

BHARATI UPANISHAT

WORKS OF MAHAAKAVI BHAARATIYAAR

PART ONE

POEMS

TRANSLITERATION TRANSLATION AND EXPLANATION

by

Narayanalakshmi

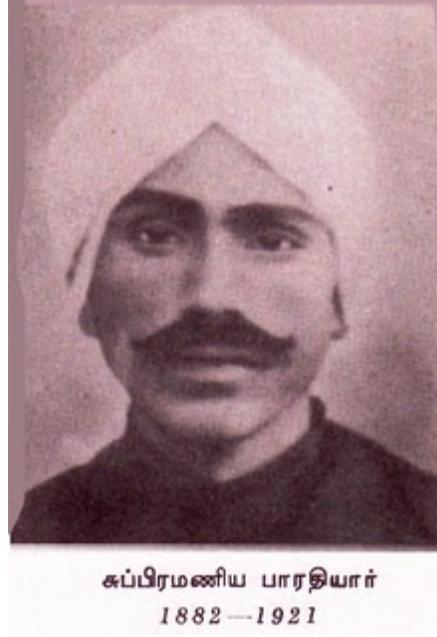
DEDICATED
TO
ALL THE DEVOTEES
OF
BHAARATIYAAR

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth.

She is from Bangalore, Karnataka, India.



BHAARATI, THE GREAT JEEVAN MUKTA

Subramanya Bharati is a renowned poet of Tamil Naadu known for his patriotic poems. However, very few have been able to know his hidden side, his realized state, his knowledge of Upanishads and Vedas, his philosophy, his state of a JeevanMukta (liberated while alive).

Here is an attempt to explain the meanings of his 'Knowledge-poems' based on his knowledge of Upanishads and his self-realized state.

- *Narayanalakshmi*

BHAARATI THE MODERN RISHI

The world we see around us is just a collection of sense-input only, which is made to look like a life and its events. This function is known by the name of the mind.

Mind is not any visible organ like heart or lung; but still exists like a ghost and creates havoc without a break.

Mind always misinterprets Reality and presents us a solid world of people and objects. It never for a moment is silent. It survives on anxiety and wants.

It is like the idiot deer which run after the mirage-river and burn in the hot sands.

Every man is a slave to this idiotic mind, which is expertized in telling lies only.

Mind is another name for a liar.

It misinterprets Reality.

This Reality is referred to by the term Brahman in Upanishads.

Brahman means the Reality-state which has expanded as this world-view.

World is a rainbow produced by the dusty mind using the sun-light of Brahman.

To understand the Reality, you have to get control over the mind-mechanism. You have to see that it remains silent and free of thoughts, so you can have a glimpse of Reality.

Of course Reality-state cannot be seen or entered; but can only be experienced when there is no experiencer at all.

Reality state of Brahman is not a God-entity.

You cannot worship or propitiate it like a deity.

Reality-state has no mind, or intellect; but it stays as all the minds and intellects of any world anywhere.

Reality-state is not an inert thing or a conscious entity; but it stays as all the inert objects and conscious entities of any world anywhere.

Reality-state has no name or form.

It cannot be thought about by the mind; it cannot be understood by the intellect; it cannot be perceived by the senses.

It is the essence of Knowledge as all.

It is the essence of all that exists as the perceived world.

It can be realized only when the mind-functions are transcended.

Upanishads refer to it as Brahman, that which is all this.

Bharati refers to it as Parashivam – the supremely auspicious state.

It is auspicious because it is not corrupted by the inauspicious thought process.

Bharati refers to the power of this Reality to exist as the world as ParaaShakti, the Supreme power of Parashivam state.

The word Shivam of Parashivam does not refer to God Shiva; and the word ParaaShakti does not refer to Shiva's spouse Paarvati.

Reality is not a god-entity or a trance state or something outside of you that you can search for it in the caves of Himalayas like hunting for a treasure.

It is here, now as you reading these very words written here.

It is you, the reading and also the words.

It is undivided.

To realize it means to stay as the undivided reality state in supreme silence even amidst the noisy sense created world.

Bharati always was in that silent state even as his life boat struggled across storms and floods bringing about endless difficulties.

Bharati was well versed in Sanskrit; had studied the Upanishads, Geetaa, had done a lot of research on these texts and was a Rishi in modern costumes

One should raise above all religious beliefs and superstition to understand Bharati's concepts. He is a mountain of knowledge. You cannot gauge him with an ant-brain, based on limited wisdom.

His poems are no less than any Upanishads, if and only you understand the concealed meanings of his wonderful Vedantic poems.

Herein is presented a few selected poems of Bharati, which give a glimpse into his inner Rishi-form.

பாரதித் திருவடி போற்றி
[SALUTATION TO THE SACRED FEET OF BHAARATI]

ஓம்

AUM

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(1)

மனத்திற்குக் கட்டளை
MANATTHIRKU KATTALAI

[INSTRUCTIONS TO THE MIND]

பேயாயுழலுஞ் சிறுமனமே
பேணாயென்சொல் இன் றுமுதல்

PEYAAYUZH^UHALUMJCHIRUMANAME
PENAAAYENSOL INDRU MUDAL

*Hey you lowly mind, roaming like a ghost!
From today onwards, heed to my words.*

Hey mind! You are not there I know; you are just like a ghost imagined by me; and you alone imagine the world and its objects. You hanker after the pleasures like a ghost seeking its prey. You never are satisfied also ever. I have found out now all your tricks. You cannot fool me any more. You will now start listening to my words. From now onwards I will be the Master and you will be my obedient slave.

நீயா ஒன்றும் நாடாதே
நினது தலைவன் யானேகாண்

NEEYAA ONRUM NAADAADE
NINADU TALAIVAN YAANE KAA^N

*Do not go after anything by yourself.
Understand that I am your Master.*

Hey mind! I am your master from now on. Not a single thought will rise from you without my knowledge. I will keep a strict watch over you always. I will direct you in the correct path. I will tell you what to think of. You are an idiot as such. You imagine joy and pleasure in the objects which are inert and which are just sense perceptions. I will tell you where the true joy is. Listen to me.

தாயாம் சக்தி தாளினிலும்
 தருமமெனயான் குறிப்பதிலும்
 ஓயாதே நின்றுழைத்திடு வாய்

TAA YAAM SHAKTI TAA LINILUM
 THARUMAMENAYAAN KURIPPADILUM
 OYAADE NINRUZHAI TIDUVA AI

*Ceaselessly serve the feet of Mother Shakti
 and (seek) all those things which I point out as Dharma.*

Hey mind! You will always love ParaaShakti as the Mother.
 This ParaaShakti is the supreme power of Brahman (Reality) which makes the world exist like this. Everywhere she alone shines as the power of Brahman. See only the formless ParaaShakti in every movement of the world; and stay absorbed in the silent state of awareness where nothing moves.
 You will do only those actions which I point out to you.
 You will seek the company of the Knowers and learn from them the truths of Vedas and Upanishads.
 You will study books of knowledge which instruct you the Knowledge of Brahman.

உரைத்தேன் அடங்கி உய்யுதியால்

URAITTEN ADANGI UYYDIYAAL

*I have spoken this much.
 Remain subdued and save yourself.*

Hey mind! I have told you this much, because I still feel some compassion for you.
 I will keep you alive only to enjoy the beauty of Brahman's power in all.
 If you do not listen to me and obey my commands, I will not hesitate to kill you.
 Why kill you at all? You are not there as any reality at all.
 You are a non-existent imagination that knows to imagine only.
 Imagine ParaaShakti everywhere and keep yourself alive; or I will stay without you also as the Supreme state of Brahman, where you have no place at all.

END

(2)

ஆத்ம ஜெயம்

AATMA JEYAM

[SELF-CONTROL]

'AatmaJeyam' means 'Conquering the Self'.

Aatman means the true 'I' in each one of us.

Aatman means the essence within you that makes you a you acting in this world; like the water (liquidity) in all juices is the basic essence of all juices.

Juices can be of many varieties; good and bad.

Egos are also of many varieties. This ego that makes you think you are the body and its connected things is the false you; the mind made juice using the water that is the real you.

To stay as the liquidity is the realization for the orange juice.

To know itself, its essence is the Moksha for that orange juice.

All of us are identified with the physical form and name and believe it to be the real 'I'.

This false 'I' should be conquered and the true 'I' has to be realized as the 'I'.

What is the 'I' in all?

The pure awareness-state that shines in all beings is the common essence of all beings.

This awareness which makes you aware of the world around you and yourself as a form, is the common essence referred to by the term Aatman.

Aatman means that which knows or understands.

It is also known as Brahman. This Brahman is not any deity or god or 'Kadavul', but shines as the awareness in all.

Everyone says 'I' at all times; but do not know the true 'I' at all!

The false 'I' has to be conquered and thrown out and the true 'I' should shine forth,

This is AatmaJeyam.

ஆத்ம ஜெயம்

கண்ணில் தெரியும் பொருளினைக் கைகள்

கவர்ந்திட மாட்டாவோ?-அட

மண்ணில் தெரியுது வானம், அது நம்

வசப்பட லாகாதோ?

KANNIL THERIYUM PORULINAIK KAIGAL

KAVARNTHIDAMAATTAAVO? ADA

MANNIL TERIYUDU VAANAM, ADU NAM

VASAPPADALAAGAADO?

Will not the hands grab that thing which is in immediately in sight?

Ah-

Heaven itself is sighted down on this earth!

Will it not be ours by any chance?

We need not search for this Aatman anywhere outside.

It is not reached by visiting temples, closing the eyes in meditation, or inside the icy caves of Himalayas.

It is the very 'you' who are searching for it outside somewhere.

The problem is that you like a mad person think of you as someone else and have forgotten the real 'you'.

It is like the desired object is just in front of you; but you cannot grab it ever.

Aatman is just 'you'; but you still cannot know it! Is it not the greatest tragedy?

Once we know it as the truth, this earth will turn into a heaven indeed.

No trouble on earth can ever touch a man who has understood his true 'I'.

எண்ணி யெண்ணிப் பல நாளு முயன்றிங்
கிறுதியிற் சோர்வோமோ,
விண்ணிலும் மண்ணிலும் கண்ணிலும் எண்ணிலும்
மேவு பராசக்தியே!

ENNIYENNIP PALA NAALU MUYANRIN-
KIRUTHIYIR SORVOMO,
VINNILUM MANNILUM KANNILUM ENNILUM
MEVU PARAASAKTIYE

*Longing again and again for many days,
will we fall exhausted at the end?*

*Hey Supreme Goddess of Power, hey ParaaShakti!
You are in the sky, in the earth, in the eyes, in the thoughts!*

I am doing effort again and again; but still the form-identity does not disappear at all.

Ah! The impossible task!

Should we give up? Can such a state be ever attained as mentioned by the Scriptures like Upanishads?

Hey power of the Supreme! Mother ParaaShakti!

You are in everything! You are the power of Brahman.

You are Brahman who is shining as all the perceived objects.

You are the power by which even gods exist in heaven, humans exist in the earth.

You are the one who sees the world as me.

You are the thoughts that run in the mind.

Where you are not?

என்ன வரங்கள்,பெருமைகள்,வெற்றிகள்
 எத்தனை மேன்மைகளோ!
 தன்னை வென்றா லவை யாவும் பெறுவது
 சத்திய மாகுமென்றே
 முன்னை முனிவர் உரைத்த மறைப் பொருள்
 முற்றுமுணர்ந்த பின்னும்
 தன்னை வென்றாலும் திறமை பெறாதிங்கு
 தாழ்வற்று நிற்போமோ?

ENNA VARANGAL, PERUMAIGAL, VERRIGAL,
 ETTANAI MENMAIGALO!
 THANNAI VENRAALAVAI YAAVUM PERUVATHU
 SATTIYAMAAGUMENRE
 MUNNAI MUNIVAR URAITTHA MARAIP PORUL
 MURRUMUNARNDANDA PINNUM
 THANNAI VENRAALUM THIRAIMAI PERAATHINGU
 THAAZHVURRU NIRPOMO?

*What boons, what honours, what victories,
 what great things are there!*

'All that can be attained in truth, if one conquers oneself'

*Even when this Vedic statement uttered by the Sages of the yore,
 has been understood fully,
 will we still remain in a wretched state,
 without getting the talent of conquering oneself?*

The Sages have declared that Self-realization alone leads to all the glories a man can aspire for!

No boon, no honour, no victory of the earth can match the greatness of the realization state ever; so the Upanishads state.

To know the true essence of oneself is the most glorious state that can be attained ever; it is understood well by my intellectual sharpness! I know that I have to stop believing in the inert body as the 'I'.

I have to realize that I am the Brahman the Reality, which is formless and nameless.

But can I do it? Or will I give up?

Can I control my mind? Can I make it thoughtless?

Can I realize my true nature of Brahman ever?

Even after knowing that the Rishis of yore have declared that everything gets attained by conquering the lower 'I' and realizing the Supreme truth, can I waste even a moment in wasteful ventures?!

(3)

வேண்டும்

VENDUM

[I WANT]

மனதி லுறுதி வேண்டும்

MANADILURUTHI VENDUM

I want firmness in mind.

Let me not swerve from my goal of Knowledge, through attachments to the world, or desires for enjoyments. I want to be able to control the restless mind and stabilize it in the path of knowledge.

வாக்கினிலேயினிமை வேண்டும்

VAAKKINILEYINIMAI VENDUM

I want sweetness in speech.

Only when I am in the silent bliss of my true essence, will my words be sweet and reflect that joy. Otherwise my words will be tainted by selfishness and self-conceit.

நினைவு நல்லது வேண்டும்

NINAIVU NALLADU VENDUM

I want good thoughts.

My mind should always be in the knowledge of truth and reflect that auspicious state always. Only when I rest in my true essence, the mind will express itself as unselfish auspicious thoughts.

நெருங்கின பொருள் கைப்பட வேண்டும்

NERUNGINA PORUL KAIPPADAVENDUM

The goal which is near should be at hand.

The Brahman-state; the Reality that transcends sense-perceptions; and that which shines as the 'I' in me; is so near; it is just myself. What can be closer than one's own self? I should be established as the true 'I' always.

கனவு மெய்ப்பட வேண்டும்

KANAVU MAIPPADAVENDUM

Dream should be realized.

Let me realize the true essence within me as instructed by the Vedas and Upanishads. This world is as unreal as the dream-state that we fall into at every night. That dream world breaks up when we wake up in this world. Since this world is also made of sense perceptions only, it is also unreal like the dream. I want to wake up to the Reality-state which is the true waking state. The dream of this world should be realized as the state of Reality.

கைவசமாவது விரைவில் வேண்டும்

KAIVASAMAAVATHU VIRAIIVIL VENDUM

Whatever is to be achieved should come soon.

Life is very short; death is waiting at every corner. Before old age and diseases destroy the body and intellect, let me realize my true essence and be liberated from ignorance. Let me realize the true knowledge of liberation fast, without wasting a moment also.

தனமும் இன்பமும் வேண்டும்

THANAMUM INBAMUM VENDUM

I want wealth and happiness.

The greatest wealth is the knowledge of oneself. The greatest bliss is the knowledge of oneself. I want the wealth of true knowledge and the bliss-state of true knowledge

தரணியிலே பெருமை வேண்டும்

THARANIIYILE PERUMAI VENDUM

I want honour on this earth.

The greatest glory one can attain on this earth is the Knowledge-state attained by the Rishis of the yore. I too should attain such a state and be liberated while living.

கண் திறந்திட வேண்டும்

KAN TIRANDIDAVENDUM

(Knowledge) Eyes should open.

A man without the knowledge of the Reality is blind even if he is endowed with physical eyes. Let my eyes of Knowledge open up; so I can always be aware of the Reality-state as myself.

காரியத்தி லுறுதி வேண்டும்

KAARIYATTILLURUDI VENDUM

I want firmness in actions.

Let me be firm in my actions leading towards my goal of knowledge.
Let me not swerve from the path of knowledge.

பெண் விடுதலை வேண்டும்

PEN VITUTHALAI VENDUM

I want the woman freed.

Aatman is the Purusha, the embodied Reality; and the body is the Prakrti which binds the Purusha. Every embodied thing is a Purusha bound by Prakrti.

In all the scriptures the word woman or Stree refers to the Prakrti, the inert body that entraps you; and not to the species called female.

Let me be freed from the identity of the body with name and form.
Let me be established in my true essence of formless Reality.

பெரிய கடவுள் காக்க வேண்டும்

PERIYA KADAVUL KAAKKA VENDUM

The Supreme God should protect.

Let The Reality which shines in me as the true 'I' lead me towards the realization of my true essence. Of course, I myself as the Reality state should reveal myself to me!

மண்பயனூற வேண்டும்

MANPAYANURA VENDUM

Earth should be benefited.

Let my life on this earth become beneficial to all, by inspiring all towards the acquirement of knowledge. A man who has realized the truth benefits all, by his very presence on earth. Let me also bring glory to this earth like the Rishis of the yore.

வானமிங்கு தென்பட வேண்டும்

VAANAMINGU TENPADAVENDUM

Heaven should appear here.

The Gods and Rishis in the heaven are always happy, because they are established in the knowledge of Reality. Let that 'knowledge of Truth' descend down to this earth also; and let this miserable place turn into a heaven.

உண்மை நின்றிட வேண்டும்

UNMAI NINRIDA VENDUM

Truth should stand firm.

The truth of the Supreme Reality-state should be firmly established in me. That alone is!

ஓம் ஓம் ஓம் ஓம்
OM OM OM OM

END

(4)

காலனுக்கு உரைத்தல்
KAALANUKKU URAITTHAL

[ADDRESSING KAALA (DEATH-DEITY)]
(A CHALLENGE TO DEATH)

Kaala is the term used for the 'All consuming Death' (Time).
Time refers to the continuous change that we observe always in everything.
Every object is dying and changing every moment.
The world is nothing but a flux state.
Nothing remains the same even for a second.
This principle of change is known as Kaala. This Kaala is also referred to as the deity of death who will one day end our life on this earth too.
How can we conquer this change? How to become deathless?
By staying as the changeless state of Reality (Brahman-state)!

காலா!உனை நான் சிறு புல்லென மதிக்கிறேன்!
என்தன் காலருகே வாடா! சற்றே உனை மிதிக்கிறேன்!

KAALAA! UNAI NAAN SIRU PULLENA MADIKKIREN
ENTHAN KAALARUGE VAADAA!
SARRE UNAI MIDIKKIREN!

*Hey Kaala! I regard you as just a straw piece!
Come close to my foot hey!
I will trample you a little!*

I am deathless; and formless. How can you destroy me, hey Kaala?
The spear of knowledge is embedded in my heart. (Kaartikeya is the greatest teacher of knowledge.) And I follow the instructions of the Sages and am always engaged in the analysis of the truth with discrimination.

வேலாயுத விருதினை மனதிற் பதிக்கிறேன்-நல்ல
வேதாந்தமுரைத்த ஞானியர்தமை எண்ணித் துதிக்கிறேன்

VELAAYUDA VIRUDINAI MANADIR PADIKKIREN- NALLA
VEDAANTAMURAITTHA JNAANIYARTHAMAI ENNI TUDHIKKIREN

*I embed
the 'banner of Lord Kaartikeya who wields the spear', in my mind.*

*I remember
those Knowers of the Self, who instructed Vedanta (Upanishads),
and worship (follow) them.*

ஆதிமூலா வென்றுகதறிய யானையயைக் காக்கவே
நின்தன்முதலைக்கு நேர்ந்ததை மறந்தாயோ,கெட்ட மூடனே?

AADIMOOLAA VENRU KADARIYA YAANAIYAIK KAAKKAVE
NINDAN MUDALAIKKU NERNDADAI MARANDAAYO KETTA MOODANE?

*Hey you wicked fool!
Have you forgotten what happened to your crocodile,
when the elephant bellowed aloud (shouted in distress)
as 'AadiMoolaa' (Hey Source of all) (and called on Lord Vishnu to help)?*

(Once, there lived an elephant (a Sage who was cursed to be so) which was a devotee of Lord Naaraayana. It daily plucked lotus flowers from a nearby lake and offered it to the deity in a temple. One day when the elephant entered the lake, a crocodile caught its foot on its mouth. The elephant cried aloud and called on the name of Lord Vishnu. Immediately Lord Vishnu appeared seated on his Garuda-vehicle and sliced the neck of the crocodile with his discus weapon.)

Even when ordinary devotion to Gods is there, there are instances of these gods protecting these devotees.

I am really established in the ancient source of all, the real AadiMula, the Aatman.
How can you ever destroy me or my knowledge?

ஆலால முண்டவனடி சரணென் றமார்க்கண்டன்
தனதாவி கவரப்போய் நீ பட்ட பாட்டினையறிகுவேன்

AALAALAMUNDEVANADI SARANENRA MAARKKANDAN
TANADAAVI KAVARAPPOY NEE PATTI PAATTINAIYARIGUVEN

*I know what all you went through,
when you tried to snatch away the life of Maarkandeya,
who cried out-*

*"I take shelter at the feet of Lord Shiva,
who consumed the deadly poison of Haalaahala.'*

(Sage Maarkandeya was destined to die at his sixteenth year. When Lord Yama came to perform his duty, the boy held on to the 'Linga' in the shrine and called on Shiva to rescue him. Shiva appeared and stopped Yama from taking away the boy's life and blessed the boy to be eternally sixteen years old.)(Lord Shiva took the deadly poison Haalaahala to save all the three worlds, when poison appeared in the milk ocean at the time of churning for the nectar.)

Poison could not kill that Shiva.
He was already drowned in the nectar of Brahman-state.
He even helped his devotees from getting killed.

(Actually, Sage Maarkandeya was instructed by Shiva himself about the Knowledge of Brahman-state; and he remained deathless.)

இங்கு நாலாயிரம் காதம் விட்டகல்! உனை விதிக்கிறேன்!
ஹரிநாராயணனாக நின் முன்னே உதிக்கிறேன்

INGU NAALAAAYIRAM KAADAM VITTAGAL! UNAI VIDIKKIREN!
HARINARAAYANANAAGA NIN MUNNE UDIKKIREN!

*Go off four thousand Yojanas (thousands of miles) from here!
I command you!
I will rise before you as the great HariNaraayana!*

Devotion has helped people many times; there is no doubt about it.
I too have devotion for the Great Gods like Kumara, Vishnu and Shiva.
However I also know that the essence within me and the Gods is the same essence of Reality (Brahman).
I do not have to beg any other god for help; I will myself rise up in my knowledge and realize my true essence within. I will remain deathless and formless.
You can kill the body only; but I am not the body at all; I have no name also; I am the supreme state of awareness only without any blemish. You can never ever approach me, the formless Reality-state.
I myself can rise as any Hari or Hara in front of you as the Brahman-state of Reality.
You are powerless before me.
As nothing exists beside the Reality state; you are also non-existent for me.
You are also unreal. How can you kill the real me?

END

(5)

சங்கு
SANKU

[(BLOW) THE CONCH (AND PROCLAIM ALOUD)]

Is there life after death? Can a man go to the God-world after death?
Oh! Why even wait for getting a heaven after the death?
Only the 'dying people', who imagine that they will turn into spirits after death, will recommend the heaven after death! They are all foolish and ignorant! They are blabbering like ghosts only.
Worshipping stone statues to get their selfish wants fulfilled, they keep away knowledge of the Truth and live as slaves for their ghost-mind.
They believe that all the merits that they gained through visiting holy places and the meaningless ascetic practices will bestow on them a life in a ShivaLoka or Vaikuntha after they die.
How idiotic they all are!
They do not understand at all, that the bliss of the God-world can be had here, now, this moment, if one makes the slightest effort.
You will never ever die! That is the wonderful truth!
Control the senses; understand that the perceived phenomenon is a false picture painted by the senses by the power of Maayaa, the Supreme power of Brahman.
You will always be in your original nature of Self, blissful quiet and liberated while living on earth.
No more will you be attracted by women or gold, and waste your time and health in chasing after them; for you will know that they are worthless and momentary.
Even after the realization of the Truth, you will keep on doing the duties that are yours in the world, without attachment, without the identity of the limited ego.
You will be in the (unaffected) witness state watching all the events of the world, without getting affected by them within.
Blind devotion to deities without an iota of knowledge leads to no good ever.

செத்தபிறகு சிவலோகம் வைகுந்தம்
சேர்ந்திடலா மென்றே எண்ணி யிருப்பார்
பித்த மனிதர், அவர் சொல்லுஞ் சாத்திரம்
பேயுரை யாமென்றிங் கூதேடா சங்கம்!

SETTHA PIRAGU SIVALOKAM VAIKUNTHAM
SERNTHIDALAAMENRE ENNIYIRUPPAR
PITTHA MANITHAR AVAR CHOLLUM CHAATTHIRAM
PEYURAIYAAMENRINKOODEDAA SHANKAM

*Hey conch, blow loudly here that
the teaching of the foolish men
who think that one can reach Kailaasa or Vaikunta after death,
is the prattle of the dead spirit!*

இத்தரை மீதினி லேயிந்த நாளினில்
இப்பொழு தேமுக்தி சேர்ந்திட நாடிச்
சுத்த அறிவு நிலையிற் களிப்பவர்
தூயவ ராமென்றிங் கூதேடா சங்கம்!

ITTHARAI MEEDILEYINTHA NAALINIL
IPPOZHATHE MUKTI CHERNTHIDA NAADICH
SHUTTHA ARIVU NILAIYIR KALIPPAVAR
THOYAVARAAMENRI KOODEDAA SHANKAM

*Hey conch, blow loudly here that
those who enjoy the bliss of the taintless Knowledge-state of the Self,
desiring the state of liberation,
at this very moment, on this very day, on this very earth,
are the purest of all.*

Purity does not get attained by visiting temples, worshipping deities, by wearing religious symbols, by doing ascetic practices like bathing in the holy rivers, getting up at Brahma Muhurta, fasting, or by reciting hymns. These people imagine that they are collecting merits by doing all this, and that they will attain some god-bestowed pleasure-filled heaven for their enjoyments. A bliss that is in no way comparable to any heaven can be attained at this very moment, here, now.

You can get the best of the bliss even before attaining death; and that is possible only by acquiring the Knowledge of the Reality called Brahman. Those who through the process of rational analysis have attained the Knowledge Supreme, are indeed the purest of all. They have no need of following any religion for namesake.

Those who are stuck to blind religion and ceremonial worships carry impure hearts. Their ignorance cannot be cleansed even by bathing in the sacred Ganges River.

பொய்யுறு மாயையைப் பொய்யெனக் கொண்டு,
புலன்களை வெட்டிப் புறத்தில் எறிந்தே
ஐயுற லின்றிக் களித்திருப்பாரவர்
ஆரிய ராமென்றிங் கூதேடா சங்கம்!

POYYURU MAAYAIYAIP POYYENAK KONDU
PULANGALAI VETTI PURATTHIL ERINTHE
AIYURALINRI KALITTHIRUPPARAVAR
AARIYARAAMENRIN KOODEDAA SHANKAM

*Hey conch blow loudly here that
those who have understood that the Maayaa
which is in the form of this unreality (world and the false 'I')
is unreal;
those who have cut off the senses and thrown them away,
and remain in the blissful state,
without any apprehensions or doubts;
are truly the noblest of all.*

Nobility does not get attained by birth or wealth.

The glories of the earth are just the delusion that covers the intellect of all. They are worthless. If one can understand the power of Maayaa deluding us at all times; understand that the world is nothing but a picture painted by senses; and is always in the bliss of the true 'I' where no 'I' exists at all; that person is the noblest of all.

மையுறு வாள்விழி யாரையும் பொன்னையும்
மண்ணெனக் கொண்டு மயக்கற்றிருந்தாரே,
செய்யுறு காரியம் தாமன்றிச் செய்வார்
சித்தர்க ளாமென்றிங் கூதேடா சங்கம்!

MAIYURU VAALVIZHI YAARAIYUM PONNAIYUM
MANNAENAK KONDU MAYAKKARRIRUNTHAARE
SEYYURU KAARIYAM THAAMANRI SEYVAAR
SITTHARKALAAMENRING KOODEDAA SHANKAM

*Hey conch, blow loudly here that
those who consider
the pretty girls with sword-like eyes decorated by collirium, and the gold,
both as equal to worthless mud;
and remain without any attraction;
are the real Siddhas
(who have accomplished the Highest goal of life - 'attaining the Supreme')
and they perform all the actions without the idea of doership!*

Siddhas are not those who perform miracles or magic; but are those who have attained the highest goal of life, namely the Knowledge of Reality. They do not believe in the reality of the world which is nothing but a continuous pattern of sense-perception. They are not interested in acquiring Siddhis also which are just some magical feats connected the world-existence.

World-existence (Samsaara) is nothing but what you sense as sound, image, taste, smell and touch. These sensations are produced by the brain alone in the emptiness of nothingness.

To know what is across these sense-perceptions and shines as Reality is real 'Siddhi', the real accomplishment.

These Siddhas see women as mass of flesh only.

They see gold as some shining piece of metal only.

Women or wealth have no effect on them.

They do not go after name or fame.

They stay in the world, unnoticed by anyone, engaged in their duties that belong to them to the best of their abilities.

Their body and mind may be engaged in work may be; but they stay as witness only for the actions of the mind and body, and stay motionless as the Brahman-state.

They are JeevanMuktas. They are liberated while living.

They are the greatest of all.

They are the true Siddhas.

END

(6)

தெளிவு

TELIVU

ENLIGHTENMENT
(STATE OF SELF-REALIZATION)

எல்லா மாகிக் கலந்து நிறைந்தபின்
ஏழைமை யுண்டோடா -மனமே!
பொல்லாப் புழுவினிக் கொல்ல நனைத்தபின்
புத்தி மயக்க முண்டோ?

ELLAAMAGIK KALANTHU NIR~~R~~ANTHAPIN
EZHAMAIIYUNDODAA – MANAME!
POLLAAP PUZHAVINIK KOLLA NINAITTHAPIN
BUDDHI MAYAKKAMUNDO?

*After mixing and filling all as oneself,
can there be poverty, hey mind?
After the decision has been made to kill the wicked worm (ego),
can the intellect be ever in a confused state?*

உள்ள தெலாமோர் உயிரென்று தேர்ந்தபின்
உள்ளங் குலைவ துண்டோ?-மனமே!
வெள்ள மெனப்பொழி தண்ணரு ளாழ்ந்தபின்
வேதனை யுண்டோடா?

ULLADELAAMOR UYIREN~~R~~RU THERNTHAPIN
ULLANGKULAIVATHUNDO? MANAME!
VELLAMENAPPOZHI THANNARULA~~A~~ZHNTHAPIN
VEDANAI YUNDODAA?

*After realizing that all that is there is just one single Self,
can you still feel distressed, hey mind?
Can there be any sadness left ever,
after getting absorbed into the cool bliss flowing like a flood?*

சித்தி னியல்பு மதன்பெருஞ் சக்தியின்
செய்கையுந் தேர்ந்துவிட்டால்,-மனமே!
எத்தனை கோடி இடர்வந்து சூழினும்
எண்ணஞ் சிறிது முண்டோ?

CHITTHINIYALPU MADANPERUNJCHAKTIYIN
CHEYGAIYUNTHERNTHUVITTAAL- MANAME!
ETTANAI KODI IDARVANTHU CHOOZHINUM
ENNANJCHIRITHUMUNDO?

*After realizing
the nature of 'Chit' (Brahman/Self)
and its great power of manifestation, - hey mind,
however many problems beset you all around,
can there be even an awareness of it?*

செய்க செயல்கள் சிவத்திடை நின்றெனத்
தேவ னுரைத் தனனே;-மனமே!
பொய்கரு தாம லதன்வழி நிற்பவர்
பூதல மஞ்சுவரோ?

CHEYGACHEYALKAL CHIVATTHIDAI NINRRENATH
THEVANURAITH THANANAE – MANAME!
POYKARU THAAMALATHAN VAZHI NIRPAVAR
POOTHALAMANJCHUVARO?

*'Perform actions established in the state of the Self'
thus spoke the Lord (Krishna) – hey mind!
Will those people who do not identify with the unreal;
and who stand in the identity of their true Self,
be ever afraid of the earth?*

ஆன்ம வொளிக்கடல் மூழ்கித் திளைப்பவர்க
கச்ச முண்டோடா-மனமே?
தேன்மடை யிங்கு திறந்தது கண்டு
தேக்கித் திரிவமடா!

AANMA VOLIKKADAL MOOZHGITH THILAIPPAVARKA
KACCHHAMUNDODAA MANAME!
THENMADAIYINGKU THIRANTHATHU KANDU
THEKKI THIRIVAMADAA!

*Can there be fear for those who dive inside
the ocean of the lustre of the Self and sport, hey mind?
Seeing the dam of honey burst open,
let us wade through it and get excessively intoxicated!*

END

(7)

உலகத்தை நோக்கி வினவுதல்

ULAGATTHAI NOKKI VINAVUTHAL

[QUESTIONING ABOUT THE WORLD-REALITY]

Bharati was a realized saint who loved the world as an expression of Brahman, the Reality-state. He called this expression of Brahman as Shakti (power); that which shines as this perceived world of delusion.

Wonderstruck by that power, he called it Aadi ParaaShakti and became a staunch devotee of the Mother Goddess (the formless Brahman-power, the deluding power Maayaa.)

Bharati was a worshiper of beauty.

He adored the Reality which shone so beautiful as a perceived world.

Life is miracle, sun is a miracle, tree is a miracle; everything that the senses saw was a miracle indeed.

It was the cosmic dance of his mother Shakti. And she was so beautiful.

Bharati saw beauty everywhere, not with the human eyes, but with the knowledge eyes.

He loved all as his own self, the essence of Reality.

He loved even a tiny sparrow and would give up his meagre meal to feed that tiny being.

Life was thing of joy and beauty to him and this joy poured out as poems from his pure heart.

In the following poem, Bharati analyzes the reality of the world as guided by the Upanishads and other Advaitic texts.

Everything that is perceived is the conception of the mind- so the scriptures (Upanishads) state and deny the reality of the world.

According to the scriptures, the entire perceived phenomenon rises because of ignorance and delusion, like seeing a ghost which is not there, like seeing a snake in a rope, like seeing a mirage river in a desert.

Ignorance means the ignorance of the Self, that is - the true nature of oneself

This ignorance can be removed through the practice of Vichaara only.

Vichaara means the analysis of the world around us (including our existence) through the discriminative process of what is real and what is unreal.

Bharati expresses this analytical process through this poem.

{ WHAT IS REAL, WHAT IS UNREAL? }

Sitting on a rock on a small hillock, slightly at a distance from the village, Bharati begins his 'Vichaara' and 'Viveka' process (analytic thinking and discriminating ability) to find out the truth of the universe.

He first looks at the scene in front.

Trees! Animals! Birds!

*'So these are all just objects seen in my dream!
That is what the scriptures ascertain!
So they are just pictures drawn by the mind through the senses!
So all that is there is just some shape to which we give name!'*

நிற்பதுவே, நடப்பதுவே, பறப்பதுவே,
நீங்களெல்லாம் சொற்பனந் தானோ?
பல தோற்ற மயக்கங்களோ?

NIRPADUVE NADAPADUVE PARAPPADUVE
NEENGALLELLAAM SORPANANDAANO,
PALA THORRA MAYAKKANGALO?

*Hey you all -
those who remain standing,(trees and plants)
those who are capable of walking,(animal species)
and those who are capable of flying,(birds and insects)
- are you all just a dream of mine?
Are you all just some delusory perceptions?*

*'These names and their qualities we grasp, through only a tool called language; be it about Vedas or just simple mathematics.
Therefore, all that I have learnt so far, all that I have heard so far, all that I have thought so far; all my knowledge, all my poems, creations, compositions, whatever makes a Bharati a Bharati - are all just delusions!
Nothing has any meaning.*

*Only the Self or Brahman the space-less, timeless point which contains the entire manifest world inside it as seeds, is alone real!
Everything else is just the meaningless conception of the mind!*

கற்பதுவே, கேட்பதுவே, கருதுவதே, நீங்க ளெல்லாம்
அற்பமாயைகளோ?
உம்முள் ஆழ்ந்த பொருளில்லையோ?

KARPADUVE KETPADUVE KARUDUVADE NEENGALELLAAM
ARPAMAAYAIGALO
UMMUL AAZHND A PORULILLAIYO?

*Hey you all -
those which I am learning,
(knowledge forms in the world)*

*those which I am hearing,
(all words and sounds which the brain gives meaning)*

*those which I am thinking,
(all thoughts, ideas, surmises, imaginations, conceptions)
- are you all just worthless delusions?
Is there no depth of reality in you all?*

Bharati walks a little on the rocky terrain, analyzing further.
The tender morning rays of the Sun touches him affectionately.
The groove of trees waves its branches in the wind welcoming him.
The sky shines bright in blue reminding him of his beloved deity Naaraayana.
What if the blue is a colour seen only by the scattered dust particles (Bharati had read all that could be read), still how beautiful the sky shines!
Bharati's mind is silent in the ensuing bliss.

(Once, when Gadaadhar (Ramakrishna Paramahansa) was walking on the field when he was quite young, he saw an array of white birds flying in the evening sky. The beauty of the scene so stunned him that he immediately entered the Samaadhi state (silent state of the mind, where one is immersed in a thoughtless bliss).

Bharati also had gone off into the silent state by just watching the scene in front of him. Suddenly he woke up from his blissful state as if some important work was left half-done. He starts his analyzing process once again.

*'No I should not lose myself in this beauty' - he decides.
'These scenes in front of me are there because of my misconception, because of delusion. I am seeing something which is not there; and am feeling confused because of my ignorance. All this is just incorrect vision of the mind
It is all a mirage; not real at all-' he concludes.*

வானகமே,இளவெயிலே,மரச்செறிவே,
நீங்களெல்லாம் கானலின் நீரோ?
வெறுங் காட்சிப் பிழைதானோ?

VAANAGAME ILAVEYILE MARASCHERIVE
NEENGALLELLAAM KANALIN NEERO?
VERUM KAATSIPPZHADAANO?

*Hey you all-
hey expansive sky,
hey tender touch of the Sun,
hey grove of trees!
Are you all just mirages?
Is it all just a misconceived perception?*

He thinks further.

'So, whatever I see is not real!

What about all the incidents of my life? My joys and sorrows?

Everything is nothing but passing clouds in the mind!

All that was there is gone! Vanished off in a puff!

From Rama's life events to a Bharati's life events, everything is a dream seen by that that person! Nothing has any value! Even the dreamer is unreal! Even Bharati is unreal! I am also a dream person! This world I am seeing is also a dream and nothing else!

Then what is the meaning of life?

Something called time swallows up everything, second by second.

What was there the first second is not there the next second.

May be the Buddhist and Jains saw only this change and developed dispassion for the world!

போன தெல்லாம் கனவினைப்போற்

புதைந்தழிந்தே போனதனால்

நானும்மோர் கனவோ?

இந்த ஞாலமும் பொய்தானோ?

PONADELLAM KANAVINAIPPOR PUDAINDAZHINDE PONADANAAL
NAANUMMOR KANAVO?
INDA JNAALMUM POYDAANO?

*Whatever is gone has got buried and vanished off as in a dream!
Then, am I also such a dream?
Is this world a lie?*

*'So many events, so many incidents, good bad; all swallowed up by the Time!
(Come Hey Kaala! I will kick you hard- he says in his mind)
What is Time after all?
It is but another idea in the mind!
A single idea of Time destroying all other ideas of the world!*

*'If everything is just a passing thought, then why bother to divide these lies into the three primary qualities of Sattva (purity), Rajas (dusty- worldly), and Tamas (darkness – ignorance)?
Even Gunas, the qualities are lies!*

**கால மென்றே ஒரு நினைவும் காட்சியென்றே பலநினைவும்
கோலமும் பொய்களோ?
அங்குக் குணங்களும் பொய்களோ?**

KAALAMENRE ORU NINAIVUM KAATSIYENRE PALA NINAIVUM
KOLAMUM POYGALO?
ANGU GUNANGALAUM POYGALO?

*There rises one idea of time and many ideas of perceptions;
are these connected patterns all, just lies?
Are all the qualities (Tamas, Rajas, and Sattva) also just lies?*

'All things arise from Brahman, like trees from a single seed! Right!'

Bharati is now standing in a garden filled with flowering trees.
Birds hail him hiding in the branches. Cool wind blows cooling his tired body.
He sits on the grass under a tree comfortably and starts again his analysis!

*'So, countless worlds sprout from Brahman-state like trees from a seed!
True! The grove of trees around him must have started their existence somewhere in some seed; one seed makes a single tree with many seeds; each seed makes another tree with many seeds; and it goes on and on!
If all the seeds made all the trees, then there is no number that can count the trees.
If this is how it is in the case of a simple tree, then what to say of worlds rising from Brahman? There might be countless worlds unknown to the human mind!'*

Bharati sighs!

*“But according to Vedanta, trees are lies! Only the seed is real!
So all these trees which are standing in front of me are unreal!
The seed which I have not seen is real!
These are all just shapes seen by the mind!
Even their beauty is a lie!
Their shade is a lie!
This soothing feeling in the lap of Mother Nature is also a lie!
Words are meaningless. Words are just sounds describing a shape!
The term ‘Garden’ also is just a sound on which the mind superimposes a meaning.*

சோலையிலே மரங்க ளெல்லாம் தோன்றுவதோர்
விதையிலென்றால்,
சோலை பொய்யாமோ? இதைச் சொல்லொடு சேர்ப்பாரோ?

SOLAIYILE MARANGALELLAAM TONRUVADOR
VIDAIYILENRAAL,
SOLAI POYYAMO? IDHAI SOLLODU SERPPAARO?

*If all the trees growing in the garden come from one single seed,
is the garden a lie?
Can it also be joined to the word-collections?*

*‘These scenes will not be there in the future!
All these trees would be gone!
May be buildings would fill these lands.
Everything will change.
Everything will just become a memory in the mind.
Everything will vanish away.*

*So, whatever we see now will vanish away?
Since words have no meanings at all, what ‘vanishes’ should be also ‘seen’!
Reverse order is also possible!
Time can run backwards!*

*Why even the differentiation in words?
If all this is a lie which has no meaning, then what is Brahmaa’s world?
Why did he make rules for this creation?
Why creation? Why Trinities to maintain this world, if it is a lie?*

காண்பவெல்லாம் மறையுமென்றால்
மறைந்ததெல்லாம் காண்ப மன்றோ?
வீண்படு பொய்யிலே-நித்தம் விதிதொடர்ந் திடுமோ?

KAANPADELLAM MARAIYUMENRAAL
 MARAINDADELLAM KANBAMANRO?
 VEENPADU POYYILE- NITTHAM VIDHI TODARNDHIDUMO?

*If all that we perceive, will just vanish away,
 will all that which vanished again be perceived?
 Will the fate follow us at all times in this worthless lie?*

'Why all this at all?

Bharati meditates for some time and exclaims-

'Ah! I know now!

'That Brahman' (Reality-state) alone is seen here as the 'world'.

It is his power that has painted the beautiful world picture.

Brahman is True, auspicious and beautiful.

He is all this.

He is my Self (essence).

I am all this.

I alone am the reality shining as all this.

This power of Brahman is real.

What I see is not meaningless; but is Brahman in all names and forms.

I the Brahman am all; is in all.

I am the bird! I am the tree! I am the sky! I am the wind! Only I am!

காண்பதுவே உறுதிகண்டோம்
 காண்பதல்லால் உறுதியில்லை
 காண்பது சக்தியாம்
 இந்தக் காட்சி நித்தியமாம்.

KAANBADUVE URUDHI KANDOM KANBADALLAAL URUDHIYILLAI
 KANBADU SAKTIYAAM
 INDA KAATSI NITTHIYAMAAM

*We are certain in what we perceive only.
 If we do not perceive, it is not certain.*

*Perceiving is Shakti (power of Brahman)!
 This perception is eternal indeed!*

Bharati's eyes remain closed!
Tiny tear drops appear at the edge of his eyes.
A smile adorns his face hinting at the inner joy he is experiencing.
He is one with the Nature!
He is the Nature!
He is the seed and the trees also!
He is just what he is – Brahman state! He as himself without any name or form!
There is only silence now!
Just Silence!

What state the Sages achieved after years of penance, he had understood by just the analyzing process!

OM OM OM

END

(8)

பரசிவ வெள்ளம்

PARASIVA VELLAM

[OCEAN OF THE SUPREME AUSPICIOUSNESS]

INTRODUCTION

Here the great poet describes the state of JeevanMukti or Self-realization state.

What is this Self or Brahman or Chit or Pure consciousness?

What is it like?

It can be referred to only as a huge ocean for it pervades all, is in all, as all!

The term 'Parashivam' used by the poet does not refer to the Shiva, the God of destruction.

'Shivam' (Auspiciousness) is a term used in scriptures to refer to the state of the Self.

'Parashivam' means the Supreme state of auspiciousness, the Brahman of Upanishads!

[OCEAN OF BRAHMAN]

உள்ளும் புறமுமாய் உள்ளதெலாந் தானாகும்
வெள்ளமொன்றுண் டாமதனைத் தெய்வமென்பார் வேதியரே

ULLUM PURAMUMAAY ULLADELLAAN THAANAAGUM
VELLAMONRUNDAAMADANAI THEIVAMENBAAR VEDIYARE

*There is an ocean which is all that is inside and outside;
that alone the Knowers call as God (Supreme).*

Brahman, the state which shines forth as the manifest world, and which shines as the Self in all – is referred to by the poet, as an ocean; ocean of Supreme auspiciousness.

Where is this ocean?

Everywhere!

Inside you; outside you; everywhere, as everything; that ocean alone is as all.

It exists as 'you' also, as your very essence!

That ocean is known as the Supreme Brahman, the Greatest God by the Knowers.

Gods with forms are just tiny waves of that ocean!

காணுவன நெஞ்சிற் கருதுவன உட்கருத்தைப்
பேணுவன யாவும் பிறப்பதந்த வெள்ளத்தே

KAANUVANA NENJIR KARUTHUVANA UTKARUTTHAI
PENUVAN YAAVUM PIRAPPADANDA VELLATTHE

*All that gets perceived; all that is thought in the mind;
all that which get understood;
are produced from that ocean.*

Whatever you see as the perceived phenomenon- all these names and forms, sounds and touches, tastes and smells - all that is the Supreme Auspicious Ocean.
All the thoughts that rise in your mind; all the understanding that rises in your intellect; all these shine forth from that ocean only; the ocean of consciousness!

எல்லைபிரி வற்றதுவாய் யாதெனுமோர் பற்றிலதாய்
இல்லையுளதென் றறிஞர் என்றும்மய லெய்துவதாய்

ELLAI PIRIVARRADUVAAY YAADENUMOR PARRILADAAY
ILLAIYULADENRARINJNAR ENRUM MAYALEIYDUVADAAY

வெட்டவெளி யாயறிவாய் வேறு பல சக்திகளைக்
கொட்டுமுகி லாயணுக்கள் கூட்டிப் பிரிப்பதுவாய்

VETTAVELIYAAYARIVAAY VERU PALA SAKTIGALAI
KOTTU MUGILAAAYANUKKAL KOOTTIP PIRIPPADUVAAY

தூல வணுக்களாய்ச் சூக்கு மமாய்ச சூக்குமத்திற்
சாலவுமே நண்ணிதாய்த் தன்மையெலாந் தானாகி

THOOLA VANUKKALAAY SOOKKUMAMAAY SOOKKUMATTHIR
SAALAVUME NANNIYADAAAYTH THANMAIELAANTHAANAAGI

தன்மையொன் றிலாததுவாய்த் தானே ஒருபொருளாய்த்
தன்மைபல வுடைத்தாய்த் தான்பலவாய் நிற்பதுவே

THANMAIYONRILAATHATHUVAAYTTHAANE ORU PORULAAAYTH
THANMAI PALAVUDAITTHAAYTH THAANPALAVAAY NIRPATHUVE

*Without division and differentiation;
without attachment to anything;
making all the scholars get deluded about whether it exists not, or exists;
as the empty space;
as the intelligence;
as the cloud which pours down many powers;
joining and separating atoms;
as gross atoms; as the subtle;
as the very essence of the subtle also;
as the very nature of all ;
but itself having no nature of its own;
being just one; yet with many natures; it exists as many.*

எங்குமுளான் யாவும்வலான் யாவுமறி வானெனவே
தங்குபல மதத்தோர் சாற்றுவதும் இங்கிதையே

ENGUMULAAN YAAVUM VALAAN YAAVMARIVAANENAVE
THANGU PALA MATHATHOR SAARRUVATHUM INGIDAIYE

*'He (God) is omnipresent; omnipotent; omniscient'-
Many religions of this world declare this truth only.*

The God of any religion gets described as omnipresent etc; But the undeniable fact is that these God-adherents are referring to this one Supreme Brahman only through those words.

வேண்டுவோர் வேட்கையாய் வேட்பாராய் வேட்பாருக்
கீண்டுபொரு ளாய்தனை யீட்டுவதாய் நிற்குமிதே

VENDUVOR VETKAIYAAY VETPAARAAY VETPAARUK
KEENDU PORULAAAYTHANAIYEETTUVATHAAY NIRKUMIDE

*It exists-
as the desire of the desiring ones; as the desiring person;
giving oneself as the object that gets desired.*

What is the world you see?

It is a picture painted by the five senses.

Why do they paint the world?

Because of the want!

What is this want?

It is the Vaasanaa or the unmanifest vibration in the Brahman which becomes a manifest reality by the power of Maayaa (delusion).

So what happens?

Brahman itself becomes the desire, desiring person and the desired object; and thus a world scene appears.

This world is said to be made of the joint presentation of three principles- one is the perceiver, another is the perceived object and the third is the act of perceiving.

A thought rises as a desire for perception; and the person arises as ego fulfilling the desire; and an object appears as the desired phenomenon with a form and a name, limited by space and time.

When you want to eat a cake, a desire appears - it is the unmanifest Vaasanaa (latent tendency). Then you reach a shop; buy that cake; eat it.

The act of eating and the cake that is eaten, the space/time logic of buying a cake and eating it - is known as the Vaasanaa-field of that desire of cake-eating.

The desire, the act of fulfilling it, and the object which is painted by the senses; all these three together make a perception complete.)

காண்பார்தங் காட்சியாய்க் காண்பாராய்க் காண்பொருளாய்
மாண்பார்ந் திருக்கும், வகுத்துரைக்க வொண்ணாதே

KAANPAARTHANKAATSIYAAYK KANPAARAAAYK KANPORULAAY
MAANPAARNTHIRUKKUM VAGUTTHARAIIKKA VONNAATHE

*As the 'perceived' of the perceiver; as the 'perceiver';
as the 'perceived object';
it pervades as the essence of all.
Do not draw divisions in it.*

What you see as the world is just this much only; the perceiver, perceived and the perceiving! It is the huge ocean of Brahman without divisions and names.

But the ignorant divide the ocean into waves, foam etc.

This ocean of auspiciousness is division-less; nameless; formless.

It is all; in all; as all!)

எல்லாந் தானாகி யிருந்திடிலும் இஃதறிய
வல்லார் சிலரென்பர் வாய்மையெல்லாங் கண்டவரே.

ELLAANTHAANAAGIYIRUNTHIDILUM I :.THARIYA
VALLAR SILARENPAR VAAYMAIYELLAN KANDAVARE

*Though it exists as all,
only few are capable of knowing it;
thus say those who have had the vision of truth.*

மற்றிதனைக் கண்டார் மலமற்றார் துன்பமற்றார்;
பற்றிதனைக் கொண்டார் பயனைத்துங் கண்டாரே.

MARRITHANAİK KANDAAR MALAMARRAAR THUNBAMARRAAR
PARRITHANAİK KONDAAR PAYANANAİTHUNGKANDAARE

*Those who have seen it (realized it as their Self),
become free of all taint and sufferings.
Those who get attached to 'this' (nameless Brahman state),
attain all the benefits that are there.*

இப்பொருளைக் கண்டார் இடருக்கோர் எல்லைகண்டார்
எப்பொருளுந் தாம் பெற்றிங் ன்பநிலை யெய்துவரே.

IPPOUULAI KANDAAR IDARUKKOR ELLAI KANDAAR
EPPORULUNTHAAM PERRINGINBANILAI YEYDUVAARE

*Those who have seen this thing,
have found the end of all sufferings.
They will attain the utmost bliss by attaining all the things.*

What benefit is there by such realization?

You will no more suffer!

Why?

You were dreaming all the time that you were suffering; once you wake up as yourself, where can the suffering be? The dream-tiger which was eating you dies along with the dream.

And what else? Will I get everything that is there?

Will I get super powers? Will I be rich? Will I get all the pleasures?

No!

All this time you were searching for water in the mirage.

Now you realize that you are an ocean of bliss yourself!

So what is there to desire for, in the mirage? Let the fools go after it!

You will be in such a quiescent, blissful state, in front of which the pleasures of owning crores of worlds become worthless like a dry piece of grass!)

வேண்டுவ வெலாம் பெறுவார் வேண்டா ரெதனையுமற்
நீண்டுபுவி யோரவரை யீசரெனப் போற்றுவரே.

VENDVAVELAAM PERUVAAR VENDAARETHANAIYUMMAR
REENDU PUVIYORAVARAIYEESARENAP PORRUVARE

*They can get whatever they want; but they will not want anything.
The people of this world will adore them as Gods.*

ஒன்றுமே வேண்டா துலகனைத்தும் ஆளுவர்காண்;
என்றுமே யிப்பொருளோ டேகாந்தத் துள்ளவரே.

ONRUM VENDATHULAGANAITTUM AADUVARKAAN
ENRUME YIPPORULODEKAANTHATHULLAVARE

*Those who are always absorbed in this thing,
will win the entire world; though they do not want anything.*

வெள்ளமடா தம்பி விரும்பியபோ தெய்திநின
துள்ள மிசைத் தானமுத ஓற்றாய்ப் பொழியுமடா!

VELLAMADAA THAMBI VIRUMBIYAPODEYDININA
THULLA MISAITHTHAANANUTHAVOORRAAYP POZHUYUMADAA

*It is an ocean, my little brother!
Whenever you want, you can go to it;
and your own essence (of the Supreme)
will pour like the nectar stream!*

So, how do you get it?

Very easy!

Just think that you are that! That is all!

You just have to look at the inert body as not-yourself!

You have to disown (mentally) all you own as 'mine'; and remain as yourself!

Just a thought-change; that is all!

The lion which thought it was a sheep has to just know that it is a lion!

How much time will it take?

Just an understanding; just a waking-up; just thinking the right way!)

யாண்டுமிந்த இன்பவெள்ளம் என்று நின்னுள் வீழ்வதற்கே
வேண்டு முபாயம் மிகவுமெளி தாகுமடா!

YAANDUMINDA INBAVELLAM ENRU NINNUL VEEZHVARKE
VENDUMUPAAYAM MIGAVUMELITHAAGUMADAA

*To make this ocean of bliss fall into you at all times,
there is a method, which is very easy!*

எண்ணமிட்டா லேபோதும் எண்ணுவதே இவ்வின்பத்
தண்ணமுதையுள்ளே ததும்பப் புரியுமடா!

ENNAMITTALE POTHUM ENNUVATHE IVVINBATH
THANNAMUDAIYULLE THATHUMBAP PURIYUMADAA

*You just have to think about it!
Even the very thinking of it will make
this cool nectar of bliss overflow inside you.*

எங்கும் நிறைந்திருந்த ஈசுவெள்ள மென்னகத்தே
பொங்குகின்ற தென்றெண்ணிப் போற்றி நின்றாற் போதுமடா

ENGUM NIRAINTHIRUNTHA EESA VELLAMENNAGATTHE
PONGUGINRA THENRENNIPPORRI NINRAAR POTHUMADAA

*It is just enough to remain gratified thinking that
the ocean of Brahman which fills everything
is flooding inside my mind!*

யாதுமாம் ஈசுவெள்ளம் என்னுள் நிரம்பியதென்
றோதுவதே போதுமதை உள்ளுவதே போதுமடா!

YAATHUMAAM EESA VELLAM ENNUL NIRAMBIYADEN
ROTHUVADE POTHUMADAI ULLUVATHE POTHUMADAA

*It is enough to just to remember; it is just enough to say it;
that the ocean of Brahman which is everywhere has filled inside me also!*

காவித் துணிவேண்டா, கற்றைச் சடை வேண்டா;
பாவித்தல் போதும் பரமநிலை யெய்துதற்கே.

KAAVITTHUNI VENDAA KARRAI CHADAI VENDAA
PAAVITTHAL PODUM PARAMANILAIYETHUTTHARKE

*There is no need of a saffron cloth!
There is no need of matted locks!
It is just enough to contemplate the identity with it,
to attain the Supreme state!*

சாத்திரங்கள் வேண்டா சதுமறைக ளேதுமில்லை;
தோத்திரங் ளில்லையுளந் தொட்டுநின்றாற் போதுமடா!

SAATHHIRANGAL VENDAA CHADUMARAIGALETHUMILLAI
TOTTHIRANGALILLAI YULAMTOTTUNINRAAR POTHUMADAA

*There is no need of scriptures!
Vedas are not there anymore!
There is no need of reciting hymns!
Just it is enough if one is in contact with the inner Self!*

தவமொன்று மில்லையொரு சாதனையு மில்லையடா!
சிவமொன்றே யுள்ளதெனச் சிந்தை செய்தாற்போதுமடா!

THAVAMONRUMILLAIYORU SAATHANAIYUMILLAYADAA
CHIVAMONRE YULLATHENASCHINTHAI SEYDAARPODUMADAA

*There is no need of penance!
There is no need of any special spiritual practice!
It is enough if one meditates (ponders) that
there is nothing but the auspicious state of Brahman!*

சந்ததமு மெங்குமெல்லாந் தானாகி நின் ற சிவம்,
வந்தெனுளே பாயுதென்று வாய்சொன்னாற் போதுமடா!

SANTHAMUMENGUMELLAANTHAANAAGI NINRA SIVAM
VANDENULE PAAYUTHENRU VAA Y SONNARPOTHUMADAA

*It is enough if the mouth utters (truthfully) the words-
'the auspicious state which exists as all, in all, as all knowledge,
is flowing inside me too'!*

நித்தசிவ வெள்ள மென்னுள் வீழ்ந்து நிரம்புதென்றுள்
சித்தமிசைக் கொள்ளுஞ் சிரத்தை யொன்றே போதுமடா!

NITTHASIVAVELLAMENNUL VEEZHNTU NIRAMBUTHENRUL
CHITTAMISAI KOLLUN CHIRATTHAI YONRE POTHUMADAA

*It is enough to have the ascertained faith in the mind,
that 'the ocean of auspiciousness is
continuously pouring down into me filling me up'!*

END

(9)

நான்
NAAN

[SELF/REALITY STATE]

வானில் பறக்கின்ற புள்ளெலாம் நான்
மண்ணில் திரியும் விலங்கெலாம் நான்
காணிழல் வளரும் மரமெலாம் நான்
காற்றும் புனலும் கடலுமே நான்

VAANIL PARAKKINRA PULLELLAM NAAN
MANNIL THIRIYUM VILANGELLAM NAAN
KAANIZHAL VALARUM MARAMELAAM NAAN
KAARRUM PUNALUM KADALUME NAAN

*I am all those birds which fly in the sky.
I am all the animals that wander on the land.
I am all the trees that grow inside forest.
I am the wind, river and the ocean.*

விண்ணில் தெரிகின்ற மீனெலாம் நான்
வெட்ட வெளியின் விரிவெலாம் நான்
மண்ணில் கிடக்கும் புழுவெலாம் நான்
வாரியிலுள்ள உயிரெலாம் நான்

VINNIL THERIGINRA MEENELLAAM NAAN
VETTA VELIYIN VIRIVELAAM NAAN
MANNIL KIDAKKUM PUZHAVELLAAM NAAN
VAARIYINUL UYIRELAAM NAAN

*I am all those stars seen in the sky.
I am the expanse of the empty space.
I am all the worms that live inside the mud.
I am all those living things inside the sea.*

கம்பனிசைத்த கவியெலாம் நான்
காருகர் தீட்டும் உருவெலாம் நான்
இம்பர் வியக்கின்ற மாட கூடம்
எழில் நகர் கோபுரம் யாவுமே நான்

KAMBANISAITTA KAVIYELAAM NAAN
KAARUGAM TEETTUM URAVELAAM NAAN
IMBAR VIYAKKINRA MAADAKOODAM
EZHILNAGAR GOPURAM YAAVUNME NAAN

*I am all the poems composed by Poet Kamban.
I am all those pictures drawn by the artist.
All the mansions, terraces,
all the high rising towers of the beautiful city,
all these which amaze these earth dwellers am I!*

இன்னிசை மாத ரிசையுளேன் நான்
இன்பத் திரள்கள் அனைத்துமே நான்
புன்னிலை மாந்தர் தம் பொய்யெலாம் நான்
பொறையருந் துன்பப் புணர்ப்பெலாம் நான்

INNISAI MAADARISAIYULEN NAAN
INBATHIRALGAL ANAITTUME NAAN
PUNNILAI MAANDARDAM POYYELAAM NAAN
PORAIYARUNTHUNBA PUNARPELAAM NAAN

*I am inside the melodious songs of the singing ladies.
I am all the hosts of joys.
I am the lies of all the distressed people of this earth.
I am the illusion of the unbearable suffering.*

மந்திரங் கோடி இயக்குவோன் நான்
இயங்கு பொருளின் இயல்பெலாம் நான்
தந்திரங் கோடி சமைத்துளோன் நான்
சாத்திர வேதங்கள் சாற்றினோன் நான்

MANTHIRAMGODI IYAKKUVON NAAN
IYANGUPORULIN IYALBELAAM NAAN
THANTHIRANGODI SAMAITTHULON NAAN
SATIRAVEDANGAL SAARRINON NAAN

*I am the power behind the countless 'Mantras' (hymns).
I am the moving-nature of all those things that move.
I am the creator of countless forms of learning.
I am the one who stated the Vedas and Scriptures.*

அண்டங்கள் யாவையும் ஆக்கினோன் நான்
அவை பிழையாமே சுழற்றுவோன் நான்
கண்டநற் சக்திக் கணமெலாம் நான்
காரண மாகிக் கதித்துளோன் நான்

ANDANGAL YAAVAIYUM AAKKINON NAAN
AVAI PIZHAIYAAME SUZHARRUVON NAAN
KANDAL SAKTIK KANAMELAAM NAAN
KARANAMAAGI KADITTHULLON NAAN

*I am the one who created all the cosmic eggs.
I am the one who makes them rotate without a flaw.
I am the spark of all the great powers that are seen.
I am the one who is known as the cause of all.*

நானெனும் பொய்யை நடத்துவோன் நான்
ஞானச் சுடர்வானில் செல்லுவோன் நான்
ஆனபொருள்கள் அனைத்தினும் ஒன்றாய்
அறிவாய் விளங்குமுதற் சோதி நான்!

NANENUM POYYAI NADATTHUVON NAAN
JNAANA SUDARVAANIL SELLUVON NAAN
AANAPORULGAL ANAITTHILUM ONRAAI
ARIVAAY VILANGUMUDARJOTHI NAAN

*I am the one who keeps alive the lie of the 'I'.
I am the one who floats in the lustrous expanse of knowledge.
I am the Supreme luster which shines as knowledge
and the essence of all the things that are there.*

(10)

அச்சமில்லை

ACCHAMIILAI

THERE IS NO FEAR
(THERE IS NO FEAR AT ALL)

அச்சமில்லை அச்சமில்லை அச்சமென்பதில்லையே

ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE

*There is no fear; there is no fear; there is nothing called fear.*இச்சகத்து ளோரெலாம் எதிர்த்து நின்ற போதிலும்
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையேICCHAGATTULOURELLAM EDIRTTU NINRA PODILUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE*Even if all those in the world stand opposing,
there is no fear; there is no fear; there is nothing called fear.*துச்சமாக எண்ணி நம்மைத் தூறுசெய்த போதினும்
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையேTUCCHAMAAGA ENNI NAMMAI THOORU SEYDA PODINUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE*Even if we are considered as lowly and are disparaged,
there is no fear; there is no fear; there is nothing called fear.*பிச்சைவாங்கி உண்ணும் வாழ்க்கை பெற்றுவிட்ட போதிலும்
அச்சமில்லை அச்சமில்லை அச்சமென்பத் தில்லையேPICCHAI VAANGI UNNUM VAAZKAI PERRUVITTA PODILUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE*Even if we get a life where we live by begging alms,
there is no fear; there is no fear; there is nothing called fear.*

இச்சைகொண்ட பொருளெலாம் இழந்துவிட்ட போதிலும்
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையே

ICCHAIKONDA PORULELAAM IZHANDUVITTA PODILUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE

*Even if all the things that we cherish are lost,
there is no fear; there is no fear; there is nothing called fear.*

கச்சணிந்த கொங்கை மாதர் கண்கள்வீசு போதினும்,
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையே

KACCHANINDA KONGAI MAADAR KANGAL VEESU PODINUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE

*Even if women with beautiful breasts tied up in a garment,
shoot glances at us,
there is no fear; there is no fear; there is nothing called fear.*

நச்சை வாயிலேகொணர்ந்து நண்பருட்டு போதினும்
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையே

NACCHAI VAAYILE KONARNDU NANBAROOTTU PODINUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE

*Even if friends bring poison and feed us,
there is no fear; there is no fear; there is nothing called fear.*

பச்சையுனியைந்த வேற் படைகள் வந்த போதிலும்
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையே

PACCHAIYOONIYAINDA VERPADAIGAL VANDAPODILUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE

*Even if the enemy army wearing green uniform comes,
there is no fear; there is no fear; there is nothing called fear.*

உச்சிமீது வானிடிந்து வீழு கின்ற போதினும்
அச்சமில்லை அச்சமில்லை அச்சமென்ப தில்லையே

UCCHIMEEDU VAANIDINDU VEEZHAGINRA DAPODINUM
ACCHAMILLAI ACCHAMILLAI ACCHAMENBADILLAYE

*Even if the sky breaks and falls on the head,
there is no fear; there is no fear; there is nothing called fear.*

END

**BOOK ONE
COMPLETE**