

THE GARLAND OF GURU'S SAYINGS

GURU VACHAKA KOVAI

Translated by Prof. K. SWAMINATHAN from the Tamil of SrT MURUGANAR

MURUGANAR CENTENARY PUBLICATION

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PUBLISHER'S NOTE

Professor Swaminathan's English rendering of Guru Vdchaka Kovai of Sri Muruganar has been serialized in The Mountain Path from 1964 onwards. The second edition of the Tamil work published in 1971 added several new stanzas to those in the first edition brought out in 1939 by Sri Ramana Padananda. Further, the elaborate com-mentary of Sri Sadhu Om, published by the Delhi Ramana Kendra in 1980, carries useful notes and explanations in simple Tamil, which established the claim that this Treatise provides the most precise, systematic and authoritative exposition of Sri Bhagavan's teaching, explaining step by step the theory, the practice and the experience of jnana, the Truth supreme which is Being as Life Eternal, pure Awareness, Perfect Bliss.

Thus, the most comprehensive collection of the Maharshi's sayings is Guru Vdchaka Kovai {The Garland of Guru's Sayings) composed and strung together artistically by the poet Muruganar. In this massive Tamil work of 1282 stanzas (1254 being Muruganar's handiwork and 28 the Maharshi's), each stanza presents, in a well-wrought and finely polished setting, a pearl that fell from the Master's lips. Not only are these stanzas arranged in the most logically effective order, under 231 chapters, but most of them were seen and approved by the Master, who has supplied some links and re-statements of his own to emphasize a point or tighten up or clarify the argument. The value of The Garland of Guru's Sayings is not merely in its literary appeal to Tamil readers. The collection equals the Talks in comprehensiveness and authenticity. The Talks are informal and present the Maharshi's teachings against the background of the questions posed by enquirers. The Garland focusses the light on what the Maharshi said regardless of when or why he said it, and the sayings are strung together in a manner which is intellectually satisfying.

It has been well said by Sri Sadhu Om that Muruganar is the main architect of The Ramana Prasthanaya Traya (Trinity of Scriptures). He elicited Upadesha Sara, he helped in giving final form and a coherent structure to The Forty Verses on What Is, and he himself composed the bulk and finalized the arrangement of the stanzas in Guru Vdchaka Kovai, a systematic and detailed exposition of the iv Publisher's Note 1 -

„irh carries his imprimatur and which provides, Masters teaching wnw"» ^ g source of literary

for the Tamil reader a j

en^ent1- • „ .hi. translation and seeing it through the press, b finatog th^^ acknOWledge with gratitude the *J r^^evotee, who in the course ^ with u l?r?cquired towards him an immense reverence. X «igreat pleasure in offering this Garland as a centenary tribute to the great poet who lived and wrote as the bright shadow and authentic voice of Sri Bhagavan.

Sn Ramanasramam 15.8.1990

T.N. VENKATARAMAN President, Board of Trustees

INTRODUCTION

Bora to Sri Krishna Iyer of Ramanathapuram in 1890, the child was originally named Sambair ^However, the official name was C.K. Subramanya Iyer. He, i later years could sing and pour out verses in torrent, could hardly speak and was almost dumb till the age of five. Having lost his father early in life, he lived in Coimbatore and received his education there.

He grew up in an atmosphere of Tamil learning and evinced a deep love for his mother tongue; consequently he specialized in it and soon became a highly accomplished scholar in this ancient and still living language. He was a Pandit-member in the lexicon comittee presided over by Dr. Chandler.

Having studied the Tirukkural thoroughly he followed its pre--cepts meticulously in his life. Out of love for Tamil he changed his name to Mugavai Kanna Muruganar (see v. 13 of The Garland), corresponding to his original name.

Not only was he a noted scholar, but also a spiritually oriented nationalist and was greatly influenced by Gandhiji's liberation movement. His first volume of poems was "Swatantra Gltam."

He first came to Sri Bhagavan in 1923. This darshan and the intense gaze of Sri Bhagavan transformed his being. When thus he came under the spell of the Master, all lesser lights were absorbed in the radiance of His presence and he never again wrote on any theme other than the glory and the sayings of the Master. Muruganar himself tells us what happened when he came to Bhagavan: With blazing bright, unwinking eyes He gazed and drunk in my whole Being. Swept off by such enchanting beauty His utter slave I have become. (1) To sing His praises, to pracise His presence and to explain His teachings the poet uses words which, whether richly sensuous or austere intellectual, are invariably appropriate, while his repertory of metrical form is astounding in its vastness, flexibility and power. Like some great temple complex, with its shrines and towers, its

1 Ramana Sannidhi Murai, v.317, Decad of Servitude, translated by K. Swamina-than.

vi Introduction

tanks and groves, the immense output of this poet constitutes a massive and worthy monument to the Master, whose mighty message Sri Muruganar manages to convey, because he is himself & consummate and humble scholar, poet, saint.

Muruganar's self-effacement was total and he sat immortal in the shadow of Ramana's Feet He passed away on August 28, 1973 amidst the chanting of the devotees in praise of Sri Arunachala and Sri Ramana.

K. Swaminathan

SrT Ramanasramam 29.9.1990

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sis ssw.—

Mandukya Upanishad).

the

THE GARLAND OF GURU'S SAYINGS

1. Invocation to the Guru.

To save from dire despondency Those who yearn for, and yet are, far, Far from the goal of final Freedom, This Lamp of Guru's wisdom lit To put to flight the illusion of "I" And "mine", shines as the very Self.

While I lay writhing in the body Mistaking it for me, the gracious, Silent guru took pity on me And made me see that I was not This form inert, decaying, but >

Imperishable true Awareness. With His twin Feet I crown my head.

The Sage accomplished who reveals With clarity and certitude The ultimate Truth which reconciles All the discordant creeds and doctrines, His Feet my head wears as a crown.

2. Name and Genesis of this Treatise

4 Not my poor mind unlit by any Vision of Truth, but Master Ramana's Bright, eternal wisdom, is

The flame that shines clear in this Lamp Of Being Supreme.

5 The gracious Master, the embodiment Of the one bright, true Being-Awareness Uttered many sayings for dispelling Ignorance. Some of these I treasured

In my memory and repeat Here in this treatise.

The Garland of GurM Sayings

Hereto expound a little.

My God, my Guru, Ramana cleared

My mind of the dense ego-cloud

And graciously revealed to me

The Truth transcendent. Til this vision

Splendid that with loving care

I weave into this Garland fair.

3. This Treatise but Restores

The Self supreme stands ever as all Things everywhere, one does not reach it. This Lamp of Being supreme only Reveals what IS, free from all waves Of Dharma and kama.

The Self, pure Being that shines as Bliss,

Is the sole home of all the worlds

Here and hereafter. Prompt and proper

Restoration to the Self

b what this treatise offers, not

Ways dubious to some distant goal.

4. Author's Humble Apology

"Garland of Gum'i • „

Treatise was nouh* S*Zmg* ■ this rhyming

The pure on* *u , Ven«ta,

The Garland of Guru's Sayings 3

11 For what I have not with my mind Composed, why humbly apologise ? Responsibility for this Whole treatise rests with Him, the Master Known in the pure heart's blissful silence.

5. Dedication

12 She gave me birth and gave me thus Freedom from ignorance, bliss eternal, To this most innocent mother of mine, To her dear memory is this treatise Duly dedicated.

6. The Author

13 Some sayings of the guru, Kanna Muruga stored and strung together As a garland bright of Being supreme. His Eye of grace, at his Master's Feet, Had found the meaning, beauty and bliss Of all this universe.

[This stanza is a tribute from an admirer of the poet, whose original name was Krishnaswami Subramanyan. Krishna = Kanna. Subramanyan=Murugan. Muruganar is the honorific plural of Murugan.]

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PART I

THE QUEST

Invocation

Ramana of flawless wisdom

Has come to us. Let us in the heart

Cherish His sacred Feet:

One of the benedictions fits

This Garland of Guru's Sayings, which

Seeks to dispel delusion. That

One word is I, the Self, abiding

In every being as the Heart.

Awareness pure, true Being shining In silence, Self-experience of The real I behind the false, Conceptual "I", is God transcendent, With His Feet we crown our heads.

To those who look within, the highest Good gained by the Master's grace Is wakeful sleep, the turiya state, The undying flame, the sweet, uncloying Fruit for ever fresh.

Heart free from liking and disliking, Formcomely with the comeliness tLPo ? ?sdm'Hc. ^ Master,

^st^Lff aUtrue goodnew, has Octroyed my ignorance and fear.

HI8 Feet « my last refuge.

The Quest 5

19 From cause alone proceeds effect.

The big world, which the scriptures say Is only names and forms, proceeds From pure Awareness which is real, Clear as the berry in one's palm. Hence you may say this big world too Is real.

20 Considering that the primal cause Of all three or all seven worlds Exists unbroken, all these worlds Have also some reality. But when this form derivative Is viewed as infinite and eternal, The ground, the whole, Awareness pure, Seems to be non-existent, void.

(The universe is conceived as three (upper, middle and nether) worlds, or as seven celestial and seven subterranean worlds.)

21 For those who take the world appearance As real and enjoy it, it is

The Lord's creation. But for those Who free from fear have known the Truth, The undeluded Self, it is No more than a mere mental image Projected by desire.

22 The world of trivial names and forms Perceived by the five senses is A mere appearance in the Self, Awareness pure. It is the sport Of mdyd, of images projected By the mind, itself a thought Arising in Being-Awareness.

1. Actuality of the World

'k . ,nf(Bunt's Sayings •fa Garland of bw»

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„, know the Self as pure ferSlessknow that nothing but

2 wSy real the world that has NoSn the sight of God supreme.

Like the hopeful parrot hovering 24 £! the. silk-cotton tree's red flower

Vryearn, my friend, for the world of sense, Mistaking it for something real. If seeming be the same as being, Then, sure, the mirage in the desert Would be water.

From your true being as Awareness Alienated and deluded Do not pursue appearances, Deeming them as real. They Are false, since disappear they must. But your own being as Awareness Is real and cannot cease to be.

The world by the illusive mind Perceived is not by the mind's source, The Self, perceived. How can it, then, This poor world, claim reality?

Be not afraid of this base, trivial Samsara which, like dreams in sleep r,PP<^Im °escience- A dark shadow

stoSh^he r d's desires *«

^°itp&mthe-rld,

The Quest

29 The world appears distinctly only

In wakefulness and dream with concepts Filled. In concept-free, all empty Sleep, one sees no world; so then Conceptual is the world's whole substance.

30 The world we see so clear is only Thought-projected. If sometimes The world appears before us dream-like In samadhi thought-free too, It is only the persistent power Of images already formed.

31 Even like the spider spreading out Its web from its own mouth and then Withdrawing it into itself,

The mind, which brings out blossom-like The world, ingathers it again.

32 When the mind through the brain and senses Outward turns, the names and forms

Are from within thrust out. And when The mind at rest abides within The Heart, they enter and lie buried There again.

33 By names and forms the universe Is split into objects. When

These names and forms are whisked away, Pure Being, Brahman, abides. Concealing God with these conceptual Names and forms, the poor fool is Deluded into seeing a world Of which, alas, he is afraid.

34 The mind bewildered which mistakes The body for oneself conceives

The transient world of names and forms, Makes it seem real and lovable, And promptly entraps one in the strong, Illusive bondage of desire.

The Garland of Guru's Sayings

The Quest 9

41 This earthly life kept fuelled by Desires and dislikes, this empty Dream in maya-slumber dreamt, Seeming so real while asleep Proves empty nothing on waking up.

42 When in Awareness pure supreme The mind is merged and lost, then all Three drives—desiring, doing, knowing— Are seen as but conceptual movements In the one Self's abiding Being As Awareness, and hence slip Away and bind no more.

43 Siva, supreme Awareness-Being Alone abides, the ground, the screen. The world of triads is but the picture Moving on the screen, the play Of Sakti, supreme Awareness-Active.

44 The world, like snake in rope, thief in A stump, mirage in air, has no Real existence. Seeming to be, Mere appearance, is its nature.

45 As several ornaments appear In gold and share its glitter, all beings Moving and unmoving appear In Self alone and shine as such. Apart from Self nothing exists.

46 By This world That world is concealed. And This world is by That concealed. Names and forms one sees, or else One sees pure Being-Awareness-Bliss. Looking at a granite dog, One sees the dog or else the stone, Not form and substance both together.

~ nirical world of jostling names The empirical world is real

And the world of Awareness. Existence is but a name

Tis an illusion, mind-created. O worldly-minded fool who cannot

36 Understand the proper teachings Of great sages, this whole bloated World beheld by jaundiced eyes, When closely scanned, is but a trick Played by your own vasanas, nothing more.

37 One ever-present pure Awareness, This alone has true existence.

The world perceived and measured by you Is but illusion, jaundiced yellow, Caused by the ego's concepts false And treacherous desires.

38 As yellow fades and disappears In sunlight, this world disappears In pure Awareness. Hence it is

Not of the Sun-God's making. Rather Tis picture seen in the peacock's plumage, An image of the lady, Mind.

39 Since the world of ^-experience of this phenomenal world is mere

^SSfi^ Sky's deep Muteness. What the deluded, body-bound ego

in Guru's Sayings in the Garland of Gurus

0 m _____ c«if is but 53

A dream. When in P light, Awareness pure, 48 Bis whole illusive world of triads

Nothing but the form of Sakti, Awareness, whose^mal Ground and substance is the Self.

49

54

Like the bright flame by smoke concealed,

Awareness is by names and forms 55

Concealed. When by Her grace light comes, The world is seen as bright Awareness Too, not a mere cloud of names and forms.

50 To seers established in Awareness

Pure, the basis of all knowledge, 55

All these worlds are but the Self And hence as such are real. How Can the ignorant understand The True Being behind them all ?

51 Only those who have utterly 57 Renounced the world and all attachment,

And rejoicing in Self-luminous Awareness have minds pure and free From mayffs power, they only know The sense in which "The World is Real".

52

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The Quest 11

This world which seems to be a sea Of sorrow is transformed into An ocean filled with bliss transcendent If one's defective vision is Corrected and one sees it fresh With the clear eye of true Awareness As the form of the Supreme.

Still, wavele3s Being-Awareness-Bliss Alone is what the true seer sees And is. Since seer and sight are one It follows surely that this world Is also Being-Awareness-Bliss.

The nature of this mind-created World, now seen in dream-light dim, Is truly known only in that Bright Being-Awareness which transcends The mind's illusion.

Fond, foolish mind, deluded daily By dreams woven out of your own stuff, If but you knew your own true strength, Say, could this world exist outside The one Being-Awareness-Bliss ?

The void world, variegated, vast Sprang from one sole, eternal Bliss, As from one egg the multi-coloured Peacock. See this Truth, abiding As the Self alone.

Those who have sought and gained the goal

Of true Awareness do not see

This world as variegated forms.

The whole world filled with crowds of objects

Is for them but the gracious play

Of one sole Sakti, one sole power,

The power of pure Awareness.

12

, and Guru's Sayings The Garland]o]w

The P^X^d^ eg° From the me Awareness

a With mind turned inward drown the world

60 Ke great void, dispel illusion. beholdSg then the void as void Destroy the void by drowning it

In the deep ocean of Self-Awareness.

61 A If you abide at heart established

/ As Being-Awareness, which shines also * / As this world, then this world becomes / One with your Self, its frightening, false I Duality having disappeared.

62 He who sees this phenomenal world As all Awareness, Self-Awareness, This sage indeed enjoys with all Five senses fully his own Self.

63

64

2. Unreality of the World

Some assert, "This world before Our eyes lacks permanence, His true. But it is real while it lasts " We deny it saying, "Permanence is a criterion of Reality."

Unreal^ We^L°WCOUdit^

' Wenes7ton ^Sayin& OfRea%»to°1Sacriterion

The Quest 13

[Reality is that which is permanent, immutable and self-luminous.]

65 The wise can nohow deem as real A world divided and destroyed

By Time's wheel. Whole, eternal, perfect, Ever-shining and transcending Time and space, such is the nature Of Reality.

66 Siva eternal, peace serene, Perfect, common to all alike, Is the one sole Reality.

The evils in the world are concepts Formed by the false, scattered knowledge Of the divided mind.

67 The worlds have no being apart From Awareness which is but the Self. It is nescience dense and dark Which makes the body-bound ego see The world of names and forms as alien.

68 Mind of mine, wearied and worn out

By the world's ways, search hard henceforth, Discover and weigh well and speak The truth; whatever is perceived By the false body's senses, how Could it be real and not false?

69 The world perceived by the poor jiva Lapsed from its own Being true, Buried in darkness, and believing That it is but the body, alas,

This world thus seen is non-existent; Yes, it is indeed unreal.

70 The goings-on of the empirical world, True-seeming and beguiling in the mind's {Sorrowed light, are nothing but illusions In the bright light of pure Awareness.

59

. after examining everything noVt fataded the ultimate truth, They have attanieu behaviour.

^ft'.evou ou3 conduct

v_ 26 and 27 of The Supplement to The [Compare verses zo anu *

For/y Verses.]

6. Illusory Appearance (Vivarta)

Lord Ramana has, to reassure us, Mercifully revealed "vivarta" As a true tenet, setting aside All other doctrines.

["Ajata" was Bhagavan's final taith based on personal experi-ence. However, for the benefit of those who lack this experience he expounded (in the first of The Forty Verses) "vivarta", the doctrine of illusory appearance, as of a snake in a rope or of a "dance" or movement in Being, as ripples in water. See verse 100 below.]

All that the mind perceives once lay Buried within the heart. Know well That names and forms are an old tale Retold, old latent vasanas now Becoming manifest.

The Self becomes itself the world Of multitudinous names and forms

Hence itls not a mere efficient Cause which create ^

Destroys the S' P ^ and then Ww\afk? "How did this error rise

This ha^enef^Ar to who*

I

The Quest 17

87 What is the Self's self-transformation As the world? A twist of straw Appearing as a snake? Look hard You see no snake at all. There was No transformation, no creation, none, No world at all.

88 Consider well. A thought it is

That from itself creates a snake-form, Sustains it, fears it and at last, When full light comes, destroys it.

[The snake, the world of names and forms seen in dim light is recognized as the rope in the full light of self-enquiry. The ego that sees names and forms and the world seen by it are both conceptual.]

89 Seed, sprout and plant in sequence coming Seem to be the same. And yet

The effect seems to destroy and so Replace the cause. The contradiction Twixt one and many, change and sameness, Is but the mind's conception.

90 The Self is all true Being-Awareness, The world perceived as other is But a perverse misunderstanding. The rope itself being the seer, Awareness, would it see some being Other than itself, some snake?

91 Did the Self lapse from its own wholeness As Being, you ask, "How else did this World come to be?" It came from Ignorance False. The Self can never suffer Any change at any time.

92 Experiencing the unbroken oneness Of pure space, one sees no separate Pot at all. From seeming movement Of the seeming pot, it is folly

To infer some movement of the space Within the pot.

THE GARLAND OF GURU'S SAYINGS

GURU VACHAKA KOVAI

Translated by Prof. K. SWAMINATHAN from the Tamil of SrT MURUGANAR

MURUGANAR CENTENARY PUBLICATION

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PUBLISHER'S NOTE

Professor Swaminathan's English rendering of Guru Vdchaka Kovai of Sri Muruganar has been serialized in The Mountain Path from 1964 onwards. The second edition of the Tamil work published in 1971 added several new stanzas to those in the first edition brought out in 1939 by Sri Ramana Padananda. Further, the elaborate commentary of Sri Sadhu Om, published by the Delhi Ramana Kendra in 1980, carries useful notes and explanations in simple Tamil, which established the claim that this Treatise provides the most precise, systematic and authoritative exposition of Sri Bhagavan's teaching, explaining step by step the theory, the practice and the experience of jnana, the Truth supreme which is Being as Life Eternal, pure Awareness, Perfect Bliss.

Thus, the most comprehensive collection of the Maharshi's sayings is Guru Vdchaka Kovai {The Garland of Guru's Sayings} composed and strung together artistically by the poet Muruganar. In this massive Tamil work of 1282 stanzas (1254 being Muruganar's handiwork and 28 the Maharshi's), each stanza presents, in a well-wrought and finely polished setting, a pearl that fell from the Master's lips. Not only are these stanzas arranged in the most logically effective order, under 231 chapters, but most of them were seen and approved by the Master, who has supplied some links and re-statements of his own to emphasize a point or tighten up or clarify the argument. The value of The Garland of Guru's Sayings is not merely in its literary appeal to Tamil readers. The collection equals the Talks in comprehensiveness and authenticity. The Talks are informal and present the Maharshi's teachings against the background of the questions posed by enquirers. The Garland focusses the light on what the Maharshi said regardless of when or why he said it, and the sayings are strung together in a manner which is intellectually satisfying.

It has been well said by Sri Sadhu Om that Muruganar is the main architect of The Ramana Prasthanaya Traya (Trinity of Scriptures). He elicited Upadesha Sara, he helped in giving final form and a coherent structure to The Forty Verses on What Is, and he himself composed the bulk and finalized the arrangement of the stanzas in Guru Vdchaka Kovai, a systematic and detailed exposition of the iv Publisher's Note 1 -

„irh carries his imprimatur and which provides, Masters teaching wnw"» ^ g source of literary

for the Tamil reader a j

en^ent1-. • „.hi. translation and seeing it through the press, b finatog th^^ acknOWledge with gratitude the *J r^^evotee, who in the course ^ with u l?r?quired towards him an immense reverence. X «great pleasure in offering this Garland as a

centenary tribute to the great poet who lived and wrote as the bright shadow and authentic voice of Sri Bhagavan.

Sn Ramanasramam 15.8.1990

T.N. VENKATARAMAN President, Board of Trustees

INTRODUCTION

Born to Sri Krishna Iyer of Ramanathapuram in 1890, the child was originally named Sambair. However, the official name was C.K. Subramanya Iyer. He, in later years could sing and pour out verses in torrent, could hardly speak and was almost dumb till the age of five. Having lost his father early in life, he lived in Coimbatore and received his education there.

He grew up in an atmosphere of Tamil learning and evinced a deep love for his mother tongue; consequently he specialized in it and soon became a highly accomplished scholar in this ancient and still living language. He was a Pandit-member in the lexicon committee presided over by Dr. Chandler.

Having studied the Tirukkural thoroughly he followed its precepts meticulously in his life. Out of love for Tamil he changed his name to Mugavai Kanna Muruganar (see v. 13 of The Garland), corresponding to his original name.

Not only was he a noted scholar, but also a spiritually oriented nationalist and was greatly influenced by Gandhiji's liberation movement. His first volume of poems was "Swatantra Gitam."

He first came to Sri Bhagavan in 1923. This darshan and the intense gaze of Sri Bhagavan transformed his being. When thus he came under the spell of the Master, all lesser lights were absorbed in the radiance of His presence and he never again wrote on any theme other than the glory and the sayings of the Master. Muruganar himself tells us what happened when he came to Bhagavan: With blazing bright, unwinking eyes He gazed and drunk in my whole Being. Swept off by such enchanting beauty His utter slave I have become. (1) To sing His praises, to praise His presence and to explain His teachings the poet uses words which, whether richly sensuous or austere intellectual, are invariably appropriate, while his repertory of metrical form is astounding in its vastness, flexibility and power. Like some great temple complex, with its shrines and towers, its

1 Ramana Sannidhi Murai, v.317, Decad of Servitude, translated by K. Swaminathan.

vi Introduction

tanks and groves, the immense output of this poet constitutes a massive and worthy monument to the Master, whose mighty message Sri Muruganar manages to convey, because he is himself & consummate and humble scholar, poet, saint.

Muruganar's self-effacement was total and he sat immortal in the shadow of Ramana's Feet He passed away on August 28, 1973 amidst the chanting of the devotees in praise of Sri Arunachala and Sri Ramana.

K. Swaminathan

Sri Ramanasramam 29.9.1990

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* , V, Forty Vo«S,

bh2kh05) - v.30

bh22(h34) - — v.33

BH26H66) Stray j'er~ J* /from the PanchadasT)

sis ssw.—

Mandukya Upanishad).

the

THE GARLAND OF GURU'S SAYINGS

1. Invocation to the Guru.

To save from dire despondency Those who yearn for, and yet are, far, Far from the goal of final Freedom, This Lamp of Guru's wisdom lit To put to flight the illusion of "I" And "mine", shines as the very Self.

While I lay writhing in the body Mistaking it for me, the gracious, Silent guru took pity on me And made me see that I was not This form inert, decaying, but >

Imperishable true Awareness. With His twin Feet I crown my head.

The Sage accomplished who reveals With clarity and certitude The ultimate Truth which reconciles All the discordant creeds and doctrines, His Feet my head wears as a crown.

2. Name and Genesis of this Treatise

4 Not my poor mind unlit by any Vision of Truth, but Master Ramana's Bright, eternal wisdom, is

The flame that shines clear in this Lamp Of Being Supreme.

5 The gracious Master, the embodiment Of the one bright, true Being-Awareness Uttered many sayings for dispelling Ignorance. Some of these I treasured

In my memory and repeat Here in this treatise.

The Garland of GurM Sayings

Hereto expound a little.

My God, my Guru, Ramana cleared

My mind of the dense ego-cloud

And graciously revealed to me

The Truth transcendent. Til this vision

Splendid that with loving care

I weave into this Garland fair.

3. This Treatise but Restores

The Self supreme stands ever as all Things everywhere, one does not reach it. This Lamp of Being supreme only Reveals what IS, free from all waves Of Dharma and kama.

The Self, pure Being that shines as Bliss,

Is the sole home of all the worlds

Here and hereafter. Prompt and proper

Restoration to the Self

by what this treatise offers, not

Ways dubious to some distant goal.

4. Author's Humble Apology

"Garland of Gum'i • „

Treatise was nouh. Tm ■this fining

The pure on* tu , Ven«ta,

The Garland of Guru's Sayings 3

11 For what I have not with my mind Composed, why humbly apologise ? Responsibility for this Whole treatise rests with Him, the Master Known in the pure heart's blissful silence.

5. Dedication

12 She gave me birth and gave me thus Freedom from ignorance, bliss eternal, To this most innocent mother of mine, To her dear memory is this treatise Duly dedicated.

6. The Author

13 Some sayings of the guru, Kanna Muruga stored and strung together As a garland bright of Being supreme. His Eye of grace, at his Master's Feet, Had found the meaning, beauty and bliss Of all this universe.

[This stanza is a tribute from an admirer of the poet, whose original name was Krishnaswami Subramanyan. Krishna = Kanna. Subramanyan=Murugan. Muruganar is the honorific plural of Murugan.]

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PART I

THE QUEST

Invocation

Ramana of flawless wisdom

Has come to us. Let us in the heart

Cherish His sacred Feet:

One of the benedictions fits

This Garland of Guru's Sayings, which

Seeks to dispel delusion. That

One word is I, the Self, abiding

In every being as the Heart.

Awareness pure, true Being shining In silence, Self-experience of The real I behind the false, Conceptual "I", is God transcendent, With His Feet we crown our heads.

To those who look within, the highest Good gained by the Master's grace Is wakeful sleep, the turiya state, The undying flame, the sweet, uncloying Fruit for ever fresh.

Heart free from liking and disliking, Form comely with the comeliness of the Master, True goodnews, has destroyed my ignorance and fear. His Feet « my last refuge.

The Quest 5

19 From cause alone proceeds effect.

The big world, which the scriptures say Is only names and forms, proceeds From pure Awareness which is real, Clear as the berry in one's palm. Hence you may say this big world too Is real.

20 Considering that the primal cause Of all three or all seven worlds Exists unbroken, all these worlds Have also some reality. But when this form derivative Is viewed as infinite and eternal, The ground, the whole, Awareness pure, Seems to be non-existent, void.

(The universe is conceived as three (upper, middle and nether) worlds, or as seven celestial and seven subterranean worlds.)

21 For those who take the world appearance As real and enjoy it, it is

The Lord's creation. But for those Who free from fear have known the Truth, The undeluded Self, it is No more than a mere mental image Projected by desire.

22 The world of trivial names and forms Perceived by the five senses is A mere appearance in the Self, Awareness pure. It is the sport Of the mind, of images projected By the mind, itself a thought Arising in Being-Awareness.

1. Actuality of the World

'k . .nf(Bunt's Sayings •fa Garland of bw»

23

25

26

27

„, know the Self as pure ferSlessknow that nothing but

2 wSy real the world that has NoSn the sight of God supreme.

Like the hopeful parrot hovering 24 £! the. silk-cotton tree's red flower

Vryearn, my friend, for the world of sense, Mistaking it for something real. If seeming be the same as being, Then, sure, the mirage in the desert Would be water.

From your true being as Awareness Alienated and deluded Do not pursue appearances, Deeming them as real. They Are false, since disappear they must. But your own being as Awareness Is real and cannot cease to be.

The world by the illusive mind Perceived is not by the mind's source, The Self, perceived. How can it, then, This poor world, claim reality?

Be not afraid of this base, trivial Samsara which, like dreams in sleep r,PP<^Im °escience- A dark shadow

stoSh^he r d's desires *«

^°itp&mthe-rld,

The Quest

29 The world appears distinctly only

In wakefulness and dream with concepts Filled. In concept-free, all empty Sleep, one sees no world; so then Conceptual is the world's whole substance.

30 The world we see so clear is only Thought-projected. If sometimes The world appears before us dream-like In samadhi thought-free too, It is only the persistent power Of images already formed.

31 Even like the spider spreading out Its web from its own mouth and then Withdrawing it into itself,

The mind, which brings out blossom-like The world, ingathers it again.

32 When the mind through the brain and senses Outward turns, the names and forms

Are from within thrust out. And when The mind at rest abides within The Heart, they enter and lie buried There again.

33 By names and forms the universe Is split into objects. When

These names and forms are whisked away, Pure Being, Brahman, abides. Concealing God with these conceptual Names and forms, the poor fool is Deluded into seeing a world Of which, alas, he is afraid.

34 The mind bewildered which mistakes The body for oneself conceives

The transient world of names and forms, Makes it seem real and lovable, And promptly entraps one in the strong, Illusive bondage of desire.

The Quest 9

41 This earthly life kept fuelled by Desires and dislikes, this empty Dream in maya-slumber dreamt, Seeming so real while asleep Proves empty nothing on waking up.

42 When in Awareness pure supreme The mind is merged and lost, then all Three drives—desiring, doing, knowing— Are seen as but conceptual movements In the one Self's abiding Being As Awareness, and hence slip Away and bind no more.

43 Siva, supreme Awareness-Being Alone abides, the ground, the screen. The world of triads is but the picture Moving on the screen, the play Of Sakti, supreme Awareness-Active.

44 The world, like snake in rope, thief in A stump, mirage in air, has no Real existence. Seeming to be, Mere appearance, is its nature.

45 As several ornaments appear In gold and share its glitter, all beings Moving and unmoving appear In Self alone and shine as such. Apart from Self nothing exists.

46 By This world That world is concealed. And This world is by That concealed. Names and forms one sees, or else One sees pure Being-Awareness-Bliss. Looking at a granite dog, One sees the dog or else the stone, Not form and substance both together.

~ nirical world of jostling names The empincai w« real

And f00T^St fu« Awareness. Existence «nbng*Uu^hedark

Tis an illusion, romd-created.

O wordly-minded fool who cannot

36 SndeSd the proper teachings Of great sages, this whole bloated World beheld by jaundiced eyes, When closely scanned, is but a trie* Played by your own vasanas, nothing more.

37 One ever-present pure Awareness, This alone has true existence.

The world perceived and measured by you Is but illusion, jaundiced yellow, Caused by the ego's concepts false And treacherous desires.

38 As yellow fades and disappears In sunlight, this world disappears In pure Awareness. Hence it is

Not of the Sun-God's making. Rather Tis picture seen in the peacock's plumage, An image of the lady, Mind.

39 Si? th,e Ught of Experience ah this phenomenal world is mere

^SSfi^ Sky'S deeP Wueness. What the deluded, body-bound ego

j rGuru's Sayings ne Garland ofGurus

0 m _____c«if is but 53

f-47

A dream. When tn P light, Awareness pure, uic 48 Bis whole illusive world of triads

Nothing but the form of Sakti, £ToTAwareness, whose cttrori Ground and substance is the Self.

49

54

Like the bright flame by smoke concealed,

Awareness is by names and forms 55

Concealed. When by Her grace light comes, The world is seen as bright Awareness Too, not a mere cloud of names and forms.

50 To seers established in Awareness

Pure, the basis of all knowledge, 55

All these worlds are but the Self And hence as such are real. How Can the ignorant understand The True Being behind them all ?

51 Only those who have utterly 57 Renounced the world and all attachment,

And rejoicing in Self-luminous Awareness have minds pure and free From maya's power, they only know The sense in which "The World is Real".

52

58

The Quest 11

This world which seems to be a sea Of sorrow is transformed into An ocean filled with bliss transcendent If one's defective vision is Corrected and one sees it fresh With the clear eye of true Awareness As the form of the Supreme.

Still, waveless Being-Awareness-Bliss Alone is what the true seer sees And is. Since seer and sight are one It follows surely that this world Is also Being-Awareness-Bliss.

The nature of this mind-created World, now seen in dream-light dim, Is truly known only in that Bright Being-Awareness which transcends The mind's illusion.

Fond, foolish mind, deluded daily By dreams woven out of your own stuff, If but you knew your own true strength, Say, could this world exist outside The one Being-Awareness-Bliss ?

The void world, variegated, vast Sprang from one sole, eternal Bliss, As from one egg the multi-coloured Peacock. See this Truth, abiding As the Self alone.

Those who have sought and gained the goal

Of true Awareness do not see

This world as variegated forms.

The whole world filled with crowds of objects

Is for them but the gracious play

Of one sole Sakti, one sole power,

The power of pure Awareness.

12

, a*f Guru's Sayings jte Garland °JUJ

The f^^^S^^ Cg° From the me Awareness

a With mind turned inward drown the world

60 Ke great void, dispel illusion. behold then the void as void Destroy the void by drowning it

In the deep ocean of Self-Awareness.

61 A If you abide at heart established

/ As Being-Awareness, which shines also * / As this world, then this world becomes / One with your Self, its frightening, false I Duality having disappeared.

62 He who sees this phenomenal world As all Awareness, Self-Awareness, This sage indeed enjoys with all Five senses fully his own Self.

63

64

2. Unreality of the World

Some assert, "This world before Our eyes lacks permanence, His true. But it is real while it lasts " We deny it saying, "Permanence

As a criterion of Reality."

Unreal^ We^L°WCOUldit^

' Wenes7ton ^Sayin& Of Real^to0 18 Criterion

The Quest 13

[Reality is that which is permanent, immutable and self-luminous.]

65 The wise can nohow deem as real A world divided and destroyed

By Time's wheel. Whole, eternal, perfect, Ever-shining and transcending Time and space, such is the nature Of Reality.

66 Siva eternal, peace serene, Perfect, common to all alike, Is the one sole Reality.

The evils in the world are concepts Formed by the false, scattered knowledge Of the divided mind.

67 The worlds have no being apart From Awareness which is but the Self. It is nescience dense and dark Which makes the body-bound ego see The world of names and forms as alien.

68 Mind of mine, wearied and worn out

By the world's ways, search hard henceforth, Discover and weigh well and speak The truth; whatever is perceived By the false body's senses, how Could it be real and not false?

69 The world perceived by the poor jiva Lapsed from its own Being true, Buried in darkness, and believing That it is but the body, alas,

This world thus seen is non-existent; Yes, it is indeed unreal.

70 The goings-on of the empirical world, True-seeming and beguiling in the mind's {Sorrowed light, are nothing but illusions In the bright light of pure Awareness.

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3. AUreinent of the World

How piteous is.*f^eworld's ways

fhSSubtt) permanent freedom. 72 one wonders why they plough with thought
And toil so hard to cultivate The treacherous
field of sense, hankering For a tiny grain of pleasure, Neglecting the Heart
whence thought arises, The nursery ready to reward
With plenty a little labour of love.

For the Lady Mind, the wedded wife
Of the radiant Sun-god Self, To forsake the joys of light
And go astray seeking the deep
Darkness of the world, what is it
But the frenzied folly of infidelity?

[The Moon-mind should be content to gain light from the Heart-sun, not go seeking light from the earth through the senses.]

The real bliss of mukti cannot
Come unless the world's allurements
Disappears. To try to thrust Reality into the world,
A mere appearance, is mere folly

Lte an infatuate lover foisting
Chastity upon a prostitute.

4' of the World

The Quest

Those well established in the Self True Being, will never pursue the world's Vile ways. For such descent into The false allurements of the world Is yielding to the animal weakness For sense-pleasure.

What does one gain, you well may ask,

By giving up the wealth immense

Of wordly pleasure and seeking only

Mere Awareness?

The benefit of true Awareness

Is the unbroken prevalence

Of peace within the heart, the bliss

Of one's own natural being.

Not in one single thing on earth Can happiness be found. How could The muddled mind delude itself And think that happiness can be Derived from objects in this world ?

Fond, foolish people may find joy
In pleasure at the moment. Soon
It palls and leaves but pain behind.

Jivas suffer in the hot dry Desert of the world, the dream
Born out of the whirling vasanas old. Shady refuge from the triple
Fire of desire raging here, They find beneath the spreading
Bodhi tree, turiya, Self-Awareness.

5. Playing One's Roles in the World

Knowing your true identity
And ever in the heart abiding
As the Self supreme alone, Play perfectly your human role,
Tasting every pain and pleasure
In common with all creatures.

. after examining everything noVt fatabed the ultimate truth, They have attanieu behaviour.

^ft'.evou ou3 conduct

v_ 26 and 27 of The Supplement to The [Compare verses zo anu *

For/y Verses.]

6. Illusory Appearance (Vivarta)

Lord Ramana has, to reassure us, Mercifully revealed "vivarta" As a true tenet, setting aside All other doctrines.

["Ajata" was Bhagavan's final taith based on personal experi-ence. However, for the benefit of those who lack this experience he expounded (in the first of The Forty Verses) "vivarta", the doctrine of illusory appearance, as of a snake in a rope or of a "dance" or movement in Being, as ripples in water. See verse 100 below.]

All that the mind perceives once lay Buried within the heart. Know well That names and forms are an old tale Retold, old latent vasanas now Becoming manifest.

The Self becomes itself the world

Of multitudinous names and forms

Hence it is not a mere efficient

Cause which create ^

Destroys the S' P ^ and then

Ww\afk? "How did this error rise

This ha^enef^Ar to who* P^tnTmS;andtheerrorwill

I

The Quest 17

87 What is the Self's self-transformation As the world? A twist of straw Appearing as a snake? Look hard You see no snake at all. There was No transformation, no creation, none, No world at all.

88 Consider well. A thought it is

That from itself creates a snake-form, Sustains it, fears it and at last, When full light comes, destroys it.

[The snake, the world of names and forms seen in dim light is recognized as the rope in the full light of self-enquiry. The ego that sees names and forms and the world seen by it are both conceptual.]

89 Seed, sprout and plant in sequence coming Seem to be the same. And yet

The effect seems to destroy and so Replace the cause. The contradiction Twixt one and many, change and sameness, Is but the mind's conception.

90 The Self is all true Being-Awareness, The world perceived as other is But a perverse misunderstanding. The rope itself being the seer, Awareness, would it see some being Other than itself, some snake?

91 Did the Self lapse from its own wholeness As Being, you ask, "How else did this World come to be?" It came from Ignorance False. The Self can never suffer Any change at any time.

92 Experiencing the unbroken oneness Of pure space, one sees no separate Pot at all. From seeming movement Of the seeming pot, it is folly

To infer some movement of the space Within the pot.

18

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94

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neGarlandof Guru's Sayings

Bodyfnrmore B^ause of their Are seen no more. ^ f Apparent changes, it is folly

ToPSy the Self is mutable.

Vast whole, immutable, the Self Reflected in the mind's distortmg Mirror may appear to move. Know that it is the image moving, The true Self never moves or changes.

How can the dark, delusive sense Of separateness affect the Self Which is non-dual? It is the mind's Divisive vision which sees difference. Awareness knows no separateness At all.

From true Being, infinite Awareness,

The;7vo cannot as an "I",

A separate self, arise.

It is only from a separate flame

Conceptually cut off that sparks

Can fly and fill the universe.

fey »fya% might

The bodR nf f Pure Awareness

l}is 0% when the "I» i

As the body thai L ^Ct,0M

Of moving and !,eW0rld

^rs*?CC»T8A0bjeCt8 18 an error.

The Quest 19

[The Self is neither the body's owner nor the world's witness. The Jiva is both.]

99 Without the body, the world is not. Without the mind, the body is not. Without awareness, there is no mind. And without being there is no Awareness.

7. Doctrine of No Birth (Ajata)

100 To meet the needs of various seekers

Master Ramana did expound Various doctrines. But we have Heard him say that his true teaching Firmly based on his own experience Is Ajata.

[Ajata = No birth, unborn. The Self is immutable. Birth, death and the world process are all appearances.]

101 This truth supreme alone is what The Lord revealed to Arjuna

At first. But finding his friend's mind Bewildered, reeling, Krishna later Spoke of other doctrines.

[In chapter II of the Gita the ultimate Truth is taught. The later chapters provide approaches and approximation.]

8. Why Diverse Theories of Creation

102 By their diverse cosmogonies

What do the Holy Books intend ? Not telling how the world began, But starting the enquiry, "What is True Being, the primal cause of this World-appearance ?"

103

, a nf Guru's Sayings The Garland

part Played by God |

hidden behind

mfa throws up m three states, SkyA%TwhSth^va plays

in4 The God supreme, who gave to Poor extroverts, as if Himsen Which she with His permission plays.

105 "Him all things obey," means only That they behave, as various Beings, sentient and insentient, Stir, move and act in the mere presence Of the thought-free sun arisen In the heavens.

[cf. This passage from Who am I/?—Without desire, resolve or effort, the sun rises; and in its mere presence the sun-stone emits fire, the lotus blossoms, water evaporates, people perform their various functions and then rest.]

106 In the mere presence of the eternal Sun, the loadstone spits out fire; The lotus bud blossoms, the water-lily Closes, and all creatures move Or rest according to their nature.

107

S^if^nC"" magnctic oxide of iron, like a convex lens, was used to ignite cotton-wool.]

Hnv"oidm?;LPOtent presence flows Near th: f the needle The moonTltremble8; beneath The lotus bteSSo°On8t°ne «udes water; Closes. 8SOMs and the water-lily

The Quest 21

Sganl SST are: Creati°n- P™-- Solution,

108 In the mere presence of the Lord Himself free from all trace of thought, Jivas set out in numerous paths

Of action, work away, and wearied Turn inward and return to freedom.

109 The goings on in the world do not Affect the sun; the properties

Of earth, water, fire and air touch not The infinite ether. Even so, Men's actions do not reach or move The mind-transcending Lord supreme.

10. The Three Prime Entities

110 Inward in the heart enquiring

Keenly "Who am I?" the seeker

Vanishes and Siva alone

Shines clear. When the avid beholder

Does not exist, it would be madness

To say that the world beheld

Exists.

111 When in this wise both I and world Are gone, Siva as bright Awareness Shines alone. This flawless Truth

Of one without a second, how Or by whom is it to be known?

[Advaita is not a doctrine to be understood, but an experience to be enjoyed.]

112 If, like the Lord, the world and I P Were real, His wholeness would be flawed. Unless we grant that God could be Divided, world and I can never Claim reality.

22 The Garland^s Sayings

m If the glossy pa could

11 Ex si and function on its own

Apart from Being, the Sages ultimate Teaching that the jivas actions Are all Siva's would be a concept Merely, not authentic truth.

j 14 When the projector's light is lost In broad daylight the pictures vanish. Even so, when the mind's borrowed light Is lost in pure Awareness, the false, Grand show of jiva, God and world Disappears.

115 Though thus Reality is one

All schools concede at first three primal Entities, God, jiva and world, Because the outward-looking mind Discursive cannot straightway face The unity of Being.

116

117

118

11. Veiling (Tirda)

The Lord's compassionate grace it is That dark oblivion hides from view Our countless former births each filled With gnefs we

suffered and inflicted.

Memory of the tale of troubles Jk present birth has brought on us

12> duality (Vyakti) Vyakti and <»irt;

Existence. M hav* never had

The Quest 23

119 Ascribing individual being

To realized muktas is sheer folly. Their being is universal being. The separateness seen in that pure Sky is but the shadow cast By the separateness of lookers-on Still bound.

120 In the hearts of seekers Awareness Only stands as true, sole being And attachment to the body

Is no more. How can we then Declare that this one or that one is A peerless seer? Are seers but Bodies and so more than one ?

121 Ye who go round in eager search

Of this Great Soul and that Great Soul To look at, are not all Great Souls Your Self to reach and know and be ?

122 So long as one retains a trace Of individuality,

One is a seeker still, and not A true seer effort free, even though One's penance and one's powers may be Wonderful indeed.

123 Without Self-knowledge which transcends All individuality,

Vain, vain are wonder-working powers. Who would seek these maddening gifts But those who have not known their true Identity as the Self?

124 The seer consummate, formless, is The sum of all the wonder-workers That are known. His are the many Miracles that happen, His, Dakshinamurti's, His who stands As witness of them all.

4 The Garland of Guru's Sayings

126 Forgetting Being-Awareness-Bliss, the Self Which is too subtle for speech and thought, And toiling hard for the body of flesh

Is like treading up and down a tall

Steep sweep in order to water some coarse

And worthless weed.

(The body is to be maintained as an instrument for a higher purpose, not as an end in itself.)

127 Those who desire and like and live The trivial life the ego knows Reject as if it were unreal

The natural life of infinite bliss Within their own hearts ever present For their enjoyment.

128

The Quest 25

130 When will the fool who thinks the body And the world are permanent and clings To them, find peace? Only when this Folly leaves him and he trusts And like a limpet clings to that The Self within. Thenceforward he Shall never more know pain.

131 Those who enjoy the ego's life

Of false phenomena perish and die. The state of grace, supreme Awareness, The life lived in Self-Being, this Alone is bliss

worth seeking.

14. The Pandit

132 Why do people call me learned? What is the mark of real learning? Learning that all garnered knowledge Of things is empty ignorance

And that true knowledge is the search For the Knower.

133 He, who by questing inward for The Knower, has destroyed the ego And transcended so-called knowledge Abides as the Self. He alone

Is a true knower, not one who has Not seen the Self and therefore has An ego still.

13. Wrong Identification

125 Like one who takes a crocodile For a boat and with its help Tries to cross a river are those Who while they pamper the trivial flesh Claim also that they are earnest seekers Of the living Self.

Give up the thought that this frail body Is the Self. Pursue the Self Which is eternal bliss. To seek It, While cherishing the perishable Body, is like trying to cross A river using a crocodile For a raft.

—Sri Bhagavan 1

129 As one mistakes the goings and comings Of the vehicle as one's own, The fool, not knowing his true Being As the Self, suffers the shocks Of the jiva's poor samsara life.

26 134

The Garland of Guru's Sayings

135 Poor fellow, you who are so proud

Of your omniscience, when you are questioned, "You who know all things, do you know Who you are ?" you collapse disgraced, Discomfited. O man of genius, May this your ego-mind dry up As dust and perish utterly.

f 136 When knowledge marred by doubt and error Disappears in true Awareness Clear and pure, one thus established Firmly in Self-Being, free From falsehood, has crossed over to The further shore of the river of knowledge.

137 J** who>his ego gone, knows as it is

"I", the First Person, subject substantive, Combined with "AM", the predicate of being, He alone is the true, honest knower.

15. The Poet

138

The Quest

16. Futility of Mere Learning

Books of guidance all prescribe Freedom from thought as the best way To find freedom. This, the heart Of every art, being known, of what Avail all the arts?

When those whose conduct is not godly Take up the study of Vedanta And sacred books, they but defile Vedanta radiant pure itself.

The burden of the learning borne By folk who dally in fleeting flesh Does not serve to starve the ego Or draw one inward to the Heart Where ever-present grace abides. Is not this burden purposeless Like the goat's ever-restless beard?

Unless by one means or another Mind dies out and certitude From true self-recognition comes, The knowledge which mere learning-brings Is like the horse's horn unreal.

Those who, learning to forget completely all objective knowledge, Turn inward firmly and see dearly The truth, abide serene.
Those who Try to recall forgotten things Pine bewildered, fretting over False phenomena.

If gaining by the grace of God The gift of poetry one fails To dedicate it to the Lord But uses it in praise of men, One makes the Goddess poetry A prostitute.

True poetry springs only from

The calm heart's clarity which followed

The elimination of the ego

By inward search and finding out

That none of the five sheaths is I.

\6

The Garland of Guru's Sayings |

7 Though ardently we study works Immaculate of radiant wisdom, Yet as through meditation we make These gains our own, we must forget And leave behind what once we learnt.

152

17. Truth of Vedanta

Those who know nothing but sense-pleasure, To ruin and destruction doomed, Resent transcendence of the senses And call this fresh and fruitful wisdom Dry Vedanta!

[Sense-pleasures dry up and bring ruin. Jnana is a perennial fount of bliss.]

49 The experience of Vedanta comes Only to those who are utterly

Without desire. Far, far it is --

From those who still retain desires.

For such the penance is prescribed

<J longing for the Lord who knows

No desire so as to end

For ever all desire.

The Quest

„«cteadv ego eddying

of the ever-^dJ J ^ source,

J?S5SrSse'the final 150

2* Stl^rtTt arts provide BuTbuSbaUle fields ,n between.

Those keen and skilled in self-enquiry JSg UP the exhaustive Veda

books search mwardly. 151

fflfitfSSd branch desire For trivial objects.

18. The Course of Prarabdha What we experience now is only The fruit of former actions. Knowing This, one should not worry what Happens to one. Whether or not one likes it One may not escape, one needs must eat, The food one has prepared.

As each one eats one's destined food Siva, as witness, shines within. He who knows himself as not The eater but the witness Self, He is none other than Siva supreme.

Like the steady shadow lurking

At the lamp-post's foot, some people's

Ego-darkness tarries while

They stay unmoving near the Master

Of boundless wisdom and their bodies

Grow old and die. Such is their fate,

Their raw and unripe state.

19. The Power of Prarabdha

How is it that the eight-fold siddhis

And supreme Self-knowledge do not

Come together when so desired?

It is because the world is such

That wealth and wisdom stand far apart.

[The last two lines repeat a Kurd couplet where opulence
and clarity are contrasted.]

20. False JIva and Self

To jump about and play vile tricks Like a little Satan, to flit From thought to thought, to look and see And suffer much, this is the false JIva's nature. The Self's true nature Is but to be and shine.

30 The Garland of Guru's Sayings

The Q

uest

23. The Ego's Strength

155

156

157

158

159

160

« .backby v»(naughty boys)

22. The Ego-Knot

Lapsing from the Self, the seat

The Being-Awareness vast, unbroken,

A separate "I" springs up which falls

Into the error of confronting

A world perceived as something other

Than the Self.

Trusting to the body's truth, The false, self-blinded ego-knot Lusts after various allurements, All imaginary like The blueness of the sky, and thus Tightens into hardness.

The mind's eye jaundiced by desire, Blind to the Self from bondage free, Mistakes the body as the "I", Hides behind the five-fold sheath, And sees the world objectively As something other than the Self.

The life of folly lived by the filthy Ego which deems the flesh its home Is no true life. It is a dream, A passing fancy seen in the Self Auspicious, blissful Siva supreme.

The jiva false is but a shadow i hat make up the world movie.

161 When ego ends, then one becomes A devotee true; when ego ends, One becomes a knower too; When ego ends, one becomes Being supreme When ego ends, grace fills all space.

162 Only the hero strong who has Discarded the ego body-based Is a true ascetic and a true seer. Hard, hard it is for those who still Retain regard for asrama or varna To cast off the ego's heavy burden.

[Varna and asrama pertain to the body and ego. The egol person is the true Brahmin and true ascetic.

163 One who sees otherness and difference Cannot become a Brahmin merely By study of the Vedas four. Who sees his ego dead and knows The Veda's import, he alone Is truly a Brahmin. Failing here, One swelters inly, fallen, despised.

164 Kannappa, ripe in love, scooped out And in the Lord's face planted his eyes. But till he plucked and planted them He too retained a trace of pride In those bright, beautiful orbs of his. Attachment to the body dies Hard, very hard indeed.

165 Why did the three-eyed Lord ordain That Kannappa should pluck and plant Those eyes of which he was so proud? It was to save him from the death, The deadly folly of deeming he Was flesh inert. Such is the might Of Siva's grace, of love for Him.

21. Strength of Vasanas

32

166

167

168

169

170

The Garland of Guru's Sayings

24. The Ego's Dance

Seen aright, the primal Ruler's Dance, His world plan, comes to this: If ego rises, all things rise, If it subsides, they all subside.

The ego-life that people lead

In the three worlds delusion-bound

Is nothing but the dance of demons

Clinging to corpses in the burning ground.

Here, right now, is a wonder of wonders. Listen. It is the bustling, hustling Zeal in action of folk who cannot Even think at all unless they are By omnipresent Awareness Made to think.

Much like the boast of the cripple who said:

"Single-handed I would meet

This host of enemies, lay them low

And raise a pile of corpses here

If only someone first would lift

And prop me up!"

The madcaps who forget that they

lk7*elvfs are by Great Sakti mbved

And busily gather thaumaturgic

Powers^ are tike the cripple who claimed

rl^nemuldbutl^^up I would scatter these foes, I would!9'

Sri Bhagavan 2

-ok

« even the WinH n a Alas, thffiZ? C°fUld not «ir,

With one's own senf nt K how «* one ^^ythingMa8^^ strength

The Quest

33

171 With knowledge by illusion veiled, Staggering under a load of sin, Blind and unseeing the Supreme, The egos play their comic role Like figures on the temple tower.

[Figures carried by the temple tower grimacing as if they carried the tower.] J

The Lord sustains the universe. The pseudo-self which thinks it bears it Is like the grinning figure which seems To carry the weight of the temple tower. If a traveller in a cart does not Put down his luggage in the cart But carries it painfully on his head, Whose is the fault ?

—Sri Bhagavan 3

172 Sensible passengers do not carry Their luggage on their own poor heads, In a fast train hauling under steam-power Heaviest loads like wisps of straw.

173 Even so, because the Power supreme Does, as it must, sustain all things, Men should leave their burdens of care On that Awareness and feel free.

74 In meditation deep, while yet A trace of ego lingers, fear

And trembling may sometimes occur. But when the ego dies at last In pure Awareness, quaking stops. Stillness alone prevails.

75 When the ever-restless fiend-mind, freed At last from fond illusion, merges

In pure Awareness, a waveless sea, The ego subsides, restoring one To health and wholeness.

, ^ 0^ ***"

Musl0»an to r ^ deeds SHT'hTd«U,gofthevillamous Arc f'^mhiD is tme strength,

SENSES** *- p—~pure

25. Treachery to the Self

»77 Traitors to the Self are those Deluded fools who do not see That all these worlds and creatures seeming So many and various are the Self, The Self alone held and beheld Within its own ethereal space Of pure Awareness.

26. Heaven and Hell

178 f Please don't debate, good folk, whether

Heaven and hell exist. As long, As much as this our world exists, So long, so much they too exist.

179 If scholars with their minds made up That these our bodies and world exist Would join us in the quest, we shall Assert that Heaven and hell exist

No less.

180

27. Terror of Hell (Naraka) ^ fear of hell they tremble who

Kf^'X'" What causes hell

Have found the way to the heaven of truth.

The Quest 35

28. Victory over Naraka

181 Narayana slew Naraka. They say. Who acts as if this wretched Body were himself is Naraka. Whoever, questing whence this demon Rises, slays him is Narayana Himself.

182 The ceremonial bathing done During Dipavali celebrates The victory over the demon Naraka, Seeking out his dwelling place And slaying him there one bathes oneself In the pure waters of Awareness.

"The demon Naraka who rules Hell, The notion that I am this body, Where is this demon?" enquiring thus With the discus of jnana, Narayana Destroys the demon. And this day is Naraka-chaturdasi.

—Sri Bhagavan 4

183 Searching out and slaying Naraka Who wallowed in the putrid body Of flesh as "I", and the resulting Dawn eternal of the Self,

This is the festival of light, DTpavali.

Shining as the Self in glory

After slaying Naraka,

The sinner vile who suffered much

Because he deemed as "I" the wretched
Home of pains, the body of flesh,
This is the festival of light,
Dipavali.

_Sri Bhagavan 5

The Garland of Guru's Sayings

29. Turning Inward

Even the knowledge sense-perceived
Of the world without has for its ground
The Self above. To search for knowledge
Somewhere else apart from That Is
but to grasp the shadow, not
The substance.

How to make the mind, which now
Looks painfully at forms and features
There without, turn inward ?
By asking who this "I",
this mind is
Which sees this trivial world and thus
Directing it towards the Self.

Poor seer who suffer endlessly
Because you still perceive the object,
Not the subject, please look inward,
Not without, and
taste the bliss
Of non-duality.

O heart of mine, it is not wise

To stay out. Safe it is

To stay within. Conceal yourself

From maya which plans to draw you out

To destroy you. Stay within.

^ your true Self, ^notion of duality

^tr^/!^^ Proper

^ save iS^.PlaV of mind

rom thls notion's hold.

The Quest 37

[The notion of a separate "I" destroys purity and peace of mind.]

Ye, pilgrims, who without discovering
What is within, proceed from place
To place, for ever hovering bird-like,
Siva supreme is
but Awareness Absolutely still abiding
Centred in the Heart.

Not like a boat's sail wide outspread
And worn away by wind and weather,
But like the humble anchor sunk
In the vast ocean's
depth, the mind
Should plunge and settle in the heart
Of wisdom.

For the man of dharma seeking
Experience of the state supreme
The heroic action needed is
To draw in the outward-darting
mind
And fix it firmly in the Heart.

If the mind turned outward and distracted
Starts observing its own being,
Alienation ends, the vestige ego
Merges in the light
of true Awareness shining in the heart.

30. The Kingdom of God

Because we think we are the body We imagine that Heaven exists Somewhere, afar. The pure, bright world Of Siva is not a place to go to. Nowhere but in your heart alone It is.

[The Kingdom of God is within you—St. Luke XVII, 21]

The Garland of Guru's Sayings

Providing space for that bright world Of Siva and lighting up its marvels, You alone are the self-luminous, Perfect Being. To know it, know Yourself. Within you is the Kingdom Of the Lord.

The light of Being, bliss infinite, Transcendent, vast, bright, seeming new That wells up in the devotees' hearts When still, serene, intense, this is Siva's heaven so dear, so rare.

31. Sivahood

When the distracted and bewildered Ego-mind and the last trace Of difference having ended, life Becomes a natural state of perfect Purity and peace, one lives In Siva and as Siva Himself.

When the alienating ego ends

AH faSSnm the,heart's awareness, Whiff\ ncepts disaPPear. What is known as Sivahood

^ this supreme state, pure Awareness.

J?*»ng in Hm^ST^^ mind greeted and EkSS S^e* Of P^e AwareS^rVthl8 state is Sivahood.

The Quest 39

32. Non-Difference of Hari and Hara

200 They say that Hara gives to jivas Knowledge, while Hari gives them heavenly Bliss. But since firm Awareness is Both God and heaven, Hari and Hara Are one and the same.

33. Sakti and Siva

201 The Self, the whole, sole source of Sakti Supreme, the Power of thought, that Self, The primal Being, the Heart alone Is Siva pure, the dweller in Tillai.

[Tillai is Chidambaram where Siva is worshipped as pure Awareness.]

202 The bliss supreme on tasting which The mind will cease from further search, The heart from which a copious spring Of ever-fresh experience flows,

This heart of bliss eternally Enchanting, this is Siva.

203 His mind is for the devotee

The cowherd maiden with true love Intoxicated. The Heart, which kills The ego, as the bright, red flame, Draws and destroys the moth, is Krishna, Lord of the gdpis.

34. Siva-Worship

204 Know well that perfect Selfhood, peace Serene, all thought in stillness lost, Identity with Being-Awareness, This alone is pure Siva-puja.

40 The Garland of Sayings

«k Beyond his destined span of years

205 Knda lived, defying Death. Worship of Siva, the Death of death Wears out and snaps the strands of Time.

206 What is Siva-worship ? Seeing

His bright presence in the elements five, Sun, moon and every living being, Prompt response and service apt To these amount to Siva-worship Excellent and ever-fresh.

35. Meaning of Prostration

207 When the imperfect jiva bows

His proud head at the Feet of God, It means the overcoming of "I", The individual self, by Siva-awareness.

208

209

36. Image-Worship

You who do not feel the secret Melting power of image-worship And so condemn it, why then do you Cherish this flawed, crawling body Mistaking it for you? ICompare Shakespeare, Sonnet CXI VI •

' mere 8 no more dying then.] 37' Sacred Ashes (Vibhuti)

The remnant EP Awa*eness, MereB^^^anifest'

^ Reform of the Supreme.

210

211

212

The Quest

The King of grace, the sovereign seer Assumes the guru's form and kindles Through his unspoken word the fire Of pure awareness which calcines In the heart's crucible the cowdung Of the cowering self to ashes, His greatest gift, the ultimate bliss.

Those who on their bodies wear

Such vibhuti are the noblest

In the wide world. For this vibhuti,

This wondrous, thought-free, Pure Awareness,

Is the sole infinite, true Being.

[Vibhuti means both sacred ashes and a state of Being and Becoming.]

Those who desire and strive for this Vibhuti are themselves transformed Into such Being. Take it, then, Vibhuti is the ego's death And the attainment of Self-Being As Awareness.

213 The red auspicious mark adorning A woman's forehead signifies The flame of knowledge which consumes Heaven, earth and the nether world, As the inert ego introverted Turns towards the Self and burns.

38. Riding the Bull

214 Tis said that Siva for His service

Chose the Bull and other Creatures. This is to give us step by step The basic attitude that all The forms we see are forms of God.

42 ne Garland o^ru's Sayings 39. Sakti and Santi

, c There is no deed too hard for soul-force

215 SmpHsh; the soul-force is power

Of weapons can do what soul-force cannot Is but the folly of reliance On the body vile.

216 The truth they know not who assert

That power and peace are different things. What abides as peace within Appears to outward sight as power.

What to inward sight is peace Appears as power to outward sight. For those who truly know, the two Are one and the same.

—Sri Bhagavan 6

217 The seeker strict in discipline Gains divers powers of punishment. But perfect meekness is the mark Of the master of Awareness true.

40. Macro and Micro

218 When the opposite poles of two magnets, One huge, the other tiny, come Together, the small acquires and shares The power and nature of the large.

m\$*^ioins **Feet of siva the J"***

Becomes Paramatma.]

1. Desire for Thaumaturgic Powers (Siddhis)

Siddhis! ?Zafi^r Some few silly

Why beg for^ 8enfrous Patron ^eg tor some old, stale grueP

The Quest 43

220 Who having reached the Sage's Feet That world of infinite awareness Would pray for siddhis! In highHeaven Where nectar flows in plenty, who Would ask for old, sour gruel ?

221 All siddhis flock together and come

To those who are aflame with God-love. But then, their mind, absorbed like food In God's own Feet, has no desire For siddhis.

222 If a seeker after moksha sets

His mind on miscellaneous siddhis, Bondage tightens, as the roots Of ego swell in size and strength.

Peace of mind is moksha ever present. Siddhis arise from movements of the mind. How can those who hanker after siddhis Know moksha's bliss, the stillness of the mind?

—Sri Bhagavan 7

223 That you the Self, ethered Being, Pure Awareness, should become

A body with hands and feet and, deeming It eternal, should dance about, This indeed, and nothing else, Is the great miracle.

224 Mukti's splendour, the attainment Of our true Being as Awareness, This alone is real siddhi, Attainment. So-called siddhis, eightfold Powers miraculous, all belong

To the bewildered realm conceptual Of foolish minds.

44

m Garland ^sS^ 42. True Immortality

725

Unfailing immortality

AccLs only to those who have

Destroyed the ego whose demon-dance Obstructs the vision of the precious Truth that we are ever-perfect Being-Awareness-Bliss.

226 Imagining that this new-comer, The body, is oneself, one thinks That one is born and that one dies. The moment this delusion goes One's own true immortality Is gained.

227 Death is nothing but the fond Delusion that this new-comer, The body, is oneself. When the ego, The clinging to delusion, ends, The ensuing bliss of true Awareness, Being one without a second, this, This only is immortality.

228 I Believing that the body is

Oneself, one dreads the body's death Enquiring "What dies?", "Who am I" One dies into the Self. How else But through the ego's death can one Gam immortality ?

Bwtw. immortality.

-SET S-by m

The Quest 45

43. Elixir for Immortality

230 Only by courtesy is the body, Vulnerable and born to die, Called an entity substantial. The sole reality, the only thing Permanent and ultimate,

Is Self-awareness, That alone.

[The Tamil word mey stands for truth, substance and body.]

231 When the ego irrepressible Returns at last to its own source And merges in it, the Self-awareness Shining clear, distilled and pure,

Is the elixir true, assuring

Health and wholeness ever-enduring.

44. Body-Preservation

232 The body is the prime, original Malady, the mother of all Other maladies. To labour Hard for body's permanence is Wasting water on desert sand Or welcoming and cherishing, Not dreading, a disease.

233 Loving the false, venomous ego, The source of every dire disease. Fools for their bodies' preservation Perform untiring tapas as if One should take medicines To aggravate an ailment.

The Garland of Guru's Sayings

Instead of resting in consummate Mouna won by tapas pure, To strive to stabilize the body Is inspissate folly, like longing And struggling hard to pile up Poverty.

For minds enlightened and mature This life of ours is false, conceptual. Prolonging it seems meaningless And without purpose.

45. Of Non-Attachment

O hero stern intent on tapas, Do the world's praise and worship, Its eager prayers for your favours, Please your heart? Know that these are But maya's golden baits spread out To entangle you.

Some fortunate through former deeds Naturally disdain the pleasures Of this world and the next. To these Alone does true Awareness come With ease.

Knowing well that bliss serene Is found in Being the Self alone, And not in this illusory life, Seek and attain the final heaven W grace, the state of mouna, pure Awareness.

Forsake me not, my friend Detachment, Ever let me call you mine, For you destroy the densest darkness Thdarkness of desires, kindling The flame of knowledge.

The Q

240 Friendship even with a fiend

One cannot end. And you, my friend Detachment, ever you ward off Evil from me, and keep me bound To enduring Truth. Such is your virtue. Estrangement from you would be worse Than all the world's hostility.

241 Whatever notion may arise, Never to let live or grow,

But to turn it that very instant, Firm and stern, back to its source And merge it there, this is robust, Intense detachment.

242 From the mind's fortress held by foes, Innumerable memories, one by one They issue. With the wonder-weapon Of self-enquiry slay each thought

As it comes out into the open, Till at last you have retrieved The citadel of your own heart.

46. Awareness IS Detachment

243 Awareness clear and pure is nothing But seeing the world as nothing Other than the perceiver. Mind Indrawn and planted in the heart, Deeming this world as a mere seeming, Not an object, is detachment.

47. Mind's Puissance

244 Even as a piece of glass acquires Redness from a red flower near it, Chit, awareness pure, becomes Chitta, the mind, by imposition

Of sense-impressions. Remove this ta And china becomes chit again, Awareness pure. This ta then stands For maya, mere illusion.

The Garland of Guru's Sayings 48. Inner Purity

M< The world's bright objects manifold

245 Please only to bring grievous evil. Unlike these, inner purity

Alone has beauty true. And hence The wise regard and marvel at The sage, the living embodiment Of Truth, as God made manifest Here on this earth.

246 Seeing outward beauty and not inner Leads but to ruin dire. 'Tis like

The moth desiring the bright flame

Or like the cobra mating with the viper.

49. Of Death

247 What else is death but straying from The perfect state of Being the Self Immortal, home of love eternal And bliss supreme, the heaven of true Awareness?

248

Through the guru's grace by service earned

MenatTon i!^ b°m and ^ we suffer. *uination is the cause.

There ?ll I° the Self- Abide ihere' and ennoble your life

249

^ Locus of Life

Because the h^rt r

^vtsanas. If "S'. ere t0° dwell ft*6 brain, noU ^eep burning they mu« V the neart,

250

The Q

uest 49

[Here the theory that the sahasrara is the home of the ma and its vasanas is refuted.] J

Since both the serpent flame ascending And the nectar stream down flowing Seek but the Heart, this is the fount Of nectar from the mind divine, And the fierce serpent's maddening power.

[The serpent is the Kundalini.]

251 In whichever chakra one believes The Self is present, there it seems To be. Such is the power of thought. But the sole centre where the "I" Arises and subsides is only The heart which we extol.

252 Whoso ignores the Heart, the home Of every mode of being, and thinks The T is seated in some other Centre, merges in that centre For a while, but misses true Self-knowledge, bliss eternal.

[The modes of being are the three avasthas or states: waking, dreaming and deep sleep.]

51. The Heart

253 Two different hearts are mentioned, one For disregarding fit, the other Fit for cherishing. The former Is the organ of flesh inert, The object of sense-perception On the left side of the chest.

48. Inner Purity

r\A\ bright objects manifold 245 TheWorWsbng rievousevl,

Please only 1°

Unl*%t^uty tme. And hence ^regard and marvel at f The wise ««f» embodiment

SVSa^^dU manifest Here on this earth.

246

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49. Of Death

247 What else is death but straying from The perfect state of Being the Self Immortal, home of love eternal

And bliss supreme, the heaven of true Awareness?

248 Through the guru's grace by service earned Learn why we are born and why we suffer. Alienation is the cause.

Cling firmly to the Self. Abide There, and ennoble your life.

SO. Locus of Life

249 Because the heart from falsehood free isttLSjiva'strue home, there too dwell Ttoivasanas. If these keep burning to the brain, not in the heart,

mLV fW die t00' must they not, wnen the brain dies.

The Quest 49

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50 The Garland of Gurus Sayings

4

254 Pervading and transcending all,

Inside and outside both, the Heart Known to the seers shines on the right. For body-bound fools the heart of flesh In the left chest alone exists.

[cf. Supplement to The Forty Verses, v. 22: "The heart of consciousness is both within and without. It is not to be conceived as something in space, confined to the right side

of the chest"]

255 If the jiva's sovereign were not

Well enthroned in the spiritual Heart Whence did the universal gesture Come of pointing to the right chest Whenever one refers to "I" ?

256 The true Heart, indefinable As this or that, is as it were,

The mirror wherein all things appear, The mere "I AM", self-shining Being, Pure awareness, space supreme, Perfect wholeness, primal stillness.

257 The Heart-womb is the beginning, middle, And end of all things. This firmament Supreme is formless. It is only True Being as bright Awareness.

258 - Mind's dissolution in the Self,

The ocean of Awareness, this is Peace eternal. The Heart's vast space, The love-filled ocean of Bliss supreme, Is the true I.

259 You cannot know or measure That, One without a second, perfect, whole.

This Heart thought-free and bright with bliss Is Annamalai, my Self.

[Annamalai or Arunachala, the Hill of Dawn, is believed to be an embodiment of Siva Himself.]

The Quest

260 Whoso has known this Heart will never Suffer pain or think of bondage Or duality. Illusion Gone, one with the Self, he knows Only bliss supreme.

261 Though present everywhere, the Heart Is not within and not without.

The body which alone admits Of in and out is but a concept Of the thinking mind.

262 Within us is the body. The fool Who thinks he is in the body Makes the same mistake as he Who takes the screen on which the picture Is projected for a piece Of cloth shown in the film.

263

Within us is the body. He Who thinks that he is in the body Makes the same mistake as he Who takes the piece of cloth shown in The picture for the screen on which The picture is projected.

—Sri Bhagavan 8

[The body is in the Self, not the Self in the body. The cloth which supports the cinema is not contained in the picture. The spiritual heart is not to be taken as being in any part of the body.]

Hence only adepts who have destroyed Utterly the ego body-bound Perceive with their pure, subtle mind, Illusion free, Heart's presence Everywhere, and attain the highest.

52

264

265

Mutation and delusion left Sd, the Heart alone abides Sngaspure, true Being only. His the world of bhss supreme Longed for by the gods m heaven.

52. The True Guru

266 Free of the notion "I am this body, This one or that of three or five", The awareness of pure Being, bright And unattached, this is the Self, The universal Power supreme Abiding in each creature's heart.

[The three bodies: physical, subtle and causal or the sheaths (kdshas).]

267 Shining within as mere non-dual Being, Awareness, our true nature, This alone is the ultimate jnana, The silence, unknown to the asuric Ego-mind.

268 § The master of such power alone

Is the almighty guru able By his grace to merge whichever Creature reaches him into Non-dual, ineffable Self-knowledge.

269

SSLZ?that II? Str°ng steady s*eam « bhakn issuing from the state

fc* Ofueg0le88 stiUnc*s bright maKes the genuine guru, ^timate experience is common to both.]

The Quest

270 He who draws creatures towards the Self And grants transcendent Self-experience, Cling to him as the guru supreme Praised by the wise as God Himself, Another form of the one Self.

271 The guru who tells his disciple "Do this or that" becomes for him Yama, Lord of Death, or Brahma, Lord of birth. He who declares

"You have done enough" is the true guru Bringing grace divine.

[The true guru prescribes no discipline, but the enquiry "Who am I?"]

272 Why does one need an outer guru? Because the mind with maddening thoughts Darts out and does not willingly

Listen to the truth proclaimed

Eternally within the heart

By Being-Awareness, one's own Self.

273 The Self, the Being-Awareness, shining As all things and in all things

Is the true guru.

274 Heinous sinners and miscreants Are they who fail to see as formless Being the guru of awareness

Who though seeming human is In truth the space ethereal Of supreme Awareness.

53. Guru's Grace

275 To those who suffer samsara's pain, The grievous fruit of former deeds Done in delusion dark, the cure That kills all grief is joy, the joy That flows from the good guru s grace.

neGarIMouru'sSayings

ue is the gum who, when approached £2*m8 suffering from the bonds Wyrucght by deeds with passion fraught, Removes their suffering and confers On them the bliss of moksha.

The alchemy of the guru's glance Of grace transmutes the/wz s rusted Iron into the purest gold Of true Awareness. Clear your doubts, And gain and cherish his darsan.

The guru whose inner light bestows Visible light on sun, moon and fire, Reveals the falseness of the world And the body to those who loud proclaim The reality of objects.

[cf. verse 7 of The Supplement to The Forty Verses.]

The firmament of grace, the guru, Embodiment of steady Awareness, rids The suffering jiva of its ego, The poor thing of its poverty, And firmly plants it in its own True state of infinite Awareness.

(There is a play on the words: guru (heavy, s*stantial, strong), and laghu (light, trivial, poor).]

The infinite and almighty Self

And proves^ fir™"11*

And the Self?r2™ <* the world

[As the river mw •

^680 iSnot ^tSir fr bW « ^stance,

rcieased m the Self.]

The Quest 55

282 The guru heroic with his sword

Of knowledge slays the demon, mind. Unless his grace ends once for all The monkey-tricks of our truant mind We cannot see the wondrous dance Of true Awareness in the Heart.

283 The elephant in his dream beholds The lion that wakes him up from sleep. Even so the seeker in his dream-like Waking life of ignorance sees

The guru and wakes from slumber dark.

[The guru is after enlightenment recognised as the one Self.]

284 Those on whom the guru's glance Of grace has fallen are like the deer Caught in a tiger's jaw. They are bound To have their wretched ego slain

And know the one supreme Awareness. They will never be forsaken.

285 The mind that has received the blazing Sunlight of the guru's grace

Will never more be troubled by Triadic differences which now Are seen to be conceptual merely.

fTriadic differences are like: (a) waking, dreaming and deep sleep; (b) sattva, raps and tamos; and (c) perceiver, percep-tion and things perceived.]

286 When two pairs of eyes, the teacher's Who can teach through silence And his worthy pupil's, meet Spoken words are a mere waste. That look bestows the light destroying And surviving all things else.

rrhe couplet, "When two pairs of eyes meet, spoken words are a mere waste" is a W which speaks of the eloquence of lover s eyes.]

56

The Garland of Guru's Sayings

The sages s0 that, by the Master's Grace, the true Being shining pure, The Veda's end beyond all knowing, That itself springs of its own Accord, bright as the I of I.

54. Certitude

"fc illusory world that stands in front, Abidance in mere Being Is true bliss.

289 By enquiring "Who am I?", or else By unremitting and heart-melting Thought of God, destroying the false Deceptive ego is to gain

The heart of radiant awareness.

290 By guru's grace and this alone And by no other means can one Gain coveted peace and bliss. Therefore with single-minded zeal Persistent ever seek such grace.

291 For those who seek eternal life

The assurance stands: the senses five Retracted tortoise-like, the mind Turned homeward to the Self and there Abiding is pure bliss.

292 Take this to heart. Your own true Being, The Self within you shining bright And steady, That alone is Real If without a shadow of doubt You see and love God as this Self, The plenitude of bliss is yours As your own Being.

The Quest 57

296 Shun the mental may a wallowing For ever in worldly pleasures; destroy The flickering ego and worldly vasanas; And into Siva's being transformed Shine as pure Awareness.

297 Do not dwell in the desert hot Of the non-self, eating arid sand. Come into the Heart, the mansion Cool, shady, vast, serene

And feast on the bliss of Self.

298 You who with overflowing heart And mind intent do penance seeking Refuge at the Feet of the Supreme, Shun utterly the greed for powers Miraculous and enjoy the bliss

Of Freedom, Siva eternal.

293 Know that these countless things are pictures In a dream and none is real

Apart from the beholder. Shun This phantom world of names and forms And dwell in the pure, blissful being Of Awareness.

294 Dwelling on the Self supreme, sole, whole, Inalienable, eternal, this

Alone is for the body-bound jiva

The boat to cross the ocean of births.

295 The pure Awareness shining in us Ever from of yore as I, the One Without another, this alone

Is real. Unless the jiva knows

This primal Truth, there is no release

From false illusion.

- a hM by the power of grace,

Of Being eternal, pure Awareness.

300 Only by seeking andI sub mitting

To Grace can man with his taise ego Ever hope to find release From samsara's fearful whirl. Hard, hard it is to overcome The force of former deeds.

55. The Left-Over (Uchishtam)

301 The one bright word that passes on The perfect guru's Self-experience Is the left-over from his meal. The pupil's speechless firm abidance In that experience is the eating Of the left-over from the meal.

[Whatever food the guru leaves on his plate is considered to be sacred and is called 'Left-over' (Uchishtam).]

302 Offering the ego as a meal

To the silent guru, the primal Self, The heart drinks in as his prasad Jhe light eternal, the experience

eL£ £S£3 ^M"- 11118 18 the ultimate bating of the left-over.

me ^m the experience of pure Being.]

303

The Quest 59

305 Who meditates on Guru's Feet,

The flawless flame of pure awareness, Gains from grace supreme the gift Of pure awareness, clarity Of mind that ends all sorrow.

306 Those who live humbly dedicated To the good guru's Feet are blessed. Devotion wells up in them. True Devotion to Siva becomes

Itself the fire of Pure Awareness, Burning up all false desires.

307 Krishna, the ocean of compassion, Through Arjuna assures us thus: "Come to me. If to me you come

I shall release you from all bondage To deeds both good and evil."

308 To annihilate recurrent vasanas And bring to being knowledge free From dread delusion and desire, Know that the mantra true is but Devotion to the Guru's Feet.

56. Reverence for the Guru

304 The service rendered to the Guru I

By the chela called and chosen by him Should be respectful and correct, Like a woman's to her husband In company.

[cf. verse 39 of The Supplement to The Forty Verses: advaita is not for practice, especially in relation to the Guru]

60

, j nf Guru's Sayings The Garland oj ouru

309

310

maV Serve in every way

a^aain is egoless Being,

ttUTiJ,i-fSTStd and Master. With Him, our life s Lite, i-or

The stillness which precludes Ae birth Of the obstinate ego with its brood Of false, destructive differences Like master and pupil, god and man, Such mouna is the inner meaning Of wise prostration to the Master.

314

315

The Quest 61

Treading the path, one finds the world Composed of T and "this" Transformed into the Guru Himself This steadiness of vision, this Awareness of his presence bright Everywhere is the true pupil's Worship of the Master.

When the iceberg ego body-bound Dissolves in that vast ocean of bliss, The radiant Being of the Guru-Self, This disappearance in the One Is true worship of the Master.

311 When the pupil's separate self Is burnt away in the fierce flame Of the sovereign presence and his abidance In deep mouna becomes firm, This firmness is the wisest mode Of worshipping the Master.

316 The natural state where the flawed vision Of the ego does not circumscribe The Guru's Presence as universal Being, this is the blissful worship Of the Master, standing out Like a mountain on a plain.

312

Enquiring who this "I of mine" May be, the pupil gains complete Identity with the Guru-Self And loses quite his separate self. This ending of the ego false Is the good pupil's puja Of the Master.

317 After surrendering to the Guru Body, mind and all belongings, To still regard these as "I" and \ Is taking back a gift once given. Strict avoidance of this sin Is pure worship of the Master.

mine

313

In pure awareness shines the Guru as in the infinite sky the sun.

A°i?5 thCrein WithOut fining lhC most Wopriate Worship

318

Extinguishing the triple fire, The Guru's Feet have given us shelter To abide there and^control the mind From craving for the world of sense Is worship of those flowery Feet.

The Garland of Guru's Sayings

To search out and see through Be ego false, a mental concept, And to abide within the Heart Is worship of the flowery Feet Of the silent Guru who transcends All thought.

[The first two lines can also read: "Searching out the ego false in order to dissolve the mind."]

Not to spread out the screen on which The darkening ego, body-bound But feigning to be Being-Awareness, Projects the world-film, this is worship Of the flowery Feet of the radiant Guru, The Lord supreme.

57. Guru's Greatness

Though you give up all faults, acquire All merits, cast off every kinship And practice every penance known, You cannot gain the ultimate bliss Until you reach the Teacher's Feet.

Unless you have obtained the grace Have no abiding place

«hmn of S£.nwh «° kindling.

The Quest 63

324 Free from all fear of suffering Even like Indra in his happy heaven They dwell on earth who yearning cling Close to the Guru and rely Solely on His glance of grace.

325 Majestic like a mountain rises The splendour of the sin-destroying Guru who holds royal court In the devotee's heart of love. ^ Ineffable is this mounting bliss. Those who have known it do not speak. Those who speak of it have not known it.

326 For cutting down and scooping out The knot of nescience in the loving Pupil's heart, the sword of power Which pleases

too is the natural state Of pure awareness in the Master From the ego's maya free.

327 Steadfast clinging to the wisdom Learnt, the mind restrained, withdrawn From the false senses' field, living Within in the clear light of Truth, Such practice only is true teaching.

58. Of Satsang (Association with the Wise)

328 Sensible people shun the company Of empty talkers who are not content Humbly to tread the path of dharma And uphold in practice life's ideals, But proudly mouth vain words.

M nearlantireuru's Sayings

wTturbid minds and rattling tongues. Best friendship is with those good men Whose minds are dead and who abide In the pure silence of awareness.

330 Give up forthwith, O mind, the friendship Of worthless folks with speech perverse And wicked ways. Hereafter live In the company of sages steadfast In their state of moveless stillness.

331 Since every vice springs from the false Pleasures of swerving from the Self, The plenitude of virtue is The perfect peace of pure awareness Following the end of the ego Which is by such false pleasures fed.

332 Those alone are truly virtuous Who abide in the flawless, pure Awareness. Others are but base. H[^]nce gain new life by dwelling in The company of those who live In the purity of true awareness, Free from all falsehood

333

»• The Greatness of Devotees

^tness that surpasses speech.

The Quest 65

Ifc well-pleased to intermingle With His bright servants, enters in Among the saintly throng of those Whose faith is strong, conceals His form Assumes another, and with love Enraptured sports.

[Siva appears in the guise of the Guru.]

The greatness of Siva's devotees is Immeasurable. They are greater Than Hara and Hari both, for they, Hara and Hari themselves, serve these Servants whose glory the Vedas sing.

60. Of Brahma-Vidya (Knowledge of Brahman)

The only science worth our learning Is Brahma-Vidya. Those who have known The ultimate Truth define this science As knowledge, not of the world we see, But of ourselves who see it.

Awareness which survives when all Illusions, the mirage-like world, He who beholds it and the sight His eyes drink in, are quite destroyed Without a vestige, this Awareness, This, and nothing else is Vidya.

61. The Living Truth in Religions

Questing within, enquiring "Who Am I, this indispensable True living Self?", this search alone Is the one single stream of life Pulsating through the many faiths That promise life eternal.

s£7as the heart of every faith.

m clinging to different earthen lamps

340 Sole fire appears as many Different flames. Even so, the one Unchanging Self, to different phantom Bodies clinging, seems to be

So many beings.

341 Had there been no utterance showing The grand Himalaya of transcendence Standing in the vast inner space,

The loud polemics of cults and schools Concerning the Supreme would be But noisy bustle in a bazaar.

[The utterance divine, the mahavakya, proclaims the identity of Self and God, as in Tat-tvam-asi, IAn-al-Haq\ and I am that I am'.]

342 Differences in mental ripeness

Have given rise to different faiths, Each spreading its own light. 'Tis wisdom To see in all these cherished faiths Essential oneness.

62. Infinite Vision

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Those who have sought the Lord within The living shrine, the Heart, and seen Him there with vision clear, will also Recognize Him as He sports In this vast, wondrous temple, the World

Those who have clearly seen the truth That God shines as the Life of life In every life behold even in The meanest worm despised by others The loved presence of the Supreme.

In those whose hearts are filled with grace The mind whose form is darkness dies. Their vision, lit with the bright light Of real Being, now beholds In all things everywhere pure bliss.

Those with physical eyes alone See God in beautiful objects, Yogis see Him in the heart-lotus; Priests see Him in the sacred fire. The truly wise have a thousand eyes And see Him everywhere.

The joyous vision of the Lord Destroys the thought that we are bodies And all concepts trouble-laden, Till we become an Eye of Grace, A spacious heaven of pure Awareness.

When the treacherous senses are Subdued, thought is eschewed, and we Stand firmly rooted in true Being, The Awareness in the Heart, such still Strength is Siva's Presence.

The vision of Truth destroying false Illusion, is like a swelling ocean Of blissful grace. And in this silence Of Self-awareness beyond thought, There is no fall, no failure.

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63. Ego-L@88 ^ the troublesome phantom called

Ego, and you find* is A word importing n^in^ Tmnort it has, then like the real K beneath the illumine snake, Its sole substratum is the belt, The one Reality.

When ego dies one gains the bliss Of heaven, one's own eternal home. When ego goes, there is no loss Of Being. Hence be not afraid.

353 Those who as food for Siva pour Their minds into the sacred fire Of pure Awareness and dare worship And merge in

Siva's form attain His own auspicious formlessness.

354 Don't ask in fear and doubt, "What, what Will happen if I once for all Give up this separate self of mine ?" Whoso lets go the bough he clings to Lands safe on solid earth. You are bound To reach the real Self.

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1k de«p sleep whe« the world is not, And "I" as body too is not, The Self as Being persistent shines. Hence the true I, one must agree, is only the immutable Self.

Because^? P^f of ^8 Self, wcause in sleep the "I" i8 not

^•anyone cease to be?n sleep?

The Quest 69

357 Come, think of it, the egoless state Is one's true Being as flawless, bright Awareness. Search and find

The truth in wakeful sleep, samadhi.

358 The egoless state is our true Being As pure Awareness, the blissful peace Of Sivahood, freedom from both Birth and death, by all belauded

As Brahma-nirvana and Kaivalya too.

64. The True I

359 The separate ego wholly dead, The indivisible Self as pure Awareness brightly shines. This I Is not the false conceptual self Earth-bound and body-bound.

360 Natural, unbroken, ever present, All mdya gone, as strength of heart Shines the pure I of muktas seen In acts without the slightest trace Of doership.

361 Those whose body-bound ego is dead Live a life of pure Awareness, Rejoicing in the Self, carefree,

In peace unruffled by desire.

65. Self-Awakening

362 It's only when one knows one's source, The Heart, that "I", the false god, dies. It's only when the false god dies That I, the true God-Self, springs forth Direct, victorious from the depths.

70 363

The Garland of uuru * p r

^SSStTandTow dancing . In ft world start some enquiry. t&TnWs.friend h flees

As the Self-Sun rises bright Shattering the darkness false.

[The ego is neither chit (awareness) nor jada^er^It vanishes on enquiry. A stranger pretending to be the bride-groom's friend disappeared when there was an^enquiry into his identity and it was made clear that he belonged to neither the bride's nor the bridegroom's party.]

364 When the ego-life dissolves

And dies in silence, then one lives The life supreme of pure awareness. When the false ego dream-like fades Into its source, the true Self rises Of its own accord.

365 Stretched, tortured on the body's cross, Jesus, the body-bound ego, dies. The Passion ended, the true Self Abides and shines as God supreme. This is resurrection after death.

[Kural 267 says, "Bright as gold purified in fire shine those who have gone through the fire of suffering as a penance." verse 973 of The Garland says, "When the knot between aWarene8B goes' one shines ^ pure Awareness-

The Quest 71

66. Freedom from Sorrow

367 How can the jiva sore bewildered By failure and frustration gain Blest freedom and relief from care? Only by knowing that He who rules, The Grace Supreme, is its own Self.

368 What is That forgetting which

We have fallen under the powerful spell Of this false world ? Unless we know That, the Real, there is no chance Whatever for the death And disappearance of our pain.

369 He who laments the death of wife Or children, let him turning first Within pray weeping for the death Of the body-bound ego. Of all his dire Afflictions this will be the full

And final death.

370 If you love the life that clings To the body, then you grieve When the body dies. Avoid this grief By truly loving That, the Self, For there is no pain of parting From this true life behind all life.

366

Attainment of Kaivalya is

Resurrection after death.

Rjbirth is the immeasurable

Sdence of non-dual Being

Tlne Pure transcendental RKc*

In that state arSc a hss exPenenced

A* nn/ bldes an<* grows

As one sown natural SeIT

67. Desirelessness

371 An object seeming from afar

Big Meru-like becomes when reached A tiny atom. Such is desire Insatiable which keeps one ever In penury, a bottomless pit Impossible to fill.

72 The Garland of Guru's Sayings

372 Good hearts that yearn for dear contentment, To swim across this penury of heart

Tis good to gain serenity of mind

Rather than gather piles of tangible things.

373 The heart surrendered to the Master's Feet, Will it dance wildly as it did before ?

Does a good wife living with her wedded husband Jump about with rapturous excitement ?

374 Cessation of all movements of the mind

Is what great Knowers call the highest bliss. The way to gain this is desireiessness, Freedom from all liking and disliking.

375 'Tis certain that desire alone When cross gives rise to anger vile. The origin of anger and all other sins, This desire, in anger lurking, is

Of all the sins the last to disappear.

376 If all desires, yes even the desire

For the state supreme of silence beyond speech,

Amount to swerving from perfection,

Could attachment to the flawed and lightless

Body and its pleasures count

As proper conduct?

377 One who never has a thought

Of "I want this" and "I lack that" Is happy and contented with what comes To him as fruit of former deeds. How could such a one descend From his true state and suffer pain ?

378 Only for those who have snapped asunder The bonds of desire does the false Phenomenal world cease to appear. Snap, then, without a thought desire Even for the beatified bliss Of radiant silence.

The Quest 73

379 Fond, foolish mind afflicted by desire

For transient pleasures in this world and the next, If you stand tranquil, still, you're sure To gain the freedom, the transcendent bliss Beyond these two worlds.

68. Freedom from Bondage

380 Decay and disappearance of the false Illusion that the body is one's self, This alone is the true blissful Sovereignty of the Self. The sole Common lesson taught by all

The branches of all faiths is this, The ego's end.

381 From ignorance of the Self comes birth. Only true awareness which dispels

The dark illusion that the five sheaths

Are oneself can bring freedom

From attachment and so end birth and death.

382 Great Knowers recognize no other bondage Than the rising movements of the mind And they find true release nowhere

But in the total death,

Leaving no trace behind,

Of every movement of the mind.

383 The separate self is but the mind Drunk with and reeling under the notion That it is bound. This very mind

When it stands steady, still, desiring Nothing and proud of nothing Becomes the Self supreme.

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69. seif-fiiM'y

I,, this vast, external wandering Ending this™ - ,,who are you?

Within unceasing, eager, keen Enquiring "Who am I?"

When with the keen, unceasing quest nrWho am I?" one penetrates

centre of oneself, the body-bound Ego fades away, true Being Rises clear as I, as I, And puts an end to all diversity Illusive as the blueness of the sky.

386 Once we raise the question "Who

The questioner is," all questions based On duality dissolve. The question "Who the questioner is" becomes The grand Brahmastra which destroys The show of separateness which shines In nescience dark.

387 Investigating who perceives this false External world of sense, bring to an end The frisking ego's mischief. Abiding

As supreme awareness in the heart, This alone is liberation.

388 ThejIva searching "Who in truth am I?" Subsides as the true Self without an "I".

(The river merging in the ocean loses its identity.)

389 The method of self-enquiry is To turn the outward-going mind Back to us source, the Heart, the Self, A*d fix it ever there, preventing

rhe rising of the empty "I".

The Quest 75

Without abiding in calm solitude

As the Being-Awareness shining in the heart

To tear oneself away and look for truth

Fussing everywhere without

Is like searching with a lighted torch

For a diver in deep water sunk.

Those who do not dive into the Heart

And there confront the Self in the five sheaths hid

Are only students answering out of books

Clever questions raised by books,

And not true seekers of the Self.

In the steady peace of the still mind With breath within the Heart held firm And all five senses merged in one, In such keen insight realize Pure, flawless Being as awareness.

One who has wisely chosen the straight path Of self-enquiry can never go astray; For like the bright, clear Sun, the Self Reveals itself direct, to whoso Turns towards it.

Forgetfulness of Self is real death. To overcome the fear of body's death We needs must constantly remember The Self. For self-enquiry then, There is no fixed rule of time or place.

[All times and all places are suitable for self-enquiry.]

No object that in time and space appears Can have existence independent Of that supreme and perfect Being. Hence no time and no place is deemed Unfit for self-enquiry.

[Another meaning: nothing in time and space can be deemed an object of meditation in self-enquiry.]

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Jeween the sods and demons.

Every time a thought arises, don't

At all let it complete itself.

Ask rather: "To whom do all these thoughts

Occur?" Start questing for the Sell.

"To me occurs this thought. Then Who Am I?" Dive deep into the Self Enquiring thus. The mind will sink Into its source, the thought subside.

If in this manner day after day Practice is maintained the mind Is rendered flawless, pure, the quest Becomes so easy that the moment It begins the Heart is reached.

Creatures caught in a raging forest fire Struggle for breath, but die. Even so, All yasanas rising from the mind Perish unable to resist The mounting puissance of the Self.

Pursuit of the thought "Who am I?" Destroys all other diverse thoughts and then it is itself consumed in total silence

uk, °.ngP°le used 10 bum a corpse with is burnt too m the funeral pyre.

Delusive thought now like a cloud

Wilft*^ bright awareness Disnek tuP ?Tmng "Who am I?"

The Quest 77

403 As a ball of iron heated in the fire Glows like a ball of fire, the jiva Once impure is now ennobled

By self-enquiry and acquires The very nature of the Self.

404 When the suffering fool turns inward Enquiring "Who am I?" the radiant Truth is seen, confusion cleared,

And silence wells up as the bliss of peace.

405 The jiva's terrible suffering is The turbid folly of the mind Unschooled and ignorant of the Self. Practise unceasingly within the wise Enquiry, "Whose is this dire suffering? Who am I?"

406 By the transmuting touch of daily Methodical, untiring self-enquiry The base metal jiva shines forth clear As Siva, freed

from the mental rust, The demon ego.

407 The jiva, son of God, forgetting

His real Being, cries "Alas" in anguish. Then when he searches yearning inwards He by experience knows the glory Of oneness with the Self, his Father.

[cf. St. John X. 30: "I and my Father are one."]

70. True Penance (Tapas)

408 What is the penance for?

Not to bring newly into being

Rut only to see and heartily enjoy

The weavh of grace, the bright awareness,

Ever naturally inhering

Within the heart of every living being.

78 The Garland of Guru's Sayings

409 Not to let the proud and frenzied mind Roam suffering in the company

Of the senses, but to make it rest In the heart with Siva, pure Awareness, merged, this, the true Ascetics tell us, this is tapas True.

410 Well-considered, the distinctive mark Of consummate tapas comes to this:

The steady, unbroken current of awareness That this bewildering variegated crowd Of world-appearances is all self-made, Concealing and revealing but the Self.

411 How do some people standing In a sea of bliss ubiquitous

Think that they are scorched in sorrow's fire? Because through foolish maya they Fail to love the tapas they perform As a mere duty.

[Self-enquiry is a happy journey to the goal of happiness, cf. the last three verses of Upadesha Sara.]

412 The silence of Siva-experience, Supreme awareness firm, this is True tapas, Self-abidance.

413 Birds in the air and fish in water Dart and leave no track behind. So none can see the path pursued

By those that journeyed towards the Self And gained it.

414 Ending the jiva's pranks by merging it

In the Lord's Feet through sheer devotion

Is the Siddhanta path.

Loss of all sense of separateness

By blissful abidance in supreme awareness^^

Is the Vldanta way.

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The Quest 79

To recognize through reason the Supreme And in the heart renounce the relative, To act without the sense of "I" and "mine",
Is the sage's way of life divine.

Here is the path by which the jiva.

Struggling and suffering now, can revel

In the bliss of Siva. Give up

All creatures, God and world as concepts,

As mere appearances in Being,

Like silver in the mother-of-pearl.

71. Awareness

Who in the golden temple of awareness Sees Siva as the form of pure awareness And offers Him the worship of awareness,
His awareness is the Truth supreme.

The only true and full awareness Is awareness of awareness. Till awareness is awareness Of itself, it knows no peace at all.

Many and varied are the objects Sense-perceived, like ornaments Of gold, yet one alone, like gold, The substance, is
awareness. Pure Gold is absolute awareness, the opening Of the heart that shines beyond Indicative knowledge.

The knowledge that ignores the Self, The knower, and holds as true the field Perceived, is but illusive folly. No matter how
much one has learned, True knowledge is the merging of all Indicative knowledge in awareness Of the Self.

r rImd of Gurus Sayings on The Garland of ^

. ,,, liiht there is is pure

421 The one true - kJnds of knowledge

, u , Unds of knowledge are

422 The only true and perfect Knowledge is the stillness

Of our awareness. . . ,

The many differences perceived, whose nature is awareness and not real at all.

What sort of knowledge is this wretched Bodily-mental knowledge of objects? Would those who long for pure awareness hanker after this? To know Pure awareness is true wisdom. All other knowledge is mere folly.

423

424 What if one knows the subtle secret Of manifold inscrutable mysteries? Until one knows the awareness which reveals All other knowledge, does one know the Truth

425 The mind excited as if mad,

What is the source of all existing Things, both moving and unmoving, Except awareness which itself owes its birth to nothing else?

426

What is the reason that we say That whatever things we know

are their sole source?

^s^J^~dwdBn8 Place

0 etv 1S.the Place

everything perceived.

The Quest 81

427 What is lifeless and unreal This alone needs for support Pure Being-Awareness.

The mind deluded and impure Forgets its oneness with the Self, With Being-Awareness and then looks For some other object of awareness.

428 Not like other things unreal, But always by its Being real, The Self as permanent Awareness Has no other dwelling place Than its own radiant Awareness.

429 While in truth you are that awareness, You would not abide as such,

But suffer, since you recognize This worldly life alone which rises From yourself, this sole awareness. How shall I describe this folly?

430 Those who have not searched and found The truth of their own natural Being Will perish by alien forms deluded. Live as one sole Being-Awareness.

All save this is false appearance, The realm of maya.

[The delusion consists in thinking that one is the body alone, not the whole world.]

431 How can any treatise thrust some wisdom Into that human-seeming heap of clay Which keenly watches things perceived And not at all the Self, Awareness?

432 Is it not because you are yourself Awareness that you now perceive This universe? If you observe Awareness steadily, this awareness itself as Guru will reveal

The Truth.

82 The Garland of Guru's Sayings

433 What is worth seeking and discovering

Is the truth of Self. Such knowledge comes Only to the still, clear intellect Not muddled by strenuous search without But questing for the Truth in silence.

434 The sum of knowledge and its end Is pure Awareness, silent Being. All other states are but the play

Of the Awareness present in the Self Whose natural state is Bliss supreme.

435 True natural awareness which goes not After alien objects is the Heart.

Since actionless awareness shines As real Being, its joy consists In concentration on itself.

436 Incomparable mukti is the truth

Of Self clear-shining when, all differences Destroyed by concentration, knowledge Being but awareness, becomes merged In the Self which is awareness.

437 Since Being is one alone and never two, True knowing is not knowing something else. 'Tis but the clarity, the tranquil peace

Of the mind when undeluded By the senses and so standing still.

438 Awareness is detachment, purity; Awareness is propinquity to God; Constant awareness is freedom from fear; It is immortality; it is

Everything and all there is.

439 Of this awareness, how to measure The enormous width and length,

The summit height and bottom depth? Even the immortals know this only As peace attained and in no other wise.

The Quest 83

440 Nought but awareness is the universe; Nought but awareness is all life; Nought but awareness is the God of grace; To understand it is the goal supreme.

72. Nirvana

441 Look with what utter unconcern The serpent in the ant-hill puts away Its slough. Our highest duty is

The like removal of the five-fold sheath, Illusive, burning, clinging to us fast.

442 In full enjoyment of the silent bliss,

The gift of grace that flows from Wisdom's Lord, The Lord of Self, the jiva's nirvana Is casting off the five-fold sheath, Attachment to the body.

73. Self-Realization

443 Even in the absence of this world in sleep A bodiless awareness is our Being.

Release from all the sheaths, from form and ego, Is realization of our natural Self.

444 The false dream ends when we wake up. Even so, the ego dies

When the sun, the true I, rises.

Ego's destruction by strong self-enquiry

Is what is known as Self-attainment.

445 Though in this false world one may live on, The ending of both "I" and "mine"

In the clarity of true awareness Void of every doubt, this only Is abidance in the bliss Of being That.

[Instead of "doubt", the word may be taken to mean

"sense-attachment".]

84 The Garland of Guru's Sayings

446 The primal truth clings to the heart's deep core And can be seen by strong, keen search alone. Those who with a pestle's broad round end Probe for it rarely reach it.

[Gross, outward search cannot reveal subtle inner truth.]

74. Finn Awareness

447 Since in His silent presence concepts Do not rise, since all three persons Are only concepts and the other two Persons rise only after the first,

The Self is the origin of all three persons.

[Compare verses 747, 748, infra and verses 14, 15, 16 of The Forty Verses]

448 What rises as "I" in the body is mind. Enquiring where this "I"-thought was Before its rising in the body, it sinks Within the heart. Hence from the heart The mind arises.

449 Apart from thought there is no jiva, God or world. With every thought The "F"-thought is admixed. It is

The origin of every thought. The place Where this arises is the Heart.

450 Those firm settled in the Heart

Know nothing save the Self, which stands Like a screen providing for all objects Space and light for their appearance.

75. Enjoyment of Bliss

451 The deeper into the Heart one dives The greater grows the bliss enjoyed, The bliss intense of the sole Self Which once appeared in various forms.

The Quest 85

452 Once you are well established in the Heart True awareness rises bright. And then You live like a Sun unsetting Resplendent with the light of Truth Enjoying the blissful peace of Siva Eternal.

453 When the mind's desire gets fulfilled It gains the bliss of Self, its source. Even so, in every earthly state When something hated is removed Or some desire is fulfilled

The bliss enjoyed is the bliss of Self As in samadhi, swooning or sweet sleep.

454 In the false, frenzied ego-life Created by the mind constricted To some thought, who can enjoy

The clear, bright bliss of pure awareness Free from thought ?

76. Sleep

455 For those who have enjoyed the bliss Supreme of sleep profound devoid Of every object, it is folly Not to cherish pure awareness, And to long for some other object As dependable relief from suffering.

456 The ignorance prevailing

In sleep, swooning and such other states Is but the absence of those objects Known to the frenzied ego; not The absence of the luminous Self.

457 Regarding sleep as one among the sheaths Is but the self-forgetful folly

Of mistaking waking as Awareness Bright. When the notion that the waking state Is real and worthwhile goes, then sleep Becomes true Being, non-dual, pure.

86 The Garland of Guru's Sayings

459 When the ego, the basic folly, dies And all the triads disappear, The world as object is no more. The Self-sun shines and there is one Pure Eternal Day, the Night of Siva.

[On Siva-ratrU the festival of Siva's night, the mind-moon is absent and the Self-sun shines.]

460 When the inborn vasanas which produce Both dream and waking disappear The nescience of deep sleep, once deemed The darkness dense of ignorance, shines As the fourth state transcendent.

461 To the intellect loving wakefulness The bliss of sleep appears a sheath, One of the five. When the 'I'-thought, The puissant intellect, is dead, The bliss abides as bliss supreme, Sleep's nature as a nescient sheath Having ended.

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The Quest

77. True Being

Present when we do not search And absent when we truly see, The petty mind's illusive serpent Sinks, disappears and merges In the rope of Self-awareness Which now as sole Reality Alone abides.

As free from all desire it shines In lustrous fulness in the Heart, Awareness-Bliss non-dual, bright. Beyond all differences is true Being.

As one Reality alone subsists For ever and everywhere the same Unmistakable, self-revealed, Whatever appears in time and space Is, apart from That, a mere Projection of the phantom-mind.

78. Ending of Doership

Only for those free from all sense Of doership the bliss of tranquil peace Shines pure within. For the ego proud Is the sole evil seed whence spring All known calamities.

Do not perform as if they were worth doing The actions that the worrying mind Decides or fancies it should do. To act as you are moved to act By the grace of God, the Life of life, Is the wisest form of worship true.

458 It is the embryo of the separate self, Battering the thought that he Is the seer in dream and waking, Which sinks confused, crest-fallen, seeing Nothing at all in sleep.

[It is the ego, not the atman, which fancies that it sees a world in dream and waking and sees nothing in sleep.]

The Garland of Guru's Sayings

Surrendering Jetting go and lifting

Both Sands in worship, the chaste Lady found

Hersari growing and her honour safe

By grace mysterious, while the ruffian

Stripping her slumped down helpless.

[Droupadi is the Lady.]

Those, who, seeking no security, Lean childlike on our Mother, Awareness pure, reach the Lord's Feet, And stand steadfast in His service Free from may as urge which makes One think "I am the body".

The Lord who has supplied today Your need will surely always do it. Take no thought then for the morrow. Placing at His Feet your burdens, Live free from care.

Absorption in yoga and tapas

Austere in order to become

An instrument of Siva, even this

Is a blemish in the highest state

Of self-surrender in spontaneous service.

[cf. verses 29 and 30 of Upadesha Sara. The ego is no entity and is not even an instrument.]

One should not even let the thought Arise that one is but a servant. Only in such egoless, silent Stillness, in this mere abidance As pure Being, shines the radiance Of true Awareness.

As heart within the heart abiding,

the Lord alone makes all things happen

As ordained. Hence if we stand

inZ^' ?fg und inherins firmly

UfSSsf • ? things wil1 P">ceed unerring and unhampered.

The Quest 89

"Who plants a tree will water it" Those with this faith will have no care If He but sees the tree dry up, Even this pathetic sight is His Concern alone.

Since the Lord alone abides, the source Of all, whatever is surrendered To the Lord, the root of the whole Big banyan tree, serves all the worlds And all living beings.

[One waters the root, not the branches and leaves. Verse 5 of Upadesha Sara prescribes service of the world as worship of God for chitta-suddhi, purifying the mind. It helps the sadhaka, the devotee, more than it helps the world. Real service of the world is end of the ego and absorption in God as Being-Awareness.]

79. Non-Action

Whether one is or one is not Engaged in work, one gains the state Of non-action only when the ego With its proud delusion "I am the doer" Has died and disappeared.

80. Self-Surrender

To those who wholly dedicate Their being to the Lord, to them The Lord gives here and now Himself. Only those who are egoless And so aware that they are That Rejoice in the supernal bliss Of pure Siva-experience.

With strength of mind gained at the Feet Of the peerless Lord, the ego-sense. The form of "I" surceasing, the self-loss, Surrender to the Lord, the Self, This surely is the only end Of bhaktVs manifold labours.

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90 TheGarlaniWGurus Sayings

aiq The Lord abides as everything.

479 IJart from Him nothing exists^ Hence do not try to stand apart. Surrender of the restless ego Is the sole mark ofbhakti

supreme Where blissful peace prevails.

480 "Give yourself to God", they say.

But is it ours to give, not His already ? Now at least let us repent The theft and at His lotus Feet Restore what we had stolen.

481 "I have nothing as my will, May your will alone prevail." He whose mind rejoices thus In the will divine has no Cause at all for fear.

482 In the heart where dwells the Lord In the loved form of Self-awareness, Refusing ingress to an alien thought By memory wafted, this alone is The spirit's self-offering to the Lord.

483 The attitude "Your will, not mine," Total relinquishment of self-will, This is true surrender following The extinction of the ego vile,

The aggressive, primal veiling power.

484 Looking within, where is that crook Who regards and wrongly claims What belongs to Him, the Lord, Almighty and infinite, as "I"

And then as "mine"?

485 When the ego dies as food For Siva-Sakti and lies log-like Still, only then true self-surrender is attained, for only then The unfading bliss of peace prevails.

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The Quest

We break off a piece and make An offering of it to the same Sweet jaggery god. Such charity is Our fond surrender of our spirit To the Lord who is all spirit.

Unconditionally place your mind At the Feet of Him whose heart Holds Mother Sakti. There ends the trick Of "I" and "mine", and then the bliss Supreme of radiant Being prevails.

81. How to Treat Enemies

However hateful enemies may be The noble mind should never nurse Aversion. Hatred like attachment Deserves only to be eschewed.

What I despise as not-myself My enemies despise as well. Their instflts then serve but to beat And shape me, as the goldsmith's anvil Helps him in his work.

[Enemies hate one's ego, not the Self. Hence, in the job of shaping the ego into jiva, enemies help one as the anvil helps the hammer.]

The valiant hero who subdues Hate by love is the genuine sage.

82. Moderation in Life

If but the few with wealth abundant Abandoned ostentatious living Millions pining pitifully now In poverty could live in plenty.

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The Garland of GuMsoymgs

The Lord munificent produces Sough for all, no more no less Enough * what we need

Consuming more than 7"* f Is the sin of wresting by sheer force And eating someone else s food.

83. The Sin of Excess

Excess, the sin, makes nectar poison, And it brings on countless curses. Those who perceive it as an evil Are therefore bound to end it.

84. Meekness

One's nearness to Perfection may

Be measured by the meekness

Of one's behaviour. When even unawares

One's turbid ego never rises, one

Attains the height supreme of meekness

Which all the world adores in God.

[Azhvar Uyarvar: The deeper the root, the taller the tree.]

TiU ego-loss grows full and perfect It is best to bow low to "others". For one aspiring for true greatness It would, alas, be tragic to accept Homage from others.

Because He serves all beings meekly, Lovingly and for ever as if bound To servitude, therefore, the Supreme Has earned the highest adoration Offered daily by the world

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Beholding in all beings but the Self Meeker than all and even meeker ' Than His humblest devotees, By virtue of such meekness the Supreme Achieves supremacy.

Since the minute and vast alike Vanish beyond the mind, the Self, Awareness true, transcendent, holds In its embrace both vastness vaster Than the vastest and minuteness Tinier than the tiniest atom.

Flimsy straw floats high atop The flood, while to the bottom Sinks the heavy pearl. Men In the world are high or low By what they are and do, and not By where they are.

[The last two lines repeat Kural 973.]

85. What is Worth Doing

Worth pursuing is self-enquiry, Worth enjoying is the Self's Infinitude. Worth giving up Is the ego-sense. To end all Sorrow The final refuge is one's source, The Self of pure Awareness.

Worth seeking is Awareness pure. Worth dwelling in are the Lord s feet. Worth joining in is the company Of the good. Worth welling up Within the heart is peace supreme.

End of Part I

(Enquiry and Practice)

PART II

CONTINUED PRACTICE

1. Teaching and Learning

The apt speech of one firm established In the heart prevents the devotee's mind, Bewildered and confused, from running waste In the desert of the senses, and points The way inward to permanent moksha.

Enlightenment can never come Unless the heart explores with care The essence of the teaching, The unceasing That thou art, Uttered by the eloquent glance Of the guru, Siva manifest, Dwelling in the devotee's heart.

The Self-God's chosen method For the incessant teaching Of the pupil perfectly mature Is the unbroken, natural awareness Of "I, I", the Life of life Deep within the heart.

2. Mahavakyas

The essential truth and import Of all four Vedas when churned out Of the multitudes of words employed To cast out ignorance, Is the one word of Silence sealing JTva's identity with the Supreme.

96 506

507

508

509

The Ga@d of Guru's Sayings

Th0Se high heroes seeking freedom

Som the fierce heat of this false world

And yearning for the Truth supreme

Of Being-Awareness-Bliss,

Attain the glorious goal of mukti

Only through the keen enquiry

Of "thou" that for the jiva stands.

[In the sentence "That thou art", the word "thou" stands

for the jiva, the T.J

It is to turn the weakling mind Inward and thus aid this enquiry That to the everlasting That Is added the word art.

Inward investigation true,

Earnest and keen of the term "thou"

Results in the blissful experience

Of the meaning hidden in "That" and "art".

3. The Upanishads

The only service which the vain

Ego frenzied by vijnana

Can offer to the God of grace

Who from all ignorance is free,

Is to instal on wisdom's altar

The golden sandals of the Upanishads

Hallowed by His lotus Feet.

ice

Continued Pract

511 Remembering the ruinous Effects of traits demoniac, harbour In your heart only traits divine Contemplation of bright traits ' Divine alone can bring redemption. [Inwardness, self-enquiry, are the best forms of worship.

512 Rare indeed is the non-dual jnana. Yet fixing firmly one's true love On Siva's Feet will easily lead One to the Grace divine, the light Which destroys illusion dark And reveals the Real.

513 Through love firm fixing the Lord's Feet Ever in the heart, one can destroy

All false desires. And then the heart, Now blossoming wide, beholds the true Light of supreme awareness.

514 If the jiva's head but merges In Siva's Feet, the jiva shines

As Siva Himself. The ego-ripple dies And gains the stillness of true Being.

515 Snapping sharp the heavy fetters Of false desires, speed your thoughts Towards His golden, lotus Feet. Wasting not a moment practise Meditation on those Feet for ever.

97

510

4. Worship

Jite t1 onue wh°m thejr ^

ShineforthS h0ly lotus Feet

v iuiui witrn radiant awareness

va,a«a,inauspicious,?^! ' "avmg disappeared.

516 Only in the heart firm fixt

In meditation deep the Lord abides. Train then the heart until it stops Roaming and home-coming like a stray bull And learns to cling to Him alone.

[Roaming = waking and dreaming. Home-coming=deep sleep.]

98 The Garland*/Guru's Sayings

ttSc 3mind adores the crystal Linga, pure awareness, bliss, Bliss infinite results.

518 Auspicious is each day; benevolent In aspect every planet; lucky

Is each conjunction. Every hour Is fit, fine and fresh for the bright Unfading worship of the Lord.

519 Rare is the birth of faith in something. If such faith is bora, don't let

The infant perish. Cherish it And guard it like the cow divine.

[The cow divine, Kamadenu, grants all wishes; so does faith in God or Guru.]

5. Silent Worship

520 Enthroning in the heart the Lord supreme, His true, unceasing natural worship

By the mind steady, self-absorbed Proceeds in perfect silence.

521 The pure desire for Grace, free from Other attachment, practising

The state of silence sans an object, Such merging in and being That Amounts to mental worship true.

522

6. Vanity of Argument

WhiS *fdfort> which is stronger? Which will yeld? Which will previa?"

Sfwh^ragethiSWarofw^s

The worW an8dTm °f That from which

Averse 19 of The Forty verm]

Continued Practice 99

Some there are who endlessly Jump and, sweating, shout full-throated Refuting or elaborating doctrines Instead of biding in clear silence Enquiring into That which is And in the heart enjoying it.

None can perceive the Sun, the Self, By arguments. Vexatious mental Disputes are but conceits that cloud The light of truth and make the eyes In dizziness swim.

Far from revealing Truth

Words only darken and conceal It.

To let the Truth shine of itself

Instead of burying it in words

Merge in the heart both word and thought.

Let not your intellect become A slave to the mere sound and fury Of controversy. Enter the heart With mind pellucid, concept-free, And realize your natural Being As the Truth.

1. Maya of Measurement

Which is the measure measuring or revealing The Being-Awareness shining in the heart Whose light alone reveals all measuring. Measure, measurer and things measured.

[The mind which measures, time, space and things measured, are all part of maya]

100

The Garland[of Guru's Sayings

528 Only so long as there is a measurer

Do measuring and things measured seem To be. But when the measurer sees The Self, true Being, and gets lost In It, all other things perish Along with him and disappear.

[In pure Being, there is no ego, no mind, no measurement.]

8. Indirect Knowledge

529 The jiva's thirst will vanish only When the vdsanas of the frenzied mind Die and direct experience comes

Of pure awareness. If mirage water could quench thirst Then only would knowledge indirect Satisfy the jiva's longing.

[The/va's thirst is the yearning for moksha.]

530 True, non-dual experience

Of the Self supreme as pure Being

P.!?? 7*^**** not-indirect" • False duahstic knowledge too fi

Might be called "virtuous" !

531 From c Comes

532

questing inward in the heart

For pure J* Searching books

TocUandear;S0m 8 like trying

eat the picture of a gourd

^ end of Pa°La Pamted flai«e ? ^tsfro^^bhss of peace And not at all fri 8 awareness,

a" from verbal wisdom.

Continued Practice 101

533

Never through argument, but only By abiding in the heart as pure Awareness which lights up and shines Within the mind, can one enjoy The thrill, the throb, the bliss supreme Of being the Self.

9. Jiva One Only

534 May the wise and valiant holding That there is but one jiva alone Grow firm established in the heart. To meet half-way minds not mature They speak as if jivas are many.

["They" may mean the wise or the sastras.]

535 Consider well and answer please:

Who is bound (and stays in bondage) ? And who has slit the web of birth (And gained mukti) ? When (as in sleep) The 'I'-thought has not arisen Are there any "others", whether Body-bound or free ?

[Bondage and gaining mukti are both illusions. It is not as if there are many jivas, some bound and some free.]

10. Knowledge and Ignorance

536 O worldly folk who long for and run after An endless series of unending things 'Tis wisdom true to seek and know That one thing on knowing which All other things will cease to be.

The Garland of guru's Sayings

For those who see with insight keen The subtle Truth, what is there to gain From knowledge of gross material things? What the imperishable inner sense Perceives surpasses far the sight Seen by the corporeal eye.

Knowing aright the nature of the Self And abandoning the non-self as void, Unreal, is wisdom true. All other knowledge is ignorance, And not wisdom.

None of the sports of Sakti can

Exist apart from Sakta, Self

It is the mischief of the false maya

To regard this universe

As different from Awareness

And be bewildered.

The feeling that one is but the body is ignorance dark, destructive One sure device to cure it is

Unnot exist apart from true, ***** which

[The snake seems to Ki

Compare verse n ftf tu T becauic roPe is really there. - 01 1™ Forty Verses]

As cut,,«, "nagine it

But maS?: . so> ^ is

of i^S^J^ that ^ e belf as many jivas

Continued Practice 103

542 It is ignorant folly to behold The Self, the sole Reality, As many and varied. Hence, whatever Name and form you see, 'tis wisdom To see it but as the Self alone, The one true Being.

[The last two lines of this stanza repeat verse 355 of the Kural]

543 In all this varied universe

Of multitudinous appearances The inner substance is but one, As in the million of til* seeds The one true essence is the oil.

[* Sesame seeds]

544 In the clarity of pure Awareness, The depth of peace that is abidance In Being as the Self without a second, No such duality exists

As knowing and not-knowing.

545 There is room for knowing and not-knowing Only in the ego's knowledge

Of objects. In Awareness pure, Our sole Being, there is neither Knowing nor not-knowing objects. This alone is knowledge true.

546 "Know thyself", say some. But are there Any who do not know themselves? Knowing oneself and not knowing oneself Are both alike sheer ignorance.

[Compare verse 33 of The Forty Verses and verse 2 of Sri Arunachala Ashtakam]

The GarlandojGurus Sayings

When abiding as Awareness pure

There is no nescience. Nescience

Is a shadow false. Awareness is

The sole Reality. The truth once known

To talk of nescience is but nescience.

We are for ever Awareness pure.

11. Illusion

◆v,.«w that one knows

&es=.f. When b, d,^ . Constant experience of the Sdf The thought of 'Rowing vanishes Then with it vanishes all tauc Of "ignorance" too.

When the full identity is reached ^ That the Self is all and there is no other , The various perceptions rife In the absence of self-enquiry And Self-abidance are all seen As mere mistakes.

Even like a dream this waking world is but a mind-conceived appearance In mind-space. Hence greatness lies In firmly ending

indicative knowledge And the folly of fondness for outer objects. Only those foolish folk who have not searched And found the Truth supreme, the Heart, Flounder in fear in treacherous maya. Those who have known the bliss supreme, The boundless flood of heavenly brightness, Fear no more.

Madmen alienated from awareness M.rv °?!'lole' non-d*al, luminous Being OnW rS? darkened' J^diced eyes jK*Ifference8' and * the desert Behold mirage after mirage

Continued Practice 105 12. Waking Dream

553 Those who with the eye of wisdom Search the truth of dream and waking Find in both one same defect.

This waking world on the body based Is, like the dream world, bound to slip Away and disappear.

554 The deeds we do in dream touch not Our waking life, but slip away When we awake. Even so, our deeds Done in this clouded ego-life Disappear and leave no trace When we wake up in the divine White light of Self-awareness.

555 The wise ones hold that dream and waking Are both creations of the mind Confused. Since both are filled with thoughts And names and forms, we too conclude They are just the same.

556 With the ego half-emerged we see

The dream world. When it spreads out full, This waking world of nescience comes To be.

557 When our waking movements end And our dream life begins, the mind Assumes as "I" a phantom body Appropriate for this dream experience.

558 Why does coitus in a dream result In a discharge? It is because

Such is the force of thought which darts From dream to waking state.

T

102 537

The Garland of Guru's Sayings

For those who see with insight keen The subtle Truth, what is there to gain From knowledge of gross material things? What the imperishable inner sense Perceives surpasses far the sight Seen by the corporeal eye.

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539 None of the sports of Sakti can Exist apart from Sakta, Self. It is the mischief of the false maya To regard this universe As different from Awareness And be bewildered.

540 The feeling that one is but the body Is ignorance dark, destructive. One sure device to cure it is To know that this same ignorance Cannot exist apart from true,

Is theeff6 Awareness' which

Con^ rope is really there.

541

Continued Practice 103

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[Compare verse 33 of The Forty Verses and verse 2 of Sri Arunachala Ashtakam]

The Garland of Gurus Sayings

Awareness pure When abiding ^Awa Q

Therei?^t bareness is

18 a Sh?dS55 The truth once known, The sole»^ ^ nescience.

W^eSffr'erVarenesspure.

11. Illusion

Only so long as one thinks that one knows S2E one fancies that one does not

Sw oneself. When by direct Constant experience of the fceñ Thethought of "knowing"vanishes Then with it vanishes all talk Of "ignorance" too.

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That the Self is all and there is no "other ,

The various perceptions rife

In the absence of self-enquiry

And Self-abidance are all seen

As mere mistakes.

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Madmen alienated from awareness

Continued Practice 12. Waking Dream

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Since both are filled with thoughts
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They are just the same.

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This waking world of nescience comes
To be.

When our waking movements end
And our dream life begins, the mind
Assumes as "I" a phantom body
Appropriate for this dream experience.

Why does coitus in a dream result
In a discharge? It is because
Such is the force of thought which darts
From dream to waking state.

The Garland of Guru's Sayings

If dream is but a whirl of thoughts,

So too is waking life. The dream experience

While it lasts is as real as what

We take as real when awake.

"Dream in a moment comes and goes.
Enduring is this waking life." Such argument
is but the trick Played by conspiring mind
and maya.

[Duration being itself a thought.]

Mighty is this mayd-mind Which in the false,
dark void creates All such delusions and confusions
And makes an aeon seem a moment
And a moment seem an age.

With intellect, the eye of wisdom,
The cause of every seeming, fixed
In the wholeness of true Being
Drive away all dark, delusive

created by the ego.

The:ignora nt ego sees the two

^mEZF!^ and stops And as the sun 3. ^ imna dawn*. SWnes J^ft

One whirls and t

Continued Practice 107

[The film-show is over. The bright lights
are switched on Our waking life is like a dream
or a movie-picture.

565 The dreamer sunk in ignorance feels
Lost, helpless in some dreary desert
And seeks and seeks and finds at last

His own home-town, and wakes up happy.
Such waking is attaining moksha
After much suffering in samsdra.

[Both bondage and attaining mukti are mere concepts.]

One forgets the Self and thinks
The body is oneself and goes
Through innumerable births
And in the end remembers and
remains The Self Know this is only like
Awaking from a dream wherein
One has wandered all over the world.

—Sri Bhagavan 9

13. Different States

566 Apart from all-pervasive space
Could there be either earth or water,
Fire or air? Then only could there be
Waking, dream or sleep

Apart from flawless turiya.

567 Only for those incapable of deep,
Firm abidance in turiya bright
Which pierces even darkest slumber,
Only for such are

there two different States of Being, fourth and fifth,

In the gross series, waking, dream and sleep.

[Compare verse 32 of The Supplement to The Forty Verses which denies the difference between turiya and turiyatita. Turiya is the one and only real state of Being. Turlyatita (beyond the fourth) is imaginary.]

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568 Only so long as "I" exists—

An "I" that sleeps and dreams and wakes—

Do these various states appear.

When by self-enquiry this created

Ego ends, then with it ends

All difference between states of Being.

569 One who has through supreme devotion Gained one's true Being as Awareness Can recognise no other state

Except this one's natural state Of being one supreme Awareness.

[Identification with the body in waking and dream raises walls which seem to divide one all-pervasive space into compartments.]

14. Deeds Good and Bad

570 As long as one thinks that one is A separate being by oneself One has perforce through such attachment To do deeds good or bad, and earn And experience their results.

[Karma binds one who has a sense of separateness and doership.]

571

572

The Lord of Life has placed the demon

Ego as a sentry strict

To make certain that the body lasts

Until one eats to the last bite

The fruit that one has earned by deeds.

The good or evil deeds we did

In former lives appear again

In this our current worldly life

As happiness or misery

And as the source whence these spring,

Friendship firm or hatred fierce.

573 Let no one seek to gain good ends Regardless of the means employed. If the means are evil, they corrupt
The intended good. Therefore make sure That means are ever wholly pure.

574 Good deeds are those performed Lovingly and with a calm, pure mind. Deeds done in fierce excitement, deeds
Contaminated by desire,
Must be classed as evil.

15. Dyads and Triads

575 How to define the non-self, this Phenomenal world ? Created by

The mind from its true nature swerving, Made up of sense perception only, It reels with multiplicity. In the Self is no duality.

576 Knowing a thing is only drawing The boundary that limits it. Defining, measuring, is the mark
Of knowledge. The all-transcending Self Cannot be measured and cannot be known.

577 Because as one alone without a second Shines the Self, there is no question

Of its "being seen". Hence when one seeks The seer and finds the Self, the Heart Flies open and triads flee far away.

578 The bright Awareness, our true Being,

Is the sole Truth the Heart should cherish. The triads we perceive should be Despised and driven away as dreams Created by
the treacherous mind.

581

garland of Guru's Sayings

immutable, W^gj^^ With nought beside Itself It^ is Both goal to gam and path to take. Non-different are the two in fact.

If the deluded, difference-seeing mind Merges and disappears for ever In supreme, non-dual Being-Awareness, The different,
fancied forms of Jiva, World and God are merged and lost In Brahman's Being, pure Awareness.

Knowledge is manifold, say they

Who know objects, but not freedom from

The dire delusion of differences.

When the senses five, driven outward by desire

Are pulled back, then true, full Awareness

Comes, and there is no "other" to be known.

The foolish dog bites it with sharp teeth
Tears his own mouth, tastes his own blood
And gloating says, "Nothing else is as
sweet as bone."

586 Not knowing the bliss of Self-awareness
Eristic people highly rate Sex and such-like pleasures. Living thus, They yearn for
these even when they die.

587 Forgetting the pure bliss eternal
Welling up in the heart for our enjoyment, Foolish people yearn for honey-dribbles
Squeezed from objects worse than broken rice.

582

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16. Sense Pleasures

The Sage Dadhyang Atharva said From his experience of the Self supreme: "The natural pleasure dog and bitch enjoy, That and
no more may Indra and his queen Gain from mere carnal union."

SS ^8Cr dife the stomach P^ches

S!r&,tiikenec,artas,e-

Not fmm .u • ? 1 pleasure springs

Bu rZ the m.herCm Dature °f objects wtrom the intensity of our desire.

A^°Bt,BeingisAwareness

^fS^ES** A—s.

APart fronuh SSVSmere Elusion.

J* «* how can rL ^Awareness

Con* from objec cmi0y,

JCCts merely fancied.

588 Instead of sporting proud and joyous

In the sea of Siva-experience, Bliss supreme, Worthless people wallow in the mire
Of messy pleasures in the pit of flesh.

589 Sense-pleasures sought and found
By blind, unguarded fools are fit
Only for contempt by those

Who long to taste the rich, ripe fruit
Of Bliss supreme immeasurably sweet.

590 One is food oneself. Not knowing this
If one imagines that one eats it, One is consumed by food and then
Becomes but food for an insatiable hunger.

[Eating to satisfy hunger and being content is "^^"]* to the palate and eating for enjoyment makes one a slave to desire.]

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591 The food we eat eats us. Those who know not
This truth desire and eagerly enjoy

Earthly pleasure thinking that they eat it (While in truth they are being eaten by it.)

[Desire for sense-pleasure increases by indulgence. Instead of our eating food for keeping us alive, food consumes, alienates
us from our true being, and so slowly kills us.]

592 | As fire when it is fed with ghee

Leaps up erect, unquenched, Desire too when gratified Rejoices and revives in strength.

593 Not only the sting, but a glimpse, a thought Of the serpent Desire is fatal. Hence Nothing we know is more terrible than
The senses, the venomous snake With its five-fold fangs.

17. Illusion of the Mind

594 Non-existent maya, this alone,

Seeming to be real and powerful makes Fools of even the cleverest folk And smiles inwardly with wonder At its own success.

[The individual T', the ego-mind, itself an illusion, not only confers reality on this phenomenal world, but longs for siddhis, thaumaturgic powers.]

595 When one beholds the light within the heart What matters it if darkness reigns without ? The densest outward darkness cannot hide The true, self-luminous light within the heart.

(The sun's light reveals one's shadow; one's shadow cannot hide the sunlight.)

Continued Practice 113

To say that a mosquito with wide open Mouth can swallow up and then spit out The sky is much less foolish than to say That transient maya, void, inert, Can bind and hold and then set free The Self, Awareness bright.

If the Heart, the fulness of Awareness, IS the one sole truth, is not dense maya But a lie ? How strange that, stung By that false serpent, mind-made maya, Jivas should swoon and die!

18. Ignorance

Looking at perfect jnanis who are That And asking "How can they who eat and walk Be ThatV poor body-bound fools only parade Their folly as if it were excellent wisdom.

The innocent girl-bride thinking that

Betrothal is full conjugal union

Is filled with joy. Even so the learned

Who have yet to turn within and taste true bliss

Claim that the verbal wisdom which they prattle

Is advaita jnana.

Those whom from books have learnt about The truth supreme esteem themselves Supreme in wisdom, and fail to seek The Knower and taste the bliss of Self, But test and measure the silent sage. What folly this!

Those who lacking strength to know Themselves as they are here and now Still labour hard and dig up facts About their past and future lives Are like the new-born infant trying To jump and capture its own shadow.

The Garland of Guru's Sayings

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19. Immaturity

Wh5"JSjtSI ^"Pleasures, ^ company of Would *V Join,

Of the sense I know, Whose inquiries are complete and final?

^ Forgetfulness

, we for a while are those whose nature is set, and then subside

Continued Practice 115

607 Swerving from the true Self that knows No fear, one falls into vile birth

And like a lock snipped off the head Loses all worth.

[The last two lines reproduce Kural 964.]

608 Failing to know oneself and stand Firm as the Self, that lofty mountain, To drift forlorn is like the fault

Of the Tenth Man who counted others And forgot the one he should begin with.

[For the story of the Tenth Man, see Appendix.]

609 If, instead of keenly questing "Who am I?" within the heart,

The source of thought, and recognizing That as one's being and abiding Oned with Siva, if one swerves From one's true nature and so suffers It is but one's own folly.

610 If one abides as one's own primal Being, true and whole, then how Can others bring disgrace to one? Only a lock snipped off the head Loses all worth.

[The last two lines reproduce Kural 964.]

611 Seeing this mind-projected world In sheer delusion, then taking it

As real, and swerving from the irrefutable Sublime of one's own Being as Pure Awareness, one but proves oneself Insane.

Those whose minds falter as they face Their being at this present moment Would cogitate and figure out Their possible state at some remote Past or future time.

[Don't try to dig down to the bottom or climb up to the summit of the Hill, circumambulate it.]

What strange wisdom this of people Who do not care to keenly search And find out who they are to-day But struggle hard to know the truth About their being before they were born And after they are dead.

"Does Siva's advent purify

The mind or does He come because

The mind has become pure?" ask fools

Who sadly err in seeing two

Actions where there is but one.

To such we have no answer. Sorry.

neGarlaAf Guru's Sayings

Undeluded by whatever else

May come and go, unwinking watch

The Self, because the little fault

Of forgetting for one moment one's true Being

As Pure Awareness brings tremendous loss.

[All triads, knower-object-knowledge, are mere appearance. Being as Pure Awareness is the sole Reality.]

21. Samsara

The grovelling mind which is a sequence Of remembering and forgetting is samsara, The world of birth and death, our bondage. Stillness of mind with no more movement Of remembering and forgetting is Itself pure mukti undeluded By birth or death.

Samsara is but the deluded mind

Filled with the darkness of ignorance which,

Letting go one's own true Being,

The measure and substance of all Truth,

Perceives amiss through the body of flesh

And dotes on objects merely apparent

Like the blueness of the sky.

Beside the Self nothing in truth -But then the deep delusion

Let go the solid, non-dual bliss Of mortality and fall into birth and death.

one is born 2S^T^ body makes one think that

it seem to 1\$%?™* and Nought-free moved by Fa e V bound

Roa* * the boSsbslley H freedom

,ess space of true Awareness.

Continued Practice 117

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22. Afflictions

Why should like thunderbolts afflictions fall On Ood s good servants ? Not at all To hurt those pure hearts, no, but rather To strengthen and make steady their devotion.

Unshaken by Fate's painful darts The excellent ripe heart knows and accepts Them all as grace divine sent down To fortify the mind and make it fit For final freedom.

As without grinding hard the gem Dug from the mine does not shine forth, Without trials and tribulations, the flame Of tapas true does not burn bright.

To roll along the streets and reach

Its stand at last, the temple rath*

Needs not only a strong linch pin

But even more the blocks obstructing
It from dashing against one side or the other.

* Chariot

23. Wonderful Maya

From ancient times down to this day
The One unborn alone appears
As manifold beings, seeming to be born
In four ways into seven species,
To experience both good and evil,
And then at last win moksha. How,
How wonderful is this!

[Four modes of birth: from seed, sweat, egg, womb. Seven species: God, man, animal, bird, reptile, fish, plant.]

18

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)f Guru's Sayings

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626

Though we are ever That and only
That, how wonderful it is
To watch the paths we tread, the pains
We take, for winning This, as if
This were something alien and remote.

24. The Harm of Praise

Because Praise aids the grievous error That one is but the wretched body, Not the Self supreme, all praise Is by the wise to be rejected With firm mind, not welcomed.

He who becomes an easy target For others praise fails to defend Himself and raises too a needless Obstacle in the way of his sadhana.

25. Evil of Egotism

The separate ego, that reign of Hell, Is the gross mistake to be avoided The face of that disgusting devil, Who but a fool would

fail to hate ?

SUTS2SrPrplc Sh0uld in the P**ence tL steadfast seer sit proud erect

e »igm in the universe.

627 o,

*• °rigui of Sorrow

^anVe^^^heat £ne rnischief-mav n ' because Fabricates the^^.f*1^ ine pams n suffers.

Continued Practice 119

628 Of all the demonic qualities

The basis is the ego, the wrong Notion that the body is oneself Those whose false "I" is further fattened By arrogant "mine" can never, alas Experience peace.

27. The Jiva (Separate self)

629 Like one who runs out in the sun

And sweats and pants and comes again To the cool shade, the foolish jiva Rushes out into the world And growing tired turns within And in the heart finds rest.

630 Having felt the sun's fierce heat The wise one tarries in the shade, And those who know the triple fire Raging in the world will never Leave the Heart and turn again Towards the world.

[Triple fire: lust, greed and desire for fame.]

631 Even as a bird may fly afar

In the wide sky and yet must find

On earth alone its resting place,

The body and soul which rose from Being

Needs must, despite all hindrances

Come back and settle at last in Being.

632 Returning to the source from which We have emerged, we are restored To our own true Being. Enjoying there Bright and clear our natural bliss, Still, still, unmoving we abide.

[Compare 8th stanza of Sri Arunachala Ashatakam.]

120

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637

The Garland guru's Sayings Instead of being still and yearning

633 ^{^f}WtforthcgnocofOod, What does one gain by raising up A strenuous T' ? Let us| forget This demon "I and as the Self Abide in perfect silence.

28. The Jfva's Unreality 639

634 Not at all by one's own effort, But by the light of Grace alone, Pure gift of God supreme, can one Behold the light that shines in darkness, The bliss of being Awareness true, Even mid the darkness of the world.

[Siva, the Lord who dances in darkest midnight, stands for the Awareness which sees both light and its absence.]

29. The World's "Reality"

J 640

635 When one who does not know one's own True Being, the basis of all knowing, Beholds the world and deems it real, The world beheld laughs inwardly And puts to shame this beholder.

Icf. verse 74 above. I 641

On y in light are objects seen. Only m and by Awareness-Njjnufhout it-shines the world

S[^]bTXt[^]to think

E[^]austs its real K[^] seize

18 real being and substance.

642

Continued Practice 121

30. Denotative Knowledge

Why all this earnest searching for The bliss that shines in simple stillness ? That one may proudly crown one's efforts With the joy of being at last the Self That knows no going and returning.

One ever is the Self. Then why Does one go searching for and reaching It As if it were something apart ? That one may see that the Supreme Which once seemed something far removed Is but oneself, and may thenceforward Abide for ever as That Without a sense of separateness.

Oneself, no other, is the Self. Deeming it different and so making Strenuous efforts to attain It Is like running hard to catch One's own shadow.

If instead of looking outward At objects, you observe that looking All things now shine as I, the seer ' Perception of objects is mere illusion.

If seer and object differed in being, Seeing would be impossible. Seeing does occur, we needs Must know that they are one in Being.

[cf. verse 636 above. SriSadhu Om says: "Easy is Self-knowl-edge, as easy as our so-called knowledge of the world. Self-knowledge is the realization that one is not the body alone, but the whole universe. One is the universe which one thinks that one only sees".]

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643 The Self, the sole Reality,

The light of pure Awareness, shines Clear as "I, I" in the heart. This dear, dear Being, known direct, Alone is true, not things

perceived By the eye and the other senses.

644 Those who do not keenly seek

And recognize the Being Awareness Shining incessant in the heart Sink deep into delusive mayd, Thanks to the denotative knowledge Piled up by the mounting ego.

31. Ending Indicative Knowledge

645 The import of the teaching "Know The Self" is only giving up The illusive knowledge of the non-self. For bright like the true Sun shines Being-Awareness as "I am, I am" in everyone.

[Compare stanza 8 of the Hymn to Dakshinamurti. The moon-mind, the individual "FYdn) eclipses the Heart-Sun in wakeful-ness. When on waking up from sleep, one says "I slept well", the speaker is the Self.]

646 The gracious light of Self one sees not When looking for it as an object. But when one looks not, then it shines. "The maiden when I look at her Glances downward at the ground. But when I look elsewhere she looks At me and shyly smiles.

flatter half repeats W 1094.1

Continued Practice 123

If you refrain from looking at this Or that or any other object Then by that overpowering look Into absolute Being you become Yourself the boundless space of pure Awareness which alone is Real Being.

Only by the Lord's grace won

Through self-surrender to His Feet,

And not at all by mental effort,

Is revealed the truth of Being.

So subtle, so incomprehensible, is That which Is.

Do not wander endlessly

Searching in vain for certitude

Through strenuous study, listening, learning.

In love surrender to the Love

Supreme, the Lord, and reach

And hold the state supreme of Real

Being.

32. Love

Not knowing that Love is first and best

Of all felt savours, people count

Love as the seventh flavour.

But the various well-known six*

Owe their own nature, power and function

To the sole, basic savour Love.

[♦Six: sweet, sour, bitter, salt, pungent, astringent.]

Those poor fools who have not savoured

The taste ineffable of Love

May go on talking of seven savours.

But we who have enjoyed Love's sweetness,

We assert that this alone,

Love, is the sole true savour.

[Love (ante) alone is God.]

124 The Garland of Guru's Sayings

Continued Practice

Worship of the Formless is For him alone who has left behind The notion, "I am this form, this body." One who is still identified Mentally with his body-form Worships only Form, though he May think that he is worshipping The Formless.

[Compare verse 208 above.]

Abiding thought-free as the mere I AM 'Tis best to worship formless Being pure. But till one is quite qualified for such Worship of the Formless Absolute 'Tis meet to worship God with form.

Those unable to abide as Light Our natural Being, pure I AM, And wallowing in bewildering action Will through self-chosen image-worship Transcend illusion and attain The state supreme of being the Self.

O yearning heart, lover of Siva, We offer to your God with form Interior and exterior worship, Remember all the time that He Is present everywhere As intense Awareness.

Through constant contact with the Sage Who has with Siva become one Attention centres in the Heart, Enquiry dawns, one stands established In the Self as pure Awareness, And the malady of birth illusive Flies away.

652 To disentangle life's hard knots One needs must understand the Self As Love itself. Only when one knows This Love supreme is moksha gained. Of every creed this is the heart,

The real teaching.

[Love supreme is identity, not desire. When kama> desire, duality ends, other faults like anger, greed, illusion, dogmatic faith and envy also end.]

653 The great ones who have known the truth Lay down the rule: "Not empty-handed But carrying some handsome offering Go to the Masters rich in wisdom clear." The offering really meant is true Whole-hearted Love.

[One should approach the sage with love and reverence, not out of idle curiosity or in order to "test" him.]

654 Not only by suppressing love Spontaneous, but also by perverse Enforcement of it, one is caught

In and consumed by all kinds of evil.

[Strong likes and dislikes are both destructive.]

655 See Love. Hear Love. Reach out and touch Love. Eat Love, sweet Love, and smell Love. For Love is but the Self's Awareness of Itself. .

[The universe is but the Self and is to be enjoyed through all the five senses as Love embodied. The world is only the form and substance of Love. Compare stanza 62 and 649 above.]

33. Embodiment as Form

656 The truth they know not who assert

That Truth can have no bodily form.^^^^ The person of the perfect Sage Who has realized the Self ethereal Is the embodied form of Truth.

The Garland of Guru *s Sayings

If the unailing, strict observance Of what the Vedas enjoin does not Bring you love, true, firm, intense For the Lord's Feet then know that all Your strenuous labour has been wasted.

Those who daily worship Allah

Gain all joy and peace at once,

Attaining calm serenity

By putting out the raging flames

Of anguish for life's sins and sorrows.

[This saying was adressed to a Muslim, hence the Name Allah for God. "Islam" means "surrender and peace."]

Uncaring what this life or what The life to come may offer you, Enduring calmly all afflictions, Undaunted by dire penury, Walk firmly, guided by God's grace.

Those excellent good people whose Goal is abidance in the Bliss Of Siva's Feet, had better live Lives so austere that worldly folk Would pity rather than envy them.

34. Five-fold Function

According to His Will, His Law, His Plan For every being moving and unmoving, Well and truly does the Lord perform Moment by moment, day by day, His five-fold function.

[The functions are: creation, preservation, destruction, veiling and revealing His grace. Calm and contented, accept whatever happens as God's will.]

Continued Practice 127

667 The moment an atom perishes That moment a fresh atom comes To be. Incessantly this Happens, and it looks as if This happened of its own accord.

[The rapid succession of many pictures looks like one continuous picture in a film. One operator makes and projects, and with-draws the picture.]

35. Freedom from Doership

668 If you concede that all your deeds Are Siva's deeds, your being is Not different from Siva's. If

It is different and you claim Freedom, then your deeds are yours, Not Siva's at all.

[Karma binds one and bears fruit sweet or bitter for one only when one has a sense of individuality and doership.]

36. Jiva's Creation and God's

669 God's actions do not bind. Only Those actions bind which you imagine Are your own. Alas, 'tis like the father Of the dead son rejoicing, while

The father of the living son lamented.

[The story goes that two young men from a village went to Benares, where one of them died. A pilgrim from Benares brought the sad news to the village, but mixed up the names of the young men.]

670 In His creation mighty Siva

Has laid His plan for our attaining Mukti. He reveals the Guru Who can establish us in jnana Flawless, free from all attachment.

[Suffering drives us to the Guru, who shows the way of jnana to mukti.]

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671

The Garland of Guru's Sayings

37. The Process of N«i (Not this)

I am not this body of flesh; nor am I jiTprSm, senses, mind or intellect Nor am I the nescience dark devoid Of action or object, but with vasanas filled.

672 Since unrelated to true Being which I am, all these objects are unreal And lack existence; since apart

From Being-Awareness, there's no being At all, none of these objects, scorned, Inert, am I.

673 Destroying through discrimination The basic error that I am the body, An object, and rejecting it

And the world as mere mirages false, The Awareness that surviving shines Alone as Being, That am I.

674 Whatever objects move and howsoever They move, stand you apart and be

A witness of such movements.

[Be free from all sense of doership.]

675

676

38. Freedom from Vasanas

Don't meditate at intervals. Abide without a break in steady Mf-awareness. Instead of plucking

Hair after itching hair of thought Better shave the whole scalp clean.

OneSe7an8Hfr0m °ne'S heel a th°™ Throws boS aUM8 *DOther thor«> ^d then

To Push the thought of Sage out.

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Continued Practice It is only till bad vasanas end That auspicious vasanas are a help The final state is freedom pure Clear of all vasanas, good and bad.

39. True Fasting

Absence of mental craving

For sense-enjoyments is true fasting.

Abidance in the Self is worship true,

Hence, those with pure, clear wisdom

Cherish as most precious

This fasting and this worship.

40. Diet Regulation

With moderate sdttvic diet grows One's sattva. Hence such diet is A potent and sufficient help In self-enquiry. Why, then, alas,
Run after various other restrictions And get but more confused ?

41. True Purity

We cleanse the body again, again,

And it gets dirty again, again.

In view of this the scriptures lay down

Rules for bodily cleanliness,

So that at last in sheer disgust

We may give up love of the body.

[This purity is non-identification with the body.]

"Marry some maiden" one is told

That'so one may at last give up

The trivial pleasure of sex.

The Vedas too extol the rules

Of sacrifice that so one may

Get cloyed with all the bliss of swarga.

■ r 1

130 The Garland of Guru's Sayings

682 Those who love, deeming they are, This putrid body of flesh that turns In a brief while clean food to filth Are baser than
the swine that feast On filth as food.

Those who deem themselves the body That soon converts clean food to filth Are worse than swine that feed on filth.

— Sri Bhagavan 10

[They are worse because swine turn filth to food, we turn food to filth.]

42. Freedom from Desire

683 To worship God for some gain's sake Is worship of the gain, not God. Total absence of all thought of gain Is indispensable to the seeker Of union with Siva.

684 Those who perform high penance which Gives strength and meaning to our life Will never make it a means for some Delusive end. Pursuing pleasure Through penance is like bartering Precious gems for a mess of potage.

43. Sense-Control

685 When the inner and outer organs Abide in stillness day and night True Being shines clear which only shines In the ineffable state supreme.

(The four inner organs are: mind, intellect, will and the I-sense. The five outer organs are: those of hearing, smelling, seeing, taste and touch. All nine organs subside permanently only when the ego dies.

Hence the end of the ego is to be sought, not the control of the organs one by one.]

Continued Practice 131

686 Instead of plugging holes and keeping Awareness still within, to break

The lock and spill it through the senses Is despicable like demolishing The bank and draining out the tank To devastate the land.

687 Self-alienated and in conflict Vishnu and Brahma argued vainly With bewildered minds, and tried And failed to scan and measure

The Column of Light. The lesson taught By this old story is: Don't trust the senses.

[It is only when awareness flows outward through the senses that one parts from the Pure I-AM and develops an individual identity.]

44. Conquest of the Senses

688 What is conquest of the elements ? Destroying the ego, the attachment

To the body made up of the elements five, And scorning with contempt flaws of the flesh, Which have nothing to do with the true Self But are only based on the elements five.

689 What is true conquest of the mind?* Death of the notion that I am the mind, Cessation of all mental trouble and conflict And abidance firm in Self-awareness

Void of thoughts of freedom and bondage both.

* ["Siddhis" or miracles controlling "matter" and "other people's mind" are not conquest of matter or mind. Ego-loss and non-identification with body or mind is real "conquest". Real siddhi (miracle) is domination of chitta (thought).!]

132 The Garland of Guru's Sayings 45. Asanas

690 Which is the asana, steady, perfect, Conducive most to good samadhil The knowledge ever strong and firm That the whole world rests on the asana Of the one Self, the firmament Supreme of true Awareness.

[Asana means "yogic posture" and also "seat".]

46. Becoming Pure

691 What is the power of yoga ?

The ending of all knowledge gained Through the false senses, and the stilling Of the ego-mind's restless movements And the clear presence in the heart Of the brightness that no eye can see And the music that no ear can hear.

692 Since it was one's own past effort That now has ripened into Fate One can with greater present effort Change one's Fate.

693 No matter what good deeds bring joy And what bad deeds bring pain, the might Of both you may now overcome

With mind dissolved in that true Being Which is the same as your own being.

[When the mind merges in the Self, there is no more doer and no more enjoyer. Compare verse 33 of The Supplement to The Forty Verses]

694 Even in this worldly life one's labours bear No fruit without abundant faith.

Hence till one merges in the bliss Supreme and boundless, one's strong zeal In sadhana should never slacken. ^

Continued Practice 133

[Verses 3 and 30 of Upadesha Sara prescribe disinterested action and egoless behaviour as the best sadhana.]

695 However great one's former sins, if one Repines not, sighing "A sinner am I" But plunges straight into one's own Being, One reaches quick the ocean of bliss And sports in it.

696 Those who in this very birth And with no effort on their part, By force of grace divine, attain Desire-free Awareness Pure May look like passive kittens now But in a former birth they were Young monkeys clinging hard to mother.

[The kitten is carried from one place to another by the mother cat. The young monkey clings fast to mother as she jumps from branch to branch. These two typify simple surrender and strenuous sadhand.]

697 They say that Fate can never bind

Those heaven-bound. What does this mean ? Not an iota of the past can touch Those who dwell unceasingly In the firmament of Self-awareness Vast, boundless, frontierless and full.

[By "heaven" here is meant Pure Awareness, not swarga]

698 Fate, which like a whirlwind fierce, Tosses and twists the body-bound mind, Can cause no stir in the clear, bright mind Merged in the sky of pure Awareness.

699 Tell me, my heart, to slay and burn The evil ego, the sense of doership, Which drags one down to the depths of the Sea of action, is there another stratagem Than meditation on the Self,

The bright, unbroken wholeness Of one's own being ?

134 The Garland4GurusSayingS

47. Breath-Control f Pranayama)

700 The world is made up of Being, Awareness, 700 Bliss, along with names and forms.

Know that exhalation is complete

Rejection of name and form.

While inhalation is accepting

Being, Awareness, Bliss; retention

Is abidance firm as That.

701 Complete rejection of the thought That one is the body is exhalation; Questing inward asking "Who am I ?" Is inhalation.
Firm abidance

As That is pranayama true.

702 When one now deeming oneself the mind And wandering lost amid phenomena Wakes up from this dream-spectacle And
reemerges in the Self and stands

As That, this is the inwardness Of yoga true.

703

48. Secret of Karma

Karma, bhakti, yoga, jnana Are but enquiring "Who has Karma ? Who lacks devotion ? Who stands Alienated? Who is
ignorant?" Enquiring thus, the enquiring "I" Disappears. Firm abidance As the Self is the only Truth

Doingkarmar'Vnl?™ Who start* The sourSofi doer"» ~-

Sri Bhagavan 11

Continued Practice 135

49. Japa

706 Those who cannot plunge within The silent mind and with keen search Discover whence the "I" arises May mentally
repeat some japa And listen to the subtle sound Vibration.

Those who cannot reach the source Of "/" along the path of jnana May reach it by the inward watching Of the source of the
subtle japz-sound.

—Sri Bhagavan 12

707 Since you yourself are the japasound, If you ask who you are and find Your own true being, then, behold, The japa once
with effort practised Now of its own accord proceeds Uninterrupted in the heart.

704 He who has found the truth about The doer-ego, he alone,

Has once for all worked out entirely

Every karma ever enjoined.

Than this supremely blissful peace

What finer fruit is there to gain

From daily ritual or hard penance?

[By self-enquiry as well as by due practice of ritual and penance

TIJ^'Vt -"ST ^ °f the e*° and s° gains Talks no. 58, Sn Bhagavan explains swadharma^oTm con-formity with one s Self and the
given situation, as true Karma yoga.]

705 Since perfect, true advaitic knowledge Stands shining as the ultimate goal Of every kind of dharma practice,

It is only the accomplished jnani Who has indeed performed all dharmas.

136 708

ne Garland of Om's Sayings Till in the seer's awareness objects

fAJJ objects disappear as objects and become the seer himself, his body not "other", when the seer ceases to be a perceiver and becomes all Being. When separate identity vanishes, one is the universal Being.]

713

714

709 Instead of wandering about Proclaiming "I am God", abide

As the Supreme. For such abidance In the Self, not loud repeated Noise, puts an end to sorrow.

710 For curing a dire malady

One must consume, not merely name, The medicine. Even so, the bonds Of birth won't snap by merely muttering "I am Siva" and so on.

715

711

50. The True Temple

Failing to penetrate the truth That God as Awareness is the temple Of both thejTva and the world We constrict and shut Him up' For solemn worship in a man-made I emple.

716

717

51. Hie Holy Name

712

Continued Practice 137

With this first Name of I, as its True meaning, shines Eternal Being Since I as Being shines, the phrase ' I AM too is the Name supreme.

Of all the many thousand Names divine None is so true, so beautiful, so apt As this I AM for God abiding ever In the heart transcending thought.

[See Talks No. 106 and No. 112, where Jehovah="I am" is extolled as the most direct Name of God (Exodus III, 13).]

All things perceived by those Self-orientated Thunder with the powerful voice of silence In the egoless heart's firmament The Lord's own Name of I, I, I.

[Compare verse 12 of Sri Bhagavan, following stanza 706.

If turning inward and saying "I",

One meditates unceasingly

On this name I, it will take one

To the ultimate source of the illusive "I"

Seemingly bora of the worthless body.

The word "I" seems to mean at first The body-bound ego. But this "I" Appears and disappears. Looked deeper, the correct import Of I is seen to be the Self, which is The ego's ground and source.

[See verse 21 of UpadesHa Sara, I¹; Self, when one wakes up, remembers the absence during sleep.]

j 38 The Garkv

uru's Sayings

52. Bhakti

7]8 Who is the perfect bhakta? It is the hero who by ART (The word for Being peaceful, still) Merges THOU {mete empty word) Deep into THAT awareness, Siva Eternal, who lights up the little self.

[TAT[^] That; TWAM- thou; A SI = art.]

719 Who is the perfect bhakta ? It is the hero who destroys The ego false by merging it, The 4T"-thought, like a water-bubble In the unfathomable ocean, The infinite peace of Being.

720 Those with mind matured by bhakti Relishing, drinking in, its sweetness Deem bhakti supreme, the ever fresh Nectar, as its own reward And yearn for more and more of it.

[The true bhakta does not care for occult powers or for other fruit in this world or the next.]

721 Mukti is but the silence which Follows the aggressive ego's end.

E[^]™E[^] fr^om this [^]nce Mti«. and be the Self alone.

722

I »• M»M-J.iil(tal%

Continued Practice \ 39 I Sdf?[^] bhQkti and™ the individual Appears in the

723 Even those who know may sometimes seem To honour this saying and so prefer

One or the other of these paths

This is in order to prevent

Some seeker half-way on one path

From giving it up and choosing the other.

54. Bhakti-Vichara

724 When one adopting self-enquiry Reaches the journey's end and gains Samddhis bliss, it is solely due

To the grace of God, one's inmost Self, Life of one's life.

725 Unless the Self, the God within,

By power of grace pulls in the mind, Who has the strength through his own effort To stop the rogue mind's outward drift And merge it in the Heart and so Gain peace ?

726 Without the Guru's grace one cannot Win the grace of God with eightfold form. And this God's grace comes neither from Learning nor from aught else but through Devotion and devotion only.

[In self-enquiry, devotion to the Guru as guide amounts to devotion to God Himself.]

727 Whether or not God's grace abundant Sustains you, entertain no doubt.

That you, avid for freedom from bondage, Have started self-enquiry, this Is proof enough of grace.

,40 i0teGarla^Guru's Sayings

m To tell the truth, God's grace supreme And the keen quest "Who am I ?", Which means abidance in the Heart, Will work together as mutual aids And bring one to the state of oneness With the Self supreme.

729 This maya world-dream will not end Unless the Self within speaks out. The enquiry "Who is the dreamer Of this dream?" is prayer addressed To Him to speak and wake us up.

730 It is said that meditation

On one's own being is supreme Devotion to all-transcending God, Because, though spoken of as two, They are in substance one.

731

732

The way of knowledge and the way of love

Are interwoven close. Don't tear

Asunder these inseparables.

But practise both together holding

lo the heart the two as one.

Meditation on the Self | Motion to the Lord Supreme, since He abides as this Our very Self

—Sri Bhagavan 13

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wsire remains.

Continued Practice Hi 733 Karma and maya both alike

Spring from, cling to and grow with Ego, the first impurity. When ego dies, the other two Can by no means survive.

[According to Saiva Siddhanta, the three impurities that bind us are ego, karma and maya.]

55. One-Pointed Devotion

734 Those whose hearts are Godward turned As the magnetic needle to the north Can never lose their bearings as they sail The stormy ocean of desire.

735 Safe like children who embrace A pillar and whirl around it fast, Those who, holding Siva firmly In the heart, live in the world, Never fall into delusion. They

Rely on God's strength, not the ego's weakness.

736 Sustaining and pervading all transactions Stands one Being true, supreme.

If on this Being the mind is fixed, One can be free from carking care Even while doing a myriad actions.

[Work is no work, karma is akarma, when there is no sense: of doership. The fire or flood in the picture does not affect the white screen on which the film is projected.]

737 The rice that roams around is ground To fine flour in the quern. The grams That stay still on the nether stone, Close to the

axle, stay intact and sound.

ii

[£ j jnf Guru's Sayings 142 The Garland of uuru> 7

W 56. DhyMt-Vichira

738 Meditation is the inner

Attitude that one is but the bell

Sunrerne that shines as Being-Awareness-Bhss.

Enquiry is making the mind abide

Firm in the Self till the false ego,

Illusion's seed, has perished.

739 However one conceives the Self One gains it in that very form. The meek who are content to BE Free from all thought attain the noble Formless state of pure Kaivalya.

[Compare verse 8 of The Forty Verses]

740 How can the ego "I" imagine

Itself as That, when That, its source, Can only be attained after Destroying utterly this "I" ? The right way is, the ego gone, Abiding in the Heart in silence.

741 Why is Siva, who formless shines As pure Awareness, oft mistaken For some poor object apprehensible By the senses? Because of failure To seek enquiring "Who am I?" And find the Self within the Heart!

SSJ VCrSeS I07°'1072 «* «W of this Garland of Guru's

742

57- M*itation on Form

Who'di and thVtands ta ***

on meditates

^ as Pur* awareness

Continued Practiced 143

58. Meditation on Space

Meditation on ethereal space Immeasurable, indivisible Will bring within one's reach those very gifts Which one might long for.

Those who after meditating On indivisible space proceed Beyond meditation to mere Being Gain the great glory of no more birth. Others suffer endless births as mortals.

To say that someone practising Sustained enquiry for the Self, the God Who is all Awareness, suffered from Mental derangement would be like Saying that some poor fellow died, Alas, by drinking nectar.

[See verses 384-407 on self-enquiry.]

59. Meditation on Time

If you want glorious immortality Untroubled by thoughts of birth and death, Think intensely of the Eternal Present Free from

rising and from setting.

[cf. verse 15 of The Forty Verses. Real time is living time. The past is dead, the future still unknown. For action, the future is Now; we think before we act, of the future, not of the past.]

Those who saying "We are Time" Meditate on this identity And then give up entirely even Such meditation, they attain Immortality in this very world; Others die slain by the sword of time.

[Yama, God of Death, is time. Siva, Being Eternal, Pure Awareness beyond time and SP^C. * am I?"—"I am the Eternal Infinite, beyond time and space. See also Kural 344.]

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748 Those who abide in their true Being Know nothing but the Self, no time; Much less do they perceive three tenses, Separate parts in seamless time.

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753

60. Steady, Continuous Meditation

(Nididhyasana)

The universe out there appears

When scanned. But when not scanned, it

Disappears. Turning away from this,

Search keenly for the Self within

The Heart, and think no more of birth.

[The last two lines repeat Kural 357.]

What we incessantly think of,

That we become. Hence, if we

Keenly seek the Self and think

Of nothing else, the malady

Of birth will cease and all thoughts end.

The Vedas say the ultimate goal Of penance is perfect clarity And peace serene. If marring this Desire arises for some other Fruit of boundless bliw *

J? tra*quil clarittS Ven more For8etfulness STel?;110^ Cau^b^t

Continued Practice

754 Better the state of inner peace

And Self-abidance where no thought Arises than attainment Of the power to bring about fulfilment, Prompt and sure, of every

wish.

61. Other Sadhanas

755 If without wasting time one starts And keeps up steady self-enquiry, One's life becomes at once ennobled, One is no more this wretched body And there wells up within one's heart A se? of bliss supreme.

756 Barring fruitful self-enquiry There is, for real mind-control, No other sadhana whatsoever.

The mind may seem to be controlled By other methods. But after a while It will spring up again.

757 Through breath-control too mind-control Results. But then this lasts only

As long as breath remains controlled. When breath-control relaxes, then The mind by old vasanas drawn Wanders in the world without.

62. Aids to Enquiry

758 To check the movements of the mind Which darts out as perceiver, object And perception, the best method Is to turn the mind within And make it scan itself alone.

145

146 The Garland of Guru's Sayings

759 Since That which Is shines bright within As I, the Self is but Awareness.

To search in the heart and find the Self, The best help is the inescapable light Of the one Self alone.

760 In the interval between two thoughts The mind as pure Awareness shines. To know this as eternal Being

And firmly in the heart to abide

As such Awareness is the state supreme.

761 Incessant practice of strict disciplines Like japa, image worship, diet Control, drives out ancient vasanas,

And makes the mind one-pointed, strong.

762 As the movements of the elephant's trunk Cease when it holds an iron chain,

Even so by holding to some form or name The weak mind finds it can desist From its own illusive movements.

763 Only a mind one-pointed, inward turned, Succeeds in self-enquiry. Weak, Faltering minds, like green banana trees, Are not fit fuel to feed this fire.

764 Seeing that desires bring in their wake Increasing sorrow, noble ones Renouncing all desires begin

Direct self-enquiry and attain The infinite bliss of the Self within.

63. Completion of Sadhana

765 Sadhana is indispensable

As long as triads last. Their presence Proves that the ego false, illusive, Is yet to be destroyed.

Continued Practice 147

766 As long as in the gross and subtle bodies Desire presents three separate entities So long the illusive causal body holds Intact. And hence the series of false births Has not ended.

767 If by the practice of self-enquiry The ego dies, nothing henceforth is seen As alien. What was falsely known Before as objects is experienced Now as the very Self of which Advaita speaks.

768 Those who with egos utterly destroyed Behold the truth, experience all the world As mere appearance, for they themselves Shine as the infinite space. They stand Convinced that all is but the Self, All made up only of Awareness.

64. Meditation and Discrimination

(Viveka)

769 Firm, perfect, flawless, bright Abidance in the Self alone Snaps all bondage to the non-self. Viveka, which sorts out the false From the Truth which is one's being, Aids freedom from desire.

770 If you enquire you come to know You are not the body frail you think You are. Hence, questing "Who am I? Dive into the heart direct And stand established firm as That.

771 Know that there is no resting place Save in pure, true Being alone. Liking or disliking for aught else Wholly gone, let heart and soul Abide in peace in the state supreme Of Being-Awareness.

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The Garland of Guru's Sayings

772 When by clarity of knowledge

Nescience ends, the mind, thought-free, In meditation dies, and one's Whole Being abides as Siva Himself, One lives in eternal freedom.

65, pure Being (Summa Irutthal)

773 What our Master clearly teaches

By way of great, good, powerful tapas Is only this and nothing more BE STILL.

Apart from this, the mind has no Task to do or thought to think.

774 The stillness shining as pure Being Is our true nature, the Self-state. Only through rare, strenuous tapas This "laziness" is attained. Praise those Abiding thus as paragons of virtue.

[The Tamil word summa means peaceful, natural Being, stillness.]

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66. The Separate "I"

He who, being ignorant of the truth That he is "I, I", the Self, regards This body as himself can only Perish with perishing flesh,

Wovt t WCB' P dreamlike web, woven by his own illusions.

Or That even f known as This

fe^ a 8Cparate being v lrom H«n is utter folly.

781

Continued Practice 149

For a false "I" to spring and leap Away from the unbroken sky Of pure Awareness is the heinous Sin of violating the true dharma Of the unity of Being, By dividing into two And so destroying what is one And one alone.

Except creating for one's lordship A mental world apart from God's, How can some other rule than His Approach the real world that shines As moveless Being ?

Bondage is the false, ruinous thought

That one exists apart from Being,

The one true Being. Since one can never,

Never stand in alienation,

Destroy as soon as it arises

The thought of separateness.

Swerve not from your true state, thinking some

thought.

But if you do, commit not the same folly. "Do nothing that you later may regret. Even if you did once, never repeat it."

[The last two lines reproduce Kural No. 655. The first and basic mistake is the 4T -thought, the thought that one has a separate existence.]

Pine not yearning, "When, O when, Shall I gain the bliss of union, Of union with the Self?" Ever the same, omnipresent, The state of true Awareness knows No far or near in space.

[Compare verses 15 and 16 of The Forty Verses. The Self is now here, ever, everywhere.]

The Garland of Gurus Sayings

67. The Basic Quest

Seeing whence we came, and going back To where we came from is the way, The best way, to remove the evils Found nowhere else but in the place We have got into.

(The body and the world may have shortcomings, not the Heart, our permanent home.)

O mind, you wander far in search of bliss Not knowing your natural state of Freedom. Your home of infinite bliss you will regain If only you go back the way you came.

[The mind should turn inward, not outward.]

Until you taste the bliss at the Heart's core The senses five will never subside. Till these distracting senses utterly die You will not gain true Being's bliss.

[See verse No. 604 above.]

O heart of mine, instead of being Confused by this conceptual world, Enter within and seek the source. Then in the realm of pure Awareness You experience sheer Advaita Where the one Self as all things shines.

Seeker's Conduct

to2? Seeker 'tis a fa»lt

Continued Practice 151

787 If blind to others' shortcomings One only notices their merits

One has no chance of getting disgusted But finds one's whole life wholly pleasant.

788 "Mine is the only mind amenable To my correction." If one forgets This truth and broods o'er others' faults One only fouls one's own mind More and more.

789 O heart of mine, the wise ones shower Affection on you, not because

You are filled with virtue's sweetness, but Because they in their greatness have Forgiven and forgotten all Your heaped-up faults.

790 To err is human. When those strong In virtue err, they do not hide it

In their pride. Instead they own Their lapse and quickly reform Themselves.

791 Since ritual practices are helpful They are worth observing. But if they Stand in the way of self-enquiry, Drop them as not now good enough.

792 If all you wish for is fulfilled, Think not that it is due to your Tapas. Know it is but God's

Good grace, and cling with more and more Love to His Feet.

793 Let all things happen as they will. Never attempt to cross events. Instead of starting this or that, Abide within in perfect peace As but the witness, nothing more.

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798

When all your efforts end in failure 799

It means that you are being taught The lesson that, not your own efforts, But Gods good grace alone can bring Success and you should seek His grace.

795 Those who like Dattatreya learn

From every creature some true lesson And keep their minds straight, unperverted, Find all the world a gurukula And life itself continuous learning.

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69. Peace

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796 Than peace there is no greater strength. Than peace there is no higher achievement. Than peace there is no nobler tapas. Nothing but peace is life immortal.

797 An enemy most troublesome

Is mental excitement; it drives one Into heinous sins; it is drunkenness, The deep, dark pit.

70. Disciple's Conduct

Oi: dreammg, to walk firm Upon the path based Taught and aS^VT1^ Stand high fISSi IMAstern wh0 To disciples 8 gracious kindness

guru's Caching.] ' y8 e dlsc*Ple should follow the

Continued Practice 153

Experience in the heart advaita. Never put it into action. You may through all three worlds express Advaita to gain life immortal, But never with the Guru.

Retain at heart always the sense

Of non-duality, but never express it

In action. My son, the sense

Of non-duality may apply to the three worlds,

But it is not to be used towards the Guru.

—SriBhagavan 14

71. Real Compassion for Creatures

Only he who has attained Immortal life can save the world. For the ignorant one to help another is but the blind leading the blind.

Only the mukta can save the world. The blind cannot guide the blind.

—Sri Bhagavan 15

One who walks firmly on the path That leads to immortality may Swerve through neglect or other cause From the strict Vedic way; but never May he transgress his Master's word.

For sinning against God one may With Guru's grace make some amends. But God Himself can never help One who has sinned against the Guru. This is what all great men have In one clear voice declared.

The Garland of Guru's Sayings

Continued Practice 155

The jnani who quite egoless Stands steadfast as Awareness pure Helps others who in suffering seek His help by giving them this experience. This is true compassion. Other kinds Of kindness are worth little.

The true physician is one's Self. Hence people tell would-be guru: "Before you start prescribing medicines For us, first cure yourself (of blindness) And then come to us."

[The saying "Physician, heal thyself*" applies to would-be gurus.]

72. Rites for Ancestors

How strange are the world's ways! People, Neglecting parents while they are Alive, perform with pious pride Elaborate rites for ancestors.

73. Service to "Others"

Deceiving others one becomes One's own foe and hurts oneself.

Whatever one to "others" gives

landtruly 8*vent<> oneself. Who knowing this would fail to give Generous service to the world ?

^atever1,SdVeS ^me self lives Ure^ does

reafly d°ne but to oneself.

"SauS"0'^ «her ,,,,rld By giving £an iT-IglOTy

sei»ng one's goods.

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[SrTdhara, Lord of Wealth, is Vishnu who as Vamana begged for and took from Mahabali all his possessions.]

74. Sympathy

He whose word strength-giving frees From fear all creatures, he who lives In bliss perennial, being firm-fixed In Self-awareness, knows no fear Even when he meets the god of Death.

When the strong with violence harm The weak, the virtuous one unflurried Comforts and protects the victim, Letting the Lord who pities the poor Deal out appropriate punishment.

[The good man is moved by sattva rather than rajas]

When life has left a body none Knows how to bring it back. Hence no one has the right— Whatever the cause—to take From any creature its dear life.

Through wicked conduct based, alas, On a sense of otherness, foolish people Tend to become cowardly and cruel. And so like angry cobras they Strike ruthlessly to kill because They are at heart afraid.

[From ignorance springs the sense of otherness, from this springs fear, from fear springs cruelty, from cruelty springs further fear and so on. The only way to break the vicious circle is to gain knowledge and shed fear.]

Great ones strong of mind endure Unflinching all the blows that may Fall on themselves. But they in tears Of pity melt when others stricken By sorrow or suffering come to them For solace.

156

The Garland of Guru's Sayings

Question

815 Putting your foot in what you thought Was a green herb bush, you had it stung By hornets till it swelled up big. Why should you regret and pay for This accidental fault as if It were intentional ?

[This incident took place and Bhagavan gave a devotee th answer which follows.] e

If hornets sting and cause to swell A foot that crushed their hidden nest, Should not the man regret the event Accidental though it was?

—Sri Bhagavan 16

75. Equality

816 Those who profess to be good people Should take care to avoid the fault

Of claiming for themselves some special Privileges beyond what is Available to all alike.

817 AH the rights that we concede To others we too may enjoy. But to enjoy what we deny To others is a sin indeed.

818 God is justice. They defy Him Who are in their conduct partial.

And if they worship God, this worship is wholly by their life annulled.

819

76. Testimony of Conscience Good people may sometimes forsake The seeker following his own conscience. Then he should heed, not hush, his pure Inner voice and wend his lonely way.

Continued Practice 157

820 One has to blame oneself alone

If one should try to teach the Truth Supreme to those who are immature. These might reject the highest Truth As false because it contradicted What they had been told before And had believed as true.

821 In every being one True Being

Stands as its centre, source and substance. Hence, even to save dear life, let no one Commit the irredeemable sin Of breaking a word once given.

78. Detachment

822 The boat moves in the water, but Water should never enter it.

Though one lives in the world, the world Should not occupy one's mind.

823 In the flood the hollow pitcher Sinks, but not the solid log. The world's ways bewilder minds Attached to them, not those detached.

824 If one is free at heart from any Attachment, one may well engage In various actions, and yet run No risk of bondage, for the mind With Siva filled shines steady and clear.

The tamarind fruit grows unattached To its dry shell. Even so, the wise Renounce at heart and quite forget The wondrous charms of this false world Which only ruins those who trust it.

77. Truthfulness

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R26 A superstructure raised without

A strong foundation soon collapses In disgrace. Hence earnest seekers First ensure by every means Their own stern self-discipline Through devotion and detachment.

827 If firm and clear one holds at heart The true Self-Being, one shines pure, Free from attachment, like the sky Without its former azure veil.

79. The Greatness of Renunciation

828 Slippery is the renunciant's path.

The slightest mental lapse brings ruin. Whoso would tread this perilous path Should keep strict watch no traitor thought Breaks burglar-like into his mind.

829 Even the strongest willed aspirant Knows not how long his life will last. Hence when you feel the body and world Turn sour, renounce them all at once.

830 I As from the tree the ripe fruit falls,

The seeker when his mind matures Renounces family life as saltless insipid gruel, unless indeed Cruel Fate comes in between.

831 This variegated universe Ee;PfarID8 all around us

this and watch it How to see through IICnTtricks

832 Jnanis true who have experienced The non-dual Self of pure Awareness Stand unbewildered by these many Varied phenomena, holding them As only dry, false, empty phantoms.

833 Seeing how transient is the world

Lord Buddha gave up wealth and kingship When one has seen how false and fleeting Is what is present to the senses How can one still be worldly-minded?

834 Courageous ones who know no fear Find and renounce the world as worthless And so gain wisdom true. Others Are foolish folk by falsehood blinded.

835 Renouncing this phenomenal world Which seems to, but does not, exist We gain (the great ones say) the Self, The Awareness shining all unseen.

836 After we have renounced whatever Can be renounced, That which abides, And cannot be renounced, is True Being shining in the Heart,

The fount, the flood of Bliss.

837 Those who have made the hardest sacrifice, That of the ego, have nothing more

To renounce.

838 Because the Saint's pure mind as Siva Eternal shines, it wants nothing at all.

839 The mighty sage who walks about Possessing, yet desiring, nothing Puts to shame (how wonderful)

The generous monarch who gives much But must stop giving at some time. [The sage's wealth is inexhaustible.]

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There seem to be as many Ts As there are bodies. But in truth They are all one I, the Self alone. Become yourself the one integral Being-Awareness and behold All 1 s together as one Self.

82' Detraction of the Ego

Wear 2! ' fr°w-laden ego Bod X *•»»- that biSt No reJ^|1111" ca* be

Cut asunder. e thls knot has been

845 By practice of self-enquiry sharpen The weapon divine of silence. With this Dig out, uproot and cast away The weed, the ego. Thus can be Released the fount of bliss serene.

846 Save the destruction of the idea That "I am the body", make no other Strenuous effort. This body-sense Is the sole cause of every kind Of bondage, pain and sorrow.

847 What is moksha, bliss supreme Attained by few? And what is noble Renunciation ? What is Death That brings on immortality? What the highest achievement?

All are but this one thing, the ending Of the foolish, false illusion That "I am the body".

848 This one thing alone is shravana, Manana, nididhyasana,

Grace, silence and the state supreme, Peace serene, devotion, penance, Gift-giving, dharma, yoga, all.

Gift-giving, penance, sacrifice, Dharma, yoga, bhakti, heaven, The highest virtue, peace, truth, grace, Silence, Death-experience without Dying* renunciation, the bliss Of freedom, everything is but The ending of the attitude That the body is oneself

—Sri Bhagavan 17

80. True Renunciation

840 The householder who realizes

That he is not the body family-bound Is a more advanced renunciant than The ascetic who feels proud at heart That he has given up all attachments.

81. The Whole Mind

841 S Only because of different vdsands,

Auspicious or bad, as the case may be, The mind is dubbed as good or evil. Those who know know that the mind Is ever the same and neither good Nor evil in itself.

842 The false division of the mind As my mind and as yours, this is The origin of bondage.

One single mind alone there is, The clarity and strength of one Supreme Awareness.

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There seem to be as many Fs As there are bodies. But in truth They are all one I, the Self alone. Become yourself the one integral Being-Awareness and behold All I's together as one Self.

82. Destruction of the Ego 844 Probing with keen and steady mind The illusive, sorrow-laden ego, Wear away the knot that binds Body and spirit. There can be No real bliss, no peace serene, Save in the heart where this knot has been Cut asunder.

843

Continued Practice 161

By practice of self-enquiry sharpen The weapon divine of silence. With this Dig out, uproot and cast away The weed, the ego. Thus can be Released the fount of bliss serene.

Save the destruction of the idea That "I am the body", make no other Strenuous effort. This body-sense Is the sole cause of every kind Of bondage, pain and sorrow.

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—Sri Bhagavan 17

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Continued Practice

Can the poor restless mind behold The still, bright Being of the Self? Unless the ego-sense, the knot Binling matter and awareness, snaps, The Truth is unattainable.

The ego rising in between Awareness and matter has blotted out The Self of Peace, Kaivalya, bliss Absolute, is unattainable Unless this Vrtra is first slain.

[Vrtra is the demon of drought slain by Indra.]

Which is the auspicious New Moon? That day when the borrowed light Of the Jiva's mind-moon dies and gets Merged in the true, bright, original Sunlight of the Self.

Through death alone and by no other Means can mdksha be attained. But what is death ? It is not killing The body (poor thing), but killing The sense of "I" and "mine".

[The culprit to be killed is the ego, not the body, the chair he sits on.]

Those who have utterly destroyed Desire for this illusive, vast Panorama of the world, They alone can live like Siva. True bliss proceeds from the clear, pure Experience of the soul re-born And from no other source.

If you ask me, "What is that Grand death that has nothing to do With birth, and puts an end to death Which leads to endless births?" I say Death of thejflgrk shades, "I" and "mine".

163

849 Many and various ornaments,

Differing in name and form, are all Made of the one common substance, gold. Even so, in every kind of dharma The sole stuff is self-sacrifice.

[Ego-sacrifice is the destruction of the idea that one is one's body.]

850 The mighty hero who has renounced Possessiveness, the sense of "mine", The painful path of greed, proceeds Through self-enquiry to destroy Utterly the "I", the ego, And thus at one stroke gains the fruit Of every noble dharma.

851 Instead of proudly rising up As a separate "I" and marring God's True perfection, to shrink within Is the sole penance and discipline Needed to attain the heaven Of jnana, Siva's Presence.

852 Because the ego would reduce The full perfection of the Self Supreme, the wise say, its destruction Shines as the most true and flawless Worship of the Lord.

853 Mad people who instead of being Food for God think that they can feed On God will through their ego be Devoured as prey by Death. [Devotion for selfish ends, trying to W OoH \,,a. i to Death.] oa'leads only

854 Unless the world appearance seen By the senses and the villainous ego Rising with it die and get Absorbed in Siva whose being shines As pure Awareness, none can detain The state supreme, the Self^

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The true quest "Who am I ?" alone Destroys the body-bound ego's life.

Losing the false ego in awareness, And firm abidance as awareness Is true clarity.

Without the body-bound ego's death There's no experience of true Being.

He whose false ego has been merged In Being-Awareness, he alone Ceasing from all initiative Abides within the heart in peace Serene and natural bliss.

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83. True Being

In the wonder-world created

By scheming Maya's power imperious

The ego false arises. Only

When this ego dies is born

Experience of the Self supreme.

When the sense that "I-am-the-body" dies

All troublesome illusions and confusions

Vanish once for all.

Within the heart explored appears

As I, I the non-dual Self

Of pure awareness.

The Lord who seems not to exist He alone exists. We individuals Who seem to exist do not exist At all. The experience of this Our complete non-being is

What they call the highest knowledge. [Become a Zero and be a hero.]

Continued Practice 165

868 Sahaja samadhi, natural abidance In sattva stillness, is the beauty

Of tattvajnana, experience of Being.

84. Who is the Witness?

869 Tis a foolish fancy to ascribe The role of "witness" to the Self, The luminous Sun, the mighty sky Of pure awareness. In the Self Immutable there is no room

For maya's darkness void. The Self Is one sole whole without a second.

870 When I say "I see the world" What do I really mean: I mean "The world perceived and its perceiver Both appear in that pure I

Whose being is the plenitude

Of true awareness, flawless, bright."

[Compare verse 7 of The Forty Verses: "The Self which neither rises nor sets is where the world and jiva rise and set]

871 The sense perception which persuades us That the phenomenal world is real Perverts the truth. The senses which Perceive and the perceiver are,

Like the phenomena they perceive, Mere appearance, no more.

[The spectator of a film in a film is not real though he seems to see the film.]

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The Garland of Guru's Sayings

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PART III

EXPERIENCE OF REALITY

1. Direct Knowledge

The Self alone is the true Eye. Only of the Self one has Direct immediate knowledge. But minds averted from the Self Look through the senses at a world Other than the Self and think it can Be known directly.

The Self that shines as the infinite Eye Can never see phenomenal triads. Its gaze, the blazing flame of pure Awareness, burns all other things To its own fiery brightness.

True Awareness is the infinite Eye Which sees no other, no duality, No good and evil, subject, object, Time, space, seed and fruit of seed.

2. Eternal Awareness

The whole, sole fruit of the inward quest

Is removal of the ego false

It would be wrong to say that one

"Attains" the Self, the entity

Ever present, ever clear.

remove> we don't bring i [To make room, we remo^.

space, says Bhagavan.i

in

The Overseer is free from bondage;

He reigns supreme over the heaven

Of pure awareness. What is seen

He sees as only forms of his

Own being. He has the power through grace

To govern all he sees, because

He sees all things as but himself.

Seen through the eye of our true being Which is awareness pure, supreme, What we call "birth" is but the folly Of thinking that one is the body Which forms a poor part of this entirely False phenomenal world.

In ego-free integral vision All things exist but as the Self, The Being supreme. So in a dream The various crowded forms appear Many and different, though they are Nought but the dreamer's self alone.

[The jiva who perceives and the world perceived by him are both appearances in the waking dream of our phenomenal existence.]

Until the snake-illusion goes

Its ground, the real rope, will not

Be recognised. Until the world

Of false phenomena disappears

The Self, its ground, will not shine clear.

Only when the world-illusion goes Does.the.blissful light of Self arrive Life lived in this bright, blissful St Is our true, natural life
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Oflifearefulloftrouble^a?

End of Part II

(Continued Practice)

The Garland of Guru's Sayings

As in the Tenth Man s story he Is present all the time, the Self Shines ever bright, direct, as pure Awareness. When our ignorance false, Forgetful is removed, we gain No new thing, but firm certitude.

[For the story of the Tenth Man see appendix.]

Is it only when gold ornaments

Are melted into a shapeless mass

That they become gold ? Are they not gold

Even when the forms are there ? Know clearly

That world, jiva and God, the three

Mind-shaped entities, are made up

Of the one sole Being-Awareness.

A woman with a necklace round

Her neck imagines it is lost,

And after long search elsewhere touches

Her own neck and there finds it; even

So, the Self is here within.

Probe for it there and find it.

Except the path of self-enquiry, Probing the mysterious I-sense, No other effort, such as karma, However strenuously pursued, Can take one to the fount of Bliss, The treasure shining in the heart For ever as the Self.

If samadhi, the unequalled state of bliss

To be experienced through hard penance hereafter,

Is something real, it even now exists'

It now no less than then exists.

If now that state is non-existent But later comes into existence It cannot be our natural state' And hence will not abide but go.

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Experience of Reality \ 69

Whole is That and whole is this

When two wholes combine Whole too is what remains

When whole from whole has been removed.

[That: Brahman; this: the manifest world. This verse is the translation of a Sanskrit sloka.]

That is the Being supreme, and thou Too art the Being supreme. The teaching

That thou art" is also the Being Supreme. Apart from that sole shining Whole for ever abiding, nothing New exists to come and go.

[Compare verse 29 of Upadesha Sara. There is no such thing as attaining moksha. The ego's death is moksha. The Self is always free.]

Apart from the non-dual Self,

The Whole, all other things dependent,
Both that and this that constitute
The empirical world, lack even the slightest
Trace of Being. They are all mere
Phenomena or appearances
Conceived in It. This is the sole,
The final Truth.

Because the sages say that It Abides as one though It appears As many, because from Time's beginning All beings are only that sole Being, Union with that Awareness true, This alone is moksha.

When the seeker tries to realize Shines the Self as true Awareness.

The Garland of Guru's Sayings 3. Nirvikalp* Samadhi

Tis not not seeing the varied world Without that is the mark Of real nirvikalpa.

When mind is dead and never again Comes sense of difference, this alone Is firm, true nirvikalpa.

[Kevala nirvikalpa samadhi is inertness like a log of wood; it is transient, laya, a pot sunk in water and able to come out of it. Sahaja nirvikalpa samadhi is permanent merger in Awareness: a salt doll losing its form and dissolving in water, nasa, destruction of the mind.]

I AM. Abiding in this natural State of pure Being is true samadhi. Freed from the limiting sense Of being this, that or the other Stay as that boundless Infinite.

The ancient sages say that silent Samadhi, the ultimate goal of jnana, Is the wholly egoless state. Till you attain the silent stillness Of being That, your aim and effort Should be to destroy the ego.

Unlike the ego which rises and sets The true Self abides for ever the same Turn your back on the false ego And so destroy it, and then shine As the one Self alone.

Poor heart of mine that feels forlorn Thinking that you are the Jiva, you are Doomed to grief if you imagine

IS T ire/hat The* ^ not this 'T' In the final state supreme

There is only the sole Self, the Heart.

Experience of Reality \i\

898 When we with mind serene and still Experience pure unbroken Being, That is samadhi. In this state

The mind, abiding as the Self Supreme, shares God's own being.

[The mind is a wave, a movement in the water. When it is still, it is only water, the Self.]

899 Listen how to reach and BE

The truth which is the ground and substance Of all knowledge, pure Awareness. To draw the mind away from objects And

drive it in to probe itself Takes one straight to the goal within.

900 Awareness moveless and unbroken Amounts to attaining Sivahood. For, is not mere Awareness, Being Without a knower to be known, The purest form of Siva ?

901 What is that primal ground whose Being Is mouna and the bliss supreme Declared by sages as the ultimate Inescapable goal of jndna ?

It is the radiance bright in which

"In here" and "out there" merge as but

One sole Awareness.

[When identity with the body is transcended, the Self as Being-Awareness fills the universe.]

902 The primal ground whose being is silence, That I am. Why take the trouble

Of thinking "That am T ? Meditation is stillness; it is Extinction of the "I". When I Is gone, where is the room for thought ?

. • f Erases like Aham Brahmasmi ("I am Brahman"), [RePCTra atn SMkm C'Siva am I"), is not self-enquiry. Sdham (i n« * „ , leading t0 the extinction of "I" is true The quest wno am self-enquiry.]

172

The Garland of Guru's Sayings

4. Changelessness 9Q7

903 Wise men and noble, tell me, please, How real is this changing world ? Are the rising and the setting Of this phenomenal universe Real changes that occur In the Real ? Or are they mere Appearances that come and go ? What is your firm and final view ?

[Verses 903 to 907 repeat and re-inforce the thought in verses <jQg

63 to 65. The Reality is ever changeless. The changes and variety of birth, growth, decay, death, names, forms—are the creation of our mind and senses. They do not affect the real Being which is changeless.]

904 ^ On the flawed body's birth and death depend The rise and setting of the world. To attribute these changes to the Self Of pure Awareness is sheer folly, Like the notion that the clouds

That come and go are changes OAO

In the sky itself. yuy

905 Is there a greater folly than The aching folly of supposing

That the Self, the I of pure awareness

?f Kn0t ^ tWs Chan»n8 world At all, is subject to some change

906

910

The troubles that result from change

Can never touch the Self at all

As changes and flaws in earth knd water

Fire and air, do not affect

The element ether which pervades

And transcends them all.

Experience of Reality 173

One same woman is thought of By various persons variously As wife, mother, sister-in-law, Niece and so on. But does she Suffer the least change of form ?

[Jiva, world and God, different forms and names, are all pheno-mena. The Self is one and changeless and appears as many and various.]

5. Solitude

Of all the many qualities Desirable in an earnest seeker Of imperishable moksha, none Is more essential than love For the bliss of solitude.

[Compare verse 912. By solitude SrT Bhagavan means freedom from all attachments. The seeker after moksha should rejoice in freedom from vasanas, from thoughts, memories and expecta-tions.]

6. Non-Attachment

O heart, 'tis by the mighty power Of your presence that all tattvas Meet in mutual love and sport And dance away. But even so, You stand aloof and as a witness Watch the show, yourself unmoved, Firm fixed in your true Being.

No matter what, however big or small, May come to one or go away from one, Tis wisdom to stand quite aloof and yet Supporting all, instead of being a wisp Of weak straw fluttering in the wind.

rrh* Self is like the screen on which a film is projected, sup-^«hitunto^hed by the flood or fire in the picture. Com-5^TffU ^rses ^e Self is the supporting uie spectator, the light and the film.]

The Garland of Guru s Sayings

Experience of Reality \ 75

916 It is true wisdom to restrain

The mind from flowing out into Any of the senses five, The home of every sorrow and pain, And to contain and keep it still, Like a once-roaring ocean lying Now becalmed and tranquil.

917 As in the sky with thick clouds covered No eye can see the glorious sun, One fails to see one's own Self When the mind-firmament is darkened By a dense cloud of thoughts.

918 He who has vanquished thought, he only Sits like an emperor on the neck Of the majestic elephant, jnana. Know for certain that the mind's Movements alone give rise to birth And every cruel pain and sorrow.

919 The calm and clear awareness where There is no movement of the mind Is firm samadhi, moksha-like. Trv earnestly to free the mind From traitor thoughts and so experience Calm and clear awareness, purity of heart.

900 Even as the ego does not die

Unless the Self's glance falls on it, The painful dream of tins phenomenal World will never^ ^ious death. Unless the mind meets

through confrontation

Within, without, and through and through All objects the ethereal sky Is present and is yet by none Bound or affected. And unless One knows oneself as the pure Self Transcendent, one cannot but get Caught in the world's illusive bonds.

[in the absence of Self-knowledge, it is impossible to live in the world a life of non-attachment.]

Since only the old vasands should be Deemed the real bondage, they Deserve destruction. The great ones Who have destroyed the mind, the home Of all vdsands, may guiltless live The life appropriate to any Varna or dsrama.

7. Destruction of Mind

Unsteady and wavering minds find only Failure and frustration always.

The restless mind moves with a speed That shames the God of Wind. To starve it, So that it, like a cripple, stays Totally immobile is to attain Actual immortality.

[The seer's mind, like a cripple, sees but does not move. To observe birth death and other events remaining unmoved and aloof amounts to tasting immortality, i.e. identification with spirit instead of matter, time and space.]

It is true wisdom to pluck out Before they grow too strong the weeds Of lust and anger and greed, and keep The mind serene and self-contained Like a vast ocean deep and calm Untroubled by a single ripple Raised by any wind.

176 The Garland of Guru's Sayings

8. The Defunct Mind

924 I shall with certainty assert

That even when the mind as thoughts Has ceased to function, it remains A temple of Awareness-Bliss Hidden till then behind the veil of Time.

[The Self, the dtman, is eternal Being as Awareness-Bliss. When the stream of thoughts starting with the thought "I am the body** has ceased and the mind is dead, Being is experienced as universal Awareness-Bliss, Time (the body's life) veils Eternity. Compare verse 20 of Upadesha Sara and verse 12 of The Forty Verses. The dtman ii puma, fulness, not the void, sunya. This contradicts the Buddhist doctrine of anatta> the non-existence of the dtman]

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Experience of Reality

What is pure Sivahood? It is the one Eternal Being ever ours which shines As plenitude of Bliss unbroken Without a trace of false duality Like now, then, here, there, being and non-being.

9. Omniscience

Since save the Self there is no real being, Supreme omniscience is the pure awareness Which shines as one unbroken wholeness, Not knowledge of what occurs in time Past, present and to come.

[Relative knowledge, knowing objects, events, "sciences** (Kolas 64 in number), should be regarded as apara (inferior). True

omniscience is pure awareness. As verse 26 of The Forty Verses says, relative knowledge is (the product of the ego, which is the source of primal ignorance. Omniscience is being all things and seeing nothing beside the Self.)

For those whose mind has not completely Subsided, the false knowledge theirs already Has only served to pile up sorrows. Gaining more such so-called knowledge Only deepens illusion's darkness, And helps not life at all.

[Being the Self and seeing all things as the Self is real omni science, not knowing more and more about things.

Only he who fondly thinks he sees The world that falsely seems to be there While the Self alone exists, Only to him the flood of relative knowledge Is omniscience. To the jndni Beyond illusion, all such knowledge Is mere hallucination.

■.

921 None can confront and overcome

The mind. Ignore it, then, as something False, unreal. Know the Self As the real ground and stand firm-rooted In it. Then the minds movements will Gradually subside.

(Vali gained from every opponent half the latter's strength. Rama had to slay him without confronting him face to face. The mind should not be treated as "you", the second person. It should be simply ignored, while attention should be fixed on the Self. The first and indeed the only real Person.)

922 tt You who are totally ignorant

How to still and kill the mind, Yet try and fail and feel frustrated, The straight way is to recognise That the world seen and he who sees it Are but the Self alone.

923 As bracelet in gold, as water in a mirage, Or as a city ramparts in a dream,

All things that are perceived exist Only in the Self. To deem them As alien from the Self is folly.

178 The Garland of Guru's Sayings

933

Because one thinks that knowledge is 939

Knowledge of objects there in front,

One feels one knows so little. When

One quests within for the true Self

This little knowledge is sublated

By whole, bright, pure awareness.

[When light is bright, the snake disappears, the rope remains; the picture disappears, the screen remains.]

Experience of Reality 179

Tis the one Self which is mistakenly Perceived as this vast, varied universe. True omniscience is direct experience Of this non-dual Self and nothing else.

The things seen by us in a dream Appear within our mind alone. In Self-experience while awake To see the unity of all In this one Self is true omniscience.

When one avoids delights delusive, Shuns desire for worldly knowledge And uproots the difference between Siva and jiva, there shines forth In blissful brightness the pure meaning Of Sivajnana.

10. Transcendence of Turiya (Turiydtlta)

The sage whose ego is extinct Is freed from the three seeming states Of waking, dreaming and deep sleep. All that remains for such a sage Is turiya, the most noble state, First, last and all-transcendent.

The one true state, pure Being-Awareness, Is turiya which is all-transcending And non-dual. The three transient States are mere appearances Whose sole ground is the Self.

If the three other states were real Then indeed would pure Awareness, Waking sleep, become the "Fourth". Since in turiya those three states Are seen as false appearances, The Fourth is also that beyond The Fourth, turiydtfta.

929 Only he who deems himself a "knower" 934 Feels depressed he knows so little.

But even so-called omniscience must No less than little knowledge perish (In the light of true Self-knowledge).

935

930 Only for those who fondly think

They know something, the Vedas praise The Lord as all-knowing. But if we Realize the Truth, the Lord who is The plenitude and wholeness of all being

"Knows" nothing. 936

931 "The mukta like the rest of us perceives The world in all its vast variety

And yet he sees non-difference in it", So people say. This is not true.

932 Those who mistakenly perceive The variegated universe believe

The mukta too is a perceiver like them But he is not the perceiver.

[Compare verse 119 above:-Ascribing individuality To realized muktas is but learned folly. In the pure sky of Being their separateness

Is only for lookers-on still bound. 933

The sage is the universal Being-Awareness, not the body which perceives the world, nor the witnessing mind which perceives the perceiver.]

180

The Garland of Guru's Sayings

Counting waking, dreaming and deep sleep

As real states, one speaks of Waking Sleep

As turiya, the Fourth. But this

Is the sole real state of Being.

The three are false appearances.

The Fourth is also that beyond

The Fourth, turiyatlta.

—SrT Bhagavan 18

940 This true and laudable awareness, Turiya, may be aptly named Grand Sleep that knows no waking, Or Eternal Wakefulness untouched By slippery sleep.

11. Wholeness and Movement

941 With movement must come separateness.

Brahman, Pure Being, the state transcendent, Is perfect stillness, and to call it Wholeness-movement is like calling A river in the ocean lost A river still.

[Vritti or movement gives rise to form and hence to a sense of separateness. Brahmakaravritti or wholeness-movement is thus a movement in, not of Brahman.]

12. Severing the Knot

942 The severance of the knot is proved

By this one, bright, clear mark: the mind

In perfect equanimity,

Lifted above the blows of pain

And blandishments of pleasure, shines

A limpid lake serene.

Experience of Reality 181

13. Fulfilment

945 Whatever experiences are gained By anyone from any object Anywhere, what are they all, When truly understood, but fragments Of one Self-experience only.

946 When the Self is realized, the mind, Unable now to raise its head,

Is swept into and joins the Heart. Since thus the Self is pure Awareness Transcending thought, to call it "bliss", The opposite of pain, would be Wrong and misleading.

947 When through enquiry one has thus Known and enjoyed the Self as true Being transcending even bliss,

How, for whose sake, and for what pleasure Can this great Master entertain The least distraction of desire?

943 Unmindful of what is past and what Is yet to come, a mere spectator Of what goes on before one's eyes, One recognises in such joy Serene the severance of the knot.

944 No matter what thoughts may arise, None can exist without the Self. Knowing this for certain, the wise man Is free ever from the fear

Of lapsing from the natural state Of oneness with the Self.

182 The Garland of Guru's Sayings

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No scriptural injunction binds The seer who has destroyed the dark Illusion of doership. And yet, Ifjnans too perform some acts Prescribed, they do so only To preserve the vaidik dharma.

Those who with ego dead have gained

Being transcending bliss have nothing

Further to attain, no effort

To be made, no deed to do,

For life's fulfilment they have reached.

When one abides in one's true state As effortless Eternal Goodness One has no further work to do. All deeds accomplished, such a one Enjoys the perfect peace of bliss.

The mighty masters who have gained The plenitude of Self-experience Know nothing other than the Self. How can the split, deluded mind Measure the bliss supreme transcending Phenomenal duality ?

952

14. Non-Existence of Suffering

The Heart, the Being true that shines to every creature, is an ocean

?/^blu Thaeore ^ring Is Idee the blueness of theskv A mere illusion in our mind Lacking all reality.

[Ananda, Bliss, alone is eternal n , -km

false creation of the ego-mind] *' sole Reality. Suffering is8

Experience of Reality I 183

953 Our real Being, the Sun that never Can see the darkness of illusion, Knows no trace of pain or suffering. Misery is what one brings upon Oneself by fondly thinking that One is the body, not the Self.

954 Blissful, auspicious is the Self,

Our real Being. One who knows this Sees in life no trace of suffering Or pain. Misery is what one brings Upon oneself by foolishly thinking That the body, not the Self, Is one's true self.

955 Not seeing oneself as the One Self One always suffers fear and anguish. Destroy the "I-am-the-body" thought And in Self-knowledge firmly-fixed Abide in real non-dual Being.

956 The goal, the Truth, is Self-awareness. Reaching it is annihilation

Of the painful illusion of birth.

[The last line may also mean: Of the folly which gives birth to pain.]

15. The Pervasiveness of Deep Sleep

957 Do not lose hope and feel dejected Because deep sleep has not pervaded The dream-state. When in waking one Attains deep sleep's non-dua bhss

It spreads into the dream-state too.

rNo special effort is needed to remove body-consciousness in the dream-state. When through self-enquiry it disappears in waking it will automatically disappear in the dream-state also.]

The Garland of Guru's Sayings

16. Waking Sleep

Ye who in the world's snare caught And pierced by pain's sharp arrows suffer Anguish, and yearning go in search Of moksha, sleep with full awareness Is true imperishable bliss.

Those who, unlured by the false senses,

Abide in the heart-lotus, they

In waking sleep enjoy the bliss

Of true Awareness which is moksha.

Others but slumber lost for ever

In the illusive world's dense darkness.

17. Non-Dual Awareness

When through "Namasivaya" the ego Burns and dies, the steady flame Of bhakti shines as the triumphant, True, clear light of Self-experience' Which is named "Sivohant. [Sivdham="Sivohant"]

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Experience of Reality 185

Till one attains non-dual bliss

One must while waking persevere

In self-enquiry, and till this bliss

Spreads to the dream-state and pervades it,

Persist in this enquiry.

Unbroken self-enquiry leads To "deep sleep " in the waking state. Till this non-dual bliss pervades Alike the waking and dream states, Persist in such enquiry.

-Sri Bhagavan 19

When earnest self-enquiry strikes The mind against the flint-stone heart, The bright sparks shine, one sees the light Of true Awareness whose name is An-al-Haq or "That am I".

[The mahavakya of Islam is An-al-Haq; that of the Bible is I am that I am . Compare with verses 341 and 663 of The Garland. All religions spring from the Self-experience of the Seer and lead to the Self-experience of the seeker.]

Firmness in non-dual jndna, This alone is courage true. Even victory over every foe In this false phenomenal world Is traceable to fear.

[Duality is the source of fear and hence the ultimate cause of the desire for and exercise of power.]

Knowledge absolute is free From all the differences created By the false, deluding ego. The gracious stillness, the awareness All-transcendent, is the state Supreme experienced by the Great.

18. Grace

If towards the Lord you take One single step, then with much more Than a mother's love He takes Nine steps towards you to accept you. Such is the Guru's Grace.

That Which Is for ever shines

rYwe as I the Sef, the Heart*

£ S be Warned for lacking Grace?

fault is theirs who do not turn Within and seek theSelf m love. [.The Tamil word Ulld "We are" and "Heart"

186 The Garland of Guru's Sayings

967 Mind inward turned and ego dead,

There shines the Self, the Being-Awareness, And though transcending form and feature Appears as Guru. Thus does God, The Self, bestow as Guru His Grace.

(God, Self, Guru and Grace are different forms of the one Reality.)

968 The heart of one who has experienced Such grace now shines as pure, true Being, Since the ego-knot 'twixt spirit and matter Which caused delusion and confusion

Has been destroyed beyond revival.

969 We are surrounded on all sides By the nectareous flood of Grace. And yet we suffer from delusion Like some fool standing in the midst Of mighty Ganga afire with thirst And not knowing how to quench it.

970 Why should God's glance of Grace which falls On all alike seem to avoid Some "sinners" ? The universal Eye Avoids no creature. We are blind, For we look outward, not within.

19. Sat-Chit-Ananda (Being-Awareness-Bliss)

971 When the intellect withdrawn From questing after outward objects Returns to its own natural home, The Heart, our Being-Awareness-Bliss Restored to us, abides for ever.

972 When the mind which is Awareness Stops its movements, then it sees Itself as Being. The bliss enjoyed When Being with Awareness blends Is it other than the Self?

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Experience of Reality \ 87

When body-bound ego dies, The jiva once to matter wedded Shines now as mere Awareness which Abides as Being only, and hence The Bliss eternal of the Self.

Unbroken Self-awareness is

The true, bright path of devotion or love.

Knowledge of our inherent nature

As indivisible Bliss supreme

Wells up as Love.

The ego false and transient makes

The transient world seem real and lasting;

And if it dies, the Self abides

As the sole Being and ground

Of this phenomenal universe.

The ignorant ego-demon thinks That living beings have awareness; And if it dies, the Self abides As the sole Awareness and the ground Of the awareness in all creatures.

The miserable, proud ego thinks That bliss is found in pleasing objects; And if it dies, the Self abides As the sole Bliss, the ultimate ground Of every joy wherever found.

"Enjoying Bliss is better than Being Bliss," the dualists argue. But the Bliss of Self is not like sugar An inert object. We are Bliss.

Though we speak of Being-Awareness And Bliss as of three different things, They are but one in Self-experience, hen tasted feels

As water pure w

Liquid, sweet and cool at once.

The Garland of Guru's Sayings

20. Being

980 Pure Being, our Self-nature, That Alone exists eternally. Apart from That, all objects we Perceive are clusters of illusive Appearances that come and go, While That, unmoving and unchanged, Abides the same for ever.

9811 There never is non-being for

The Self which is Awareness pure. When relative knowledge ends, when false, Conceptual duality is no more, The Self whose Being is Awareness Does not cease to be.

982 In our true Self, which is supreme Being-Awareness, we conceive

A little "self" and so create

A world of ignorance in-which

The Self supreme seems non-existent.

983 He who does not delude himself As the beholder of outer objects, But knows his real status as The mighty Self supreme, rejects The eightfold siddhis and attains The plenitude of blissful peace; The strong one who in Being abides Knows neither fear nor doubt.

[Where there is no "other" fear and Hn«kt™

, icor ana doubt can never rise.

21. All is Brahman

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985

It is our Being, pure Awareness,

Which appears as relative knowledge

Mirroring various false phenomena.

To those who have known and reached the Self

The Whole Awareness, all objects are

But that one Self alone.

Experience of Reality

The ever-abiding Self alone Exists. Apart from that supreme Being-Awareness nothing exists. Whatever in that Siva-state Appears is but the Being supreme, That and nothing else.

Whether true or false, and whether Knowable or unknowable, and whether Pleasing or unpleasing, all, All are Brahman, nothing else.

Faith, neglect; thought, thoughtlessness; Liking, dislike; knowledge, ignorance; High, low; laudable, despicable; All, all are Brahman, nothing else.

22. Harmony

Since mouna is the end of wisdom And the very nature of Vedanta, All creeds conform and serve as means To true, unique, bright, clear Advaita.

If some mean, narrow minds in anger Should invent a brand new creed, This too belongs to Siva who shines As the embodiment of pure, Irrefragable Awareness.

Whatever creed you may believe in, Turn inward with true faith, live up To it, instead of setting out To hate and attack the faith of others.

Giving up sundry controversies Twixt dvaita, modfae^rivaita And pure advaita, dg e best, SelfJmowledge-Ma' iPPas riPe»
Meditate on Gfl\$/ s grace.

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The Garland of Guru's Sayings

23. Childlikeness

994 Among the millions of mankind Only the child-like sages free From movements of the ego-mind Are cherished with consistent care By our universal Mother-Father.

995 The great ones, free from the mind's movements, Are truly happy, never leaving The Mother's lap and playing there, Fed amply with milk of Bliss.

24. Union with the Atman

996 The state non-dual where there is No "I" or "He", the ego-mind Having slipped away and one has merged In the true Self, this heaven of pure Awareness is the glorious crown Of union chaste with Siva. [Compare verse 73 of The Garland.]

997 What scope is there for speech or breath In silent union where the two, The "I" and "He" have merged in one? When "I" is gone, As when two pairs of lover's eyes Have met and mingled, of what use Are spoken words ?

fThe last two lines of th. t no. 1100.] 68 °f thc T«*I stanza re^

Experience of Reality

Only those who have experienced This union with the Self can know Its bliss. How else is one to know it? And those who have the experience know Nothing but That, in stillness lost Like honey-bees with honey drunk.

Even by those who have enjoyed it This bliss can only be experienced And not thought of. The ego-mind Destroyed in that transcendent bliss, They know not how they won this silence.

25. The Grandeur of Awareness

The ego's relative knowledge, which Perceives the world as something other Than the Self, is but ignorance. When the ego dies, there shines The pure non-dual light, Awareness True, the source of knowledge.

Being alone shines and rejoices As Awareness. Hence till all thought Merges in absolute Being-Awareness, The poor conceptual mind can never Know true Being, supreme Awareness.

Tis only till the sun appears In the eastern sky that the proud moon Shines o'er the earth. 'Tis only till Real Awareness comes and kills The ego false that thejiva's mind Bravely struts about.

The sage in whose heart-firmament For ever shines the Self, the Sun Unrising and unsetting, finds The mind of no more use than this Wide world finds the rmg | ^oad daylight At high midnight.

993 While mind exists, creeds too exist. When mind turns inward in Self-quest And gets caught up in the heart, no creed Can in that peace serene survive.

192 The Garland of Guru's Sayings

27. The Sky of Awareness

1007 Ye who in eager search of Truth Roam o'er the world looking for saints, When you examine what they teach

As definitive, it is only

The empty sky of pure Awareness.

1008 Seekers hurrying round the world In search of teachers find at last That their paternal gift is only

The marvellous sky of mere Awareness

1009 The last, eternal resting place

For those who are tired of seeking bliss Here, there, everywhere, what is it But the marvellous turiya space Revealed by sages who with Siva's own Bright, flawless Being-Awareness shine.

Experience of Reality 193

1010 The high experience gained by him Who to the end persists in firm Self-abidance, casting off Desire as a snake moults its skin, What is it but the bright, immense Void of pure Awareness.

1011 When jnana's fire destroys the jiva And all its countless concepts false, The glorious light of pure Awareness Spreads o'er the whole cremation ground. It's like a forest vast and dense Which catching fire burns all at once Into one huge, enormous blaze.

1012 When the false notion "I am the body" Dies, what abides is what's worth having, The vast, bright, silent void, the Self. Why is it so? Because in truth The only state free from all pain And all desire is pure Self-Being.

1013 Without the Guru's grace which kiOs The ego, root of all defects, None can know the unsurpassed Opulence of the spacious, bright Firmament of Being-Awareness.

1014 Those who have seen the opulence Of jnana's blissful firmament Shine in silence as Siva Himself, Having left behind the endless births That follow the false identity

With "I" and "mine".

1004 The mind's light which reveals the false Phenomenal world is but reflected As in a mirror. The true, bright Self-luminous light is Being-Awareness, The Heart from which the mind arises.

26. Cosmic Consciousness

1005 The state in which no "other" is seen, No "other" heard, no "other" known, Know that this and this alone

Is cosmic consciousness.

1006 Non-dual infinite Awareness

Where the error of seeing, hearing, knowing Various objects has been destroyed, This is the purest bliss serene.

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1015 This void immense, the firmament 10 Of jnana is the marvellous ground And source of the dynamic Power Suoreme whose function is creating SZ*™* *e whole world of objects For us to taste, smell, see, hear, touch.

28. The Inner Space

1016 The inner light self-luminous Shines all the time as I, as I.

To go from place to place in search Of That is like looking in midnight, Torch in hand, for the bright Sun Which hides the full moon from our sight.

1017 The "I" is false; "this world" is false; The seeing of "this world" by "I"

Is false. The primal ignorance

Of maya which creates the triad

Is also false. The sole reality

Is the bright, marvellous inner space*,

Being-A wareness.

[* Chitrambalam is the Hall of Wisdom, the human heart, where Siva dances His eternal dance.]

1018 The final fruit of life lies far Beyond the reach of those for whom The Self-Awareness which sustains These moving, vast and varied worlds Seems non-existent. They are bewildered By what the senses five perceive

And what they deem as real.

[The white screen is hidden by the pictures projected.]

1019 Who can experience and enjoy The perfect, flawless glory bright Of inner Self-Awareness, who But those sages shining Siva-like With pure, transparent minds?

Experience of Reality 195 29. Making That Known

1020 This being so, Inner Awareness Being itself Siva supreme,

The Truth beyond all human speech, The great Sage Ramana, Siva Himself, Made known to me the Self, this Being.

1021 At one self-moment and in one Self-place the self well pleased to meet The Self revealed the self to self And recognized the self as Self.

[Theyzra can never know the Self. When the separate self dis-appears, the Self abides as Pure Awareness. Bhagavan made the Truth known to Muruganar by destroying the distinction between time, place, guru and disciple, and revealing Siva or Pure Awareness as the sole Reality.]

30. The Atman

1022 The ego which reveals the world Conceals itself. But when it turns Inward questing for its source,

The Awareness which shines in the heart Brightly as I, as I, That is Our eternal Being.

1023 When the villainous mind, instead Of being bewildered by the objects Appearing there without, looks inward Questing "Who am I E andjests Firmly in its ground, the ben.

This is our true, authentic Being.

1024 Whatever asramcthe is found in, Whatever varna he isitam m. The inani is in one Self-Being.

All other states are false. [Caste and stage of life have

atiyasrami*.

pro do with the jndnit who is an

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Experience of Reality 197 31. The Puissance of the Self (Atman)

1030 The mighty seer whose Self-abidance Has once for all destroyed desire, Is Siva whose weapon of wisdom quelled Proud, invincible Yama; he is The sun dispelling envy's darkness.

4031 | He who angrily confronts,

Drives back into the heart and there Destroys the puissant and malignant Demon who through six senses sees And sustains the universe, he is Kumara, the Sun-God, bringer of Bliss Supreme.

[The ego is the demon, Surapadma, who through the five senses and the mind, creates and enjoys the world.]

1027 Having found that Self-relish is The highest Bliss, the wise abide

As Self alone. But those who know not That the sole, certain bliss supreme Is in the Self alone, they stay For ever worldly-minded.

1028 Those who cannot see that Bliss is Their own Self-nature roam bewildered Like the musk-deer in the forest. Those who have known the Self aright, Instead of wandering in the world, Abide in their own natural state.

1029

He who has known the truth

And stands firm-fixed in knowledge,

Having killed through knowledge all desires.

He is himself the fire of knowledge,

Indra, wielder of the thunder-bolt.

Yamato Yama, God of Time,

And Siva, death-destroying hero.

Bliss is the very nature of the Self. Self is the infinitude of Bliss. All Being is but Bliss. Knowing this firmly, in the Self Abide enjoying Bliss for ever.

Sri Bhagavan 20

32. Nature of the Self (Atman)

1032 You who regard the body, which Is but a picture, as yourself, Can a picture think ? Jiva it is That both thinks and refrains from thinking. Hence we are jiva.

1025 Self-Being alone is the true state, The state of Love, for Truth is Love. All other states such as God-like life In heaven above are mere illusion Like mirage-water mind-created

For more and more beguiling.

(The last four lines may also mean: All other states are lotuses In the sky, mind-made like mirage-water For ever more beguiling.)

1026 Being is by its nature Bliss Supreme. It is the treacherous mind's Fond, eager search all day for pleasure In alien objects which ensures

The loss of our inherent Bliss.

[In thought-free sleep we are happy. If while awake we are egoless and thought-free, we shall enjoy the Bliss which is our very Being.]

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1036

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The jiva which once thought it was The body, and now knows it is Something different, functions hence As the body in which another jiva Dances. This other jiva within The jiva is our true Being.

[See verse 1051 below.]

Not only when a world is present (In waking and dream), but when No world is present (as in sleep) You shine as the bodiless Being. This Is your true nature as the Self.

Whether the world perceived is real Or else conceptual and unreal, You, the Knower, are there, are you not, As Awareness present. Such Being As pure Awareness is the Self.

The Being which is pure Awareness Beyond both knowledge and ignorance is The Self. In this high plenary jnana, Which is the very Being of the Brahman, Ignorance can have no place.

1037

1038

Not only is That free from any Trace of ignorance. It is all Pure, perfect jnana and sole Being. If it were not true Being as Awareness, How could vijnana, the discerning Intellect, be born of it?

[Compare verse 12 of The Forty Verses]

Awareness is not a quality of the Self. The Self is without qualities. Awareness is not an action of the Self. The Self does nothing. The Self, our Being, IS Awareness.

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1039 That which unaided shines within As "I AM, I AM" without a break, The strong, true Being free from all' Upadhis, this Awareness pure Is our firm, authentic nature.

1040 The true Self is the light of pure

Awareness. How to know it as one Knows an object ? When the ego False has disappeared and we Abide in peace within, the Self Shines of itself spontaneously.

1041 Without an "I" no triad can Exist. Yet we as Self are none Of all these triads. We as Self Only provide the ground and basis For all triads.

[An "I" is present in every triad: seer, seen and seeing. But this "I" is the ego, not the Self. However, there can be no seeing with-out Being. The Self is Being, the ground of seeing and all other actions, the Reality behind the apparent seer, seen and seeing.]

1042 The Self eternal, perfect, whole And sole, cannot be known. It is Non-dual. Yoga or reunion Is Being Awareness, and not knowing Something. Our true Being Is itself Awareness.

1043

The ground on which appear all pairs Of opposites, like gross and subtle, Void and full, depressed exultant, That sole Being, infinite Awareness, That am I.

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1046 The true light of Awareness pure, Subtle, egoless, non-objective,

Silent, which tires the mind and baffles It till it admits "I know not", This is Being-Awareness, this The Self.

1047 The Self is true Awareness ever still, Unmoving like the screen.

1048 The world of seer, seeing and the seen Is the moving picture thrown on it.

1049 Like the indispensable sruti Sustaining and pervading all

The seven notes, or like the moveless Screen on which so many movies Move, the Self, unflawed and moveless, Abides as That which is.

1050 Through all phenomena upsurging And making what is false seem real, The Self alone, sans names and forms That come and go, abides for ever Everywhere the Being supreme.

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1051 The inner Ruler who within

Each living being lives unknown, Uses each body as his own, And ceaseless, tireless moves it, He Is the immortal Self.

1052 The Self is not the ego, the restless Carnage-wheel which rises, falls And suffers all the time. It is The true, unmoving central axle.

1053 Whether phenomena appear Or wholly disappear, it is all The same to Self-awareness. When

All things have merged in the upsurging

Plenitude of Siva pure,

What still abides is but Self-being.

1054 When on being scanned the treacherous Ego dies and disappears, the Self, The clarity of pure Awareness,

Is what the Upanishads proclaim As the true meaning of God's Grace, The glorious vision of Siva as He dances.

1055 Brahman, the One without a second, Has for His Being primordial bliss, No blank, though seeming void, The plenitude of Being Awareness, This is the sole Reality.

[Compare verse 12 of The Forty Verses.]

1056 The seers say where the "I" -thought is Wholly absent, there is mouna. There the Self. This Self, this mouna, Is God, the jiva and the world.

The Self creates, perceives and is The world.

1044 The ego false in its multitudinous Goings on appears to do

Deeds good and evil and to suffer Many mind-created pains. But the ground, the sole support Of all this fuss, is one true Being Which is Awareness.

1045 With the natural light "I AM, I AM", Attached to no particular body,

But bright and clear, self-luminous, Like the Sun, the Heart-Heaven shines. This is the Self eternal.

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33. The Grandeur of the Self (Atman)

1058 Since in the grandeur of absolute Being The seer becomes the world he sees, The Self is the sole Reality. When the ego which "sees" has disappeared The ensuing silence bright, the state Of pure Awareness, is the Self.

1059 The Self, the home of blissful Awareness, Is an ocean vast of peace serene. And he whose mind turns inward and dives Deep within it, gains the infinite treasure Of its grace.

1060 Great is the Self. Greater than That Nothing exists. And hence we know No other thing, nothing at all, Which we can buy paying As its price the Self.

(The warning is against gaining thaumaturgic powers (siddhis) at the cost of the Self.)

1061

Here in this earthly life there is No greater good than gaining The grandeur of the Self supreme. To gain it and enjoy it, search Within and first destroy the ego False and worthless.

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1062 The ever-present Self, the radiant Gem, this is the rarest, richest Treasure. Look within and find And hold it fast. Your penury, The grand illusion, source of every Trouble on earth, will vanish forthwith.

1063 N't knowing the value of this treasure* Their own by birthright, people perish' Through mere sloth. The great ones who Have found the clue and traced and gained it They enjoy eternal bliss.

1064 Instead of calmly questing "Who Am I ?" thus gaining and then being The Self which is Awareness, why, Why should one alienate oneself From That and in the treacherous field Of the senses suffer torments?

1065 Though one should win at one stroke all The eightfold siddhis people yearn for, All one's learning is just wasted If one fails to undo the primal knot And to reclaim the one sole, perfect Jewel, the Self.

1066 True wealth is but the gracious silence Of steady, unswerving Siva-awareness. This bright, rare treasure can be gained Only by those who earnestly Strive for extinction of all thoughts.

1067 As the pearl-fisher single-thoughted, heightened with a stone, dives deep Into the sea and grasps the pearl Most precious, and rejoices, dive Into the Heart with stern vairagya, Gain the Self-treasure, and so end All suffering and sorrow.

1057 Like the ether, the sole substance true In all things known, the Self alone Is God, the jIva and the world, The state transcendent, ultimate abode And Siva supreme.

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1068 In that flawless state of Being The Self, without a sense of "F Or "mine", the still abidance in And as Awareness pure, this is The noblest victory worth winning.

34. The Self Supreme (Paramatman)

1069 The Awareness pure, unflawed, of Being Is the transcendent state wherein Both mind and breath find bliss. This state of grace supreme surcharged With peace serves also as the medicine Which to the sick, restless mind restores Healthful peace.

1070 Only those who deem themselves The body false and transient, not The Self, the real, eternal Being,

Have visions sometimes of various gods And think of these with a thrill of joy.

1071 By worshipping the non-Self one May gain all sorts of benefits Unreal. But that true, permanent State of Awareness which is Sivahood, This life eternal, no lesser god

Can give.

1072 "I saw the vision... now it's gone", Say those who know not that they are witness Alike to what they don't perceive

In sleep and to what when awake They do perceive.

1073 The gods whom earnestly we worship Appear and disappear by turns. The natural Awareness which abides Ever unchanging, clear and certain, Is the real god s^reme.

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1074 This thing here, that there, whatever Objects we confront, the true being Of all of them is the pure, bright space Of Awareness shining as the Self.

1075 Knowing that all the things we point to As this and that are mental concepts, The Truth that shines in perfect stillness Deep within us all, the real, mighty Being-Awareness is the Self.

1076 To search amid bewilderment

Some other truth than the Truth supreme, The Truth of Self,

Is the foolish barber's vexed exploring, Instead of swiftly sweeping out The rubbish on the floor.

1077 To those who dwell within the Heart Loving the Self, bliss comes upsurging, Mounting ever higher, as love,

Siva, grace, awareness, peace or moksha. Bliss is the real nature of the Self.

35. Freedom from Fear

1078 Even the high gods know fear because The foolish mind sees differences. Wisdom it is to reach through neti The true Self and, in this non-dual State supreme, abide for ever

Free from fear.

[Neti, "Not this", a phrase used to negate everything except the Self.]

1079 Only when the Self is gained

Is permanent, perfect, blissful peace Attained. In this Self-sovereignty Hon-dual, heavmjike, all-pervasive, No desire an/ ir can exist.

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36. Advaita (Non-Duality)

1080 Whether in the pot or in the house Space is ever one and the same. Like space, awareness is but one. And so the Self,

though manifest In various forms as god and jiva Suffers no change in substance.

1081 Are there two different entities As jiva and Siva? Say, is there Any real difference between

The slave-doll and the master-doll Both made of one sweet nectar ?

[Compare verse 24 of Upadesha Sara.]

37. Atheism

1082 He who doubts his own existence, He alone, O God, would say That You are non-existent. How Can he who truly knows himself Deny as non-existent You

Who are the same true Being-Awareness

38. True Faith

1083 For those with faith God does exist As Awareness in the heart.

He never is in minds impure. If with mind purified one looks Within straight, undeluded, He Shines clear, bright, joyous as the Self.

1084 Who merits truly the high title Of astika or believer? Only

The Buddha, the Awakened One, Who sees within his own pure mind Being-Awareness as the Self.

Experience of Reality 207 39. Eternal Freedom

1085 The darkness of illusion never Touches the seer who knows his true Identity as Awareness pure, Vast as the sky, bright as the sun. Only the blind who think they are bodies Suffer from dark ignorance.

1086 Self-enquiry, gaining jnana, These things are only for the jiva Caught in delusion. The non-dual Self, eternally free, can never Be bound or flawed by imperfection.

1087 Will the Self, which as true Being Fills the universe entire, Be ever bound by this mirage Of maya ? Quake not as if you're bound. Be calm. Think clearly. See the Truth.

1088 Why do you suffer in vain believing That you are bound and hemmed in by The body ? Even in sleep, when you Are free from thoughts of separateness, Your being abides intact and whole.

40. Authentic Living

1089 Life you desire. But how to live You know not. Thinking that this sinking Deep in this void, vain, illusive Waking-dream is "life", you proudly Claim you "live". Pierce this illusion, Go, grasp the Truth, eternal life.

1090 Shun anger and desire; destroy Illusions false that cause confusion. Behave at all times with detachment Calm. This is authentic living. To this hold fast.

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1096

Those whose five senses turn no longer Towards the world which once seemed real, Those who have learned to live without Their mind being moved by the illusive Universe of forms, they need Perform no penance.

41. The Formless

1098 If I have form, the Lord, the source Of Being, appears with form. But if I am bodiless, formless, then there is No awareness of another. How Could one say that God has form ?

[Compare verse 4 of The Forty Verses.]

1099 Though devotees' prolonged, repeated Meditations give to Siva Countless names, forms, attributes, His Being in truth is only formless, Pure Awareness.

[In Chapter XI of the Gita, SriKiv&Ymdl telk Arjuna tosccs^l forms he Ukes as His own forms.]

1100 The speech transcendent uttered by The heart in perfect stillness shining Is worship true of real Being. The lig)it within and not the sky's Blueness, name or form, exalts Aright the mighty, primal Being.

[Speech transcendent or paravdk is the silent experience of "I AM", the BUsb of the Self.]

1101 The hymns by these Self-seers sung

Praise but the Self supreme, the Heart, Which is the heart of every Scripture, And no particular name or form.

1097 Those whose ego has quite subsided,

Who having transcended pleasure and pain And seeing the world as but the Self, Now live the life of Grace, they need Perform no penance at all.

1091 Abiding as Self-being, living A life that is a steady flow Unhindered of true love welling up In the heart, this is the bright, joyous Sivahood, which ends for ever

The inveterate, false, deceitful ego.

1092 The seers who have placed at Siva's Feet All their life's burdens and now live Lives sublime of calm detachment And shine in radiant purity, They alone possess true beauty, They alone enjoy true bliss.

1093 That Heart which truly knows the Self Is full of love whence Bliss supreme Wells up for ever. There desire, And its shadow, sorrow, have no place. Such a life whose nature pure, From Being flows serenely calm.

1094 The only goal worth seeking is

The bliss supreme of Self-awareness. Constant remembering and abiding As That within the heart amounts To plenitude of life.

1095 Such a life of Grace alone

Is life lived in full, real Being This worldly life of false phenomena full of fear is sinking deeper In illusion, not authentic living.

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A wonder strange is this, the marriage

Of the moon and sun; for the mighty, upraised

Foot of dancing Siva marks -x

The joy of self-enquiry; the Master's

Loving quest for the servant; the mutual

Attraction between heart and mind.

[The mind-moon is held by and dances round the Heart-sun.]

It is folly to waste one's life in running In all directions searching different Goals. Learn to practise firm abidance At the Feet of Siva supreme. The eternal and auspicious silence, Which alone can still the ego's Restlessness.

Those whose awareness has subsided In the heart and they alone Can know the flawless state of Being. For others Being seems to come And go, to be remembered while Awake, forgotten while asleep.

42. Sahaja Nfchta (Those in the Natural State)

The sage imperturbable who dwells Within the body knows no difference Between work, meditation and sleep. Even as a man who is fast asleep Inside a cart is not aware Whether it moves or stands, or whether The beasts are from the cart released.

As for a sleeper in a cart It's all the same whether the cart Moves stops or has its bulls released So for the sage who is asleep Within the body „ork, meStation And sleep are all the same.

Sri Bhagavan 21

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[Compare verse 31 of The Supplement to The Forty Verses To the beholder he seems to be the body. In truth he is the world'.]

1106 The sage's pure mind which beholds As a mere witness the whole world Is like a mirror which reflects The foolish thoughts of those who come Before him. And these thoughts are then Mistaken to be his.

1107 Those with a sense of doership

May sometimes notice in the sage Whose sahaja state transcends even sattva Signs of rajas. Do not then Doubt his state. The fault is that Of the beholders.

1108 Jivanmuktas are great ones

Who shine for ever as Being supreme. If one but wrongs them the sin and blame Will be a burden heavy to bear Birth after birth.

1109 Like a dog that knows no difference

Kt^^^edselves. ^-symbol of Siva, featured fonn.]

1110

a „ looking at the sun Ifa,d0?tdo«not hurt theisun. Barks, it does" low

Even so *ewhose powerful light ToUcb not tn * like ^ sun. Of wisdomsn,nB r

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44. After the Knot is Cut Asunder

1113 As sense-misled the ignorant man Perceives the world as a collection Of various objects, so the sage Whose knot is cut asunder sees Only the ground, the one Awareness, Present and shining everywhere.

[The knot is the illusive nexus between awareness and matter, Self and body. Compare terse 24 of The Forty Verses]

1114 He is the sage, the eternal Sun

Self-luminous, in whose presence this Phenomenal world so variegated And wonderful wholly disappears, Unseen as other than the Self.

HIS The sage, exulting in the Self

And firm-fixed in the heart, regards The universe as neither mere Illusion nor as something other Than the Self.

Experience of Reality 213

1116 The whole world which we are aware of Is by the Sage seen as Awareness

And nothing but Awareness only And knowing that there is no being Except Awareness, he abides, Rich in bliss, as Self-awareness.

1117 Those whose minds are merged and lost In one advaita plenitude

Will never be bewildered by This false phenomenal life. In that Blessed state supreme of Being Pure Awareness, That exists Alone without an "I" or "this".

1118 The sage whose knot of doership Has snapped finds no more "duties" To discharge. In his Awareness There is no other, no objects, hence No doubt and no delusion.

1119 Held only by the light of Being The sage's mind may as of old Seem to taste, smell, see, hear, touch, And yet by strength of self-enquiry Is from the world cut off.

1120 Those who live within the Heart The life of pure Awareness find No happiness in the trivial pleasures Of the senses. Is not that still silent State of Being the one boundless And unbroken bliss supreme

of Brahman ?

1121

The river that in the heaving ocean Has merged will never lapse again To separateness. No more will he Who has reached his Being as Awareness Forget the Self and be reborn.

43. He Sthitapnyya (Steadfast Awareness)

1111 Who is the sthitaprajna, sage Of steadfast wisdom ? Only he Who, knowing no difference between Being introverted and feeling extroverted. Shines and lives for ever in one

Steady state of Being Awareness.

1112 He who through heart-awareness true Shines egoless as Siva, the Self,

He is the perfect sthitaprajna

Still, silent, from all movement free.

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45. The Power of the Great Ones

1125 When he who has seen the Self within As God supreme now walks abroad Free from attachment, know that God Himself beside him walks to guard Him from all harm.

[The last lines may also mean: God Himself before us walks to guard us from all harm.]

1126 He who, his mind being dead, now stands As Siva Himself dwells equally In every creature as its life. By constant dwelling on the clear, Bright form of such a mukta one Discovers straight the light of truth Shining within onself.

Experience of Reality 215

1128 Sages who rejoice in Siva's Radiant bliss alone convert Into a fertile field divine

That arid desert, the mind with its Mirage of hot desire.

1129 The sage whose heart with peace serene Is overflowing, fills with bliss

The minds of those who come to him. Is not his face cool, radiant, joyous, A full-blown lotus round which gather Honey-bees ?

1130

1131

1132

46. Service to the Great Ones

He who obeys the gracious wishes Of a great sage and serves him gains Freedom from the bonds of maya And wealth of grace, and lives a life Rich with all its aims fulfilled.

47. Ending of Vasanas Free wholly from the thought that one Is but the body, hence even in dreams Free from bewilderment of mind, Such is the sage whose vasanas Have been extinguished once for all

Inferior creatures, beasts and birds, Live with their minds in endless movement. He lives a truly human life Whose mind unmoved by any thought Shines in beingness.

1122 Mortals with forgetful minds Are born to die and die to be

Reborn. But those whose minds have died

Into true Being supreme abide

There high above both birth and death.

1123 He who has seen himself as Being As Awareness sees the eternal Siva, He has seen the death of terrible Duality. He has seen his own Natural state of turiya pure.

Birth is what this great one sees not.

1124 If once the primal knot is cut Never again can one be bound For this is one's true natural Being. This is the state divine, this is

The power supreme, this peace serene.

1127 The glance of deathless sages who Live radiant like a hundred suns Saves those who bask in it and makes Them too immortal, giving them soon Their own supreme awareness.

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[Compare verse 33 of 77? *? Supplement to The Forty Verses. Once Bhagavan remarked: "The body is like a wireless receiver which only seems to speak and sing."]

1137 The sage enjoys as his own being The bliss of all transcendent Being. The error lies in these ignorant folk Seeing him as a body that suffers.

1138 From doership freed and steadfastly Serving the Supreme, the sage Seems to earn both merit and guilt The merit goes to those who praise him, The sin to those condemning him.

1139 If one asks, "How can deeds get done When doership is lost? Do we not see Deeds done by muktaT, the answer is, "They being egoless, it is God Himself who dwelling in their hearts Performs these deeds."

1140 The actions of a jivanmukta Done in trance-like stillness free From any sense of "I" or "mine" Are like the swallowing of some food By a sleeping child while still asleep.

[The child neither 'eats' nor 'enjoys' the food he swallows.

1141 As the porter hired to carry luggage Puts it down at journey's end, The sage is happy at the time

He has to shed the body's burden.

1142 Can a poor little insect drowning in The deep sea raise its head and save Itself? And can the body-bound ego Raise its head above the flood, The silent tide of pure Awareness?

1133 The sage whose vasanas are extinguished May seem to undertake and do

Many mighty tasks, but he

In fact does nothing at all, like someone

Who with mind wandering far away

Sits for hours amid a crowd

Of listeners to an ancient tale.

[The sage's actions are disinterested; they are done with no sense of doership.]

1134 One whose vasanas are not dead May sit still and yet work away Busily doing a lot of things, Like one sleeping in his bed

And dreaming that he climbs uphill And falls head down into a pit.

Like one who absent-minded hears A tale, the sage with vasanas dead, May seem to act yet never acts. The mind with vasanas alive Works busily while doing nothing, Like someone lying still in sleep And dreaming that he climbs uphill And tumbles down.

—Sri Bhagavan 22

48. JIvanmuktas (Liberated while Alive) 11135 Even if the sense of doership

Is dead "How could one call the sage nf7ktU from a11 the bonds Of karnml Do we not see him eating Engaged m work, bearing a body Of flesh, accepting prarabdha And suffering pain?" If you 'ask this The answer is, "True, in your sight He seems to suffer, you see hrm«,,<v But did he tell you' that he

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H43 Can the whole, egoless mind lit up By the bright glory of Self-being Be ever bewildered by the sights Of this phenomenal

world ? Can these False phantoms multitudinous Materialize in the clear, marvellous Space of transcendent, pure Awareness ?

1144 What is this highest glory, what The state of jivanmukti, to be Yearned for and striven for and gained By the poor jiva born to die ?

To know and be the Self, and so To end the rampant ego which Sprang from forgetfulness of one's True Being.

1145 When doership gone the doer dies, All three wives, his karmas, stand Widowed, helpless. Can one alone Escape this fate and still retain The status of a wife ?

Pt used to be said that prarabdha (now current) clung to the sage, while he was freed from sanchita (accumulated) and agami (accruing). Bhagavan says that he is free also from prarabdha.]

Just as none of a man's wives can remain Unwidowed on his death, so when the doer Dies all three forms of karma end

Sri Bhagavan 23

1146 The body born of prarabdha May not escape its prarabdha. True. But having snapped the knot Between matter and awareness, he, The fivanmukta, has now gone beyond Prarabdha's reach.

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1147 If someone questions, "Since the body Came into being only by And for prarabdha, will it not Fall when prarabdha ends?" The answer is, "Tell me truly, in whose sight And for whom does this physical body Seem to continue to exist ?"

1148 A man dead drunk, inebriate, blind

Knows not whether his clothes are on Or off. Even so the sage whose Being is bright Awareness knows not whether His body, an object, false, inert is present or else absent.

The sage Self-realised knows not Whether the transient body comes And stays, or dies and leaves, even as The senseless drunkard knows not what Happens to his clothes.

—Sri Bhagavan 24

1149 As a brown silk garment burnt to ashes Seems to be, yet is not, a garment, Thejivanmukta's body flawless, Ego-free, is but the form Apparent veiling his true life.

I ISO As only a serpent knows a serpent's Spoor, so only a jndni knows A jndni's nature. Others can But misunderstand it, never Know it as it truly is.

1151 The sage's silent, firm abidance As Self-awareness which succeeds The ego's death, Brahman's own state Of bliss supreme, the total.absence Of another, this experience None can understand.

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49. Jnanis

1152 Beyond the reach of words extends The sage's greatness. None but he Can know his state of Being, vaster Than the sky and than the mountain Firmer. To experience it Yourself, you should first shed your own Body-consciousness.

1153 The sage who has realised the Self Direct, immediate, as the rich Plenitude of Being, the formless Light revealing every form, He is the sovereign Lord and Master Of the three worlds of Brahma, Vishnu and Siva.

1154 The sage abiding in Self-being, Asleep and yet awake, immersed In the still, deep, immutable ocean Of bliss supreme, will never lapse back Into this ruinous world and suffer

The learned man who, letting go

^e Self, the real Being, sees

And cherishes this dream, this false

Illusive work may be a scholar

Something different is he

Who has gained the clarity of •

The Self; he is a Knower ^°WIng

Experience of Reality 221

1156 However thoroughly explored

The scriptures only tell us, "Search And find the Self within yourself." Why does one look into a mirror? But to see clear and bright one's own True face and in one's heart rejoice.

1157 Holding in their hands the mirror,

The scripture which declares "The Self Alone is to be known", many Alas, study with care the text And commentaries; only few Seek the Self and gain true life.

1158 Far different from the scholar learned In books of wisdom is the Seer. Those who seek freedom from the bondage Of ignorance had better leave Scholars alone and enter the presence Of Seers established in the Self Supreme.

1159 The Seer has realized the Being

Whose gracious light sustains the world. For those long lost and groping in The darkness of ignorance a word of his will prove a veritable fvaX^^ the path, the goal.

1160

50. The Jnani's Actions

If inaction is, ess

State of;«« }iking and disliking Far above a sense Of doership. And act wiw

For one who has destroyed the ego, And is awake as Being-Awareness What remains to be accomplished . Nothing other than the Self He sees. Who can comprehend His blissful state ?

—Sri Bhagavan

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1161 What need is there for any thinking For those who in the thought-free bliss Of Self-awareness live their lives ?

All they experience is bright stillness. In this state supreme there is No "other" and nothing to gain.

1162 Well knowing that mere Being is Their real nature and abiding

In the thought-free state sublime, Sages may do a thousand deeds, And yet they are non-doers; they Never mistake themselves to be The doers of those deeds.

1163 Having through strenuous dharma gained The natural state of being the Self, The sages may or may not follow The rules of outward discipline. But either way their conduct has A certain beauty.

1164 The mukta, bodiless, vast, but seems To move about as one embodied, Like Vishnu, who in three steps Covered the universe, he measures The heaven transcendent of supreme Awareness.

1165 The doer of actions is a person Made up of ten external senses And a fourfold inner organ, The Seer who stands apart, detached, From all these means • and instruments May seem to act, and yet he is Verily a non-doer.

51. Self-Abidance

1167 Those who would by external marks Measure a Seer's worth may look In vain and turn back baffled. How Can they with eyes of flesh Behold the light that shines within The sage's heart ?

1168 Wrong, perverse it is to judge A jivanmukta's greatness by

His siddhis. With or without siddhis He shines the same. They know him not Who at siddhis gape and wonder.

1169 The world is full of madmen who Trivialize the Seer's true grandeur, Their poor, bewildered mind attempting To comprehend the mukta's bright, Transcendent Being, and imagining Several sorts of siddhis in him.

1166 Enjoying what comes of its own Accord, envy-free, transcending All duality, ever at peace, Alike in victory and defeat, The seers are not by actions bound Even when they seem to act.

Contented with whatever comes, Free from duality and envy, The even-minded Seer may act, And is not bound.

—Sri Bhagavan 26

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1170 To judge by miracles the greatness Of a Seer Self-realized

Is like measuring the sun's intense Brightness by the pretty pattern Wrought by a stray, pink beam that shines Through a tiny hole in the roof.

1171 The Seer that knows that both the body And the world are but Awareness Lives a life oned with the world's.

To others he appears as living In a body in a world. None should at face value Take a mukta.

52. Might of Mouna

1172 True Being, pure Awareness, That, That, the one source of every sound, Spontaneous in the Heart for ever Shines. Who can write That down.

(The last two lines repeat a couplet by Bhagavan on "Akshara a word which means "a letter in the alphabet" and "the imperishable". Compare verse 712 on "1" and verse 713 on "AM".]

1173 What is the word divine, the source Of every utterance true and clear?

The silence through which, 'neath the banyan Tree, the Lord, embodied Wisdom, Taught of yore.

Piva, as Dakshinamurti, the first Guru, taught through silence.]

1174 Innumerable expository Treatises cannot explain The infinite Being of Brahman. Yet The rare, true, Guru's silence does Reveal It. Hence such silence is More eloquent than any speech.

1177 Until the life of silent Grace Pervades the mind and wisdom dawns, Thousands of rituals based on caste And creed cannot destroy the sense Of difference and duality.

1178 All rivers flow towards and merge Into the ocean. Even so,

All creeds have for their common goal

Self-loss in Sivahood, the still,

Deep ocean of Awareness-Bliss

And hence there is no room for difference

Between religions.

1179 Diving within enquiring "Who Am I ? Who sees between the creeds Some differences ?" the Self alone Abides and the poor "I" fades out. In that still silence can there be A sense of difference ?

1180

In that great Silence there is no Sense of difference. But is there then A feeling of non-difference ? No. The non-duality extolled By Seer's is nothing but the absence Of all sense of difference.

1175 Of this true-seeming, transitory World the ground is body-awareness. Of this awareness the firm, solid, Unchanging ground is primordial Silence.

1176 What is true religion ? It is not Speculating with the inconstant Mind and endless speaking: "That Is Being. No, that has no being. That has form. No, that is formless. That is non-dual. No, it is dual."

It is the silence, the experience Of deathless Being-Awareness-Bliss.

[Compare verse 34 of 77k? Forty Verses.]

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1181 If we look deep, these troublesome Questions and answers both belong But to the language of duality. In mouna, the transcendent speech Of non-duality, they have No place at all.

In the language of duality Alone are questions and answers. In non-duality they are not.

—Sri Bhagavan 27

1182 The true, uninterrupted speech Between the keen enquiring pupil And the illuminated Teacher is But both abiding in that state Where two minds merging become one.

53. Pure Mouna

What is the bliss supreme attained By keen enquiry, what the Self Experienced in the Heart ? It is Pure mouna wholly free from false Dualistic knowledge.

Shining as the bright void, devoid Of concepts by the villainous ego Raised, this is the experience true Of infinite Being-Awareness, the one Non-dual bliss of mouna pure.

Since mouna shining in and through The pure mind thought-free is the sole Entrance into muktVs realm, Whatever path one may pursue, The final door is only mouna.

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Uninterrupted and whole-minded Concentration on the Self Our true, non-dual Being, 'this Is mouna, pure, supreme,' the goal-
Not at all the lazy mind's Inertia which is but a state Of dark illusion.

The interior mouna, steady, firm, Which praises Siva in silence bright, The speech divine beyond all words', This stillness is
true, natural worship.

He who in Siva has discovered His own true Being, he alone Regains the state of wholeness, mouna. Identified with nothing
else But Siva, abide for ever in Siva, Free from action, free as Siva.

The substance and the power of full Surrender is but this mighty mouna, Where by enquiring who this "I" is, Who this ego
false, one dies And merges in the Being true Of God impersonal, the Self.

[Compare Nammalwar's verse: Not knowing myself, I used to think of %T and "mine . I am You and You are mine, God of
Heaven whom all gods praise.]

The Lord controls the doer till The fruits of former actions are

can LtmuB t jn mOUna.

'Tis wisdom then to iw m

»o;n« <?ri Bhagavan's message to Mother in «hat He should return home.]

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191

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None can oppose what is ordained By God omnipotent. Tis wisdom |fa Then for the false, weak, villainous mind To cast off
every care and rest In mouna at His Feet.

The ego image moves reflected

In the mind's waves. How to stop

This movement, how regain the state

Of stillness? Don't observe these movements.

Seek the Self instead. Tis wisdom

To gain and abide in mouna.

The Seers declare that mouna pure Is firm abidance in egoless, true Awareness. For such thought-free mouna The means is
clinging to the Self Within the heart.

When one refrains from looking out And noting outward objects, but abides Within the heart in Self-awareness, The ego
disappears. The mouna pure That then shines forth is Jnana's goal.

The goings-on the dreamer saw

In dream are, when the sleeper wakes,

Found laughable and false. Even so,

The jnan i in his wisdom finds

All his life's goings-on

Mere concepts and appearances.

When Grace supreme reveals to him

Who lay in darkness his true Being

He is overwhelmed by Siva-bliss

And in pure mouna disappears.

When the ego shaking off All tricky concepts Anally Merges in the heart, the mouna The plenitude of Self-awareness Blissful, bright, this, this is what The sages call transcendent speech

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1201

[cf. SrT Bhagavan 12. and verses 706 7i< u defines paravak (transcendent speechi . * ,V Bha^ n the ' '-sense rises, the silenc ^^* " ?e " * « * rises.] wnce the sound of mantra

1198 "Sweet is the lute, sweet is the flute Sweeter still ones children's prattle" Say those who have not with mind serene Listened for and heard God's Word

Of Grace, transcendent speech, pure mouna.

2f..f t-' ev°, ! \$ the,househ° lder's joy in his children1, prattle. Tiru-Valluvar knew well enough and praises in its own place the bliss of pure Awareness.]

1199 Unless the noise of thoughts subsides One cannot know the ineffable bliss

Of mouna. Those who have seen the end Of mental movements never swerve From mouna firm even in the midst Of clashing arms in the battle-field.

1200 True mouna is the state of being Self-awareness in the heart

When the false, foolish sense that one Is but the body is no more. Mere verbal silence undertaken Without enquiring "Who am I ?" Is no better than a mental trick.

When the mad craving for false, trivial Objects is no more, and the ego Is in its source absorbed and lost, The life of Self-awareness true That now shines forth is bliss supreme.

i w> Those in whose heart pure mouna shines 1 Andtfie perennial, blissful nectar Of Self-awareness overflows Will never look at or get lost in This world and its false, trivial maddening pleasures.

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1203 The Truth the sages clearly saw

As the end and goal of all the scriptures, The conduct taught by every dharma, Is nothing but this mouna pure, The state supreme of peace serene.

1204 The glory of mukti, peace serene, Is that one gives up utterly Dharma, artha and kama, Give up All thoughts of other ends, pursue Mouna alone, Siva Himself, The Being supreme.

[The other values are neither efficient means nor ultimate ends. Self-enquiry, establishing one in the peace and bliss of one's

true being, brings all other good things in its wake. Compare verse 8 above.]

54. Supreme Bhakti

1205 The mark of bhakti true, total Self-surrender at Siva's Feet, Is perfect peace without a thought Or word of prayer or
plaint.

1206 In the heart which grace divine

Has filled with radiant bliss, can there He room for any trivial care The symptom of the ignorance which Is knowledge for the
body-bound ego?

1207

Only so long as other thoughts

Persist will there he rrmcl ,

Of God. When all thoS? ^

Thought of God, thisSS' mCludin*

This pure awareness, is Zt^^

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55. The Miracle of Jnana

" s

1212 Though many and various are the siddhii Mentioned, Jnana-siddhi tops them all. Those who have the other siddhis Yearn
for Jnana. Those who have gained Jnana wish for nothing else.

1213 Those who have attained the Self Have gained at once and once for all All other gifts. For as in space The universe exists,
in these Self-knowers dwell, seen or unseen, All siddhis and all powers.

1208 One well may ask "How can mere Being With not a single thought arising,

How can this stillness be termed thinking?" The answer is: Then, then alone The power of pure Awareness, sole Reality
eternal, shines Unforgotten, bright and clear.

1209 When, the dense darkness of ignorance gone, The heart's wide open firmament

Is filled with peace serene, clear, bright, An inner fount of love up springs Which is devotion true, the pure Auspiciousness of
Siva Himself.

1210 The fortunate ones who in the Self Abide for ever, they alone,

Have realized the Truth. From others Far indeed is that eternal Home of grace supreme.

1211 True devotees are they who are For ever to the Self alone Devoted. Only they enjoy Eternally the bliss supreme

Of all-transcendent, highest heaven.

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1214 If one dives deep within the heart One feels no more that one is but A poor, weak mortal. The sovereignty Supreme
of Jnana has such power That at its feet even Indra, King Of Heaven, bends low his head.

56. Brahman

1215 JIva9 world and God, the three

Prime principles are pieces for mdya, The Great Awareness which is Being, In her eternal game of chess Played on the board which also is The self-same still and blissful Being.

1216 He who sees the many moving Pictures fails to see the basic And unmoving screen. And he Who sees the unmoving screen sees not The pictures moving on it. This is What happens in a cinema show.

1217 If in the cinema-hall there is

No unmoving screen, there can be No moving picture. But observe, Even when there is no moving picture, Apart and different from all pictures Stands the screen.

1218 Brahman is the unmoving screen, The real ground. God, jiva, world Are moving pictures. Know that all The objects we perceive are mere Appearances, the play of mayg^

Experience of Reality 233

1219 The JTva, who is but a figure

In the moving picture, along with Other picture-figures like Himself, beholds the picture-world Conceives the picture-God, and pines Frustrated in the picture-world.

[Compare verse 161 above.]

1220 The Self is the unmoving screen, The ground of Being. We think we are But moving pictures and so suffer. Meet it is that all these movements Of the mind completely cease

And we abide in perfect silence.

57. Mukti

1221 When one enquiring "Who is bound?" Shakes off the thought of "being bound" And so the thought of "being released From bondage", That which in the heart Remains as one's own natural Being, That and that alone is mukti.

1222 That which alone abides and shines As pure Awareness, perfect peace, Is Siva eternal. Egoless silence, The state supreme of Being That, This is mukti's plenitude.

[Compare verse 40 of The Supplement to The Forty Verses.]

1223 arEE»% «- j For Self, the Awareness, the sole ground

Supporting all app««««. And consequent relinquishment

Of all objects as unreal, This alone is mukti.

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1233

Of the six darsanas with no Beginning, one alone, advaita, Has no end. The other five Must end when maya ends. Let this Be clearly understood.

sr*as the so,e ^^sattsj

1229 "As rice from paddy is dehusked The jiva is from bondage freed And thus the Self is gained," they say All such talk of bondage and freedom Is but the sick mind's concept rising From Self, the sole Awareness.

59. True Being

1230 The things you think of as existing Do not exist. But That of which You know not if it does exist

Or does not, That alone exists.

[The Self is the sole Reality. It is all Awareness and cannot be "known".]

1231 Can the poor mind deny, condemn The all-pervading and transcendent Being supreme, which can absorb Within itself and so sublimate

All kinds of knowledge, each imperfect

And each from others differing.

[The white light absorbs and sublimes the seven colours.]

1232 When one is still and does not think "Does it exist or does it not?"

Then That which without form or name Shines for ever as "I am", That, That Awareness, That alone Is real Being.

n ipcc there is a final end

Of so called "knowledge" of things out there,

One cannot gain release from bondage

To the sense-created world.

This "knowledge" being destroyed by firm

Abidance in the Self, then what

Remains is mukti, bliss supreme.

The foe Desire is the sole cause * Of our laughable bondage to birth And death. Know, use the means to end Desire. Pure Being, free from all Desire is mukti, this alone.

The Veda's crown, the final Truth Discovered and revealed by Seers, Is this: the luminous state supreme Of mukti is life lived in the clear, Bright light of Self-awareness which Alone is Being, pure Being.

58. The Truth Supreme

There is no creation, no destruction,

No one bound, and none at all

For freedom yearning much and striving

Hard; none attaining mukti.

Know this to be the Truth supreme.

There is no creation, no destruction None bound, none seeking, striving Gaining freedom. Know that this Is the Truth supreme.

[Compare verses 100 and 1215 above.] BliAGAVAN 28

Tis maya false alone which makes The real seem unreal, the unreal Seem real. In clear, pure Being No such tricks find place. In ultim Certain Truth, all things are only 1

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1234 Reality is one and only

One This permanent and perfect

Being, only this has been

Variously described by sages . u

Who'with keen minds have searched the heart

And there experienced it.

1235 Many and various are the creeds. Crowning them all advaita stands Supreme, as silent, pure Awareness, Destroying and surviving the unreal Ego, the deadly seed from which Grow all these differences 'twixt creeds.

1236 The highest goal is gained by those Who know That which the ego-mind False, treacherous can never know, The sole true Being with no beginning And no end, no change, no cause, No parallel, no other.

60. Transcendence of Thought

1237 While brightly shining in the hearts Of sages who have left behind

All treacherous triads and now abide As That alone, advaita's grandeur Cannot be by the mind perceived, Like this false, trivial, dualistic, Thought-created world.

1238 Siva, who is pure Awareness Transcending thought, is only known To seers heroic who with minds Extinct abide thought-free within

The heart, and not to those whose minds Are still engaged in thought.

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1239 Aspirants hurrying eagerly

Towards advaita's lofty heaven, Only those established firm In true Self-being and bliss supreme Are welcome there and feel at home. To weak backsliders diffident, To take the path direct and sharp Of what use is advaita, say.

61. Describing the Experience

1240 Describing what the Master taught And we experience: the dense thicket Of desire, the world of sense

We knew of old, was nothing but The silent heaven of pure Awareness Beyond speech; all that trivial knowledge Was what we in a dream perceived.

1241 I know, I know now, the transcendent State supreme of Being-Awareness.

I know too that in real fact I never was bound or released, Although deluded I once felt Alienated from the Self.

[Compare verse 29 of Upadesha Sara and verse 37 of The Forty Verses]

1242 All faiths men hold, all doctrines They declare, we have discovered now, Point certainly and uniformly

To one goal only, the experience Of this luminous Being.

38 1244

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1245 In my sight T only am

And 'you' are not. In your sight

'You' only are and T am not.

In the sight of the Self the Self alone

Exists and nothing else.

In truth I, you and all are nothing

But the Self.

1246 No one owns me. I own nothing. I am neither slave nor master. No duty binds me. I am neither Doer nor enjoyer.

1247 As if by may a bound I cried

In pain. And then before my eyes Appeared in Guru's form, the Self, And governed me. To that bright Being, The Self, are due my grateful thanks.

1248 To Siva Ramana, supreme Awareness, To Him alone this Muruga Is subject. Never, no matter What painful penury may afflict him, Never again will he be bound By this world's illusive power.

Experience of Reality

End of Part HI

(The Experience)

62. Equanimity

1249 No caste or family obligations Bind those established in the primal Dharma of pure Self-awareness. 'Tis for the body false and worthless Not for the true Self, that all these Many and various rules exist.

1250 The awareness that the one sole substance In all that we perceive is but

The Self, the experience of this oneness, Is the harmonious vision bright Praised by the sages who have known True, all-embracing unity.

1251 The egoless seer established firm In Self-awareness and peace serene Is neither elated by high praise Nor ever pained by scorn.

1252 As in fierce noonday heat appears A cool mirage, so in this false Illusive world, Fate oft produces Prosperity and adversity. The sage Is neither elated nor depressed.

1253 The sages want and pray for nothing. But their very being is spontaneous Penance serving to bring to all

The people of the world the wealth And welfare that they may wish for.

This subtle arcanum that I utter Came to me when considered well As comments on His mouna teaching Transmitted by the sovereign Master Ramana graciously appearing Here before my eyes.

[The Self within appears in human form as the Guru.]

The Garland of Guru's Sayings

Invocation

1254 Long live Aruna Hill. Long live Guru Ramana. Long live This garland of His sayings. May This Lamp lit to reveal transcendent Truth prove fruitful and spread far And wide the Light supreme.

APPENDIX TO VERSE 882

The story of the Tenth Man is a traditional illustration for the all too common amnesia of the Self. The story goes that ten young men, travelling together, had to cross a river in haste. On reaching the other bank they feared that one of them had been washed away. In order to make sure that all of them had got safely across the members of the party counted and recounted and reached the total of nine as each one forgot himself while counting. Now convinced that one of them was drowned, they sat down lamenting. Just then a traveller came along, asked them what the matter was and discovered the cause of their mistake. He now made them walk past him one by one, giving each a blow as he passed in front and told them to count the strokes. They were now able to see how each one had forgotten himself while doing the counting. The story can also be applied to a person playing many roles in his life but forgetting the entity behind all the roles. We ^-before, during and after we are this, that or the other.