two be my protection!
 May devotees be always my protection!
 May *devas* and *siddhas* be my protection!
 May the holy grace, that shines within my heart, be my
 protection!

May the eight *Vasus*¹ be my protection!
 May the Transcendent Lord of Bliss be my protection!
 May the eight directions² be my protection!
 May all-pervading *Śiva-Śakti* be my protection!

May *prāṇa* and *apāna* be my protection!
 May *Prāṇava*,⁴ that is inseparable from me, be my protection!
 May He with matted locks adorned by snakes be my protection!
 May the Supreme *Guru*, who bestows on me His grace,
 be my protection!

May the five senses be my protection!
 May the devotees, who daily worship me, be my protection!
 May the elephant-faced one⁵ be my protection!
 May the fair child, who wields the shapely lance,⁶ be my
 protection!

May the sun and moon be my protection!
 May all beings everywhere be my protection!
 May *mantras* and *tantras* be my protection!
 May the four *Vedas*, the *Śivāgamas* and the whole world
 be my protection!

-
1. The eight *Vasus* are the presiding deities of earth, the atmosphere, heaven, the stars, fire, wind, the sun and the moon.
 2. The presiding deities of the 'eight directions' or points of the compass are here being invoked.
 3. *Prāṇa* is the 'upward breath', *apāna* 'the downward breath'. See Appendix III p. x.
 4. *Prāṇava* is *Om̐*.
 5. i.e. Ganeśa. See Introduction p. xiii.
 6. i.e. Murukan. See Introduction pp. xiii, xiv.

APPENDIX I

DETAILS OF ŚAIVA SYMBOLISM

In the Śaiva tradition, there are altogether twenty-five *mūrtis*, or divine forms, in which Lord Śiva can be portrayed. One of these is Naṭarāja—Lord of the Dance.

Another is *Ardhanārīśvara* (lit: ‘half-female Lord’), in which the right half of His body is male, and the left half female.

A third is called Dakṣiṇāmūrti, which means ‘southward looking’, for Lord Śiva is said to reside on Mount Kailāsa, a Himalayan peak, from which he looks down over the whole of India. In this *mūrti*, he is represented as seated beneath a banyan tree, showing the *chinmudra* (*chit-mudrā*)—the manual symbol of perfect consciousness or divine knowledge, the *mudrā* that signifies ‘*summā iru*’.¹ It is said in the *Purāṇas*² that long ago four great sages, the sons of Brahmā, realizing that they still had not attained real wisdom, made a pilgrimage to Mount Kailāsa to entreat the Lord to instruct them in the true meaning of the sacred scriptures. He graciously agreed to their request and expounded everything to them in great detail; but they were still unable to realize the Truth. Then He sat silent and motionless in yoga posture, only displaying the *chinmudrā* with His right hand. At this they were all enlightened and attained liberation.

In several *mūrtis*, Lord Śiva rides upon a white bull. All the Hindu deities have some animal or bird as their vehicle (*vāhanam*). In some cases this can be taken to represent the ego, which is vanquished by Divine Grace and transformed into a faithful servant, for, while there

-
1. See Introduction p. xxxii.
 2. See Introduction p. xv. Note 1.

is existence in the body, the ego cannot be permanently annihilated in entirety; but for a 'realized soul' it becomes an instrument for God's work, instead of being an enemy. Thus the great *asura* (demon), whom Lord Murukan defeated,¹ had received a boon from Lord Śiva that he could not be destroyed, and so, when he was cleft in two by the lance of wisdom (*vēl*) in the final battle, one half was changed into a cock and the other into a peacock. The peacock became Lord Murukan's mount and the cock His banner. Similarly Gaṇeśa's vehicle, a rat, was another demon whom he conquered and transformed. In the case of Lord Śiva, however, the bull represents the soul (*paśu*), of which He is the Lord (*Pati*). It can also be taken to stand for Dharma or righteousness.

In many Śiva temples there can be seen, usually on the outside wall at the back of the innermost shrine, where the *liṅgam*² is placed, a sculpture depicting Lord Śiva as a pillar of light. For once upon a time, according to the Puranic story, Brahmā and Viṣṇu were disputing between themselves as to which was the greater and both claimed to be the Supreme Being. Then a pillar of fire appeared before them and they agreed that whichever of them was able to discover its end should be recognized as the Almighty. So Brahmā changed himself into a swan and flew up towards the summit, while Viṣṇu, transformed into a boar, delved through all the nether-worlds to find the base. But however far they went they found the pillar of fire extending still further. Then they realized that it was nothing other than Lord Śiva Himself, and both made obeisance to Him and begged forgiveness for their arrogance.

According to the canons of traditional art there are certain features, which each *mūrti* must include. All of these

1. See Introduction pp. xiii, xiv.

2. See Introduction p. ix.

3. See Introduction p. vii. Brahmā and Viṣṇu in this story are also interpreted by some to represent speech and mind. c.f. *Taittirīya Upaniṣad*. 9. 1 — "Speech and mind turn back, being unable to reach It."

have a symbolical meaning, and, for most of them, a story explaining their existence can be found in one or another of the Purāṇas. Many of them are common to almost all the *mūrtis*. For instance, Lord Śiva is frequently described as having a body with a rosy tinge—the sign of auspicious-ness—smeared all over with holy ash. For, after destroying the world, He wears its ashes on His body. Holy ash is thus a symbol of purification¹, and its application to the forehead (and to other parts of the body, if uncovered) is the most universal observance among all Śaiva Hindus, who regard it with especial reverence.

He is always depicted with three eyes, the third of which, between the eyebrows, is the ‘eye of wisdom’, and it is common practice among Hindus to wear at this place a spot of sandal-wood paste or red powder, known as a *pottu*.

Round His neck He wears a garland of skulls. These are the bones of countless Brahmās and Viṣṇus, signifying the numberless times that He has seen the universe created and destroyed.

One of His names is Nīlakaṇḍan, which means ‘blue-throated one’. The reason for this is given in a Puranic story, in which it is related that once the *devas* (gods) and the *asuras* (demons), without first praying to Lord Śiva, tried to extract the ambrosia of immortality by churning the Ocean of Milk, on which Lord Viṣṇu is said to recline. But, before the nectar could be obtained, the ocean emitted a deadly poison, which threatened to destroy everything in existence. All then fled to Mount Kailāsa to beseech the Lord to save them. This He did by swallowing the poison Himself and keeping it in His throat, which as a result turned blue. By this sacrifice he saved the whole world, and another of His names is Tyāgarāja which means ‘Lord of the Supreme Sacrifice’.

Cobras are coiled round His chest and arms, and a serpent is also shown on His head. These probably represent

1. Holy ash is made from the burning of dried cow-dung, which leaves virtually no residue at all, thus indicating that all impurity (*paśu mala*) must be burnt up in the fire of Divine Grace.

Kuṇḍali, the great cosmic force, or Śakti as power¹, and He is generally described as having 'matted locks', which in India are a commonly accepted feature of ascetics who have renounced the world, for He is the Supreme Yogi.

On His head He also bears the crescent moon and the Ganges. The moon is a symbol of Grace and also of time, which in oriental astrology is measured by the phases of the moon as well as by the revolution of the earth round the sun. The Ganges is said to have been originally a heavenly river, which, in answer to the prayers of a devotee, Lord Śiva permitted to descend to the earth. But it poured down with such torrential force that the earth and all living beings were in danger of being destroyed, until, out of His great mercy, He broke its fall by receiving it in His matted locks, which in consequence are frequently described as being wet and glistening, and allowed it to flow gently down to the earth. The Ganges also can be taken to represent the pure water of Grace.

On His feet He wears anklets, called *kalal*, from which small bells are suspended. In ancient times these were worn by warriors as an emblem of victory. The tinkling of the bells can be taken to signify the Primordial Sound.

As Naṭarāja, Lord Śiva holds fire and a drum in His hands. In other *mūrtis* He is portrayed with other emblems, such as a trident, a battle-axe and a deer, and the reason for the existence of each of these is explained in a Puranic story. Once upon a time a number of *rishis* (sages), living in a forest with their wives, became exceedingly puffed-up with arrogance because of the powers they had acquired through performing severe *tapas*. To humble their pride, Lord Śiva appeared among them in the form of a young and handsome beggar, accompanied by Viṣṇu disguised as His beautiful wife. The *rishis*, entirely forgetting the goal of their endeavours, became a prey to lust and crowded round the girl babbling foolish words, while their wives became irresistibly enamoured of the youth, and followed him every-

1. See Appendix III p. ix.

where, as he wandered about chanting the Vedas. Then the young mendicant and his wife suddenly disappeared, and the sages understood that they had been made the victims of the divine sport of the Lord. In great anger, to avenge themselves, they performed an evil sacrifice. Out of the sacrificial fire they conjured forth in turn, a tiger, a trident, a battle-axe, a stag and a host of hissing snakes, all of which they directed against the Lord, But He killed the tiger and flayed it and tied its skin round His loins. He caught the trident and the axe and made them His own weapons. The stag He changed into a deer and held in His hand. And the snakes He seized and wore all over His body as girdles and bracelets and necklaces. These were followed by hordes of malignant spirits (*bhūtas*), but the Lord commanded them to serve as His army and thenceforth they ever remained with Him as His retinue. Then from the fire came a thin-waisted rattle-drum, whose reverberations caused the whole universe to quake with fear. But Lord Śiva simply picked it up and held it, so that it should be always sounding in His ear. Finally, in desperation, the magicians raised up a huge giant, which they sent against the Lord together with the sacrificial fire itself. But He took the fierce flames in the palm of His hand, and with a gentle push felled the monster and stood upon its back.

All these emanations from the sacrificial fire may be taken in general to show, among other things, that so-called 'evil' can always be transformed into 'good', and in the presence of God can have no existence. But the trident can also signify the three *guṇas*, which by their interaction constitute the manifested world¹, and the deer is said by some to represent the fickle mind. The countless ghosts or spirits, by whom Lord Śiva is always said to be attended, may also stand for all the numberless souls who are awaiting rebirth in physical form.

In several *mūrtis*, in addition to the tiger-skin, the Lord is shown as being clad in the hide of an elephant,

1. See Introduction p. xxii.

which was the form assumed by a terrible demon (*asura*), from whose oppression the gods and *rishis* had besought Him to deliver them. In answer to their prayers He appeared in a gigantic form. His body shining with blazing light, which blinded all those that beheld it. After killing the elephant, to restore their sight, He wrapped its hide round His body to screen its dazzling radiance.

APPENDIX II

‘THE FIVE LETTERS’

In the Śaiva tradition the supreme *mantra*, or formula for invocation, is what is called the *Pañcākṣara*, which means ‘the five letters’.¹ These are—*Na-ma-Śi-vā-ya*, or *Śi-vā-ya-na-ma*. *Nama Śivāya* is one of the names of Lord Siva. In Sanskrit its literal meaning is — ‘adoration (or homage) to Śiva’ (*Śivāya* being the dative case of Śiva). The *Pañcākṣara* embodies in itself the whole essence of Śaiva Siddhānta philosophy, and is said by the followers of that school to be the core of the Vedas, for it appears in the centre of the central chapter of the central and most important Veda—the Yajur Veda.²

The meaning of the five letters is as follows:

Śi is *Śiva*.

Vā is *Śakti*—that is, *Anugraha Śakti*, the Lord’s ‘revealing’ Śakti.³

Yā is the soul or *jīvātma*.

Na is *Tirodhāna Śakti*, the Lord’s ‘obscuring’ Śakti³

Ma is bondage (*pāśa*) or ‘the three impurities’ (*mala*).⁴

Creation, or manifestation, takes place when the Lord wills it, and is effected through His Śakti. The whole of

1. In Tamil, as in Sanskrit, each consonant with the vowel that follows it forms a separate letter. Thus, for example, the sounds *va*, *vī*, *vu*, *vo*— *śa*, *śi*, *śu*, *śo* etc. each have a different character to represent them.
2. Most commentators on Śaiva Siddhānta claim that the Vedas are only three in number, and do not recognize the Atharva Veda as a Veda, since they say that it consists only of magical formulae and quotations from the other Vedas. c.f. also *Bhagavad Gītā*. Chap. IX. vv 17 and 20.
3. See Introduction pp. xvii, xviii and xxx.
4. See Introduction p. xvi.

manifestation is represented by the letters *na-ma*. All work is for the purification of the soul (*ya*), which is said to be in *advaita* union with the world (*na-ma*). While the soul identifies itself with the body and its various faculties, Śakti or the Lord's Grace works in a hidden way (*Tirodhāna Śakti—na*), until the soul comes to realize who it is. Then it naturally turns to the Lord (Śiva), and separates itself from impurity (*mala*) or bondage (*pāśa—ma*). Now the 'Mother' (*va*), who was always helping it, though concealed from it, becomes apparent to it and helps it openly, and leads the 'Son' (*ya*) to the 'Father' (*śi*) and shows Him to him. When the soul sees the Father, it becomes silent (*mauna*).

This is the path by which the soul must climb, and the *Pañcākṣara* takes different forms according to the different stages in the ascent. The first or 'original' form is *Namaśivāya*. This is called the *sthūla* or gross *Pañcākṣara*. Those who want the satisfaction of worldly needs must repeat it in this form, for here *na-ma*, or the world, comes first. When the soul begins to seek after liberation, it must repeat the *sūkṣma*, or subtle form of the *Pañcākṣara—Śivāyanama*. Here God comes first, and the soul is midway between Him and the world. When the soul comes to the point where it thinks of nothing but the Lord and His Grace or Śakti, it must repeat the *kāraṇa*, or causal, or *mukti Pañcākṣara—Śivāya* (or, according to some schools—*Śivāśiva*, and according to others—*Śivayavaśi*). Then when the idea of self is erased and only Śiva-Śakti exists for it, it repeats the *mahākāraṇa*, or supreme causal *Pañcākṣara—Śiva*. Finally, even Śakti disappears and nothing remains except *Śi*. This is the *Mahāmanu Pañcākṣara*, the 'great letter' or the 'Lord's letter'.

Initiation into the use of the first two forms of the *Pañcākṣara*—the gross and the subtle—can be given by an orthodox Śaiva priest, but initiation into the later stages of the path can only be imparted by the *sat-guru*.

APPENDIX III

RĀJA YOGA

As there are a number of references in the text to the practice of *Rāja Yoga*, it seems necessary to say a few words about this *yoga* and its principles¹.

The first of the *Vedic Mahāvākyas* ('great sayings') is *Prajñānam Brahman*, which means 'Brahman is Consciousness', or 'Consciousness is Brahman'. There is nothing but that.

All forms derive from Consciousness (*chit*) in its creative aspect as Power (Śakti). This cosmic creative power is called *Kuṇḍalī*, which means literally 'coiled', for Śakti is said to be coiled round the Supreme Śiva, represented as a point without dimension (*bindu*).

Man is made in God's image, and this same Śakti is in him with all her powers. On the microcosmic scale she is called *Kuṇḍalīni* and is said to be asleep, coiled up like a snake, in a centre or plexus at the base of the spine called the *Mūlādhāra*. Śiva, her Lord—that is, Pure Consciousness unmodified—is situated in 'the thousand petalled lotus', called the *Sahasrāra*, at the top of the skull, whence the life-force escapes through an aperture called the *Brahmarandhra*, which, in the case of a yogi, opens at the moment of death, and which also serves as the entrance for the descent of Grace.

The aim of yoga is to awake Śakti (*Chit*—Consciousness) and make her return to Śiva, her Lord (*Sat*—the One and Only Reality), who is in fact herself in another aspect. Their union is Bliss (*ānanda*).

In her ascent to the *Sahasrāra* she is said to pierce and pass through six centres or *chakras* (lit: 'circles'), of which

1. What follows is based largely on the exposition of *yoga* given by Sir John Woodroffe (Arthur Avalon) in "The Serpent Power".

the *Mūlādhāra* is the first. *Rāja Yoga* is concerned principally with the ‘subtle body’ of man, and these *chakras* are not anatomical centres, but subtle seats of consciousness situated within the spinal system.

The most authoritative treatise on yoga—the *Yoga Sūtras* of *Patañjali*—defines *yoga* as the restraining of the ‘mind-stuff’ (*chitta*) from taking various forms (*vṛttis*).¹ For it is the essential nature of the mind to be endlessly assuming different forms, and this constitutes its ceaseless activity. Only when it is controlled and quiet can the realization arise of that which is the true nature of man—namely, pure consciousness—and that realization is *samādhi*. “Be still and know that I am God.”

In the theory of yoga, the movement of the mind is very closely connected with *prāṇa*—the vital energy or life-force, which is also Śakti and of which breath, in both gross and subtle aspects, is the principal manifestation. That is why *prāṇāyāma*, or breath-control, plays a very important part in yoga practice.

On the physical plane in the human body, *prāṇa*, or the vital breath, operates in ten different ways. The first of these, also known as *prāṇa*, is called the ‘upward breath’, which takes in the universal life-force, distributes it throughout the organism, and finally exhales it. It is centred in the heart. The second is called *apāna*, or the ‘downward breath’, which digests food and governs the excretory functions. Its centre is in the *Mūlādhāra* and it is always pulling in opposition to *prāṇa*.

The vital energy (which is “but an infinitesimal part of the cosmic energy) is conveyed to all parts of the body by thousands of channels or arteries (*nādis*), that radiate from each of the subtle centres or *chakras*. These are also of a subtle nature and should not be confused with the nerves or arteries of modern medical science. Among them there are three of paramount importance, which are called *Ida*,

1. *Yoga Sūtras* of Patañjali. I. 2.

Piṅgalā and *Suṣumnā*.¹ The *Suṣumnā* is situated within the spinal column and extends from the *Mūlādhāra* to the *Sahasrāra*. On one side of it is *Idā*, and on the other *Piṅgalā*, which entwine it from left to right and right to left, encircling each of the *chakras* in upward ascent, until the last, the *Ājñā chakra*, between the eyebrows, is reached. Thenceforward *Idā* and *Piṅgalā* proceed separately, one to each of the two nostrils, while the *Suṣumnā* continues straight to the *Sahasrāra*. *Idā* is often described as the Moon, *Piṅgalā* as the Sun, and the *Suṣumnā* as Fire.

In the ordinary man the *Suṣumnā* is closed, and the vital breath is conveyed through the channels of *Idā* and *Piṅgalā* alternately, now by one and now by the other. As long as *Idā* and *Piṅgalā* work unevenly, the mind will not be still and there can be no question of the rising of *Kuṅḍalini*, who is asleep in the *Mūlādhāra*, coiled up like a serpent with its head blocking the entrance to the *Suṣumnā*. The object of this *yoga* is to divert the *prāṇa* from *Idā* and *Piṅgalā* into the *Suṣumnā* and then to make it rise through the six *chakras* to the *Sahasrāra*. By training under a *guru* the passage of air can be made equal in both *Idā* and *Piṅgalā* and then stopped altogether. When the air is prevented from going upwards as *prāṇa*, it tends to rush downwards, and then, its escape as *apāna* having also been checked, it is directed towards the *Mūlādhāra*. This generates intense heat, which helps to arouse the sleeping *Kuṅḍalini*. As her coils are loosened, the mouth of the *Suṣumnā* is opened and, by detaching the mind from external objects, by concentration and by meditation, she can be led upwards to the *Sahasrāra*, where she joins her Lord in ecstasy.²

On the union of Śiva and Śakti nectar flows from the *Brahmarandhra* to the *Mūlādhāra*, flooding the whole organism, which needs no other food to sustain it, and the aspirant is drowned in bliss, oblivious of the 'external' world, which has ceased to exist for him.

1. In Tamil these are called *Idaikalai*, *Piṅkakai* and *Sulumunai*.

2. These are the last four steps of 'eight-fold *yoga*'. See Introduction, pp. xxvi, xxvii.

Kuṇḍali and *Kuṇḍalini* are one and the same Śakti, but her uncoiling in relation to the macrocosm represents a process which is the opposite of that which takes place in the microcosm. For, as *Kuṇḍali* uncoils, the whole world of appearances comes into being; but with the uncoiling of *Kuṇḍalini* this world is absorbed into her and disappears. Thus when *Kuṇḍalini* is asleep, man is in the 'waking-state'. When she awakes, he sleeps—that is, he loses his so-called 'waking' consciousness and becomes one with the Supreme Formless Consciousness, which is all.

The union of Śakti with Śiva is yoga and is the goal of all systems or types of yoga. For, whether the aspirant is aware of it or not, when the soul is adequately prepared, *Kuṇḍalini* will rise, no matter what the method of purification. But in *Rāja Yoga*, the science and process by which this union is attained is studied directly, so to speak, and the various stages that it involves are consciously investigated and experienced¹.

The end of yoga is *samādhi*, that is, the state in which the individual self is merged in the Universal Self, or Brahman. But there are two degrees of *samādhi*, called *savikalpa* (lit: 'with difference') and *nirvikalpa* (lit: 'without difference'). In *savikalpa samādhi* the soul still retains a certain awareness of itself as the 'enjoyer', and the distinction between subject and object still continues to exist for it. In *nirvikalpa samādhi* all differentiation entirely disappears, all individuality is lost and there is nothing but the One Eternal Unchanging Reality, which is Pure Formless Consciousness. This is true liberation (*mukti*). Śaiva Siddhānta also specifies two grades of *samādhi* or *niṣḍai*—*yoga niṣḍai* and *jñāna niṣḍai*— and maintains that the practice of *yoga* by itself cannot lead beyond *yoga niṣḍai*.

1. It cannot be too strongly emphasized that none of the practices prescribed for Rāja Yoga— particularly those that affect the breathing—should be attempted, except under the guidance of a properly qualified *guru*. Otherwise, the aspirant runs the risk of doing himself serious-harm— both physically and psychically.

No one, it is said, can remain in either *savikalpa* or *nirvikalpa samādhi* for more than a limited period of time, without causing the death of the physical body. But there is another level of *samādhi*, where the highest realization is permanently retained while in the waking state. This is known as *sahaja sthiti* (*sahaja* means ‘natural’ or ‘innate’ and *sthiti* means being’ or ‘remaining’). The bodily functions of one who has attained this *samādhi* continue to operate as before, but he has no connection with them whatsoever, and is as separate from his own body as he is from any other body, for he is permanently centred in his Real Self.

In describing yogic practices a certain symbolism of language is often employed. Thus the word used for the vital breath (*prāṇa*) is *vāsi*, which means ‘horse’, and so in the text such phrases as ‘learn *vāsiyoga*’, ‘ride the untamed horse’, ‘tie up the restive steed’, etc., all refer to the practice of controlling the breath or *prāṇāyāma*.

As the breath should normally go out from the nostrils for a distance of twelve inches, it is described as ‘the horse that has twelve feet’.

The path of birth’ (lit: ‘the way by which the embryo goes forth’) refers to sexual activity and so ‘to go beyond the path of birth’ means the control of lust.

‘The house no builder made’ is the body.

‘The two channels that must be closed’ are *Iḍā* and *Piṅgalā*, through which normally ‘the horse of *prāṇa*’ ‘courses right and left’, and these are the ‘two legs’ by which it must be controlled, the Tamil word for leg (*kāl*) having also the meaning of ‘wind’ or ‘air’.

‘Guiding the horse on either side’ means, at first, keeping the breath equal in both channels, and then, after the entrance to the *Suṣumnā* has been opened, guarding the mind from being distracted or diverted.

Though the mind can be stilled by control of the breath, it is always liable to rise again with increased force, and

1. ‘*Vāsi*’ can also stand for Śakti and Śiva. See Appendix II p. vii.

therefore has to be kept still by intense concentration. This is what is called ‘the churning of the *Suṣumnā*’

To ‘tie all three together as one’ may signify the stage when *Kuṇḍalīnī* reaches the *Ājñā chakra*, where *Iḍā*, *Pīṅgalā* and *Suṣumnā* are united, or the attainment of that level of consciousness in which the seer, sight and the object seen all become one—which is in fact the same thing. This is also ‘the solitary house, where there is no day or night’.

‘To concentrate on the end of the nose’ means to concentrate on the point from which the nose springs, that is between the eyebrows, which is the place of the ‘third eye’, where the *Ājñā chakra* is situated. When the ‘eye of wisdom’ is opened the cosmic dance can be seen.

The ‘six supports’, the ‘six steps’, or the ‘six shrines’ are the six *chakras*, and the ‘seventh step’ or the ‘silver step’ is the final stage before liberation.

Kāśī, which is another name for Benares, means ‘the place of light’ (from the Sanskrit root *kāś* = ‘to shine’), and signifies the state of consciousness that is reached after the six *chakras* have been transcended.

The ‘empty hall’ is the ‘Pure Void’, beyond the ‘seventh step’, i.e. beyond *nāda*, the first ‘vibration’ of Consciousness, the Primordial Sound.

‘Standing on the pillar of *Omīkāra*’ is the end of *nāda* (sound), beyond all the *tattvas*, i. e. beyond all manifestation.

According to the theory of yoga the human body is divided into three regions or *maṇḍalas*. The first and lowest *maṇḍala* is the region covering the base of the spine, the genitals and the lower abdomen, and is said to be the ‘domain of fire’; the second includes the stomach and the heart, and is called the ‘domain of the sun’; and the third, containing the throat and the head, is the ‘domain of the moon’.

The phrase ‘uniting the sun with the moon’ can be understood in several ways. Thus, *Pīṅgalā* is called the ‘sun’ and *Iḍā* the ‘moon’. When the breath or *prāṇa* is

made even in both channels, it can be directed into the *Suṣumnā*, which is the first objective of this *yoga*. 'Uniting the sun with the moon' can therefore refer to the balancing of *prāṇa* in *Iḍā* and *Piṅgalā* and its diversion into the *Suṣumnā*. When *prāṇa* enters the *Suṣumnā*, it is said that there is 'neither day nor night', for the *Suṣumnā* 'devours time'.

Again, *prāṇa* in the heart is called the 'sun', and *apāna* in the *Mūlādhāra* the 'moon'. Their mutual disagreement prevents them from leaving the body and maintains the continuous activity of life. To still this activity they have to be brought into harmony, and their union in the *Suṣumnā* and the process leading to it really constitutes *prāṇāyāma*. In Hatha Yoga, which is the yoga of control of the body and its functions in both gross and subtle aspects, *prāṇāyāma* is the principal method, and the two syllables—*ha* and *tha*—stand for 'sun' and 'moon' respectively, so that the word *hatha yoga* means 'uniting sun and moon'.

And this is really the end of all yoga, for, after purification or purgation by fire, in the three lower *chakras*— the seats of greed lust and anger—Śakti, who as the source of all energy is 'the heart of the Lord', in the form of *Kuṇḍalinī* pierces the *Anāhata chakra* in the region of the heart, and enters the 'solar realm', and the whole microcosm is illumined by her rays. Śiva, her Lord—that is Pure Consciousness unmodified—is symbolized by the moon above the *Ājñā chakra*. When Śakti is brought from the heart and joined with her Lord in the head, the 'sun' has been united with the 'moon'. Then from the 'moon' a stream of nectar pours, flooding the whole organism and at the same time nourishing it. This is Perfection, which is the end of yoga, and he who achieves it is *Yoganāthan*.

GLOSSARY
OF TAMIL AND SANSKRIT WORDS AND
PROPER NAMES

[(S) signifies Sanskrit spelling, (T) Tamil spelling]

<i>advaita</i>	non-dual.
<i>āgama</i>	While all Hindus accept the Vedas as the revealed word' (<i>śruti</i>), the Saivas state that the primary authority consists of the Vedas and Āgamas together. The Vedas are said to be 'general' and to express basic metaphysical principles, while the Āgamas are described as being 'special', since they are concerned with all the practical details of worship and the various means prescribed for attaining liberation. Each school of Hinduism has its own Āgamas; thus, there are <i>Śaiva Āgamas</i> (<i>Śivāgamas</i>), <i>Vaiṣṇava Āgamas</i> , <i>Śākta Āgamas</i> (<i>Tantras</i>) and so on.
<i>aḥam brahmāsmi</i>	one of the four Vedic <i>mahāvākyas</i> or 'great sayings'. It means 'I am <i>Brahman</i> .'
<i>ānanda</i>	bliss, beatitude.
<i>ānava</i>	See Introduction p. xvi.
<i>aśrama</i> (<i>āśram</i>)	(lit: 'a place of striving') (1) a hermitage or the abode of an ascetic or of one who has renounced the 'world'. In modern times the word has come to denote a place where people live together with some common spiritual aim; (2) the four <i>aśramas</i> are the four stages in life, in which effort is made to fulfill the duties appropriate to each, as laid down in the Hindu scriptures. (See p. 3 Note 3.)
<i>asura</i>	The word <i>sura</i> stands for a god or celestial being, and <i>asura</i> is its opposite—that is, a demon or evil power. (See Introduction p. xiv)

<i>ātma</i> (<i>ātman</i>)	spirit, as distinct from soul (in the sense of psyche) and body. According to Vedānta there is only one <i>Ātmā</i> or Universal Spirit, whereas in the Śaiva Siddhānta doctrine there are many <i>ātmās</i> (<i>jīvātmās</i>) or individual souls, but only one <i>Paramātmā</i> , which is The First Principle or <i>Paraśivam</i> ,
<i>Aum</i>	See under <i>Omī</i> .
<i>bhakta</i>	a devotee or lover of God.
<i>bhakti</i>	love, faith, devotion.
<i>Brahmā</i>	one of the 'three divine forms' that govern the manifested world; that which represents the 'creative' aspect of God. (See Introduction p. vii.)
<i>Brahman</i>	the word used in Vedānta doctrine to denote the Unmanifest Absolute, corresponding to <i>Paraśivam</i> in Śaiva Siddhānta.
<i>chakras</i>	(lit. 'circles') subtle seats of consciousness situated within the spinal system. (See Appendix III pp. ix, x.)
<i>charyā</i> (S) <i>chariyai</i> (T)	See Introduction pp. xxv—xxvii.
<i>Chellappan</i> <i>Chellappaswāmi</i>	See Introduction pp. xxxiii, xxxiv.
<i>chit</i>	knowledge, consciousness.
<i>darśana</i> (<i>darśan</i>)	(1) sight, vision; especially in the sense of having a sight or vision of a great person or spiritual being; (2) viewpoint, doctrine.
<i>deva</i>	(from the root <i>div</i> = to shine) a god or celestial being. (See Introduction p. xiv.)
<i>Dharma</i>	(from the root <i>dhṛ</i> = to be established or settled) universal order. The word can be used in a general sense as the law of righteousness, or in the sense of the essential nature or law of being of any given entity. For instance, one can speak of the <i>dharmā</i> of a king, the

dharma of a merchant, the *dharma* of a country or one's own *dharma*, which is called *svadharmā*. It thus also includes the meanings of virtue, duty and uprightness.

<i>dhyāna</i>	(from the root <i>dhi</i> =to think) meditation, contemplation.
<i>Gaṇeśa</i>	the elephant-headed god, eldest son of Lord Śiva. (See Introduction p. xiii.)
<i>Gangā</i>	(lit: 'river') the Ganges, regarded by Hindus as the most sacred river in India. (For symbolism, see Appendix I p. iv.)
<i>guṇa</i>	(lit: 'quality'). The 'three <i>guṇas</i> ' are the three properties which constitute <i>prakṛti</i> (primordial matter) and the manifested world. (See Introduction p. xxii.)
<i>guru</i>	a teacher, a spiritual guide.
<i>gurunāthan</i> (T)	lord of <i>gurus</i> , master <i>guru</i> , <i>guru</i> of <i>gurus</i> ,
<i>Hara</i>	one of the names of Lord Śiva, meaning 'he who takes away'.
<i>Iḍā</i> (S) <i>Iḍaikalai</i> (T)	See Appendix III pp. x, xi.
<i>Indra</i>	the king of the gods and celestial beings.
<i>jīva</i> <i>jīvatmā</i>	the individual or embodied consciousness, which in Siddhānta has real, but in Vedānta only apparent existence.
<i>jīvanmukta</i>	one who has attained liberation (<i>mukti</i>), while in the physical body.
<i>jñāna</i>	(from the root <i>jñā</i> = to know, as for 'gnosis') true knowledge or wisdom.
<i>jñāni</i>	a knower of the truth or a seer.
<i>Kailāsa</i> (<i>Kailās</i>)	the abode of Lord Śiva, represented analogically in the physical world as a peak of that name in the Himālayas.
<i>Kandaswāmi</i>	a name of Lord <i>Murukan</i> , the presiding deity of Nallūr temple. (See Introduction p. xxxiii.)
<i>karma</i>	See Introduction pp. xxiv, xxv.

<i>Kāśī</i>	Benares, on the river Ganges, which is for Hindus something of what Jerusalem is for Christians and Mecca for Muslims. (For yoga symbolism, see Appendix III p. xiv.)
<i>konrai</i> (T)	the 'forest laburnum', the flowers of which are sacred to Lord Śiva.
<i>kriyā</i> (S)	See Introduction pp. xxvi, xxvii.
<i>kiriyai</i> (T)	
<i>Lakṣmī</i>	the consort of Viṣṇu, the goddess of wealth and prosperity.
<i>Lañkā</i>	Ceylon.
<i>liṅgam</i>	See Introduction p. ix.
<i>mahāvākya</i>	(lit: 'great saying'). There are four Vedic <i>mahāvākyas</i> . For Chellappaswami's <i>mahāvākyas</i> see Introduction p. xxxiv.
<i>mala</i>	impurity; excreta. In Śaiva Siddhānta philosophy the 'three impurities' or <i>malas</i> are <i>ānava</i> , <i>karma</i> , <i>māyā</i> . (See Introduction p. xvi.)
<i>mantra</i>	(from the root <i>man</i> = to think; lit: 'an instrument of thought', or 'that which protects the mind') a syllable or syllables with power; originally, a Vedic hymn or sacrificial formula; a sacred word or formula recited or contemplated in divine worship; the representation in sound of any deity that is invoked.
<i>māyā</i>	See Introduction pp. xvii, xviii and xxi, xxii.
<i>maunam</i>	silence; quiescence in word, thought and action consciousness without thought.
<i>mukta</i>	one who has attained liberation or <i>mukti</i> .
<i>mukti</i> , (<i>mokṣa</i>)	liberation, deliverance, freedom.
<i>Murukan</i>	See Introduction p. xiii.
<i>nāda</i>	(lit: 'sound') the first stirring or vibration of the Supreme Spirit or <i>Paramātmā</i> , which initiates the process of manifestation and from which all manifested things derive.

<i>Nallūr</i>	(lit: 'good town'). See Introduction p. xxxiii.
<i>Namaśivāya</i>	(lit: 'homage to Śiva') the <i>Pañcākṣara mantra</i> , (See Appendix II); also one of the names of Lord Śiva.
<i>natchintanai</i> (T)	(lit: 'good thought') the name given by <i>Yoga-swami</i> to the songs that he sang. (See Introduction p. xxxvii.)
<i>niṣḍai</i> (T)	another name for <i>samādhi</i> , the state of consciousness in which all human or individual faculties are transcended. (See Appendix III p. xii.)
<i>niṣḍa</i> (S)	
<i>Ōmī</i>	(sometimes spelt <i>Aum</i>), the primordial sound, the supreme <i>mantra</i> . (See Introduction p. x.)
<i>Ōmīkāra</i>	the syllable <i>Ōmī</i> .
<i>Pañcākṣara</i>	(lit: 'five letters') the principal Śiva mantra. (See Appendix II.)
<i>Piṅgalā</i> , (S)	See Appendix III. p. xi. .
<i>Piṅkalai</i> (T)	
<i>prāṇa</i>	(1) the vital force, which permeates and activates the whole body. As <i>prāṇavāyu</i> (<i>vāyu</i> means 'air') it appears as breath, but is something much more than physical breath, which is only its grossest manifestation; (2) a particular function of the vital breath— the 'upward going breath'. (See Appendix III p. x.)
<i>prāṇāyāma</i>	control of breathing. (See Appendix III pp. x and xiii.)
<i>pūjā</i>	ritual worship.
<i>purāṇas</i>	See Introduction p. xv. Note 1.
<i>rishi</i> , <i>ṛṣi</i> (S)	a sage, a seer.
<i>Rudra</i>	the third of the three principles that control the manifested world; a name of Lord Śiva in His 'destructive' aspect.
<i>sādhana</i>	steady and persevering practice of some method or exercise prescribed for spiritual ends.

<i>Śaiva</i>	(1) relating to Śiva; (2) one who worships Śiva.
<i>śakti</i>	(lit: 'power') the Divine Power, represented as the 'female' principle; Lord diva's 'Consort'; the 'consort' of any deity.
<i>samādhi</i>	(lit: 'putting together', 'synthesis') the state in which the individual self is merged in the Universal Self or Brahman. (See Appendix III pp. xii, xiii.)
<i>Śaṅkara</i>	(lit: 'he who does good') one of the names of Lord Śiva; the name of the great exponent of Advaita Vedānta, also known as <i>Śaṅkarācārya</i> (<i>ācārya</i> means 'teacher').
<i>sannyāsa</i>	renunciation or adoption of the life of a <i>sannyāsin</i> . (p. v.)
<i>sannyāsi</i> <i>sannyāsin</i>	(lit: 'one who throws down or abandons') one who has renounced the 'world' and all possessions and lives as a homeless wanderer. This is the last of the four 'stages of life' or <i>aśramas</i> . (See p. 3. Note 3.)
<i>sat</i>	(1) truth, reality, being; (2) that which is good or true.
<i>sat-guru</i> <i>sadguru</i>	true guru, real guru,
<i>siddha</i>	(1) one who is accomplished, one who has attained his object; (2) one who has supernormal powers (<i>siddhis</i>). (See p. 56. Note I.)
<i>Siddhānta</i>	(lit: 'the end of ends' or 'the end of knowledge'). Śaiva Siddhānta is the philosophical expression of the worship of Śiva in South India. (See Introduction pp. xvi—xxxii.)
<i>siddhi</i>	(1) accomplishment, attainment, success; (2) supernormal power.
<i>Śiva</i> <i>Śivam</i>	(lit: 'The Auspicious One'). According to an ancient authority (<i>Unādi Sūtra</i>) the word is derived from the root <i>śi</i> , meaning 'in whom all things lie'. (1) The Supreme Being; (2) God in His 'destructive' aspect, more often called Rudra in this connection.

<i>Śivadhyāna</i>	meditation on Śiva or what is Real.
<i>Śivamāyām</i>	‘pervaded by’ or ‘consisting of Śiva’. (See p. 15. Note 2.)
<i>Śivathoṇḍan</i>	(lit: ‘a devoted servant of Śiva’). See Introduction p. xxxvii.
<i>Śivathoṇḍu</i>	See Introduction p. xxxvii.
<i>Śivāyanama</i>	the <i>Pañcākṣara mantra</i> , ‘the subtle five letters’. (See Appendix II.)
<i>Skanda</i>	another name for Murukan or Kandaswāmi, to whom the temple at Nallūr is dedicated; said to be the ancient Vedic war-god.
<i>śrī</i>	(lit: holy, divine) (1) a name of the goddess Lakṣmi (2) a name of Viṣṇu, her consort; (3) a term of respect and mode of address for males.
<i>Sulumunai</i> (T)	the Tamil name for <i>Suṣumna</i> . (See Appendix III p. xi.)
<i>Suṣumna</i> (S)	See Appendix III p. xi.
<i>swāmi</i>	(lit: one who has no master but himself.—from the word <i>sva</i> =‘one’s own’) (1) one who has renounced the ‘worldly life’ and is following some spiritual path; (2) an epithet of God.
<i>tantra</i>	(lit: ‘a net’ from the root <i>tan</i> = to spread) (1) means, contrivance, method; (2) doctrine, treatise; the Śākta Āgamas.
<i>tapas</i>	(from the root <i>tap</i> = to burn) concentrated spiritual endeavour. (See Introduction p. iv.)
<i>tapasvin</i>	one who practises <i>tapas</i> , an ascetic.
<i>tattva</i>	the essential nature or property of a thing, element. (See Introduction pp. xx—xxii.)
<i>Tillai</i> (T)	Chidambaram in South India, so-called because originally the site of the town was overgrown with <i>tillai</i> trees (<i>excoecaria agallocha</i>); for Saivas one of the most venerated places in all India, where there is a famous temple dedicated to Naṭarāja (see Introduction p. x), for at this place Lord Śiva is said to have shown the cosmic dance to two great devotees called Patañjali and Vyāghrapāda. (See also p. 117. Note 3.)

<i>turiya</i>	(lit: 'the fourth') according to Vedānta, the condition of pure being beyond all states of consciousness. (See Introduction p. xxiii.)
<i>Umā</i>	one of the names of Lord Śiva's Consort or <i>Śakti</i>
<i>veda</i>	(lit: 'knowledge') the 'revealed' truth; the four Vedas are the primary authority for all Hindus.
<i>Vedānta</i>	(lit: 'the end of the <i>Vedas</i> ') a metaphysical doctrine or viewpoint (<i>darśana</i>) based on the teaching of the <i>Upaniṣads</i> . (See Introduction pp. iv, xviii—xxii, xxviii—xxx.)
<i>Viṣṇu</i>	(lit: 'the All-Pervader') one of the 'three divine forms' that govern the manifested world; God as Preserver or Sustainer; for Vaiṣṇavas, the Supreme Being.
<i>Yama</i> (T)	the god of death.
<i>yantra</i>	(lit: 'an instrument for restraining') a machine, apparatus, implement; a symbolic diagram.
<i>yoga</i>	(lit: 'union') union with the Supreme Being; the paths leading to that union. (See Introduction pp. xxvi, xxvii and Appendix III.)
<i>yogi</i>	one who is an adept in <i>yoga</i> .
<i>Yoganāthan</i> (T)	(lit: master of <i>yoga</i>) an alternative name for Yogaswāmi; also a name of Lord Śiva.
<i>Yogaswāmi</i>	our <i>gurunāthan</i> ; எங்கள் குருநாதன்