

Ulladu Narpadu

composed by

Bhagavan Sri Ramana Maharshi

A translation and grammatical commentary with Lexicon and Concordance and Index of Tamil
Grammar by Subject

Following the Tamil commentaries of:

Sri Lakshmana Sarma

and

Sri Sadhu Om Swami

Translated and annotated by:

Robert Butler

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First edition: 2010

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Foreword

The purpose of this book is to enable those with little or no knowledge of Tamil to read one of Sri Ramana Maharshi's original verse compositions, *Ulladu Narpadu*, in the original Tamil. There is of course no requirement for anyone wishing to benefit from Sri Ramana's teachings to learn the language in which it was written, no more than there is a requirement for such a person to visit Arunachala and Sri Ramanasramam and absorb the atmosphere of the places where he spent his entire adult life. I can only speak from personal experience in saying that, the moment I laid eyes on the text, I was filled with a desire to directly experience the content expressed therein, unobscured by the veil of translation into another language. Having learned Tamil and had that experience, in spite of the lack of suitable learning materials in the English language for undertaking such a task, I decided to compose the present grammatical commentary in order to assemble all the required information for understanding the text in a single book, and thus make the task much easier for others to undertake.

The approach taken in the book is to explain and comment upon each word, or group of words, as it occurs serially in the text, explaining what its meaning, grammatical form and syntactical function is, and how it fits into the wider scheme of Tamil grammar. No prior knowledge of the language whatsoever is assumed by the author or required by the reader. From time to time, there are insets which present grammatical elements in a more or less formal manner for ease of comprehension and future reference. As much as these may look like an, albeit piecemeal, grammar of Tamil, they are not intended to be a replacement for, or equivalent of, a formal grammar of the language. However, they present sufficient information to cover all the grammatical elements of the language that occur in the text, and would provide a useful starting point for anyone who wished subsequently to take up a more in-depth study of the language. Explanations of words and grammatical constructions are given in detail the first time they occur. When they next occur they are referred to more briefly, usually with a reference to the verse, line and foot in which they first occurred. After several occurrences they may not be commented upon at all, but simply translated. For the benefit of those who prefer to study verses out of sequence, therefore, a Lexicon and Concordance is provided which references at least one instance of every word, in each of its meanings, that occurs in the text. There is also an Index of Tamil Grammar which attempts to group by topic the grammatical subject matter that is scattered piecemeal across the commentaries to individual verses. The *Kali Venba* version of the text, in which Sri Ramana linked all 42 verses together as a single poem for the purpose of chanting as part of the Ashram's *Tamil Parayana*, is given following the main text, with translation and full notes.

This book is not intended as an exposition of Sri Ramana's teachings, nor does it attempt to interpret them in any specific way. A number of commentaries in Tamil and English were consulted, but on all major points of disagreement over the meaning of the text, the commentaries of Lakshmana Sarma and Sadhu Om were taken as most closely reflecting the meaning intended by Sri Ramana. Both men had access to him during his lifetime and had the opportunity to request clarification personally from him on the meaning of the text.

Introduction

Ulladu Narpadu

Ulladu Narpadu – Forty Verses on Reality is one of three works that are generally held to best express the teachings of Sri Ramana Maharshi. The other two are *Upadesha Untiyar*, also composed by Ramana, and *Guru Vachaka Kovai*, a compilation of Ramana's sayings, expressed in verse form by his great devotee Sri Muruganar. Much has been written about the life and teachings of Sri Ramana, and there are extensive records of his conversations with devotees, recorded in such works as *Day by Day with Bhagavan*, *Talks with Sri Ramana Maharshi*, and *Letters from Sri Ramanasramam*. It is likely that anyone reading this book will already know who Sri Ramana Maharshi was, and something of his teachings. However, such a knowledge is by no means necessary to understand this text. In order to understand the truths expressed in it, all Ramana asks us to do is examine our own personal experience of our being in the world, and the sole requirement he lays down for us to realise those truths is a willingness to investigate the nature of our own mind and consciousness.

As stated in the Foreword the scope of this book is strictly limited. It is a grammatical commentary which has the aim of enabling those who know little or no Tamil to be able to read the text in the original, and thus experience directly the vigour and power of Ramana's treatment of his Advaitic theme. However, it will not be out of place to give a short exposition of the background to the work and the context in which it was composed.

Origins of the work

The story of how the work *Ulladu Narpadu* came into being is told by Ramana Maharshi himself in *Day by Day with Bhagavan*, 7th December 1945:

Bhagavan referred to the article in the *Vision* of December, 1945 on *Sthita Prajna* and to the lines from *Sat Darshana* quoted in that article. Dr Syed thereupon asked Bhagavan when *Reality in Forty Verses* was made by Bhagavan. Bhagavan said, "It was recently something like 1928. Muruganar has noted down somewhere the different dates. One day Muruganar said that some stray verses composed by me now and then on various occasions should not be allowed to die, but should be collected together and some more added to them to bring the whole number to forty, and that the entire forty should be made into a book with a proper title. He accordingly gathered about thirty or less stanzas and requested me to make the rest to bring the total to forty. I did so, composing a few stanzas on different occasions as the mood came upon me. When the number came up to forty, Muruganar went about deleting one after another of the old collection of thirty or less on the pretext they were not quite germane to the subject on hand or otherwise not quite suitable, and requesting me to make fresh ones in place of the deleted ones. When this process was over, and there were forty stanzas as required by Muruganar, I found that in the forty there were but two stanzas out of the old ones and all the rest had been newly composed. It was not made according to any set scheme, nor at a stretch, nor systematically. I composed different stanzas on different occasions and Muruganar and others afterwards arranged them in some order according to the thoughts expressed in them to give some appearance of connected and regular

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treatment of the subject, viz., Reality.” (The stanzas contained in the old collection and deleted by Muruganar were about twenty. These were afterwards added as a supplement to the above work and the Supplement too now contains 40 verses).

Sadhu Om, in his *Sri Ramanopadesha Nunmali – Garland of Teaching Texts by Sri Ramana* gives a detailed account of the process of creation outlined above, gleaned from his long acquaintanceship with Sri Muruganar, whose key role is mentioned in the above quotation. Sadhu Om first points out that, in 1923 when Muruganar first came to Ramana, little was known of Ramana’s true ‘teachings’ since he felt no compulsion either to speak or commit to writing anything of his own volition, preferring to allow his state to communicate itself to others through silence. What ‘teachings’ that were available were the results of his responses to individuals who had asked him questions and to whom he had replied, tailoring his answers to suit the specific philosophical standpoint of the questioner. (At this time the one existing work that adequately expresses Ramana’s advaitic standpoint, *Nan Yar – Who am I*, was not widely known). According to Sadhu Om’s account, Muruganar was that rare one who humbly begged Ramana to ‘Pray tell what is the nature of reality, and how may it be attained, so that we may attain salvation!’ Muruganar’s pressing did not go unrewarded. Its fruits were two works of monumental importance, the *Upadesha Undiyar*, and *Ulladu Narpadu*. However, this is jumping ahead somewhat. Muruganar collated the occasional verses that Ramana had composed from time to time at the request of devotees, and proceeded, as Bhagavan describes, with his plan to make them into a book, bringing the number to 40, and then requesting Ramana to replace most of the original verses on the grounds that they were not suitable. His clear aim, as Ramana was no doubt well aware, was to eradicate anything that was not an authentic statement from his guru, and thus derive a work that was truly the teaching of his master. The number Forty was inspired by the title of several works on ethics from the early post-Classical period of Tamil literature, such as the *Inna Narpadu*, *Forty on things which are harmful*, and the *Iniyavai Narpadu*, *Forty on things which are desirable*. Like Ramana’s *Ulladu Narpadu*, both the aforementioned works were written in the *venba* metre, and it was clearly Muruganar’s aim to help create a work which recalled the great works of Tamil literature, rivalled them in its artistry and technical skill, and surpassed them in terms of its subject matter, Reality itself. It should be added that, in *Ulladu Narpadu*, Ramana shows himself to be a true master of this most difficult and prized of metric forms. Accordingly therefore, according to Sadhu Om’s account, on the 21st July 1928, Ramana began composing one or two stanzas a day. Muruganar placed the new verses with the old ones in order according to subject matter, and whenever he felt that one or another of the old verses did not reflect the pure advaitic teaching of his master, he requested Ramana to compose a new one in its place, claiming that it was not sufficiently clear, or germane to the subject in hand. By August the 8th the work was complete. 19 new verses had been composed, 18 of the original 21 replaced, and a 2 line *kural venba* written as a *Mangalam – Invocation*.

Ulladu Narpadu – Invocation

According to Sadhu Om’s account, when Ganapati Sastri, a great Sanskrit pandit and devotee of Ramana, perused the work and saw the two line *Kural Venba* invocation, he was concerned that the verse did not consist of four lines like the rest of the work. (Although fluent in Tamil, he was not versed in the peculiar features of Tamil prosody,

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according to Sadhu Om's account). Ramana explained to him that the *kural venba*, the metre in which that most renowned of all Tamil classics, the *Tiru Kural* of *Tiruvalluvar* was written, was highly prized precisely because it was so short and that therefore great skill was required to express the subject matter clearly and concisely in so short a space (little more than 6 metrical feet). Ganapati Sastri was not satisfied with this explanation, and accordingly Ramana courteously extended the verse to a four line *venba* as follows. The added portion has been placed in italics, and the original portion in bold type:

Could there be a being-consciousness existing apart from that which [eternally] is? Since that Reality exists in the Heart, free of thought, Who could meditate upon that Reality, called the Heart? Know that to remain within the Heart, as one is, is truly to meditate [upon the Heart].

Ganapati Sastri now raised a further objection, namely, that it was customary for all such works to call upon some deity with name and form in their invocation, whilst the existing invocatory verse referred only to the Self without name and form. (In Tamil Nadu, the deity invoked is generally Ganapati, the elephant-headed son of Siva and Parvati, who is called upon by all Hindus at the outset to guarantee the success of their endeavours). On studying the work again, Ganapati Sastri picked out a verse which referred to *Mabesan*, a name of Lord Siva, and suggested this be adopted as a second verse to the Invocation. Sadhu Om thinks that this was originally verse 39 of the original draft. According to Sadhu Om, Ramana and Muruganar felt that, although the subject of the work was the nameless and formless Self, it would not be inappropriate to include such a verse for the sake of those whose chosen spiritual path was that of surrender, rather than that of self-enquiry, and accordingly acceded to Ganapati Sastri's wishes, incorporating the verse as the second verse of the Invocation:

Those people who have a deep fear of death will, for their protection, take refuge at the holy feet of Lord Siva, he who is without both birth and death. In thus taking refuge [in Him], they suffered their own death. For them, in this deathless state, will the thought of death remain?

Ramana composed a new verse to replace it, the current verse 31, thus completing the work *Ulladu Narpadu* as we know it now. According to Sadhu Om's account, after the replacement process 3 of the original verses, 16, 37 and 40, remained, whilst, according to Ramana's account, only 2 remained. This difference may be explained by the fact that verse 16, whilst not being entirely replaced, was amended to begin 'Without ourselves where is time, where is space?' instead of simply 'Without ourselves, where is time?' The remainder of line one was amended to accommodate this change.

The Supplement to Ulladu Narpadu

The 18 verses that did not meet the criteria for inclusion in the main work, along with 3 other verses composed by Ramana around the same time, were, at Muruganar's instigation, published later under the title *Ulladu Narpadu Anubbandam – the Supplement to Ulladu Narpadu*. The number was increased over the succeeding years until, by 1940, the total number of verses in the Supplement reached 41, including an Invocatory verse translated from the Sanskrit. According to Lakshmana Sarma's account, 27 are translations or adaptations of Sanskrit texts, two are from Malayalam, one from Kannada, and the remaining 11 are original compositions of Ramana.

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Ulladu Narpadu – Kalivenba

Shortly after composing *Ulladu Narpadu*, Ramana linked the 42 individual verses of the text into a single composition, called a *kali venba*; this was published in 1929 under the name of *Upadesha Kalivenba*. For further information, see pages 208, and xxxiii.

Structure of Ulladu Narpadu

Most published versions of *Ulladu Narpadu*, whether in Tamil or in translation, do not divide the work into chapters or divisions of any kind. However, one important commentary, that of Lakshmana Sarma, does do so, dividing it into three chapters of unequal length. The first and longest is the *Viveka Adhyayam – the Chapter on Discrimination*. This takes up verses 1- 26. He states in a brief preamble that it is an indispensable preliminary to self-enquiry that the aspirant clearly discern the way in which the appearance of the world masks the Self, Reality, making it appear false and itself true. The second chapter, *Vichara Adhyayam – the Chapter on Enquiry*, consists of verses 27-29. Lakshmana prefaces it by saying that, although by far the smallest of the sections, the teaching it contains constitutes the heart of the work. Lakshmana states that the word ‘enquiry’ is not used in the normal sense, i.e. to signify the ascertainment of some truth through the application of the mental faculties to external phenomena, but that it refers to the practice of making the mind one-pointed and keeping its focus directed inward, through a deep desire for experience of the Self. The final chapter, *Anubhava Adhyayam – the Chapter on the Experience [of the Self]*, consists of verses 30-40. Lakshmana states that, whilst it is not possible, even for an enlightened one, to describe the experience of the Self, the differences between one who is enlightened and one who is not make it clear that such a state exists and that these final verses make an attempt to convey some sense of it.

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How the book is organised and how to use it

Grammatical Terminology

The book assumes a knowledge on the part of the reader of the English names and functions of the major parts of speech, such as noun, adjective, verb, subject, object, predicate, participle, verbal noun, etc. Many English speakers may not know the meanings of some of these, either because they were never taught them or have forgotten them over the course of time. I myself, at one point, could not remember what the difference between a ‘phrase’ and a ‘clause’ was. Thanks to the Internet, I was able to type into my search engine the words ‘difference between a phrase and a clause,’ and came up with the following answer within a couple of seconds:

A clause is a group of words that contains a subject and a verb. A phrase is a group of words that does not.

‘I am eating in the kitchen’ is a clause.

‘In the kitchen’ by itself is a prepositional phrase (a phrase formed from a preposition, in this case, ‘in’).

The search engine returned literally hundreds of results, so if the first one or two are not immediately clear, don’t waste time on them. You will soon find one that explains the matter adequately. If you do not have online access, use a dictionary to look the words up.

In the first draft of the book, I began each of these grammatical terms with a capital letter, to indicate their status as such, as many Grammars choose to do. However, the result was a forest of capital letters which I found distracting; assuming that they would have the same effect on the reader, I removed them. The result is that they are not marked out in the text as ‘technical’ terms. However, there are so few grammatical terms which have a wide currency in other, non-grammatical, contexts (‘subject’ and ‘object’ are two exceptions that spring to mind), that I thought it safe to leave them in ordinary lowercase type.

The Verbal Root and Stem

This book distinguishes between the verbal root and stem as follows: the **root** is taken to be the element which conveys the meaning of a verb before anything is added to it. It is the form listed in dictionaries. The **stem** is the **root**, plus whatever letter or letters are added to indicate tense, negation or some other grammatical function, before any ending is added, e.g. if we take the word **iru-kkir-ēn** – *I am*, the **root** is **iru**, which conveys the meaning *be, exist*; the present tense marker **kkir** is then added, giving the **stem irukkir** to which the 1st person singular ending **ēn** is finally appended.

The Tamil Alphabet and Pronunciation

It is highly recommended that those who do not know Tamil at all spend a few hours, or better, a few days, or weeks, learning the Tamil alphabet and practising its pronunciation. This need not be an arduous task; after an hour or two learning to recognise the characters and getting some idea of their pronunciation, download or obtain a recording of the verses and play them over a number of times, speaking them aloud, preferably, as you follow along

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with the text. When you begin working through the text, try to memorise and repeat individual phrases, so that the alphabetic characters and the sounds they represent begin to be imprinted upon the subconscious mind. If you have access to a computer with a media player, use the mouse to pause and rewind, repeating each phrase a number of times. With a normal language course, this would be a chore, but as it is the words of Ramana Maharshi you are replaying over and over, you should find this a very pleasant and meditative exercise.

Practice writing in Tamil. You may wish to obtain a copy of ‘The Works of Bhagavan Sri Ramana Maharshi in His Own Handwriting’, published by Sri Ramanasramam. This consists of reproductions of handwritten texts for chanting, copied out by Sri Ramana in his own hand for the benefit of devotees.

The Commentary

The structure of the commentary to the main text evolved gradually as the work progressed. As changes were made to its general structure in successive verse sections, and new standard practices introduced, the earlier verse sections were continually revised to bring them into line with the evolving standard. Inevitably though, slight variations in the style of the commentary will remain here and there, especially in the commentary to the early verses. Having said that, such variations, I hope, will not be significant enough to cause any difficulty or confusion to the reader. What now follows is a breakdown of that structure with a short description of its various elements.

The Verse

Each verse is given at the beginning of its own section of the commentary with its number. This is how the verse will appear in a book or other publication, unmodified in any way. To make it easier to locate individual verses, the verse number, preceded by the word ‘verse’, is printed at the top of each page of each verse’s section, on the top left for left-hand pages, and the top right for right-hand pages.

The Word-Split

Tamil verse is written continuously, in the sense that the end and beginning of succeeding words are modified in various ways to produce a smooth flow of speech. There is no punctuation in the Western sense, and this joining process, called *puṇarcci* – combining in Tamil and *sandhi* in Sanskrit, continues across the entire verse, regardless of sentence or line breaks. The Word-Split takes from the verse the first phrase or sentence that is to be examined and displays it again, with below the same phrase split into its individual word components, restoring any letters which have been changed or removed, and removing any letters which have been added, by the joining process.

The text below the Word-Split explains these sound changes as they occur. See page xxv, *Table of Changes of Final and Initial Consonants*, for a summary of the changes that take place due to the contact of final and initial consonants. As these changes are explained only once in most cases, this Table should be used as a reference when required. The words **Word-Split** are followed by a reference to the verse, line(s) and feet to which the sentence or phrase being examined belongs. The first number is the **verse**, the second, the **line**, and the third, the **foot**. For example, on

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page 24, the following heading **Word Split – 3.2.4 – 3.4.3** references the part of verse 3 that starts at the fourth foot of line two and extends to the third foot of line four, inclusive. Where a word or series of words extends over two adjacent feet, the reference is to the foot in which the word or series of words begins.

The Split-Text

Here the split version of the text from the **Word-Split** is reproduced again with the same verse, line and foot reference. Beneath it is an English translation which is, as nearly as possible, word-for-word, and beneath that, a transliterated version in Roman characters. The Tamil transcription system used is that of the Madras Tamil Lexicon, which, whilst not providing a good guide to pronunciation, does allow for a one-to-one correspondence between the Tamil letters and their Roman counterparts, and remains a widely used standard in literary and academic publications. See *The Tamil Alphabet*, p. xviii. Note that, in non-technical contexts, words will sometimes be transliterated in their more familiar forms, without diacritics and strict transliteration, e.g. *venba* for *veṅṅpā*, *Ulladu Narpadu* for *Uḷḷatu Nāṟpatu*

The Grammatical Commentary

Here the **Split-Text** is broken down again into single words or phrases, and explained in terms of its meaning and grammatical function. At the beginning of each entry the Tamil text is repeated again, followed by the Roman transliteration followed by a literal English translation, e.g:

தன்னை உணர்ந்தார் : **tannai uṇarntār** – *those who have known the [ego] self.*

The detailed grammatical commentary follows. Explanations of words and grammatical constructions are given in detail the first time they occur. When they next occur they are referred to more briefly, usually with a reference to the verse, line and foot of their first, or a previous occurrence. After several occurrences they may not be commented upon at all, but simply translated. A full Lexicon and Concordance, and an Index of Tamil Grammar have been provided to help the reader in such circumstances. Tamil words in the body of the commentary are not always transliterated, especially when a transliteration of that word or words has already been given in the same section, or one of those immediately preceding it.

The Translation

This is a fairly literal translation of the word, phrase or sentence under discussion, followed again by the verse reference. In some verses, this section is omitted when directly preceding the *Verse Translation* Inset.

The Insets

Insets are lightly shaded panels, one of which gives a sample translation of the current verse, and the rest, information relating to the grammar of Tamil, sentence structure, and other issues of interest raised by the current verse. They are accordingly of four kinds:

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Verse translation – this is a darker panel with a wide border, placed at the end of each verse, and contains a tentative translation by the author. The reader is invited to take this as a starting point in making their own translation. Native speakers of other languages could make a translation into that language, in addition to, or instead of English.

Sentence Structure – these contain a breakdown of the current sentence or clause in terms of its grammatical structure. Their main purpose is to make the more complex sentences more accessible by breaking down their structure and presenting it in a more visual format. They are generally placed after the **Split Text** and before the grammatical commentary.

Grammar Insets – these contain more formal treatments of grammatical subjects, in the kind of format one would find in a grammar of the Tamil language, and can occur anywhere in the text, usually shortly after the first few occurrences in the text of the topic to which they relate. Remember that they are not a full treatment of the subject, and are intended only to contain sufficient information for the reader to understand the text being studied. Although some of the more complex grammar insets, such as *The Adjectival (Relative) Participle* on p. 6, come early on in the book, there is no requirement for the reader to absorb the information they contain before continuing. They are for general reference and may be left until the reader feels that a more comprehensive treatment of the topic would be helpful. There is an Index of Tamil Grammar at the end of the book to help locate information on any given topic, whether it be in an inset or in the body of the text.

Translator's Notes – these are general notes by the author, relating to such issues as differing interpretations of the text by its various commentators.

The Lexicon and Concordance and the Index of Tamil Grammar

The Lexicon and Concordance gives the meaning of, and a verse reference to, all words used in the text, including the additional words used in the *Kalivenba* version. If a word is used in more than one meaning, a reference is given to each of its meanings as used in the text. The Index of Tamil Grammar attempts to group together by subject the grammatical material presented in the grammar insets, and the commentaries to individual verses. See the notes on page 222 for more information.

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Tamil Pronunciation

The following is only a rough guide to Tamil pronunciation. Readers are advised to listen to a recording of the verses themselves, identifying each letter and listening to how it is pronounced. The sound files can be listened to on, and downloaded free of charge from, the Sri Ramanasramam website at http://www.sriramanamaharshi.org/Tamil_Parayana.html. Use the *Kalivenba* version of *Ulladu Narpadu* on p. 208 to trace the verse references.

Vowels

அ a initially is like the a in apple. Between consonants it is indistinct like the u in southern English but, e.g. உள்ளது அலது : uḷḷatu alatu, M1.1.1. Note the difference between the initial and the inter-consonantal a.

ஆ ā is long, like the a in calm, e.g. காண்டலால் : kāṇṭalāl, 1.1.2; நானா ஆம் : nānā ām, 1.1.3.

இ i is short like the i in pin, e.g. மிக்கூ : mikku, M2.1.2; இல்லா : illā, M2.2.2.

ஈ ī is long like the ee in weed, e.g. சீவன் : cīvaṇ, 24.3.3; தீர்ந்தார் : tīrtār, 35.4.1.

உ u is short like the oo in look, pronounced very briefly, or like the u in pull. Listen to the first *Mangalam* verse where this sound occurs nearly 20 times.

ஊ ū is long like the oo in woo, e.g. பூன்றம் : pūṇṇam, 7.4.1; ஊண் : ūṇ, 21.4.2.

எ e is short like the e in pen, e.g. எனும் : eṇum, M1.2.4, எவன் : evaṇ, M1.3.2.

ஏ ē is long like ay in pay, e.g. உள்ளதே : uḷḷatē; உணர்வாயே : uṇarvāyē; உள்ளே : uḷḷē, M1.4.1, 3 & 4.

ஐ ai is a diphthong like the y in try, e.g. முதலை : mutalai, 2.1.1; உலகைம் : ulakaim, 6.1.1.

ஓ o is short like o in top, e.g. ஒப்பல் : oppal, 1.2.2; பொய் : poy, 3.1.1.

ஔ ō is long like the o in tore, more, e.g. ஓர் : ōr, 1.2.1; சார்வரோ : cārvarō, M2.4.1.

ஔ au is a diphthong like ou in bough. It is not often used, and does not occur in the text, e.g. ஔவையார் : auvaiyār – *the name of a poetess*.

Tamil Alphabet and Pronunciation

Aytham

ஃ **h** has a guttural sound, like the **ch** in Scottish **loch**. It is classed neither as a vowel nor as a consonant, but as *cārpū eluttu – dependent letter*. It is not common and occurs between a vowel and the hard consonants **க் : k**, **ச் : c**, **ட் : t**, **த் : t**, **ப் : p**, **ற் : r**. There is one instance in *Ulladu Narpadu*, **அஃதே : ahtē**, 7.4.2.

Consonants

க் k sounds like **c** in **car** when initial, **காண்டலால் : kāṇṭalāl**, 1.1.2; doubled, **மிக்குள : mikkula**, M2.1.2; follows the letters **ர**, **அறிதற்கு : aritaraku**, 12.2.4, or **ஃ**, **விதிமதிகட்கு : vitimatikaṭku**, 19.2.4.

between vowels it often has a sound like the **gh** in **log house**, or the **ch** in Scottish **loch**, pronounced very softly, e.g. **அரணாக : araṇāka**, M2.1.4; **உணர்ந்திடுக : uṇarntituka**, 8.4.3.

preceded by nasals it sounds like English **g** in **go**, e.g. **இங்கு அங்கு எங்கும் : iṅku aṅku eṅkum**, 16.3.3.

when it represents Sanskrit **h**, as in **மகேசன் : makēcaṇ**, M2.2.3, it is often pronounced as **h**; however on the Ashram's *Parayana* recording, it has the native intervocalic **gh** or **ch** sound described above.

ங் ṅ sounds like **ng** in **sing**. See above, the note on **k** preceded by nasals for examples.

ச் c sounds like **s** in **sorry**. Often it has an indeterminate palatal sound, half-way between **sh** and **ch**. Listen to M2 lines 3 & 4, where the sound **சா : cā** is repeated six times in consecutive feet.

sounds like **ch** in **patch** after **ச் : c**, **ட் : t**, **ற் : r**, e.g. **பேச்சு மூச்சு : pēccu mūccu**, 28.3.2; **காட்சி : kāṭci**, 4.3.4.

ஞ் ñ sounds like **ny** in **canyon**. Listen to verse 13, lines 1 & 2, where the word **ஞானம் : ṅāṇam** appears a number of times.

ட் t This is the first in a series of what are called *retroflex* consonants, which are pronounced with the tongue initially curled back in the mouth so that its underside touches the hard palate (roof of the mouth) towards the centre of the mouth. When the sound is produced, the tongue flaps quickly forward and ends up behind the lower gums. To produce it, attempt to say a **t** or **d** sound, but with the tongue starting in this position. This sound can be heard very distinctly in the phrase **சேர்படம் : cēr paṭam**, 1.3.3. Because it stands alone, it is voiced (i.e. the vocal chords vibrate) and has a *retroflex* **ḍ** sound. Listen to the first *Mangalam* verse and compare the sound of the series of voiced *dental* **d/th** sounds, **உள்ளது அலது : uḷḷathu alathu**, etc. with the voiced *retroflex* **ḍ** sound at the end of line 2, **உள்ளபடி : uḷḷapaḍi**.

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when it is doubled, it is unvoiced (the vocal chords do not vibrate), and the sound produced is a retroflex **ṭ** sound, e.g. விட்ட : viṭṭa, 10.1.2, 10.1.4.

ண் ṇ this is a *retroflex* nasal consonant. To produce it, place the tongue in the position described for **ṭ** above, and say the letter **n**. You can hear this sound clearly in the second *Mangalam* verse, where it occurs four times in the first two lines, மரண : maraṇa; அரணாக : araṇāka; மரண : maraṇa; சரணம் : caraṇam.

த் t in contrast to the *retroflex* **ṭ**, this letter is a dental **t**, in which the tongue touches the edge of the upper teeth. It is not identical to the English **t**, in which the tongue touches the gum ridge behind the teeth, but not the teeth themselves. When it is initial or doubled it has a sharp, unvoiced **t** sound, e.g. தானற்று : tāṇ arṭu, 3.3.3; உள்ளத்தே : uḷlattē, M1.2.2, M1.3.3.

between vowels, it is like the **th** in other, e.g. உள்ளதோ : uḷlatō, M1.1.3; உள்ளதால் : uḷlatāl, M1.2.3.

after the letter **ந் : n** it has a sound like **d** in did, but rather softer, e.g. ஐந்து : aintu, 5.1.4; உணர்ந்தார்க்கு : uṇarntārkkku, 17.1.4.

ந் n sounds like the **n** in not, but with the tip of the tongue touching the front upper teeth, as with **த்**, e.g. நாம் : nām; 1.1.1, நாமவுரு : nāmavuru, 1.2.4.

ப் p sounds like the **p** in pip when initial or doubled, e.g. பார்ப்பானும் : pārppānum, 1.3.2.

between vowels, it has a soft, lightly aspirated, **b** sound, e.g. அறிப : ariṇpa, 10.4.4. After the letter **m**, it has a distinct **b** sound, e.g. எழும்பும் : eḷumpum, 28.1.1.

ம் m sounds like **m** in man. Listen to the first two lines of *Mangalam* 2, in which 6 of the feet begin with **m**.

ய் y sounds like the **y** in yet, e.g. பயம் : payam, M2.1.1; ஒளியும் : oḷiyum, 1.3.4. Following vowels it forms the second element of a diphthong like **ay** in pay or **oy** in boy, e.g. மெய் பொய் : mey poy, 3.1.1.

ர் r sounds like the **r** in Scottish iron [pron. aay-ren], or the **r** in Spanish pero. It is formed by placing the tongue lightly on the gum ridge behind the upper teeth. The sound is made by forcing the air between the tongue and the upper teeth ridge, such that the tongue taps against the teeth ridge, e.g. பொருள் : poruḷ, M1.1.4, M1.3.1. The sound can be more or less trilled, depending on the speaker's speech habits, and the phonetic environment in which it occurs.

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- ல் **l** sounds like **l** in leaf, with the tongue touching the ridge just above the upper teeth, e.g. முதலை : mutalai, 2.1.1; உடல் : uṭal, 5.1.1.
- வ் **v** sounds like **v** in victor, e.g. பவம் : pavam, M2.2.1; எவன் : evan, M1.3.2.
- ழ் **ḷ** is another *retroflex* consonant. To produce it, attempt to pronounce the sequence **tami-r**. When you get to the **r** place the tongue in the position for **ṭ**, as described above, with the underside of the tongue touching the hard palate, and make a forceful attempt to say the letter **r**. The sound thus produced has elements of both **l** and **r**. You are now pronouncing the name of the Tamil language தமிழ். Listen to the first two lines of verse 15 where the words நிகழ்வு நிகழ் : nikaḷvu, nikaḷ occur four times.
- ள் **ḷ** is a *retroflex l* sound. To produce it, place the tongue in the position for **ṭ** and say the letter **l**. The sound occurs 15 times in the first *Mangalam* verse. Listen to the verse a number of times. In the last line, attempt to distinguish the difference in sound between the retroflex **ḷ** and dental **l** in the words உள்ளதே உள்ளல் : uḷḷatē uḷḷal, M1.4.1 & 2.
- ற் **r** has a sound very similar to ற் : **r** although it is said to be sometimes more ‘trilled’ or ‘rolled’. Listen to verse 7, where it occurs between vowels 5 times, 3 times in the word அறிவு : arivu. Now listen to the sound of ற் : **r** in ஒளிரும் : oḷirum, 7.2.3, 7.3.4. You will probably find that there is no appreciable difference.
- when this letter is doubled (note that ற் : **r** is never doubled), it has the sound of **tr** in petrol, but with a quite strongly trilled **r** sound following the **t**. Listen to v. 25 where this combination occurs 5 times, e.g. பற்றி : parri, 25.1.1; அற்ற : arra, 25.4.1.
- when it follows the final letter of the alphabet, ன் : **n**, the sound **ndr** as in *quandry* is produced, again with a quite strongly trilled **r** following the **d** sound, e.g. ஒன்றாய் : on[d]rāy, 7.1.2; தோன்றி : tōn[d]ri, 7.3.1.
- before **k**, it often has a **t** sound, e.g. நிற்கும் : nirkum, 2.2.2, மறைதற்கு : maraitarku, 7.3.2. This can also be the case before **p**, but it can also retain its **r** sound, e.g. நிற்ப : nirpa, 15.1.4.
- ன் **n** is nowadays indistinguishable from ன் : **n**, the two sounds having coincided at some time in the past. It is thought that the sound was originally *alveolar*, with the tongue touching the gum ridge at the base of the teeth, rather than *dental*, with the tongue touching the tips of the upper teeth. This legacy of difference means that the two letters have a different distribution in the language, which would have originally depended upon their sound. Nowadays we might call these consonants *dental-alveolar*, as they can be produced

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in either location without change of meaning. This is not true, however, for Sri Lankan Tamil and for some areas influenced by Malayalam, where the distinction is still maintained and therefore incorrect pronunciation could cause one word to be mistaken for another.

n̄ is never initial, and is the nasal that precedes the letter **r̄** in the combination **ன்ற̄** : **nr̄**, whilst **n** is the consonant that precedes **t** in the combination **ந்த̄** : **nt**, e.g. **என்று** : **enru**, 2.2.2, **அந்த** : **anta**, 10.2.3.

Doubled Consonants

It has been noted that when the consonants **k**, **t**, **t̄** and **p** stand singly between vowels, they are voiced (the vocal chords vibrate), but when they are initial or doubled they are not voiced. If you are unsure what this means, try saying the words *pat* and *bat* alternately. Speak very slowly, dwelling on the **p** and **b** sounds. You will notice that the letter **b** is accompanied by a distinct vibration of the vocal chords in the throat and an accompanying rough sound. This is called *voicing*. It does not occur in the word *pat* until you come to pronounce the vowel **a**, but with *bat*, the vibration of the vocal chords is felt immediately. It is in order that these letters remain always unvoiced in initial positions that they are doubled in most situations when they follow a word ending in a vowel in a sentence.

In Tamil there is another consequence of consonant doubling, in that the doubled unvoiced sounds in non-initial positions are often clearly longer than the single voiced ones. You may even in some cases discern a minute hiatus in pronunciation between the two letters of the doubled sound. Here are a few examples:

பக்கம் : **pakkam** – *side*, **kk** is pronounced as in back court.

பாட்டு : **pāṭṭu** – *song*.

பத்து : **pattu** – *ten*, **tt** is pronounced as in flat top.

தப்பு : **tappu** – *fault error*, **pp** is pronounced as in top prize.

Many of the other consonants can also be doubled. These also need to be pronounced with lengthening. For example:

பச்சை : **paccai** – *green tender*, **cc** is pronounced as in watch chain.

பண்ணு : **panṇu** – *to make*.

அய்யர் : **ayyar** – *sir*, **yy** is pronounced as in may you.

இல்லை : **illai** – *no, not*, **ll** is pronounced as in tall load.

The Tamil Alphabet

The Tamil alphabet is syllabic. Each consonant represents its own sound, plus a short **a** vowel sound. To represent all the other vowels, marks are placed before, after, above or below the consonant to indicate which vowel is intended. These marks are the same for all vowels, with the exception of long and short **u**, which employ a number of different signs across

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the 18 consonants. When a consonant has no vowel at all, a dot, or tiny circle, called a புள்ளி : pulli is written over the top. When vowels are initial and not combined with a preceding vowelless consonant, they have their own peculiar signs which bear no obvious correlation to the combined signs. The following tables will clarify this. We will take the consonant **m** as an example for all vowels other than **u** and **ū**, remembering that all other consonants take the identical signs:

All vowels except உu and ஊū. Vowel sign is the same for all consonants. Example ம் m:

V.		Cons. + V.
No Vowel.		ம் m
அ	a ← first letter	மா ma
ஆ	ā of alphabet	மா mā
இ	i	மி mi
ஈ	ī	மீ mī
உ	u	See opposite
ஊ	ū	See opposite
எ	e	மெ me
ஏ	ē	மே mē
ஐ	ai	மை mai
ஓ	o	மொ mo
ஔ	ō	மோ mō
ஔ	au	மௌ mau

All vowels except உ & ஊ use the above vowel markers

ஃ h *cannot combine with vowels*

last letter of alphabet →

Vowels உu and ஊū combine with consonants using several different signs:

Cons.		Cons. + u	Cons.+ ū
க் k		கு ku	கூ kū
ங் ṅ		நு ṅu	நூ ṅū
ச் c		சு cu	சூ cū
ஞ் ṅ		நு ṅu	நூ ṅū
ட் ṭ		டு ṭu	டூ ṭū
ண் ṇ		ணு ṇu	ணூ ṇū
த் t		து tu	தூ tū
ந் n		நு nu	நூ nū
ப் p		பு pu	பூ pū
ம் m		மு mu	மூ mū
ய் y		யு yu	யூ yū
ர் r		ரு ru	ரூ rū
ல் l		லு lu	லூ lū
வ் v		வு vu	வூ vū
ழ் ḷ		ழு ḷu	ழூ ḷū
ள் ḷ		ளு ḷu	ளூ ḷū
ற் r		று ru	றூ rū
ன் ṅ		னு ṅu	னூ ṅū

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Variant Forms for ண் ல் ள் ற் and ன்

In spite of attempts to standardise them in recent decades, the following forms are still widely used in publications of all kinds. The principal reason for their not being considered for use in this book is for lack of a suitable font that incorporates them.

ண் + ஆ = ணா nā	ன் + ஆ = னா nā	ள் + ஐ = ளை lai	ற் + ஆ = றா rā
ண் + ஐ = ணை nai	ன் + ஐ = னை nai	ல் + ஐ = லை lai	ற் + ஓ = றை ro
ண் + ஓ = ணை no	ன் + ஓ = னை no		ற் + ஓ = றை rō
ண் + ஔ = ணை nō	ன் + ஔ = னை nō		

It is easy to appreciate why the older forms like ணா னை are often preferred when one compares them to the modern standard forms ணா னை, which are cumbersome by comparison.

The Grantha Letters

The Grantha alphabet is one that was widely used in south India until the 19th century to represent the Sanskrit language, rather than the usual Devanagari script which has now almost totally replaced it. This alphabet, simplified and modified to include sounds not present in Sanskrit, is the basis for the current Tamil script.

Only five of these Grantha letters are still in use, along with two vowel markers, those for short and long u. Otherwise, they use the normal vowel markers (see p. xix). These letters can optionally be used instead of the native Tamil ones to represent words of Sanskrit origin. In modern times, they are also used to represent English and other foreign language words, e.g. ஜப்பான் : jappān – *Japan*.

In writing *Ulladu Narpadu*, Bhagavan avoided their use completely, preferring to use the accepted Tamil equivalents, examples of which are given after the example using the Grantha letter. The following are the five letters still in use:

ஜ் j is used to represent the sound j as in judge, e.g. ஜீவன் : jīvan – *soul*; Tam. சீவன் : cīvan, 24.3.3.

ஸ் s is used to represent the sound s as in sun e.g. ஸம்ஸாரம் : samsāram – *worldly existence*; Tam. சமுசாரம் : camucāram, 24.4.1.

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ஷ் ś is used to represent the sound **sh** as in **shine**, e.g. கோஷம் : **kōśam** – *sheath*; Tam. கோசம் : **kōcam**.

க்ஷ kś is used to represent the combined consonant group **ksh**, as in **back shelf**, e.g. மோக்ஷம் : **mōkśam** – *liberation*; Tam. மோட்சம் : **mōṭcam**, [not found in UN].

ஹ் h is used to represent the sound **h** in **hut**, eg. தேஹம் : **tēham** – *body*; Tam. தேகம் : **tēkam**.

As noted above, these Grantha letters have different vowel markers, ு for short **u** and ூ for long **ū**:

ஐ : ju, ஐஃ : jū; ஸு : su, ஸஃ : sū; ஷு : śu, ஷஃ : śū; க்ஷு : kśu, க்ஷஃ : kśū; ஹு : hu, ஹஃ : hū.

Although not used by Bhagavan in *Ulladu Narpadu*, the Grantha characters are used in some of his other works. Commentators Lakshmana Sarma and Sadhu Om both use them freely in spelling words of Sanskrit origin.

Variant form of the letter ர்

The letter ர் : **r** has two forms: in all forms except ர், ரி, ரீ, ரு, ரூ it is written with a small tail as follows: ர, to distinguish it from the long ā sign ா, e.g. ர, ரா, ரெ, ரே etc. Having said that, some fonts, including the ones used for this book, include the tail with ரி and ரீ.

Initial Vowels

Note that in the unsplit version of *Ulladu Narpadu*, the uncombined vowel symbols occur very rarely, except at the beginning of the verse. This is because, in most situations, initial vowels are combined in writing as a syllabic unit with a preceding final vowelless consonant. If the preceding final letter is also a vowel, a glide consonant, **y** or **v**, (semi-vowel) is introduced which combines with the second vowel, or if the preceding vowel is a short **u**, that **u** is elided and the initial vowel combines with the now unvoiced final consonant. All these issues are fully explained in the *Word Split* section of the earlier verses, but here are a few examples. Notice that this process applies from line to line, as well as within individual lines of a verse. All examples are taken from the first *Mangalam* verse.

Vowel forms syllable with preceding consonant :

பொருள் உள்ளல் : po-ruḷ uḷ-ḷa-l > பொருளுள்ளல் : po-ru-ḷuḷ-ḷa-l, between M1.1.4 and M1.2.1.

எவன் உள்ளத்தே : evaṇ uḷ-ḷat-tē > எவனுள்ளத்தே : e-va-ṇuḷ-ḷat-tē, between M.1.3.2 and M1.3.3.

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Glide **y** or **v** forms syllable with second vowel:

உள்ள உணர்வு : uḷ-ḷa u-ṇar-vu > உள்ளவுணர்வு : uḷ-ḷa vu-ṇar-vu, middle of M1.1.2.

உள்ளத்தே உள்ளதால் : uḷ-ḷat-tē uḷ-ḷa-tā-l > உள்ளத்தேயுள்ளதால் : uḷ-ḷat-tē yuḷ-ḷa-tā-l, between M1.2.2. and M1.2.3.

Short **u** is elided before vowel. Initial vowel forms syllable with preceding consonant:

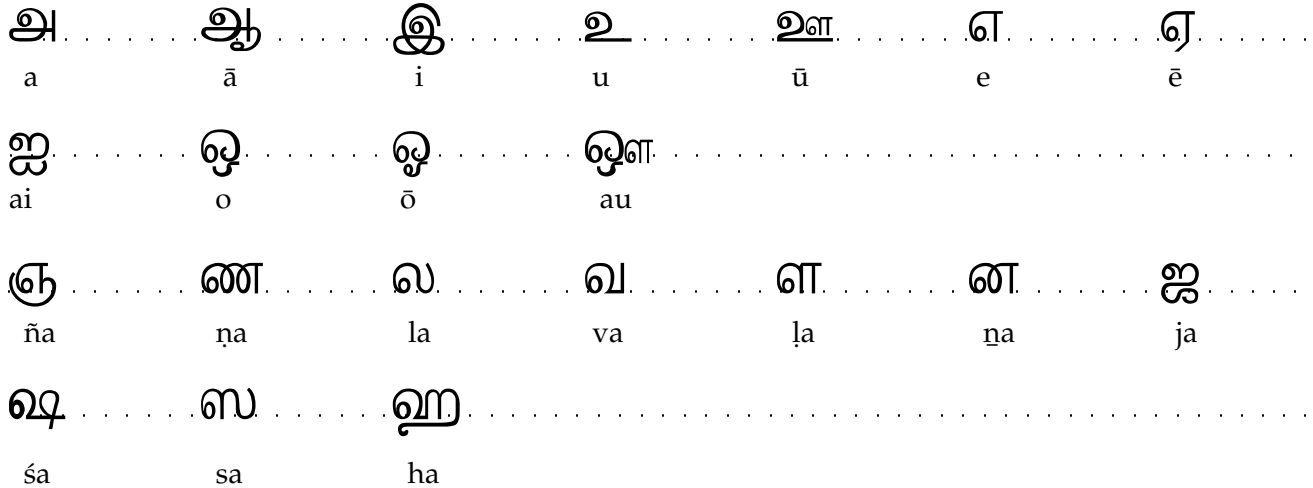
உள்ளது அலது: uḷ-ḷa-tu a-la-tu > உள்ளதலது : uḷ-ḷa-ta-la-tu, middle of M1.1.1.

அலது உள்ள a-la-tu uḷ-ḷa > அலதுள்ள : a-la-tuḷ-ḷa, between M1.1.1 and M1.1.2.

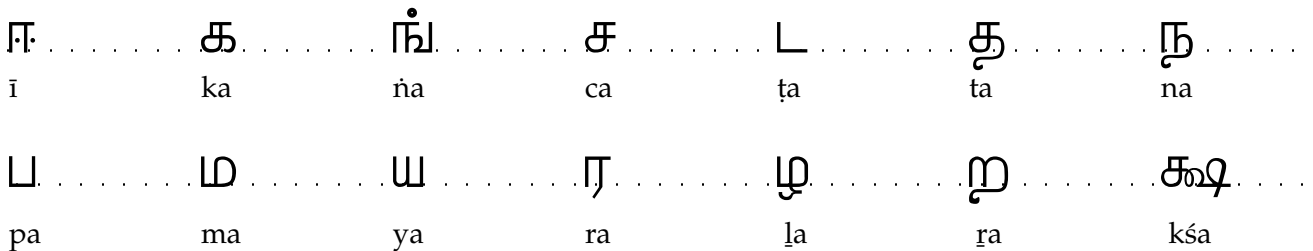
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Writing in Tamil

All the vowels except ஈ and ten of the consonants have a small, circular loop in their shape. Begin with this loop, curling the line outwards to form the rest of the letter. Where there are two loops, begin with the upper loop. Note which characters extend below the line of writing and thus at which height the first loop needs to begin.



The following are all written starting with the vertical stroke to the left side of the letter. With க, ச and த, the short vertical stroke on the shoulder of the letter is followed by the horizontal top stroke, followed by the rest of the letter.



Mastering the Tamil alphabet is extremely useful even where transliteration is available, since the Tamil characters are much easier to distinguish correctly than their Roman counterparts, which rely heavily on diacritic marks under or over the same Roman characters. The vowel marks for **u** and **ū** are for the most part a continuation of the letter shape itself, whilst those for the other vowels are added separately. See p. xix. Note that in some cases it will be preferable to retrace part of the letter with the pen rather than taking the pen off the page to continue the shape.

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Reading Exercise

The following are short extracts from the text of *Ulladu Narpadu*. They contain a number of the more common syllable types you will meet in the text as a whole. It is recommended that you practice reading these, and other phrases selected at random from the main text, until you are able to read them easily with the transliterated version covered. This will give you a starting point to work from. When you begin to study the commentary itself, check the *Split Text* of each new phrase to see which syllables you do not recognise and look them up before continuing. Try not to rely too heavily on the transliteration.

உள்ளது அலது உள்ள உணர்வு உள்ளதோ uḷḷatu alatu uḷḷa uṇarvu uḷḷatō?

Could there be a being-consciousness existing apart from that which [eternally] is?

மும் முதலை எம் மதமும் முன்கொள்ளும் mu-m-mutalai e-m-matamum munḱoḷḷum.

Every religion postulates three fundamentals.

உருவம் தான் ஆயின் உலகு பரம் அற்று ஆம் uruvam tān āyin, ulaku param aru ām.

If one's self is a form, then it follows that the world and the Supreme will have a form also.

உலகு ஐம் புலன்கள் உரு வேறு அன்று ulaku aim pulanḱaḷ uru. vēru aṇṇu.

The world is of the form of the five senses. It is not other.

சட உடல் நான் என்னாது சத் சித்து உதியாது caṭa uṭal nān enṇātu. caṭ cittu utiyātu.

The physical body does not say 'I'. Being-consciousness does not arise [or disappear].

உரு பற்றி உண்டாம் உரு பற்றி நிற்கும் uru parri uṇṭām. uru parri nirkum.

Having grasped a form [the ego] comes into existence, [and] having grasped a form, [the ego] endures.

நிகழ்வினை பற்றி இறப்பு எதிர்வு நிற்ப nikaḷvinai parri irappu etirvu nirpa.

The past and future exist depending on the present.

Tamil Versification

In this section we will look briefly at some of the basic rules according to which the Tamil verse form is organised. We will look at how individual syllables combine to form metrical feet and how these metrical feet combine with each other; we will also look at some of the ways in which effects like rhyme and alliteration are used to enhance the beauty and underline the meaning of a verse. Finally we will analyse the *veṅpā* verse form in some detail.

We will take v. 28 of *Ulladu Narpaḍu* as an example, which will be referred to throughout much of the following chapter. The marks over the tops of the letters mark the long and short measures, using the symbols — and ∪.

∪ ∪ —	∪ ∪ —	∪ ∪ ∪ ∪ —	— —
e- <u>ḷ</u> um- <u>p</u> u-	ma-kan-tai	ye- <u>ḷ</u> u-mi-ṭat-tai	nī-ril
which arises	of the ego	the place of arising,	in water
∪ ∪ —	∪ ∪ — —	— —	∪ ∪ ∪ ∪ —
vi- <u>ḷ</u> un-ta	po-ruḷ-kāṇ-a	vēṅ-ṭi	mu- <u>ḷ</u> u-ku-tal-pōḷ
which has fallen	to see an object	wishing,	like diving
— ∪ ∪ —	— — —	— ∪ ∪ —	— — —
kūrṅ-ta-ma-ti	yāṅ-pēc-cu	mūc-ca-ṭak-ki	koṅ-ṭuḷ-lē
a concentrated mind	with, speech	breath having controlled	firmly, within
— ∪ ∪ —	— —	∪ ∪	
āḷn-ta-ri-ya	vēṅ-ṭu-	ma-ri	
diving, to know	it is necessary.	Know.	

The metrical unit – *acai*

In the above schema, the vertical lines mark off the individual feet that make up each line; these are called *cīr*. Each *cīr* except the last is composed of two or three metrical units. These are called *acai*. An *acai* is composed of either one long syllable, a *nēr acai* (—), or two short syllables, a *nirai acai* (∪∪). The line contains three or four feet and is called an *aṭi* in Tamil. Note that the feet are divided into metrical syllables in the manner described on p. xxi in the section on *Initial Vowels*, that is to say, syllables starting with a vowel combine with a preceding unvoiced consonant, even if it belongs to another word, and where two vowels meet, a glide is introduced or a final **u** is elided.

A syllable consists of a vowel (*uyir eḷuttu*), a consonant with a following vowel (*uyirmey eḷuttu*), or either of the preceding followed by one or more vowelless consonants (*orru*). Taking the first foot of line one above, **e-ḷum-pu** we can see that it contains three syllables, one of the first type **e**, one of the second type, **pu**, and one of the third type, **ḷum**.

A syllable is short if it contains a short vowel followed by no more than one consonant, and long if it contains a long vowel or a short vowel followed by two or more consonants in the same or the following foot.

However, whatever its composition, it is always considered short by position if it follows a short syllable to form the second part of an *nirai acai* (a grouping of two short syllables), and always long by position if it is the last syllable of a foot and therefore needs to stand on its own as a *nēr acai* (a single long syllable). To see how this works

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in practice, we will analyse the stanza given above. *Ulladu Narpadu* is written in the *veṅṅā* metre which, apart from the final foot of the verse, contains feet of two and three *acai*. When we have seen how the lines are scanned and broken down into their component *cīr* and *acai*, we will examine the attributes of the *veṅṅā* metre itself.

Starting with the first foot of the first line, we see that the first syllable is **e**, which is short; this will therefore constitute the first syllable of the first *acai*. The second syllable **lum** is long, since the short vowel is followed by two consonants, its own consonant **m**, and one in the next *acai*, **p**. However, it is scanned as short because it needs to form the second half of a *nirai acai* with the first syllable **e**. This leaves us with the syllable **pu**, which, being the last syllable in the foot, must be scanned as long, although it is naturally short.

The second foot starts with a short syllable **ma**, followed by another syllable **kan-t**, which though naturally long, is scanned as short to form a *nirai acai*. This leaves a single syllable **tai**, which, though naturally short, is scanned as long to form the final *nēr acai*.

The third foot, a foot of three *acai*, begins with two short syllables **ye-lu**, forming a *nirai acai*, followed by another *nirai acai* composed of a short syllable followed by a long syllable which is short by position: **mi-ṭat-t**. The final syllable **tai**, though naturally short, is again long by position. The fourth foot begins with a long syllable **nī**, followed by a long syllable **ril-v**, which is long, both naturally, and because it forms the final *acai* of the foot.

These *acai* are grouped together in units of one, two or three to constitute *cīr – metrical feet*. Feet of more than three *cīr* are allowed but considered inferior. Take some time to go through the rest of the verse several times, seeing how the above stated rules apply. The three types of metrical foot allowable in the *veṅṅā* metre are described below.

Feet of two *acai* – *iyal cīr*

In our analysis of line 1, we saw that of the four feet, three consisted of two *acai – metrical units*. The ones encountered were of the pattern $\cup\cup-$ and $-$, leaving two further possibilities $\cup\cup\cup$ and $-$. These are the four possible patterns for the *iyal cīr – natural foot*, which is one of the three types of foot which can occur in the *veṅṅā* metre. These patterns of long and short syllables are assigned *vāy-p-pāṭṭu – symbolic names*, which illustrate their syllable pattern. The four types of *iyal cīr* are as follows:

nēr-nēr	– tē-mā
nirai-nirai	– karu-ṽiḷam
nirai-nēr	– puḷi-mā
nēr-nirai	– kū-ṽiḷam

The first line of v. 22 and the first 2 feet of the first line of v. 1 provide examples of these four types:

V. 22:	$\cup\cup\cup$	$ \cup\cup-$	$ \cup\cup-$	$ \cup\cup-$	V. 1:	$ \cup\cup-$	$ \cup\cup-$
	ma-tik-ko-ḷi	tan-tam	ma-tik-ku	ḷo-ḷi-rum		nā-mu-la-kam	kāṅ-ṭa-lā
	to the mind light	giving, that	mind within	[the Lord] will shine		we the world	through seeing
	karu-ṽiḷam	tē-mā	puḷi-mā	puḷi-mā			kū- ṽiḷam

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Feet of three *acai* – *veṇ cīr*

The second type of foot that can appear in the *veṇpā* is the *veṇ cīr* or the *veṇpā uri cīr* – foot appropriate to the *veṇpā*. Feet of three *acai* are created by adding a *nēr acai* to the end of each of the *iyaḷ cīr*. The symbolic name for this foot is *kāy*. A *nirai acai* is not permitted as the last *acai* of a *veṇ cīr*. The four permitted types are therefore as follows:

nēr-nēr-nēr	– tē-mān-kāy
nirai-nirai-nēr	– karu-ṽiḷaṅ-kāy
nirai-nēr-nēr	– puḷi-mān-kāy
nēr-nirai-nēr	– kū-ṽiḷaṅ-kāy

Verse 28, quoted earlier, provides examples of all four types of *kāy cīr*, as they are also known:

tē-mān-kāy	– yār-pēc-cu	— — —
karu-ṽiḷaṅ-kāy	– ye-lu-mi-ṭat-tai	∪ ∪ ∪ ∪ —
puḷi-mān-kāy	– po-ruḷ-kāṅ-a	∪ ∪ — —
kū-ṽiḷaṅ-kāy	– kūrn-ta-ma-ti	— ∪ ∪ —

Feet of one *acai* – *ōr acai cīr*

As we will see later, the last line of the *veṇpā* consists of only three feet, the last of which is a foot consisting of a single *acai*. In our example it is **ma-ri**, a single *nirai acai*. This is the only position in the verse where such a foot can occur. The symbolic names for the *acai* occurring in this position are *nāḷ* (*nēr*) and *malar* (*nirai*).

There is one further complication, which stems from the prosody of the Classical era, in which a short **u** following a *nēr* or *nirai acai* was not given full syllabic value, but instead, was attached to the preceding *acai* which was then given the name *nērupu* or *niraiṇpu*. For example, **e-lum-pu** in line 1 of v. 28 would have been scanned in Classical times as a single *acai* of the type *niraiṇpu* (symbolic name *piṛappu*), and **pēc-cu** in line 3 would have been scanned as a single *acai* of the type *nērupu* (symbolic name *kācu*). This convention was abandoned in later times, and in all other positions the short **u** came to have full syllabic value, except in this one case. Below are examples from the text of *Ulladu Narpadu*:

nēr	– nāḷ	kāṅ , 9.4.3; yōr , 25.4.3.
nirai	– malar	uṇar , M1.4.3; ṛalai , 2.4.3.
nēr-pu	– kācu	cārru , 27.4.3; cārru , 19.4.3.
nirai-pu	– piṛappu	kaḷaru , 5.4.3; yaṛivu , 10.4.3.

Connection between feet – *taḷai*

Connection between the individual feet in a verse is called in Tamil *taḷai* – binding. This refers to the way in which two adjacent feet are joined together. The verses of *Ulladu Narpadu* are written in the *veṇpā* metre. They consist of four lines and are called *aḷaviyaḷ veṇpā* or simply *veṇpā* (see below). The connection between feet is called *veṇṭaḷai* and its rules are as follows:

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An *iyal cīr* (foot of 2 *acai*) ending in a *nirai acai* must be followed by a foot beginning with a *nēr acai*.
An *iyal cīr* (foot of 2 *acai*) ending in a *nēr acai* must be followed by a foot beginning with a *nirai acai*.

This is called *iyal cīr veṅṭalai*.

If the following foot is also an *iyal cīr*, it constitutes *cīrapputai iyal cīr veṅṭalai* – *iyal cīr veṅṭalai with distinction*, and if it is a *veṅ cīr* it is called *cīrappil iyal cīr veṅṭalai* – *iyal cīr veṅṭalai without distinction*.

A *veṅ cīr* (foot of 3 *acai* ending in a *kāy cīr*) must be followed by a foot beginning with a *nēr acai*, whether it be an *iyal cīr* or a *veṅ cīr*.

This is called *veṅ cīr veṅṭalai*.

If the following foot is also a *veṅ cīr*, it constitutes *cīrapputai veṅ cīr veṅṭalai* – *veṅ cīr veṅṭalai with distinction*, and if it is an *iyal cīr* it is called *cīrappil veṅ cīr veṅṭalai* – *veṅ cīr veṅṭalai without distinction*.

The matter of *distinction* or *lack of distinction* in the *ṭalai* is related to the rhythm or sound created by the juxtaposition of different feet, and will be dealt with later.

Look at v. 28 above, and verify for yourself that *veṅṭalai* is correctly maintained throughout, both within each line and from line to line:

e-ḷum-pu – ma-kan-tai, *pattern: puḷi-mā – puḷi-mā = cīrapputai iyal cīr veṅṭalai*
ma-kan-tai – ye-ḷu-mi-ṭat-tai, *pattern: puḷi-mā – karu-viḷaṅ-kāy = cīrappil iyal cīr veṅṭalai*
ye-ḷu-mi-ṭat-tai – nī-ril, *pattern: karu-viḷaṅ-kāy – tē-mā = cīrappil veṅ cīr veṅṭalai*
nī-ril – vi-ḷun-ta, *pattern: tē-mā – puḷi-mā = cīrapputai iyal cīr veṅṭalai*
vi-ḷun-ta – po-ruḷ-kāṅ-a, *pattern: puḷi-mā – puḷi-māṅ-kāy = cīrappil iyal cīr veṅṭalai*
po-ruḷ-kāṅ-a – vēṅ-ṭi, *pattern: puḷi-māṅ-kāy – tē-mā = cīrappil veṅ cīr veṅṭalai*
vēṅ-ṭi – mu-ḷu-ku-tal-pōḷ, *pattern: tē-mā – karu-viḷaṅ-kāy = cīrappil iyal cīr veṅṭalai*
mu-ḷu-ku-tal-pōḷ – kūrn-ta-ma-ti *pattern: karu-viḷaṅ-kāy – kū-viḷaṅ-kāy = cīrapputai veṅ cīr veṅṭalai*
kūrn-ta-ma-ti – yār-pēc-cu, *pattern: kū-viḷaṅ-kāy – tē-māṅ-kāy = cīrapputai veṅ cīr veṅṭalai*
yār-pēc-cu – mūc-ca-ṭak-ki, *pattern: tē-māṅ-kāy – kū-viḷaṅ-kāy = cīrapputai veṅ cīr veṅṭalai*
mūc-ca-ṭak-ki – koṅ-ṭuḷ-ḷē, *pattern: kū-viḷaṅ-kāy – tē-māṅ-kāy = cīrapputai veṅ cīr veṅṭalai*
koṅ-ṭuḷ-ḷē – āḷn-ta-ri-ya, *pattern: tē-māṅ-kāy – kū-viḷaṅ-kāy = cīrapputai veṅ cīr veṅṭalai*
āḷn-ta-ri-ya – vēṅ-ṭu, *pattern: kū-viḷaṅ-kāy – tē-mā = cīrappil veṅ cīr veṅṭalai*
vēṅ-ṭu – ma-ri, *pattern: tē-mā – malar = cīrappil iyal cīr veṅṭalai*

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Stringing – *toṭai*

The term *toṭai* means *stringing*, from the verb *toṭu* – *to string (like flowers)*. This refers to the way in which identical or similar syllables are repeated in successive *cīr* – *feet*, or *aṭi* – *lines*, creating the effects which, in English, we call *rhyme* and *assonance*; these are called *mōṇai toṭai*, *etukai toṭai* and *iyaipu toṭai*. Additionally, there is a method of stringing, called *muraṇ toṭai*, which is based on the contrasting meaning of words, i.e. the use of *antonyms*. We will take v. 19 as an example for the first two types:

vītimati	mūla	vivēka	m-ilārkkē
vītimati	vellum	vivātam	— vītimatikaṭ
k-ōrmūtalān	taṇṇai	y-uṇarntā	r-avaitaṇantār
cārvarō	piṇṇumavai	cārṛu	

Alliteration – *mōṇai toṭai*

mōṇai toṭai occurs where the first letter of the first foot of a line is the same as the first letter of one or more of the other feet in the same line. This is known as *cīr mōṇai*. It also occurs when the first letter of successive lines is the same. This is known as *aṭi mōṇai*. However it is *cīr mōṇai* which is essential. If we look at line 1 of v. 19 above, we see that each of the first three feet begins with either **v** or **m**. Since the labial consonants **v** and **m** are grouped together for the purpose of determining *mōṇai*, we can see that there exists *cīr mōṇai* of all three feet, as there is in all four feet of line two, all of which begin with **v**. There is also *aṭi mōṇai* of lines one and two, both of which begin with **v**. In line 3, there is *cīr mōṇai* of feet one and three, since **ō** and **u** both belong to the same *iṇam* – *class* for the purpose of determining *mōṇai*. Note that the existence of *mōṇai* depends, not on the scanned metrical feet having the same initial letter, but on the actual words of which they are composed having that initial letter. In line 3, the actual words in foot 1, **kōrmūtalān** are **ōr mūtāl ām**, and the actual word in foot 3, **yūṇarntā** is **uṇarntār**. Accordingly there is *cīr mōṇai* as stated above. In line 4 there is *cīr mōṇai* of feet 1 and 3, both of which begin with the letter **c**. Note therefore that whilst we ignore meaning units in determining the syllables that compose a line, we must take them into account when considering *mōṇai*.

Beginning rhyme – *etukai toṭai*

etukai toṭai occurs when the second consonant of the first foot of successive lines is the same. This is called *aṭi etukai*. It can also occur in feet within the same line, *cīr etukai*, and also with consonants other than the second within the initial foot. However it is only *aṭi etukai* of the second consonant of the initial foot that is essential. In order for *etukai* to exist, the consonants must be preceded by vowels of the same length, either long or short. In v. 19, there is *aṭi etukai* of lines 1 and 2, since the second syllable of the first foot in both begins with **t**, preceded by the short vowel **i**. However, Bhagavan is here going against a tradition that says that *aṭi etukai* should not be created with identical feet, unless those feet resolve into different words when split. In line 2, there is also *cīr etukai* of feet 1 and 4. *aṭi etukai* also exists between lines 3 and 4, the letter **r** in both being preceded by the long vowels **ō** and **ā**.

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End rhyme – iyaipu toṭai

iyaipu toṭai occurs when the final part of the last foot of a line is the same as the final part of the last foot of other lines, or of other feet within the same line. Of course, the whole foot could be identical too. In v. 2, the two *acai muta-lē* occur at the end of both lines 1 and 2, constituting *iyaipu toṭai*.

Word contrast – muraṅ toṭai

muraṅ toṭai – connection by contrast relies purely upon the juxtaposition, within the same context, of words with contrasting meanings. These words can occur in the same or different lines. Being a work of metaphysics or philosophy, *Ulladu Narpadu* does not contain any clear examples of this, which is typically found in more lyrical and descriptive works. We will give an example from another of Bhagavan's compositions, *Aruṅācala navamaṅimālai*, where in v. 5 lines 2-3 Bhagavan writes **ciṛiyān tan pēr āna piḷai ellām poruttu** – *forgiving all the great faults of me, who am a small (worthless) person...*

Lengthening – aḷapeṭai

There is one final feature of Tamil versification that needs to be mentioned before we look at the verse form itself in more detail. This is *aḷapeṭai*, the lengthening of sounds. It occurs only once in *Ulladu Narpadu*, but is quite common in the older literature. In Tamil grammatical tradition short vowels are considered to have one *māttirai* – unit of length, whilst long vowels have two units, and consonants a half. Although it can also occur with consonants, lengthening usually takes the form of raising the length of a long vowel from two to three (and occasionally four) units. This is represented in writing by repeating the short vowel after its long counterpart without the addition of a glide letter. The reason for doing this is often for the metre. See the following line, from v. 32, **tānnai yetuvenru tānrēnt irāat(u)** – *instead of ascertaining what oneself is, and remaining in that state*. By lengthening the **ā** to **āa**, Bhagavan is able to transform a *nirai acai* into a full foot of the form *nirai-ner*, **irā-at(u)**. To be able to do this is particularly helpful in this case, since the next foot is what is called a *taṅi col* – a detached word (see below), which has a specific role and needs to remain separate in form and meaning from the preceding seven feet in the *nēricai veṅpā*.

The veṅpā

The *veṅpā* verse form can contain only feet of the 12 types previously described: 4 types of *iyal cīr*, 4 types of *veṅ cīr*, and 4 types of *ōr acai cīr*. Unlike other verse forms, which can admit of the occasional introduction of feet of other types, in the *veṅpā* all feet must conform to these stated norms. *veṅpā* verses can consist of 2, 3, 4 or more than 4 lines (between 5 and 12), but the four line form is so predominant and highly prized that it is generally referred to simply as the *veṅpā*, rather than by its full designation, *aḷaviyal veṅpā* – the regular or standard *veṅpā*. This standard *veṅpā* is the one used in *Ulladu Narpadu*. It consists of three lines – *aṭi* of four feet – *aḷavaṭi*, and one line of three feet – *cintaṭi*. All of these 15 feet, except the last one, can be either *iyal cīr* or *veṅ cīr*. The final foot must be a foot of one *acai*, an *ōr acai cīr*. There must be no deviation from *veṅṭaḷai* in the manner of connection between feet.

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Assuming that all the rules of the *aḷaviyal veṅpā* metre in terms of type and number of feet and manner of connection have been correctly implemented, there are two categories that the resulting *veṅpā* will fall into; these are the *nēricai veṅpā* – *the straight, regular veṅpā* and the *iṅṅicai veṅpā* – *the harmonious, euphonic veṅpā*; in the former, the rules of composition are more exacting, and in the latter, more relaxed, as we will see later. However, before we look at them individually, we must consider the question of *ōcai* – *sound*, in particular, the sound peculiar to the *veṅpā* metre, which is called *ceppalōcai* – *the replying sound*. It has been described as ‘the stately sound that arises when someone replies clearly to another in a natural / spontaneous manner without hiding anything.’¹ As we have seen, apart from the final foot, the *veṅpā* can contain two different kinds of feet, *iyaḷ cīr* and *veṅ cīr*, and accordingly there are three kinds of *ceppalōcai*, according as the *veṅpā* consists entirely or mainly of *iyaḷ cīr*, entirely or mainly of *veṅ cīr*, or of a fairly even mixture of both. These three *ōcai* are defined as follows:

In *ēṅṅicai ceppalōcai* – *sustained rhythm* all or most of the feet are *veṅ cīr*. In practice, it is rare for all feet to be *veṅ cīr*. In the *Nālaṭiyār* for example, a work on ethics consisting of 400 *veṅpās*, no entire verse is composed entirely of these. The metrically long *nēr* syllables are always accented, and thus, following on from foot to foot, produce a serious and sustained tone. Listen to and read out aloud v. 1 of *Ulladu Narpaḍu*, in which 12 of the first 14 feet are *veṅ cīr*. You will notice that the tone is sustained and serious, in keeping with the didactic nature of the subject matter.

In *tūṅṅicai ceppalōcai* – *the balanced or lively rhythm*, by contrast, all or most of the feet are *iyaḷ cīr*. Again, it is rare for a *veṅpā* to consist only of *iyaḷ cīr*. To take *Nālaṭiyār* again as an example, there are only two of this type amongst the entire 400. In this type of verse, since *nēr* must follow *nirai*, and *nirai* must follow *nēr*, the sound continually rises and falls, as unaccented *nirai acai* and accented *nēr acai* follow each other in succession. Listen to and read out aloud v. 22, in which, this time, 12 of the first 14 feet are *iyaḷ cīr*. The tone continually rises and falls in a lively manner, in keeping with the theme of the verse, which is in fact a question directed at the reader, based on a reasoned argument.

In *oḷukicai ceppalōcai* – *the flowing rhythm* the feet are a more or less even mixture of *iyaḷ cīr* and *veṅ cīr*, producing a relaxed flowing rhythm. Listen to and read out aloud v. 23, in which there are 7 of each type of foot, evenly distributed throughout the verse. The rhythm is easy and relaxed.

To complete this description of the *veṅpā* verse form, we will look finally at the main distinguishing features of the two kinds of *veṅpā*, *nēricai veṅpā* and *iṅṅicai veṅpā*.

The *nēricai veṅpā*

This is the superior form of *veṅpā* and the following are the requirements for it:

First, it can only be based on one or two different *etukai* – *initial rhymes*. That is to say, either all four lines must have the same initial rhyme, or the first two lines must rhyme with each other and the second two lines must rhyme with each other. Look at v. 25 for example in which the second syllable in each line begins with **r**: **uru muru ṭuru muru**.

1. ‘*marāittuk kūṛātu ceppik kūṛutal*’; *Nacciṅṅārkkīṅṅiyar*, a traditional commentator on the ancient grammar *Tolkāppiyam*, quoted by V. S. Rajam in *A Reference Grammar of Classical Tamil Poetry*, p.189.

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(It is not essential, incidentally, for the syllables to have the same vowel, as here, but it is essential for the preceding vowels in all lines to be all either long or short). A *veṅṅpā* such as this is said to possess a *single vikarṇa* – *difference*. Now look at v. 6, where the four lines begin as follows: **ula, pula, mon, yan**. In this verse the first two lines rhyme with the letter **l** and the second two with the letter **n**. Such a verse is described as having two *vikarṇa* and is considered superior to the former which only has one. Both schemes, however, are acceptable in the *nēricai veṅṅpā*. All the verses in *Ulladu Narpadu* meet the *vikarṇa* criterion, as described above, with the proviso that identical feet are allowed.

The second requirement of the *nēricai veṅṅpā* is that, as the fourth foot of its second line, it must possess a *taṇi col* – *a detached word*, which was briefly referred to earlier. This must have the same rhyme as the first two lines. The point of the *taṇi col* is that its meaning should connect forwards to the subject matter of lines 3 and 4, and not be used to complete the meaning of lines one and two. The deeper significance of this will become apparent shortly. It is always preceded by a hyphen or dash to indicate its separate status. Look again at verse 19:

Line 1: vitimati mūla vivēka milārkkē

Line 2: vitimati vellum vivātam.

The dispute as to which will triumph, fate or free will, is only for those who are without understanding as to the root of fate and free will.

Line 2: — vitimatikaṭ

Line 3: kōrmūtālān taṇṇai yuṇarntā ravaitaṇantār.

Line 4: cārvarō piṇṇumavai? cārū!

Those who have known the [ego] self, which is the single source of fate and free will, are free from those things.

Say, will they resort to them thereafter?

The *taṇi col* **vitimatikaṭ** (although called a *detached word*, the term actually refers to the whole fourth foot) here clearly begins a new progression of thought which continues over lines 3 and 4.

We see here that both the above requirements are met. The verse has two *vikarṇa* and a *taṇi col* which has the same *etukai* – *rhyme ti* as the first two lines, and whose meaning relates to lines 3 and 4, not back to lines 1 and 2. All the verses in *Ulladu Narpadu* have a correctly rhymed *taṇi col*, marked with a hyphen after the first three feet of line two, although there are a number where the fourth foot is grammatically a part of the preceding clause, and which might therefore be argued to be actually *innicai veṅṅpā*.

The *iru kuṛaḷ nēricai veṅṅpā*

The *iru kuṛaḷ nēricai veṅṅpā*, is a *nēricai veṅṅpā* which can be resolved into two *kuṛaḷ veṅṅpās*. The *kuṛaḷ veṅṅpā* is a *veṅṅpā* of two lines, and is of the form of the last two lines of the four line *veṅṅpā* we are currently discussing. It is the metre used in what is possibly the most widely known of all Tamil works, the *Tiru-k-kuṛaḷ* of *Tiruvalluvar*, a work consisting of 1330 moral aphorisms. To discover the nature of the *iru kuṛaḷ veṅṅpā*, all we need to do is remove the *taṇi col* and scan the second line as if it were the last line. We will use v. 9 as an example, even though its *taṇi col* **karuttiṇuḷ** – *with the mind* relates to lines 1 and 2, and therefore in that respect it might fail the *nēricai* criteria:

L1: iratṭaikaṇ muppuṭika ḷeṇṇumōṇṇu parri

L2: yiruppavā mavvoṇṇrē teṇṇu — karuttiṇuḷ

L3: kaṇṭāl...

The pairs of opposites and the three factors of knowledge are entities which depend upon the one for their existence. Saying, 'What is that one,' — if one investigates with the mind ...

Tamil Versification

If we now remove the *taṇi col karuttiṇuḷ*, and scan the third foot of line 2, **teṇ-ru**, which previously scanned as two long syllables *nēr-nēr*, we see that now, according to the criteria for the last foot, given above on page xxvii, it now scans as a single *acai nēr-pu* foot. Thus an *iru kuṛaḷ nēricai veṇpā* is a verse which resolves naturally into 2 separate *kuṛaḷ veṇpās* upon the removal of the *taṇi col*.

The *ācu iṭai nēricai veṇpā*

ācu is soldering powder, used to join metals such as gold, silver and copper, and the word *iṭai* means *between*. Taking the second line of v. 19 again, and treating the third foot, **vi-vā-tam**, as if it were acutally the final *ōr acai cīr* – *foot of one metrical unit* of a two line *kuṛaḷ veṇpā*, we are left with the *nirai acai vivā*, which in itself does not constitute a word. The *ācu* therefore is whatever syllable or syllables need to be ‘soldered’ onto it to complete its meaning, in this case, the *nēr acai tam*. All the verses in *Ulladu Narpadu* apart from v. 9 are of this type in terms of their verse structure, although a few might be ruled out because of the grammatical role of their *taṇi col* as mentioned earlier.

The *innicai veṇpā*

The *innicai veṇpā* is any *veṇpā* that is correctly structured in its metre, but does not meet the criteria for the *nēricai veṇpā* mentioned above; i.e. it is not a *nēricai veṇpā* if it has more than two different *etukai* – *rhyming syllables*, and if it does not have a *taṇi col* as the fourth foot of the second line that matches the *etukai* of the first two lines. As mentioned above, all the verses of *Ulladu Narpadu* are correctly structured in terms of their *vikarpa* and *taṇi col*, but sometimes the *taṇi col* is grammatically part of the preceding two lines, rather than the last two.

The *kali veṇpā*

For the purposes of this exposition of Tamil versification, we may say that the *kali veṇpā* is a *veṇpā* of more than 12 lines, having the *veṇṭalai* form of connection between feet, and ending like all *veṇpās* in a line of three feet, of which the last is an *ōr acai cīr*. Not long after the composition of *Ulladu Narpadu* Bhagavan linked the 42 verses together into a single *kali veṇpā* for the benefit of devotees which wished to include it in the Ashram’s daily *Tamil Parayana*, (chanting of sacred texts). See p. 208, *Tamil Parayana at Sri Ramanasramam*. To achieve this, Bhagavan modified the third foot of the final line of each verse, making it either an *iyaḷ cīr* or a *veṇ cīr*, and then added a fourth foot, a *taṇi col* with the same initial rhyme as the first and second lines. These *taṇi col* link forward, for the most part, to the following verse, thus providing an *aide-memoire* to the chanters.


Ulladu Narpadu

Table of Changes of Final and Initial Consonants

The following changes occur when the final consonant of one word comes into contact with the initial consonant of the following one. They are explained in the *Word-Split* when they first occur, but they are listed here together for reference and for the benefit of those who may have missed the explanation through skipping some of the verses. Similar changes occur within words due to the appending of case markers, postpositions etc., and these are explained in the notes to the verses and are not listed here. These changes are therefore specifically those that are removed in the *Split-Text* version.

ம்	+	க்	=	ங்க்	நாமுலகங் காண்டலா.	1.1.1.
ம்	+	ச்	=	ஞ்ச்	சாவெண்ணஞ் சார்வரோ	M2.3.4.
ம்	+	ஞ்	=	ஞ்	நானாவா ஞானம்	13.1.3.
ம்	+	த்	=	ந்த்	ஞானமாந் தானே	13.1.1.
ம்	+	ந்	=	ந்	ணாம்படுவ நாமுடம்போ	16.2.3.
ம்	+	ம்	=	ம்	மும்முதலு மும்முதலே	2.2.3.
ல்	+	க்	=	ற்க்	கண்ணலாற் காட்சி	4.3.3.
ல்	+	ச்	=	ற்ச்	பார்க்குங்காற் சித்தமாய்	39.2.3.
ல்	+	த்	=	ற்	னிற்ற றலை	2.4.2.
ல்	+	த்	=	ற்ற்	னுண்மையிற்ற் னுண்மை	8.3.1.
ல்	+	ந்	=	ன்	கண்டலா னானாவாஞ்	1.1.2.
ல்	+	ப்	=	ற்ப்	கூர்ந்தமதியாற் பேச்சு	28.3.2.
ல்	+	ம்	=	ன்ம்	யுண்டேன் முன்னிலை	14.1.1.
ள்	+	க்	=	ட்க்	கருத்தினுட் கண்டாற்	9.2.4.
ள்	+	த்	=	ட்	யின்றணிக டாம்	13.3.2.
ள்	+	ந்	=	ண்	னாணாட்டு	16.2.2.
ள்	+	ம்	=	ண்ம்	இரட்டைகண் முப்புடிக	9.1.1.
ன்	+	க்	=	ற்க்	றலைவற் காணலெவ	21.3.4.
ன்	+	த்	=	ன்ற்	நான்ற் னுணரார்க்	17.2.2.
ன்	+	ந்	=	ன்	நானானா (நான் நான் ஆ)	30.2.4.

Learning Tamil – a brief bibliography

The following is an account of some of the books I was able to find and use in learning the Tamil language; there is no implied criticism of any book that does not happen to be mentioned. Most books have something to offer, whatever their shortcomings. The first book on Tamil I bought was *Learn Tamil in 30 Days* by N. Jegtheesh, which is still in print after over 30 years. It did not help me much to learn Tamil, but it had some enlarged images of the Tamil characters with little arrows printed on them, showing how to write the letters, which I found useful. I remember being struck by the image of a large letter  and being fascinated by its beautiful form.

After the section on Standard Literary Tamil, there is some information about books on Old and Middle Tamil, some knowledge of which, as we will see in our study of *Ulladu Narpadu*, is necessary to fully understand the poetic Tamil of any era. Finally, there is a small section on *Spoken Tamil*, in which several books are recommended which will help readers to extend their knowledge of literary Tamil to the spoken form.

Standard Literary Tamil

The ‘flavour’ of Tamil addressed by this book is Modern Tamil, which we call Standard Literary Tamil to distinguish it from Old and Middle Tamil, and from the spoken dialect. This is the form of Tamil used in books and newspapers, on radio and television, and in the style of speech that is employed on formal occasions, such as talks and lectures, political and religious speeches etc. Because *Ulladu Narpadu* is written in a poetic form, there are in it elements of the higher dialect of Tamil Classical literature, and these have been pointed out in the text as they occur. The best book that I have found for learning this form of Tamil is:

A Progressive Grammar of the Tamil language
5th ed. rev. by A.C. Clayton
by A.H. Arden
Published 1976 by the Christian Literature Society in Park Town, Madras.

This is the latest revision of an older work by A.H. Arden, and is a great improvement on that original. Another very good book is:

A Handbook of the Ordinary Dialect of the Tamil Language
by the Rev. G. U. Pope
Published 1911 by the Clarendon Press, Oxford.

This book was first published in 1855. The copy I have is the seventh edition of 1911. The book is easily available in a reprographed version. By a ‘reprographed’ book I mean one that is an exact photocopy of some older edition. This is a cheap way of making easily available books which otherwise would be completely unobtainable or prohibitively expensive. With these editions it is worth checking for any pages which have been badly copied, resulting in pages which are faded, smudged, off-centre and, in once case I remember, printed back to front.

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Though different in style and emphasis, both these books give a solid and comprehensive account of all the essentials of Tamil grammar with all the necessary paradigms printed in clear tabular form. Although both purport to be grammars of spoken Tamil, it is my experience that this is not the case. An educated Tamilian would understand you if you spoke intelligibly in this style of Tamil, but it is not the form of Tamil he would use in everyday speech. See page xxxix for further information.

The third book which I found absolutely essential was my dictionary:

A Comprehensive Tamil and English Dictionary

by the Rev. M. Winslow

Published in 2004 by Asian Educational Services, 5 Sripuram 1st Street, Chennai, 600 014.

This work, first published in 1862, is by far the most useful and comprehensive single volume dictionary of Tamil that I have come across, consisting of nearly 1,000 pages of very small, closely printed type. The following, from the compiler's Preface, is, if anything, a considerable understatement of the book's scope:

'This Comprehensive Tamil and English Dictionary, as its title indicates, embraces both the Common and Poetic Dialects of the Tamil language, including the principal Astronomical, Astrological, Mythological, Botanical, Scientific and Official terms; as also the names of many authors, poets, heroes, and gods. Containing, as it does, upwards of 30,000 words more than any similar work, it will, it is hoped, be found a most important help in acquiring such a knowledge of the language, as will enable the student really to profit by its literature. It will also be found useful to those who may wish for condensed information on the philosophy, the religion, the superstitions, and the customs of the Hindus.'

Beginners will initially find difficulty in locating some words in this dictionary, as there is a tendency to list some words as sub-items of the word from which they are derived, rather than in strict alphabetical order. For example, if you were to look up the word ஆட்சி meaning *government, rule*, you would look for it on page 64, between ஆடை and ஆட்சேபம், but you would not find it there because it is listed as a derivative of the root ஆள் on page 76. If you are unable to find a word, therefore, consider whether there has been a change of the root consonant due to contact with the following one, as here, where ள் has become ட் through contact with the following ஃ.

For the rare occasions where Winslow cannot provide the required information, the Madras *Tamil Lexicon* may be consulted. In 1913 work was begun on the *Tamil Lexicon*, published under the authority of the University of Madras. It began initially as a project to update Winslow's dictionary, but the scope was widened as the work progressed. The final section of volume 6 was finally published in 1936, by which time the dictionary comprised 104,405 words, as compared with the 67,542 of Winslow's Dictionary. A further 20,000 words, collected too late for inclusion in the main work, were later published as a Supplement. For most users Winslow will be sufficient, but the Lexicon can be useful in the tracing of rarer and more specialised words. It also has the advantage of listing words in strict alphabetical order, avoiding the problem mentioned above. Unlike Winslow, it adheres to the native style of word ordering, described on page 222, q.v. for more information. This dictionary is available online at

Learning Tamil – a brief bibliography

<http://dsal.uchicago.edu/dictionaries/tamil-lex/>. Typing ‘Tamil Lexicon’ into a search engine will be sufficient to access the link.

Finally, it is worth mentioning a very early grammar of modern Tamil, published in Latin in 1728 by the Jesuit missionary and Tamil scholar, Joseph Beschi. This was later published in an English translation by George Mahon in 1848.

A Grammar of the Common Dialect of the Tamul Language called கொடுந்தமிழ்

Joseph Beschi

Translated from the original Latin by George William Mahon

Published in 1997 by Asian Educational Services, 5 Sripuram 1st Street, Chennai, 600 014.

It is fascinating to see how the language was described by someone 300 years ago, and to note how little the standard modern form of the language has changed since that time. It is not recommended though as a tool for learning the language.

Old and Middle Tamil

The earliest Tamil literature stems from around 2000 years ago. The earliest long text in Old Tamil is the *Tolkāppiyam*, an early work on Tamil grammar and poetics, whose oldest layers could be as old as the first century BC. A large number of literary works in Old Tamil have also survived. These include a corpus of 2,381 poems collectively known as Sangam literature. These poems are usually dated to between the first and fifth centuries AD, which makes them the oldest extant body of secular literature in India. Other literary works in Old Tamil include two long epics, *Cilappatikāram* and *Manimēkalai*, and a number of ethical and didactic texts, written between the fifth and eighth centuries A.D.

Although there is a great deal of continuity between the two stages, the passage from Old to Middle Tamil saw the demise of some major features of Old Tamil, such as the two tense system, which distinguished only between ‘past’ and ‘non-past’, the pure negative conjugation, and the use of ‘conjugated’ noun forms, although the latter two of these continue in the literary language up to the present day, as our study of *Ulladu Narpadu* has shown us.

The period of Old Tamil extends up to around the 8th century. Middle Tamil begins with the great devotional poetry of the bhakti saints, such as the *Tēvāram* of the Saivite *Nayanmars* and the *Nālāyira Divya Prabhandam* of the Vaishnavite *Alvars*, and continues with such major works as the Jaina epic *Jivaga Cintāmani* of *Tiruttakkadevar*, and the *Ramayana* of *Kamban*.

The best grammar of Old Tamil currently available is that of V. S. Rajam, whose grammar is a descriptive one, based on a thorough word by word analysis of the oldest texts, the Sangam *Akam* and *Puram* literature. There is no grammar specifically devoted to Middle Tamil, but a study of this alongside the grammars of Modern Tamil will be sufficient to explain just about all the forms you are liable to encounter.

Ulladu Narpadu

A Reference Grammar of Classical Tamil Poetry

V. S. Rajam

American Philosophical Society, Philadelphia, 1992.

For those who are interested, below are the details of editions of the two native grammars mentioned in the main text, the *Tolkāppiyam* from the Old period, and the 12th century *Nannūl*.

Tolkāppiyam in English

Translation, with the Tamil text and Transliteration in Roman Script

Dr V. Murugan

First Edition 2000

Institute of Asian Studies, Chennai.

The Nannūl [Orthography & Etymology] Part Two

Translated by the Rev J Lazarus

South India Saiva Siddhanta Works, Publishing Society.

First Edition 1977.

Joseph Beschi, mentioned above for his grammar of the common dialect, also wrote an excellent grammar of High Tamil which, although not in publication currently or recently, is available for free download on the Internet. Unfortunately, I did not have the link at the time of publishing this. When I find the information again, I will publish it on my website at <http://murugan.net> on the Welcome page. It is well worth having.

Apart from his *Handbook of the Ordinary Dialect*, the Rev. G. U. Pope also produced a *Third Tamil Grammar* (the *Second* being merely an abridgement of Part I of the *Third*). Part I is a grammar, and Part II consists of an edition of The *Nannūl* with detailed indexes. I have so far been unable to locate a copy, but hope eventually to do so. Meanwhile, there are two very useful books of Pope's that are usually available; they are commentaries on early Tamil texts and contain very useful Introductions, Lexicons and Concordances.

Tiru-k-kural, The Sacred Kural of Tiruvalluva Nayanar

Translation with Notes, Lexicon and Concordance by G. U. Pope

Sixth Reprint 1999

Asian Educational Services, New Delhi.

The Naladiyar or Four Hundred Quatrains in Tamil

Translation with Notes, Lexicon and Concordance by G. U. Pope

Reprinted 1984

Asian Educational Services, New Delhi.

Learning Tamil – a brief bibliography

The latter of these, The *Naladiyar*, contains a detailed analysis in the Introduction of the *venba* verse form, which is that employed by Sri Ramana in *Ulladu Narpadu*.

Spoken Tamil

Those who have studied only literary Tamil will not be able to understand spoken Tamil. It will appear to them as, to all intents and purposes, a separate language. The underlying language is the same, but the changes that occur when the literary dialect transforms into the spoken one are so far-reaching that the literary dialect is no longer discernable in the spoken. For example, the phrase **vaittu koḷḷa vēṇṭum**, which means *it is necessary to keep, look after* will sound something like **vecchikuṇu(m)**. In the first word **vaittu**, the diphthong **ai** simplifies to **e**, **tt** becomes **cch** after **e** (as also **i**), and **u** becomes **i**, also through the influence of **e**; the second word **koḷḷa** simplifies to **ku** and the third word **vēṇṭum** is reduced to **ṇu(m)**, where **u(m)** signifies the nasalisation of the sound **u** with the loss of the final **m** itself. Fortunately, all these changes are consistent and it is therefore possible to convert literary Tamil into the spoken form by the application of a set of rules. This is one strategy for learning spoken Tamil. There are two excellent grammars of spoken Tamil, the latter of which is a much expanded version of the first, which explain the correspondence between the written and spoken forms, and the rules for rendering the one into the other.

A Grammar of Spoken Tamil

Harold Schiffman

Published in 1979 by the Christian Literature Society, Post Box 501, Park Town, Madras 600 003.

A Reference Grammar of Spoken Tamil

Harold Schiffman

Published in 1999 by the Cambridge University Press, New York.

The second strategy for learning spoken Tamil is to study it separately as a language in its own right, a strategy which those who do not know literary Tamil at all have no choice but to adopt. The best book I have found for this purpose is the following:

Colloquial Tamil. The Complete Course for Beginners

R. E. Asber and E. Annamalai

Published in 2002 by Routledge, 11 New Fetter Lane, London, EC4P 4EE.

The course is quite comprehensive, with exercises following each chapter, and comes with two companion CDs.

உள்ளது நாற்பது

மங்கலம் - Invocation

உள்ளதல துள்ளவுணர் வுள்ளதோ வுள்ளபொரு
ளுள்ளலற வுள்ளத்தே யுள்ளதா — லுள்ளமெனு
முள்ளபொரு ளுள்ளலெவ னுள்ளத்தே யுள்ளபடி
உள்ளதே யுள்ள லுணர்

மரணபய மிக்குளவம் மக்களர ணாக
மரணபவ மில்லா மகேசன் — சரணமே
சார்வர்தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணம்
சார்வரோ சாவா தவர்

These two verses constitute the Invocation to this work, *Ulladu Narpadu*. The first of them encapsulates the essence of the work as a whole, and is easily the most complex of all the verses in the entire work, both in terms of its grammatical structure and its philosophical and spiritual import. The analysis of both has therefore been left to the end, and can be found on pp 198-206. They have been translated as follows:

Invocation

Could there be a being-consciousness existing apart from that which [eternally] is? Since that Reality exists in the Heart, free of thought, who could meditate upon that Reality, called the Heart? Know that to remain within the Heart, as one is, is truly to meditate [upon the Heart].

Those people who have a deep fear of death will, for their protection, take refuge at the holy feet of Lord Siva, he who is without both birth and death. In thus taking refuge [in Him], they suffered their own death. For them, in this deathless state, will the thought of death remain?

Ulladu Narpadu

Nūl – Text

1. நாமுலகங் காண்டலா னானாவாஞ் சத்தியுள
 வோர்முதலை யொப்ப லொருதலையே — நாமவுருச்
 சித்திரமும் பார்ப்பானுஞ் சேர்படமு மாரொளியு
 மத்தனையுந் தானா மவன்

Word Split – 1.1.1 – 1.1.2

நாமுலகங் காண்டலா ன
 நாம் உலகம் காண்டலால்

The first thing to remember when attempting to read Tamil verse is that even educated Tamil readers will often find it extremely difficult to decipher the meaning without recourse to a ‘word-split’ version in which each word is written separately in its unaltered form, the form which it would take when standing alone. Beginners may prefer to skip this section initially and begin with the split version on Page 2. There are a number of ways in which, in Tamil verse, the form of words can be altered when combined together and cast into the metrical pattern of a verse of poetry like the one above, the first stanza of Bhagavan’s *Ulladu Narpadu*. We will examine the first two feet of the first line to see what form these changes take. Do not worry if you do not understand what constitutes a ‘foot’ in Tamil verse. This is fully explained in the section on *Tamil Versification* in the Introduction but this knowledge is not required for the present purpose. If you have not studied the section on the Tamil alphabet, which explains its syllabic nature, you should do so now. The more familiar you are with the form of the Tamil characters, the easier it will be to understand what follows.

The first foot நாமுலகங் : *nāmulakaṅ* consists of two words, நாம் உலகங். The first thing we notice is that where a word ending in a vowelless consonant is followed by a word beginning with a vowel, the consonant and vowel combine into a single unit of consonant + vowel sign. Here ம் + உ combine to form the combined letter மு.

Secondly we notice that the ம் : *m* of உலகம் has changed to ன் : *ṅ* (the sound we hear at the end of the word ‘thing’ in English). This happens because the following word காண்டலால் : *kāṇṭalāl* begins with a ‘k’, a sound made at the back of the throat, a ‘guttural’ sound, and the word *ulakam* ends with an ‘m’, a sound made with the lips, a ‘labial’ sound. This reflects the way in which native speakers will change the place in their mouth at which

Verse 1

Ulladu Narpadu

they pronounce the final nasal ‘m’ sound (the point of articulation), moving it from the lips (labial) to the back of the throat (gutteral ‘ng’) in preparation for the ‘k’ sound which follows.

Thirdly, in the second foot, we notice that the letter ல் : l is completely absent from the word காண்டலா. This reflects another change common in verse in which ல் at the end of a word followed by ற் : n at the beginning of the next word both change to form either ன் : n or simply ன் : n as here, where a single letter n stands in the place of both. Here a single n is required to combine with the ā at the beginning of the third foot, and is therefore not present at the end of the second foot.

Split text – 1.1.1 – 1.1.2

Having established the correct split for the text, we can begin the work of translation. As you will see the split version of the text is given below, first in Tamil, and then in Roman transliteration, with the English meaning sandwiched in between. The letters in brackets, (S), (O) are used to identify the part of speech represented by the word or words they follow. See the list of abbreviations on p. 223 for the key to these letters.

நாம்	உலகம்	காண்டலால்
We (S)	[the] world (O)	seeing (V) by (because of)
nām	ulakam	kāṇṭalāl

நாம் : nām – *we* is the first person plural pronoun in the first case – the case of the subject of any sentence or clause. nām is therefore the subject of this clause. There is another form of this pronoun, நாங்கள் : nāṅkaḷ. The difference is that nām is inclusive of the persons addressed, whilst nāṅkaḷ excludes them.

உலகம் : ulakam means [*the*] world from the Sanskrit word loka. It is in its basic form, the one which it has before it takes on any ending to indicate what part of speech it is: object, indirect object etc. There is no definite or indefinite article, *the* or *a*, in Tamil. The English article may be regarded as inherent in Tamil nouns. This is the object of the phrase and in prose Tamil would need to be placed in the second (direct object) case, if it had the meaning *the* world. If it were to have the meaning *a* world, however, it would remain in its basic form. However, this rule is often not observed in poetry. We know it is the object, because it comes after the subject. The primary word order in Tamil is: subject + object + verb. This is not to say, however, that the object cannot precede the subject on occasion, even when the object is not identified as such by a specific ending. The omission of the direct object case ending applies only to non-personal nouns. When a person is being referred to, even in an indefinite sense, the case ending is usually used. Again, this rule is often not observed in poetry.

காண்டலால் : kāṇṭalāl – *through [we] seeing, since [we] see*; this is the verbal element of the phrase and is composed of three elements:

காண் : **kāṇ** (7 *irreg.*) is a verbal root which means *to see, perceive*. The number following the verbal root refers to the classification scheme introduced at the end of v. 5. See the *Synopsis of the Tamil Verb* on p. 38. The term *irreg.* indicates that it displays some irregularity within its class.

தல் : **tal** is an ending used to form verbal nouns, often equivalent to the English *-ing* in the words *see-ing, do-ing* etc. When this is added to the root, **kāṇ + tal**, the dental **த்** : **t** is assimilated to the same class as the preceding retroflex **ண்** : **ṇ**, becoming the retroflex **ஞ**. The resulting verbal noun **காண்டல்** : **kāṇṭal** – *seeing* has full verbal force and can take both a subject: *we* and an object: *world*.

ஆல் : **āl** – *by, through, because of*; this is the standard case ending for the third (instrumental) case. This case typically indicates *agency* or *cause*, and is used to cover a wide range of nuances. **காண்டல்** : **kāṇ-ṭal** + **ஆல்** : **āl** = **காண்டலால்** : **kāṇ-ṭal-āl** – *through, because of seeing*.

Put together it means *through-we-seeing-the-world – since we see the world*. Unlike the English verbal noun, the Tamil verbal noun has full verbal force and can have its own subject and other dependent grammatical elements.

Translation – 1.1.1 – 1.1.2

Since we see the world...

Word Split – 1.1.3 – 1.2.3

நானாவாஞ் சத்தியுள வோர்முதலை யொப்ப லொருதலையே
நானா ஆம் சத்தி உள ஓர் முதலை ஒப்பல் ஒருதலை ஏ

As noted in the previous section, the initial **ந்** of the first foot shown above has interacted with the final **ல்** of the preceding foot to produce **ண்**. There is no difference in pronunciation between **ந்** and **ண்** in most dialects of Tamil, but their distribution is different: **ண்** is never initial in the base form of words, nor can it appear before **த்**.

At the end of the first foot, labial nasal **ம்** has given way to the palatal nasal **ஞ்** : **ñ**, which is pronounced like the *ny* in *canyon*, and in producing which the tongue is pressed against the top of the mouth, as it is for the following letter **ச்** : **c**.

In the middle of the second foot **சத்தியுள** : **catti-y-uḷa** a glide vowel **ய்** : **y** has been introduced to smooth the transition between the two vowels **ி** and **ு**. When a word ending in **இ** : **i**, **ஈ** : **ī** or **ஐ** : **ai** is followed by a word, or combined with a suffix, beginning with a vowel, **ய்** : **y** is usually inserted to join the two. Notice that it also is inserted between feet three and four **முதலை யொப்ப** : **mutalai-y-oppa**, and between the fourth foot and its

Verse 1

Ulladu Narpadu

ending ē: லொருதலையே : lorutalai-y-ē. When a word ends in அ : a, ஆ : ā, ஊ : ū, எ : e, ஓ : o or ஒ : ō, however, it is the letter வ் : v that is inserted, as in the first foot னானாவாஞ் : nānā-v-ām and between the second and third feet சத்தியுள வோர் : cattiyuḷa-v-ōr. This has occurred in spite of the fact that the two feet belong to different lines of the verse. Words ending in ஏ : ē, can take either ய் or வ், and are sometimes written separately.

Split Text – 1.1.3 – 1.2.3

நானா	ஆம்	சத்தி	உள	ஓர்	முதலை	ஒப்பல்
multifarious	which becomes	(a) power	in which exists	a single	First Cause(O)	agreeing on (S)
nānā	ām	catti	uḷa	ōr	mutalai	oppal

ஒருதலை ஏ

[is] certainty (P) indeed.

orutalai ē.

ஒப்பல் : oppal – *the agreeing upon* from the root **oppu** (5) – *to agree, consent, yield in argument* is another instance of a verbal noun, this time formed by adding **ல் : l** to the infinitive form **ஒப்ப : oppa** – *to agree*. The infinitive will be explained when it occurs in the text in its own right. **ஒப்ப + ல் = ஒப்பல்** – *the agreeing to, the acceptance of*.

ஓர் : ōr is an adjectival form of the numeral **ஒன்று** – *one*; it can be used as the indefinite article *a* with similar force to the English indefinite article, or with strong emphasis to mean *single, only, unique* etc.

Structure of the sentence

Subject (verbal noun): ஒப்பல் – *The agreeing upon*

Object of verbal noun: ஓர் முதலை – *a First Cause*

Relative clause qualifying ஓர் முதலை: சத்தி உள – *in which is a creative power*

Relative clause qualifying சத்தி: நானா ஆம் – *which is capable of manifesting diversity*

Predicate: ஒருதலை – [is] a certainty.

முதலை : mutalai is the second case (direct object) form of the noun **முதல்** – *beginning, cause, root, source, God as the First Cause*. **ை : ai** is the second case ending which denotes the direct object. **முதல் : mutal** is the first case

(subject) form of the noun, to which the other case endings are appended directly. Other nouns change in various ways when case endings are added. See the section *Case Formation of Singular Nouns* on p. 18 for more information. Note that this vowel precedes its consonant in writing. Here it is the direct object of ஒப்பல். It can be written as முதலை which is an older usage. Traditionally, after ண், ல், ள் and ன் the diphthong னை was written with an upright symbol, a kind of curlicue attached to front of the letter. See Introduction p. xx.

ஓர் முதலை ஒப்பல் – *the agreement to, the acceptance of, a single First Cause...*

உள : uḷa (also உள்ள : uḷḷa) – *which is* is the adjectival or relative participle from the root உள் – *to be, exist*, an irregular verb which only occurs in the present tense, and therefore does not fall into the classification system. This participle is used to form the equivalent of what we call in English *the relative clause*. The meaning is *which exists, is real, genuine, essential*. More information on this formation is given in *The Adjectival (Relative) Participle* on p. 6.

சத்தி : catti – *a [creative] force* is from Sanskrit śakti – *ability, power, strength, capability*. In Saivism the word has a specialised meaning, and refers to the energy of Lord Siva's grace, embodied in his consort Parvati.

சத்தி உள : catti uḷa – *in which is a creative capability*. It would be possible to translate this as *which is a creative energy* but this would not be consonant with the tenets of Advaita Vedanta, which in its strictest form, that upheld by Sri Ramana, states that creation never happened at all, and that all that appears to exist does so only through our inability to grasp that unchanging absolute reality. It is important therefore not to suggest that the Self, the absolute reality, is in any sense an entity inherently possessing attributes such as those of creation etc. See *Day by Day with Bhagavan, 15th March, 1946, Afternoon* where Sri Ramana relates three different levels on which Advaita can be taught, varying according to the ability of the pupil to grasp it. See also verses 83 and 100 of Muruganar's *Sri Guru Vachaka Kovai* and the accompanying notes in David Godman's edition, pp 41-42 and 49-51. See also the note on the *Adjectival (Relative) Participle* on p. 6 for a grammatical explanation of how உள can come to mean *in which*.

ஆம் : ām – *which will become, which is* is another adjectival participle from the root ஆ (5 irreg.) which also has the formation ஆகு : āku. The form ஆம் is merely a shortened form of ஆகும் : ākum. Its meanings include *to become, happen, come into existence, occur of itself* and will often translate into English as simply *be*. It is fully conjugated as a verb with some irregularities in all three tenses, past, present and future. In Tamil, as hinted at above, the relative pronouns *who, whom, which* etc. do not exist, their function being performed in Tamil by a participle. Its future form is made by adding உம் to the root, giving ஆகும், which shortens to ஆம். The resulting adjectival clause is placed directly before the noun it qualifies, forming the equivalent of an English relative clause.

The future relative participle expresses, besides futurity, incomplete action begun in the past, and sometimes habit or custom. It is therefore often necessary to translate it with the English present, rather than the future.

நானா : **nānā** is an adjective meaning *sundry, diverse, various, multiform*. Adjectives in Tamil are indeclinable, that is to say, they do not take case endings, and are usually prefixed to the noun they qualify. In this case however, **nānā** qualifies the following verb ஆம் in an adverbial sense.

நானா ஆம் : **nānā ām** – *which will be, become diverse, multiple, multiform...* We can expand this to say something like, *which is [capable of] manifesting [the world's] diversity*.

The phrase சத்தி உள is thus an adjectival clause qualifying ஓர் முதலை, and நானா ஆம் is another adjectival clause which qualifies சத்தி. All this: *The agreeing...diversity* is the subject of the sentence. (See *Structure of the sentence* above). In Tamil, as in many languages, the verb *to be* is often not expressed in phrases like அவன் தேவன் - *He [is] a God*, so we supply an [*is...*]

ஒருதலையே : **orutalaiyē** – *certainty, absoluteness*; literally, ஒரு – *one* + தலை – *head*. The ஏ : **ē** is an emphatic particle indicating, in this instance, *certainty, confidence, assurance*. ஓர் and ஒரு are the adjectival forms of ஒன்று, the cardinal numeral *one*.

Translation – 1.1.1 – 1.2.3 (*adding in the first two feet*):

Since we perceive the world, there is certainly absolute agreement that there exists a First Cause, in which exists a creative potential capable of manifesting [the world's] diversity.

The Adjectival (Relative) Participle

In Tamil there is no relative pronoun, and hence no equivalent of the relative clause as we know it. How then would we say *a book which he gave*, if, as stated above, there is no relative pronoun? The answer is that Tamil uses the adjectival or relative participle.

The Tamil verb is composed of three elements, a root, a tense marker (in most cases), and a personal ending. For example the root கொடு : **koṭu** – *give* + present tense marker: க்கிற : **kkir** + first person ending ஏன் : **ēn** = கொடுக்கிறேன் : **koṭu-kkir-ēn** – *I give*. Thus, in a simple sentence, we would say: நான் புத்தகம் கொடுக்கிறேன் : **nān puttakam koṭu-kkir-ēn** – *I give a book*. To form the adjectival participle for the present and past tenses, the personal ending ஏன் : **ēn** is dropped and அ : **a** is added to the stem thus created, giving **koṭu-kkir-a** for the present and **koṭu-tt-a** for the past; the future adjectival participle is the same as the 3rd person neuter

of the future tense, i.e. to form it, உம் : **um**, கும் : **kum** or க்கும் : **kkum** is added to the root. See *Present and Future Tense* on p. 33. கொடு : **koṭu** is a strong verb, and therefore the participle will be **koṭu-kkum**.

அவன் கொடுத்த புத்தகம்	: avan koṭutt-a puttakam	– the book which he gave
அவன் கொடுக்கிற புத்தகம்	: avan koṭukkīr-a puttakam	– the book which he gives
அவன் கொடுக்கும் புத்தகம்	: avan koṭu-kkum puttakam	– the book which he will give

These adjectival (or relative) clauses can then be embedded in any other main or subordinate clause in the following manner:

அவன் கொடுத்த புத்தகம் இங்கே இருக்கிறது	– The book which he gave is here. (<i>book</i> is the subject).
avan koṭutta puttakam iṅkē irukkīratu	
அவன் கொடுக்கிற புத்தகத்தை வாங்குகிறேன்	– I take the book which he is giving . (<i>book</i> is the object).
avan koṭukkīra puttakam vāṅkukīrēn	
அவன் கொடுக்கும் புத்தகத்தில் அதை படிப்பேன்	– I will read that in the book which he will give .
avan koṭukkum puttakattil atai paṭippēn	(<i>book</i> is in the 7 th case (locative, indicating <i>place where</i>).

When the word being qualified in the main clause is neither the subject nor object within the relative clause itself, its grammatical function within the relative clause has to be inferred from the context. For example, in clauses like *the town in which I live*, *the town to which he came*, the words **in** and **to** cannot be expressed by the adjectival participle and have to be inferred by the reader or speaker:

நான் வசிக்கும் ஊருக்கு போனான்	– He went to the town [in] which I live
nān vacikkum ūrukku pōṇān	
நான் போன ஊரில் வசிக்கிறான்	– He lives in the town [to] which I went
nān pōṇa ūril vacikkīrān	
நாம உரு சித்திரம் சேர் (சேரும்) படம்	– the screen [on] which the name-form picture appears
nāma uru cittiram cēr(um) paṭam	(See the notes on 1.2.4 – 1.4.1)
சத்தி உள ஓர் முதலை	– a First Cause [in] which there is a creative capability.
catti uḷa ōr mutalai	(See the notes on 1.1.3 – 1.2.3)

This adjectival participle is unchangeable, not varying by number, gender or person, and directly precedes the noun it qualifies, and which it requires to complete its meaning. Its grammatical name in Tamil is பெயர் எச்சம் : **peyar eccam** – *noun defect*; i.e. it needs a noun to complete its sense.

Vocabulary:

அவன் – he	கொடு – to give	புத்தகம் – book	இங்கே – here	இரு – to be	நான் – I
வாங்கு – to take	அதை – that	படி – to read	ஊர் – town	போ – to go	வசி – live

Word Split – 1.2.4 – 1.4.1

நாமவுருச் சித்திரமும் பார்ப்பானுஞ் சேர்படமு மாரொளியு மத்தன்னையுந்
நாம உரு சித்திரமும் பார்ப்பானும் சேர் படமும் ஆர் ஒளியும் அத்தன்னையும்

In the first foot the glide vowel **வ் : v** is inserted between the **அ : a** of **நாம : nāma** and the **உ : u** of **உரு : uru**. At the end of the first foot, **ச் : c** is inserted before the following **ச்** of **சித்திரம் : cittiram** according to normal rules. When a word ending in a vowel is followed by one beginning with one of the consonants **க் : k**, **ச் : c**, **த் : t**, or **ப் : p**, the consonant is doubled in most situations. This is to ensure that the consonant is pronounced ‘hard’, that is to say, unvoiced. See *Doubled Consonants*, p. xviii. Doubling never takes place after an adjectival participle, a feature which can be very useful in determining the syntax. At the end of the sixth foot **அத்தனையுந்**, the nasal labial **ம் : m** is assimilated to the class of the following dental **த் : t** of **தான் : tān**.

Split Text – 1.2.4 – 1.4.1

நாம உரு சித்திரமும் பார்ப்பானும் சேர் படமும் ஆர் ஒளியும் அத்தனையும்

Name	form	picture-and	seer-and	appear	screen-and	pure	light-and	thus much / all (S)...
nāma	uru	cittiramum	pārppānum	cēr	paṭamum	ār	oḷiyum	attanaiyum...

The whole of the line up to **அத்தனையும் : attanaiyum** is the subject of the sentence and consists of a list of nouns each linked with a final **உம்** which means *and* and is appended to each term in the series, including the first one. The list terminates with **அத்தனையும்** which means *all the foregoing*.

நாம உரு சித்திரமும் : nāma uru cittiramum – *the picture of name and form* forms a single compound composed of the elements **நாம** – *name* (Skt. *nāma*), and **உரு** – *form* (Skt. *rūpa*), qualifying **சித்திரம்** – *picture* (Skt. *citra*) – *a name-form-picture, a picture of name and form*. Nouns ending in **ம்** regularly combine simply by dropping the **ம்**, especially when they are compounds composed of Sanskrit words, as here. Note that there is no need for an **ம்** between the elements of the compound.

பார்ப்பான் : **pārppān** – *he [who] will see* is the future third person masculine singular, *he will see* from the root **பார்** : **pār** (8) – *to see*. However it is here being used with the force of a participial noun *he who will see, the seer*. Affirmative verbal forms are composed of three elements, a root + a tense marker + a personal ending. Here the Root **பார்** precedes a future tense marker **ப்** : **pp** which precedes the personal ending **ஆன்** : **ān**. Both of these forms, the main verb and the participial noun, will be dealt with in detail later.

சேர் : **cēr** (4) – *to join, combine, associate with* is a root which is here being used in a compound formation with the following noun **படம்**, in place of an adjectival participle **சேரும்** – *which will associate*. Alternatively, we could regard it as a truncated form of the future adjectival participle. A large number of roots can be truncated in this way, with the final **உம்** : **um** being dropped.

படம் : **paṭam** – *screen*; the basic meaning is *cloth, screen*. Here the sense is of *projection screen, something upon which an image is produced*. **சேர் படம்** – *the screen on which [the picture of name and form] will appear*.

ஆர் : **ār** (4) – *to become full, complete, entire, abide* is another root, being used in a compound with a following noun, in place of the past adjectival participle **ஆர்ந்த** : **ārnta** = **ār** + **nt** (past tense marker) + **a**.

ஒளி : **oḷi** – *light, illumination*. **ஆர் ஒளி** : **ār oḷi** therefore means *full, perfected light*.

Note on ஆர் ஒளி

The following note was written by David Godman, author and researcher into the life and works of Bhagavan:

T.P. Ramachandra Aiyer asked Bhagavan about the meaning of ஆர் ஒளி in the first stanza of *Ulladu Narpadu*:

Bhagavan: ஆர் ஒளி means நிறைந்த ஒளி *full, finished, perfected, complete light*. It refers to that light of manas in which we see all the world, both the known and the unknown of the world. The first is the white light, so to call it, of the Self, which transcends both light and darkness. In it no object can be seen. There is neither seer nor seen. Then there is total darkness or avidya in which also no objects are seen. But from the Self proceeds a reflected light, the light of pure manas, and it is this light which gives room for the existence of all the film of the world which is seen neither in total light nor in total darkness, but only in the subdued or reflected light. It is this light which is referred to in the stanza.

அத்தனையும் : a-t-tanaiyum – *that much, thus many*. தனை: tanai is a particle used to express number or quantity, prefixed with அ : a, இ : i, and எ : e to mean *that much, many; this much, many; how much, many?* Here it has the sense of *so many, thus many*. The final உம் does not mean *and* here. It is known as the உம் of universality, and is added to certain words to give a universal sense, the English *all*. It therefore means *all so many, all the foregoing*. Note the doubling of த் : t following the initial short vowel அ: அ-த்-தனையும்

Translation – 1.2.4 – 1.4.1

The picture of name and form, he who sees it, the screen on which it appears and the pure light [which illuminates it], all these...

Tamil Nouns - Singular and Plural

Tamil nouns are divided into two classes, **rational nouns**, which are either masculine, and denote men or gods, or feminine, and denote women and goddesses only. All the rest, the so-called **irrational nouns**, with a few minor exceptions, denote animals and inanimate things, and are all regarded as neuter. There is no noun – adjective agreement. The only agreement is between the subject and the verb, which agrees with the subject in person, gender and number. See p. 23, *The Personal Endings* for the personal endings, which are the same for all tenses. Note that **irrational nouns** are only optionally marked for plurality. In poetry the vast majority of non-personal nouns are not marked for plural. In these cases, the context determines whether or not they are plural. See *The Plural of Nouns* on p. 45. However **rational nouns** must always be marked for plurality.

Word Split – 1.4.2 – 1.4.3

தானா மவன்

தான் ஆம் அவன்

Split Text – 1.4.2 – 1.4.3

தான் ஆம் அவன்

[are] [the Self who is] He.

tān ām avan.

Structure of the sentence

Subject: நாம உரு சித்திரமும் பார்ப்பானும் சேர் படமும் ஆர் ஒளியும் அத்தனையும் – *The picture of name and form, he who sees it, the screen on which it appears and the pure light [which illuminates it], all these*

Predicate: அவன் – [are] He,

Relative clause qualifying அவன்: தான் ஆம் – who is the Self.

[are...] – we need to supply the verb *to be* in English to introduce the predicate of the sentence.

அவன் : avan – *he* is the third person singular masculine personal pronoun. In Tamil only rational beings have gender, and these comprise mainly men and gods. Therefore the use of **அவன்** to mean *god* does not necessarily carry an anthropomorphic sense, as it does in English.

ஆம் : ām – *who, which is* is the adjectival participle from the root **ஆ**. See the note to 1.1.3.

தான் : tān – *the Self*. Its main function grammatically is as the reflexive pronoun, meaning *himself, herself, itself, oneself*, but here it is used in the metaphysical sense of **the Self**, the absolute reality.

Translation – 1.4.2 – 1.4.3

...[are] *He who is the Self.*

Since we perceive the world, there is certainly absolute agreement that there exists a First Cause, inherent in which is a creative potential for manifesting diversity. The picture consisting of names and forms, he who sees it, the screen on which it appears, and the pure light which illuminates it, all are He, who is the Self.

2. மும்முதலை யெம்மதமு முற்கொள்ளு மோர்முதலே
மும்முதலாய் நிற்குமென்று மும்முதலு — மும்முதலே
யென்னலகங் கார மிருக்குமட்டே யான்கெட்டுத்
தன்னிலையி னிற்ற றலை

Word Split – 2.1.1 – 2.1.3

மும்முதலை யெம்மதமு முற்கொள்ளு ம்
மும் முதலை எம் மதமும் முன்கொள்ளும்

Between the first and second feet there is another example of ய் : y being used as a glide between ை : ai and ெ : e. Note also the final vowelless consonant ம் at the end of the second foot is written as a single consonant with the following ம்: மதமு(ம்) முற்கொள்ளும். Foot three loses its consonant to the following foot in the same manner. In the third foot, ன் : n has changed to ற் : r through the influence of the following க்: k. The ற் in this situation is pronounced like ‘r’, i.e. the phrase sounds like mutkollum

In Tamil verse composition it is considered elegant for at least two feet in each line of verse to start with the same letter or related set of letters. To determine if this is the case, the line needs to be resolved into its split form, with euphonic and orthographic changes removed. See for example the second line of v. 1: வோர்முதலை யொப்ப
லொருதலையே — நாமவுருச். Here the first three feet, although appearing to begin with வோ: vō, யொ: yo and லொ: lo, actually begin, in the split version, with the vowels ஒ: ō ஒ: o and ஒ: o again. This initial assonance is called மோனை : mōnai and adds greatly to the beauty of a verse when used skillfully. You will notice as you go through this work that, in the vast majority of verses, Bhagavan takes care to create மோனை in feet one and three of each line at least, giving the verses a very musical and pleasing cadence. You can find out more about this poetic effect in the section on *Tamil Versification* in the Introduction, p. xxix.

Note on sentence structure

As we saw in v. 1, the verb *to be* is often omitted in Tamil sentences. Tamil uses main verbs very sparingly, preferring to build up meaning using a series of participial constructions. For example, in Tamil we would not say *He came, ate, read the newspaper and went away*. Rather would we say *Having come, having eaten, having read the newspaper, he went away*.

Split Text – 2.1.1 – 2.1.3

மும் முதலை	எம் மதமும்	முன்கொள்ளும்
Three fundamentals (O)	every religion (S)	will postulate.
mu-m-mutalai	e-m-matamum	munkollum.

எம் மதமும் : e-m-matamum – *every religion*. **மதம்** here means *religion, belief system* and is in the subject case, so that even though it comes after **முதலை**, which is in the second (direct object) case, we know it is the subject of the clause because it is in the base form with no case marker. Therefore it is possible for Bhagavan to ignore the normal word order without risk of ambiguity. **எ :** e and **எந்த :** *enta* prefixed to a noun gives the sense of *what? which?* but, when the **உம்** of universality is appended to the end of the following word, or sometimes group of words, it gives the sense of *all*. When single syllables ending in short vowels are prefixed to other words, as here, the initial consonant of the following word is often doubled. See also **மும்முதலை : mu-m-mutalai** below.

கொள்ளும் : kollum is from root **கொள், கொள்ளு : kol, kollu** (2) – *to take, hold, conceive of*. Here it is in the future third person neuter singular form, which is identical to the plural and also to the future adjectival participle.

முன் : mun means *before, that which is first or chief*. **முன்கொள்ளும் : munkollum** therefore means *hold as first, postulate*.

மு : mu – *three* is a contraction of the numeral **மூ : mū** or **மூன்று : mūnru** used in combination with the following noun, with the consequent doubling of the following **ம் : m**.

முதலை : mutalai – *root, source, fundamental*. See the notes to 1.2.1. Here the noun appears again in the second (direct object) case with the case ending **ை : ai**. Here *fundamentals* translates the idea well.

Translation – 2.1.1 – 2.1.3

Every religion postulates three fundamentals.

Word Split – 2.1.4 – 2.2.2

மோர்முதலே மும்முதலாய் நிற்குமெ
ஓர் முதலே மும் முதலாய் நிற்கும்

As we have seen, the **ம்** of the first foot belongs to the previous foot. This clause ends in the middle of a foot, with the **ஏ** of the final half-foot beginning the subsequent clause. What follows **நிற்கும்** is a new clause. In writing Tamil verse, splitting a word between two feet is generally avoided with the exception of case and PNG endings etc., which are in a sense not part of the word. It is however allowed for a foot to contain two discrete words, as here. Correct scansion is therefore an aid to translation in Tamil whereas in other languages, such as English and Sanskrit, it is not.

Split Text – 2.1.4 – 2.2.2

ஒர் முதலே மும் முதலாய் நிற்கும்

A single source indeed as three sources stands.

ōr mutalē mu-m-mutalāy nirkum.

ஒர் முதலே : **ōr mutalē** – *a single source indeed*; see the notes to 1.2.1. The **ஏ** : **ē** is again an emphatic particle; see the notes to 1.2.3.

நிற்கும் : **nirkum** – *stands, will stand* is from the root நில், நில்லு : **nil, nillu** (7) – *to stand*, and is the future third person neuter singular form, like கொள்ளும் in the previous phrase. Here ல் : **l** changes to ற் : **r** before க் : **k**. This future is formed irregularly with **கும்** being added to the root, instead of the usual **உம்**. Again, there is no sense of futurity here. The equivalent present tense form, consisting of 4 syllables நிற்கிறது : **nirkiratu** is unwieldy in verse and likely to be avoided for reasons of metre.

மும் முதலாய் (முதல் + ஆய்) : **mu-m-mutal-āy** – *as three fundamental principles*, that is to say, that which appears to consist of three fundamentals (the soul, the world and god) is actually only one, the Self, appearing as three. Neuter, that is to say, irrational, or non-personal, nouns do not need to be marked for plural in Tamil, i.e. do not need to take an ending that indicates their plurality. The plural ending கள் : **kal**, which will be introduced later, is not often used with neuter nouns in verse; a neuter noun can be either singular or plural according to context, as here, where it is clearly plural.

ஆய் : **āy** – *having become*, is the adverbial participle of the verb ஆ – *to be, become*. The adverbial participle is equivalent to the English *having done, having gone* etc. Here it is used in a very important idiomatic sense in Tamil to transform a noun, or other part of speech, into an adverb. The noun முதல் is transformed through the addition of ஆய் into an adverb or adverbial phrase qualifying நிற்கும், meaning *having become three fundamentals* – மும் முதலாய் : **mu-m-mutal-āy**. An adverbial participle ஆகி : **āki** is also formed from the verb's other root form

ஆகு, but it is the shorter form which is used to create adverbs. It is often equivalent to the English adverb in *-ly*, e.g. the word சந்தோஷமாய் : cantōsam-āy means *joy-fully*. The infinitive form of ஆ :- ஆக – *to become* is also used in the same way e.g. சந்தோஷமாக : cantōsam-āka. We will see later that in verse ஆய் is often shortened simply to ஆ with no change of meaning.

Translation – 2.1.4 – 2.2.2

A single First Cause appears as three.

Word Split – 2.2.2 – 2.2.4

மென்று மும்முதலு மும்முதலே
என்றும் மும் முதலும் மும் முதல ஏ

The first two feet lose their final **ம்** to the following foot, which also starts with **ம்**, the vowelless final consonant being written as one with the following initial **ம்** as in 2.1.2. The consonant group **ன்ற்** : **nr** in **என்றும்** : **enrum** is pronounced as ‘ndr’ with a ‘d’ sound introduced as a glide, as if it were spelt **endrum**.

Split Text – 2.2.2 – 2.2.4

என்றும்	மும் முதலும்	மும் முதல்	ஏ
Always	all three fundamentals [are]	three fundamentals	assuredly!
enrum	mu-m-mutalum	mu-m-mutal	ē!

என்று : **enru** means *which day? when?*, and with the **உம்** of universality becomes **என்றும்** : **endrum** – *every day, always, forever*.

மும் முதலும் : **mu-m-mutalum** – *all three fundamentals*. Here we have the **உம்** of universality again; see 1.4.1.

என்றும் மும் முதலே – [are] *always three fundamentals assuredly*. Again, the verb *to be* is understood.

Translation – 2.2.2 – 2.2.4

All three fundamentals remain forever as three fundamentals.

Word Split – 2.3.1

யென்னல்

என்னல்

Split Text – 2.3.1

என்னல் : **ennal** – *saying, the assertion that* is a verbal noun from the root **என்: en** (7) – *to say*, of the same formation as **ஒப்பல் : oppal** in 1.2.2, here performing the dual function of indicating that what precedes is being quoted, either directly or indirectly, and that of expressing the actual verbal meaning *saying*. See the note on *Direct and Indirect Speech* on p. 21. Here it completes the subject of the sentence, and we translate, *The assertion that...* There are therefore two possible translations of 2.1.1 – 2.3.1, one using indirect speech and another using direct speech:

Translation – 2.1.1 – 2.3.1

Saying that a single First Cause appears as three, [or] that all three fundamentals remain forever as three fundamentals...

Saying, 'A single First Cause appears as three,' [or] 'All three fundamentals remain forever as three fundamentals'...

Word Split – 2.3.1 – 2.3.3

லகங் கார மிருக்குமட்டே

அகங்காரம் இருக்கும் மட்டு ஏ

Split Text – 2.3.1 – 2.3.3

அகங்காரம் இருக்கும் மட்டு ஏ

[will be] the ego will exist as long as indeed

akaṅkāram irukkum maṭṭu ē

[*will be, will persist...*] – once more, the verb *to be* is understood.

அகங்காரம் : akaṅkāram – *ego* is derived from the Sanskrit **aham** – *I*. The Tamil letter **க்** here represents the Sanskrit letter **h**. See Introduction, *The Grantha Letters*, pp xx-xxi for the representation of Sanskrit **h** in Tamil.

இருக்கும் : **irukkum** – *which will be*, is the adjectival participle from the root இரு : **iru** (9) – *to be, remain, abide, sit*. The formation is root இரு : **iru** + ending க்கும் : **kkum**.

மட்டு : **maṭṭu** – *degree extent*. The word means *limit, measure*. Here it is preceded by an adjectival participle **irukkum** which qualifies it; **ahaṅkāram irukkum maṭṭu** – *to the extent to which (i.e. as long as) the ego exists*. As well as forming the equivalent of relative clauses, the adjectival participle is used with a number of postpositions indicating *time, result, extent* etc., many of which we will meet later in the text.

Translation – 2.3.1 – 2.3.3

...[*will persist*] *as long as the ego exists*.

Structure of the sentence

Subject: என்னல் – *Saying that*

Reported speech: ஓர் முதலே மும் முதலாய் நிற்கும் – *one First Cause manifests as three [or]*

என்றும் மும் முதலும் மும் முதல ஏ – *three First Principles always remain as three*

Predicate: [*will be*] மட்டு – *to the degree*

Adjectival clause qualifying மட்டு: அகங்காரம் இருக்கும் – *to which the ego exists*.

Word Split – 2.3.4 – 2.4.3

யான்கெட்டுத் தன்னிலையி னிற்ற றலை

யான் கெட்டு தன் நிலையில் நின்றல் தலை

Note the euphonic doubling of த் after the final vowel of கெட்டு, and that the doubled consonant is always attached to the end of the preceding word. For the change between the second and third feet (ல் : l + ந் : n = ன் : n) see the Word-Split to 1.1.1. Between the third foot and final short foot, final ல் : l and initial த் : t result in ற் : r.

Split Text – 2.3.4 – 2.4.3

யான் கெட்டு தன் நிலையில் நின்றல் தலை

The 'I' having died, one's [true] state-in standing [is] the best thing.

yān keṭṭu, taṅ nilaiyil niṙṙal talai.

Case Formation of Singular Nouns

We have now come across a number of nouns and verbal nouns in case forms other than the subject e.g. முதலை – *second case*, denoting the *direct object*, காண்டலால் – *third case*, instrumental, denoting *agency*, நிலையில் – *seventh case*, locative, indicating *location in space or time*).

Unlike the above examples, some nouns modify their *base form* (variously referred to as *first case*, *nominative*, *non-oblique*) before the case ending is attached; this form is commonly called the *inflexional base*. Learning to recognise this form is a great aid to translation. Here are the ways in which the inflexional base is formed:

Type of Noun	Formation	1st case	Base	2nd Case	3rd Case	
Ending in ம்	Change ம் to த்து	படம் paṭam	படத்து paṭattu	படத்தை paṭattai	படத்தால் paṭattāl	picture
Ending in டு or று after init. long vowel	Double final cons.	ஆறு āru	ஆற்று ārṟu	ஆற்றை ārṟai	ஆற்றால் ārṟāl	river
	Double final cons.	காடு kāṭu	காட்டு kāṭṭu	காட்டை kāṭṭai	காட்டால் kāṭṭāl	jungle
Ending in டு or று ¹ after init. short vowel + single consonant	Insert glide வ்	மறு maru	மறுவ் maruv	மறுவை maruvai	மறுவால் maruvāl	blemish
	Insert glide வ்	நடு naṭu	நடுவ் naṭuv	நடுவை naṭuvai	நடுவால் naṭuvāl	middle
All other nouns	No change	முதல் mutal	முதல் mutal	முதலை mutlai	முதலால் mutalāl	source
	No change	தலை talai	தலை talai	தலையை talaiyai	தலையால் talaiyāl	head

1. These really belong to the non-changing type, since the insertion of the glides வ் and ய் is not a grammatical change but merely the normal euphonic change when final and initial vowels coincide, as above in தலையை. The same can be said of words of one syllable whose vowel is short and which end with a vowelless consonant. These double the final consonant before the vowel of the ending, e.g. கல் : kal – *stone*, but கல்லில் : kallil – *in a stone*. Again this is a general rule, not restricted to noun formation.

யான் : yāṅ is a common variant in verse of நான், the first person singular pronoun *I*.

கெட்டு : ketṭu – *having died, perished*, is the adverbial participle from the root கெடு (6). The adverbial participle has the sense **having [verb]ed** and has the form: root கெடு : keṭ(u) + tense marker த் : t + ending + உ : u. The final u of the root is dropped and the dental த் : t of the tense marker is assimilated to the retroflex ட் : ṭ of the root,

giving கெட்டு : keṭṭu. As well as the adverbial participle, all affirmative past finite verbal forms are generated from the past stem, using the tense markers த் : t, த்த் : tt, ந்த் : nt and இன் : in, which will be fully explained in later sections. The Tamil verb contains very few irregularities; most of these occur in the past tense and are generally occasioned by euphonic changes, many of which are explained in the commentary as they occur. A good knowledge of these basic euphonic changes simplifies the learning of Tamil and reduces the need to learn a large number of verbal paradigms by heart. Once sound changes are applied, most apparent irregularities melt away.

தன் : tan is the singular form of the reflexive pronoun தான் : tān in the sixth (possessive) case, meaning of oneself, one's, one's own. Its form in the cases we have already encountered are தான் – subject case, தன்னை – object case and தன்னால் – instrumental case.

நிலையில் : nilaiyil – in (one's own) state. நிலை is a noun from the root நில், நில்லு : nil, nillu (7) – to stand and means state, condition, character, quality. The word has the seventh (locative) case ending இல் : il appended with the use of the glide ய் :- நிலை : nilai + ய் : y + இல் : il = நிலையில் : nilai-y-il. The seventh case denotes location in time or space and is usually equivalent to English in, on, at etc.

நிற்றல் : nirral – remaining is the verbal noun in தல் from the root நில் (see above), in the first (subject) case, meaning [the act of] standing, remaining, enduring. நில் : nil + தல் : tal = நிற்றல் : nirral with ல் : l + த் : t becoming ற்ற : rr, which is pronounced 't-tr' as in 'freight-train', i.e. it sounds like 'nit-tral'.

The sentence up to here is the subject, so we supply the the appropriate part of the verb to be (which is understood in Tamil):

[is...]

தலை : talai – the head, apex, summit, superior thing.

Translation – 2.3.4 – 2.4.3

To remain in one's own [true] state, after the 'I' has perished is the highest attainment.

Every religion postulates three fundamentals. The argument as to whether one First Cause manifests as three or whether three First Principles remain as three will continue as long as the ego exists. To remain in one's own [true] state, after the 'I' has perished is the highest attainment.

3. உலகுமெய்பொய்த் தோற்ற முலகறிவா மன்றென்
 றுலகுசுக மன்றென் றுரைத்தெ — னுலகுவிட்டுத்
 தன்னையோர்ந் தொன்றிரண்டு தானற்று நானற்ற
 வந்நிலையெல் லார்க்குமொப் பாம்

Word Split – 3.1.1 – 3.1.4

உலகுமெய்பொய்த் தோற்ற முலகறிவா மன்றென் று
 உலகு மெய் பொய் தோற்றம் உலகு அறிவு ஆம் அன்று என்று

In feet 3, 4 and 5 we see a further four examples of a final **உ** being elided before a word beginning with a vowel. This rule applies equally between individual words, and within a word itself, when endings and postpositions are added: **உலகறிவாமன்றென்று** : **ulak(u) ariv(u) ām anru(u) enru(u)** – saying ‘the world is consciousness’, ‘no it is not’. Notice how Bhagavan exploits this feature of Tamil to achieve great vigour and economy of expression. Notice also that the **த்** of foot two is doubled. Consonant doubling also occurs when a noun ending in **ய், ர்** and sometimes **ழ்** qualifies the following noun in an adjectival sense as here: **பொய்த்தோற்றம்** : **poy-t-tōrram** – a false appearance.

Split Text – 3.1.1 – 3.1.4

உலகு மெய் பொய் தோற்றம் உலகு அறிவு ஆம் அன்று என்று

‘[The] world [is] real,’ ‘[is] a false appearance,’ ‘[the] world consciousness is,’ ‘is not,’ [speech marker],

‘ulaku mey,’ ‘poy tōrram,’ ‘ulaku arivu ām,’ ‘anru,’ enru,

Structure of the clause

Two sets of contradictory assertions about the world are stated. The subject **உலகு** can be taken to apply to all four assertions, although the noun appears only in the first of each pair, i.e. ‘the world [is] real,’ ‘[the world is] a false appearance,’ ‘the world is consciousness,’ ‘[the world] is not.’

The verb of speech which governs the speech marker **என்று** : **enru** – *saying, having said* follows later, after another pair of contradictory assertions, followed by another **என்று**. For this reason **என்று** is not translated, acting simply as a speech marker to indicate that what precedes it is quoted speech, either direct or indirect, and equivalent to the inverted commas in direct speech (“ ”), or to the word *that* (saying *that*) in indirect speech. If we were to translate it, we might use a word like *thus* in rendering direct speech.

மெய் : **mey** is a noun meaning *truth, reality*. Qualifying a noun, it becomes an adjective meaning *true real*. It could be taken as either here.

பொய் : **pōy** is a noun meaning *lie falsehood, untruth, unreality*. Here it forms a compound with the following word, and is therefore used as an adjective meaning *false, untrue, unreal*.

தோற்றம் : **tōrram** means *appearance* and is a noun formed from the root **தோன்று** : **tōnru** (5) – *to appear*.

உலகு : **ulaku** – *the world* is an alternative spelling for **உலகம்** with no difference of meaning.

Direct and Indirect Speech

Words directly quoted or indirectly reported are marked as such by being followed by a part of the verb **என்** : **en** – *to say*; most often it is the adverbial participle **என்று** : **enru** – *having said* which fulfils this role, but the infinitive **என**, **என்ன** : **ena**, **enna** – *to say* is also used in literature. Unlike English and other languages, there is often no structural difference between direct and indirect speech in Tamil. In the following sentence, we can see that whilst in English we must change the verb tense from *will* to *would* in reported speech, we do not have to change anything in the Tamil. The sentence:

[அவள் வருவாள்] என்று சொன்னான் : [ava! varuvā!] **enru connān**

can mean either: *He said, 'She will come.'* or *He said that she would come.*

என் is a fully declinable verb in its own right and can also act as its own speech marker without the need for any other verb of saying or thinking; we could, with the identical meaning, say:

[அவள் வருவாள்] என்றான் : [ava! varuvā!] **enrān**

அறிவு : **arivu** – *knowledge, wisdom, learning, intelligence, consciousness* derives from the root **அறி** : **ari** (4) – *to know*. It is also used in a specialised sense as the equivalent of Sanskrit **jñāna** to mean *knowledge of reality, the transcendent state of being attained by realised sages*. Here we see another method of noun formation, which is to add **வு** : **vu** to the root.

அன்று : **anru** – [it] *is not so* is derived from the root **அல்** : **al**; it is in the third person singular and the formation appears to be **அல்** : **al** + the third person neuter singular ending **து** : **tu**, with the consonant group **ல்த்** : **It** becoming **ன்ற்** : **nr** by regular sound change. **அல்** expresses the idea that something is not what is claimed, but something other. The root **இல்** : **il** on the other hand, from which are formed **இன்று** : **inru** – [it] *is not*, and the common negative **இல்லை** : **illai** – *No!* denies the existence of a thing altogether. For example: **நாய் இல்லை** : **nāy illai** means *There is no dog* whilst **நாய் அல்ல** : **nāy alla** means *It is not a dog*.

என்று : **enru** – *having said*. Here **என்று** is simply a marker for indirect speech and is not translated, since the main verb **உரை** (*see below*) also means *to speak*. See the notes on the *Structure of the clause* and *Direct and Indirect Speech* on pages 20 and 21.

Translation – 3.1.1 – 3.1.4

‘The world is real,’ ‘the world is a false appearance,’ ‘the world is consciousness,’ ‘no, it is not...’

The sense is completed in the concluding part of the sentence, which contains another pair of contradictory assertions, the speech marker **என்று** again and the main verb.

Word Split – 3.2.1 – 3.2.3

றுலகுசுக மன்றென் றுரைத்தெ னு
உலகு சுகம் அன்று என்று உரைத்து என்

Split Text – 3.2.1 – 3.2.3

உலகு சுகம் அன்று என்று உரைத்து என்

‘[The] world [is] happiness,’ [the world] is not’ thus declaring why?

‘ulaku cukam’ ‘anru’ enru uraittu en?

A final set of contradictory propositions is now stated, before the speech marker **என்று** followed by the verb **உரைத்து**.

சுகம் : **cukam** is the Tamil form of Sanskrit **sukha** – *happiness, enjoyment*. **உலகு சுகம்** – *the world [is] bliss, happiness*.

உரைத்து : uraittu – *saying that, the assertion that*. This is the adverbial participle of the verb **உரை** (8) and its literal meaning is *saying, having said*. Here it is used absolutely with the force of a verbal noun like **உரைப்பது : uraippatu**, meaning *saying that, to say that*. (**உரைப்பது** is actually what we call a participial noun, used in the neuter as a verbal noun. Refer to *The Participial Noun* on p. 64 for more information.)

என் : en – *why?* As we have seen previously, the letter **எ** prefixed to various parts of speech indicates interrogation. Here it prefaces the interrogative particle **என் : en** – *why?* It constitutes the subject of the sentence: *What is the point of saying...*

Translation – 3.2.1 – 3.2.3

'The world is happiness,' 'No, it is not' why do these arguments persist?

The Personal Endings

The Tamil affirmative (non-negative) verb, **வினைமுற்று : vinai murru** consists of three elements, a root, which gives us the essential meaning of the verb, a tense marker, which tells us whether it is past, present or future, and a personal ending, which indicates the person, number and gender. **வினை** means – *act, action, word, verb* and **முற்று** indicates *completeness, entirety*. A **வினைமுற்று** is therefore a verb whose meaning is complete in itself, unlike the participles, which need a finite verb to complete their meaning.

For the purpose of this demonstration of the personal endings, we will take the verb **செய் : cey** which takes the markers **த் : t** in the past, **கிற் : kir** in the present and **வ் : v** in the future. Do not be concerned with these for now, as the current explanation is concerned only with the personal endings.

In Tamil, as in many other languages, the plural form is used rather than the singular when addressing people other than close family members, children, animals etc. This is called the *honorific*.

Past and Present

1st person singular:	ஏன் : ēn	செய்தேன் : cey-t-ēn	செய்கிறேன் : cey-kir-ēn – I did, do
2nd person singular:	ஆய் : āy	செய்தாய் : cey-t-āy	செய்கிறாய் : cey-kir-āy – you did, do
3rd person masculine singular:	ஆன் : ān	செய்தான் : cey-t-ān	செய்கிறான் : cey-kir-ān – he did, does
3rd person feminine singular:	ஆள் : āl	செய்தாள் : cey-t-āl	செய்கிறாள் : cey-kir-āl – she did, does
3rd person neuter singular:	அது : atu	செய்தது : cey-t-atu	செய்கிறது : cey-kir-atu – it did, does

1st pers plural, hon:	ஓம் : ōm	செய்தோம் : cey-t-ōm	செய்கிறோம் : cey-kir-ōm – <i>we did, do</i>
2nd pers plural, hon:	ஈர்(கள்) : īr	செய்தீர்(கள்) : cey-t-īr(kal) ¹	செய்கிறீர்(கள்) : cey-kir-īr(kal) ¹ – <i>you did, do</i>
3rd pers plural, hon:	ஆர்(கள்) : ār	செய்தார்(கள்) : cey-t-ār(kal) ¹	செய்கிறார்(கள்) : cey-kir-ār(kal) ¹ – <i>they did, do</i>
3rd person neuter pl:	அ : ana	செய்தன : cey-t-ana	செய்கின்றன : cey-kinr-ana ² – <i>they did, do</i>

1. The 2nd and 3rd persons non-neuter plural / honorific can, like nouns, optionally take the plural ending கள் : **kal**.
2. In the 3rd pers. neuter plural, ன் : **n** is inserted before the ற் : **r** of the present tense marker: செய்கின்றன : **cey-kinr-ana**. The other persons may optionally do so, e.g. செய்கின்றோம் : **cey-kinr-ōm**, செய்கின்றான் : **cey-kinr-ān**.

Future

Notice that the future personal endings differ from the past and present only in the third person neuter singular and plural where the endings உம் : **um** and க்கும் : **kkum** (and in a few cases கும் : **kum**) are added directly to the root, with doubling of the root consonant where applicable, e.g. செய்யும் : **cey-y-um**.

1st person singular:	ஏன் : ēn	செய்வேன் cey-v-ēn – <i>I will do</i> BUT:
3rd pers neut. sing:	உம் : um	செய்யும் : cey-y-um – <i>it will do</i>
3rd pers neut. sing:	க்கும் : kkum	இருக்கும் : iru-kkum – <i>it will be</i>
3rd pers neut. pl:	உம் : um	செய்யும் : cey-y-um – <i>they will do</i>
3rd pers neut. pl:	க்கும் : kkum	இருக்கும் : iru-kkum – <i>they will be</i>
3rd pers neut. sing/pl:	கும் : kum	நிற்கும் : nir-kum – <i>it / they will stand</i>

Word Split – 3.2.4 – 3.4.3

ஊலகுவிட்டுத் தன்னையோர்ந் தொன்றிரண்டு தானற்று நானற்ற
வந்நிலையெல் லார்க்குமொப் பாம்

உலகு விட்டு தன்னை ஒர்ந்து ஒன்று இரண்டு தான் அற்று நான் அற்ற
அ நிலை எல்லார்க்கும் ஒப்பு ஆம்

Split Text – 3.2.4 – 3.4.3

உலகு விட்டு தன்னை ஒர்ந்து ஒன்று இரண்டு தான் அற்று

The world having abandoned, oneself having investigated, one [and] two indeed having ceased,
ulaku viṭṭu, tannai orntu, onru iraṇṭu tān arṛu,

நான்	அற்ற	அ	நிலை	எல்லார்க்கும்	ஒப்பு	ஆம்
the 'I'	which is free of	that	state (S)	for all	fitting	will be. (P)
nān	arra	a	nilai	ellārkkum	oppu	ām.

Structure of the sentence

Subject: அ நிலை – *That state*

Adjectival participle qualifying நிலை: நான்அற்ற – *which is free of the 'I'*

Adverbial participles qualifying அற்ற: உலகு விட்டு – *having abandoned the world*

தன்னை ஒர்ந்து – *having investigated oneself*

ஒன்று இரண்டு தான் அற்று – *[and] one and two having ceased*

Predicate: எல்லார்க்கும் ஒப்பு ஆம் – *is fitting for all.*

உலகு : ulaku – *the world.*

விட்டு : vittu – *having abandoned* is the adverbial participle from the root **விடு :** viṭu (6) – *to quit, leave, abandon, release, give out, emit.* The adverbial participle is formed like **கெட்டு** in 2.3.4. Root **விடு :** viṭ(u) + ட்: t [< த் : t] + உ: u.

தன்னை : tannai – *oneself* is the second (direct object) case of the reflexive pronoun **தான்**. See the note to 2.4.1.

ஒர்ந்து : orntu – *having investigated* is the adverbial participle from the root **ஓர்** (4) – *to consider attentively, examine, investigate.* **ஓர்** forms its past tense and adverbial participle with the tense marker **ந்த் :** nt:- **ஓர் :** or + **ந்த் :** nt + உ: u.

ஒன்று : onru – *one*; the cardinal number *one*. See also the note to 1.2.1. Here it stands for *oneness, non-duality*, the idea that reality is fundamentally one and indivisible.

இரண்டு : iranṭu – *two*; the cardinal number *two*. It stands for *duality*, the idea that there are in reality fundamental divisions, such as God and the world, Self and other.

தான் : tān – *indeed, really, certainly* is an emphatic or intensifying particle which we translate differently according to the context in which it occurs. Here the emphasis is on the idea that reality lies beyond all concepts, whether of duality or non-duality. Care should be taken not to confuse this form with the first case singular of the reflexive pronoun **தான்** – *oneself*.

அற்று : arru – *having ceased* is the adverbial participle of the root **அறு : aru** (6) – *to cease, perish, end, vanish*. It belongs to the same class as **விடு : viṭu**, forming its past stem by doubling the root consonant. The final vowel **உ** of the stem is deleted and the past marker **த்** assimilates to the final consonant of the root, **ற் :- அற் : ar + ற் : r** [**த் : t**] + **உ : u** = **அற்று : ar-r-u**. The past stem forms the basis for all past forms of the verb, including the adjectival participle described below. The adverbial participle is formed by adding **உ** to this stem **அற்று : arru**, and the finite verb, by adding the personal endings, e.g. **அற்றான் : arrān** – *be perished*.

அற்ற : arra – *which has ceased*. This is the past adjectival participle of the same root **அறு : aru**. The stem is formed as described above, with the addition of the adjectival participle ending **அ : a:- அற்ற் : arr + அ : a** = **அற்ற : arra**.

நிலை : nilai – *state*. See the note to 2 4.1. This is the subject of the sentence, and is qualified by all that precedes it. Again we need to supply the verb to be – [*is...*]

எல்லார்க்கும் : ellārkkum – *to all people*. **எல்லாம் : ellām** means *all*. From this an indefinite personal pronoun **எல்லாரும் : ell-ār-um** – *all people* is formed by adding the human plural personal ending **ஆர் : ār**, followed by the **உம்** of universality; finally, as this word is in the fourth (indirect object) case, the fourth case ending needs to be added, **எல்லார்க்கும் : ell-ār-kk(u)-um**, with the **உம்** of universality appended at the end. The word can also be written **எல்லாருக்கும்** and **எலோருக்கும்**. The fourth case is often equivalent to the English *to, for* and its ending **உக்கு : ukku** is added to the inflexional base in the normal way. See *The Fourth Case* on p. 27.

ஒப்பு : oppu – *that which is befitting, proper* is a noun from the root **ஒப்பு** (5) which we encountered in verse one. Here the noun takes the same form as the root.

Translation – 3.2.4 – 3.4.3

The egoless state, beyond both Duality and Non-Duality, in which one has abandoned the world and come to know oneself through investigation, is the fitting state for all.

‘The world is real – the world is a false appearance,’ ‘the world is consciousness – no, it is not,’ ‘the world is happiness – no, it is not’... why do these arguments persist? The egoless state, beyond Duality and Non-Duality, in which one has abandoned the world and come to know oneself through investigation, is the fitting state for all.

The Fourth Case

We have just seen an instance of the fourth (indirect object) case, எல்லார்க்கும் : **ellārkum** – *to all people*, which, as stated previously, is the case of the indirect object and is used in most of the instances where we would use the prepositions *to* and *for*. It is most usually formed by adding க்கு : **kku** to an inflexional base ending in இ : **i**, ஈ : **ī** or ஐ : **ai**, and உக்கு : **ukku** to one ending in any other letter. In some situations, கு : **ku** or அக்கு : **akku** can be added. Below are three of its more common uses:

Indirect Object:

பசுவுக்கு தண்ணீர் கொடுத்தான் : **pacuvukku taṇṇīr koṭuttān** – *He gave water to the cow.*

Possession or ownership:

அந்த பிள்ளைக்கு பெயர் என்ன? : **anta piḷḷaikku peyar enna?** – *What is the name of that child?*

Movement towards:

ஆற்றுக்கு போனான் : **āṟṟukku pōṇān** – *He went to the river.*

Movement towards a person, however, must be expressed by adding the word for இடம் : **iṭam** – *place* or இடத்திற்கு : **iṭattirku** – *to the place* to the personal noun:

அவனிடத்திற்கு வந்தேன் : **avaṇ iṭattirku vantēn** – *I came to him.*

அவனிடம் வந்தேன் : **avaṇ iṭam vantēn** – *I came to him.*

The fourth case, with the addition of ஆக : **āka** (infinitive of the root ஆ : **ā**) also expresses the English *for, on behalf of*:

வேலை அவனுக்காக செய்வேன் : **vēlai avanukkāka ceyvēn** – *I will do work for him.*

கூலிக்காக வேலை செய்தான் : **kūlikkāka vēlai ceytān** – *He worked for wages.*

Vocabulary:

பசு – cow	கொடு – to give	பிள்ளை – child	என்ன – what	போ – to go
தண்ணீர் – water	அந்த – that	பெயர் – name	ஆறு – river	வேலை – work
கூலி – wages				

4. உருவந்தா னாயி னுலகுபர மற்றா
முருவந்தா னன்றே லுவற்றி — னுருவத்தைக்
கண்ணுறுதல் யாவனெவன் கண்ணலாற் காட்சியுண்டோ
கண்ணதுதா னந்தமிலாக் கண்

Word Split – 4.1.1 – 4.1.4

உருவந்தா னாயி னுலகுபர மற்றா ம்
உருவம் தான் ஆயின் உலகு பரம் அற்று ஆம்

Split Text – 4.1.1 – 4.1.4

உருவம்	தான்	ஆயின்	உலகு	பரம்	அற்று	ஆம்
[A] form	oneself	if is,	[the] world [and]	[the] supreme	such	will be.
uruvam	tān	āyin,	ulaku	param	arru	ām.

தான் : tān – *oneself*. Here தான் is the subject of the clause, but come after the predicate உருவம்.

உருவம் : uruvam – *form*, is an alternative form of Sanskrit rūpa, a word which we have already met in 1.2.4 in the form உரு. Here it is the predicate of the sentence, with the word *is* understood.

ஆயின் : āyin – *if [oneself] is* is a form of the conditional, very common in verse; it is formed by adding இல் : il or இன் : in to the roots of verbs which take கிறேன் : kirēn in the present, and க்கில் : kkil or க்கின் : kkin to the roots of verbs that take க்கிறேன் : kkirēn. See the inset on *Present and Future Tense* on p. 33. Hence root ஆ + glide ய் + இன் = ஆயின் : ā-y-in; examples: அவன் செய்யின் : avan cey-y-in – *if he does*. நீர் படிக்கில் : nīr paṭikkil – *if you read*. Note that this form is common to all persons, numbers and genders. The consequence of this is that, if the writer or speaker needs to make it clear who or what is performing the action of the *if* clause, a noun or pronoun must be present. Note that the glide inserted here is ய், rather than the more usual வ்.

பரம் : param – *supreme, the Supreme, the supreme reality* is the Tamil form of Sanskrit para.

உலகு பரம் : **ulaku param** – *the world and the Supreme*. In prose it would be more usual to say உலகும் பரமும், appending உம் : **um** to each of the terms in the series. See the notes to 1.2.4 on p. 8.

அற்று : **arru** – *likewise, of such a kind, of the same nature* is a particle expressing similarity. It has verbal force and can stand alone, but here is used with ஆம் – *is, will be*. The idea being expressed is that if one's self has a form, then it follows that the world and God will be of the same nature (i.e. they will have a form also).

Translation – 4.1.1 – 4.1.4

If one's self is a form, then it follows that the world and the Supreme will have a form also.

Word Split – 4.2.1 – 4.3.2

உருவந்தா னன்றே லுவற்றி னுருவத்தைக் கண்ணுறுதல் யாவடுனவன்
உருவம் தான் அன்றேல் உவற்றின் உருவத்தை கண் உறுதல் யாவன் எவன்

Split Text – 4.2.1 – 4.3.2

உருவம் தான் அன்றேல் உவற்றின் உருவத்தை கண் உறுதல் யாவன் எவன்

(A) form oneself if is not, of these the form seeing who? how?

uruvam tān anrēl uvarrin uruvattai kaṇ urūtal yāvaṇ evaṇ?

உருவம் தான் – *repeats the first two words of line one.*

அன்றேல் : **anrēl** – *if [it] is not*; அன்று : **anru** [see the note to 3.1.4.] + ஏல் : **ēl**, a particle which, added to a negative finite verb, gives the sense of *if*.

If one's self is not a form...

உவற்றின் : **uvarrin** – *of these things*. This is the 3rd person neuter plural demonstrative pronoun உவை : **uvai** – *they, those things*; here it is in the sixth (possessive) case with the sixth case ending இன் : **in**; the case endings are added to an inflexional base உவற்று : **uvarr(u)**:- 1st case: உவை : **uvai**; 2nd case: உவ்வற்றை : **uvarrai**; 6th case: உவற்றின் : **uvarrin**, using the particle அற்று : **arru** as a formative element for the plural. This neuter plural can also be formed using the usual plural ending for nouns கள் : **kaḷ**:- 1st case: உவைகள் : **uvaikaḷ**, 2nd case: உவைகளை : **uvaikaḷai**, 6th case: உவைகளின் : **uvaikaḷin**. இன் is the 6th case ending indicating *possession* and

is often translated by the English *of*. The sixth case has several possible forms, including the bare inflexional base. See *The Sixth Case* below.

In 1.4.3 we met the 3rd person masculine singular pronoun அவன் : **avan**, meaning *he* or *that man (over there)*; இவன் : **ivan** means *he* or *this man (here, nearby)*; உவன் : **uvan** refers to someone in an intermediate position between the two, the middle distance, whilst எவன்: **evan** means *what man, who?* அ, இ and எ are widely used in Tamil with sets of demonstratives and other nouns to indicate these distinctions of proximity, distance and questioning. உ however is now obsolete in modern writing and speech. As we will see, Bhagavan, in *Ulladu Narpadu*, employs a range of grammatical forms which belong to the older stages of the language, before the modern literary standard was established. Such use of archaic forms is usual in poetry.

The Sixth Case

The sixth case is the possessive case and is typically translated by the English word *of*. It is indicated in Tamil in the following ways:

The inflexional base (see *Noun formation – Singular* on page 18) can be used for the possessive; for example, மரத்துக்கிளை : **marattu-k-kiḷai** – *the branch of a tree*; தாய் வீடு : **tāy viṭu** – *the mother's house*, கண்ணிதழ்: **kaṇ-ṇ-itaḷ** – *eyelid*; note that the rules of sound combination are observed. Words ending in **ம்** can also be compounded with a following noun simply by dropping the **ம்**: மரக்கொம்பு : **mara-k-kompu** – *the branch of a tree*.

The connective particle இன் : **in** (less commonly அன் : **an**) is used: மரத்தின் கிளை : **marattin kiḷai**, தாயின் வீடு, ஆறன் உருபு : **āraṇ urupu** – *the sixth case ending*.

The particle உடைய : **uṭaiya** – *to possess* (the infinitive of a defective verb உடைத்து : **uṭaittu** – *it possesses*) is used, with or without the இன் before it: மரத்தினுடைய கிளை : **maratt-in-uṭaiya kiḷai**; மகனுடைய பை : **makaṇuṭaiya pai** – *the son's mat*.

The ending அது : **atu** is added, often with the interposition of இன் : **in**, e.g. காதினது : **kāt(u)-in-atu** – *of the ear*, நரியினது : **nari-y-in-atu** – *of the jackal*. This is actually a neuter singular ending, a survival of an obsolete classical construction whose significance was lost in later Tamil.

உருவத்தை : **uruvattai** – *the form*; this is the second (direct object) case of the noun உருவம் – *form*; it is composed of the the inflexional base உருவத்து : **uruvattu** + the second case ending ை : **ai**.

கண்ணுறுதல் : kaṇṇurūtal – *seeing*; this is a compound verb composed of the word **கண் : kaṇ** – *eye* + a verbal noun with the ending **தல்**, (see 1.1.2), **உறுதல்: urūtal** – *experiencing*, from the root **உறு : uru** (6) – *to feel, experience*. The meaning is therefore *experiencing through the eye, seeing*. This verb is often used with nouns to create verbs of *feeling* and *experiencing*, for example **இன்புற்றேன் : inpu-urēṅ** – *I experienced joy, I rejoiced*. Bhagavan could have used the simple verbal noun **காண்டல்** as in 1.1.2. His reason for using the compound verb here could be for added emphasis, to fit the metre, to express a specific nuance of meaning or simply for variety.

யாவன் : yāvan – *who?* is the 3rd person masculine singular interrogative pronoun more commonly found in the form **எவன்: evan**. There is no explicitly expressed main verb – the sense is *who (is there) seeing the form of...* or *whose is the seeing of the form of...* The addition of **எவன் : evan** – *how?* implies a second question.

எவன்: evan – *how? in what manner?* is not to be confused with **எவன்** – *who*. The word *how?* is more commonly expressed in modern Tamil by **எப்படி : eppaṭi**. A double question is implied: *Who (யாவன்) could see that form? and how (எவன்) could they see it?*

Translation – 4.2.1 – 4.3.2

If one's self is not a form, who is there to see their forms, and how?

Word Split – 4.3.3 – 4.4.3

கண்ணலாற் காட்சியுண்டோ கண்ணதுதா னந்தமிலாக் கண்
கண் அலால் காட்சி உண்டு ஓ கண் அது தான் அந்தம் இலா கண்

Split Text – 4.3.3 – 4.4.3

கண்	அலால்	காட்சி	உண்டு	ஓ	கண்	அது	தான்	அந்தம்	இலா	கண்
[The] eye	other than,	sight	is there?	No!	Eye-	-that [is]	[the] Self,	[the] end	without	eye.
kaṇ	alāl	kāṭci	uṇṭu	ō?	kaṇ	atu	tān	antam	ilā	kaṇ.

கண்: kaṇ – *the eye*.

அலால் : **alāl** – *besides, other than, except*. More commonly seen in the form **அல்லாமல்** : **allāmal** this is a form of the adverbial participle from the root **அல்** : **al** with the meaning *not being of such and such a nature*. (For the other form **அன்றி** see the notes to 5.2.4 on p. 37). The argument is that the world that is seen cannot be different in nature from that which sees it, which is the absolute, unconditioned eye of the Self, free of all names and forms, and therefore the appearance of names and forms within it must be merely a transient illusion.

காட்சி : **kāṭci** – *sight, that which is seen*. Nouns are formed from verbal roots in various ways by the addition of noun endings. Here **காண்** : **kāṇ** – *to see* + **சி** : **ci** gives **காட்சி**, the **ண்** : **ṇ** of the root becomes **ட்** : **ṭ** according to regular rules of sound change.

உண்டு : **uṇṭu** – *there is* is another formation from the root **உள்** : **uḷ** – *to be, exist*. It derives from the root with the addition of the neuter ending **து** : **tu**. **உள்** : **uḷ** + **து** : **tu** = **உண்டு**; it has a specialised use, being used for all genders and numbers in sentences of the kind *there is, there are*, like the French *il y a* and the German *es gibt*. Note that both the consonants **ள்** : **ḷ** and **த்** : **t** are altered in this regular euphonic change to **ண்** : **ṇ** and **ட்** : **ṭ**. The other 3rd person neuter singular form of this root, **உள்ளது**, **உளது**, formed with the neuter ending **அது**, and optional doubling of the root consonant, does not have this specialised sense.

ஓ : **ō** – is a particle used to indicate a question with an anticipated negative answer:- **உண்டு** + **ஓ**, **உண்டோ** = *Is there? (Of course there isn't)*. When no particular answer is expected, a question is normally indicated by the suffix **ஆ**:- **உண்டு** + **ஆ** = **உண்டா?** **பணம் உண்டா** : **paṇam uṇṭā** – *Is there any money?*

கண் அது : **kaṇ atu** – *that eye, the eye previously referred to; literally the eye – that thing*. It has the sense of *the true eye, the eye that I'm talking about*. **அது** : **atu** – *that, that thing* is the 3rd person neuter personal pronoun in the subject case; it is the neuter equivalent of the masculine pronoun **அவன்** : **avan** – *he, that man*. Usually we would expect the demonstrative adjective **அந்த** : **anta** – *that* rather than the personal pronoun **அது**, i.e. **அந்தக்கண்** : **anta-k-kaṇ** – *that eye*. Bhagavan probably chose this strategy to preserve the initial rhyme/assonance between lines 3 and 4, which both begin with the syllable **கண்** : **kaṇ**. This initial rhyme or assonance is called **எதுகை** : **etukai**; it is treated in some detail in the section on *Tamil Versification* in the Introduction. Like the personal pronouns, the demonstrative adjective has a set of forms which indicate nearness: **இந்த** : **inta** – *this*; middle distance: **உந்த** : **unta** – *that nearby*; distance: **அந்த** : **anta** – *that further away*, and questioning: **எந்த** : **enta** – *which?*

[i.s...]

தான்: **tāṇ** – *the Self*

இலா : ilā – *without, which is without* is the adjectival participle from the root இல் which, as we have seen, denies existence. The more common form is இல்லாத, இலாத : illāta, ilāta.

அந்தம் : antam – *end* is the Tamil form of Sanskrit anta – *border, edge limit*.

Translation – 4.3.3 – 4.4.3

Is there anything that is seen whose nature is other than that of the eye [that sees]? That eye is in truth the Self, the limitless, infinite eye.

If one's self is a form, then it follows that the world and the Supreme will have form also. If one's self is not a form, who is there to see their forms, and how? Is there anything that is seen whose nature is other than that of the eye [that sees]? That eye is in reality the Self, the infinite eye.

Present and Future Tense

In modern Tamil, the present and future tenses are almost entirely regular in formation. The verbs fall into three groups which are often called *weak*, *strong* and *midde*. The *middle* group contains very few verbs, but some very important ones: காண் : kāṇ – *to see*, கேள் : kēḷ – *to hear, ask*, என் : eṇ – *to say*, கல் : kal – *to learn*, நில் : nil – *to stand*, வில் : vil – *to sell*. The three groups are formed as follows:

Strong verbs

In the **present**, add க்கிற : kkiṛ to the root before the personal endings:

படி : paṭi – <i>to read</i>	படிக்கிறேன் : paṭi-kkiṛ-eṇ – <i>I read</i>
நட : naṭa – <i>to walk</i>	நடக்கிறேன் : naṭa-kkiṛ-eṇ – <i>I walk</i>

In the **future**, add ப்ப் : pp to the root before the personal endings, except in the neuter (see note):

படி : paṭi – <i>to read</i>	படிப்பேன் : paṭi-pp-eṇ – <i>I will read</i>
நட : naṭa – <i>to walk</i>	நடப்பேன் : naṭa-pp-eṇ – <i>I will walk</i>
ஆரம்பி : ārampi – <i>to begin</i>	ஆரம்பிக்கும் : ārampi-kkum ¹ – <i>it will begin, they (neuter) will begin</i>

Weak verbs

In the **present**, add கிற: **kiṛ** to the root before the personal endings:

செய் : cey – <i>to do</i>	செய்கிறேன் : cey-kiṛ-ēṇ – <i>I do</i>
அறி : aṛi – <i>to know</i>	அறிகிறேன் : aṛi-kiṛ-ēṇ – <i>I know</i>

In the **future**, add வ் : **v** to the root before the personal endings, except in the neuter (see note):

செய் : cey – <i>to do</i>	செய்வேன் : cey-v-ēṇ – <i>I will do</i>
அறி : aṛi – <i>to know</i>	அறிவேன் : aṛi-v-ēṇ – <i>I will know</i>
எரி : eri – <i>to burn</i>	எரியும் : eri-y-um ¹ – <i>it will burn, they (neuter) will burn</i>

Middle verbs

In the **present**, add கிற: **kiṛ** to the root before the personal endings:

உண் : uṇ – <i>to eat</i>	உண்கிறேன் : uṇ-kiṛ-ēṇ – <i>I eat</i>
கேள் : kēḷ – <i>to hear</i>	கேட்கிறேன் ² : kēṭ-kiṛ-ēṇ – <i>I hear</i>

In the **future**, add ப் : **p** to the root before the personal endings, except in the neuter (see note):

கேள் : kēḷ – <i>to hear, ask</i>	கேட்பேன் : kēṭpēṇ ² – <i>I will hear, ask</i>
என் : eṇ – <i>to say</i>	என்பேன் : eṇpēṇ – <i>I will say</i>
நில் : niḷ – <i>to stand</i>	நிற்பேன் : niṛpēṇ ² – <i>I will stand</i>

காண் : kāṇ – <i>to see</i>	காண் : kāṇ-um ¹ – <i>it will see, they (neuter) will see</i>
கல் : kal – <i>to learn</i>	கற்கும் : kar-kum ^{1&2} – <i>it will learn, they (neuter) will learn</i>
கேள் : kēḷ – <i>to hear, ask</i>	கேட்கும் : kēṭ-kum ^{1&2} – <i>it will hear, they (neuter) will hear</i>

1. The neuter singular and plural are irregular in the future only, adding க்கும் : **kkum** directly to the root in the strong forms, உம் : **um** to the root in the weak forms, and either **um** or **kum** to the root in the middle forms.
2. The middle verbs are few in number. In most of them, there are changes to the final consonant of the root through its coming into contact with the **k** or **p** of the ending.

5. உடல்பஞ்ச கோச வருவதனா லைந்து
முடலென்னுஞ் சொல்லி லொடுங்கு — முடலன்றி
யுண்டோ வலக முடல்விட் டுலகத்தைக்
கண்டா றுளரோ கழறு

Word Split – 5.1.1 – 5.2.3

உடல்பஞ்ச கோச வருவதனா லைந்து முடலென்னுஞ் சொல்லி லொடுங்கு மு
உடல் பஞ்ச கோச உரு அதனால் ஐந்தும் உடல் என்னும் சொல்லில் ஒடுங்கும்

Split Text – 5.1.1 – 5.2.3

உடல் பஞ்ச கோச உரு அதனால் ஐந்தும் உடல் என்னும் சொல்லில் ஒடுங்கும்

(The) body ([is] [a] five sheath form. Therefore all five ‘body’ [speech marker] in the word are included.

uṭal pañca kōca uru. ataṇāl aintum ‘uṭal’ ennum collil otuṅkum.

உடல் : uṭal – *the physical body*. The more common word for this is உடம்பு : uṭampu.

[is...] – the verb *to be* is understood.

பஞ்ச : pañca – *five*. The Tamil rendering of the Sanskrit cardinal number pañca – *five*.

கோசம் : kōcam – *sheath* is the Tamil form of Sanskrit kōśa. The body is classified in Hinduism as having five sheaths, kōśa; these are anna-maya kōśa – *the food sheath*, prāna-maya kōśa – *the vital air sheath*, mana-maya kōśa – *the mental sheath*, vijñāna-maya kōśa – *the intellectual sheath* and ānanda-maya kōśa – *the bliss sheath*.

உரு : uru – *form*.

பஞ்ச கோச உரு : pañca-kōca-uru – *five-sheath-form*. Notice that when Sanskrit words, or a mixture of Tamil and Sanskrit words, are used in compounds, there is regularly no insertion of க், ச், த் and ப். For example, we do not write பஞ்சக் கோச உரு with the doubling of க் before கோச.

அதனால் : *atanāl* – *therefore* is the neuter personal pronoun, (see 4.4.1), **அது :** *atu* – *that, that thing* + the particle **அன் :** *an* + the 3rd case (instrumental) ending **ஆல் :** *āl* = **அதனால் :** *at(u)-an-āl* – *therefore, by that, because of that*, that is to say, the foregoing statement. The particles **அன் :** *an* and **இன் :** *in* are often inserted between the inflexional base and the case ending of various parts of speech with no change of meaning. The forms **அதால்,** **அதினால்,** though less common, are perfectly grammatical.

ஐந்தும் : *aintum* – *all five, all the five [sheaths]*; **ஐந்து** is the cardinal numeral *five* with the suffixed **உம்** of universality. Bhagavan uses both the Tamil and Sanskrit words for *five* in the same line.

உடல் : *uṭal* – *the physical body*.

என்னும் : *ennum* – *which says, which will say*. This is the future adjectival participle from the root **என் :** *en* (7) – *to say*, consisting of **என் :** *en* + the future adjectival participle ending **உம் :** *um*; see *The Adjectival (Relative) Participle* on p. 6. As usual, the consonant of the root, following the short vowel **எ**, is doubled. This participle, and its past and present equivalents **என்ற :** *enra*, **என்கிற :** *enkira* are used in Tamil when a word is being quoted in a sentence, as here, in the phrase: *in the word [which says] 'body'*. This is actually a form of reported speech, and is treated as such in Tamil. See the section on *Direct and Indirect Speech* on p. 21.

சொல்லில் : *collil* – *in the word*. The noun **சொல் :** *col* derives from the root **சொல் சொல்லு** (5 irreg.) *to say, speak* + **இல் :** *il*, the ending of the seventh (locative) case, which, added to the inflexional base, is used to indicate location in time and space and most often translates in English as *in, at, on* and so on. See the section on *The Seventh Case* on p. 65. Note again the doubling of the final consonant of the root after a short vowel.

ஒடுங்கும் : *oṭuṅkum* – *are included*. This is the future third person neuter plural from the root **ஒடுங்கு** (5) – *to become reduced, contracted, be contained within*.

Translation – 5.1.1 – 5.2.3

The body is a form composed of five sheaths. Therefore, all five are signified by the word 'body'.

Word Split – 5.2.4 – 5.4.3

முடலன்றி யுண்டோ வுலக முடல்விட் டுலகத்தைக் கண்டா றுளரோ கழறு
உடல் அன்றி உண்டு ஓ உலகம் உடல் விட்டு உலகத்தை கண்டார் உளர் ஓ கழறு

Split Text – 5.2.4 – 5.4.3

உடல் அன்றி உண்டு ஓ உலகம் உடல் விட்டு உலகத்தை கண்டார் உளர் ஓ கழறு
 Body other than is there [No!] the world? Body having left the world seers of are they? [No!] speak!
 uṭal anri uṇṭu ō ulakam? uṭal viṭṭu ulakattai kaṇṭār uḷar ō? kaḷaru!

அன்றி : anri – *except, besides, other than, [if] not being [such and such]*; this is another form of the adverbial participle from the root **அல் : al**. As we have seen before, the root **அல்** denies a quality or statement, implying that a different quality exists, or a different statement is true. We have already met **அன்று** – *it is not [such and such]* in 3.1.4 and 3.2.2. Its form here is that of the adverbial participle, requiring a main verb to complete the sense; it has the same meaning as **அலால் : allāl** in 4.3.3. The construction here is identical to that in 4.3.3. & 4, where Bhagavan could have written **கண் அன்றி காட்சி உண்டோ?** – *Except it be the eye, could there be sight?*

உடல் : uṭal – *the physical body* is the object of the adverbial participle **விட்டு**.

விட்டு : viṭṭu – *having given up, abandoned*. See 3.2.4.

Is there a world which is other than the body?

கண்டார் : kaṇṭār – *they who have seen*. Here the past third person plural, *they have seen* is used for the normal participial noun, composed of the adjectival participle + a pronoun suffix:- **கண்ட : kaṇṭa** + glide **வ் : v** + 3rd person plural ending **அர் : ar** = **கண்டவர் : kaṇṭa-v-ar** – *they who have seen*. Similar formations exist for the present and future tenses and will be explained later. See the section on *The Participial Noun* on p. 64. In Classical Tamil, although the participial noun formation existed, any finite verb could serve as a participial noun, meaning *be who did*, rather than *be did*. Therefore Bhagavan is here following the older usage, as also in 1.3.2. were he says **பார்ப்பான்** rather than **பார்ப்பவன்** to mean *the one who will see*, and not *be will see*.

Structure of the sentence

Subject: உலகத்தை கண்டார் – *Those who have seen the world*

Adverbial clause qualifying கண்டார் : உடல் விட்டு – *having left the body,*

Predicate: உளரோ – *do they exist? [No!]*

உலகத்தை : ulakattai – *the world*. This is the noun **உலகம்** in the second (direct object) case.

உளர் : uḷar – *are they?* is the third person plural from the root **உள்** – *to be*. The verb is fully conjugated in literary, especially poetic, Tamil, but usually takes the older versions of the 3rd person singular and plural endings, with a short vowel, **உளர்** : uḷar – *they are* rather than **உளார்** : uḷār and **உளன்** : uḷan – *he is* rather than **உளான்** : uḷān.

ஓ : o – as we have seen previously is an interrogative particle appended to verbs to indicate that the expected answer to the question asked by the sentence is *No!*

கழறு : kaḷaru – *speak!* is the imperative, formed from the root **கழறு** (5). The imperative mood, which expresses the sense of ordering or commanding someone to do something, is formed using the simple root. In everyday usage this form can only be used when addressing children or people inferior in status. The courteous forms, formed by adding **உம்** : um or **உங்கள்** : uṅkaḷ, are:- **கழறும்** : kaḷarum and **கழறுங்கள்** : kaḷaruṅkaḷ.

Translation – 5.2.4 – 5.4.3

Is there a world which is other than the body? Is there anyone who, without a body, has seen the world? Speak!

The body is a form composed of five sheaths. Therefore all five are signified by the word 'body'. Is there a world which is other than the body? Is there anyone who, without a body, has seen the world? Speak!

Synopsis of the Tamil Verb incorporating the Past Tense

We have already seen how Tamil verbs, in the present and future, fall into three groups. See *Present and Future Tense* on page 33. We will now give a synopsis of the verb as a whole, including the past tense. The *weak* group, with tense markers **கிற** : kir and **வ** : v now subdivides into 6 different groups, the *middle* group with tense markers **கிற** : kir and **ப்** : p remains a single group and the *strong* group, with tense markers **க்கிற** : kkir and **ப்ப** : pp, subdivides into two groups.

Five of the groups have the past marker **த்** : t, two have **ந்த** : nt, one has **த்த** : tt and one has **இன்** : in. In four of the groups with **t**, the **t** is modified through contact with the consonant of the root, and in some cases, that consonant is modified along with it. In the *Past* column, the modified root consonant is placed in brackets before the modified tense marker, e.g. in group 2 (ண்)ட் indicates that ள changes to ண் before the case marker. The original consonant can be seen in the column on the left where the root form is listed.

The adverbial participle, with the meaning *having done, doing* can be formed for most verbs by taking the first person singular of the past tense, and replacing ஏன் : ēn with உ : u :- விட்டேன் : viṭṭ-ēn > விட்டு : viṭṭ-u; படித்தேன் : paṭitt-ēn > படித்து : paṭitt-u; செய்தேன் : ceytēn > செய்து : ceytu. The exceptions are the verbs of group 5 which form the adverbial participle by simply dropping the final னேன் : nēn of the first person singular: வாங்கினேன் : vānki-nēn > வாங்கி : vānki.

<i>Weak Verbs:</i>	<i>Present</i>	<i>Past</i>	<i>Future</i>
<i>Group 1 – past marker t</i> செய் – do	கிறு : kir(u) செய்கிறேன்	த் : t செய்தேன் : cey-t-ēn	வ் : v செய்வேன்
<i>Group 2¹ – past marker t > ṭ</i> ஆள், ஆளு – rule	கிறு : kir(u) ஆளுகிறேன்	(ண்)ட் : (ṇ)ṭ ஆண்டேன் : āṇ-ṭ-ēn	வ் : v ஆளுவேன்
<i>Group 3¹ – past marker t > ṛ</i> செல், செல்லு – go	கிறு : kir(u) செல்லுகிறேன்	(ன்ற)ற் : (ṇ)ṛ சென்றேன் : cen-ṛ-ēn	வ் : v செல்லுவேன்
<i>Group 4 – past marker nt</i> அறி – know	கிறு : kir(u) அறிகிறேன்	ந்த் : nt அறிந்தேன் : ari-nt-ēn	வ் : v அறிவேன்
<i>Group 5 – past marker in</i> வாங்கு – get, buy	கிறு : kir(u) வாங்குகிறேன்	இன் : in வாங்கினேன் : vānki(u)-in-ēn	வ் : v வாங்குவேன்
<i>Group 6² – past marker t > ṭ, k, ṛ</i> விடு – leave புகு – enter பெறு – obtain, get	கிறு : kir(u) விடுகிறேன் புகுகிறேன் பெறுகிறேன்	ட் : ṭ க் : k ற் : ṛ விட்டேன் : viṭṭ-ṭ-ēn புக்கேன் : puk-k-ēn பெற்றேன் : per-ṛ-ēn	வ் : v விடுவேன் புகுவேன் பெறுவேன்
<i>Middle Verbs:</i>	<i>Present</i>	<i>Past</i>	<i>Future</i>
<i>Group 7¹ – past marker t > ṭ, ṛ</i> உண் உண்ணு – eat என் – say கேள் கேளு – hear கல் – learn நில் – stand	கிறு : kir(u) உண்ணுகிறேன் என்கிறேன் கேட்கிறேன் கற்கிறேன் நிற்கிறேன்	ட் : ṭ ற் : ṛ (ட்)ட் : (ṭ)ṭ (ற்ற)ற் : (ṛ)ṛ (ன்ற)ற் : (ṇ)ṛ உண்டேன் : uṇ-ṭ-ēn என்றேன் : en-ṛ-ēn கேட்டேன் : keṭṭ-ṭ-ēn கற்றேன் : kar-ṛ-ēn நின்றேன் : nin-ṛ-ēn	ப் : p உண்பேன் என்பேன் கேட்பேன் கற்பேன் நிற்பேன்

Strong Verbs:**Group 8 - past marker tt**

படி - read

க்கிறு : kkiṛ(u)

படிக்கிறேன்

த்த் : tt

படித்தேன் : paṭi-tt-ēṇ

ப்ப் : pp

படிப்பேன்

Group 9 - past marker nt

நட - walk

க்கிறு : kkiṛ(u)

நடக்கிறேன்

ந்த் : nt

நடந்தேன் : naṭa-nt-ēṇ

ப்ப் : pp

நடப்பேன்

Amongst the weak verbs, there are a few somewhat irregular ones, the most important of which are வா, வரு : **va, varu** - to come, and போ, போகு : **pō, pōku** - to go:

Irregular - past marker nt

வா - come

கிறு : kiṛ(u)

வருகிறேன்

ந்த் : nt

வந்தேன் : vant-ēṇ

வ் : v

வருவேன்

Irregular - past marker in

போ - go

கிறு : kiṛ(u)

போகிறேன்

இன் : in

போயினேன், போனேன் : pōṇēṇ

வ் : v

போவேன்

1. In these groups, the past marker **t**, and sometimes the final consonant of the root are modified according to the normal rules of sound change, but the underlying marker remains **t**. The modified root consonant, if there is one, is placed in brackets before the tense marker at the head of each group in the *Past* column.
2. In this group, the final **u** of the stem is dropped and the tense marker **t** is assimilated to the final consonant of the stem, creating a double consonant, e.g. root விடு : viṭu:- விட் : viṭ + த் : t + உ : u = விட்டு : viṭtu.

6. உலகைம் புலன்க ளுருவேறன் றவ்வைம்
 புலனைம் பொறிக்குப் புலனா — முலகைமன
 மொன்றைம் பொறிவாயா லோர்ந்திடுத லான்மனத்தை
 யன்றியுல குண்டோ வறை

Word Split – 6.1.1 – 6.1.3

உலகைம் புலன்க ளுருவேறன் ற
 உலகு ஐம் புலன்கள் உரு வேறு அன்று

Split Text – 6.1.1 – 6.1.3

உலகு	ஐம்	புலன்கள்	உரு	வேறு	அன்று
[The] world [is]	a five	sense perceptions	form.	Other	it is not.
ulaku	aim	pulankal	uru.	vēru	anru.

உலகு : ulaku – *the world*

[i.s...]

ஐம் : aim – *five* is an abbreviated form of the cardinal number ஐந்து : aintu used in composition with nouns. The nasal consonant changes to match the class of the initial consonant of the following word; here the dental ற் : n changes to the labial ம் : m under the influence of the following labial ப் : p.

ஐம் புலன்கள் : aim pulankal – *of the five sense perceptions*. புலன் : pulan – *sense, sense perception* signifies any one of the five senses, sight, smell, touch, taste and hearing. This is the first example of a plural noun since, until now, the singular has been used in its place. The plural is formed by adding கள் or க்கள் to the subject case form (not the inflexional base). To this are added the case endings in the normal way. See the section on *The Plural of Nouns* on page 45. Here the bare plural stem is used for the sixth case: புலன்களின் : pulankalin.

உரு : uru – *a form*.

வேறு : vēru – *other, that which is different*.

அன்று : anru – *it is not.*

Translation – 6.1.1 – 6.1.3

The world is of the form of the five senses. It is not other.

Word Split – 6.1.4 – 6.2.3

றவ்வைம் புலனைம் பொறிக்குப் புலனா மு
அ ஐம் புலன் ஐம் பொறிக்கு புலன் ஆம்

Split Text – 6.1.4 – 6.2.3

அ ஐம் புலன் ஐம் பொறிக்கு புலன் ஆம்

Those five senses perceptions through [the] five sense organs the perception will be.

a aim pulan aim porikku pulan ām

அ : a – *that, those* is an alternative to the demonstrative adjective அந்த : anta – *that*. See the notes to 4.4.1. When it precedes a consonant, that consonant is doubled e.g. அக்காலம் : a-k-kālam – *that time*. When the word that follows begins with a vowel, as here, the letter வ் : v is inserted and doubled, e.g. அவ்வைம் : a-vv-aim – *those five*, அவ்வாறு : a-vv-āru – *in that way*.

புலன் : pulan – *senses, sense perceptions*; here the singular is used for the plural.

ஐம் பொறிக்கு : aim porikku – *through the five sense organs*. The noun பொறி : pori, whose primary meaning is *mark, token, sign, spot* is also used to signify any of the organs of sense, that is to say, the eyes, nose, mouth, ears and bodily surface, through which the புலன் – *senses, sense perceptions* operate. Here it is in the fourth case, with the singular standing for the plural. For the fourth case ending க்கு : kku see the *Fourth Case* on p. 27.

புலன் ஆம் : pulan ām – *are perceived*. Here the word புலன் is used in the sense of *sensation, consciousness, perception*, followed by ஆம் : ām the future third person neuter plural of the verb ஆ : ā – *to be, become*; புலன் ஆம் acts as a compound verb with the meaning of *to be perceived, sensed*.

Translation – 6.1.4 – 6.2.3

Those five senses are perceived through the five organs of sense.

Word Split – 6.2.4 – 6.4.3

முலகைமன மொன்றைம் பொறிவாயா லோர்ந்திடுத லான்மனத்தை
யன்றியுல குண்டோ வறை
உலகை மனம் ஒன்று ஐம் பொறி வாயால் ஓர்ந்திடுதலால் மனத்தை
அன்றி உலகு உண்டு ஓ அறை

Split Text – 6.2.4 – 6.4.3

உலகை	மனம்	ஒன்று	ஐம்	பொறி	வாயால்	ஓர்ந்திடுதலால்	மனத்தை
[The] world	the mind	alone	five	sense organs	by the path	because of [its] perceiving,	the mind
ulakai	maṇam	oṇṇu	aim	pori	vāyāl	ōrntiṭutalāl,	maṇattai
அன்றி	உலகு	உண்டு	ஓ	அறை			
apart from	[a] world	is there?	[No!]	Speak!			
anri	ulaku	uṇṇu	ō?	arai!			

Structure of the sentence

Causal clause: மனம் ஒன்று உலகை ... ஓர்ந்திடுதலால் – *Since the mind alone perceives the world,*

Main clause: உலகு உண்டோ – *is there a world*

Adverbial clause qualifying உண்டோ: மனத்தை அன்றி – *apart from the mind?*

மனம் : **maṇam** – *the mind* is the Tamil form of Sanskrit **manas**.

ஒன்று : **onru** – *alone*. Here the word ஒன்று – *one* is translated *alone*. To say *the one mind* would give a wrong emphasis, in that it would imply that there is a permanent entity known as *the mind*. However, the concept of a mind, whether universal or personal, is not consonant with Bhagavan's view of a Self in which mind is seen simply as an amalgam of thoughts which arise and disappear like the waves on an ocean.

ஐம் பொறி : **aim porī** – *of the five sense organs*. Here பொறி is the inflexional base standing for the sixth (possessive) case form பொறியின். Again, the singular form is used for the plural.

வாயால் : **vāyāl** – *through the agency, medium of*. The basic meaning of the noun வாய் : **vāy**, here in the third case with the instrumental ending ஆல் : **āl**, is *mouth*. Here it is used figuratively to denote *agency, instrumentality*.

ஓர்ந்திடுதலால் : **orntiṭutalāl** – *through its perceiving* is a verbal noun of the same type as காண்டலால் in 1.1.2, but here the ending தல் is applied to the root of an auxiliary verb இடு : **iṭu**, which is in turn appended to the adverbial participle of the main verb; i.e. instead of saying ஓர்கிறேன் : **ōr-kir-ēn** we can say ஓர்ந்திடுகிறேன் : **ōrnt(u)-iṭu-kir-ēn**. Thus the verb இடு, as well as standing as a verb in its own right, can be tacked onto the adverbial participle of other verbs, usually to give an emphatic or intensifying meaning, or a sense of completeness to the action. Another verb much used in this way is விடு : **viṭu**. We have met the verb ஓர் (4) previously in 3.3.1; there it has the more general sense of *perceive*. Here and in his other writings, the *Hymns to Arumachala* for example, Bhagavan shows a marked fondness for this construction.

இடு : **iṭu** (6); as mentioned above the verb இடு, as well as acting as a completion or intensifying marker, is also a verb in its own right, with such meanings as *to put on (as ornaments etc.), deposit, keep, give, bestow, grant*.

மனத்தை : **maṇattai** – *the mind*.

அன்றி : **anri** – *apart from, other than* is the adverbial participle from the root அல் : **al**, which, as we have seen, denies a quality or statement; see 5.2.4 and references. This root, though it resembles in many respects the negative of the verb *to be*, (which cannot govern a direct object in English) is, however, capable of taking a direct object, as here, மனத்தை : **maṇattai**.

உலகு உண்டு ஓ : **ulaku uṇṭu ō** – *is there a world?* [No!]. See 4.3.4 on p. 32.

அறை : **arai** – *Speak!* is the imperative form of the root அறை : **arai** (4) – *to speak, say, declare*. See the notes to 5.4.3. Its primary meanings are *to slap, strike, hammer, beat (as a drum or a wave)*.

Translation – 6.2.4 – 6.4.3

Since the mind alone perceives the world through the medium of the five sense organs, can there be a world apart from the mind? Speak!

The world is of the form of the five sense perceptions. It is nothing other. Those five senses function through the five organs of sense. Since the mind alone perceives the world through the medium of those five sense organs, can there be a world apart from the mind? Speak!

The Plural of Nouns

The plural of all nouns is formed by adding the suffix **கள் : kaḷ** or **க்கள் : kkaḷ** to the subject case form of the noun. In some cases (see below) the noun is modified slightly to accommodate this. This then constitutes the inflexional base for all nouns thus pluralised. The case endings are then added in the normal way:

Singular	Meaning	Plural	Notes
மனிதன் : maṇitaṅ	man	மனிதர்கள் : maṇitaṅ-kaḷ	Final அன் : aṅ becomes அர் : ar in the plural.
மரம் ¹ : maram	tree	மரங்கள் : maraṅ-kaḷ	Final ம் : m is assimilated to ங் : ṅ according to normal rules.
ஆறு ¹ : āru	river	ஆறுகள் : āru-kaḷ	No change. See note.
காடு ¹ : kāṭu	forest	காடுகள் : kāṭu-kaḷ	No change. See note.
மறு : maṛu	blemish	மறுக்கள் : maṛu-kkaḷ	Nouns of two short open syllables ending in உ_ take க்கள் : kkaḷ
குரு : kuru	guru	குருக்கள் : kuru-kkaḷ	
ஈ : ī	fly	ஈக்கள் : ī-kkaḷ	Nouns ending in a long vowel take க்கள் : kkaḷ.
பிதா : pitā	father	பிதாக்கள் : pitā-kkaḷ	

- Note that the singular inflexional base, used in the formation of the singular non-subject cases, is not used in the plural; the addition of **கள் : kaḷ** or **க்கள் : kkaḷ** constitutes the inflexional base for the plural, to which the case endings are added.

7. உலகறிவு மொன்றா யுதித்தொடுங்கு மேனு
முலகறிவு தன்னா லொளிநு — முலகறிவு
தோன்றிமறை தற்கிடனாய்த் தோன்றிமறை யாதொளிரும்
பூன்றமா மஃதே பொருள்

Word Split – 7.1.1 – 7.2.3

உலகறிவு மொன்றா யுதித்தொடுங்கு மேனு முலகறிவு தன்னா லொளிநு மு
உலகு அறிவும் ஒன்றாய் உதித்து ஒடுங்குமேனும் உலகு அறிவு தன்னால் ஒளிரும்

Split Text 7.1.1 – 7.2.3

உலகு அறிவும் ஒன்றாய் உதித்து ஒடுங்குமேனும் உலகு அறிவு தன்னால் ஒளிரும்

[The] world and mind together having arisen will subside although, the world by the mind will shine.

ulaku arivum onrāy utittu oṭuṅku-mēnum ulaku arivu tannāl oḷirum.

உலகு அறிவும் : ulak(u) arivum – *the world and the knowing [of it] i.e. the mind* – represents the more normal உலகும் அறிவும். See the notes to 4.1.3. Here the first உம் is dropped to facilitate the scansion. The sequence u-la | ku-ma | ri-vu | would have resulted in a *cīr* – foot of three *acai* – metrical units ending in two short syllables, constituting a *vañci cīr*, which is not allowable in the *veṇṇā* metre, whilst the sequence u-la | ka-ri | vu | constitutes a *kāy cīr*, which is acceptable. See the section on *Tamil Versification* in the Introduction for an explanation of these terms and further information.

அறிவு : arivu – *mind*. This is not one of the usual meanings of the word, but here it is taken by most commentators as an ellipsis for சுட்டறிவு : cuṭṭarivu – *objective, empirical, knowledge, knowledge mediated by the senses*, an interpretation which is very compelling when the content of verse 6 is taken into consideration. Bhagavan does not see *mind* as an entity in its own right, but rather as a term to describe the condition that occurs when the world, via the senses, is mistakenly perceived as real in its own right, rather than as a mere appearance within the Self. The mind exists when we perceive the world objectively through this சுட்டறிவு. Hence the translation *mind*.

ஒன்றாய் : onrāy – *together, as one*. See the note to 2.2.2 for the use of the adverbial participle ஆ : āy, ā in the formation of adverbs.

உதித்து : utittu – *having arisen*. This is the adverbial participle from the root **உதி : uti** (8) – *to rise (as the sun or moon), be born, arise, come into existence*.

ஒடுங்கும் : oṭuṅkum – *subsides, will subside* is the future third person neuter plural from the root **ஒடுங்கு** (5); it appeared in 5.2.3 but with a different meaning. Notice that where in English we would say, *will rise and subside*, in Tamil we say *having risen, will subside*. There can normally only be one main verb in a sentence. Some commentaries translate *rise and set*, insisting on the metaphor of the rising and setting of the sun, but the dictionaries do not give this as a meaning of the verb.

ஏனும் : eṇum – *although*. In 4.2.2 we met **ஏல் : el** meaning *if*. The particle **ஏனும்**, (possibly **ஏல் + உம்**), attached to finite verbs, participles and nouns, give the sense of *although*.

Although the world and the mind arise and subside together...

அறிவு தன்னால் : arivu tannāl – *through the mind*. This is the third different usage of the word **தான் : tān** we have come across. Here it is a suffix which can be added to any noun or pronoun and declined instead of it. It is therefore equivalent to **அறிவால் : arivāl**, with the normal third (instrumental) case ending. It does not necessarily have any meaning content, but here it is used to emphasise the primacy of **அறிவு** as opposed to **உலகு** in the act of perceiving, in that, without the light of awareness, there wouldn't be any world to see, and we translate, *It is by awareness that the world shines*.

உலகு ஒளிரும் : ulaku oḷirum – *the world will shine, shines*; **ஒளிரும்** is the future 3rd person neuter singular from the root **ஒளிர்** (4) – *to shine, give light, be resplendent*.

Translation – 7.1.1 – 7.2.3

Although the world and the mind arise and subside together, it is through the mind that the world shines forth.

Word Split – 7.2.4 – 7.4.3

முலகறிவு தோன்றிமறை தற்கிடணாய்த் தோன்றிமறை யாதொளிரும்

பூன்றமா மஃதே பொருள்

உலகு அறிவு தோன்றி மறைதற்கு இடன் ஆய் தோன்றி மறையாது ஒளிரும்

பூன்றம் ஆம் அஃது ஏ பொருள்

Split Text – 7.2.4 – 7.4.3

உலகு அறிவு தோன்றி மறைதற்கு இடன் ஆய் தோன்றி மறையாது
 World [and] mind having appeared, for disappearing as [the] place, having appeared, not disappearing
 ulaku arivu tōnri maraitarku iṭanāy tōnri, maraiyātu

ஒளிரும் பூன்றம் ஆம் அஃது ஏ பொருள்
 which will shine [the] perfection which is that indeed] (S) [is] the Reality (P).
 oḷirum pūnram ām aḥtu ē poruḷ.

Structure of the sentence

This sentence gives us a fine example of the beauty, power and symmetry of Tamil in the hands of a great author. It will repay careful study. The novice reader is advised to read this section before attempting to follow the *Split Text* above.

Subject: அஃதே – *That indeed*

Adjectival clause qualifying அஃதே: பூன்றம் ஆம் – *which is the perfection*

Adjectival clause qualifying பூன்றம்:

தோன்றி மறையாது ஒளிரும் – *which shines without appearing or disappearing*

Adverbial clause qualifying ஒளிரும்: உலகு அறிவு தோன்றி மறைதற்கு இடன் ஆய்

– *as the place where both the world and the mind appear and disappear*

Predicate: பொருள் – [is] *Reality, the Real.*

Stripped of its subordinate clauses, the sentence can be reduced to two words, அஃதே பொருள் – *That indeed is the Reality.* But then Bhagavan enlarges upon the *That*, to define it as *the perfection* – பூன்றம். He then proceeds to give an expanded definition of that *perfection* in a second much longer relative clause, qualifying பூன்றம் – *which shines without appearing or disappearing as the place...*

We will now look at this sentence in detail, taking the words in the order shown in the *Structure of the sentence* above:

அஃது : **ahtu** – *that* is an alternative form of அது : **atu**. Here the insertion of ஃ : **h**, the letter *āytham*, enables it to stand on its own as a whole *cīr* – *metrical foot* of the type *nēr–nēr*, instead of a single *acai* – *metrical unit* of the type *nirai*. The letter *āytham* is used for purposes of metrical lengthening and emphasis, and also appears as an integral part of some words in the older language. See the notes on *The Tamil Alphabet*, p. xv and the section on *Tamil Versification* in the Introduction for further information. The final ஏ : **ē** is again emphatic.

பூன்றம் ஆம் : **pūnram ām** – *which is the perfection*. பூன்றம், Skt. **pūrna**, means *filled, full, fullness, perfection*. It can also be spelt பூர்ணம் or பூரணம் in Tamil.

ஒளிரும் : **oḷirum** – *which will shine, shine*. Here ஒளிரும் is the future adjectival participle, which, as we have seen, takes the same form as the future 3rd person neuter singular and plural. See the note to 7.2.3 above.

தோன்றி : **tōnri** – *having appeared*. This is the adverbial participle from the root தோன்று : **tōnru** (5) from which is derived the noun தோற்றம் : **tōrram**, which we met in 3.1.2.

மறையாது : **maraiyātu** – *not disappearing, without disappearing* is the neuter singular negative adverbial participle of the root மறை : **marai** (4) – *to disappear*. It is formed by adding the endings ஆது : **ātu** or ஆமல் : **āmal** directly to the root, *without* a tense marker. It will be useful here to compare the structure of the two adverbial participles, positive and negative. மறை is a group (4) verb forming its positive adverbial participle with tense marker ந்த் : **nt** and ending உ : **u** = மறைந்து : **marai-nt-u** – *having disappeared*. The negative adverbial participle is formed simply by adding the endings ஆது : **ātu** or ஆமல் : **āmal** directly to the root, a glide being inserted, as is normal when two vowels come together: மறையாது, மறையாமல் : **marai-y-ātu, marai-y-āmal** – *not disappearing, not having disappeared*. All groups of verbs form the negative adverbial participle in exactly the same way.

தோன்றி மறையாது : **tōnri maraiyātu** – *without, having appeared, disappearing*. It is a feature of Tamil syntax that, in a series of two or more negative elements in a sentence, only the last one need carry the negative ending, which has the power to make negative the preceding participle(s) also. We don't say தோன்றாது மறையாது just as, in English, we don't have to repeat the word *without* in *without appearing or disappearing*.

இடன் : **iṭan** – *place* is a variant, used in the higher dialect, of the common form இடம் : **iṭam**.

ஆய் : **āy** – *being, having become, as*. We have met the adverbial participle ஆ : **ā** before, used as a suffix added to a noun to create an adverb or an adverbial clause.

இடன் ஆய் : itan āy – *as the place.*

உலகு அறிவு : ulaku arivu – *the world and the mind.* உம் – *and* is totally omitted here, which may be intended to emphasise the codependent nature of the two entities, treating them almost like a compounded single unit.

மறைதற்கு : maraitarku – *for the disappearing of* is a verbal noun in தல் from the root மறை : marai (4) – *to be hidden, disappear*, ல் : l changing to ற் : r according to normal rules upon the adding of the fourth case ending கு : ku.

தோன்றி : tōnri – *having appeared.*

தோன்றி மறைதற்கு : tōnri maraitarku – [*as the place – இடன் ஆய்*] *for* [*the world and the mind*] *having appeared, to disappear.* As with தோன்றி மறையாது in 7.3.3 & 4, the verbal noun மறைதற்கு with its fourth case ending, carries the meaning on behalf of the adverbial participle that precedes it. In English we say [*as the place*] *for the appearance and disappearance* [*of the world and the mind*].

Meanings of the Fourth Case

Sutra 298 of the 12-13th century grammar, *Nannūl*, describes the fourth case in the following manner:

நான்கா வதற்கு	உருபு	ஆகும்	குவ்வே		
<i>For the 4th [case]</i>	<i>the ending</i>	<i>will be</i>	<i>'ku'.</i>		
கொடை	பகை	நேர்ச்சி	தகவது	ஆதல்	
<i>Giving,</i>	<i>opposition,</i>	<i>agreement,</i>	<i>fitness,</i>	<i>becoming</i>	
பொருட்டு	முறை	ஆதியின்	இதற்கு	இது எனல்	பொருள்
<i>purpose,</i>	<i>relationship</i>	<i>amongst others,</i>	<i>[of which]</i>	<i>'this for this' [is]</i>	<i>the general idea.</i>

Amongst the *others* are given *connexion, limit of time or place, excess or defect and comparison.* *Nannūl*'s description *this for this* further indicates the scope of this ending, its ability to indicate a wide range of relationships between things and their qualities and other things and their qualities. Notice in particular the use of the fourth case in comparison:

இதற்கு அது நல்லது – *That is better than this.* Literally: *As regards this, that is a good thing.*

[*is...*]

பொருள் : poru! – *truth, reality.* The word has a number of important meanings in Tamil among which are 1. *meaning of a word, sense, signification*; 2. *a thing, substance*; 3. *truth, reality*; 4. *stores, provisions*; 5. *wealth, riches.*

Translation – 7.2.4 – 7.4.3

That which is the perfection which shines without appearing or disappearing, as the place where both the world and the mind appear and disappear, is the Real.

Although the world and the mind arise and subside together, it is through the mind that the world shines forth. That which is the perfection that shines without appearing or disappearing, as the place where both the world and the mind appear and disappear, is the Real.

The Negative Verb

The negative verb is formed simply by adding the personal terminations directly to the root, without a tense marker. It does not refer to a specific time, past, present or future. Normal euphonic rules, involving the insertion of glides *வ்* and *ய்* (see நட & படி below), and the doubling of the final consonant in roots of one syllable with a short vowel and ending in a consonant (see செய் below) apply.

The personal endings for the negative verb are identical to those of the positive verb, except in the third person neuter where we find ஆது : ātu for அது : atu in the singular and ஆ : ā for அன : ana in the plural.

	<i>I did, do, will not read</i>	<i>I did, do, will not do</i>	<i>I did, do, will not walk</i>
1st pers sing:	படியேன் : paṭi-y-ēṅ	செய்யேன் : cey-y-ēṅ	நடவேன் : naṭa-v-ēṅ
2nd pers sing:	படியாய் : paṭi-y-āy	செய்யாய் : cey-y-āy	நடவாய் : naṭa-v-āy
3rd pers masc sing:	படியான் : paṭi-y-āṅ	செய்யான் : cey-y-āṅ	நடவான் : naṭa-v-āṅ
3rd pers fem sing:	படியாள் : paṭi-y-āl	செய்யாள் : cey-y-āl	நடவாள் : naṭa-v-āl
3rd pers neut sing:	படியாது : paṭi-y-ātu	செய்யாது : cey-y-ātu	நடவாது : naṭa-v-ātu
1st pers pl. /hon:	படியோம் : paṭi-y-ōm	செய்யோம் : cey-y-ōm	நடவோம் : naṭa-v-ōm
2nd pers pl. / hon:	படியீர்(கள்) : paṭi-y-īr(kaḷ)	செய்யீர்(கள்) : cey-y-īr(kaḷ)	நடவீர்(கள்) : naṭa-v-īr(kaḷ)
3rd pers pl. / hon:	படியார்(கள்) : paṭi-y-ār(kaḷ)	செய்யார்(கள்) : cey-y-ār(kaḷ)	நடவார்(கள்) : naṭa-v-ār(kaḷ)
3rd pers neut pl:	படியா : paṭi-y-ā	செய்யா : cey-y-ā	நடவா : naṭa-v-ā
Adjectival p'ple:	படியாத : paṭi-y-āta ¹	செய்யாத : cey-y-āta	நடவாத : naṭa-v-āta
Adverbial p'ple:	படியாது, படியாமல் ² paṭi-y-ātu, paṭi-y-āmal	செய்யாது, செய்யாமல் cey-y-ātu, cey-y-āmal	நடவாது, நடவாமல் naṭa-v-ātu, naṭa-v-āmal

1. The negative adjectival participle is formed from the 3rd person neuter singular by changing உ : u into அ : a:-
படியாத : paṭiyāt-a.
2. The negative adverbial participle is formed by adding ஆது or ஆமல் to the root:- படியாது : paṭi-y-ātu, படியாமல் : paṭi-y-āmal.

This form of the negative no longer survives in modern spoken Tamil. It appears to do so in the third person neuter singular of weak verbs. வீழாது : vīlātu – *it does not fall*, வராது : varātu – *it does not come*; எனக்கு தெரியாது : eṇakku teriyātu – *it is not known to me, I do not know*; உனக்கு முடியாது : unakku muṭiyātu – *it is not possible for you, you can't*. However, this form is actually derived from the infinitive, which drops the final a and adds ātu, as can be seen from the neuter singular of the middle and strong verb types eg. நிற்காது : nirkātu – *it does not stand*; naṭakkātu – *it does not walk, go, work*. Spoken Tamil creates the personal forms of the negative verb using a series of periphrastic constructions involving:

for the present, the neuter verbal noun with இல்லை:- நான் செய்கிறதில்லை – *I do not [usually] do*.

for the past, the infinitive followed by இல்லை:- நான் செய்யவில்லை – *I did not do*.

for the future, the infinitive followed by the negative of the verb மாட்டு – *to be able* :- நான் செய்யமாட்டேன் – *I will not do*.

8. எப்பெயரிட் டெவ்வுருவி லேத்தினுமார் பேருருவி
 லப்பொருளைக் காண்வழிய தாயினுமம் — மெய்ப்பொருளி
 னுண்மையிற்ற னுண்மையினை யோர்ந்தொடுங்கி யொன்றுதலே
 யுண்மையிற் காண லுணர்

Word Split – 8.1.1 – 8.2.2

எப்பெயரிட் டெவ்வுருவி லேத்தினுமார் பேருருவி லப்பொருளைக்
 காண்வழிய தா
 எ பெயர் இட்டு எ உருவில் ஏத்தினும் ஆர் பேர் உருவில் அ பொருளை
 காண் வழி அது

Split Text – 8.1.1 – 8.2.2

எ பெயர் இட்டு எ உருவில் ஏத்தினும் ஆர் பேர் உருவில் அ பொருளை

1. [Whatever name having given, in whatever form may praise whoever], in name [and] form that Reality
2. [Whatever name having given, in whatever form may praise], perfect name [and] form-less that Reality

e peyar iṭṭu e uruvil eṭṭinum ār pēr uruvil a porulai

காண் வழி அது

[to] perceive way that [is].

kāṇ vaḷi atu.

Notes on the Translation

There are two words in the first line which are taken differently by different commentators.

The first is ஆர் : āṛ, which is either a word meaning *full, complete perfect*, or it is the interrogative pronoun *who*, a contraction of the first person plural / honorific pronoun யார் : yār.

The second is இல் : il, which can mean either *without*, or it can be the seventh case ending meaning *in*.

Hence there are two possible translations:

1. **Whoever** (ஆர்) [they may be], whatever name they give [it], and in whatever form they worship [it], that [method] [is] a way of knowing that Reality **in, through** (இல்) name and form.
2. Whatever name they give [it], and in whatever form they worship [it], that constitutes a way of knowing the **perfect** (ஆர்) reality, **which is without** (இல்) name and form.

Both interpretations are valid, and the reader should consider both meanings as being potentially inherent in the text. Meaning 1, though, is particularly significant, since it illustrates that Bhagavan does not underestimate the importance of worship of name and form as a means of purification, and a step upon the path of self-realisation through *atma vichara – self enquiry*.

எ பெயர் : e peyar – *what[ever] name*. எ : e is the equivalent of the interrogative adjective எந்த : enta – *what, which* and is exactly like அ : a and அந்த : anta in 6.1.4; எந்த can be shortened to எ with the same consonant doubling and glide insertion before vowels:- எப்பெயர் : e-p-peyar, எவ்வுருவில் : e-vv-uru-v-il. We have also seen in 2.1.2 that the suffixation of the உம் : um of universality to a following word or group of words has the effect of transforming interrogatives like எ and எந்த into universals:- எப்பெயர் : e-p-peyar? means *what name?* but எப்பெயரும், எந்தப்பெயரும் mean *every name, all names*. Here the உம் of universality is added to the verb at the end of the clause ஏத்தினும் : ettin-um, giving the sense of universality to both the preceding nouns பெயர் and உரு.

இட்டு : ittu – *having designated, given* is from the root இடு (4), which we have already met in 6.3.3, used as an auxiliary verb to add a sense of emphasis or completion. Here it is a verb in its own right. Note again that the meaning of the suffix of the final verb of the clause ஏத்தினும் applies also to the participle இட்டு, though it appears in its

adverbial participle form only, *having given*; thus எப்பெயர் இட்டு : e-p-peyar ittu has the force of எப்பெயர் இடினும் : e-p-peyar itinum – *whatever name [one] gives [to it]*. Thus, in a complex sentence we must always refer to the main verb in order to gauge the exact force of the participles contained within it.

எ உருவில் : e uru-v-il – *in what[ever] form*; this is the noun உரு : uru – *form*, with the seventh (*place where*) case ending இல் : il. See the notes on எ பெயர் above for the interrogative / universal எ : e, and the interrogative adjectives எ : e and எந்த : enta.

ஏத்தினும் : ettin-um – *may praise* from the root ஏத்து : ettu (5) – *to worship, praise* is the conditional formed from the root ஏத்து : ett(u) + இன் : in, with the உம் : um of universality appended. When interrogatives with the universal உம் are combined with the conditional, they have the meaning *whatever, whichever, wherever, whenever* etc; e.g. எப்பொழுது வந்தார்? means *When did he come?* But எப்பொழுது வந்தாலும் means *Whenever he comes.*

ஆர் : ār meaning 1. – *who[ever]* is an alternative for யார் : yār, as explained in *Notes on the Translation* above. The force of the verbal ending transforms it into *whoever*, just as the words எ பெயர் and எ உரு *what name* and *what form*, are transformed into *whatever name* and *whatever form*. See below for meaning 2.

அது : atu – *that* is the subject of the main clause, and refers to the *method of worshipping* and so on referred to in the subordinate clause. The verb *to be* is understood.

[is..]

வழி : vali – *a method, manner, mode*; its basic meaning is *a way, road, path*.

காண் : kāṇ – *to see, perceive, know, realise*. Here the root is used without any ending, directly prefixed to the noun it qualifies, to give the sense of *the way to see*. It may also be regarded as a truncated adjectival participle, standing for காணும் : kāṇum – *which will see*, or as the equivalent of a participial noun (acting as a verbal noun) in the fourth (dative) case: காணுவதற்கு காண்பதற்கு *for the seeing of, to see*. This formation will be dealt with in detail in the section on *The Participial Noun* on p. 64.

அ பொருளை : a poruḷai – *that Reality*, that is to say, the Reality we have been speaking of, referring back to the previous verse.

பேர் உருவில் : pēr uru-v-il (1) – *in name and form*. Here இல் is taken to be the seventh (locative) case ending. Note that the seventh case ending applies to both nouns here. In this interpretation ஆர் : ār is taken to mean *whoever*. பேர்: pēr – *name* is a shortened form of பெயர்; note the lengthened vowel.

பேர் உருவில்: pēr uru-v-il (2) – *without name and form*. Here இல் is taken to represent the root இல் – *not to be*, standing in place of its adjectival participle இல்லாத : illāta – *which is without* to form an adjectival clause qualifying அ பொருளை:- பேர் உரு இல் [= இல்லாத] அ பொருளை – *that Reality which is without name and form*. In this interpretation, ஆர் : ār is taken as qualifying the word *Reality*.

ஆர் : ār (4) meaning 2. – *to become full, complete*. Here the word is used in the same sense as in 1.3.4 on page 9. In this second meaning, it is taken as qualifying அ பொருளை as stated above, giving the sense *that Reality which is perfection, without name and form*.

Translation – 8.1.1 – 8.2.2

See the *Notes on the Translation* above for the two possible interpretations of this sentence.

Word Split – 8.2.3 – 8.4.3

தாயினுமம் மெய்ப்பொருளி னுண்மையிற்ற னுண்மையினை
யோர்ந்தொடுங்கி யொன்றுதலே யுண்மையிற் காண லுணர்
ஆயினும் அ மெய்ப்பொருளின் உண்மையில் தன் உண்மையினை
ஓர்ந்து ஒடுங்கி ஒன்றுதல் ஏ உண்மையில் காணல் உணர்

Split Text – 8.2.3 – 8.4.3

ஆயினும் அ மெய்ப்பொருளின் உண்மையில் தன் உண்மையினை ஓர்ந்து

Nevertheless	of that true Reality	in the truth	one's own truth	having realised,
āyinum	a mey-p-poruḷiṅ	uṇmaiṅ	tan uṇmaiṅṅai	ōrntu,

ஒடுங்கி ஒன்றுதல் ஏ உண்மையில் காணல் உணர்
 having subsided, merging as one, indeed [is] with the truth seeing. Know [this].
 oṭunki, oṇṇṭal ē uṇmaiyl kāṇal. uṇar.

Structure of the sentence

Subject: ஒன்றுதல் – *To merge as one [with the Reality],*

Adverbial clauses qualifying ஒன்றுதல்: தன் உண்மையினை ஓர்ந்து – *having discerned one's own truth...*,
 ஒடுங்கி – *[and] having subsided [into it],*

Predicate: உண்மையில் காணல் *[is] the true seeing.*

ஆயினும் : āyinum – *nevertheless, although it be so.* This is the conditional form of ஆ : ā – *to be become*, ஆயின் – *if [it] be*, with the ending உம் appended. See the notes to 4.1.2 for the formation of the conditional. The concessive (the English *although*) is formed by adding உம் : um to any of the forms of the conditional, as here.

ஓர்ந்து : ōrntu – *having investigated, understood, discerned* is the adverbial participle from the root ஓர் : ōr (4) which we have already encountered. It has the sense of *to understand through close investigation.*

தன் உண்மையினை : tan uṇmai-iṇ-ai – *one's own truth.* For தன் : tan, the reflexive pronoun in the sixth case form, see the notes to 2.4.1. Here the particle இன் : iṇ is inserted between the noun and the case ending; this can be done with any noun and in any case except the nominative (subject) and the vocative (calling, addressing) case. The meaning is not affected by this.

உண்மையில் : uṇmaiyl – *in the truth.* The root உள் : uḷ – *to be*, combined with மை : mai, a suffix used to create nouns which express an *abstract quality* from root forms, forms the noun உண்மை, with ள் : ḷ changing to ண் : ṇ according to normal rules of sound change. Therefore it means *in the truth* with the seventh (locative) case ending இல் : il.

அ மெய்ப்பொருளின் : a mey-p-poruḷiṇ – *of that true, absolute, supreme reality.* The term மெய்ப்பொருள் is commonly used to denote the *Supreme Reality, the Godhead.* We saw in 7.4.3 that பொருள் alone has a variety of meanings; combining it with மெய் : mey – *true, the truth* restricts its meaning to *truth, reality.* இன் : iṇ is again the sixth (possessive) case ending.

ஒடுங்கி : oṭuṅki – *having subsided [into it]*. This is the adverbial participle from the root **ஒடுங்கு** (5), which we have already met in 7.1.3, an important word which is variously translated in the English commentaries. It denotes the state in which the mind subsides and sinks back into the underlying Supreme Reality. In this state the mind is no more. When this states become permanent, that is the state known as realisation.

ஒன்றுதல் : onrutal – *becoming one [with it], to become one [with it]* is a verbal noun consisting of the root **ஒன்று** : **onru** (5) – *to unite, coalesce, join, combine* + the ending **தல் : tal**. Here, as the subject of the clause, it is in the first case, with the emphatic **ஏ : ē** appended. This formation has occurred several times, and will not be explained again. Remember that it is roughly equivalent to the English participle in *–ing*, and may have full verbal force. See the notes to 1.1.2. In English, it is often better to translate it with the infinitive: *to become one, to merge*.

[–...]

உண்மையில் : unmaiyl – *in the truth, with truth*, with the seventh (locative) case ending **இல் : il**.

காணல் : kaṇal – *seeing* is a verbal noun formed from the infinitive of the root **காண்** : **kāṇ** – *to see* + **ல்** as **ஒப்பல்** in 1.2.2.

உண்மையில் காணல் – *seeing with truth, true seeing*. The use of the seventh case is unusual here. A more usual formation would be to transform **உண்மை** into an adjective or an adverb, employing the participles or the infinitive of the verb **ஆ** : **ā** – *to be, become*. Using the adjectival participle **ஆன** : **āna** we can say: **உண்மையான காணல்** – *seeing which is true, true seeing*; alternatively, using the adverbial participle **ஆய்** : **āy**, or the infinitive **ஆக** : **āka**, we can say: **உண்மையாய் காணல்**, **உண்மையாக காணல்** – *truly seeing*.

உணர் : unar – *know! understand! realise!* This is the imperative from the root **உணர்** (4). See the note to 5.4.3.

Whoever they may be, whatever name they give it, and in whatever form they worship it, that constitutes a way of knowing that Reality in name and form. Nevertheless, you should know that the only true knowing is to discern one's own truth in the truth of that Supreme Reality, to subside into it, and to merge as one with it.

9. இரட்டைகண் முப்புடிக ளென்றுமொன்று பற்றி
யிருப்பவா மவ்வொன்றே தென்று — கருத்தினுட்
கண்டாற் கழலுமவை கண்டவ ரேயுண்மை
கண்டார் கலங்காரே காண்

Word Split – 9.1.1 – 9.2.1

இரட்டைகண் முப்புடிக ளென்றுமொன்று பற்றி யிருப்பவா ம்
இரட்டைகள் முப்புடிகள் என்றும் ஒன்று பற்றி இருப்ப ஆம்

Split Text – 9.1.1 – 9.2.1

இரட்டைகள்	முப்புடிகள்	என்றும்	ஒன்று	பற்றி	இருப்ப	ஆம்
The pairs of opposites,	the three qualities	always	one	having grasped,	things which exist	are.
iraṭṭaikal	mu-p-putikal	enrum	onru	parri,	iruppa	ām.

Structure of the sentence

Subject: இரட்டைகள் முப்புடிகள் – *The pairs of opposites and the three qualities*

Predicate: இருப்ப ஆம் – *are things which exist*

Adverbial phrase qualifying இருப்ப: என்றும் ஒன்று பற்றி – [by] grasping always onto one (i.e. are things which require something – the ego – to grasp onto as a basis for their existence).

இரட்டைகள் : irāṭṭaikal – *pairs, two things which are connected in some way.* Here, the pairs of opposites, *good and evil, light and dark*, and so on, are referred to. This noun and the following one are in the first (subject) case. For the plural ending **கள் :** kal see the section on *The Plural of Nouns* on p. 45. The noun **இரட்டை** – *two things naturally conjoined, twin, pair* is derived from **இரண்டு :** iraṇṭu, the cardinal number *two*.

முப்புடிகள் : mu-p-putikal – *the three factors of knowledge.* These are **ஞாதிரு :** ṅātiru – *the knower*, **ஞேயம் :** ṅēyam – *the known* and **ஞானம் :** ṅānam – *knowledge*. For **மு :** mu – *three* used in combination, see the note to 2.1.1.

ஆம் : ām – are.

இருப்ப : iru-pp-a – things which will be. Here the stem of the verb இரு : iru (8) – to be takes the future tense marker ப்ப் : pp followed by the neuter plural ending அ : a to form a future participial noun. This is an older form, belonging to Classical Tamil. The more usual forms would be இருப்பவை, or இருப்பவைகள். See *The Participial Noun* on p. 64.

என்றும் : enrum – always, forever. See the notes to 2.2.2.

பற்றி : parri – having grasped, grasping is the adverbial participle from the root பற்று (5) – to grasp, seize, catch hold of. Verbs of this type form the adverbial participle simply by dropping the past first person singular ending னேன் : nēn :- பற்றினேன் : parri-nēn > பற்றி : parri. See *Synopsis of the Tamil Verb* pp 38-40.

ஒன்று : onru – one here stands for the second (direct object) case, here without the case ending னை. It is the direct object of the participle பற்றி which immediately precedes it. The meaning is here to be taken as *the ego*.

A note on ஒன்று

Some English translations and Tamil commentaries take ஒன்று to mean *the One, the underlying Reality, the Self*, but two important figures, Lakshmana Sarma and Sadhu Om take it to mean the ego. Since both of these men had the opportunity to clarify the question with Bhagavan himself, there seems no doubt that this is the correct interpretation.

Sadhu Om in his *Sri Ramana Upadesha Nunmalai* makes the following comments:

‘The word ஒன்று indicates the ego. However, it is much to be regretted that until now, whether in Tamil or in English and other languages, many earlier commentaries upon, and translations of, this verse have wrongly construed this word to mean *the true reality or the Self*... [The reason it is to be regretted is] because differences do not belong to the Self. Moreover, when the ego subsides in deep sleep, although the Self is most evidently present, neither the pairs of opposites nor the three qualities appear in the state.’

Translation – 9.1.1 – 9.2.1

The pairs of opposites and the three factors of knowledge are entities which depend upon the one (the mind or ego) for their existence.

Word Split – 9.2.2 – 9.3.2

மவ்வொன்றே தென்று கருத்தினுட் கண்டாற் கழலுமவை
அ ஒன்று ஏது என்று கருத்தினுள் கண்டால் கழலும் அவை

Split Text – 9.2.2 – 9.3.2

அ ஒன்று ஏது என்று கருத்தினுள் கண்டால் கழலும் அவை

‘That one what [is]?’ saying, in the mind if [one] investigates, will fall away those things (S).

‘a onru ētu?’ enru, karuttiṇuḷ kaṇṭāl, kaḷalum avai.

கண்டால் : kaṇṭāl – *if [one] investigates* is a conditional formed from the root **காண் : kaṇ** (7 *irreg.*), whose primary meaning is *to see*. Here it has the sense of *look into, investigate*. This is the more common form of the conditional and is formed from the past stem, rather than the root, by dropping the **ஏன் : ēn** of the past first person singular **கண்டேன் : kaṇ-ēn** and adding the termination **ஆல் : āl**. For the other forms of the conditional, see 4.1.2 and 4.2.2. Again, this form is the same for all persons, numbers and genders. Note that the verb **காண்** is irregular in that the vowel **ஆ : ā** of the root changes to **அ : a** in the past tense. This conditional form, being formed from the past tense stem, also adopts this change.

கருத்தினுள் : karuttiṇuḷ – *in the mind, understanding*. This is an instance of the seventh (locative) case. The most common ending for this case is **இல் : il**, which is attached to the inflexional base, optionally with interposition of the particle **இன் : in** (see the note on *The Particle இன்* on p. 62). However, there are a number of alternatives which may be used instead of it, all of which denote location in space in some way. Here the particle used is **உள் : ul** which has the specific sense of *within, inside*. **கருத்து : karutt(u) + இன் : in + உள் : ul > கருத்தினுள் : karutt-in-ul**. See the section on *the Seventh Case* on p. 65. The word **கருத்து** has a wide range of meanings including *object, purpose, intention, wish, desire, opinion, judgement, thought, notion, idea*. Here **கருத்தினுள்** means something like *with one’s mental faculties*.

ஏது : ētu – *what?* has here the same meaning as **எது** with a short **எ**. This is the subject of the indirect question, *What is that one?* Again the verb *to be* is understood, i.e. it is subsumed in the underlying structure of this kind of sentence.

அ ஒன்று : a onru – *that one*. Bhagavan does not attempt to define this *one* which we have glossed as the *ego*, and this seems deliberate on his part. Since it has no real existence, it is idle to try to define it. If we investigate by seeking the source of the *I* sense, it will be found to be fundamentally unreal and cease to exist, along with all the edifice of wordly perceptions that is built upon it.

[is...]

என்று : enru – *saying* is the marker for direct or indirect speech. See the inset on *Direct and Indirect Speech* on p. 21. Here என்று, again, does not necessarily need to be translated. Its role is that of marking the phrase அ ஒன்று ஏது : a onru ētu as reported speech. Note that the term *reported speech* also includes all forms of *thinking, supposing, imagining, asking* etc., just as in English we can say *I think that he will come, I think he will come*.

The Particle இன் : in

The particle இன் : in may be inserted before the case ending of any noun in any case except the nominative and vocative. It is not usual, however, to do so in the plural. To take the example of கருத்து above:

	Without இன் : in	With இன் : in
Second (Direct Object) Case:	கருத்தை : karutt-ai	கருத்தினை : karutt-in-ai
Fourth (Dative) Case:	கருத்துக்கு : karutt-ukku	கருத்திற்கு : karutt-ir-ku ¹
Seventh (Locative) Case:	கருத்தில் : karutt-il	கருத்தினில் : karutt-in-il

1. In the fourth case, when இன் is inserted, கு : ku only is usually added and the final ன் : n changes to ற் : r according to the normal rules of sound change. It would not be incorrect, however, to write கருத்தினுக்கு : karutt-in-ukku.

அவை : avai – *those things*, i.e. *the pairs of opposites and the three factors of knowledge*. This is the 3rd person neuter plural of the personal pronoun அவை : avai. Compare the notes on உவை in 4.2.3.

கழலும் : kaḷalum – *will fall away, disappear* is the future third person neuter plural from the root கழல் (3) whose basic meaning is *to become loose, slough off, slip off (as a snake's skin)*.

Translation – 9.2.2 – 9.3.2

If one investigates with one's own mental faculties what that one actually is, those entities will cease to be.

Word Split – 9.3.3 – 9.4.3

கண்டவ ரேவுண்மை கண்டார் கலங்காரே காண்
கண்டவர் ஏ உண்மை கண்டார் கலங்கார் ஏ காண்

Split Text – 9.3.3 – 9.4.3

கண்டவர்	ஏ	உண்மை	கண்டார்	கலங்கார்	ஏ	காண்
Those who have seen [thus] indeed		the truth	have seen.	They are not confused	indeed.	Know!
kaṇṭavar	ē	uṇmai	kaṇṭār.	kalaṅkār	ē.	kāṇ!

கண்டவர் : kaṇṭavar – *those who have seen [in the way described above]*. This is the past participial noun from the root **காண்**. It is formed by adding a set of personal endings to the past adjectival participle. In this instance **கண்ட :** **kaṇṭa** + the 3rd person plural ending **அர் : ar** = **கண்டவர் : kaṇṭa-v-ar**. See the section on *The Participial Noun* on p. 64.

உண்மை : uṇmai – *the truth, reality*. See the notes to 8.3.2.

கண்டார் : kaṇṭār – *have seen* or [*are*] *ones who have seen*. This is the past third person plural of **காண்** – *to see*. Alternatively, it could be seen as a participial noun like **பார்ப்பான் : pārppān** – *he who will see* in 1.3.2. This is an older usage, very common in Classical Tamil and still permissible in poetry. All commentaries take it as a participial noun with the meaning *those who have seen* and translate: *Those who have seen [thus] are seers of the truth*, with the verb *to be* understood. However, it could be quite simply regarded as a finite verb *have seen* with no change to the meaning.

கலங்கார் : kalaṅkār – *they are not confused*. This is the negative third person plural of the root **கலங்கு** (5) – *to be stirred up agitated, perplexed, bewildered*. See the section on *The Negative Verb* on page 51.

காண் : kāṇ – *Know!* See the note to 5.4.3.

The pairs of opposites and the three factors of knowledge are entities which depend upon the one (the mind or ego) for their existence. If one investigates with one's own mental faculties what that one actually is, those entities will cease to be. Those who know in this way are indeed knowers of the truth. They are not confused. This you should know.

The Participial Noun

As we have seen in verses 1 and 8, the third person forms of the verb can stand as participial nouns; depending on the context, பார்ப்பான் : pārppān – *he will see* can also mean *he who will see*, and கண்டார் : kaṇṭār can mean *they who saw* as well as *they saw*. However, there is a specific formation, known as the participial noun, which is formed for all three tenses of the third person. It means **he, she, it, they who, which did, do[es], will do**. This form then behaves like a noun and can be used in all cases. The endings are identical to the pronominal suffixes of the third person, and therefore the participial noun forms its oblique cases like the pronoun whose suffix it adopts.

Masculine Singular:	அன் : an	– he
Feminine Singular:	அள் : al	– she
Neuter Singular:	து : tu	– it
Masc. Plural / Honorific:	அர்(கள்) : ar(kaḷ)	– they
Neuter Plural:	அ(கள்), அ : ai(kaḷ), a ¹	– they

The present and past participial nouns are formed by adding these pronoun suffixes to the adjectival participle. In the future, it is formed direct from the root by adding ப : pa to roots which take கிறேன் : kirēn in the present and ப்ப : ppa to roots which take க்கிறேன் : kkirēn. The glide வ் : v is inserted where two vowels meet. Examples with the weak verb செய் :

Masculine Singular:	செய்தவன் : ceyta-v-an	– Past: he who did
Feminine Singular:	செய்கிறவள் : ceykira-v-al	– Present: she who does
Neuter Singular:	செய்வது : cey-va-tu ²	– Future: that which will do
Plural / Honorific:	செய்பவர்(கள்) : cey-pa-v-ar(kaḷ)	– Future: they who will do; he, she who will do (honorific)
Neuter Plural:	செய்பவை(கள்) : cey-pa-v-ai(kaḷ)	– Future: those things that will do

Examples with the strong verbs படி and இரு:

Masculine Singular:	படித்தவன் : paṭitta-v-an	– Past: he who read
Feminine Singular:	இருக்கிறவள் : irukkira-v-al	– Present: she who is
Neuter Singular:	இருப்பது : iru-ppa-tu	– Future: that which will be
Plural / Honorific:	இருப்பவர்(கள்) : iru-ppa-v-ar(kaḷ)	– Future: they who will be; he, she who will be (honorific)
Neuter Plural:	இருப்பவை(கள்) : iru-ppa-v-ai(kaḷ)	– Future: those things that will be

Neuter singular participial nouns in து like செய்கிறது – *present*, செய்தது – *past* and especially செய்வது – *future* are commonly used as verbal nouns expressing the action of the verb, rather than the agent, e.g. அப்படி செய்வது நியாயமா? – *Is doing that just?*

1. In Classical Tamil, particularly of the Sangam era, the variety of possible endings for participial nouns, as for most other parts of speech, was much greater. In v.9, the neuter plural ending அ: a was used, rather than அவை or அவைகள், giving the form இருப்ப – *things which will be, things which are*.
2. In the future of verbs that take கிறேன் : **kirēn** in the present, ப : **pa** is changed to வ : **va** in the neuter singular except after ன் : **n** and ண் : **ṅ** e.g. என்பது : **enpatu** from என் : **en**, காண்பது : **kāṅpatu** from காண் : **kāṅ**. Note however that when the root is taken as காணு : **kāṅu** the form is காணுவது : **kāṅuvatu**.

The Seventh Case

The seventh case conveys the meanings *in, position in, position at* in time or space. For neuter nouns, the particle இல் : **il** is added to the inflexional base (or the inflexional base + இன் : **iṅ**). When added to a personal noun, the ending is இடத்தில் : **iṭattil**; இடத்து : **iṭattu** is the inflexional base of the noun இடம் : **iṭam** – *place*:

ஊரில், ஊரினில் : **ūr-il, ūr-iṅ-il** – *in a village*

கருத்தில், கருத்தினில் : **karutt(u)-il, karutt(u)-iṅ-il** – *in the understanding*

மரத்தில், மரத்தினில் : **maratt(u)-il, maratt-iṅ-il** – *in, on a tree*

மலையில், மலையினில் : **malai-y-il, malai-y-iṅ-il** – *on a mountain*

மனிதனிடத்தில் : **manitaṅ-iṭatt(u)-il¹** – *in, with a man*

மகனிடத்தில் : **makaṅ-iṭatt(u)-il¹** – *in, with a son*

1. Masculine nouns of this type do not normally take இன் : **iṅ**.

The particle இல் : **il** is actually a noun meaning *place*, and there are a large number of other particles, for the most part nouns in their own right also, which can perform the role of இல். We have already seen உள் : **uḷ** – *within* used in v. 8. The grammar *Nannūl* lists 28 signs of the locative case whilst the Classical grammar *Tolkāppiyam* lists 18. They indicate all manner of location in time and space e.g. முன், பின் : **mun, pin** – *before, after*; மேல், கீழ் : **mēl, kīḷ** – *above, below*; அகம், புறம் : **akam, puṛam** – *inside, outside*; கிட்ட : **kiṭṭa** – *near*. Many like கண் : **kaṅ**, வழி : **vaḷi** and உழி : **uḷi** can simply mean *in*, without reference to their meanings as nouns in their own right.

10. அறியாமை விட்டறிவின் றாமறிவு விட்டவ்
வறியாமை யின்றாகு மந்த – வறிவு
மறியா மையுமார்க்கென் றம்முதலாந் தன்னை
யறியு மறிவே யறிவு

Word Split – 10.1.1 – 10.2.2

அறியாமை விட்டறிவின் றாமறிவு விட்டவ் வறியாமை யின்றாகு ம
அறியாமை விட்டு அறிவு இன்று ஆம் அறிவு விட்டு அ அறியாமை இன்று ஆகும்

Split Text – 10.1.1 – 10.2.2

அறியாமை விட்டு அறிவு இன்று ஆம் அறிவு விட்டு அ அறியாமை இன்று ஆகும்

Ignorance except, knowledge that-which-is-not will be. Knowledge except, that ignorance that-which-is-not will be.
ariyāmai viṭṭu, arivu inru ām. arivu viṭṭu, a ariyāmai inru ākum.

அறியாமை : ariyā-mai – *ignorance, absence of knowledge*. Here a negative verbal noun is formed from the root அறி (4) – *to know*. See the notes to 8.3.1 for the use of the suffix **மை : mai** in the creation of abstract nouns from verbal roots. The negative verbal noun can be formed by taking the third person neuter singular of the negative tense **அறியாது : ariyātu** (see *The Negative Verb* on p. 51) and changing the final து : tu to மை:- **அறியா : ariyā** + **மை : mai**. Here it is the direct object of the adverbial participle விட்டு with the second case ending **ை : ai** omitted. Note that அறிவு is a pure noun and has no verbal force, whereas அறியாமை, as a verbal noun, can take both a subject and an object, where required to do so.

விட்டு : viṭṭu – *apart from, without, literally having left*. See 3.2.4.

அறிவு : arivu – *knowledge*. See 3.1.3.

அறிவு and அறியாமை are an example of the **இரட்டைகள் : irattaikal** – *pairs of opposites* referred to in the previous verse.

இன்று : **inru** – *is not, does not exist* is the third person singular neuter of the root இல் which, as we have seen, denotes non-existence. Its normal meaning is [*it*] *is not*. Here it may be regarded as a participial noun denoting *a thing which does not exist*. இல் : **il** + து : **tu** = இன்று : **inru**, with the consonant group ல்த் : **lt** becoming ன்ற : **nr** by regular sound change. Tamil commentaries treat the phrase இன்று ஆகும் : **inru ākum** as a simple verb, and render it with the modern form of the third person neuter singular of the negative verb: இருக்காது – *is not*, Sadhu Om and Lakshmana Sarma; நிற்காது – *does not remain*, Sivaprakasam Pillai.

ஆம் : **ām** – *will be*.

The second clause is almost identical to the first, except that the subject அறிவு and the object அறியாமை are reversed, and ஆகும் : **ākum**, the longer form of the future third person neuter singular or plural from the root ஆ : **ā** – *to be, become* is written in place of ஆம் : **ām** – *will be*.

அவ்வறியாமை : **a-vv-arīyāmai** – *that ignorance*; we have already noted the use of அ : **a** + doubled glide **vv** as an alternative to the pronoun அந்த : **anta** – *that*. See the notes to 6.1.4.

Translation – 10.1.1 – 10.2.2

Without ignorance knowledge does not exist, and without knowledge that ignorance does not exist.

Word Split – 10.2.3 – 10.4.3

மந்த வறிவு மறியா மையுமார்க்கென் றம்முதலாந் தன்னை
யறியு மறிவே யறிவு
அந்த அறிவும் அறியாமையும் ஆர்க்கு என்று அ முதல் ஆம் தன்னை
அறியும் அறிவே அறிவு

Split Text – 10.2.3 – 10.4.3

அந்த அறிவும் அறியாமையும் ஆர்க்கு என்று அ முதல் ஆம் தன்னை

‘That knowledge and ignorance to whom?’ having asked, that source which is the self

‘anta arivum ariyāmayum ārkku?’ enru a mutal ām tannai

அறியும் அறிவு ஏ அறிவு

which will know knowledge alone [is] knowledge.

aṛiyum aṛivu ē aṛivu.

Structure of the sentence

Subject: அறிவே – *That knowledge alone*

Adjectival clause qualifying அறிவே: தன்னை அறியும் – *which knows the Self*

Adjectival clause qualifying தன்னை: முதல் ஆம் – *which is the source*

Adverbial clause qualifying அறியும்: ஆர்க்கு என்று – *having asked 'To whom ...'*

Predicate: அறிவு – *[is] [true] knowledge.*

அறியும் அறிவு ஏ : aṛiyum aṛivu ē – *The knowledge alone which will know, knows.*

அ முதல் ஆம் தன்னை : a mutal ām tannai – *that Self which is the source.* There is nothing new here grammatically. Notice though that the adjectival clause முதல் ஆம் which qualifies அ தன்னை comes between the demonstrative adjective அ and the noun it qualifies தன்னை. Again, the accepted interpretation is that தன்னை refers to the *personal self*, the *ego self*, which is the முதல் – *root* or *source* of both knowledge and ignorance. This is not the முதல் referred to in v. 1. However, commentaries and translations, other than those by Sadhu Om and Lakshmana Sarma, take தன்னை to refer to *the Self*, in line with their interpretation of the previous verse.

என்று : enru – *saying, having said.* Here we may translate as *having asked*, or more idiomatically, *through the enquiry.*

ஆர்க்கு : ārkku – *to whom?* ஆர் : ār as a variant of யார் : yār – *who* was encountered in 8.1.3. Here it is in the fourth case.

[is...]

அந்த அறிவும் அறியாமையும் : anta aṛivum aṛiyāmayum – *that knowledge and ignorance.* Note that here the உம் : um is suffixed to both the words joined by *and*. This is the standard usage, as has been noted before.

Everything up to here is the subject of the sentence...

[is...]

அறிவு : arivu – [true] knowledge.

Translation – 10.2.3 – 10.4.3

The knowledge alone that knows that [ego] self which is the source [of knowledge and ignorance], through the enquiry, ‘To whom is that knowledge and ignorance’ is [true] knowledge.

Without ignorance knowledge does not exist, and without knowledge that ignorance does not exist. That alone is knowledge that knows the [ego] self, which is the source [of knowledge and ignorance], through the enquiry, ‘To whom does that knowledge and ignorance occur?’

11. அறிவுறுந் தன்னை யறியா தயலை
யறிவ தறியாமை யன்றி — யறிவோ
வறிவயற் காதாரத் தன்னை யறிய
வறிவறி யாமை யறும்

Word Split – 11.1.1 – 11.2.4

அறிவுறுந் தன்னை யறியா தயலை யறிவ தறியாமை யன்றி யறிவோ
அறிவு உறும் தன்னை அறியாது அயலை அறிவது அறியாமை அன்றி அறிவு ஓ

Split Text – 11.1.1 – 11.2.4

அறிவு உறும் தன்னை அறியாது அயலை அறிவது அறியாமை அன்றி அறிவு ஓ

[Knowing which possesses] oneself not knowing, that-which-is-other knowing, ignorance other than, [is it] knowledge?
arivu urum tannai ariyātu ayalai arivatu ariyāmai aṇṇi arivu o?

Structure of the sentence

Subject: அயலை அறிவது – *Knowing that which is other [than the knower]*

Negative adverbial clause qualifying அறிவது: தன்னை அறியாது – *without knowing oneself (the mind or ego)*

Adjectival clause qualifying தன்னை: அறிவு உறும் – *which knows (exercises knowing)*

Predicate: அறிவோ – *[is it] knowledge*

Adverbial clause qualifying அறிவோ: அறியாமை அன்றி – *without being ignorance (i.e. is it other than ignorance)?*

அயலை : ayalai – *other, alien* is the second (direct object) case form of அயல் – *that which is foreign, external, alien* that is to say, that which is external to, other than, the mind; that which is its object (the world).

அறிவது : arivatu – *knowing* is the future neuter singular participial noun from the root அறி. As a participial noun, its meaning is *that which will know, that which knows*. This form is regularly used, as here, as a verbal noun expressing the action of the verb rather than the agent. Thus அறிவது can, and most often does, signify *the act of knowing* as well as *that [the agent] which knows*. See the section on *The Participial Noun* on p. 64.

Ulladu Narpadu

அறியாது : ariyātu – *not knowing, without knowing*. This is the negative adverbial participle from the root அறி (4) to *know*. See *The Negative Verb* on p. 51 for its formation.

தன்னை : tannai – *self, oneself* is the reflexive pronoun in the second (direct object) case. Here the *personal self* is referred to, that is to say, the *mind* or *ego*.

உறும் : urum – *which experiences* is the future relative participle from the root உறு (6) which we have met in 4.3.1, used in the formation of a noun-verb compound கண்ணுறுதல் – *experiencing with the eye, seeing*. The verb has a wide variety of meanings including *to be, exist, feel, experience, unite with, be situated in, belong to*. Here again it is used in combination with a noun அறிவு – *knowledge, knowing* to give the sense of [*the self, or ego*] *which is that in which knowing takes place*, and many commentaries translate simply as *the self which is the knower*.

அறிவு : arivu – *knowing, knowledge*. The noun is not so much the object of உறும் : urum but rather enters into combination with it to form a verb meaning *to know* as explained above.

அன்றி : anri – *except, besides, other than*. See the note to 5.2.4. அன்றி is frequently used to deny one assertion in favour of another. Here the key phrase is அறியாமை அன்றி அறிவோ – literally *without being ignorance, is it knowledge?* Often, as here, we cannot replicate this syntax in English so that it makes sense. We have to say something like *Can it be knowledge and not ignorance? i.e it must be ignorance*. If the two propositions at issue are not mutually exclusive, we can usually use the words *unless, except, apart from* in English to translate அன்றி; for example, in sentences like *Apart from rice, there was no food*, but that is not the case here, where *ignorance* totally excludes *knowledge*. We must avoid translating with a phrase like *unless it is ignorance, can it be knowledge*, which is nonsense in English, since it implies that *ignorance* is some kind of subset or attribute of *knowledge*.

அறியாமை : ariyāmai – *ignorance*.

[*is it...*]

அறிவு : arivu – *knowledge*.

ஓ : o is a suffix indicating a question to which the implied answer is *No!* See 4.3.4 and elsewhere.

Translation – 11.1.1 – 11.2.4

Knowing that which is foreign [to oneself] without knowing the self which is the knower – can it be [true] knowing and not ignorance?

Word Split – 11.3.1 – 11.4.3

வறிவயற் காதாரத் தன்னை யறிய வறிவறி யாமை யறும்
அறிவு அயற்கு ஆதார தன்னை அறிய அறிவு அறியாமை அறும்

Split Text – 11.3.1 – 11.4.3

அறிவு அயற்கு ஆதார தன்னை அறிய அறிவு அறியாமை அறும்

For knowledge [and] that-which-is-other [the] foundation-self upon knowing, knowledge ignorance will disappear.

aṛivu ayaṛku ātāra taṇṇai aṛiya aṛivu aṛiyāmai aṛum.

அறிய : aṛi-y-a – *to know, upon knowing* is the infinitive of the verb அறி(4) – *to know*, formed by adding அ : a to the root with the glide ய : y inserted in the usual manner to link the two vowels. The infinitive in Tamil has a wide variety of nuances. It corresponds to the pure infinitive in English as in நான் போக வேண்டும் : nān pōka vēṇṭum – *it is necessary for me to go, I must go*. It also has the English sense of purpose: அதை செய்ய வந்தேன் : atai ceyya vantēn – *I came in order to do that*. In the current context the infinitive is used in a temporal sense, another very common usage, to mean *when, as soon as*. For details of its formation and meanings, see *The Infinitive* on pp 73-74. Unlike the adverbial participle, its subject can be, and often is, different from that of its main verb, as here, where the subject of the main clause is *knowledge* and *ignorance*, whilst the subject of the subordinate clause is the (unexpressed) person or persons who know oneself.

ஆதார தன்னை : ātāra taṇṇai – *the self [which is] the foundation*. ஆதாரம் : ātāram is the Tamil form of Sanskrit ādhāra – *support, basis, prop, foundation*. As is usual with compounds involving Sanskrit words, the compound is formed by simply dropping the ம் : m. Note the absence of the doubling of த் : t, which is a feature of compounds involving Sanskrit words. The more usual native method of formation would be to use the past adjectival participle of the root ஆ : ā, ஆன : āna – *which is, has become* as a connector, and say: ஆதாரமான தன்னை : ātāram-āna-taṇṇai – *the self which is the foundation*.

அறிவு அயற்கு : aṛivu ayaṛku – *for knowledge and that which is external to it, its object*. The word அயல் is treated differently by the Commentaries. See *Translator's Note* below. Here the two words are treated as a compound, with the fourth case ending being appended only to the last of the two nouns. The standard modern Tamil rendering would be அறிவுக்கும் அயற்கும் : aṛivukkum ayaṛkum.

Translator's Note

Some Commentaries translate அறிவு அயற்கு as [the foundation] for knowledge and ignorance, i.e. that which is alien to knowledge. This translation takes it to mean [the foundation] for knowledge and that which is [in appearance] external to it, i.e. the world. This is in line with the first part of the verse which makes it clear that, in the state of ignorance, when we do not dwell on the Self, both அறிவு – knowledge and அயல் – that which is other than it, its object, 'the world' appear to exist. When we dwell on the Self, there will no longer be any question of either 'correctly' perceiving the world (அறிவு) or 'incorrectly' perceiving it (அறியாமை), a theme which is elaborated in the following v. 12. Lakshmana Sarma says that both meanings are implied.

அறிவு அறியாமை அறும் : arivu ariyāmai arum – knowledge and ignorance will fall away. We encountered the root அறு (6) meaning to cease, perish, end, vanish in 3.3.3 & 4 in its adjectival and adverbial participle forms. Here it is in the future third person neuter form, which is the same for both singular and plural.

Translation – 11.3.1 – 11.4.3

Upon knowing the [nature of] oneself, which is the foundation for [mediate] knowledge, and its object (the world) knowledge and ignorance will fall away.

To know that which is foreign [to oneself] without knowing the Self that is the knower – how can this be knowledge and not ignorance? Upon knowing oneself, which is the foundation for both [mediate] knowledge and its object [the world], both knowledge and ignorance will cease to exist.

The Infinitive

The infinitive is formed by adding க்க : kka to roots which take க்கிறேன் : kkirēn in the present tense and அ : a to roots which take கிறேன் : kirēn. In the older language, particularly of the Sangam era, the formation was more varied. Strong roots, for example, could take ப்ப : pp before the final அ : a, e.g. மறப்ப : mara-pp-a – to forget, and weak roots could take ப : p and க் : k before the final அ : a, e.g. நிற்க : nirka – to stand. In the case of க : ka, there is a significant group of verbs which have retained this in later and modern Tamil as their regular form e.g. நிற்க – to stand, கற்க – to learn. Several can have both formations e.g. உண்ண, உண்க : uṇṇa, uṇka – to eat.

Examples:

<i>Root</i>	<i>Infinitive</i>	<i>Meaning</i>
படி : paṭi	படிக்க : paṭi-kk-a	to read
செய் : cey	செய்ய : cey-y-a	to do
அறு : aṟu	அற : aṟ(u)-a	to end, perish
கேள் : kēḷ	கேட்க : kēṭ-k-a	to hear
ஆகு : āku	ஆக : āk(u)-a	to become

The Tamil infinitive is similar to the English infinitive in usage (see notes on p. 72). The action indicated by it can precede, follow or occur at the same time as that of the verb which completes its sense. Unlike the adverbial participle, it can, and often does, have a different subject from the main verb of the sentence it is in. When its action precedes or follows that of the main verb, it can express either purpose or result. The Tamil infinitive is not marked as to person gender and number.

12. அறிவறி யாமையு மற்றதறி வாமே
 யறியும் துண்மையறி வாகா — தறிதற்
 கறிவித்தற் கன்னியமின் றாயவிர்வ தாற்றா
 னறிவாகும் பாழன் றறி

Word Split – 12.1.1 – 12.2.3

அறிவறி யாமையு மற்றதறி வாமே யறியும் துண்மையறி வாகா த
 அறிவு அறியாமையும் அற்றது அறிவு ஆம் ஏ அறியும் அது உண்மை அறிவு
 ஆகாது

Split Text – 12.1.1 – 12.2.3

அறிவு அறியாமையும் அற்றது அறிவு ஆம் ஏ அறியும் அது உண்மை அறிவு ஆகாது

Knowledge and ignorance ceasing of, knowledge will be indeed. Which-knows that true knowledge is not.

aṛivu aṛiyāmayum aṛratu aṛivu ām ē. aṛiyum atu uṇmai aṛivu ākātu.

அறிவு அறியாமையும் அற்றது : aṛivu aṛiyāmayum aṛratu – *the ceasing of knowledge and ignorance*. அற்றது is the past neuter singular participial noun from the root அறு (6). Here it acts as a verbal noun with அறிவு அறியாமையும் as its subject.

அறிவு ஆம் ஏ : aṛivu ām ē – *is truly knowledge*. Here true knowledge, *jnana*, is meant, as opposed to the dyad of knowledge and ignorance which only appears as long as its source, the personal self, mind or ego, is not investigated and understood. The nature of true knowledge is explained in the second couplet of the verse.

அறியும் அது : aṛiyum atu – *that [knowledge] which knows [something other than itself]*, that is to say, that knowledge which knows, objectively, a ‘reality’ external to itself.

உண்மை அறிவு ஆகாது : uṇmai aṛivu ākātu – *is not true knowledge*. ஆகாது is the third person neuter singular of the negative of the verb ஆ, ஆகு. See *The Negative Verb* on p. 51. உண்மை அறிவு is equivalent to உண்மையான அறிவு : uṇmai-y-āṇa aṛivu. See the note to 11.3.2 & 3.

Translation – 12.1.1 – 12.2.3

That in which knowledge and ignorance do not exist is [true] knowledge. That which knows [the world] is not true knowledge.

Word Split – 12.2.4 – 12.4.3

தறிதற் கறிவித்தற் கன்னியமின் றாயவிர்வ தாற்றா னறிவாகும் பாழன் றறி
அறிதற்கு அறிவித்தற்கு அன்னியம் இன்று ஆய் அவிர்வதால் தான் அறிவு
ஆகும் பாழ் அன்று அறி

Split Text – 12.2.4 – 12.4.3

அறிதற்கு அறிவித்தற்கு அன்னியம் இன்று ஆய் அவிர்வதால்

For knowing, for causing to know something other without by [its] shining,
aritaṛku, arivittar̥ku anniyam inru āy avirvatāl,

தான் அறிவு ஆகும் பாழ் அன்று அறி

the Self knowledge will be. Void it is not. Know [this].
tān arivu ākum. pāl aṇru. ari.

Structure of the first sentence

Causal clause: அவிர்வதால் – By [virtue of its] shining

Adverbial clause qualifying அவிர்வதால்: அறிதற்கு அறிவித்தற்கு அன்னியம் இன்றாய் –
without anything to know, or anything to make it known,

Subject: தான் – the Self

Predicate: அறிவு ஆகும் – is [true] knowledge.

Translator's note

The adverbial clause above is really two clauses in one, one with the Self as subject, and the other with the Self as object. This can be rendered as two clauses thus:

[தான்] அன்னியத்தை அறிதற்கு இன்றாய் – *without anything for the Self to know*

அன்னியம் [தன்னை] அறிவித்தற்கு இன்றாய் – *without anything to cause the Self to be known*

Another possibility is to keep *the Self* as the subject and say, *with nothing else to know or make known – Sat Vidya, Sri Ramanasramam, 1998*. However this interpretation does not bear logical analysis, as the question arises, *to whom or what is something being made known?* If the answer is *to the Self itself*, then the statement is pointless, since it means the same as *with nothing else to know*. If the answer is *to something else*, then we are left needing to identify a third entity to which *the Self* might make that *something else* known.

Other translations fall into a similar trap through failing to clearly identify the twofold nature of this clause. T.M.P Mahadevan, for example, in his *Ramana Maharshi & His Philosophy of Existence* translates as follows, *without there being anything else to know or to be known*. If he means *without there being anything else [for the Self] to know or to be known [by the Self]*, the statement is tautological and pointless.

Taking the sentence as stated initially, the meaning is clear: the Self is neither the subject (the knower) nor the object (the known), but includes and transcends both through its non-dual nature.

அறிதற்கு : aritar̥ku – *for knowing, for the knowing of* that is to say, *to know, that [it] might know*. This is the fourth case of the verbal noun in **தல் : tal**. We have already met this formation a number of times, for example, in 1.1.2 we saw **காண்டலால் : kāṇṭalāl** with the third (instrumental) case ending **ஆல் : āl**. Here **அறிதல் : arital + கு : ku = அறிதற்கு : aritar̥ku**, with **ல் : l** becoming **ற் : r̥** through contact with the following **க் : k**. The usage here is a good illustration of the range of meanings of the fourth case ending. See *Meanings of the Fourth Case* on p. 50.

அறிவித்தற்கு : arivittar̥ku – *for the making known, that is to say, to make known, that [it] might make known*. The root is **அறிவி : arivi** (8) – *to cause to know, make known*. Causative verbs are regularly created from roots by the addition of **வி : vi** to verbs which take the weak tense markers, that is to say, with the present in **கிறேன் : kirēn** and **ப்பி : ppi** to verbs which take the strong tense markers, that is to say, with present in **க்கிறேன் : kkirēn**. The resultant verb is always a regular verb of type (8). Here the form is that of a verbal noun, grammatically identical to **அறிதற்கு**.

அன்னியம் : anniyam – *that which is other, different* is the Tamil form of Sanskrit **anya** – *other*. As discussed above (see *Translator's Note*), though in the subject case form, it can be regarded as either object of the first participle **அறிதற்கு** or as the subject of the second participle **அறிவித்தற்கு**.

இன்றாய் : **inr(u)āy** – *without* terminates the adverbial clause qualifying **அவிர்வதால்**. This construction consists of **இன்று** : **inru** – *it is not* + **ஆய்** : **āy** – *as*. See 2.2.1 for the use of **ஆய்** in the creation of adverbial forms. Here we see the ending added to the third person singular neuter of the root **இல்** : **il** to produce what is equivalent to the more normal adverbial participle **இல்லாமல்** : **illāmal** – *not being, without*. Grammatically, we might take **இன்று** as a neuter participial noun meaning *that which is without*; then, adding the adverbial ending **ஆய்**, we have [*shining*] *as that which is without*. This is a similar construction to **இன்று ஆகும்** : **inru ākum** in 10.2.2, q.v.

அவிர்வதால் : **avirvatāl** – *by [its] shining* is the future neuter singular participial noun from the root **அவிர்** : **avir** (4) *to glitter, glimmer, shine, coruscate* with the meaning *that which shines*. Again, it is being used as a verbal noun in the third (instrumental) case, with the emphasis on the action – *shining*. The Supreme Reality, though knowing neither light nor dark, is regularly referred to as *shining* to indicate its nature as self-existent, self-luminous and the source for all light and manifestation. Compare **ஆர் ஒளி** – *the light which illumines* in 1.3.4.

தான் அறிவு ஆகும் : **tān arivu ākum** – *The Self is [true] knowledge*.

பாழ் : **pāl** – *void*. The principal meanings of the word are *devastation, desolation, waste, loss* but it is also used to denote *non-existence, nothingness, void, vacuity*. Bhagavan is here warning against the tendency of people to assume that the Self, since it transcends the world of the senses and the resultant phenomena, must be essentially empty or void in nature, whereas in fact the opposite is the case. It is the infinite potential which makes all universes possible and yet is untouched by them.

அன்று : **anru** – *it is not*. See the note to 3.1.4.

அறி : **ari** – *know [thus]!* This is the familiar (non-polite) imperative of the root **அறி**.

Translation – 12.2.4 – 12.4.3

Since it shines without anything other which it knows or which makes it known, the Self is [true] knowledge. It is not a void. Know thus.

That in which knowledge and ignorance does not exist is [true] knowledge. That which knows [the world] is not true knowledge. Since it shines without anything other which it knows, or which makes it known, the Self is [true] knowledge. It is not a void. Know thus.

13. ஞானமாந் தானேமெய் நானாவா ஞானமஞ்
 ஞானமாம் பொய்யாமஞ் ஞானமுமே — ஞானமாந்
 தன்னையன்றி யின்றணிக டாம்பலவும் பொய்மெய்யாம்
 பொன்னையன்றி யுண்டோ புகல்

Word Split – 13.1.1 – 13.2.1

ஞானமாந் தானேமெய் நானாவா ஞானமஞ் ஞானமாம்
 ஞானம் ஆம் தான் ஏ மெய் நானா ஆம் ஞானம் அஞ்ஞானம் ஆம்

Split Text –13.1.1 – 13.2.1

ஞானம் ஆம் தான் ஏ மெய் நானா ஆம் ஞானம் அஞ்ஞானம் ஆம்

Knowledge which is [the] Self indeed [is] real. Multiplicity which is knowledge ignorance is.
 ñānam ām tān ē mey. nānā ām ñānam aññānam ām.

ஞானம் ஆம் தான் ஏ மெய் : ñānam ām tān ē mey – *the Self, which is knowledge (jñāna) alone [is] real.* This is the first use of the Sanskrit word *jñāna*, in its Tamilised form *ñānam*, which can mean *worldly knowledge* or *true, spiritual knowledge* as indeed can the native Tamil word அறிவு : *arivu*, which Bhagavan has used up to this point. There is no equivalent in English for the word *jñāna* when it is used to signify the transcendental state of awareness in which conditional knowledge and ignorance are both absent. The usual practice in English translations is to retain the word itself, and explain its specific meaning, or to add an explanatory word or words in brackets. ஏ : *ē* is here translated as *alone*. In *Nannūl* it is said to have six different uses. Here it appears to be பிரிநிலை : *pirinilai* – *distinguishing particle*, with the sense, *The Self, and not anything else, is real.*

நானா ஆம் ஞானம் அஞ்ஞானம் ஆம் : nānā ām ñānam aññānam ām – *knowledge which is multifarious [is] ignorance.* The phrase நானா ஆம் first occurred 1.1.3. Note that the first occurrence of ஆம் is as a future adjectival participle qualifying ஞானம், whilst the second is as a main verb, in the future third person neuter (singular or plural) form.

Translation – 13.1.1 – 13.2.1

The Self, which is knowledge (jnana) alone is real. Knowledge of a multifarious nature is ignorance.

Word Split – 13.2.2 – 13.3.2

பொய்யாமஞ் ஞானமுமே ஞானமாந் தன்னையன்றி யின்ற
பொய் ஆம் அஞ்ஞானமும் ஏ ஞானம் ஆம் தன்னை அன்றி இன்று

Split Text – 13.2.2 – 13.3.2

பொய்	ஆம்	அஞ்ஞானமும்	ஏ	ஞானம்	ஆம்	தன்னை	அன்றி	இன்று
False	which is	ignorance	even	knowledge	which is	[the] Self	other than	is not.
poy	ām	aññānamum	ē	ñānam	ām	tannai	aṅṅi	inru.

Structure of the sentence

Subject: அஞ்ஞானமும் ஏ – *The very ignorance*

Adjectival clause qualifying அஞ்ஞானம்: பொய் ஆம் – *which is unreal*

Predicate: இன்று – *is not, does not exist*

Adverbial clause qualifying இன்று: தன்னை அன்றி – *apart from the Self*

Adjectival clause qualifying தன்னை: ஞானம் ஆம் – *which is [true] knowledge.*

பொய் ஆம் அஞ்ஞானமும் ஏ : poy ām aññānamum ē – *the very ignorance, which is unreal.* aññānam is the Tamil form of Sanskrit ajñāna – *ignorance*. In Sanskrit the letter a is prefixed to words to give a negative sense; in the Tamil form of the word, the letter ஞ : ñ is doubled, as usual, following the initial short vowel. It would be possible to take this as அ + ஞானமும் : a-ñ-ñānamum – *that very knowledge*, taking a as a demonstrative adjective. Either way the meaning remains unchanged, since the ஞானம் being referred to is the *objective knowledge*, the நானா ஞானம் which has already been established to be unreal. ஏ : ē here appears to be the ஏ of தேற்றம் : tērram – *emphasis, certainty*, and can be translated as *that very ignorance, even that ignorance.*

இன்று : *inru* – *does not exist*, தன்னை அன்றி : *tannai anri* – *apart from the Self*. Note again the opposition of அன்றி, the adverbial participle from the root அல் : *al*, which denies something which might be said of அஞ்ஞானம், that is to say, that it could exist independently of the Self, and இன்று, the third person singular neuter form of the root இல் : *il*, which denies its existence altogether, unless it meets that condition of depending on the Self. In other words *unless* ignorance depends upon the Self for its existence, then it has *no* existence at all.

ஞானம் ஆம் : *ñānam ām* – *which is [true] knowledge*.

Translation – 13.2.2 – 13.3.2

Even this ignorance, which is unreal, does not exist apart from the Self, which is knowledge.

Word Split – 13.3.2 – 13.4.3

றணிக டாம்பலவும் பொய்மெய்யாம் பொன்னையன்றி யுண்டோ புகல்
அணிகள் தாம் பலவும் பொய் மெய் ஆம் பொன்னை அன்றி உண்டு ஓ புகல்

Between the first two feet, the ள் : *ḷ* and த் : *t* combine to become the single letter ட் : *ṭ*. This combination of consonants can also be written as ட்ட் : *ṭṭ* or ண்ட் : *ṇṭ*. Here, as often in these sound changes, we see a double change as the retroflex ள் : *ḷ*, whilst changing to ட் : *ṭ* or ண் : *ṇ* under the influence of the following த் : *t*, also has its effect on that letter, moving it from the dental consonant த் : *t* to the retroflex ட் : *ṭ*.

Split Text – 13.3.2 – 13.4.3

அணிகள் தாம் பலவும் பொய் மெய் ஆம் பொன்னை அன்றி உண்டு ஓ புகல்

Items of jewellery all the many [are] unreal. Real which is gold apart from, do they exist? [No!] Say!
aṇikaḷ tām palavum poy. mey ām ponnai anri, uṇṭu o? pukaḷ!

அணிகள் : *aṇikaḷ* – *jewellery, items of jewellery*. Here items fashioned out of gold are referred to.

தாம் : *tām*. We have seen in 7.2.1 & 2, in the phrase அறிவு தன்னால் – *aṛivu tannāl*, that the word தான் : *tān* is used as a suffix which can be added to any noun or pronoun and declined instead of it. Here it is added to the noun அணிகள் : *aṇikaḷ*, a plural noun in the first case. Its forms are identical to those of the reflexive pronoun. See the section on *The Reflexive and Personal Pronouns* on p. 82 for the full declension.

பலவும் : palavum – *all the many*. The adjective **பல : pala** – *many, manifold, numerous* is here used following the noun it qualifies, with the **உம் : um** of universality appended to it. Pure adjectives, (words which can only be used to qualify another noun), are few in Tamil and are indeclinable, that is to say, they can never take case endings. Note also that when **பல** precedes a noun, it does not cause the doubling of **க் : k**, **ச் : c**, **த் : t** and **ப் : p**. It has collective force and tends to take a noun in the singular rather than the plural, e.g. **பலகாலம் : palakālam** – *a long time*, **பலதுறை** – *many ways*, **பலதாரம் : palatāram** – *many times, often*.

[are...]

பொய் : poy – *false*, in the sense that the jewels take on the form they have only temporarily, and can be melted down and formed into other items. Their intrinsic nature is gold and gold alone.

பொன்னை அன்றி : ponnai anri – *apart from gold*. **பொன் : pon** – *gold* is in the second (object) case.

மெய் ஆம் : mey ām – *which is real*.

உண்டு ஓ : unṭu ō – *are there, do they exist, can they exist?* See notes to 4.3.4.

புகல் : pukal – *Say!* is the imperative from the root **புகல் (3)** *to say, declare, speak, state*. The sense is: *If you think you know of a way in which this impossible thing could be true, then speak up. Let's hear it!*

Translation – 13.3.2 – 13.4.3

Can all [gold] jewellery, which is not real, exist apart from the gold which is real? Say!

The Self, which is knowledge (jnana), alone is real. Knowledge of a multifarious nature is ignorance. Even this ignorance, which is unreal, does not exist apart from the Self, which is knowledge. Can all that [gold] jewellery, which is not real, exist apart from the gold, which is real? Say!

The Reflexive and Personal Pronouns

The reflexive pronoun **தான் : tān** always refers back to the subject of the verb. Its meanings are *himself, herself, itself, themselves*. Note that it can take two forms in the plural, one using the plural ending **கள் : kaḷ** and one which uses the plural root form in **ம் : m** with the same endings as the singular:

	<i>Singular</i>	<i>Plural</i>	<i>Plural</i>	
1st Case:	தான் : tāṅ	தாம் : tāṁ	தாங்கள் : tāṅkaḷ	subject
2nd Case:	தன்னை : taṅṅai	தம்மை : tammai	தங்களை : taṅkaḷai	object
3rd Case:	தன்னால் : taṅṅāḷ	தம்மால் : tammaḷ	தங்களால் : taṅkaḷāḷ	by, with
	தன்னோடு : taṅṅōṭu	தம்மோடு : tammōṭu	தங்களோடு : taṅkaḷōṭu	with together with
4th Case:	தனக்கு : taṅakku	தமக்கு : tamakku	தங்களுக்கு : taṅkaḷukku	to, for
5th Case:	தன்னில் : taṅṅil	தம்மில் : tammiḷ	தங்களில் : taṅkaḷil	from
	தன்னிலிருந்து : taṅṅiliruntu	தம்மிலிருந்து : tammiiliruntu	தங்களிலிருந்து : taṅkaḷiliruntu	
6th Case:	தன் : taṅ	தம் : tam	தங்கள் : taṅkaḷ	of
	தனது : taṅatu	தமது : tamatu	தங்களது : taṅkaḷatu	of
	தன்னுடைய : taṅṅuṭaiya	தம்முடைய : tammuṭaiya	தங்களுடைய : taṅkaḷuṭaiya	of
	தன்னின் : taṅṅin			of
7th Case:	தன்னில் : taṅṅil	தம்மில் : tammiḷ	தங்களில் : taṅkaḷil	at, in, on
	தன்னிடத்தில் : taṅṅiṭṭil	தம்மிடத்தில் : tammiṭṭil	தங்களிடத்தில் : taṅkaḷiṭṭil	at, in, on

Personal pronouns – a number of personal pronouns have been encountered already. The endings follow the pattern of the reflexive pronoun given above. However, in the first and second persons singular and plural, their first (subject) case form is different from the form they take in all the other cases:

	<i>Singular</i>			<i>Plural</i>		
<i>Person</i>	<i>First Case</i>	<i>Second Case</i>		<i>First Case</i>	<i>Second Case</i>	
1st:	நான் : nāṅ	என்னை : eṅṅai	<i>I, me</i>	நாம் ¹ : nām	நம்மை : nammai	<i>we, us</i>
				நாங்கள் ¹ : nāṅkaḷ	எங்களை : eṅkaḷai	<i>we, us</i>
2nd:	நீ : nī	உன்னை : unṅai	<i>you</i>	நீங்கள் : nīṅkaḷ	உங்களை : uṅkaḷai	<i>you</i>
3rd (M):	அவன் : avaṅ	அவனை : avanai	<i>he</i>	அவர் : avar	அவரை : avarai	<i>they (M & F)</i>
3rd (F):	அவள் : avaḷ	அவளை : avaḷai	<i>she</i>	அவர்கள் : avarkaḷ	அவர்களை : avarkaḷai	<i>they (M & F)</i>
3rd (N):	அது ² : atu	அதை : atai	<i>it</i>	அவைகள் : avaikaḷ	அவைகளை : avaikaḷai	<i>they (N)</i>
				அவை : avai	அவற்றை ³ : avarraṭṭai	<i>they (N)</i>

1. நாம் includes the person or persons addressed, whilst நாங்கள் excludes them.
2. அது has the inflex. base அதன் in all cases except the 1st & 2nd e.g. 3rd: அதனால், 4th: அதற்கு, 6th: அதன்.
3. In the third person neuter plural, the form அவை is often used instead of அவைகள். It is declined with அவற்று as its inflexional base. See 4.2.3 for an example of this form.

14. தன்மையுண்டேன் முன்னிலைப டர்க்கைக டாமுளவாந்
தன்மையி னுண்மையைத் தானாய்ந்து — தன்மையறின்
முன்னிலைப டர்க்கை முடிவுற்றொன் றாயொளிருந்
தன்மையே தன்னிலைமை தான்

Word Split –14.1.1 – 14.1.4

தன்மையுண்டேன் முன்னிலைப டர்க்கைக டாமுளவாந்
தன்மை உண்டேல் முன்னிலை படர்க்கைகள் தாம் உள ஆம்

It was stated earlier that it is considered undesirable to split a word between different feet if it can be avoided. However, the one thing that is absolutely forbidden is to violate the rules of the *veṇṇā* metre, which state that any foot of two metrical units – *iyaṛcīr*, ending in a *nirai acai* (two short syllables) must be followed by a foot beginning with a *nēr acai* (a single long syllable), and vice versa. At foot two of line one, however, the word **mun-ṇi-lai** occurs, which, if standing on its own, would have the form | — | ௮௮ | and is followed by a word beginning with **pa-ṭark**, which is a metrical unit of two short syllables | ௮௮ |. Therefore, to preserve the metre, Bhagavan includes the initial syllable **pa** of foot 3 with the previous foot, creating a foot of three metrical units – *veṇcīr* of the form **mun-ṇi-lai-pa**: | — | ௮௮ | — |. Since a *veṇcīr* must always be followed by a long syllable, the scansion is now correct:

mun-ṇi-lai-pa ṭark-kai-ka as opposed to the inadmissible: **mun-ṇi-lai pa-ṭark-kai-ka**
|—|௮௮|—| |—|௮௮| |—|௮௮| |௮௮|௮௮|

These rules are fully explained in the section on *Tamil Versification* in the Introduction.

Split Text –14.1.1 – 14.1.4

தன்மை உண்டேல் முன்னிலை படர்க்கைகள் தாம் உள ஆம்

The First Person if exists, the Second Person [and] Third Person themselves existing things will be.

tanmai unṭēl, munnilai paṭarkkaikal tām uḷa ām.

Ulladu Narpadu

தன்மை உண்டேல் : *tanmai uṇṭel* – *if the First Person exists*. தன்மை is the grammatical term in Tamil which denotes the *First Person – I, we*. The particle ஏல் : *el* is a particle which, added to the past stem of verbs, and also to finite verbs and nouns, gives the sense of *if*. See 4.2.2 for another instance of this formation.

முன்னிலை படர்க்கைகள் தாம் : *munṇilai paṭarkkaikal tām* – *the Second and Third Persons*. Again these are the grammatical terms for the *Second and Third Persons, you and he, she, it, they*. தாம் is again used for emphasis, or for the metre as in 13.3.3. Here the two words are treated as a single compounded unit, with the plural ending being applied to the last one only.

உள ஆம் : *uḷa ām* – *will exist; literally will be things which exist*. உள is the neuter plural participial noun, meaning *things which exist*, from the root உள் : *uḷ* – *be, exist* which is irregular in that it has only one tense, the present, and is formed by appending the personal endings direct to the root. Compare இருப்ப ஆம் in 9.2.1 for an identical construction. As we have seen, there are two other verbs commonly used to express existence, இரு (9) and ஆ (5), both of which have a range of meanings relating to *being* and *becoming* in time and space, and both of which possess all three tenses, conjugated using the normal tense markers.

Translation – 14.1.1 – 14.1.4

If the First Person exists, the Second and Third Persons will also be in existence.

Word Split – 14.2.1 – 14.2.4.

தன்மையி னுண்மையைத் தானாய்ந்து தன்மையறின்
தன்மையின் உண்மையை தான் ஆய்ந்து தன்மை அறின்

Split Text – 14.2.1 – 14.2.4

தன்மையின்	உண்மையை	தான்	ஆய்ந்து	தன்மை	அறின்
Of the First Person	the truth	oneself	having examined,	the First Person	if ceases to be,
tanmaiṅ	uṇmaiṅ	tān	āyntu	tanmai	arin,

Structure of the clause

Conditional clause: தன்மை அறின் – *If the First Person ceases to be*

Adverbial clause qualifying அறின்: தன்மையின் உண்மையை தான் ஆய்ந்து – *having examined (i.e. when one examines) the Reality of the First Person,*

Note that the adverbial participle ஆய்ந்து has தான் – *oneself* as its subject, whilst the main verb of the clause அறின் has a different subject, தன்மை – *the First Person*. Adverbial participles do not normally take a subject different from that of the main verb. However this is allowable in poetry, and in any case the two subjects, *oneself* and the *First Person* are essentially the same; they both designate the *I* of the ego, or personal self. More usual would be to use an infinitive, or adjectival clause construction, e.g. ஆய – *upon examining*, ஆயும் போது – *when [one] examines*.

தன்மையின் உண்மையை தான் ஆய்ந்து : *tanmai-y-in uṇmai-yai tān āyntu* – *oneself having investigated the reality of the First Person*. ஆய்ந்து is the adverbial participle from the root ஆய் (4). Its basic meaning is *to select, cull, choose, pick out (as stones from rice etc.)*. Here it is used figuratively to mean *to examine, investigate, scrutinise, determine through investigation*. Compare the root ஓர் which was encountered earlier. Note that the sixth and second case endings of தன்மையின் : *tanmai-y-in* and உண்மையை : *uṇmai-y-ai* are both appended with the glide ய் : *y*.

தன்மை அறின் : *tanmai arin* – *if the First Person ceases to exist*. அறின் : *arin* is a conditional form from the root அறு (6) – *to cease, perish*. See the note on 4.1.2. ஆயின். Note the elision of the final *u* of the root.

Translation – 14.2.1 – 14.2.4

If, upon one's investigating the reality of its nature, the First Person is destroyed...

Word Split – 14.3.1 – 14.4.3

முன்னிலைப டர்க்கை முடிவுற்றொன் றாயொளிருந் தன்மையே

தன்னிலைமை தான்

முன்னிலை படர்க்கை முடிவு உற்று ஒன்று ஆய் ஒளிரும் தன்மை ஏ

தன் நிலைமை தான்

Notice again that the initial syllable of the word *paṭarkkai* in feet 1 & 2 has been appended to the previous foot, thus avoiding the inadmissible metrical pattern |—|*u u*| followed by |*u u*|—| in favour of the acceptable |—|*u u*|—| followed by |—|—|.

Split Text – 14.3.1 – 14.4.3

முன்னிலை படர்க்கை முடிவு உற்று ஒன்று ஆய் ஒளிரும் தன்மை ஏ

Second Person [and]	Third Person	having come to an end,	one	as	which will shine	[one's] very nature
<i>muṇṇilai</i>	<i>paṭarkkai</i>	<i>muṭivu uṟru,</i>	<i>oṇru</i>	<i>āy</i>	<i>oḷirum</i>	<i>tanmai ē</i>

தன் நிலைமை தான்

[is] of the Self the state indeed.

taṅ nilaimai tāṅ.

Structure of the sentence

Subject: தன்மை ஏ – ...one's own nature

Adjectival clause qualifying தன்மை: ஒன்று ஆய் ஒளிரும் – which shines alone,

Adverbial clause: முன்னிலை படர்க்கை முடிவு உற்று – the Second and Third Persons having come to an end,

Predicate: தன் நிலைமை – [will be] verily the state of the Self.

முன்னிலை படர்க்கை முடிவு உற்று : *munṅilai paṭarkkai muṭivu urru* – the Second and Third Persons having come to an end. The construction of a noun with the root உறு to create an verb which verbalises the meaning of the noun has already been seen in 4.3.1:- கண்ணுறுதல் – seeing, perceiving and 11.1.1:- அறிவுறுதல் – knowing. முடிவு : *muṭi-vu* is a noun formed from the root முடி (4) – to end, terminate, be completed using the suffix வு, as the word அறிவு : *arivu* – knowledge.

ஒன்று ஆய் ஒளிரும் தன்மை ஏ : *onru āy oḷirum taṅmai ē* – [one's own] nature, indeed, which shines alone.

[is / will be ...]

தன் நிலைமை தான் : *taṅ nilaimai tāṅ* – verily the state of the Self. நிலைமை : *nil-ai-mai* is a noun formed from the root நில் – to stand with the suffixes *ை : ai* + *மை : mai*, which, as we have seen, is used to form abstract nouns. Bhagavan could have said simply நிலை : *nilai* which has a similar meaning and consists of the root + *ை : ai*.

Translation – 14.3.1 – 14.4.3

...one's own nature which shines alone, the Second and Third Persons having come to an end, will be verily the state of the Self.

If the First Person exists, the Second and Third Persons will also be in existence. But if, upon one's investigation into the reality of its nature, the First Person is destroyed, the Second and Third Persons will also cease to be, and Self-nature, shining alone, will verily be revealed as one's own nature.

15. நிகழ்வினைப் பற்றி யிறப்பெதிர்வு நிற்ப
 நிகழ்கா லவையு நிகழ்வே — நிகழ்வொன்றே
 யின்றுண்மை தேரா திறப்பெதிர்வு தேரவுன
 லொன்றின்றி யெண்ண வுனல்

Word Split – 15.1.1 – 15.2.4

நிகழ்வினைப் பற்றி யிறப்பெதிர்வு நிற்ப நிகழ்கா லவையு நிகழ்வே
 நிகழ்வொன்றே
 நிகழ்வினை பற்றி இறப்பு எதிர்வு நிற்ப நிகழ் கால் அவையும் நிகழ்வு ஏ
 நிகழ்வு ஒன்று ஏ

Split Text – 15.1.1 – 15.2.4

நிகழ்வினை	பற்றி	இறப்பு	எதிர்வு	நிற்ப
[The] present	having grasped,	past [and]	future	will stand.
nika vinai	parri,	irappu	etirvu	nirpa.

நிகழ் கால்	அவையும்	நிகழ்வு ஏ	நிகழ்வு	ஒன்று ஏ
Happen time,	these too [are]	present	indeed. [The] present	alone indeed [is].
nikal kāl,	avaiyum	nika vu ē.	nika vu	onru ē.

பற்றி : **parri** – *having grasped, taken hold of* is the adverbial participle from the root பற்று (5). Here the sense is *depending on, relying on, needing as their support*. See the notes to 9.1.4.

நிகழ்வினை : **nika|v(u)-in-ai** – *the present* is a noun from the root நிகழ் (4) – *to take place, occur, also to shine, happen, pass, as time*. As noted previously verbs which take the tense marker **கிறேன் : kirēn** in the present may form nouns from their root form by suffixing **வு : vu**, whilst those taking the tense marker **க்கிறேன் : kkirēn** do so by adding **ப்பு : ppu**. Here the noun is in the second case, with the optional augment **இன் : in** inserted between the noun and the case ending. See p. 62, *The Particle இன்*. The normal way of expressing *the present, the present tense* in modern Tamil is to use the phrase **நிகழ்காலம் : nika|kālam** – *the present time*.

இறப்பு : **irappu** – *the past* is a noun formed as described above, from the root இற (9) *to die, cease, end, pass [as time], go beyond, transgress*. It has the strong tense marker க்கிறேன் : **kkirēn**, so adds ப்பு : **ppu** to create the noun. The usual way to express *the past* in modern Tamil is to say இறந்தகாலம் : **iranta-kālam**. The omission of உம் : **um** – *and* enables this noun and the following one to be combined into a single metrical foot **i-ṛap | p(u)e-tir | vu |** of the form | 00 | 00 | – |.

[*and...*]

எதிர்வு : **etirvu** – *the future* is again a noun formation from the root எதிர் (4) – *to happen, occur as a future event, come in front, appear in front*. The common way of expressing the future is to say எதிர்காலம் : **etir-kālam** or வருங்காலம் : **varuṅ-kālam**.

நிற்ப : **nirpa** – *will stand*. This is the future third person neuter plural from the root நில் : **nil** (7) – *to stand, abide, endure, continue*. This is an older form and would be represented in modern Tamil by நிற்கும் : **nirkum**. See *The Personal Endings, Future* on p. 24, the notes to 2.2.2, and the *Note on நிற்ப* on p. 90.

நிகழ் கால் : **nikal kāl** – *while [they] are occurring*. கால் : **kāl** is one of the particles used with adjectival participles as a postposition indicating, in this case, *time*. A wide variety of postpositions are used with adjectival participles to indicate *time, purpose, extent, manner* etc. Here நிகழ் : **nikal** stands for நிகழும் : **nikalum**, being a truncated form of the future adjectival participle. See 1.3.3, the note on சேர்.

அவையும் : **avai-y-um** – *these too, these as well*. The உம் : **um** is *inclusive*.

[*are...*]

நிகழ்வு ஏ : **nikalvu ē** – *the present, indeed*. The emphatic ஏ reinforces the inclusive உம் – *these too are the present!*

நிகழ்வு ஒன்று ஏ : **nikalvu onru ē** – *there is only one present, the present alone exists; literally the present is only one*. It should be noted here that, in saying that only the present exists, Bhagavan is not attributing to it an existence in the true reality of the Self. He is merely saying that the mental creation consisting of present, past and future is all one, and the present is the key to it, as it subsumes the other two. If we become immersed in notions of past and future, then we will be even further away from examining the nature of the present, and discovering its illusory nature.

Translation – 15.1.1 – 15.2.4

The past and future exist depending on the present. Whilst they are occurring, these too are the present. The present alone exists.

Note on நிற்ப

In modern Tamil the formations root + உம் : **um**, and root + க்கும் : **um** have been standardised as the endings for the third person singular and plural neuter ending for verbs. However, this is not the case in Classical Tamil. *Nannūl*, in *sutra* 329 gives the endings for the impersonal plural as அ : **a** and ஆ : **ā**, and *Tolkāppiyam*, in *sutra* 19 of *viṇai iyal*, gives them as அ : **a**, ஆ : **ā** and வ : **va**.

As noted earlier, in relation to the description of the infinitive on p. 73, the verb நில் is listed as irregular as it forms its future third person neuter ending with க் : **k**, and we have நிற்கும், instead of the expected *நில்லும். In fact, க் : **k** in the oldest tamil texts, is a marker for non-past (present or future) tense, and represents a survival of an older form in modern Tamil.

The practice of listing similar formations as *regular* and then listing as *irregular* any forms which do not match that pattern can be a useful technique for describing a language in a way that makes it easier for the learner to generate correct grammatical forms for the modern language, but it often obscures the actual structure and formation of the language itself. For example, in the verbal system, if all the euphonic changes which occur between root, tense marker and ending are understood, then the whole system becomes vastly simplified.

However, to return to the subject, the ending ப : **pa** as in நிற்ப can have three possible functions, all of which have already been encountered in the text so far:

<i>Archaic form</i>	<i>Modern form</i>	<i>Part of Speech</i>	<i>Meaning</i>
நிற்ப : nirpa	நிற்க : nirka	<i>infinitive</i>	<i>to stand</i>
நிற்ப : nirpa	நிற்கும் : nirkum	<i>3rd. pers. neut. pl.</i>	<i>they (will) stand</i>
நிற்ப : nirpa	நிற்பவை : nirpavai	<i>neut. pl. participial noun</i>	<i>those things which stand, will stand</i>

As a general rule the older forms are shorter than the later ones, which makes them particularly attractive in a very condensed, tersely written work such as this one.

Word Split – 15.3.1 – 15.4.3

யின்றுண்மை தேரா திறப்பெதிர்வு தேரவுன லொன்றின்றி

யெண்ண வுனல்

இன்று உண்மை தேராது இறப்பு எதிர்வு தேர உனல் ஒன்று இன்றி

எண்ண உனல்

Ulladu Narpadu

Split Text – 15.3.1 – 15.4.3

இன்று உண்மை தேராது இறப்பு எதிர்வு தேர உனல்

[Of] today the truth not examining, past [and] future to examine thinking [is like]

inru uṇmai tērātu, irappu etirvu tēra uṇal

ஒன்று இன்றி எண்ண உனல்

[The number] one without to count thinking.

onru inri eṇṇa uṇal.

Structure of the sentence

Subject: இறப்பு எதிர்வு தேர உனல் – *Thinking to investigate the past and future*

Negative adverbial clause: இன்று உண்மை தேராது – *without ascertaining the truth of now*

Predicate: ஒன்று இன்றி எண்ண உனல் – *[is like] thinking to count without [the number] one.*

இன்று : inru – *today, the present.* We have already met என்றும் : enrum meaning *always, forever* in 2.2.2 and 9.1.3. Here இன்று has the sense of *the present, today, here and now.* The following forms are created using the demonstrative and interrogative prefixes mentioned earlier: அன்று : anru – *that day, then, any time but the present* and என்று : enru – *what day? when? what time?* See the notes to 4.2.3.

உண்மை தேராது : uṇmai tērātu – *not having ascertained the truth of.* தேராது is the negative adverbial participle from the root தேர் (4) *to examine, investigate, inquire into, ascertain.* Remember it can also take the form தேராமல் : tērāmal.

உனல் : uṇal – *thinking of, to think of* is a verbal noun from the root உன், உன்னு – (5) *to think, consider.* The verbal noun is of the type infinitive உன்ன : unna + ல் : l :- உன்னல் : unṇal, a form which has occurred a number of times before. The double ன்ன் is reduced to a single letter to create the final short foot which is a distinctive feature of the *veṇpā* metre. See the chapter on *Tamil Versification* in the Introduction. Here it has the sense of *to propose to, have the notion to.*

இறப்பு எதிர்வு தேர : irappu etirvu tēra – *to examine the past and future.* தேர : tēra is the infinitive from the root தேர்.

[*is like...*]

There is no word for *like* but all the Tamil commentaries and English translations take it as understood. See the note to 8.4.4. on p. 217 for the omission of the particle of comparison.

எண்ண உனல் : **eṇṇa uṇal** – *thinking to count, proposing to count.* எண்ண : **eṇṇa** is the infinitive from the root எண்ணு (5) – *to count.* It can also mean *to think, consider, imagine, guess.*

ஒன்று இன்றி : **onru inri** – *without 'one',* in other words, *without the number one.* As long as we are obsessed with the past and future, we will never begin to investigate the present moment, which is the key to the investigation of our true nature; similarly, without the number 'one', which is the ultimate constituent of all numbers, how could we hope to perform any form of calculation?

Translation – 15.3.1 – 15.4.3

Thinking to investigate the past and future without ascertaining the truth of now [is like] thinking to count without [the number] one.

The past and future exist depending on the present. Whilst they are occurring, these too are the present. The present alone exists. To attempt to understand the past and future without having ascertained the truth of the now, is like trying to count without the number 'one'.

16. நாமன்றி நாளேது நாடேது நாடுங்கா
 னாமுடம்பே னாணாட்டு னாம்படுவ — நாமுடம்போ
 நாமின்றன் றென்றுமொன்று நாடிங்கங் கெங்குமொன்றா
 னாமுண்டு நாணாடி னாம்

Word Split – 16.1.1 – 16.2.4

நாமன்றி நாளேது நாடேது நாடுங்கா
 னாமுடம்பே னாணாட்டு னாம்படுவ நாமுடம்போ
 நாம் அன்றி நாள் ஏது நாடு ஏது நாடும் கால்
 நாம் உடம்பேல் நாள் நாட்டுள் நாம் படுவம் நாம் உடம்பு ஓ

Split Text – 16.1.1 – 16.2.4

நாம் அன்றி நாள் ஏது நாடு ஏது நாடும் கால்

We apart from time [is] what, space is] what, when [we] investigate ?

nām anri nāl ētu, nāṭu ētu, nāṭum kāl?

நாம் உடம்பேல் நாள் நாட்டுள் நாம் படுவம் நாம் உடம்பு ஓ

We [are] the body if, time space within we will be caught up. [But] we [are] the body? [No!].

nām uṭampēl, nāl nāṭṭu! nām paṭuvam. nām uṭampu o?

நாடும் கால் : nāṭum kāl – *when [we] investigate*. நாடும் is the future adjectival participle from the root நாடு : nāṭu (5) – *to seek, enquire after, examine* combined with கால் : kāl a postposition used to indicate time; see the note to 15.2.1.

நாம் அன்றி நாள் ஏது நாடு ஏது : nām anri nāl ētu nāṭu ētu? – *apart from ourselves, where is time? where is space?* The nouns நாள் and நாடு are the common words for *day* and *country*, but they may also have the abstract sense of *time* and *space*. Note again the use of அன்றி rather than இன்றி. இன்றி would mean *without ourselves* rather than *apart from ourselves*. Both statements would of course be true, in terms of Bhagavan’s teaching, but அன்றி better conveys the sense that time and space are totally dependent upon the substratum of the Self for their (apparent) existence. ஏது usually means *which, what, how, whence* but translations and commentaries all gloss it as *where*.

நாம் உடம்பேல் : nām uṭamp(u)ēl – *if we [are] the body*. For the particle ஏல் : ēl see the note to 14.1.1. Here it is attached to the noun which is the predicate of the conditional clause, the verb *to be* being understood.

நாள் நாட்டுள் : nāl nāṭṭuḷ – *within time and space*. the noun நாடு : nāṭu is in the seventh (locative) case. See *The Seventh Case* on p. 65. As previously noted, the ending உள் : uḷ denotes specifically *within, inside*, although it can be used in the general sense of *in*. Only the second of the two nouns is inflected, the particle உள் being understood to apply to both. Note that நாடு, being a noun ending in டு : tu preceded by a long vowel, forms its inflexional base by doubling the ட் : ṭ. See the section on *Case Formation of Singular Nouns* on p. 18.

நாம் படுவம் : nām paṭuvam – *we will be caught up in*. The root படு (6) has a large number of meanings, the basic one being *to come into existence, occur, happen, be acted upon*. Here it has the sense of *to be involved in, caught up in*. The ending அம் : am of படுவம் is an older variant of the modern first person plural ending ஓம் : ōm:- படுவோம் : paṭuvōm, and is quite acceptable in poetry. This verb is used in Tamil, with the infinitive prefixed to it, as a way of expressing the passive sense, for example அடிக்கப்படுக்கிறேன் : aṭikka-p-paṭu-k-kirēn – *I am beaten* is the passive equivalent of அடிக்கிறேன் : aṭi-k-kirēn – *I beat*. As noted above, one of the meanings of படு is *to be acted upon*. Thus, in the passive formation, the sense is *to undergo, experience* the action indicated by the verb.

நாம் உடம்பு ஓ : nām uṭamp(u) ō – [*but*] *are we the body?* Remember that ஓ : ō is used to indicate a question to which the expected answer is *No!*

Translation – 16.1.1 – 16.2.4

When we investigate, where is time and where is space apart from ourselves? If we are the body, then we will be caught up in time and space – but are we the body?

Word Split – 16.3.1 – 16.4.3

நாமின்றன் நென்றுமொன்று நாடிங்கங் கெங்குமொன்றா
 நாமுண்டு நாணாடி னாம்
 நாம் இன்று அன்று என்றும் ஒன்று நாடு இங்கு அங்கு எங்கும் ஒன்று ஆல்
 நாம் உண்டு நாள் நாடு இல் நாம்

Split Text – 16.3.1 – 16.4.3

நாம் இன்று அன்று என்றும் ஒன்று நாடு இங்கு அங்கு எங்கும் ஒன்று ஆல்

We now, then, always [are] one, [in]space, here, there, everywhere [we are] one. Therefore
nām inru anru enrum onru, nāṭu iṅku aṅku eṅkum onru āl,

நாம் உண்டு நாள் நாடு இல் நாம்

we exist, time, space without we.
nām uṇṭu. nāl nāṭu il nām.

நாம் இன்று அன்று என்றும் ஒன்று : nām inru anru enrum onru – We [are] the [same] One now, then and ever.

நாடு இங்கு அங்கு எங்கும் ஒன்று : nāṭu iṅku aṅku eṅkum onru – the [same] One [in] space, here, there and everywhere. The noun நாடு : nāṭu, here in the first case form, represents the seventh (locative) case meaning *in space*.

ஆல் : āl can be regarded either as a shortened form of a word meaning *therefore*, such as அதனால் : atanāl, ஆகையால் : akaiyāl, இருப்பதால் : iruppatāl, or as the particle ஆல் : āl which when added to nouns and finite verbs is indicative of *surprise, pity* or *certainty*; here, of course, the latter.

நாம் உண்டு : nām uṇṭu – we are, we exist. Remember that உண்டு is used for all numbers and genders. See the notes to 4.3.4 for its formation and meaning. The implication is *we alone exist, are real*.

நாள் நாடு இல் நாம் : nāl nāṭu il nām – we who are without both time and space. இல் is the root used, as often in poetry, to stand for the adverbial participle இல்லாத : illāta.

Translation – 16.3.1 – 16.4.3

Now, then and always we are the same One. In space, here, there and everywhere we are the same One. Therefore we alone exist, we who are without both space and time.

When we investigate, where is time and where is space apart from ourselves? If we are the body, then we will be caught up in time and space – but are we the body? Now, then and always we are the same One. In space, here, there and everywhere we are the same One. Therefore we alone exist, we in whom there is neither time nor space.

17. உடனானே தன்னை யுணரார்க் குணர்ந்தார்க்
குடலளவே நான்ற னுணரார்க் – குடலுள்ளே
தன்னுணர்ந்தார்க் கெல்லையறத் தானொளிநு நானிதுவே
யின்னவர்தம் பேதமென வெண்

Word Split – 17.1.1 – 17.2.3

உடனானே தன்னை யுணரார்க் குணர்ந்தார்க் குடலளவே நான்ற
னுணரார்க் கு
உடல் நான் ஏ தன்னை உணரார்க்கு உணர்ந்தார்க்கு உடல் அளவு ஏ நான்
தன் உணரார்க்கு

Split Text – 17.1.1 – 17.2.3

உடல்	நான்	ஏ	தன்னை	உணரார்க்கு	உணர்ந்தார்க்கு
[The] body	[is] 'I'		indeed, the Self	to those who have not known [and]	to those who have known.
uṭal	'nāṇ'	ē	tannai	uṇarārkkū	uṇarntārkkū.
உடல்	அளவு	ஏ	நான்	தன்	உணரார்க்கு
[The] body	at the limit of		indeed [is] [the] 'I',	the Self	to those who have not known.
uṭal	aḷavu	ē	nāṇ,	tan	uṇarārkkū.

Structure of the sentences

Subject: உடல் – The body

Predicate: நான் – [is] 'I'

Negative participial noun: உணரார்க்கு – [both] to those who do not know

Positive participial noun: உணர்ந்தார்க்கு – [and] to those who have known

Object of both participial nouns: தன்னை – the Self.

Subject : நான் – The ‘I’

Predicate: உடல் அளவு – [is] [at] the level of the body

Negative participial noun: தன் உணரார்க்கு – to those who do not know the Self.

உடல் நான் ஏ : uṭal nān ē – the body is ‘I’ indeed.

தன்னை உணரார்க்கு உணர்ந்தார்க்கு : tannai uṇārarkku uṇarntārkku – to those who have not known [and] to those who have known the self. The root உணர் (4) – to perceive, understand, comprehend has occurred once before, at the end of v. 8, in the imperative form உணர் – know! realise! Here it occurs twice, once as a negative participial noun and once in the positive form. The negative participial noun is regularly formed from the negative adjectival participle உணராத : uṇarāta, with the addition of the pronoun endings, அன் : an etc. See *The Participial Noun* on p. 64 for the personal endings, and *The Negative Verb* on p. 51 for the formation of the negative adjectival participle. In normal circumstances we would expect உணராதவர்க்கு : uṇarāta-v-arkku – to those who do not know. However, we have already seen the use of participial nouns which are the same as the 3rd person forms of the positive finite verb, and the same usage occurs here with the negative. In உணர்ந்தார்க்கு we have another example of the same thing, this time in the positive. The regular participial noun form would be உணர்ந்தவர்க்கு : uṇarnta-v-arkku – to those who have known. Notice how, even though the participial noun is in the fourth case, its verbal element is still able to take a direct object தன்னை.

நான் : nan – [The] ‘I’ [is...]

உடல் அளவு ஏ : uṭal aḷavu ē – limited to the body, literally, the measure of the body. அளவு : aḷavu means measure, degree, bound, limit. This is an adverbial phrase qualifying the verb is [understood]. It is saying how the ‘I’ appears to those who do not know the Self. உடல் : uṭal is an inflexional base form (in this case identical to its uninflected, subject case form), which is one of the forms the sixth (possessive) case can take. In prose we would expect a construction like உடலின் அளவாக இருக்கிறது : uṭalin aḷav(u)-āka irukkīratu, with the infinitive of the verb ஆ, ஆக added to அளவு to create an adverbial formation. In this case, the verb to be would need to be expressed.

தன் உணரார்க்கு : tan uṇārarkku – to those who have not know the Self. தன் : tan, the inflexional base, is here used for the second case தன்னை : tannai. Remember that the negative verb is not defined as to time. It has here been translated in the past tense for stylistic reasons, that is, to match the past tense of உணர்ந்தார்க்கு.

Translation – 17.1.1 – 17.2.3

The body is 'I' both to those who have known the Self and to those who have not. To those who have not, the 'I' is limited to the body only.

Word Split – 17.2.4 – 17.4.3

குடலுள்ளே தன்னுணர்ந்தார்க் கெல்லையறத் தானொளிரு
நானிதுவே யின்னவர்தம் பேதமென வெண்
உடல் உள் ஏ தன் உணர்ந்தார்க்கு எல்லை அற தான் ஒளிரும்
நான் இது ஏ இன்னவர் தம் பேதம் என எண்

Split Text – 17.2.4 – 17.4.3

உடல் உள் ஏ தன் உணர்ந்தார்க்கு எல்லை அற தான் ஒளிரும் நான்

[The] body in indeed [the] Self to those who have known, limit without indeed will shine [the] 'I'.

uṭal ul ē taṇ uṇarntārkkū, ellai aṛa tāṇ oḷirum 'nāṇ'.

இது ஏ இன்னவர் தம் பேதம் என எண்

This indeed of such people [is] the distinction, thus consider.

itu ē inṇavar tam pētam, eṇa eṇ.

Structure of the first sentence

Subject : நான் – [The] 'I'

Predicate : எல்லை அற ஒளிரும் – *will shine without limit*

Indirect Object : உடல் உள் ஏ தன் உணர்ந்தார்க்கு – *for those who have known the Self within the body.*

தன் உணர்ந்தார்க்கு : **tan uṇarntārkkū** – *for those who have known the Self*. தன் : **tan** again stands for தன்னை : **tannai**.

உடல் உள் ஏ : **uṭal ul(i)ē** – *within the body*. This phrase might be expanded to say something like *to those who, whilst living in the body, have known the Self, and the body as not other than that Self*. The form **உள்ளே : ul(i)ē** with the emphatic ஏ attached, as Bhagavan uses it here, is very common as a preposition or adverb meaning *within, inwardly*.

நான் : **nan** – [*the*] *I*'

ஒளிரும் : **olirum** – *will shine*.

எல்லை அற : **ellai ara** – *limitlessly*. எல்லை : **ellai** means *limit, border, boundary* and shares many of its meanings with அளவு. We have already met the root அறு (6) – *to cease, perish, end, vanish* in a number of its forms (see verses 3, 6 & 11). Here it is an infinitive used with எல்லை to form an adverbial phrase qualifying ஒளிரும். In this type of usage, it usually translates into English as *without*.

தான் : **tān** can be taken either as the emphatic particle தான் which we have met previously, in which case it emphasises the words எல்லை அற : **ellai ara** – *limitlessly*. Alternatively, we could take it as standing in apposition to நான் : **nan** with the meaning, *the I [which is, whose nature is that of] the Self*.

இது ஏ : **itu ē** – *this truly*.

[*is...*]

இன்னவர் தம் பேதம் : **innavar tam pētam** – *the difference between such as these*. That is to say, this is the difference between the two types of understanding that have just been described. இன்னவர் is formed from the particle இன்ன : **inna** which means *such, of such a kind*:- இன்ன : **inna** – *such things*; இன்னது : **innatu** – *such a thing*; இன்னவர் : **innavar** – *such people*. Here it is in the first case, followed by the particle தம் which is inflected in place of it. See the note to 7.2.2. பேதம் : **pētam** is the Sanskrit form of the word **bheda** – *difference, dissimilarity*.

என : **ena** is a *speech marker*, marking the preceding words as *indirect speech or thought*. Here the shortened form of the infinitive, என : **ena** is used, rather than the more common adverbial participle என்று. See the note on *Direct and Indirect Speech* on p. 21.

எண் : en – *think, consider*. எண் is the imperative from the root எண்ணு (5), whose infinitive form எண்ண we met in 15.4.2.

Translation – 17.2.4 – 17.4.3

For those who have known the Self within the body, the 'I' shines limitlessly. Know that such is the difference between these two.

The body is 'I' both to those who have known the Self and to those who have not. To those who have not, the 'I' is limited to the body only. For those who have known the Self whilst in the body, the 'I' shines limitlessly. Know that this is truly the difference between these two.

18. உலகுண்மை யாகு முணர்வில்லார்க் குள்ளார்க்
 குலகளவா முண்மை யுணரார்க் — குலகினுக்
 காதார மாயுருவற் றாருமுணர்ந் தாருண்மை
 யீதாகும் பேதமிவர்க் கெண்

Word Split – 18.1.1 – 18.2.3

உலகுண்மை யாகு முணர்வில்லார்க் குள்ளார்க் குலகளவா முண்மை
 யுணரார்க் கு
 உலகு உண்மை ஆகும் உணர்வு இல்லார்க்கு உள்ளார்க்கு உலகு அளவு ஆம்
 உண்மை உணரார்க்கு

Split Text – 18.1.1 – 18.2.3

உலகு	உண்மை	ஆகும்	உணர்வு	இல்லார்க்கு	உள்ளார்க்கு
[The] world	the Real	will be,	knowledge	for those not possessing [and]	for those possessing.
ulaku	uṇmai	ākum,	uṇarvu	illārkkū	uḷārkkū.

உலகு	அளவு	ஆம்	உண்மை	உணரார்க்கு
[The] world	[at the] measure [of]	will be	the Real	to those who have not known.
ulaku	aḷavu	ām	uṇmai	uṇārārkkū.

உலகு உண்மை ஆகும் : ulaku uṇmai ākum – *the world will be real.*

உணர்வு இல்லார்க்கு உள்ளார்க்கு : uṇarvu illārkkū uḷārkkū – *to those who are without knowledge, and to those who possess knowledge.* உணர்வு – *knowledge, understanding, realisation* is a noun formed from the root உணர் (4) with the addition of வு : **vu**, a formation of which there have been some examples previously. Here knowledge of the Self is meant, although it is not specifically stated as it was in the previous verse. We have seen the roots இல் and உள், expressing *non-existence* and *existence*, a number of times in various forms. Here they are participial nouns, again adopting the forms which resemble the finite verb, rather than those specific to the participial noun, which would be:- இல்லாதவர்க்கு and உள்ளவர்க்கு.

உலகு அளவு ஆம் உண்மை உணரார்க்கு : ulaku aḷavu ām uṇmai uṇarārkkku – *Reality will be at the measure of the world to those who have not known.* The structure here is identical to that of line two of the previous verse:- உடல் அளவு ஏ நான் தன் உணரார்க்கு. The subject this time is உண்மை. Here the verb *to be* is explicitly stated. This parallelism makes it clear that தன் or தன்னை is to be understood with உணரார்க்கு.

Translation – 18.1.1 – 18.2.3

The world will be real both to those who possess knowledge [of the Self] and to those who do not. For those who have not known [the Self], Reality is limited to the world.

Word Split – 18.2.4 – 18.4.3

குலகினுக் காதார மாயுருவற் றாருமுணர்ந் தாருண்மை
யீதாகும் பேதமிவர்க் கெண்
உலகினுக்கு ஆதாரம் ஆய் உருவு அற்று ஆரும் உணர்ந்தார் உண்மை
ஈது ஆகும் பேதம் இவர்க்கு எண்

Split Text – 18.2.4 – 18.4.3

உலகினுக்கு ஆதாரம் ஆய் உருவு அற்று ஆரும் உணர்ந்தார் உண்மை

For the world the substratum as form without will shine of those who have known the Reality.

ulakiṇukku ātāram āy uruvu arṛu ārum uṇarntār uṇmai.

ஈது ஆகும் பேதம் இவர்க்கு எண்

This will be the difference between these. Consider.

ītu ākum pētam ivarkku eṇ.

Structure of the sentence

Subject : உணர்ந்தார் உண்மை – *The Reality of those who have known [the Self]*

Predicate : ஆரும் – *will shine*

Adverbial clause qualifying ஆரும்: உருவு அற்று – *without form*

Adverbial phrase qualifying ஆரும்: உலகினுக்கு ஆதாரம் ஆய் – *as the substratum for the world.*

உணர்ந்தார் உண்மை : uṇarntār uṇmai – *the reality of those who have know [the Self]*. உணர்ந்தார் is here in the inflexional base form representing the sixth (possessive) case. Personal nouns tend on the whole not to take the sixth case endings இன் : in and உடைய : uṭaiya, although they may do so.

ஆரும் : ārum – *will shine* is the future third person neuter singular of the root ஆர் (4) – *to become full, complete, entire, abound*. The dictionaries do not give the translation *shine*, but all English translations and commentaries translate it as such. It is equivalent in meaning to ஒளிரும் in v. 17.3.3. See the *Note on ஆர் ஒளி* on p. 9.

உருவு அற்று : uruvu aru – *without form*. அற்று is the adverbial participle from the root அறு (6) – *to cease, perish, end, vanish*. Compare the phrase ஒன்று இரண்டு ... அற்று in 3.3.

உலகினுக்கு ஆதாரம் ஆய் : ulak(u)-in-ukku ātāram āy – *as the substratum of the world*. For the insertion of இன் see *The Particle இன்* on p. 62. Regarding ஆதாரம் ஆய், see the note to 2.2.1 for the use of the adverbial participle ஆய் of the verb ஆ – *to be, become* in the formation of adverbs.

ஈது ஆகும் பேதம் இவர்க்கு எண் : itu ākum pētam ivarkku eṇ – *consider [that] this is the difference between these*. ஈது is a variant of இது which can be introduced either for emphasis or for reasons of metre. இவர்க்கு is in the fourth case but in a similar phrase at the end of the previous verse, இன்னவர் தம் பேதம், the sixth case is used. See the note on *Interchange of Cases* below. Notice that there is no *speech marker* verb before எண் as in the phrase இன்னவர் தம் பேதம் என எண் in the previous verse. We could either assume that this is understood, or alternatively, that எண் is standing alone as an injunction, as in a number of previous verses, and means *Know [this]!*

Translation – 18.2.4 – 18.4.3

The Reality of those who have known [the Self] will shine without limit as the substratum for the world. Know that this is the difference between these two.

The world will be real both to those who possess knowledge [of the Self] and to those who do not. For those who have not known [the Self], Reality is limited to the world [of name and form]. The Reality of those who have known [the Self] will shine without limit as the substratum for the world. Know that this is the difference between these two.

Interchange of Cases: வேற்றுமை மயக்கம்

The reader will have noticed, in reading *Ulladu Narpadu*, that the case endings of nouns and verbs can be changed almost at will and dropped completely in some cases. Unlike so-called fusional languages like Sanskrit and Latin, where endings are fused inseparably with nouns and verbs, often incorporating more than one meaning element, and affecting the form of the root itself, languages like Tamil, known as ‘agglutinating’ languages, tend to ‘glue’ to the root a series of separate affixes, each with its own meaning, one or more of which can be easily dropped or exchanged for another without necessarily any change to the meaning. Roots themselves, reduced to their base form, still have full meaning when used alone with no affixes at all. The eight grammatical ‘cases’ described in this work are really only an approximation, devised by scholars to relate the language to Sanskrit and other mainly fusional languages. The true nature of Tamil is fluid, multi-valent and almost molecular in structure, a feature which its best authors exploit to the full.

The following two sutras, 21 & 23 of வேற்றுமை மயங்கு இயல் – ‘*Interchange of Case Endings*’ from the ancient grammar *Tolkāppiyam* show that this fluidity was grasped by grammarians from the very earliest times.

பிறிது பிறிது ஏற்றலும், உருபு தொக வருதலும்
நெறிபட வழங்கிய வழி மருங்கு என்ப

*It is in accordance with sanctioned usage
that there be interchange and dropping of Case endings.*

யாதன் உருபின் கூறிற்று ஆயினும்
பொருள் செல் மருங்கின் வேற்றுமை சாரும்

*Whatever sign may be added,
the Case should be decided by the meaning implied.*

19. விதிமதி மூல விவேக மிலார்க்கே
 விதிமதி வெல்லும் விவாதம் — விதிமதிகட்
 கோர்முதலாந் தன்னை யுணர்ந்தா ரவைதணந்தார்
 சார்வரோ பின்னுமவை சாற்று

Word Split – 19.1.1 – 19.2.3

விதிமதி மூல விவேக மிலார்க்கே விதிமதி வெல்லும் விவாதம்
 விதி மதி மூல விவேகம் இலார்க்கு ஏ விதி மதி வெல்லும் விவாதம்

Split Text – 19.1.1 – 19.2.3

விதி	மதி	மூல	விவேகம்	இலார்க்கு	ஏ
Of fate	[and] free will	[the] root	discrimination	for those who do not have	only
viti	mati	mūla	vivēkam	ilārkkū	ē

விதி	மதி	வெல்லும்	விவாதம்
of fate	[and] free will	which will triumph	[the] dispute [is].
viti	mati	vellum	vivātam.

Structure of the sentence

Subject: விவாதம் – *The dispute*

Adjectival clause qualifying விவாதம்: விதி மதி வெல்லும் – [as to] *which will triumph, fate [or] free will*

Predicate: விதி மதி மூல விவேகம் இலார்க்கே – [is] *for those only who are without understanding as to the root of fate and free will.*

விதி : viti – *fate* is the Tamil form of the Sanskrit **vidhi**.

மதி : **mati** – *understanding, intellect, discrimination* represents Sanskrit **mati**. The meaning *free will* is not given in either Sanskrit or Tamil dictionaries. The normal word for *free will* in Sanskrit being **svecchā**, Tamil சுவேச்சை : **cuvēccai**. Bhagavan chooses மதி here for stylistic reasons, to balance விதி. The implied meaning being [*the power of*] *the intellect* [*to determine its own destiny*].

வெல்லும் : **vellum** – *in which ... will win, triumph*, is the future adjectival participle from the root வெல், வெல்லு : **vel, vellu** (3) – *to overcome, conquer, defeat*.

விவாதம் : **vivātam** – *dispute* is the Tamil form of Sanskrit **vivāda**.

விதி மதி வெல்லும் விவாதம் : **viti mati vellum vivātam** – *the dispute in which fate [or] free will will win*. In other words, *the dispute as to which will win, fate or free will*. The phrase is very condensed but perfectly grammatical. Expanded in prose form, it can be paraphrased in a number of ways. This is how Sadhu Om glosses it in his commentary on v. 19 in his *Sri Ramanopadesha Nul Malai*:

விதி மதியை வெல்லுமோ? அல்லது மதி விதியை வெல்லுமோ? என்பதைப் பற்றிய விவாதம்.

The dispute which concerns itself with the question of whether fate will triumph over free will, or whether free will will triumph over fate.

[i.e...]

இலார்க்கு ஏ : **ilārkkū ē** – *only for those who are without*. See the notes to 18.1.3.

விதி மதி : **viti mati** – *of fate and of free will*. These two words form a compound with the following words மூல விவேகம்.

மூல : **mūla; mūlam** is the Tamil form of Sanskrit **mūla** – *root, origin, cause, foundation, source*. Here the word forms part of a compound. Being a compound formed of Sanskrit words, it is structured according to Sanskrit rules, that is to say, with the dropping of the final ம் : **m**. Native Tamil words, however, usually enter into compound forms using their inflexional base. For example, மரத்துக் கொம்பு : **marattu-k-kompu** – *a tree branch*.

விவேகம் : **vivēkam** is the Tamil form of Sanskrit **viveka** – *discrimination, judgement*.

விதி மதி மூல விவேகம் : **viti-mati-mūla-vivēkam** – *the understanding of (as to) the source of fate and free will*. With compounds like this it is necessary to consider what the relation between their elements is, since there is no indication in the form of a case ending to show what that relation might be. Here விதி மதி மூல விவேகம் could mean *the root (fundamental) understanding of fate and free will*, or as here *the understanding of the root or source of fate and free will*.

Translation – 19.1.1 – 19.2.3

The dispute as to which will triumph, fate or free will, is only for those who are without understanding as to the root of fate and free will.

Word Split – 19.2.4 – 19.4.3

விதிமதிகட் கோர்முதலாந் தன்னை யுணர்ந்தா ரவைதணந்தார்
சார்வரோ பின்னுமவை சாற்று
விதிமதிகட்கு ஓர் முதல் ஆம் தன்னை உணர்ந்தார் அவை தணந்தார்
சார்வர் ஓ பின்னும் அவை சாற்று

Split Text – 19.2.4 – 19.4.3

விதிமதிகட்கு	ஓர்	முதல்	ஆம்	தன்னை	உணர்ந்தார்	
For fate [and] free will	one	source	which is	the [ego] self	those who have known,	
vitimatikaṭku	ōr	mutal	ām	tannai	uṇarntār,	
அவை	தணந்தார்	சார்வர்	ஓ	பின்னும்	அவை	சாற்று
these things	have gone beyond.	Will they resort to	[No!]	thereafter,	those things?	Speak!
avai	taṇantār.	cārvar	ō	pinnum	avai?	cārru!

Structure of the first sentence

Subject: தன்னை உணர்ந்தார் – *Those who have known the [ego] self*

Adjectival clause qualifying தன்னை : விதிமதிகட்கு ஓர் முதல் ஆம் – *which is the single source of fate and free will*

Predicate: அவை தணந்தார் – *have gone beyond those things (fate and free will).*

தன்னை உணர்ந்தார் : tannai uṇarntār – *those who have known the [ego] self.* Here தன்னை is again taken differently by the commentators, with Lakshmana Sharma and Sadhu Om affirming that the ego self is intended, whilst T.M.P. Mahadevan and Sivaprakasham Pillai assume it to be the Self, the ultimate reality. Since it was clearly Bhagavan's teaching that the Self is free of all attributes, it is obviously not seen by him as the *direct* source of fate, free will or anything else, as would be implied if the meaning 'Self' were taken.

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ஓர் முதல் ஆம் : **ōr mutal ām** – *which is the one source*. ஆம், as we know, is the future adjectival participle from the root ஆ, ஆகு – *to be, become*. See the notes to 1.1.3.

விதிமதிகட்கு : **viti-mati-kaṭ-ku** – *for fate and free will*. Here விதிமதிகட்கு is taken as a single noun compound and pluralised, employing the fourth case ending கு : **ku**, rather than the more usual உக்கு : **ukku**, (which would give விதிமதிகளுக்கு : **vitimati-kaḷ-ukku**), with the final ள் : **ḷ** of the plural ending கள் : **kaḷ** changing to ட் : **ṭ** under the influence of the following க் : **k**. Remember that the plural ending கள் : **kaḷ** is added before the various case endings are applied. See *The Plural of Nouns* on p. 45.

அவை தணந்தார் : **avai taṇantār** – *have given up those things*. தணந்தார் is the past third person plural from the root தண (9) – *to depart, remove, separate from, leave*. அவை is in the first case form, here, used for the second (direct object) case. Its second case form would be அவற்றை : **avarrai**. See *The Reflexive and Personal Pronouns* on p. 83.

சார்வர் ஓ பின்னும் அவை சாற்று : **cārvar ō pinnum avai? cārru!** – *will they resort to those things thereafter? Speak!* The *they* here refers back to *those who have known* in the first sentence. சார்வர் : **cār-v-ar** is the future third person plural from the root சார் (4) – *to depend on, adhere to, resort to, take shelter in*. Here the archaic plural ending அர் : **ar** is used rather than the standard modern form ஆர் : **ār**. ஓ : **ō**, as often, marks a question to which the expected answer is *No!* பின்னும் : **pinnum** is an alternative to the adverb / preposition பின் : **pin** *after, afterwards*. சாற்று is the familiar form of the imperative, from the root சாற்று (5) *to say, speak, declare* which takes the same form as its root.

Translation – 19.2.4 – 19.4.3

Those who have known the [ego] self, which is the single source of fate and free will, are free from those things. Say, will they resort to them thereafter?

The dispute as to which will triumph, fate or free will, is only for those who are without understanding as to the root of fate and free will. Those who have known the [ego] self, which is the single source of fate and free will, are free from those things. Say, will they resort to them thereafter?

20. காணுந் தனைவிட்டுத் தான்கடவு ளைக்காணல்
காணு மனோமயமாங் காட்சிதனைக் — காணுமவன்
றான்கடவுள் கண்டானாந் தன்முதலைத் தான்முதல்போய்த்
தான்கடவு ளன்றியில தால்

Word Split – 20.1.1 – 20.2.3

காணுந் தனைவிட்டுத் தான்கடவு ளைக்காணல் காணு மனோமயமாங்
காட்சி
காணும் தனை விட்டு தான் கடவுளை காணல் காணும் மனோமயம் ஆம்
காட்சி

Split Text – 20.1.1 – 20.2.3

காணும் தனை விட்டு தான் கடவுளை காணல்

Which sees the Self having abandoned oneself God seeing

kāṇum taṇai viṭṭu tāṇ kaṭavuḷai kāṇal

காணும் மனோமயம் ஆம் காட்சி

[is] which sees of the form of the mind which is a perception.

kāṇum maṇōmayam ām kāṭci.

Structure of the sentence

Subject: தான் கடவுளை காணல் – *One's seeing God*

Adverbial clause qualifying காணல்: தனை விட்டு – *having abandoned the Self*

Adjectival clause qualifying தனை: காணும் – *which sees,*

Predicate: காட்சி – *[is] a perception*

Adjectival clause qualifying காட்சி: மனோமயம் ஆம் – *which is of the form of the mind*

Adjectival clause qualifying மனம்: காணும் – *that sees.*

காணும் தனை விட்டு : *kāṇum taṇai viṭṭu* – *having abandoned the Self which sees*. Here the question is of the focus of attention. When one purports to *see* God, the attention is externally directed, rather than being turned inward toward the self that is doing the seeing. **காணும்** is the future adjectival participle of **காண்** (7 *irreg.*), which, although a single word, constitutes a complete adjectival clause qualifying **தனை**.

கடவுளை : *kaṭa-v-uḷ-ai* – *God*. This word is composed of two elements, two roots in fact, the root **கட** : *kaṭa* – *to go beyond, transcend* and the root **உள்** : *uḷ*, which has the meaning *to be, exist*, and also, as a postposition and adverb, the meanings *inside, within*. Compounded together this gives **கடவுள்** – *the transcendent being that exists [eternally] within [all things]*. It therefore expresses both the immanent and the transcendent nature of God as the Supreme Being.

தான் கடவுளை காணல் : *tān kaṭavuḷai kāṇal* : *one's seeing God*. **காணல்** is verbal noun of a type we have encountered a number of time already, consisting of the infinitive + **ல்** : *l*.

[*is..*] – although this small clause contains a number of verbal elements, neither is the main verb, which is again understood.

காட்சி : *kāṭci* – *a perception*. For the formation of this noun, see the notes to 4.3.4.

மனோமயம் ஆம் : *manōmayam ām* – *which is of the form of the mind*, is composed of two Sanskrit words **manas** – *mind*, which, in this phonetic environment in Sanskrit, enters into compounds in the form **mano**, and the affix **maya**, which expresses *nature, quality, possession, manner, likeness*. Being a compound composed entirely of words of Sanskrit origin, it retains the native Sanskrit *sandhi* – *union, mode of connection*.

காணும் : *kāṇum* – *that sees*. Again, as in line 1, the verb on its own constitutes a complete adjectival clause.

காணும் மனோமயம் ஆம் : *kāṇum manōmayam ām* – *which is of the form of the mind that sees, perceives*. This could be translated as *which is a mental creation which one sees*. However, in this case, **காணும்** becomes redundant, since we are simply saying, tautologically, that it is *a perception of a mental image, which one perceives*. Alternatively, taking the adjectival participle **காணும்** to relate specifically to the first element of the compound, **manas**, produces a distinct meaning which is in line with Bhagavan's teaching, in that it emphasises the point that what is seen outwardly, even a vision of God, is of the form of the mind that sees. Compare **கண் அலால் காட்சி உண்டோ** in v. 4, in which Bhagavan affirms that everything that is seen is of the nature of the seer.

Translation – 20.1.1 – 20.2.3

To see God, whilst unaware of the Self that sees, is merely a perception that is of the form of the mind which perceives it.

Word Split – 20.2.3 – 20.4.3

தனைக் காணும்வன் நான்கடவுள் கண்டானாந் தன்முதலைத்
தான்முதல்போய் தான்கடவு ளன்றியில தால்
தனை காணும் அவன் தான் கடவுள் கண்டான் ஆம் தன் முதலை
தான் முதல் போய் தான் கடவுள் அன்றி இலதால்

Split Text – 20.2.3 – 20.4.3

தனை காணும் அவன் தான் கடவுள் கண்டான் ஆம் தன் முதலை

The Self who sees he indeed God has seen – can one say? – his source.

tanai kāṇum avan tān kaṭavuḷ kaṇṭān ām? taṇ mutalai.

தான் முதல் போய் தான் கடவுள் அன்றி இலதால்

His self, [his] source having gone, himself God other than since he is not.

tān mutal pōy, tān kaṭavuḷ anri ilatā.

Structure of the sentence

ஆம்: *Can it be said, even, that (see Translator's note opposite)*

Subject: தனை காணும் அவன் – *he who sees the Self*

Predicate: கடவுள் தன் முதலை கண்டான் – *has seen God, his source,*

Causal clause: தான் கடவுள் அன்றி இலதால் – *when one is no longer other than God*

Adverbial clause: தான் முதல் போய் – *once [one's] root (the ego) has gone?*

தனை காணும் அவன் தான் : tanai kāṇum avan tān – *he who sees the Self indeed.* தான் is taken here to be the emphatic particle.

கடவுள் கண்டான் தன் முதலை : kaṭavuḷ kaṇṭān taṇ mutalai – *has seen God, his source.* கடவுள் is the direct object of கண்டான் but here retains its first case form. முதலை is in apposition to கடவுள். In prose we would expect a connecting particle e.g. தன் முதலான கடவுளை : taṇ mutal-āna kaṭavuḷai. See the notes to 11.3.2.

ஆம் : ām – see *Translator's note* below.

தான் கடவுள் அன்றி இலதால் : tān kaṭavuḷ anri ilat(u)āl – since one is not other than God. இலதால் is formed from the participial noun of the root இல், இலது – that which does not exist, here used as a verbal noun – not existing, plus the third (instrumental) case ending ஆல் : āl which indicates instrumentality, causality, reason. Literally translated, the phrase runs by (because of) one's not existing, other than as God. The normal prose form would be இல்லாததால் from the participial noun of the form இல்லாதது – that which is not. For the meaning and use of அன்றி in combination with the root இல் see 5.2.4 and *passim*.

தான் முதல் போய் : tān mutal pōy – [one's] root, the [ego] self, having gone. Along with the other commentaries, தான் – the [ego] self has been taken to be in apposition to முதல். In prose this kind of apposition would typically be marked using the adjectival participle of the root என் – to say and we would say தான் என்னும் முதல் : tān ennum mutal. The interpreting of தான் as meaning the [ego] self is based upon the context. Bhagavan is here clearly talking about the source of the sense of personal identity in the individual. போய் is the adverbial participle from the root போ, போகு (5 irreg.) – to go.

Translator's note - Translation of the word ஆம் in verse 20, line 3.

The phrase at issue is தனை காணும் அவன் தான் கடவுள் கண்டான் ஆம், the translation of which gives rise to two interpretations. Sadhu Om takes கண்டான் ஆம் to be a participial noun followed by the verb to be – he who sees the Self will be one who has seen God with ஆம் = ஆவான் – he will be.

The other translations and commentaries take கண்டான் as a main verb, he who has seen with ஆம் as a particle which denotes that the preceding words are a kind of quotation, something doubted by, or not necessarily endorsed by the speaker, e.g. அவன் பெரியவன் means He is great but அவன் பெரியவன் ஆம் means It is said that he is great (with the implication that he may possibly not be great). Thus they take it that Bhagavan is setting up a hypothesis, which he then refutes, the general sense being: Once the ego has gone, you might say that he who then sees his true self sees God, but even this is not true, since in that state there would be no seeing and no one to do the seeing.

Lakshmana Sarma, whilst espousing this interpretation, says in his commentary that the first interpretation is also valid, stating that it makes no difference to the meaning, since a *jnani*, being merged beyond duality with God, perceives God as he really is, the Self. Therefore to refer to his experience as *darshan of God* is merely a respectful way of acknowledging his state. In this interpretation therefore seeing God is simply a metaphor for the ultimate state of being merged with the Real.

To see God, whilst unaware of the Self that sees, is merely a perception which is of the form of the mind which perceives it. Can it be said, even, that he who sees the Self sees God, his source, when, once one's root, the ego, has gone, one is no longer other than God ?

21. தன்னைத்தான் காண றலைவன் றனைக்காண
 லென்னும்பன் னூலுண்மை யென்னையெனின் — றன்னைத்தான்
 காணலெவன் றானொன்றாற் காணவொணா தேற்றலைவற்
 காணலெவ னூணாதல் காண்

Word Split – 21.1.1 – 21.2.3

தன்னைத்தான் காண றலைவன் றனைக்காண லென்னும்பன்
 னூலுண்மை யென்னையெனின்
 தன்னை தான் காணல் தலைவன் தனை காணல் என்னும் பல்
 நூல் உண்மை என்னை எனின்

Split Text – 21.1.1 – 21.2.3

தன்னை	தான்	காணல்	தலைவன்	தனை	காணல்	என்னும்	பல்
‘Oneself	oneself	seeing,’	[Oneself]	God	seeing,’	[speech marker]	of many
‘taṇṇai	tāṇ	kāṇal,’	‘talaivaṇ	taṇai	kāṇal,’	ennum	pal

நூல்	உண்மை	என்னை	எனின்
books	[the] truth	what	[is] if [you] say,
nūl	uṇmai	ennai	enin,

Structure of the sentence

Conditional clause: எனின் – *If you ask*

Indirect question: பல் நூல் உண்மை என்னை – *what is the truth of the many books*

Adjectival clause qualifying நூல்: என்னும் – *which say,*

Reported speech: தன்னை தான் காணல் தலைவன் தனை காணல் – *‘One’s seeing oneself’ [or] ‘One’s seeing God,’*

எனின் : enin – *if [you] say, ask*. For the formation of this form of the conditional, consisting of root + **இன் : in**, see the notes to 4.1.2. Note that the main verb here is the speech marker verb **என் – to say**. There is therefore no need for a separate speech marker. If some other verb were used, for example **சொல், சொல்லு – to say, speak** then the speech marker verb would precede it, and we would say **என்று சொல்லின் – if you were to say**. Since the conditional is the same for all persons, numbers and genders, we as usual translate using the impersonal *one* or *you*. We could also use a passive construction in English – *if it be said, if it be asked*.

என்னை : ennai – *what?* is the subject of a question in reported speech introduced by **எனின் : enin**. It has another form, **என்ன : enna**, which is that used in the modern language.

[*is...*]

பல் நூல் உண்மை : pal nūl uṇmai – *the truth of the many learned works*. **பல் : pal** is an alternative form of **பல : pala**, the indeclinable adjective meaning *many*. See the notes to 13.3.3. **பல்** becomes **பன் : pan** before the following nasal consonant. The basic meaning of **நூல் : nūl** is *thread, yarn, string*. It is used figuratively to mean *a literary or scientific treatise*, the contents of which are *strung* together. Compare the Sanskrit **sūtra**, which also means *a thread*, but came to be used for a treatise consisting of aphoristic rules. Here the inflexional base form is used for the sixth (possessive) case.

என்னும் : ennum – *which [will] say, speak of* is the future adjectival participle of the speech marker verb **என் – to say**. Like **எனின்** above, it can be used alone or supporting another verb of speech or thought. It introduces an adjectival clause qualifying the word **நூல் : nūl** – *learned works*, which take different approaches to spiritual knowledge, some saying that it is necessary to investigate our own nature, the nature of our individual soul, and others, that we should aspire to know God. These two approaches are described in the two following statements, which are reported speech marked by the speech marker **என்னும்**. There is nothing to indicate whether they are direct or indirect speech, and they can be translated either way.

தன்னை தான் காணல் : tannai tān kāṇal – [*one's*] *seeing oneself*. This is the first of the two statements. We know that **தன்னை** here refers to the individual ego-based self, since Bhagavan makes it clear in the *Kalivenṇpā* version of the text, which expands the first line of the verse to say **உயிராத் தான் கருதுந் [தன்னை] : uyirā-t-tān karutum [tannai]** – [*oneself*] *whom one takes to be an individual soul*. The *Kalivenṇpā* version is a version of the work with extra feet added so that it can be sung continuously, as in the Ramanashramam evening *Parayana*. It is given in full in the chapter on *Ulladu Narpadu Kali Venba* on p. 208, with the extra feet added and translated, and its structure as a verse form is described in the section on *Tamil Versification* in the Introduction.

[and / or...]

தலைவன் தனை காணல் : *talai-v-aṅ taṇai kāṇal* – [one's] seeing God. தலைவன் : *talaivan* – chief, king, ruler, superior, husband is here used to signify the ultimate Master, God. It is also the word used in the classical love poetry of the Sangam era to signify the lover, husband, hero. The noun is derived from the word தலை : *talai* – head and the male singular personal ending அன் : *aṅ*. The particle தான் is again used as an affix to a noun which is then inflected in its place. See the notes to 7.2.2.

Translation – 21.1.1 – 21.2.3

If you ask what is the truth of the many learned works which speak of one's seeing oneself and of one's seeing God...

Word Split – 21.2.4 – 21.4.3

றன்னைத்தான் காணலெவன் றானொன்றாற் காணவொணா தேற்
றலைவற் காணலெவ னூணாதல் காண்
தன்னை தான் காணல் எவன் தான் ஒன்றால் காண ஒணாதேல்
தலைவன் காணல் எவன் ஊண் ஆதல் காண்

Split Text – 21.2.4 – 21.4.3

தன்னை தான் காணல் எவன் தான் ஒன்றால் காண ஒணாதேல்

Oneself one seeing how? Oneself, through being One, be seen if cannot,

taṇṇai tāṅ kāṇal evaṅ? tāṅ onrāl, kāṇa oṇātēl,

தலைவன் காணல் எவன் ஊண் ஆதல் காண்

God seeing how? Prey becoming See!

talaivan kāṇal evaṅ? ūṅ ātal kāṅ!

Structure of the sentence

Main clause: தன்னை தான் காணல் எவன் – How [can there be] one seeing oneself [and]
தலைவன் காணல் எவன் – [and] how [can there be] [one] seeing of God,

Conditional clause: காண ஒணாதேல் – when [one] cannot see [either oneself or God]

Causal clause: தான் ஒன்றால் – because one is One (non-dual, beyond duality)?

Answer to this question: ஊண் ஆதல் காண் – Know that [it is only by] becoming a prey [to the Self].

In English, we need to add a few words to link the rhetorical question in the first part of the verse to its answer in the second. Tamil is happy to let the reader supply this link. Therefore we begin the second sentence with:

[the reply will be ...]

தன்னை தான் காணல் எவன் : tannaī tān kāṇal evaṇ? – how [can there be] one seeing oneself? **எவன் : evaṇ** – how? is not to be confused with **எவன் : evaṇ** – who? which man? Remember that the verbal noun **காணல்**, here composed of the infinitive of the verb **காண்** – to see + the ending **ல் : l**, can have full verbal force, governing both its own subject and object.

[and / or...]

தலைவன் காணல் எவன் : talaivaṇ kāṇal evaṇ? – how [can there be] [one] seeing God? Having established that there is no duality of the one seeing and the one seen, it follows logically that, in the Self, there will be nothing else, not even God, that can be seen.

காண ஒணாதேல் : kāṇa oṇātēl – if [one] cannot see [oneself or God]. We have already seen the use of **ஏல் : ēl**, added to past stems, finite verbs and nouns, to give a conditional sense. See the notes on **அன்றேல்** in 4.2.2. Here the ending is added to the negative third person neuter singular of the root **ஒண்ணு : oṇṇu** – to be possible, feasible, fit, proper. The verb is only used impersonally, most often with a negative sense, as here. It is also possible to translate it here with passive meaning – if oneself and God cannot be seen. **காண : kāṇa** – to see is the infinitive of the verb **காண்** (7 irreg.), here used in the same way as the infinitive in English.

தான் ஒன்றால் : tān onr(u)āl – since one is One [without a second]. Here the instrumental ending **ஆல் : āl** is attached directly to the noun, rather than being added to a verbal noun of a verb to be, for example, **தான் ஒன்று ஆகையால் : tān onru ākaiyāl** or **தான் ஒன்று இருப்பதால் : tān onru iruppatāl** – since one is One. This is not admissible in prose. Compare 16.3.4 for a similar usage.

ஊண் : ūṇ – *the food of beasts and birds, prey.*

ஆதல் : ātal – *being, becoming* is a verbal noun from the root ஆ – *to be, become* of the type, root + தல் : tal

ஊண் ஆதல் : ūṇ ātal – *becoming a prey (to God, the Self).* This is the answer to the question posed earlier, ‘How can one see oneself and how, see God?’ The answer is total surrender, becoming a *prey* to the Self. To be the Self is to see and know it. There are no other means.

காண் : kāṇ – *See! Know! Understand!*

Translation – 21.2.4 – 21.4.3

[the reply will be:] If, since oneself is One, one cannot see oneself, then how can the seeing of oneself occur? And how can the seeing of God occur? It is only by becoming a prey [to the Self]. See!

If you ask what is the truth of the many learned works which speak of ‘one’s seeing oneself’ and ‘one’s seeing God’, [the reply will be:] If, since oneself is One, one cannot see oneself, then how can the seeing of oneself occur? And how can the seeing of God occur? It is only by becoming a prey [to the Self]. See!

22. மதிக்கொளி தந்தம் மதிக்கு ளொளிநு
மதியினை யுள்ளே மடக்கிப் — பதியிற்
பதித்திடுத லன்றிப் பதியை மதியான்
மதித்திடுத லெங்ஙன் மதி

Word Split – 22.1.1 – 22.1.4

மதிக்கொளி தந்தம் மதிக்கு ளொளிநு ம்
மதிக்கு ஒளி தந்து அ மதிக்குள் ஒளிரும்

Split Text – 22.1.1 – 22.1.4

மதிக்கு ஒளி தந்து அ மதிக்குள் ஒளிரும்

To the mind light having given, within that mind [the Lord] will shine.

matikku oli tantu a matikkul olirum.

Structure of the sentence

Subject: [The Lord]

Predicate: அ மதிக்குள் ஒளிரும் – *will shine within that mind*

Adverbial clause qualifying ஒளிரும்: மதிக்கு ஒளி தந்து – *having given light to the mind.*

Some commentators take this sentence as a relative clause qualifying பதி – *the Lord*, in the next line. ஒளிரும் is then construed as adjectival participle, qualifying *the Lord* and not as a main verb, i.e. [...in the Lord] *who, giving light to the mind, shines within that mind.* This interpretation is acceptable but hardly seems necessary as it is not usual for an adjectival participle to be separated from the word it qualifies in this way.

மதிக்கு : **matikku** – *to the mind.* **மதி** is the Tamil form of Sanskrit **mati** – *understanding, mind, intellect, thought.*

ஒளி : **oli** – *light* is here the object of the adverbial clause. Remember that a non-personal noun does not normally take the second case ending **ை : ai** if it is undefined.

தந்து : tantu – *having given, giving* is the adverbial participle from the root தா, தரு : tā, taru (4 irreg.) – *to give*. This root is irregular, forming its present and future tenses from the latter form of the root: தருகிறேன், தருவேன் : tarukirēn, taruvēn – *I give, I will give*, but its past tense from the former, with shortened root vowel: தந்தேன் : tantēn – *I gave*, adverbial participle தந்து : tantu – *having given, giving*.

அம் மதிக்குள் : a-m-matikk(u)-u! – *within that mind*. Here the postposition உள்ள : u! – *inside, within* is used with the fourth case ending க்கு : kku to give the meaning *within*. Note the doubling of the initial consonant after the demonstrative அ : a.

[பதி] ஒளிரும் : [pati] oḷirum – *[the Lord] will shine or who will shine*. See *Structure of the Phrase* above.

Translation – 22.1.1 – 22.1.4

Giving light to the mind, [the Lord] will shine within that mind.

Word Split – 22.2.1 – 22.4.3

மதியினை உள்ளே மடக்கிப் பதியிற் பதித்திடுத லன்றிப்
பதியை மதியான் மதித்திடுத லெங்ஙன் மதி
மதியினை உள்ளே மடக்கி பதியில் பதித்திடுதல் அன்றி
பதியை மதியால் மதித்திடுதல் எங்ஙன் மதி

Split Text – 22.2.1 – 22.4.3

மதியினை	உள்ளே	மடக்கி	பதியில்	பதித்திடுதல்	அன்றி
The mind	inward	having turned,	in [the] Lord	embedding	other than,
matiyinai	uḷḷē	maṭakki	patiyil	patittitṭutal	aṇṇi,

பதியை	மதியால்	மதித்திடுதல்	எங்ஙன்	மதி
[The] Lord	with the mind	thinking about	how?	Think!
patiyai	matiyāl	matittitṭutal	eṅṅaṇ	mati!

Structure of the sentence

Main clause: எங்ஙன் : – How [can there be], பதியை மதியால் மதித்திடுதல் – thinking about the Lord with the mind

Adverbial clause qualifying மதித்திடுதல்: மதியினை பதியில் பதித்திடுதல் அன்றி – without embedding the mind in the Lord,

Adverbial clause qualifying பதித்திடுதல்: உள்ளே மடக்கி – having turned [it] back within?

பதித்திடுதல் அன்றி : patittitūtal aṇṇi – other than embedding. **பதித்திடுதல் :** patitt(u)-iṭūtal is composed of the adverbial participle **பதித்து :** patitt(u) – having embedded + the verbal noun **இடுதல் :** iṭūtal. For this construction see the note on ஓர்ந்திடுதலால் in 6.3.3, where the use of இடு as an auxiliary and emphatic verb is explained in some detail. The root **பதி** (8) has the meanings *to imprint, impress, engrave, inlay (as of gems), encase, embed* and the compound usage of the adverbial participle followed by the verb **இடு** gives the sense *well and truly embedding*. The participle **அன்றி :** aṇṇi meaning *other than, except, unless* etc. has been commented upon a number of times now. See the *Lexicon and Concordance* for references.

மதியினை : matiyinai – the mind is in the second (direct object) case with interposed particle **இன் :** in.

பதியில் : pati-y-il – in the Lord. The word is in the seventh (*location where*) case with the locative ending **இல் :** il, and is the Tamil form of Sanskrit **pati** – *owner, master, lord ruler*. Here it is simply a synonym for **கடவுள்** – *God*. In Saiva Siddhanta philosophy it is one of the three eternal, uncreated principles: **பதி :** pati, **பசு :** pacu, **பாசம் :** pācam – *God, the soul and the bond (the world)*.

உள்ளே மடக்கி : uḷḷē maṭakki – having turned [*the mind*] back within. **மடக்கி :** maṭakki is the adverbial participle from the root **மடக்கு :** maṭakku (5) – *to bend, turn about, turn back, turn back on itself, check, curb*. This turning back of the mind is achieved notably through the technique of *atma vicāra, self-enquiry*, where the mind is set the task of reflecting upon itself alone, in order to curb its outgoing nature.

Translator's Note

The Tamil commentators expand somewhat on **பதித்திடுதல்**, which, taken alone, might seem to imply that the mind, though embedded in the Self, is somehow still in existence. Their view of Bhagavan's teaching is that when the mind turns towards the Self and is embedded in the Self, it is drowned, entirely subsumed, and destroyed in the Self. They are therefore at pains to clarify this in their respective commentaries.

Sadhu Om

ஆன்மாவாகிய இறைவனிடம் அந்த மனத்தை அகமுகமாகத் திருப்பி யூன்றி (உருவழிய) மூழ்க வைப்பதை தவிர

...other than by turning that mind inward towards God, the Self, and firmly establishing it [there], so that [losing its form] it is drowned...

Lakshmana Sarma

புத்தியை வெளிவிஷயங்களினின்றும் திருப்பி அந்தர்முகப்படுத்திக் கடவுளுடன் ஒன்றுபடுத்துவதை விட்டு

...other than by turning the mind away from external phenomena, turning it to face inward, and making it one with God...

பதியை மதியால் மதித்திடுதல் எங்ஙன் : *patiyai matiyāl matittiṭṭal eṅṅan?* – *How [can there be] thinking of God by the mind?* The root மதி (8) has the meanings *to think, consider, meditate upon, estimate*. For the construction with the verbal noun இடுதல் see the notes on பதித்திடுதல் in the previous line. The verb *to be* is again understood. எங்ஙன் is another word for *how?* and can also have the form எங்ஙனம். The suffix ஙனம் : *ṅanam* is added to demonstrative affixes also, for example அங்ஙனம், உங்ஙனம் : *aṅṅanam, uṅṅanam* – *in that manner*.

மதி : *mati* – *consider [this]* is the imperative of the root மதி. The *venpā* verse form must terminate with a single *acai* – *metrical unit* and these terse imperatives, consisting of the verbal root only, provide a convenient, and at the same time emphatic, means of terminating a verse.

Translation – 22.2.1 – 22.4.3

Other than by curbing the mind, turning it inwards and embedding it in the Lord, how can there be any thinking of the Lord on the part of the mind? Consider this.

Giving light to the mind, [the Lord] will shine within that mind. Other than by curbing the mind, turning it inwards and embedding it in the Lord, how can there be any thinking of the Lord on the part of the mind? Consider this.

23. நானென்றித் தேக நவிலா துறக்கத்து
 நானின்றென் றாரு நவில்வதிலை — நானொன்
 றெழுந்தபி னெல்லா மெழுமிந்த நானெங்
 கெழுமென்று நுண்மதியா லெண்

Word Split – 23.1.1 – 23.2.3

நானென்றித் தேக நவிலா துறக்கத்து நானின்றென் றாரு நவில்வதிலை
 நான் என்று இ தேகம் நவிலாது உறக்கத்தும் நான் இன்று என்று ஆரும்
 நவில்வது இலை

Split Text – 23.1.1 – 23.2.3

நான் என்று இ தேகம் நவிலாது

I' [speech marker] this body does not say.

'nān' enru i tēkam navilātu.

உறக்கத்தும் நான் இன்று என்று ஆரும் நவில்வது இலை

'In sleep I am not' [speech marker] anyone saying is not.

'urakkattum nān inru' enru ārum navilvatu ilai.

நான் என்று இ தேகம் நவிலாது : nān enru i tēkam navilātu – *This body does not say I'*. தேகம் : tēkam is the Tamil form of Sanskrit *deha* – *body*. நவிலாது is the negative third person neuter singular from the root நவில் (3) – *to say, tell, utter, declare, pronounce*.

உறக்கத்தும் : urakkattum – *Also, in sleep*. உறக்கம் : urakkam – *deep sleep* is a noun derived from the root உறங்கு : uraṅku (5) – *to sleep*. The sleep referred to is deep, dreamless sleep, not the dreaming state. The particle உம் : um references the whole sentence, indicating that a second point is being made: *Moreover, in sleep...* Here the inflexional base is used for the seventh (locative) case, உறக்கத்திலும் : urakkatt(u)-il-um.

Ulladu Narpadu

ஆரும் நவில்வது இலை : ārum navilvat(u)-ilai – *no one says*. We have encountered ஆர் : ār – *who* as an alternative form of யார் : yār in 8.1.3 and elsewhere. With the appending of the உம் : um of universality it comes to mean *everyone*, and in negative sentences, as here, *no one*. நவில்வது : navil-v-atu – *that which speaks* is the future neuter singular participial noun, from the root நவில் (see the note to 23.1.3 above). Here it is employed as a verbal noun – *speaking*. As well as the inflected forms of the negative verb described on p. 51, Tamil can form negatives by adding இல்லை from the root இல் : il to participles, the infinitive and finite verbs. This method of formation, using the present, rather than the future, neuter singular participial noun, is the norm in spoken Tamil. Here இலை : ilai (for இல்லை : illai) is added to the future participial noun, creating a composite negative verb. Such constructions are known grammatically as *periphrastic*. It can be translated simply as *no one says*.

நான் இன்று என்று : nān inru enru – ‘*I am not, I do not exist.*’ The speech marker verb என்று is here introducing direct speech. To turn this into indirect speech, we merely need to change the pronoun: தான் இன்று என்று நவில்வது இலை, which we would translate as *No one says that he himself [the speaker] does not exist*. இன்று : inru – [*it*] *is not, does not exist* is the third person neuter singular from the root இல். Grammatically speaking, we would expect the first person singular form இல்லேன் – *I am not, do not exist*, or the more colloquial form இல்லை : illai, which can apply to all genders, persons and numbers.

Translation – 23.1.1 – 23.2.3

This body does not say ‘I’. And no one says ‘When I am asleep I do not exist.’

Word Split – 23.2.4 – 23.4.3

நானொன் றெழுந்தபி னெல்லா மெழுமிந்த
நானெங் கெழுமென்று நுண்மதியா லெண்
நான் ஒன்று எழுந்த பின் எல்லாம் எழும் இந்த
நான் எங்கு எழும் என்று நுண் மதியால் எண்

Split Text – 23.2.4 – 23.4.3

நான் ஒன்று எழுந்த பின் எல்லாம் எழும்

I, one, having arisen after everything will arise.

‘nāṇ’, onru, eḷunta pin, ellām eḷum.

இந்த நான் எங்கு எழும் என்று நுண் மதியால் எண்

This T where will arise [speech market] keen with a mind consider.

inta 'nāṇ' eṅku eḷum eṅru nuṇ matiyāl eṇ.

நான் ஒன்று எழுந்த பின் : nāṇ onru eḷunta pin – after the T has arisen. எழுந்த : eḷunta is the past adjectival participle from the root எழு : eḷu (4) – to arise, ascend, arise by one's own power. As well as forming the equivalent of relative clauses, which we translate with *who, which* etc., adjectival participles take postpositions indicating *time, manner, cause, purpose result* etc. which we translate with subordinate clauses beginning with *when, because, how, in order to, so that* etc. பின் : pin – after, with its equivalents, பின்னே, பிறகு, பின்பு : pinṇē, piraku, pinpu etc. is suffixed to the past adjectival participle to create a subordinate clause of time.

எல்லாம் எழும் : ellām eḷum – everything [else] will arise. எல்லாம் : ellām means everything, all things. See the Note on எல்லாம் on page 126 below.

இந்த நான் எங்கு எழும் : inta nāṇ eṅku eḷum – 'this T, where does it arise?' Commentaries and translations take எங்கு : eṅku (which is commoner in the form எங்கே : eṅkē) to represent the fifth (ablative, *place from where*) case, which would more usually be எங்கிருந்து : eṅkiruntu – whence, where from. See the note on *The Fifth Case* on page 127. Note that words like எங்கு which are inherently locative, indicating *place where* do not need to, nor can they, take the locative ending இல் : il, and also that இல் can be used to express the ablative, *motion away from* as well as the locative, *place where*. Thus the ablative, as well as the locative, meaning can be deemed to be inherent in எங்கு.

Note on எல்லாம் – all

எல்லாம் : ellām as a noun, has the following personal and neuter forms:

	Neuter – everything	Personal – everyone
First Case:	எல்லாம் : ellām	எல்லாரும், எல்லோரும் : ellārum, ellōrum
Second Case:	எல்லாவற்றையும் ¹ : ellā-v-arṛ(u)-ai-y-um	எல்லாரையும், எல்லோரையும் : ellārai-yum, ellōrai-yum
Fourth Case:	எல்லாவற்றுக்கும் : ellā-v-arṛu-kkum	எல்லாருக்கும் எல்லோருக்கும் : ellārukkum, ellōrukkum

1. The neuter forms its oblique cases in the same way as அவை : avai, inflexional base அவற்று : avarṛu with எல்லாவற்று : ellā-v-arṛu as its inflexional base. See the Note on *The Reflexive and Personal Pronouns* on p. 82.

எல்லாம் : **ellām** as an *adjective* is used in the following ways:

The word எல்லா : **ellā** is placed before a noun, to which உம் : **um** is added at the end, after any gender, case or number endings have been added:

எல்லாமனிதர்களும் : **ellā-manitar-kaḷ-um** – *all men* எல்லாமிருகங்களுக்கும் : **ellā-mirukaṅ-kaḷ-ukkum** – *to all beasts*

Alternatively, the *noun* forms of எல்லாம் above can be placed after the noun, in which case it is they that take the gender, number and case endings, followed by the உம் : **um**:

மனிதர்கள் எல்லோரும் : **manitar-kaḷ ellōrum** – *all men*

மிருகங்கள் எல்லாவற்றுக்கும் : **mirukaṅ-kaḷ ellā-v-aṟru-kkum** – *to all beasts*

என்று எண் : **enru eṇ** – *consider!* என்று, as usual, is the speech marker, marking the words இந்த நான் எங்கு எழும் as reported speech.

நுண் மதியால் : **nuṇ mati-y-āḷ** – *with a keen mind*. நுண் has the meanings *minute, fine, small, subtle, slender*. Hence, in reference to the mind, it takes on the meanings *acute, penetrating, discriminating*, and so on. The third case ending indicates agency as usual, with the sense of *by means of, employing*.

Translation – 23.2.4 – 23.4.3

After the 'I' arises, all else arises. Investigate with a keen mind whence this 'I' arises.

The Fifth Case

The fifth (ablative) case is formed by adding இல் : **il**, இருந்து : **iruntu**, இனின்று : **iṇinru**, இலிருந்து : **iliruntu** or இடத்திலிருந்து : **iṭattiliruntu**¹ to the inflexional base. It expresses the sense of *from, away from, motion away from*. It is also used in comparison.

பழம் மரத்திலிருந்து வீழ்ந்தது	paḷam maratt(u)-il-iruntu vīntatu	<i>The fruit fell from the tree.</i>
அதில், அதிலே, அதிலும் இது நல்லது	atil, atilē, atilum, itu nallatu	<i>This is better than that.</i>
எந்த ஊரிலிருந்து வருகிறான்?	enta ūr-iruntu varukirāṇ?	<i>What town is he coming from?</i>
குரங்களில் ஒன்று வந்தது	kuraṅkaḷil oṇru vantatu	<i>One [out of] of the monkeys came.</i>

- As with இடத்தில் : **iṭattil** and இடம் : **iṭam** in the seventh (locative) case, இடத்திலிருந்து : **iṭattiliruntu**, and இடமிருந்து : **iṭamiruntu** must be used with living creatures:

தக்கபனிடத்திலிருந்து காசு வாங்கினான் : **takkapaṇ-iṭattil-iruntu kācu vāṅkiṇāṇ** *He got money from his father.*

This body does not say 'I'. And no one says 'When I am asleep I do not exist.'
After the 'I' arises, all else arises. Investigate with a keen mind whence this 'I'
arises.

24. சடவுடனா னென்னாது சச்சித் துதியா
 துடலளவா நானொன் றுதிக்கு — மிடையிலிது
 சிச்சடக்கி ரந்திபந்தஞ் சீவனுட்ப மெய்யகந்தை
 யிச்சமு சாரமன மெண்

Word Split – 24.1.1 – 24.2.4

சடவுடனா னென்னாது சச்சித் துதியா துடலளவா நானொன்
 றுதிக்கு மிடையிலி
 சட உடல் நான் என்னாது சத் சித்து உதியாது உடல் அளவு ஆ நான்
 ஒன்று உதிக்கும் இடையில்

சச்சித்து : *cac cittu* represents in Tamil the *sandhi* (word combination) that occurs in the original Sanskrit when the words **sat cit** – *being-consciousness* combine. In Sanskrit, a final **t** before a palatal **c** or **j** becomes **c** or **j** also. Therefore **sat cit** becomes in Sanskrit **sac cit**. The usual Tamil forms of these words are **சத்(து)** : **cat(tu)** and **சித்(து)** : **cit(tu)**.

Split Text – 24.1.1 – 24.2.4

சட உடல் நான் என்னாது சத் சித்து உதியாது

[The] gross body 'I' does not say. Being-consciousness does not arise.

caṭa uṭal 'nān' enṇātu. cat-cittu utiyātu.

உடல் அளவு ஆ நான் ஒன்று உதிக்கும் இடையில்

(The) body at the level of 'I' one thing will arise in between.

uṭal aḷavu ā 'nān' onru utikkum iṭaiyil.

சுட உடல் : caṭa uṭal – *the gross body*; **caṭam** is the Tamil form of Sanskrit **jaḍa** – *cold, rigid, numb, immovable, motionless, dimmed, dull, stupid, inanimate*. It is the latter meaning that Tamil adopts in its use of the derivative **சுடம் : caṭam** – *the body, matter (as opposed to spirit), anything devoid of intelligence*. Here it is being used adjectivally, forming a compound with the following word by simply dropping the **ம் : m**, as is usual in compounds involving Sanskrit words.

நான் என்னாது : nān ennātu – *does not say 'I'*. **என்னாது** is the negative third person neuter singular of the speech marker verb **என்** – *to say*. Unlike **நவிலாது** in the previous verse it is its own marker for speech, and there is no need to repeat **என்று**.

சுத் : cat – *truth, reality, virtue, goodness, that which exists eternally* is the Tamil form of the Sanskrit **sat** – *being, existing* which is the present participle of the Sanskrit root **as** – *to be*. It also takes the form **சுத்து : cattu**. See also the **Word Split** for this sentence.

சித்து : cittu – *intelligence, the principle of knowing inherent in the Godhead or human souls, spirit (as opposed to matter)* is the Tamil form of Sanskrit **cit** – *intellect, mind*. It can also take the form **சித் : cit**.

உதியாது : utiyātu – *does not arise* is the negative third person neuter singular from the root **உதி** (8) – *to rise (as the sun or moon), be born, assume form, incarnate (as a deity), arise, come into existence, originate*. In other words, being eternally existent, *being-consciousness* neither arises (comes into existence) nor subsides (ceases to be).

இடையில் : iṭai-y-il – *in between [the body and being-consciousness]*. **இடை : iṭai** – *middle, midst, centre*, is here in the seventh case form.

நான் ஒன்று உதிக்கும் : nān onru utikkum – *one [thing], the 'I', arises*. Here the expected speech marker **என்னும்** is omitted after **நான்**. **உதிக்கும் : utikkum** – *arises, will arise* is the future third person neuter singular.

உடல் அளவு ஆ : uṭal aḷavu ā – *at the measure of the body*. In other words, that which arises between the gross body and being-consciousness, i.e. the ego or personal self, is limited to and dependent upon the body. See the notes to 2.2.1 for the use of the root **ஆ** in forming adverbial phrases.

Translation – 24.1.1 – 24.2.4

The physical body does not say 'I'. Being-consciousness does not arise [or disappear]. [But] in between the two something arises, the 'I', which is limited to the body.

Word Split – 24.2.4 – 24.4.3

லிது சிச்சடக்கி ரந்திபந்தஞ் சீவனுட்ப மெய்யகந்தை யிச்சமு சாரமன மெண்
இது சித் சட கிரந்தி பந்தம் சீவன் நுட்ப மெய் அகந்தை இ சமுசாரம் மனம்
எண்

Split text – 24.2.4 – 24.4.3

இது சித் சட கிரந்தி பந்தம் சீவன் நுட்ப மெய்

This [is known as] [the] consciousness-gross-body-knot, bondage, the jiva, the subtle body,

itu cit jaṭa kiranti, pantam, cīvaṅ, nuṭpa mey,

அகந்தை இ சமுசாரம் மனம் மெண்

the ego, this samsara [and] the mind. Consider.

akantai, i camucāram, maṇam eṇ.

இது : itu – *This [i.e. the entity which arises between the gross body and consciousness].*

[*is known as....*]

சித் சட கிரந்தி : cit caṭa kiranti – *the knot between that which is conscious and that which is insentient.* கிரந்தி : kiranti is the Tamil form of Sanskrit, **granthi** – *knot*. The conjunction of the insentient physical body, **சடம்** : caṭam, and the eternally conscious Self, **சித்** : cit, gives rise to the illusion of an independently existing, self-determining ego or personal self. This is the *knot* that must be severed if the individual is to attain oneness with the Self, Reality. The Tamil letter **க** : k is used to represent the whole series of Sanskrit guttural consonants, **k, kh, g** and **gh**, and also **h**, although there is a *grantha* symbol available for this. See Introduction p. xx and the notes on சீவன் and அகந்தை below. Note also that Tamil has no letter for the unvoiced aspirated sound **th**. See the note on பந்தம் below.

பந்தம் : pantam – *bondage* is the Tamil form of Sanskrit **bandha** – *tying, fastening, catching, capturing, worldly bondage*. The bondage referred to here is that created by the soul or *jiva's* identification with the physical body and material world upon the rise of the ego. The difference in spelling between the two is occasioned again by the fact that the

Tamil script does not possess equivalents for many of the Sanskrit letters. The Tamil letter ழ : p, for example, has to represent the whole series of Sanskrit labial consonants p, ph, b and bh, whilst the letter த் : t has to represent the whole series of dentals t, th, d and dh.

சீவன் : cīvan – *the individual soul* is the Tamil form of Sanskrit jīva from the root jīv – *to live, be alive*. The letter is required in Tamil to represent the whole range of palatal consonants c, ch, j and jh as well as the spirant s. However j can also be represented in Tamil by the symbol ஜ் : j, a letter from the *grantha* alphabet, which in earlier times was used to represent Sanskrit in Tamil speaking areas. There are several of these *grantha* letters still in use and they are explained in the section on *The Tamil Alphabet and Pronunciation* on p. xx in the Introduction.

மெய் : mey – *body*. Its other meanings are *truth, reality* and *consonant*, because a consonant is considered to represent the *body* which is given *life* by a vowel – உயிர் : uyir, the Tamil word for *life, soul, vowel*.

நுட்ப மெய் : nuṭpa mey – *the subtle body*, is equivalent to sūkṣma śarīra in Sanskrit. It is composed of the prāna-maya kōśa – *the vital-air sheath*, the mana-maya kōśa – *the mental sheath*, and the vijñāna-maya kōśa – *the intellectual sheath*, which were mentioned in v. 5. These three, standing between the gross *food body* and the transcendent *bliss body*, are grouped together and referred to as the *subtle body*. It is also known as the *mental body*, and functions through the five senses and the five organs of action (speech, hands, feet, excretory organs and sexual organs). நுட்பம் : nuṭpam – *minuteness, fineness, subtlety* is a noun derived from the word நுண், which occurred in 23.4.2. Here it is used adjectivally, entering into combination with the following noun by dropping the final ம் : m.

அகந்தை : akantai – *the ego, the sense of individuality, pride, arrogance*. This is the Tamil form of the word ahamtā, literally *I-ness*. Note that the Tamil letter க் : k is used to represent the Sanskrit h, although in this case there is an available *grantha* letter ஹ் : h, which Bhagavan could have used.

இச் சமுசாரம் : i-c-camucāram – *this worldly existence*. This is the Tamil form of Sanskrit saṃsāra. The word denotes the condition of being caught up in the world and passing through successive births with all the suffering that entails. Again, there is a *grantha* letter ஸ் : s which could have been used to represent the two s sounds, and Bhagavan could have written ஸம்ஸாரம் : samsāram. Note that most of the combined consonant groups in Sanskrit do not exist in Tamil, which tends in transcription to either simplify them by dropping one of the sounds, or by inserting the vowels இ : i and உ : u between them, as here: cam-u-cāram. Compare also *granthi* above which is represented as k-i-ranti. However when *grantha* letters are used, and the transcription thus more nearly replicates the Sanskrit original, the consonant group is likely to be allowed to stand, as in the example above: samsāram.

மனம் : maṇam – *the mind* is the Tamil form of Sanskrit manas.

எண் : en – Consider, understand [this]! Again, we could take the speech marker என்று to be understood, and translate: *Understand that this [is known as] the knot... etc.*

Translation – 24.2.4 – 24.4.3

Understand that this is known as the knot between consciousness and the insentient, as bondage, as the individual soul, as the subtle body, as the ego, as this worldly condition of existence, and as the mind.

The physical body does not say ‘I’. Being-consciousness does not arise [or disappear]. But in between the two something arises, the ‘I’, which is limited to the body. Understand that this is known as the knot between consciousness and the insentient, as bondage, as the individual soul, as the subtle body, as the ego, as this worldly condition of existence, and as the mind.

25. உருப்பற்றி யுண்டா முருப்பற்றி நிற்கு
முருப்பற்றி யுண்டுமிக வோங்கு – முருவிட்
டுருப்பற்றுந் தேடினா லோட்டம் பிடிக்கு
முருவற்ற பேயகந்தை யோர்

Word Split – 25.1.1 – 25.2.3

உருப்பற்றி யுண்டா முருப்பற்றி நிற்கு முருப்பற்றி யுண்டுமிக வோங்கு மு
உரு பற்றி உண்டாம் உரு பற்றி நிற்கும் உரு பற்றி உண்டு மிக ஒங்கும்

Split Text – 25.1.1 – 25.2.3

உரு பற்றி உண்டாம் உரு பற்றி நிற்கும்

Form having grasped, [it] comes into existence. Form having grasped [it] stands.

uru parri, uṇṭām. uru parri nirkum.

உரு பற்றி உண்டு மிக ஒங்கும்

Form having grasped having eaten, great [it] grows.

uru parri uṇṭu, mika oṅkum.

உரு பற்றி : **uru parri** – *having grasped a form.* பற்றி is the adverbial participle from the root பற்று (5) *to seize, grasp*, which we have met already. The subject of the whole verse is the ego, which comes at the end of the verse.

உண்டாம் : **uṇṭām** – *it [the ego] comes into existence.* This is the future third person neuter singular from the root **உண்டா** (5) – *to come into existence, be formed, concrete, be created.* The verb is a combination of the two roots **உள்** – *to be* in its adverbial participle form **உண்டு** – *being* and **ஆகு** – *to become.* It thus combines both the ideas of *being* and *becoming.* Its full form **உண்டாகும்** is here shortened to **உண்டாம்.**

உரு பற்றி : **uru parri** – [and] *having grasped a form*. The third foot is identical to the first, once the split has been made.

நிற்கும் **nirkum** – *it endures*.

உரு பற்றி : **uru parri** – *having grasped a form*. The phrase is repeated a third time, emphasising that the ego is entirely dependent upon the forms it grasps and assumes.

உண்டு : **uṇṭu** – [and] *having eaten, consumed [it]*. உண்டு is the adverbial participle from the root உண், உண்ணு (7) *to eat, consume*. Note that its form here coincides with that of உண்டு – [it] *is, there is, there are* the third person neuter singular of the root உள் – *to be*. This happens because, when the tense marker த் is added, the combination of ள் and த் and of ண் and த் both result in the consonant group ண்ட்.

மிக ஓங்கும் : **mika oṅkum** – *it grows great[er]*. The ego feeds on the forms which it assimilates through the mind and the senses, growing ever greater. மிக : **mika** is the infinitive from the root மிகு : **miku** (6) – *to exceed, surpass, grow*. It is commonly used adverbially or adjectivally to mean *great[ly], abundant[ly]*. Here we would probably translate it as *greater*. There are no specifically comparative forms in Tamil but an idea of where the comparative sense is intended can be derived from the general context. Here the verb is ஓங்கும் : **oṅkum**, the future third person neuter singular from the root ஓங்கு : **oṅku** (5) – *to wax, grow up higher and stronger*, and therefore invites the use of the comparative in English.

Translation – 25.1.1 – 25.2.3

Having grasped a form, it [the ego] comes into existence, [and] having grasped a form, it endures. Having grasped a form [and] having consumed [it], it grows great[er].

Word Split – 25.2.4 – 25.4.3

முருவிட் டுருப்பற்றுந் தேடினா லோட்டம் பிடிக்கு
முருவற்ற பேயகந்தை யோர்
உரு விட்டு உரு பற்றும் தேடினால் ஓட்டம் பிடிக்கும்
உரு அற்ற பேய் அகந்தை ஓர்

Split Text – 25.2.4 – 25.4.3

உரு விட்டு உரு பற்றும் தேடினால் ஓட்டம் பிடிக்கும்

A form having left, [another] form [it] will grasp. If [you] seek [it], flight [it] will take.

uru viṭṭu uru parrum. tēṭināl oṭṭam piṭikkum.

உரு அற்ற பேய் அகந்தை ஓர்

Form without [the] ghost ego. Understand!

uru arra pēy akantai. ōr!

உரு விட்டு உரு பற்றும் : **uru viṭṭu uru parrum** – *having left a form, it grasps [another] form*. பற்றும் is the future third person neuter singular from the root பற்று (5) *seize, grasp*, which occurs three times in its adverbial participle form in lines one and two.

தேடினால் : **tēṭināl** – *If [you] seek [it]*. The root தேடு : **tēṭu** (5) means *to seek, search for, enquire after*. See the notes on 9.3.1 for an explanation of this form of the conditional. As usual, where there is no subject, a general word such as *we, one or you* needs to be supplied, or a passive construction may be used, *if it is sought...*

ஓட்டம் பிடிக்கும் : **oṭṭam piṭikkum** – *it will take flight*. ஓட்டம் – *running, flight* is a noun formed from the root ஓடு (5) – *to run*. In the same way that, in English, we say *take flight*, this noun is used in conjunction with the root பிடி : **piṭi** (8) – *to grasp, catch, seize hold of* to give the meaning *begin running, take flight*. பிடிக்கும் is the future third person neuter singular of the verb, with the strong ending க்கும் : **kkum**.

உரு அற்ற : **uru arra** – *without form, formless*. அற்ற – *which is without* is the adjectival participle from the root அறு (6) *to cease, perish, end, vanish*. See the notes to 3.3.4.

பேய் அகந்தை : **pēy akantai** – *the ego-ghost*. பேய் : **pēy** – *ghost, goblin, demon, fiend*. The ego is called a *ghost* because it has no life of its own, no real existence, but can only manifest by identifying itself with forms, the body, the world, the objects of sense and mind, and so on.

உரு அற்ற பேய் அகந்தை : **uru arra pēy akantai** – *the formless ego-ghost*. This is the subject of the five statements made about it in the first three lines of the verse.

ॐ : ॐ – *understand!* is the imperative from the root ॐ (4) – *to consider, investigate, ponder, understand, find out.*

Translation – 25.2.4 – 25.4.3

Having left a form, it grasps [another] form. If [you] seek [it] it will take flight, the formless ego-ghost. Understand!

The ghost ego, which has no form, comes into existence by grasping a form, and having grasped it, endures. Thus grasping and consuming forms, it waxes greater. Letting go of one form, it will grasp another. If you seek it out, it will take flight. Understand this.

26. அகந்தையுண் டாயி னனைத்துமுண் டாகு
மகந்தையின் றேலின் றனைத்து — மகந்தையே
யாவுமா மாதலால் யாதிதென்று நாடலே
யோவுதல் யாவுமென வோர்

Word Split – 26.1.1 – 26.3.1

அகந்தையுண் டாயி னனைத்துமுண் டாகு மகந்தையின் றேலின்
றனைத்து மகந்தையே யாவுமா ம
அகந்தை உண்டாயின் அனைத்தும் உண்டாகும் அகந்தை இன்றேல்
இன்று அனைத்தும் அகந்தை ஏ யாவும் ஆம்

Split Text – 26.1.1 – 26.3.1

அகந்தை உண்டாயின் அனைத்தும் உண்டாகும் அகந்தை இன்றேல்

The ego if comes into existence, everything will come into existence. The ego if is not,
akantai uṇṭāyin, aṇaittum uṇṭākum. akantai inṛēl,

இன்று அனைத்தும் அகந்தை ஏ யாவும் ஆம்

is not everything. The ego indeed everything is.
inru aṇaittum. akantai ē yāvum ām.

அகந்தை உண்டாயின் : akantai uṇṭāyin – *if the ego arises*. உண்டாயின் is a conditional formed from the root உண்டா (5), which occurs in the previous verse. This form of the conditional is explained in the note on 4.1.2.

அனைத்தும் உண்டாகும் : aṇaittum uṇṭākum – *everything will arise*. அனைத்தும் *entireness, universality, all things*, is equivalent in meaning to எல்லாம். When it takes case endings, these are placed before the உம், for example அனைத்துக்கும் : aṇaittu-kku-m – *to, for all things*.

அகந்தை இன்றேல் : akantai inrēl – *if the ego is not*. இன்றேல் = இன்று : inru + ஏல் : ēl. இன்று – [iz] is not is a form of the third person neuter singular of the root இல் – *not to be, not to exist*. See the notes on 3.1.4 for an explanation of the difference in meaning between the roots இல் and அல். For the use of the particle ஏல் : ēl in forming conditional statements, see the notes to 4.2.2 and 14.1.1.

இன்று அனைத்தும் : inru anaittum – *everything is not*.

அகந்தை ஏ யாவும் ஆம் : akantai ē yāvum ām – *the ego is indeed everything*. The particle யா : yā means *which, what things?* and as we know, combines with personal endings in interrogative words like யார் : yār – *who?* Here, with the உம் of universality, யாவும் means *all things, everything*, and is synonymous with எல்லாம் and அனைத்தும்.

Translation – 26.1.1 – 26.3.1

If the ego arises, all else will arise. If the ego is not, nothing else will exist. The ego, truly, is all.

Word Split – 26.3.2 – 26.4.3

மாதலால் யாதிதென்று நாடலே யோவுதல் யாவுமென வோர்
ஆதலால் யாது இது என்று நாடல் ஏ ஓவுதல் யாவும் என ஓர்

Split Text – 26.3.2 – 26.4.3

ஆதலால் யாது இது என்று நாடல் ஏ ஓவுதல் யாவும் என ஓர்
Therefore ‘What [is] this?’ [speech marker] enquiring indeed [is] giving up all [speech marker] know.
ātalāl ‘yātu itu?’ ēnru nāṭal ē ōvūtal yāvum ena ōr.

ஆதலால் : ātal-āl – *Therefore*. This is a verbal noun ஆதல் : ātal – *being* from the root ஆ : ā – *to be, become* with third (instrumental) case ending ஆல் : āl, meaning *through, on account of its being [so], therefore*. The same meaning and formation is derived from the verbal noun ஆகை : ākai = ஆகையால் : ākai-y-āl.

என ஓர் : ena ōr – *know that...* The root ஓர் (4), here in the same imperative form which terminated the previous verse, has the sense of *to consider and know, know through careful investigation*. As noted previously the infinitive of the root

என் – *to say*, என்ன, here in its shortened form என, can act as the marker for speech along with the more common என்று. These two words introduce a statement in reported speech that takes up the remainder of the sentence.

நாடல் ஏ : *nāṭal ē* – *merely enquiring, the very enquiry...* நாடல் : *nāṭal* is a verbal noun from the root நாடு (5) *to seek, enquire after, desire earnestly, examine, investigate*. The force of the emphatic ஏ : *ē* could be rendered here as *the very enquiry, merely to enquire*; Bhagavan is stressing the fact that to renounce all is simply to enquire into the nature of the ego since, as we have seen in the previous verse, to enquire into its nature will cause it to disappear, or rather, will reveal that it never existed in the first place. நாடல் is the subject of the sentence, introducing the following question in reported speech:

யாது இது என்று : *yātu itu enru* – ‘*What is this [ego]?*’

[*is, constitutes, amounts to...*]

யாவும் ஒவுதல் : *yāvum ōvutal* – *the renouncing of everything*. The root ஒவு : *ōvu* (5) has the passive meanings *to cease, desist, terminate, become extinct*. It also has the active meanings *to avoid, shun, give up*, and it is in this sense that all the commentaries take it. Taking it in the passive sense, we could also translate – *the extinction of everything*.

Translation – 26.3.2 – 26.4.3

Know therefore that simply to enquire what it is, is to renounce everything.

If the ego arises, all else will arise. If the ego is not, nothing else will exist. The ego, truly, is all. Know therefore that simply to enquire what it is, is to renounce everything.

27. நானுதியா துள்ளநிலை நாமதுவா யுள்ளநிலை
 நானுதிக்குந் தானமதை நாடாம — னானுதியாத்
 தன்னிழப்பைச் சார்வதெவன் சாராமற் றானதுவாந்
 தன்னிலையி னிற்பதெவன் சாற்று

Word Split – 27.1.1 – 27.1.4

நானுதியா துள்ளநிலை நாமதுவா யுள்ளநிலை
 நான் உதியாது உள்ள நிலை நாம் அதுவாய் உள்ள நிலை

Split Text – 27.1.1 – 27.1.4

நான் உதியாது உள்ள நிலை நாம் அதுவாய் உள்ள நிலை

I not having arisen which is the state [is] as 'We are That' which exists the state.

'nān' utiyātu uḷḷa nilai nām atuvāy uḷḷa nilai.

நான் உதியாது உள்ள நிலை : nān utiyātu uḷḷa nilai – *The state in which the 'I' has not arisen.* Literally it says *the state which exists, I not having arisen.* உதியாது – *not having arisen*, is the negative adverbial participle from the root உதி (8), which has the same form as the negative third person neuter singular, which occurred in 24.1.4. உள்ள is the adjectival participle of the root உள் which we have met a number of times now. Bhagavan could have simply written நான் உதியாத நிலை, employing the negative adjectival participle of உதி directly, but the use of உள்ள neatly balances the sentence, and, more importantly, serves to underline the fact that *being* is the immovable background or screen against which the ego or personal self arises.

[is...]

நாம் அதுவாய் உள்ள நிலை : nām atuvāy uḷḷa nilai – *the state which exists as 'We are That,' the state in which we are That.* We refers to the ego-self, and *That* refers to Brahman or the Self. Notice how the adverbial participle of ஆ, ஆய் : āy is use to turn the phrase நாம் அது into an adverbial phrase qualifying உள்ள.

Translation – 27.1.1 – 27.1.4

The state in which the ego has not arisen is the state in which we are That.

Word Split – 27.2.1 – 27.3.2

நானுதிக்குந் தானமதை நாடாம னானுதியாத் தன்னிழப்பைச்
சார்வதெவன்

நான் உதிக்கும் தானம் அதை நாடாமல் நான் உதியா தன் இழப்பை
சார்வது எவன்

Split Text – 27.2.1 – 27.3.2

நான் உதிக்கும் தானம் அதை நாடாமல் நான் உதியா

‘I’ in which will arise the place not having sought out, ‘I’ in which does not arise
‘nāṇ’ utikkum tānam atai nāṭāmal, ‘nāṇ’ utiyā

தன் இழப்பை சார்வது எவன்

of oneself the loss attaining how?

tan ilappai cārvatu evaṇ?

நாடாமல் : nāṭāmal – *Without investigating, not having investigated* is the negative adverbial participle from the root நாடு (5), which we met in the previous verse. It is formed by adding **ஆமல் : āmal** or **ஆது : ātu** to the root. See *The Negative Verb* on p. 51.

தானம் அதை : tānam atai – *that state*. **தானம்** is the Tamilised form of Sanskrit **sthāna** – *place, location*. For more information on the changes which occur when Sanskrit words are used in Tamil, see the notes to v. 24 on pp 131-2. We have seen earlier the way in which the particle **தான்** can be placed after a noun and receive the case endings instead of it. Here a similar procedure is adopted with the demonstrative pronoun **அது**, so that Bhagavan writes **தானம் அதை** instead of **தானத்தை**.

Ulladu Narpadu

நான் உதிக்கும் : **nān utikkum** – *in which the 'I' will arise*. உதிக்கும் – *which will arise* is the future neuter singular adjectival participle from the root உதி, which occurs in the negative adverbial participle form in line 1. Remember that we often have to infer from the context what role the word being qualified in the *main* clause is playing in the *adjectival* clause. See *The Adjectival (Relative) Participle* on p. 6. Here we infer a locative, *place where*, relationship, and translate *the state in which...*

சார்வது எவன் : **cārvatu evan** – *how [will there be] attaining of*. சார்வது – *that which will reach, attain, attainment* is the future neuter participial noun from the root சார் : **cār** (4) – *to reach, arrive at, rest upon, repose in, approach, adhere to*. Here it is being used as a verbal noun with the meaning *reaching, attaining*. See p. 64, *The Participial Noun*.

தன் இழப்பை : **taṅ ilappai** – *the loss of oneself*. The root இழ (9) means *to lose, forfeit, be bereaved of, suffer loss*. Nouns can be formed from roots like இழ, that take the strong tense marker க்க் : **kk** in the present tense, by adding ப்பு : **ppu** to the root :- இழ : **ila** + ப்பு : **ppu** = இழப்பு : **ilappu**, here in the direct object case with the ending ை : **ai**.

நான் உதியா : **nān utiyā** – *in which the 'I' does not arise*. உதியா is a shorter form of the negative adjectival participle உதியாத from the root உதி. This shorter form was the norm in Classical Tamil, giving way over time to the longer form.

Translation – 27.2.1 – 27.3.2

Without investigating that place in which the 'I' arises, how can the loss of oneself, in which the 'I' does not arise, be achieved?

Word Split – 27.3.3 – 27.4.3

சாராமற் றானதுவாந் தன்னிலையி னிற்பதெவன் சாற்று
சாராமல் தான் அது ஆம் தன் நிலையில் நிற்பது எவன் சாற்று

Split Text – 27.3.3 – 27.4.3

சாராமல் தான் அது ஆம் தன் நிலையில் நிற்பது எவன் சாற்று

Not have attained [the loss...], [oneself That which is] in one's own state abiding how? Say!
cārāmal [taṅ ilappai...], [tān atu ām] taṅ nilaiyil nirpatu evan? cāraru!

எவன் : **evan** – *How?*

[*can there be...*]

நிற்பது : **nirpatu** – *abiding*. This is again the future neuter participial noun, this time from the root **நில்** (7), again being used as a verbal noun.

தன் நிலையில் : **tan nilaiyil** – *in one's own state*. தன் : **tan** – *of oneself* in the sixth (possessive) case qualifies நிலையில் : **tan nilai-y-il** – *in the state* in the seventh (locative) case. *One's own state* refers to the abiding as 'That', one's true state as the Self or Brahman.

தான் அது ஆம் : **tān atu ām** – *in which oneself is 'That'*. This adjectival clause qualifying நிலையில் again requires the translation *in which* to give the correct sense.

சாராமல் : **cārāmal** – *not having attained, without attaining [the loss of oneself]*. This is the negative adverbial participle from the root சார் : **cār** which as we have seen is formed by adding ஆமல் : **āmal**, or ஆது **ātu** to the root.

சாற்று : **cārru** – *Speak!* is the imperative from the root சாற்று (5).

Translation – 27.3.3 – 27.4.3

How can there be abiding in one's own state, in which oneself is 'That', without attaining [the loss of oneself]? Speak!

The state in which the ego has not arisen is the state in which we are 'That'. Without investigating that place in which the 'I' arises, how can the loss of oneself, in which the 'I' does not arise, be achieved? And if it is not achieved, pray tell, how may one become established in one's own state, where oneself is 'That'?

28. ஈழும்பு மகந்தை யெழுமிடத்தை நீரில்
விழுந்த பொருள்காண வேண்டி — முழுகுதல்போற்
கூர்ந்தமதி யாற்பேச்சு மூச்சடக்கிக் கொண்டுள்ளே
யாழ்ந்தறிய வேண்டு மறி

Word Split – 28.1.4 – 28.2.4

நீரில் விழுந்த பொருள்காண வேண்டி முழுகுதல்போற்
நீரில் விழுந்த பொருள் காண வேண்டி முழுகுதல் போல்

Split Text – 28.1.4 – 28.2.4

நீரில் விழுந்த பொருள் காண வேண்டி முழுகுதல் போல்

In water which has fallen an object to find having desired, diving as if,
nīril viḷunta poruḷ kāṇa vēṇṭi, muḷukutal pōl,

முழுகுதல் போல் : muḷukutal pōl – *like diving*. The root முழுகு (5) means *to bathe, immerse the body in water*. Here the sense of முழுகுதல், a verbal noun in தல் (see 1.1.2), is *diving*. போல், போல : pōl, pōla – *as if, like* is a particle of comparison from the root போல், போலு (3) – *to resemble, be like, be similar*. It is here used as a postposition to a verbal noun in the first case.

காண வேண்டி : kāṇa vēṇṭi – *wanting to find*. Although the main meaning of the root காண் (7 irreg.) is *to see*, it has many subsidiary meanings which can be determined, as here, by the context. Here the meaning is *to find, discover*. The infinitive is here used to signify *intent, purpose*, with the meaning *in order to*. வேண்டி – *wishing* is the adverbial participle from the root வேண்டு (5) – *to want, desire, beg, entreat, request*. Notice that the adverbial participle is here translated by a present tense in English, and that, although formed from the past stem, its meaning is not simply to express the past. It's chief use is to express action performed by the subject of the main clause, preceding, forming part of, or leading up to, the action of the principal verb, which can itself be either past, present, future or some other verbal element such as a verbal noun, as here. To translate it correctly, therefore, we need to look at the tense of the main verb, and the exact context in which it occurs.

நீரில் விழுந்த பொருள் : nīril viḷunta poruḷ – *an object which has fallen into water*. நீரில் – *into water* is in the seventh (locative) case. Notice that we translate *into*, and that Tamil does not distinguish between *in (place where)* and *into*

(*motion towards*). விழுந்த – *which has fallen* is the past adjectival participle from the root விழு (4) – *to fall down, fall, fall off*. Here பொருள் means simply *thing[s], object[s]*. Other main meanings of the word are *meaning, sense, signification, property, wealth, riches* and *truth, reality*. Most English versions translate it here as *something*.

Translation – 28.1.4 – 28.2.4

Like diving, wanting to find an object which has fallen into the water..,

Word Split – 28.3.1 – 28.3.4

கூர்ந்தமதி யாற்பேச்சு மூச்சடக்கிக் கொண்டு
கூர்ந்த மதியால் பேச்சு மூச்சு அடக்கி கொண்டு

Split Text – 28.3.1 – 28.3.4

கூர்ந்த மதியால் பேச்சு மூச்சு அடக்கி கொண்டு

which is concentrated with a mind, speech [and] breath having controlled..,

kūrnta matiyāl pēccu mūccu aṭakki koṇṭu..,

கூர்ந்த மதியால் : *kūrnta matiyāl* – *with a concentrated mind*. கூர்ந்த – *which is sharp* is the past adjectival participle from the root கூர் (4) *to be sharp – as an edge or point, to become keen, acute, brilliant, to be sagacious, clever, penetrating – as the intellect*. Notice how the adjectival participle often takes the place of an adjective in English, and that we may translate *with a keen, sharp, acute mind*, although the word *concentrated* may best capture the meaning here. மதி means *understanding, intellect, discrimination*. Here we can simply say *mind*.

பேச்சு மூச்சு : *pēccu mūccu* – *speech and breath*. The noun பேச்சு is formed from the root பேசு (5) – *to speak*. The origin of the noun மூச்சு – *respiration, breath* is not clear. There is a root மூசு but it does not have this meaning.

அடக்கி கொண்டு : *aṭakki koṇṭu* – *having controlled, controlling*. அடக்கி is the adverbial participle from the root அடக்கு (5) *to restrain, subject, control, curb, contain*. This verb is transitive, that is to say, it takes a direct object. However, like a number of Tamil roots, it has a corresponding intransitive form, அடங்கு : *aṭaṅku* (5), which means *to yield, shrink, become reduced, be restrained*. This is one of the main ways in which Tamil expresses what we refer

to in English as the *passive* voice. கொண்டு is the adverbial participle from the root கொள், கொள்ளு : kol, kollu (2) to take, contain, hold. Its main use is as an auxiliary to other verbs to denote: (1) the *continuity, certainty, duration* etc. of the action of the preceding verb and (2) that the fruit of the action of that verb reverts to the agent – i.e. the subject of the verb. Here, both senses are applicable. Thus, the verb that carries the meaning of the sentence is placed in the participial form, and the verb கொள் takes the ending that the main verb would have taken. To use the present example, அடக்கினான் means *he restrained*, and அடக்கிக் கொண்டான் has such meanings as, in the first sense, *he definitely restrained, he kept on restraining*, and in the second sense, *he restrained for his own benefit*.

Translation – 28.3.1 – 28.3.4

with a concentrated mind, having controlled the speech and breath...

Word Split – 28.1.1 – 28.1.3 + 28.3.4 – 28.4.3

எழும்பு மகந்தை யெழுமிடத்தை...டுள்ளே யாழ்ந்தறிய வேண்டு மறி
எழும்பும் அகந்தை எழும் இடத்தை...உள்ளே ஆழ்ந்து அறிய வேண்டும் அறி

Split Text – 28.1.1 – 28.1.3 + 28.3.4 – 28.4.3

எழும்பும் அகந்தை எழும் இடத்தை...உள்ளே ஆழ்ந்து அறிய வேண்டும் அறி

[which will arise] the ego [in which will arise] the place ... inward having plunged, to know is necessary. Know!

eḷumpum akantai eḷum iṭattai ... uḷḷē āḷntu ariya vēṇṭum. ari!

அறிய வேண்டும் : ariya vēṇṭum – *it is necessary to know, understand, discover*. In வேண்டும் we see a very common usage in which the root வேண்டு (5), the adverbial participle of which occurs in line two of this verse, is used in the future third person neuter singular form வேண்டும் as an impersonal verb, meaning *it is necessary*. It often governs an infinitive which may take both a subject and an object. For example நான் அதை செய்ய வேண்டும் – *It is necessary for me to do that, I must do that*.

Structure of the clause

Main clause: இடத்தை அறிய வேண்டும் – *It is necessary to know the place*

Adjectival clause qualifying இடத்தை: அகந்தை எழும் – *in which arises the ego,*

Adjectival clause qualifying அகந்தை: [முன்னர்] எழும்பும் – *which arises [first],*

Adverbial clause qualifying அறிய: உள்ளே ஆழ்ந்து – *having dived within.*

எழும்பும் அகந்தை எழும் இடத்தை : eḷumpum akantai eḷum iṭattai – *the place of origin of the arising ego.* எழும்பும் and எழும் are the future adjectival participles of the roots எழு (4) and எழும்பு (5), *to rise, ascend, rise by one's own power* and are identical in meaning. In the original text, one of the two participles might be considered redundant, since the literal meaning is *the place in which arises the ego which arises*. However, in Bhagavan's *Kali Venba* version, in which the fourth line of each verse is extended in order to make the work suitable for *parayana – chanting aloud* (see *The kali venpā* on p. xxxiii), the initial clause is expanded as follows: முன்னர் எழும்பும் அகந்தை எழும் இடத்தை – *the place in which arises the ego, which arises first*. Thus the key point that, without the arising of the ego, there will exist no world to perceive, is strongly reinforced. We translate முன்னர் எழும்பும் with the words *as it arises* to emphasise the point that, once the ego has arisen, the mind takes over and creates all manner of distractions for the seeker, and therefore it is crucial to be vigilant at the point of its first arising.

உள்ளே ஆழ்ந்து : ulḷē āḷntu – *having dived within.* ஆழ்ந்து is the adverbial participle from the root ஆழ் ஆழு (4) – *to sink, be immersed, plunge*. In this context, to emphasise the conscious intention of this act of diving within, we translate with the word *dive*.

அறி : ari – *Know [this]* is the familiar imperative form which is identical to the root.

Translation – 28.1.1 – 28.1.3 + 28.3.4 – 28.4.3.

one should dive within oneself, in order to discover the place of origin of the ego as it arises.

Just as one would dive into water in order to retrieve an object which had fallen in, one should dive within oneself with a concentrated mind, controlling one's speech and breath, in order to discover the place of origin of the ego as it arises. Know this.

29. நானென்று வாயா னவிலாதுள் ளாழ்மனத்தா
 னானென்றெங் குந்துமென நாடுதலே — ஞானநெறி
 யாமன்றி யன்றிதுநா னாமதுவென் றுன்னறுணை
 யாமதுவி சாரமா மா

Word Split – 29.1.1 – 29.3.1

நானென்று வாயா னவிலாதுள் ளாழ்மனத்தா னானென்றெங்
 குந்துமென நாடுதலே ஞானநெறி யாம
 நான் என்று வாயால் நவிலாது உள் ஆழ் மனத்தால் நான் என்று எங்கு
 உந்தும் என நாடுதல் ஏ ஞான நெறி ஆம்

Split Text – 29.1.1 – 29.3.1

நான் என்று வாயால் நவிலாது உள் ஆழ் மனத்தால் நான் என்று எங்கு
 'I' [sp. marker] with the mouth not saying, with an inner-diving mind, 'I' [sp. marker] where
 'nān' enru vāyāl navilātu, uḷ āḷ maṇattāl, 'nān' enru eṅku
 உந்தும் என நாடுதல் ஏ ஞான நெறி ஆம்
 will arise? [sp. marker] investigating indeed knowledge-path will be.
 untum? eṇa nāṭtāl ē nāṇa neri ām.

நான் என்று வாயால் நவிலாது : nān enru vāyāl navilātu – *without uttering the word 'I' with the mouth.* நவிலாது
 – *not uttering* is the negative adverbial participle from the root நவில் (3) *to say, tell, utter, declare, pronounce.* நவிலாது
 appeared in 23.1.3, but in that case it was the negative third person neuter singular which has the same form. Notice that
with the mouth is not an acceptable English idiom, and that in translation we shall need to say something like *aloud, out loud.*

உள் ஆழ் மனத்தால் : uḷ āḷ maṇattāl – *with a mind that dives inward.* As we have seen previously, some adverbial
 participles can be truncated, losing the final உம், as சேர் படம் in 1.3.3. This phrase is therefore equivalent to
 உள் ஆழும் மனத்தால் – *with a mind which dives inward.* It is also possible to regard ஆழ் மனத்தால் as a

compound consisting of root + noun. The root ஆழ் (4) *to sink, be immersed, plunge* appeared in its past adjectival participle form ஆழ்ந்த in 28.4.1. மனத்தால், like வாயால் in the previous verse, is in the third (instrumental) case, expressing agency.

நான் என்று எங்கு உந்தும் என நாடுதல் ஏ : nān enru eṅku untum eṇa nāṭutal ē – *investigating from where the 'I' arises, alone.* Note the use of both speech markers என்று and என. In English we may translate this clause using either direct or indirect speech, i.e. we could have said *investigating* or *enquiring*, ‘*Whence does the 'I' arise?*’ உந்தும் is the future third person neuter singular from the root உந்து (5). The root has other meanings that are not relevant here, but its sense here is *to spring, jump up, leap, bound, rise as waves, surf.* Everything up to an including நாடுதல் is the subject of the sentence. The sense of the emphatic ஏ : ē here is best taken as *only, alone.*

ஞான நெறி ஆம் : ṅāna neri ām – *is the path of true knowledge.* நெறி : neri – *way, road, path, road to moral, religious, spiritual knowledge* is compounded with the world for spiritual knowledge ஞானம் : ṅānam, Sanskrit jñāna which enters into a compound by dropping the final ம் : m.

Translation – 29.1.1 – 29.3.1

To investigate, with the mind inwardly focussed, whence the 'I' arises, without uttering the word 'I' out loud, is alone the way of knowledge.

Word Split – 29.3.1 – 29.4.3

மன்றி யன்றிதுநா னாமதுவென் றுன்னறுணை யாம

துவி சாரமா மா

அன்றி அன்று இது நான் ஆம் அது என்று உன்னல் துணை ஆம்

அது விசாரம் ஆம் ஆ

Split Text – 29.3.1 – 29.4.3

அன்றி அன்று இது நான் ஆம் அது என்று உன்னல் துணை ஆம்

Otherwise, “[I] am not this, ‘I’ am that,” [sp. marker] thinking a help will be.

anri, “anru itu, ‘nān’ ām atu,” enru unnal tuṇai ām.

அது விசாரம் ஆம் ஆ

That enquiry is it ?

atu vicāram ām ā?

அன்று : anri – *if not, otherwise*. The word refers to the whole of the previous sentence. The sense is: *If the path of true knowledge is not to be found in the way described, then...*

என்று உன்னல் : unnal – *thinking*. **உன்னல்** is a verbal noun from the root **உன்**, **உன்னு** (5) *to think, consider*, a form of which occurred previously in 15.4.3 in the shortened form **உனல்**. The speech marker **என்று** introduces two short clauses, to the first of which we need to supply an ‘I’:

[நான்] **அன்று இது : [nān] anru itu** – “[The ‘I’] *is not this*.” **இது** – *this* refers to the body-bound personal self. **அன்று** – *is not of such a nature as this, i.e. is not the body*.

நான் ஆம் அது : nān ām atu – “*The ‘I’ is That*.” **அது** refers to the underlying supreme reality, as in the sastric invocation **tat tvam asi** – *Thou art that*.

All the foregoing is the subject of the sentence. The predicate now follows:

துணை ஆம் : tuṇai ām – *will be an aid*. The word **துணை** has such meanings as *aid, help, succour, support, resource*. The point is that, whilst dwelling on such concepts as ‘I am the supreme reality’ can help prepare us by concentrating and purifying the mind, it does not in itself constitute *atma vicāra* – *self-enquiry*.

அது விசாரம் ஆம் ஆ : atu vicāram ām ā? – [But] *is that enquiry?* **விசாரம்** is the Tamil form of Sanskrit **vicāra** – *consideration, reflexion, deliberation, discrimination, investigation, examination*. Bhagavan uses the word in the specific sense of *enquiry into the source of the ‘I’ sense*, a technique which has been described in many of the foregoing verses. **ஆ** is a suffix which indicates a question. It can be attached to any word in the sentence, but most often to the last. Unlike the suffix **ஓ** which, when used as an interrogative particle, implies a degree of doubt, and often presupposes a negative answer, **ஆ** indicates a straightforward question, to which the answer could equally be *yes* or *no*.

Translation – 29.3.1 – 29.4.3

Other than this, to think ‘I am not this. I am that’, whilst it may be an aid, can it be enquiry itself?

To investigate, with the mind inwardly focussed, whence the 'I' arises, without uttering the word 'I' out loud, is alone the way of knowledge. Other than this, to think 'I am not this. I am that', whilst it may be an aid, can it be enquiry (vichara) itself?

30. நானா ரெனமனமுண் ணாடியுள நண்ணவே
 நானா மவன்றலை நாணமுற — நானானாத்
 தோன்றுமொன்று தானாகத் தோன்றினுநா னன்றுபொருள்
 பூன்றமது தானாம் பொருள்

Word Split – 30.1.1 – 30.3.2

நானா ரெனமனமுண் ணாடியுள நண்ணவே நானா மவன்றலை
 நாணமுற நானானாத் தோன்றுமொன்று தானாகத்
 நான் ஆர் என மனம் உள் நாடி உளம் நண்ண ஏ நான் ஆம் அவன் தலை
 நாணம் உற நான் நான் ஆ தோன்றும் ஒன்று தான் ஆக

Split Text – 30.1.1 – 30.3.2

நான் ஆர் என மனம் உள் நாடி உளம் நண்ண ஏ நான் ஆம்

‘I [am] who?’ saying, [the] mind inwardly having sought, [the] heart as it reaches indeed, [‘I’ who is]

‘nān ār?’ eṇa maṇam uḷ nāṭi, uḷam naṇṇa ē, ‘nān’ ām

அவன் தலை நாணம் உற நான் நான் ஆ தோன்றும் ஒன்று தான் ஆக

of him [the] head shame feeling, ‘I – I’ as will appear [the] One spontaneously.

avanṅ talai nāṇam uṟa, ‘nān–nān’ ā tōṇṟum onṟu tān āka.

Structure of the sentence

First subordinate clause of time: மனம் உளம் நண்ண – *As the mind reaches the heart*

Adverbial clause qualifying: நண்ண: நான் ஆர் என உள் நாடி – *seeking inwardly, saying ‘Who am I?’*

Second subordinate clause of time: நான் ஆம் அவன் தலை நாணம் உற – *[and] as the head of the one who is [known as] ‘I’ drops in shame,*

Main clause: நான் நான் ஆ தோன்றும் ஒன்று தான் ஆக – *the One appears spontaneously as ‘I-I’.*

நான் ஆர் என உள் நாடி : nān ār eṇa uḷ nāḍi – *Having sought inwardly, asking 'Who am I?'* நாடி is the adverbial participle of the root நாடு (5) – *to seek, inquire after, desire earnestly, examine, investigate*, which we met previously in 26.3.4, in the form of a verbal noun நாடல். உள் – *inside, interior* here has adverbial force, and stands in place of the more common உள்ளே : uḷḷē – *inwardly*.

மனம் உளம் நண்ண ஏ : maṇam uḷam naṇṇa ē – *as the mind reaches the heart*. நண்ண is the infinitive from the root நண்ணு (5) – *to approach, draw near, join to, be combined with, be attached to, be united with*. One of the uses of the infinitive is to conclude a subordinate clause of time, which in English is introduced by *as, whilst, when, as soon as* etc. Here, used with the emphatic particle ஏ, நண்ண gives the sense of *even as, at the very instant that*. உளம் is the object of the infinitive நண்ண and would in prose be in the second (object) case form உளத்தை. The *heart* referred to here is the spiritual, not the physical, heart, and for Bhagavan it is synonymous with the Self, the Absolute Reality.

நான் ஆம் அவன் தலை நாணம் உற : nān ām avanṭalāi nāṇam uṛa – [*and*] *as the head of the one who is [known as] 'I' feels shame*. Put more elegantly, *as the one known as 'I' bows its head in shame*. நாணம் here has the meaning *shame*. It is also used to express the feminine quality of *delicacy, modesty, shyness*. Here, again, it combines with the root உறு (6) – *to feel, experience* to form a compound verb நாணமுற *to feel shame*. See 4.3.1 and 11.1.1 for further examples of this formation. Note that the noun remains in its first case form, being compounded in its unmodified form with the verb உறு; it does not require a second (direct object) case ending, nor does it drop its final consonant, as in the usual compound formation. The ego figuratively bows its head in shame, because it has been revealed as a fraud.

நான் நான் ஆ தோன்றும் ஒன்று தான் ஆக : nān-nān ā tōṇṛum onṛu tān āka – *the One appears spontaneously as I-I*. For the role of the adverbial participle ஆய், ஆ and infinitive ஆக of the root ஆ – *to be, become* in the formation of adverbs and adverbial phrases, see the notes to 2.2.1 and 27.1.3. Bhagavan uses the phrase நான் நான் with the repeated 'I' to indicate that the state he is referring to is one of pure identity, without either subject or object, a state of pure awareness. தான் ஆக – *of itself, spontaneously*.

Translation – 30.1.1 – 30.3.2

As the mind, seeking inwardly through the enquiry 'Who am I', reaches the heart, and the one known as 'I' bows its head in shame, the One appears spontaneously as 'I-I'.

Word Split – 30.3.3 – 30.4.3

தோன்றினுநா னன்றுபொருள் பூன்றமது தானாம் பொருள்
தோன்றினும் நான் அன்று பொருள் பூன்றம் அது தான் ஆம் பொருள்

Split Text – 30.3.3 – 30.4.3

தோன்றினும் நான் அன்று பொருள் பூன்றம் அது தான் ஆம் பொருள்

Although [it] appears, 'I' (the ego) it is not. [It is] the perfect reality. That [is] which is the Self the Reality.

tōṇṛinum, 'nān' anru. poruḷ pūṇṛam. atu tān ām poruḷ.

தோன்றினும் : tōṇṛ-in-um – *although appearing*. The concessive sense, with the meaning *although* is created by adding உம் : um to the end of the conditional, either the form in இன், இல், which is explained in the notes to 4.1.2 or the form in ஆல், i.e. தோன்றினாலும் : tōṇṛin-āl-um, which is explained in the notes to 9.3.1. Note that where it is a fact that is being conceded, another form is used, the adverbial participle with உம் : um added. For example in the sentence நான் இருந்தும் அவன் போனான் : nān iruntu-m avan pōṇān – *Although I stayed, he went*. Here the idea that *I stayed* is not in dispute. It is being presented as fact, not subject to any form of conjecture or supposition.

நான் அன்று : nān anru – *it is not the [ego] 'I'*. It here refers to *the One* mentioned in the earlier part of the verse. நான், the 'I' of the ego, is contrasted with நான் நான், the 'I' of undifferentiated consciousness.

பொருள் பூன்றம் : poruḷ pūṇṛam – *[It is] the perfection [which is] the Real*. பூன்றம் along with பூரணம் and பூர்ணம் are all Tamil transcriptions of Sanskrit pūrṇa – *fullness, plenitude, perfection*. The word has no equivalent in English. It conveys the sense of the infinite potential of the Absolute in its non-dual perfection. This again is a nominal compound which in prose would be rendered using an adjectival participle of the root ஆ, for example பொருளாகிய, பொருளான, பூன்றம் : poruḷ-ākiya, poruḷ-āna, pūṇṛam – *the perfection that is the Real*.

அது தான் ஆம் பொருள் : atu tān ām poruḷ – *That is the Reality which is the Self*. அது is the subject and பொருள் is the predicate with the verb *to be* understood. தான் ஆம் is an adjectival clause qualifying பொருள்.

Translation – 30.3.3 – 30.4.3

Although it appears, it is not the 'I' [of the ego]. It is the perfection of the Real. That is the Reality which is the Self.

As the mind, seeking inwardly through the enquiry 'Who am I', reaches the Heart, and as the one known as 'I' bows its head in shame, the One appears spontaneously as 'I – I'. However that which appears is not the 'I' [of the ego]. It is the perfection of the Real. It is the Reality which is the Self.

31. தன்னை யழித்தெழுந்த தன்மயா னந்தருக்
கென்னை யுளதொன் றியற்றுதற்குத் — தன்னையலா
தன்னிய மொன்று மறியா ரவர்நிலைமை
யின்னதென் றுன்ன லெவன்

Word Split – 31.1.1 – 31.2.3

தன்னை யழித்தெழுந்த தன்மயா னந்தருக் கென்னை யுளதொன்
றியற்றுதற்குத்
தன்னை அழித்து எழுந்த தன்மய ஆனந்தருக்கு என்னை உளது ஒன்று
இயற்றுதற்கு

Split Text – 31.1.1 – 31.2.3

தன்னை அழித்து எழுந்த தன்மயானந்தருக்கு என்னை உளது ஒன்று

Himself having destroyed, to the [which arises] own-nature-blissful-one, what is there one thing
tannai alittu, eḷunta taṇmayānantarukku, ennai uḷatu onru

இயற்றுதற்கு

to do?

iyarrutarku?

Structure of the sentence

Main clause: என்னை உளது ஒன்று இயற்றுதற்கு – *What one thing is there to do*

Indirect object of main clause: தன்மய ஆனந்தருக்கு – *for one having (enjoying) the bliss of the Self*

Adjectival clause qualifying தன்மய ஆனந்த(ம்) : எழுந்த – *which has arisen,*

Adverbial clause qualifying the implicit verb [enjoying]: தன்னை அழித்து – *having destroyed himself?*

தன்னை அழித்து : *tannai alittu* – *having destroyed himself*. தன்னை here refers to the personal self, the ego. அழித்து is the adverbial participle from the root அழி (8) – *to abolish, annihilate, destroy, obliterate*. It has an intransitive counterpart of the weak type, அழி (4), adverbial participle அழிந்து, meaning *be abolished, be destroyed*. Like அடக்கு and அடங்கு (see the note to 28.3.3) this is another pair of verbs which illustrate how the *passive* can be realised in the Tamil language. அழித்தேன் (அழி (8)) – *I destroyed*, but அழிந்தேன் – *I was destroyed* (அழி (4)).

தன்மயானந்தருக்கு : *tanmay(a)-ānantar-ukku* – *for one [experiencing] the bliss of Self-nature*. தன்மய from the Sanskrit *tan maya* [< *tat maya*] means *of the nature of That, the Self, Brahman*. ஆனந்தம் : *ānanta* is the Tamil form of the Sanskrit word *ānanda* – *bliss*. Here the two words form a compound with the normal Sanskrit *sandhi* – *union* in which the *a* at the end *tanmaya* coalesces with the *ā* at the beginning of *ānanta* to give a single long *ā*. The compound is completed with the personal plural, or honorific, ending அர் : *ar*. It is a feature of the Tamil language that nouns, usually in the inflexional base form, can be given personal endings and treated as if they were verbs, so that a தன்மயானந்தர் : *tanmay(a)ānantar* is *one who is experiencing the bliss which is of nature or form of the Self*. That this word has full verbal force is borne out by the fact that it has its own dependent adverbial clause தன்னை அழித்து. In spite of having verbal force, these nouns can take case endings in the normal way, as here, where a fourth case ending is added. Such forms, sometimes called *conjugated nouns*, are often used in Tamil poetry to combine elegance and economy of expression to great effect. However, they are scarcely admissible in plain prose. To give an idea of how this would need to be structured in prose, here is Lakshmana Sarma's version from his *tātparya* – *verbal elucidation* of the line. Here the conjugated noun is replaced by a phrase employing a present participial noun of the verb அனுபவி (8) – *to experience*, with ஆனந்தம் as its object:

அகங்காரத்தைக் கொன்று, அதனால் எழுந்த தன்மய நிலையில் ஆனந்தம் அனுபவிக்கின்றவருக்கு
For one who, having destroyed the ego, is experiencing bliss in the state of the Self which arises from that [destruction of the ego].

எழுந்த : *eḷunta* – *which has arisen*, is the past adjectival participle of the root எழு (4) – *to arise, ascend, arise by one's own power*, which occurred in 23.3.3. It qualifies only the first part of the phrase, தன்மயானந்த(ம்), i.e. it is the bliss of the Self which has arisen, not the one experiencing it.

என்னை உளது ஒன்று இயற்றதற்கு : *ennai ulatu onru iyarrutarku?* – *what one thing is there [for him] to do?* இயற்றதற்கு is a verbal noun in the fourth case of the type root + தல் + கு from the root இயற்று (5) – *to do, make, perform, execute*. For this formation, see the note on 12.2.4, அறிதற்கு.

Translation – 31.1.1 – 31.2.3

For one who, having destroyed his personal self, is enjoying the bliss of the Self which arises, what single thing remains to be done?

Word Split – 31.2.4 – 31.4.3

தன்னையலா தன்னிய மொன்று மறியா ரவர்நிலைமை
யின்னதென் றுன்ன லெவன்
தன்னை அலாது அன்னியம் ஒன்றும் அறியார் அவர் நிலைமை
இன்னது என்று உன்னல் எவன்

Split Text – 31.2.4 – 31.4.3

தன்னை அலாது அன்னியம் ஒன்றும் அறியார்

Himself other than, different anything he does not know.

tannai alātu, anniyam onrum ariyār.

அவர் நிலைமை இன்னது என்று உன்னல் எவன்

His state [is] of such a nature [sp. marker] thinking how?

avar nilaimai innatu enru unnal evan?

தன்னை அலாது : tannai alātu – *other than himself*. அலாது, அல்லாது is the adverbial participle from the root அல் : al, which, as we have seen a number of times, is used to deny that something is not of the nature stated. The sense is, *He knows nothing which is not his own self*. Here *himself* refers to *his true self, the Self, the Real*.

அன்னியம் : anniyam is the Tamil form of Sanskrit *anya* – *that which is other, different*.

ஒன்றும் அறியார் : onrum ariyār – *he knows nothing*. There is no word for *nothing* in Tamil. We have seen how interrogatives, with the universal உம் : um appended, are used to express universality e.g. எங்கு – *where?* எங்கும் – *everywhere*, எப்பொழுது – *when?* எப்பொழுதும் – *always*. When used with negative verbs these take on the meanings of *nowhere* and *never*. In a similar way, ஒன்றும் with a negative verb means *nothing, nothing at all, nothing whatsoever*. அறியார் is the third person plural / honorific of the negative verb. See *The Negative Verb* on p. 51.

அவர் நிலைமை இன்னது : *avar nilaimai innatu* – *his condition is of such and such a nature*. இன்ன means of *such a kind, of such a nature*. It can be used adjectivally, for example இன்ன காரியம் – *such an affair*. However, when used as a predicate, as here, it requires the addition of the pronoun ending அது : (a)tu. This rule must be applied to all adjectives in similar situations – for example, if we want to say: *It is good* we must say அது நல்லது : *atu nalla-tu* – *that [is] a good thing*. நிலைமை : *nil-ai-mai* – *state, condition* is another example of an abstract noun formed, this time, with a dual postposition. The root நில் : *nil* – *to stand* + the ending னை : *ai* + the ending மை : *mai*.

என்று : *enru* is here a marker for indirect speech, governed by the verbal noun உன்னல், marking the phrase அவர் நிலைமை இன்னது as reported speech.

உன்னல் எவன் : *unnal evan?* – *how [could there be] thinking? or who [could] think?* எவன் can have both meanings *how?* and *who?* It is quite likely that Bhagavan intended to suggest both meanings here, and we can therefore legitimately translate: *Who could conceive what his state is, and how?* Literally, *Who could say that his state is such and such?* For உன்னல், a verbal noun from the root உன், உன்னு (5) – *to think, consider* see the notes to 15.4.3. Here we might translate *conceive*.

Translation – 31.2.4 – 31.4.3

[Since] *he knows nothing other than the Self, who could conceive what state he is in, and how?*

For one who has destroyed his personal self and is enjoying the bliss of the Self which arises thereafter, what single thing remains to be done? Since he knows nothing other than the Self, who could conceive what state he is in, and how?

32. அதுநீயென் றம்மறைக ளார்த்திடவுந் தன்னை
 யெதுவென்று தான்றேர்ந் திராஅ – ததுநா
 னிதுவன்றென் றெண்ணலுர னின்மையினா லென்று
 மதுவேதா னாயமர்வ தால்

Word Split – 32.1.1 – 32.1.3

அதுநீயென் றம்மறைக ளார்த்திடவுந்
 அது நீ என்று அ மறைகள் ஆர்த்து இடவும்

Split Text – 32.1.1 – 32.1.3

அது நீ என்று அம் மறைகள் ஆர்த்து இடவும்

‘That [are](P) you,’(S) [sp. marker] those Vedas whilst they thunderously proclaim,

‘atu nī,’ enru a maraikal ārttu iṭa-v-um,

அம் மறைகள் ஆர்த்து இடவும் : a-m-maraikal ārttu iṭa-v-um – *whilst those Vedas thunderously proclaim.*
 மறைகள் : maraikal, a plural noun from the root மறை – *to be hidden, concealed*, are the Vedas, the holy scriptures of Hinduism. They are *hidden*, or *secret* because they are divinely revealed and because their meaning is understood only by those who have attained the highest degree of spiritual awareness. அ மறைகள் : a maraikal – *those Vedas* has the sense of *those Vedas, those holy Scriptures, the ones that we all know.* ஆர்த்து இட is an example of the formation consisting of the adverbial participle + the verb இடு (6), used to give an emphatic or intensifying meaning, and which we have already seen in 6.3.3 where the form ஓர்ந்திடுதலால் was encountered. The root ஆர் (8) has the meanings *sound, resound, roar as the sea or as thunder, cry aloud.* The particle உம் added to an infinitive usually has the sense of *as soon as*, but here the sense is not really temporal. It is something like, *The Vedas may well declare ‘You are That’, and so on, but what do they really mean by that? Are they inviting us to affirm that we are That, Brahman, and not this, the world, or are they inviting us to dwell as That, which is our own real nature?* The rest of the verse goes on to elucidate what Bhagavan’s interpretation of the Vedic injunction is.

அது நீ என்று : *atu nī enru* – ‘You are That’ or *that you are That*. Though the predicate of the sentence, அது is placed first for emphasis, and also to preserve the *etukai* – *initial rhyme*. See the Introduction, *Tamil Versification* p. xxix for further information.

Translation – 32.1.1 – 32.1.3

Whilst those Vedas may proclaim in thunderous tones, ‘You are That!’...

Word Split – 32.1.4 – 32.3.3

தன்னை யெதுவென்று தான்தேர்ந் திராஅ
 ததுநா னிதுவன்றென் றெண்ணலுர னின்மையினா லென்
 தன்னை எது என்று தான் தேர்ந்து இராஅது
 அது நான் இது அன்று என்று எண்ணல் உரன் இன்மையினால்

இராஅது in line two is an example of அளபெடை – *measure-lengthening*, which is used in poetry to lengthen a vowel or consonant for metrical purposes. In this case, the lengthening of the long vowel ஆ permits the word இராஅது to stand as a complete *cīr* – *metrical foot*, whereas, without the lengthening, it would constitute only one *acai* – *metrical unit*, in effect, only half of one foot. See the notes on *Lengthening – aḷapeṭai* in the chapter on *Tamil Versification* in the Introduction, p. xxx for further details.

Split Text – 32.1.4 – 32.3.3

தன்னை	எது	என்று	தான்	தேர்ந்து	இராஅது		
‘Oneself [is]	what?’	[sp. marker]	oneself	having determined	not having remained [in that state],		
tannai	etu	enru	tān	tērtu	irāatu,		
அது	நான்	இது	அன்று	என்று	எண்ணல் உரன்	இன்மையினால்	
‘That [is] ‘I’,	this	is not!’	[sp. marker]	thinking [is]	strength [of mind]	through the absence of.	
‘atu	‘nān’,	itu	aṅru!’	enru	eṅṅal	uran	iṅmaiyaṅāl.

Structure of the sentence

Subject: அது நான் இது அன்று என்று எண்ணல் – *Thinking 'I am That, not this,'*

Adverbial clause qualifying எண்ணல்: இராஅது – *without remaining [as one is],*

Adverbial clause qualifying இராஅது: தன்னை எது என்று தான் தேர்ந்து – *having ascertained what one is,*

Predicate: உரன் இன்மையினால் – *[is] due to lack of strength [of mind].*

அது நான் இது அன்று என்று எண்ணல் : *atu nān, itu anru enru enṇal* – *Thinking, 'I am That, not this.'* அன்று, as we know, is the third person neuter singular from the root அல், meaning *it is not [of such and such a nature, of the nature stated or supposed]*. Again *That* references the Absolute Reality, the Self or Brahman, and *this*, the personal self, the body-mind complex. எண்ணல் – *thinking* is a verbal noun of the form infinitive + ல் from the root எண்ணு – *think, consider* (5), which occurred in the imperative form in 17.4.3. This whole clause, with all its subordinate clauses, is the subject of the sentence.

இராஅது : *irāatu* – *not having remained, without remaining, instead of remaining [as one is]*. This is the negative adverbial participle from the root இரு (9) – *to sit, be, live, exist, dwell, remain, continue, endure*. Its exact meaning here needs to be appreciated in connection with the verb of the adverbial clause which precedes it, q.v.

தன்னை எது என்று தான் தேர்ந்து – *one having ascertained what oneself is*. தேர்ந்து is the adverbial participle from the root தேர் (4) – *to investigate, enquire into, ascertain, know*. As usual its meaning is determined by the verb it qualifies, இராஅது, which gives it negative force, and we translate தேர்ந்து இராஅது into English using two parallel clauses: *'without having ascertained what one is, [and then] remaining [in that state].'* In the English syntax the word *without* applies to both statements. Thus a two stage process is suggested, one in which one first *ascertains* – தேர் what one's true nature is, and then steadfastly *dwells* – இரு in that understanding. The word தான் – *oneself* is the subject of the clause, and the same word தன்னை – *oneself* is the direct object, emphasising that fact that the truth can only be discovered by the individual turning his or her awareness back on itself.

[i.e...]

உரன் இன்மையினால் : *uran inmai-y-in-āl* – *through lack of strength of mind*. உரன் means *strength of will, self-control*. It is in the sixth (possessive) case, which is identical with the first case and inflexional base form. இன்மை : *inmai* – *absence, non-existence* is another instance of an abstract noun, here formed from the root இல் : *il* + மை : *mai*, with

ல் : l changing to ன் : n according to normal rules. See the *Table of Changes of Final and Initial Consonants* in the Introduction. For the use of the suffix மை in the formation of abstract nouns, see the notes to 8.3.1, உண்மை. The word is in the third (instrumental) case with interposed இன் : in.

Translation – 32.1.4 – 32.3.3

Instead of ascertaining what oneself is, and remaining in that state, to think 'I am That. I am not this', is due to lack of strength of mind...

Word Split – 32.3.4 – 32.4.3

லென்று மதுவேதா னாயமர்வ தால்
என்றும் அது ஏ தான் ஆய் அமர்வதால்

Split Text – 32.3.4 – 32.4.3

என்றும் அது ஏ தான் ஆய் அமர்வதால்

always That indeed as oneself through [it] remaining.

enrum atu ē tān āy amarvatāl.

என்றும் அது ஏ தான் ஆய் அமர்வதால் : enrum atu ē tān āy amarvatāl – *since That always abides as oneself*. For என்றும் – *always* see the notes to 2.2.2. For the use of the adverbial participle ஆய் from the root ஆ – *to be, become* in creating adverbs, see the notes to 2.2.1. அமர்வதால் is the future neuter singular participial noun from the root அமர் (4) – *to become still, quiet, calm, rest, repose, abide, dwell, remain*. Here it is used as a verbal noun in the third (instrumental) case with அது – *That* as its subject. The meaning is *by or through, its abiding, since it abides*. The point is that, since the absolute Reality is not other than ourselves, our only strategy for grasping it is simply to be it, to realise that we already are it, and to merge with it in the non-dual state.

Translation – 32.3.4 – 32.4.3

...since That always abides as oneself.

The Vedas may proclaim in thunderous tones, 'You are That', but to think 'I am That. I am not this', instead of knowing oneself through enquiry and remaining in that state, is due to lack of strength of mind, since That ever abides as oneself.

33. என்னை யறியேனா னென்னை யறிந்தேனா
 னென்ன னகைப்புக் கிடனாகு — மென்னை
 தனைவிடய மாக்கவிரு தானுண்டோ வொன்றா
 யனைவரனு பூதியுண்மை யால்

Word Split – 33.1.1 – 33.2.3

என்னை யறியேனா னென்னை யறிந்தேனா னென்ன
 னகைப்புக் கிடனாகு மெ
 என்னை அறியேன் நான் என்னை அறிந்தேன் நான் என்னல்
 நகைப்புக்கு இடன் ஆகும்

Split Text – 33.1.1 – 33.2.3

என்னை அறியேன் நான் என்னை அறிந்தேன் நான் என்னல்

‘Myself do not know I.’ ‘Myself have known I,’ saying

‘ennai ariyēn nān.’ ‘ennai ariṉṉēn nān,’ ennal

நகைப்புக்கு இடன் ஆகும்

for ridicule an occasion will be.

nakaippukku iṭan ākum.

என்னல் : ennal – *saying* is the verbal noun of the type infinitive, என்ன : enna + ல் : l. As we have seen previously, direct and indirect speech can be introduced by என்று or என்ன followed by a verb of speech, thought etc., but equally any verbal form from the root என் can be used on its own, serving the dual purpose of speech marker and main verb. For example: வா என்று சொன்னார் : vā enru conṉār means ‘Come,’ he said, but we could equally say, whether in literary or spoken Tamil, வா என்றார் : vā enrār.

என்னை அறியேன் நான் என்னை அறிந்தேன் நான் : ‘ennai ari-y-ēn nān’ ‘ennai ari-nt-ēn nān’ – ‘I do not know myself’, [or] ‘I have known myself’. These two statements in reported speech are introduced by the verbal noun என்னல். Note that the verb appears in the first personal singular with the ending ஏன் : ēn, first as a negative verb, where the personal ending is attached directly to the root, using the glide vowel ய் : y, and second, in the past tense with the group (4) tense marker ந்த் : nt. Readers who are unsure of these formations are recommended to make a careful comparison of the material in the *Synopsis of the Tamil Verb* on p. 38 with that in *The Negative Verb* on p. 51.

நகைப்புக்கு இடன் ஆகும் : nakaippukku iṭan ākum – is an occasion for ridicule. நகைப்புக்கு : nakaippu-kku – smiling, derision is a noun in the fourth case formed from the root நகை (8) – to laugh, smile, deride, ridicule. As we have seen, verbs with the strong tense markers த்த் (ந்த்) : tt (nt), ப்ப் : pp, verb groups (8) & (9), form nouns from the root by the addition of ப்பு : ppu. The word இடன் : iṭan, a variant of the more common இடம் : iṭam, previously appeared in 7.3.2 with its most common meaning, place. However, it has a much wider range of meaning, one strain of which is ground, foundation, reason, as here. Bhagavan is saying that to debate with oneself as to whether one knows who or what one is or whether one doesn’t, is laughable, is an occasion for ridicule or derision.

Translation – 33.1.1 – 33.2.3

To say ‘I do not know myself’ or ‘I have known myself’ is an occasion for ridicule.

Word Split – 33.2.4 – 33.4.3

மென்னை தனைவிடய மாக்கவிரு தானுண்டோ
வொன்றா யனைவரனு பூதியுண்மை யால்
என்னை தனை விடயம் ஆக்க இரு தான் உண்டு ஓ
ஒன்று ஆய் அனைவர் அனுபூதி உண்மையால்

Split Text – 33.2.4 – 33.4.3

என்னை	தனை	விடயம்	ஆக்க	இரு	தான்	உண்டு	ஓ
Why?	Oneself	an object	to make into,	two	selves	are there?	[No!]
ennai?	taṇai	viṭayam	ākka,	iru	tān	uṇṭu	ō?

ஒன்று ஆய் அனைவர் அனுபூதி உண்மையால்

one being [is] of everyone of the experience the truth indeed / since it is.

onru āy anaivar anupūti uṇmaiyaḷ.

என்னை : **ennai** – *why? what?* occurred previously in 21.2.3. The sense is [If you ask] *why?* Note that this **என்னை** meaning *why what?* is not related to the **என்னை** – *me, myself*, which occurs twice in the first line and is the second, direct object, case singular form of the first person pronoun **நான்**. See *The Reflexive and Personal Pronouns* on pp 82-3.

இரு தான் உண்டு ஓ : **iru tān uṇṭu ō** ? – *are there two selves?* [No!]

தனை விடயம் ஆக்க : **tanai viṭayam ākka** – *such that [one self] makes the [other] self its object.* **viṭayam** is the Tamil form of Sanskrit **viśaya** – *object, that which is perceived by the senses.* It can also be spelled using the *grantha* character **ஷ்**, **விஷயம்**. See the section on *The Grantha Letters* in the Introduction, p. xx. The root **ஆ**, **ஆகு** : **ā, āku** – *to be, become*, like many others, for example, **அடங்கு** – *to become reduced, be restrained* (see the notes to 28.3.3), has a strong form with a strengthened root with **க்க** : **kk**, which is the verb used here. This root **ஆக்கு** : **āku** (5) has the meanings *cause to be, create, effect, make.* **விடயம் ஆக்க** – *to cause to be an object known to the senses* is really functioning here as a kind of compound verb, rather like **கண்ணுறு** in 4.3.1. Here it is in the infinitive form, performing another one of its major roles, that of expressing *purpose* or *result*, both of which ideas are involved here.

ஒன்று ஆய் அனைவர் அனுபூதி உண்மையால் : **onru āy anaivar anupūti uṇmaiyaḷ** – *since being one [is] the truth of the experience of all.* Grammatically, a part of the verb *to be* is required to fully complete the sense, as **ஒன்று ஆய் இருப்பது** : **onru āy iruppatu** – *being as one.* Rather than taking **ஆல்** : **āl** to be the third case ending meaning *because of, on account of, in consequence of* it may also be regarded as the particle **ஆல்** which is used to express *surprise* or *certainty*, or simply added to fill out the metre.

அனைவர் : **anaivar** – *all, all people* is related to the noun **அனைத்தும்** : **anaittum** – *all of that nature, entirety, universality, all things*, and is identical in meaning to **எல்லாரும்**. See the *Note on எல்லாம்* – *all* on p. 126. Here it is in the sixth (possessive) case, which can be identical to the base form, qualifying the word **அனுபூதி**. The usual form of the word is **அனைவரும்** with the **உம்** being appended to the word being qualified, and we say **அனைவர் அனுபூதியும்** : **anaivar anupūti-y-um**.

அனுபூதி : **anupūti** – *perception, apprehension, realisation* is the Tamil form of Sanskrit **anubhūti**. It is usually used in the context of *bliss, divine knowledge conferred through grace by the Supreme*. Here, though, we may translate it simply as *experience*.

Translation – 33.2.4 – 33.4.3

Why so? Can there be two selves, with one making the other its object, when it is the experience of everyone that they are one?

To say ‘I do not know myself’ or ‘I have known myself’ is an occasion for ridicule. Why so? Can there be two selves, with one making the other its object, when it is the experience of everyone that they are one?

34. என்று மெவர்க்கு மியல்பா யுளபொருளை
 யொன்று முளத்து ஞ்ணர்ந்துநிலை — நின்றிடா
 துண்டின் றுருவருவென் றொன்றிரண் டன்றென்றே
 சண்டையிடன் மாயைச் சழக்கு

Word Split – 34.1.1 – 34.2.4

என்று மெவர்க்கு மியல்பா யுளபொருளை யொன்று முளத்து
 ஞ்ணர்ந்துநிலை நின்றிடா து
 என்றும் எவர்க்கும் இயல்பு ஆய் உளபொருளை ஒன்றும் உளத்துள்
 உணர்ந்து நிலை நின்று இடாது

Split Text – 34.1.1 – 34.2.4

என்றும் எவர்க்கும் இயல்பு ஆய் உள பொருளை ஒன்றும் உளத்துள்

[Always to everyone (their) nature as which is] the Reality [in which (the mind) merges] in the Heart

enrum evarkkum iyalpu āy uḷa poruḷai onrum uḷattuḷ

உணர்ந்து நிலை நின்று இடாது

having known, not having stood firm,

uṇarntu, nilai ninru iṭātu,

Structure of the clause

Negative adverbial clause: நிலை நின்று இடாது – *Without standing firm,*

Adverbial clause qualifying இடாது: பொருளை [ஒன்றும்] உளத்துள் உணர்ந்து – *having realised within the heart, [where (the mind) merges], the reality*

Adjectival clause qualifying பொருளை: என்றும் எவர்க்கும் இயல்பு ஆய் உள – *which exists eternally as the nature of all,*

நிலை நின்று இடாது : *ninru iṭātu* – *without remaining firm*. Here the word நிலை : *nilai*, which we encountered previously in the meaning *state, condition*, has the meaning *firmness, fixedness*, and forms a compound with the verb நில் (7, *irreg.*) with the meaning *to remain firm*. இடாது is the negative adverbial participle from the root இடு (6), used again as an emphatic auxiliary. See the notes to 6.3.3 and 32.1.3. For the formation of the negative adverbial participle, see *The Negative Verb* on page 51.

பொருளை உணர்ந்து : *porulai uṇarntu* – *having known the reality*. உணர்ந்து is the adverbial participle from the verb உணர் – *to know, understand, realise* which occurred in the imperative form in 8.4.3. The word பொருள் here means *reality*; it appeared as மெய் பொருள் in 8.2.4. Here again the participle உணர்ந்து derives its negative sense from the verb it qualifies நின்று இடாது. The meaning is *without realising... [and consequently] without standing firm*. Note that the English idiom is analogous to the Tamil, in that the negative *without*, whilst applying to both statements, is only stated once. We say, *without realising...and standing firm*.

என்றும் எவர்க்கும் இயல்பு ஆய் உள : *enrum evarkkum iyalpu āy uḷa* – *which exists eternally as the nature of all*. Remember that the interrogatives என்று – *on what day? when?* and எவர் – *who?* become the universals *always* and *everyone* with the addition of the உம் of universality. இயல்பு is a noun formed by the addition of the suffix பு : *pu* to the root இயல் (3), *to be able, possible*, and has the meanings *nature, property, quality, essential nature*. This noun is turned into an adverbial phrase இயல்பு ஆய் – *as the nature of* in the usual way, with the appending of the adverbial participle ஆய் of the verb ஆ – *to be, become*. The adjectival participle உள : *uḷa* from the root உள் : *uḷ* – *to be* first occurred in 1.1.4. Remember that this irregular verb only has one tense and therefore one adjectival participle, which is formed irregularly by adding the adjective participle ending அ : *a* directly to the root.

ஒன்றும் உளத்துள் : *onrum uḷattuḷ* – *within the heart with which [the mind] merges*. ஒன்றும் is the future adjectival participle of the root ஒன்று (5) – *to unite, coalesce, become one, grow together*. This phrase is open to a variety of interpretations, the most straightforward of which is to assume a subject, *mind, the ego consciousness*, for the verb ஒன்றும். The key point is that the personal consciousness, through turning inward, becomes one, merging with the universal consciousness known as உள்ளம் – *the heart*.

Translation – 34.1.1 – 34.2.4

Without knowing within the Heart, wherein [the mind] merges, the Reality that exists eternally as the nature of everyone, and remaining established there.,

Word Split – 34.3.1 – 34.4.3

துண்டின் றுருவருவென் றொன்றிரண் டன்றென்றே
சண்டையிடன் மாயைச் சழக்கு
உண்டு இன்று உரு அரு என்று ஒன்று இரண்டு அன்று என்று ஏ
சண்டை இடல் மாயை சழக்கு

Split Text – 34.3.1 – 34.4.3

உண்டு இன்று உரு அரு என்று ஒன்று இரண்டு

‘It exists; it does not.’ ‘[It has] form; [it is] formless.’ saying. ‘[It is] One; [it is] Two;
‘uṇṭu; inru.’ ‘uru; aru.’ enru, ‘onru; iranṭu;

அன்று என்று ஏ சண்டை இடல் மாயை சழக்கு

it is not [either],’ saying indeed, [a] dispute making [is] illusion ignorance.

anru,’ enru ē, caṇṭai iṭal māyai caḷakku.

சண்டை இடல் : caṇṭai iṭal – to quarrel, make a dispute. சண்டை – quarrel, strife, altercation is combined with இடல், a verbal noun from the root இடு, means causing a dispute, making a quarrel.

உண்டு இன்று உரு அரு என்று : ‘uṇṭu; inru.’ ‘uru; aru,’ enru – saying ‘It exists; it does not exist.’ ‘[It has] form; [it is] formless.’ உரு : uru – that which has form and அரு : aru – that which is formless are derived from the Sanskrit words rūpa – form, and arūpa – that which is formless. They are shorthand forms for small sentences which in prose would be something like: அதற்கு உருவம் உண்டு; அதற்கு உருவம் இல்லை.

ஒன்று இரண்டு அன்று என்று ஏ : ‘onru; iranṭu; anru,’ enru ē – [and / or] saying ‘[It is] One; [it is] Two; it is not [either], indeed. அன்று, which as we have seen previously denies that something is of the nature stated, here negates both preceding statements: it is not [either] One (non-dual), or Two (dual). See the note to 3.1.4.

மாயை சமூக்கு : māyai caḷakku – *ignorance [born] of illusion*. மாயை : māyai, the Tamil form of Sanskrit māyā, means *illusion*, specifically the illusion whereby the individual ego takes itself to be real in its own right, rather than real only in so far as it is an appearance within the Self. This false identification with the ego is the cause of all the disputes between the various religions, to which Bhagavan is here referring. சமூக்கு : caḷakku – *fault, splash, gush, ignorance, lie, falsehood, illusion* here has the meaning *ignorance*.

Translation – 34.3.1 – 34.4.3

...to engage in disputes, arguing, 'It exists; it does not exist.' 'It has form; it is formless.' 'It is One; it is Two; it is neither,' is ignorance born of illusion.

Without knowing within the Heart, wherein [the mind] merges, the Reality that exists eternally as the nature of everyone, and remaining established there, to engage in disputes, arguing, 'It exists; it does not exist.' 'It has form; it is formless.' 'It is One; it is Two; it is neither,' is ignorance born of illusion.

35. சித்தமா யுள்பொருளைத் தேர்ந்திருத்தல் சித்திபிற
 சித்தியெலாஞ் சொப்பனமார் சித்திகளே — நித்திரைவிட்
 டோர்ந்தா லவைமெய்யோ வுண்மைநிலை நின்று பொய்ம்மை
 தீர்ந்தார் தியங்குவரோ தேர்

Word Split – 35.1.1 – 35.2.3

சித்தமா யுள்பொருளைத் தேர்ந்திருத்தல் சித்தி
 பிற சித்தியெலாஞ் சொப்பனமார் சித்திகளே
 சித்தம் ஆய் உள் பொருளை தேர்ந்து இருத்தல் சித்தி
 பிற சித்தி எலாம் சொப்பனம் ஆர் சித்திகள் ஏ

Split Text – 35.1.1 – 35.2.3

சித்தம்	ஆய்	உள்	பொருளை	தேர்ந்து	இருத்தல்	சித்தி
[Already] attained	as	existing	Reality	having known,	remaining [as that Reality]	[is] attainment (<i>siddhi</i>).
cittam	āy	uḷ	poruḷai	tērtu	iruttal	citti.
பிற	சித்தி	எலாம்	சொப்பனம்	ஆர்	சித்திகள்	ஏ
Other	attainments	all [are]	[in] dream	which are	experienced	attainments
piṛa	citti	elām	coppaṇam	ār	cittikaḷ	ē.

தேர்ந்து : tērtu – *having ascertained through enquiry* is the adverbial participle from the root தேர் (4) *to examine, investigate, inquire into, ascertain*, which occurred previously in 32.2.3.

சித்தம் ஆய் உள் பொருளை : cittam āy uḷ poruḷai – *the Reality which exists [ever] attained*. Literally, *the Reality which exists, being [ever] attained*. சித்தம் is the Tamil form of Sanskrit *siddha* – *that which is accomplished, realised, achieved, effected, fulfilled*. It is a noun formed from the past participle of the root *sidh* – *to be accomplished, fulfilled, hit the mark*.

It is not to be confused with Sanskrit **citta** – *mind, will*, which has the same form – சித்தம் in Tamil transcription. Again, ஆய் is used to transform the noun into an adverb, *attained-ly, in a state of being attained*. The adjectival participle உள்ள is here shortened to உள், as in a number of cases we have encountered previously. The point being made is that all beings, in their true nature, are already the Self; therefore the only thing to be ‘attained’ is the removal of the illusion that we are not already, here and now, the Self.

இருத்தல் : **iruttal** – [*and*] *remaining [as that Reality]* is the verbal noun of the form root + த்தல் : **ttal** from the root இரு (9) – *to be*. Remember that verbs with the weak present கிறேன் form this type of verbal noun with தல் e.g. அறிதல் – *knowing* from the root அறி.

[is...]

சித்தி : **citti** is the Tamil form of Sanskrit **siddhi** – *success, accomplishment, attainment of supernatural powers*. This word is derived from the same root as **siddha**, above. The result is a very telling play upon words: since the reality is eternally attained and perfected, **siddha**, what can be the point of acquiring supernatural powers **siddhi**, since there is nothing further to be acquired, other than further delusions?

பிற சித்தி எலாம் : **piṛa citti elām** – *all other attainments (siddhis)*. பிற is an adjective meaning *other, foreign*. Note that it does not cause doubling of following க், ச், த், and ப். For எலாம் see the *Note on எல்லாம்* – *all* on p. 126. Here the word is written with a single ல். This is often done for metrical reasons, but here the scansion is not affected.

[are...]

சொப்பனம் ஆர் சித்திகள் ஏ : **coppaṇam ār cittikaḷ ē** – *attainments which are experienced in dream*. சொப்பனம் – *sleep* is the Tamil form of Sanskrit **svapna** – *sleep, dream*. Here the noun remains in the first case form, but stands for the seventh (locative) case, சொப்பனத்தில் – *in dream*. Tamil has no problem with such licence, especially where, as here, there is no chance of ambiguity. See the note on *Interchange of Cases* on p. 105. Here ஆர் (4) – *to enjoy experience* stands for the weak form of the root with weak present கிறேன். The root is used to represent the adjectival participle, either the *present*: ஆருகிற, *past*: ஆர்ந்த or *future*: ஆரும் without its temporal verb endings. In prose we would say: சொப்பனத்தில் ஆரும் சித்திகள். This is one of the forms of தொகை நிலைத் தொடர் மொழி – *Compounds formed through Ellipsis*, defined in *sutra* 361 of *Nannūl* under seven heads, the third of which, *sutra* 364, defines it as follows: காலம் கரந்த பெயரெச்சம் வினைத் தொகை – *a Verbal Ellipsis [is] that in which an adjectival participle is employed without its temporal inflections*.

Translation – 35.1.1 – 35.2.3

Having ascertained through enquiry the Reality which exists [ever] attained, to remain as that Reality is true attainment (siddhi). Truly, all other attainments are attainments experienced in a dream.

Word Split – 35.2.4 – 35.4.3

நித்திரைவிட் டோர்ந்தா லவைமெய்யோ வுண்மைநிலை நின்று
பொய்ம்மை தீர்ந்தார் தியங்குவரோ தேர்
நித்திரை விட்டு ஓர்ந்தால் அவை மெய் ஓ உண்மை நிலை நின்று
பொய்ம்மை தீர்ந்தார் தியங்குவர் ஓ தேர்

Split Text – 35.2.4 – 35.4.3

நித்திரை விட்டு ஓர்ந்தால் அவை மெய் ஓ உண்மை நிலை நின்று

Sleep having left, if [one] examines [them], [are] those things real? [No!] Of Reality [in] the state having stood,
nittirai viṭṭu, ōrntāl, avai mey ō? uṇmai nilai ninru,

பொய்ம்மை தீர்ந்தார் தியங்குவர் ஓ தேர்

of falsehood those who have rid themselves will they be deluded? [No!] Know well!

poymmai tīrntār tiyaṅkuvar ō? tēr!

நித்திரை விட்டு ஓர்ந்தால் : nittirai viṭṭu ōrntāl – *if, on waking from sleep, one investigates.* நித்திரை : nittirai is the Tamil form of Sanskrit **nidrā** – *sleep*. Notice two regular features of Tamil transliteration of Sanskrit words: firstly, the vowel **i** is introduced to break up the consonant group **dr**, and secondly, the letter **ை** : **ai** is used to represent final long **ā**. ஓர்ந்தால் from the root ஓர் : **ōr** – *to examine, investigate* is a conditional, whose formation is explained in the notes to 9.3.1. The sleep referred to here is the ‘sleep’ of the three *avasthās* – *states* of *waking, dream* and *deep sleep*. Only when the fundamental unreality of these is known will the Self be revealed.

அவை மெய் ஓ : avai mey o? – are these real? [No!] அவை is one of the forms of the neuter plural pronoun in the first case, and refers to the supernatural powers or *siddhis* referred to in the first part of the verse. For its two forms, see *The Reflexive and Personal Pronoun* on p. 82. ஓ indicates, as usual, a question to which the answer is *No!*

உண்மை நிலை நின்று : uṇmai nilai ninru – remaining in the true state or the state of Reality. நிலை – state, condition is a noun formed from the root நில் (7) – to stand, stand still, abide, endure, continue, here in the subject case, standing for the seventh (locative) case, and நின்று is the adverbial participle from that root. உண்மை நிலை – the state of truth, Reality is a compound created by prefixing one noun (usually in its singular inflexional base form) directly to another, thus imparting a qualifying or adjectival role to the first element. An alternative to this procedure is to use the adjectival participle ஆன : āna from the root ஆ, and say உண்மையானநிலை : uṇmai-y-āna-nilai – the state that is Reality.

பொய்ம்மை தீர்ந்தார் : poymmai tīrtār – those who have rid themselves of falsehood. பொய்ம்மை is derived from the noun and adjective பொய், with the addition of the suffix மை, which is used to form abstract nouns. The two words have the same meanings – lie, falsehood, illusion, unreality, and represent the exact opposite of the words மெய், மெய்ம்மை : mey, meymmai – true, truth, reality. தீர்ந்தார் – those who have rid themselves is a participial noun of the form which is identical to the past third person plural of the finite verb. The other form would be தீர்ந்தவர். See *The Participial Noun* on p. 64. The root தீர் (4) has the meanings to end, terminate, be completed, leave, quit. The sense is really somewhere between passive and active. Lakshmana Sarma paraphrases: மாயையாகிய இவ்வஞ்ஞான நித்திரை நீங்கப் பெற்றவர் – Those who have gained the cessation of this sleep of ignorance which is maya. This renders the meaning more accurately than saying something like Those who have ended the sleep... since the whole import of Bhagavan's teaching is that one cannot actively put and end to ignorance. One can only remain as the Self so that the ignorance is revealed to be non-existent, an illusion.

தியங்குவர் ஓ தேர் : tīyaṅkuvar o? tēr! – will they be deluded? Consider and know! தியங்குவர் is the future third person plural of the root தியங்கு (5) – to faint, droop, languish, with the old ending அர் : ar instead of ஆர் : ār. In Classical Tamil there are a number of variants for each personal ending, which have been standardised and reduced to only one in standard modern usage. For the third person non-neuter plural the available endings were, for past verbs, அர், ஆர் and ஓர் and for non-past verbs அர், ஆர் and அ. Here the verb has a more specific meaning than those given above; it is to be deluded by the objects of sense, and to remain ignorant of the spiritual truth. தேர் the imperative from the root தேர் (4) has the sense to ascertain, know through investigation. Bhagavan is saying to the reader, 'The only way you can verify this is through direct experience. So do it!'

Translation – 35.2.4 – 35.4.3

If, on waking from sleep, one investigates, are these [attainments] real? [No!] Those who have rid themselves of falsehood, remaining in the true state, will they be deluded? Consider and know!

To know the Reality that exists ever attained and to remain as that Reality is true attainment (*siddhi*). Truly, all other attainments are attainments acquired in a dream. If, on waking up, one investigates them, will they [be found to] be real? Will they be deluded who, remaining in the true state, have become free of falsehood? Consider and know.

36. நாமுடலென் றெண்ணினல நாமதுவென் றெண்ணுமது
 நாமதுவா நிற்பதற்கு நற்றுணையே — யாமென்று
 நாமதுவென் றெண்ணுவதே னான்மனித னென்றெனுமோ
 நாமதுவா நிற்குமத னால்

Word Split – 36.1.1 – 36.2.4

நாம் உடலென் றெண்ணினல நாமதுவென் றெண்ணுமது
 நாமதுவா நிற்பதற்கு நற்றுணையே யாமெ
 நாம் உடல் என்று எண்ணின் அலம் நாம் அது என்று எண்ணும் அது
 நாம் அது ஆ நிற்பதற்கு நல் துணை ஏ ஆம்

Split Text – 36.1.1 – 36.2.4

நாம் உடல் என்று எண்ணின் அலம் நாம் அது என்று எண்ணும் அது

‘We [are] the body,’ [sp. marker] if [we] think, ‘We are not. We [are] that,’ [sp. marker] [which will think] that,
 ‘nām uṭal,’ enru enṇin, ‘alam. nām atu,’ enru enṇum atu,

நாம் அது ஆ நிற்பதற்கு நல் துணை ஏ ஆம்

we as that in order to remain a good aid indeed will be.

nām atu ā nirpataṅku nal tuṇai ē ām.

நாம் உடல் என்று எண்ணின் : nām uṭal enru enṇin – If we think that we are the body...

எண்ணும் அது : enṇum atu – *thinking, to think*. Literally, *that which thinks*. Bhagavan could have used the neuter singular participial noun எண்ணுவது : enṇuvatu, again employed as a verbal noun with the meaning *thinking, the thought*. Instead, he uses a more emphatic construction, the demonstrative pronoun அது with the future adjectival participle எண்ணும் of the verb எண், எண்ணு (5) – *to think, consider*. The sense of அது here could here be translated by the words *course, strategy, expedient*.

அலம் நாம் அது என்று : 'alam. nām atu,' enru – 'We are not. We are That.' அலம் – We are not is the first person plural from the irregular root அல், which, as we have seen, denies that something is of the nature stated or implied. Here the assertion being denied is that we are the body. In Classical Tamil the first person plural ending has a number of forms. We find அம் : am (as here), ஆம் : ām, உம் : um, ஏம் : ēm and ஓம் : ōm, only the last of which is used in standard modern Tamil.

நல் துணை ஏ ஆம் : nal tuṇai ē ām – will be a good aid indeed. If we think we are the body, then the expedient of asserting that we are not, we are the Self, may be useful to a point, Bhagavan concedes. For துணை – aid see note on p. 151.

நாம் அது ஆ நிற்பதற்கு : nām atu ā nir-p-atar-ku – in order for us to remain, to help us remain, as That. Literally, for we remaining as that. நிற்பதற்கு is the future neuter singular participial noun from the root நில் – to stand, acting as usual as a verbal noun, here in the fourth case. This formation is one of the main ways in which purpose is expressed in Tamil. Note that the endings of the participial noun mirror the pronoun endings, and that therefore the ending here is அதற்கு : at(u)-ar-ku, identical to the fourth case, அதற்கு : at(u)-ar-ku – to or for that, of the pronoun அது – that, in which அன் : an is interposed between அது : atu and the fourth case ending கு : ku with ன் : n changing to ற் : r before க் : k by normal sound change. See The Participial Noun on p. 64. In அது ஆ : atu(v)ā(y) – as that, ஆய் : āy the adverbial participle of the root ஆ – to be, become, in its shortened form ஆ : ā, is employed in its common adverbialising role.

Translation – 36.1.1 – 36.2.4

If we think we are the body, then to meditate, 'No we are not. We are That', may be a good aid to help us abide as That.

Word Split – 36.2.4 – 36.4.3

மென்று நாமதுவென் றெண்ணுவதே
 னான் மனித னென்றெனுமோ நாமதுவா நிற்குமத னால்
 என்றும் நாம் அது என்று எண்ணுவது ஏன்
 நான் மனிதன் என்று எணும் ஓ நாம் அது ஆ நிற்கும் அதனால்

Ulladu Narpadu

Split Text – 36.2.4 – 36.4.3

என்றும் நாம் அது என்று எண்ணுவது ஏன்

Always 'We [are] That,' [sp. marker] thinking why?
 enrum nām atu enru eṇṇuvatu ēn?

நான் மனிதன் என்று எனும் ஓ நாம் அது ஆ நிற்கும் அதனால்

'I [am] a man,' [sp. marker] does [a man] think? [No!] We as That remain because.
 'nān manitan,' enru eṇum ō? nām atu ā nirkum atanāl.

நாம் அது ஆ நிற்கும் அதனால் : nām atu ā nirkum atanāl – since we abide as That. நிற்கும் – we [will] abide is the future first person plural from the root நில். In Modern Tamil we would expect நிற்போம் for the future, and நிற்கிறோம் for the present, but in the earlier language உம் occurs as a variant personal ending for non-past stems in the first person plural. Alternatively we could regard it as an adjectival participle in a construction similar to எண்ணும் அது in the first line, and equivalent therefore to a participial noun in the third case நிற்பதனால் – through [our] abiding [as that].

என்றும் நாம் அது என்று எண்ணுவது ஏன் : enrum nām atu enru eṇṇuvatu ēn? – Why should we always be thinking that we are That? எண்ணுவது is the future neuter singular participial noun from the root எண் (5), employed, again, as a verbal noun meaning thinking. The literal meaning is We always thinking 'We are That,' why?

நான் மனிதன் என்று எனும் ஓ : 'nān manitan' enru eṇum ō – Does [a man] think, 'I am a man?' [No!] Just as a man does not need to keep reminding himself that he is a man in order to be one, similarly, one who has realised the Self does not need to keep reminding himself that he is the Self, since the Self is his own nature. எனும் is the future third person singular from the root எண். In Modern Tamil we would expect எண்ணுவான். In Classical Tamil, உம் was a possible ending for non-past verbs in the third person masculine and feminine singular, the first person plural, and the neuter singular and plural. Further it should be noted that in Classical Tamil it is not only the person, number and gender endings that can differ, it is also the stem consonant, nor is any given verb limited to forming its stem in one particular way. We saw earlier that the verb நில் formed a non-past stem using the letter k :- nir-k-um, whilst in modern time it uses the standard p :- nir-pōm – we will stand; by contrast the verb en adds the ending directly with no formative consonant at all, en-um for the modern eṇṇu-v-ān. In modern times, the zero formation is retained for all weak future neuter forms, singular and plural, whilst the middle verbs, like நில், retain the k as standard.

Translation – 36.2.4 – 36.4.3

Since we abide as That, why should we always be thinking that we are That? Does [a man] [need to] think, 'I am a man?' [No!]

If we think we are the body, then to meditate, 'No we are not. We are That,' may be a good aid to help us abide as That. However, since That is what we are, why should we always be thinking, 'We are That?' Does a man need to think, 'I am a man?'

37. சாதகத்தி லேதுவிதஞ் சாத்தியத்தி லத்துவித
மோதுகின்ற வாதமது முண்மையல — வாதரவாய்த்
தான்றேடுங் காலுந் தனையடைந்த காலத்துந்
தான்றசம னன்றியார் தான்

Word Split – 37.1.1 – 37.2.3

சாதகத்தி லேதுவிதஞ் சாத்தியத்தி லத்துவித மோதுகின்ற வாதமதும்
முண்மையல
சாதகத்தில் ஏ துவிதம் சாத்தியத்தில் அத்துவிதம் ஒதுகின்ற வாதம் அதும்
உண்மை அல

Split Text – 37.1.1 – 37.2.3

சாதகத்தில் ஏ துவிதம் சாத்தியத்தில் அத்துவிதம் ஒதுகின்ற வாதம் அதும்

‘In practice indeed [there is] Duality, in attainment [there is] Non-Duality,’ which says the argument even

‘cātakattil ē tuvitam cāttiyattil attuvitam,’ ōtukinra vātam atum

உண்மை அல

true is not.

uṇmai ala.

வாதம் அதும் : vātam atum – *even the argument* is equivalent in meaning to அந்த வாதமும் : anta vātamum. உம் here is an example of the உம் of speciality, including *superiority* உயர்வுசிறப்பும்தை : uyarvu-cirapp(u)-ummai and *inferiority* இழிவுசிறப்பும்தை : ilivu-cirapp(u)-ummai. The idea is that even this assertion, which many might regard as philosophically sound, compared to many others, is not true. வாதம் – *disputation, argument, discussion, proposition, thesis* is the Tamil form of Sanskrit vāda.

ஓதுகின்ற : **ōtu-kinr-a** – *which asserts [that]* is the present adjectival participle from the root ஓது (5). This is the first example of the present form of this participle. Until now, Bhagavan has used the future form with present meaning, or rather, he has used a form which in Classical Tamil could have both present and future meaning, according to the context. It has been noted in the section on *The Personal Endings* on p. 23, that the letter ன் : **n** can be inserted before the ற் : **r** of the present ending கிற : **kir** in all persons, although it is obligatory to do so only in the neuter plural. Thus we can say ஓதுகின்றான் : **ōtukinrān** or ஓதுகிறான் : **ōtukirān**. The same also applies with the present adjectival participle which can take the form ஓதுகிற or ஓதுகின்ற, as here. Note that the speech marker என்று has been omitted. Normally the speech marker என்று should directly follow the statement in reported speech that follows below, i.e. என்று ஓதுகின்ற.

சாதகத்தில் ஏ துவிதம் சாத்தியத்தில் அத்துவிதம் : **cātakattil ē tuvitam cāttiyattil attuvitam** – *during practice [there is] Duality [and] upon attainment, [there is] Non-Duality*. சாதகம் – *constant perseverance and practice* is the Tamil form of Sanskrit **sādhaka** – *accomplishing, completing, fulfilling, perfecting* whilst சாத்தியம் is the Tamil form of Sanskrit **sādhya** – *result, success, completion*. Both nouns are in the seventh case, but note the difference in translation of the seventh case ending, according to context. துவிதம் and அத்துவிதம் are the Tamil forms of the Sanskrit nouns **dvaita** – *duality* and **advaita** – *non-duality*, and are derived from the Sanskrit numeral **dva** – *two*.

உண்மை அல : **uṇmai ala** – *is not true*. அல or அல்ல is actually the neuter plural of the root அல் but in this kind of construction it is used for all persons, genders and numbers. For example நீ கணக்கன் அல்ல – *You are not an accountant*. அது நாய் அல்ல – *that is not a dog*.

Translation – 37.1.1 – 37.2.3

Even the assertion that during practice there is Duality, and upon realisation there is Non-Duality is not true.

Word Split – 37.2.4 – 37.4.3

வாதரவாய்த் தான்றேடுங் காலுந் தனையடைந்த காலத்துந்

தான்றசம னன்றியார் தான்

ஆதரவு ஆய் தான் தேடும் காலும் தனை அடைந்த காலத்தும்

தான் தசமன் அன்றி யார் தான்

Split Text – 37.2.4 – 37.4.3

ஆதரவு ஆய் தான் தேடும் காலும் தனை அடைந்த காலத்தும்

Eagerly he in which seeks [at] the time, [and] himself at which has attained time also,

ātarvu āy tān tēṭum kālum, tanai aṭainta kālattum,

தான் தசமன் அன்றி யார் தான்

He ‘The Tenth Man’ other than, who [is he] indeed?

tān ‘tacaman’ anri yār tān?

The Story of the Tenth Man

The story of the tenth man is told by Sri Bhagavan in *Maharshi's Gospel, Book Two, Chapter One*. Ten travellers cross a swollen river, and then begin to count each other, to be sure that all have crossed safely. Forgetting himself, each one counts the others and comes up with a total of nine, a finding which causes them much distress, until someone points out to them that each was omitting to include himself in the count.

The point of course being that just as the Tenth Man was always there, whether they realised it or not, similarly, the Truth or Reality never ceases to be present even when one has not yet realised it for oneself.

ஆதரவு ஆய் தான் தேடும் காலும் : ātaravu āy tān tēṭum kālum – both at the time at which / when he is anxiously seeking [himself]. ஆதரவு is the Tamil form of Sanskrit *ādara* – care, attention, desire, affection, regard. Most translations and commentaries translate the word, in this context, as *anxiously*. ஆய் is used again to form an adverb from the noun to which it is suffixed. Regarding தான் தேடும் கால் – at the time he is seeking, remember that the way we translate an adjectival participle depends on the role which the word being qualified in the main sentence plays in the subordinate clause, and that this must be inferred from the context. Here கால் stands for the seventh case காலத்தில், and means *in the time, at the time*. We can of course translate *when, while* etc. in this context. தேடும் is the future adjectival participle from the root தேடு (5) – to seek, search for, inquire after. தான் and தனை refer to தசமன் – the Tenth Man, and therefore the reflexive pronoun is preferred to the simple pronoun அவன், which could appear to refer to someone else.

தனை அடைந்த காலத்தும் : *tanai aṭainta kālattum* – *and at the time when he has gained himself.* அடைந்த is the past adjectival participle from the root அடை (4) – *to attain, get, enjoy.* காலத்து, the inflexional base of காலம் also stands for the seventh case, as கால் does in the preceding phrase. In Classical Tamil the inflexional base is commonly used without a case ending to represent one or other of the cases.

தான் தசமன் அன்றி யார் தான் : *tān 'tacaman' anri yār tān?* – *who [else] is he, but the Tenth Man?* தசமன் – *the tenth man* is a noun formed from the Sanskrit adjective *daśama* – *tenth* by the suffixation of the masculine singular ending அன் : *an*.

Translation – 37.2.4 – 37.4.3

Both at the time he is anxiously seeking [himself] and at the time when he has gained himself, who [else] is he, but the Tenth Man?

Even the assertion that during practice there is Duality, and upon realisation there is Non-Duality is not true. Who else is the Tenth Man [in the story] but the Tenth Man, both while he is anxiously seeking himself, and upon attaining himself?

38. வினைமுதனா மாயின் விளைபயன் நுய்ப்போம்
வினைமுதலா ரென்று வினவித் — தனையறியக்
கர்த்தத் துவம்போய்க் கருமமுன் நுங்கழலு
நித்தமா முத்தி நிலை

Word Split – 38.1.1 – 38.1.4

வினைமுதனா மாயின் விளைபயன் நுய்ப்போம்
வினை முதல் நாம் ஆயின் விளை பயன் துய்ப்போம்

Split Text – 38.1.1 – 38.1.4

வினை முதல் நாம் ஆயின் விளை பயன் துய்ப்போம்

Of actions [the] source we if are, [which] result fruits we shall taste.

vinai mutal nām āyin, viḷai payaṇ tuyppōm.

வினை முதல் நாம் ஆயின் : **vinai mutal nām āyin** – *If we are the source of actions.* வினை : **vinai** – *action, deed, work* can mean an action in the general sense, but it is also the word used to refer to the accumulation of actions performed from birth to birth, which, through erroneous identification with the body and the world, keep us bound on the wheel of death and rebirth. It is the native Tamil equivalent of Sanskrit **karma**, which Bhagavan reverts to when speaking of the three *karmas* in line 3. For the three *karmas* see *The three types of karma* on p. 189. Here it is in the sixth case, which as we know is often identical to the inflexional base. For the conditional ஆயின் see the notes to 4.1.2. All translations and commentaries translate or gloss வினை முதல் as *the doers of actions, agents of deeds* etc.

விளை பயன் துய்ப்போம் : **viḷai payaṇ tuyppōm** – *we will taste the fruits which result.* விளை is from the root விளை (4) – *to become, be formed, grow, originate, result.* Here again the root is compounded with the noun it qualifies, and is equivalent to the adjectival participle விளையும் : **viḷaiyum** – *which result.* பயன் : **payaṇ** – *fruit, reward, profit,*

result of good or bad actions is the technical term which corresponds to வினை and refers to the results or consequences, *fruits*, accruing to the good or bad actions performed from birth to birth. துய்ப்போம் is the future first person plural from the root துய் (8) – *to eat, feed, experience through the senses*. Again, it is used in a specialised sense, to refer to the experiencing of suffering and enjoyment as a result of the various good and bad actions performed whilst in the state of unawareness of the Self.

Translation – 38.1.1 – 38.1.4

If we are the performers of actions, we shall experience the fruit resulting from them.

Word Split – 38.2.1 – 38.4.3

வினைமுதலா ரென்று வினவித் தனையறியக்
கார்த்தத் துவம்போய்க் கருமமுன் றுங்கழலு நித்தமா முத்தி நிலை
வினை முதல் ஆர் என்று வினவி தனை அறிய
கார்த்தத்துவம் போய் கருமம் மூன்றும் கழலும் நித்தம் ஆம் முத்தி நிலை

Split Text – 38.2.1 – 38.4.3

வினை முதல் ஆர் என்று வினவி தனை அறிய

‘Actions source who?’ [sp. marker] having enquired, oneself upon knowing,

‘vinai mutal ār?’ enru vinavi, tanai ariya,

கார்த்தத்துவம் போய் கருமம் மூன்றும் கழலும் நித்தம் ஆம் முத்தி நிலை

doership having gone, actions three too will fall away. Eternal will be of liberation [the] state.

karttattuvam pōy, karumam mūnrum kaḷalum. nittam ām mutti nilai.

வினை முதல் ஆர் என்று வினவி : vinai mutal ār enru vinavi – *having enquired Who is the doer of actions?*

வினவி is the adverbial participle from the root வினவு : vinavu (5) – *to question, enquire, investigate*.

*The three types of karma**sanchita karma*

The accumulated actions of the soul in former births, the fruits of which are experienced in future births.

prarabdha karma

The part of one's current karma that is to be worked out in this life. Even after realisation, the soul is not freed immediately from this. Even the jnani must work through it as long as the current incarnation lasts, but since the other two karmas are at an end, on the death of this body, there will be no more birth for him.

agamiya karma

The actions in the present life which are the source of future births and the fruits to be experienced therein.

Remember that karma, actions, in themselves are not held to bind the jiva or soul. What binds it is the illusion of the ego, that convinces us that we alone are the doers of those actions. Once that illusion is eliminated, actions no longer have the power to bind us.

தனை அறிய : *tanai ariya* – *upon knowing oneself* or *upon knowing the Self*. அறிய is the infinitive from the root அறி (4) – *to know*. See the notes to 30.1.4 and 30.2.3 for the use of the infinitive in subordinate clauses of time, which in English are introduced by *as, whilst, when, as soon as* etc. For its formation, see *The Infinitive* on p. 73. Two interpretations of this phrase are possible, both of which amount to the same thing. It can either mean *upon knowing the Self*, that is to say, upon realising that there is nothing but the Self and that oneself is That. Or it can mean *upon knowing oneself*, that is to say, upon knowing one's personal self or ego, it will be found to be non-existent. In either case, the sense of doership ceases to be.

கர்த்தத்துவம் போய் : *karttattuvam pōy* – *the sense of doership having gone*. கர்த்தத்துவம் is the Tamil form of Sanskrit *kartṛtva* which means [*the sense of*] *doership*. போய் : *pōy*, the adverbial participle from the root போ, போகு : *pō pōku* (5 *irreg.*) – *to go* has a different subject than that of the main verb கழலும், which is in breach of the rule that past adverbial participles must either have *the same* subject as that of the main verb they precede, or *one which is part of the whole* that that subject constitutes. Such licence, however, is not unusual. According to normal rules we would expect கர்த்தத்துவம் போக : *karttattuvam pōka* – *as the sense of doership falls away*. In this example the infinitive, which can have a different subject from that of the main verb, is used in the place of the adverbial participle.

கருமம் மூன்றும் கழலும் : *karumam mūnrum kalalum* – *the three karmas also will fall away*. கருமம் is the Tamil form of Sanskrit *karman* – *action, work, deed*. See the note on *The three types of karma* on p. 189 for the specialised meanings intended here. The உம் of மூன்றும் here has the sense of *also, too, even*. கழலும், which occurred previously in 9.3.2, is the future third person neuter plural from the root கழல், கழலு (3) – *to become loose, slip off, be sloughed of (as a snake's skin)*.

நித்தம் ஆம் முத்தி நிலை : *nittam ām mutti nilai* – [*This*] *state of liberation is eternal*. நித்தம் – *eternity, that which is eternal* is the Tamil form of Sanskrit *nitya* – *constant, perpetual, eternal*, and முத்தி is the Tamil form of Sanskrit *mukti* meaning, in both languages, *release, deliverance, emancipation from the round of birth and death*. Another possible translation is to assume an ellipsis of a pronoun, and treat ஆம் as an adjectival participle, translating [*This is*] *the state of liberation, which is eternal*. This may have been Bhagavan's intention, since, in the *Kali Venba* version he extends the line as follows: நித்தம் ஆம் முத்தி நிலை ஈது ஏ : *nittam ām mutti nilai itū ē* – *This indeed is the state of liberation which is eternal*.

Translation – 38.2.1 – 38.4.3

When, on enquiring, 'Who is the doer of actions?' one knows oneself, the sense of doership will disappear and the three karmas also will fall away. This is the state of liberation which is eternal.

If we are the performers of actions, we shall experience the fruit resulting from them. But when, on enquiring, 'Who is the doer of actions?' one knows oneself, the sense of doership will disappear and the three *karmas* also will fall away. This is the state of liberation which is eternal.

39. பத்தனா னென்னுமட்டே பந்தமுத்தி சிந்தனைகள்
 பத்தனா ரென்றுதன்னைப் பார்க்குங்காற் — சித்தமாய்
 நித்தமுத்தன் றானிற்க நிற்காதேற் பந்தசிந்தை
 முத்திசிந்தை முன்னிற்கு மோ

Word Split – 39.1.1 – 39.1.4

பத்தனா னென்னுமட்டே பந்தமுத்தி சிந்தனைகள்
 பத்தன் நான் என்னும் மட்டு ஏ பந்த முத்தி சிந்தனைகள்

Split Text – 39.1.1 – 39.1.4

பத்தன் நான் என்னும் மட்டு ஏ பந்த முத்தி சிந்தனைகள்

‘A bound one I,’ [one] will say as long as indeed, bondage-liberation thoughts [will exist].

‘pattan nān’ ennum maṭṭu ē, panta mutti cintanaikal.

பத்தன் நான் என்னும் மட்டு ஏ : ‘pattan nān’ ennum maṭṭu ē – *As long as one thinks ‘I am bound’*. பத்தன் – *one who is bound* is a masculine noun in the first case formed from the Sanskrit noun **bandha** – *tie, bond* by the addition of the masculine personal ending அன் : **an**. என்னும் is the adjectival participle from the root என், and again does double duty as the speech marker and the actual verb of speech. Here the sense is *say to oneself* i.e. *think*. It could be expanded as பத்தன் நான் என்று ஒருவன் என்னும் மட்டு ஏ – *as long as someone thinks ‘I am bound’*. Notice that in the adjectival clause there is no subject expressed for the adjectival participle என்னும். The sense in Tamil is general and impersonal, and a good way to convey this in English is to say, *So long as there is the thought..*, thus avoiding the need to add the pronouns *one, we, you, someone* etc. மட்டு – *measure, quantity, standard, degree, limit, extent, boundary, scope* is one of the particles or suffixes which are added to adjectival participles to denote *time, manner, purpose* etc. The general sense of it is: *In so far as one thinks of oneself as bound...*

பந்த முத்தி சிந்தனைகள் : panta mutti cintanaikal – [*there will be*] *thoughts of bondage and liberation*. பந்த முத்தி is a compound formed by dropping the final ம் of the first element. பந்தம் – *bondage* is again derived from Sanskrit **bandha** – *tie, bond*, this time with the addition of the impersonal ending ம். சிந்தனைகள் is the plural of சிந்தனை – *thought, conception, recollection, imagination, reflection, consideration*, from Sanskrit **cintana** – *thinking of, reflecting on*.

Translation – 39.1.1 – 39.1.4

So long as one thinks 'I am in bondage', thoughts of liberation and bondage will remain.

Word Split – 39.2.1 – 39.2.3

பத்தனா ரென்றுதன்னைப் பார்க்குங்காற்
பத்தன் ஆர் என்று தன்னை பார்க்கும் கால்

Split Text – 39.2.1 – 39.2.3

பத்தன் ஆர் என்று தன்னை பார்க்கும் கால்

'The bound one who?' saying, oneself [one] will see when..,

'pattan ār?' enru tannai pārkkum kāl.,

பத்தன் ஆர் என்று தன்னை பார்க்கும் கால் : pattan ār enru tannai pārkkum kāl – *when one sees oneself, asking (i.e. through the enquiry), 'Who is the bound one?' பார்க்கும் is the future adjectival participle from the root பார் (8), used in the same way as என்னும் above, that is to say, with a suffix or postposition, in this case கால் indicating time, or condition. The Suffix கால் gives the sense of while, when, and, by extension, if, provided that. The root பார் has the sense both of see and enquire, examine. Both senses are implied here, hence the translation see oneself through the enquiry.*

Translation – 39.2.1 – 39.2.3

When one sees oneself through the enquiry, 'Who is the bound one?'...

Word Split – 39.2.4 – 39.4.3

சித்தமாய் நித்தமுத்தன் றானிற்க நிற்காதேற் பந்தசிந்தை
முத்திசிந்தை முன்னிற்கு மோ

சித்தம் ஆய் நித்த முத்தன் தான் நிற்க நிற்காதேல் பந்த சிந்தை
முத்தி சிந்தை முன் நிற்கும் ஓ

Split Text – 39.2.4 – 39.4.3

சித்தம் ஆய் நித்த முத்தன் தான் நிற்க நிற்காதேல் பந்த சிந்தை

as [already] attained [the] eternal[ly] liberated one, the Self remaining, if does not remain bondage thought,

cittam āy nitta muttan, tān nirkā, nirkātēl panta cintai,

முத்தி சிந்தை முன் நிற்கும் ஓ

liberation thought thereafter will remain? [No!]

mutti cintai mun nirkum o?

சித்தம் ஆய் நித்த முத்தன் தான் நிற்க : cittam āy nitta muttan tān nirkā – [and] when the Self, the eternally liberated one, remains eternally attained. For சித்தம் ஆய் see the notes to 35.1.1 on சித்தம், Sanskrit *siddha* – that which is accomplished, realised, achieved, effected, fulfilled. Here it has the sense of *eternally attained*, a sense which is reinforced by its position directly before நித்த – *eternal*. நித்த முத்தன் is a compound of the two words நித்தம் and முத்தன் – *eternity* and *the liberated one*. The word முத்தி – *liberation* appeared in 38.4.2. முத்தன் is the Tamil form of Sanskrit *mukta* – *a liberated one*, which comes from the same root. As with பத்தன் in the first two lines, the masculine personal ending அன் : an is added, so that the whole word means *One who is eternally liberated*. For the role of நிற்க, the infinitive of நில் (7) – *to stand* used in a subordinate clause of time, see the notes to 30.1.4 and 30.2.3.

முத்தி சிந்தை முன் நிற்கும் ஓ : mutti cintai mun nirkum o? – *will the thought of liberation remain thereafter?* [No!].

முத்தி – *liberation* is in the sixth (possessive) case, governed by சிந்தை in the first case. சிந்தை is the Tamil form of Sanskrit *cintā*, meaning *thought*, as does சிந்தனை in line one. We have already seen (see *The Infinitive* p. 73), that நில் has an unusual infinitive நிற்க, instead of the expected *நில்ல with the retention of a க், which, as explained previously, is used in Classical Tamil in the formation of non-past verbal forms. In the same way it also has a future third person neuter form with the retained க், giving நிற்கும், instead of the expected *நில்லும். முன் is here translated as *thereafter*. As we have seen, முன் adjective, adverb and seventh case marker, means *before, previous*. But it can also mean, as here, *beyond, next, future*, i.e. with the past imagined, as it were, as standing *behind* the future, which, being more recent, stands *in front of* the past.

நிற்காதேல் பந்த சிந்தை : *nirkāṭēl panta cintai* – *if the thought of bondage does not remain*. நிற்காதேல் : *nirkāṭēl* is another example of the use of the particle ஏல் : *ēl* to give a conditional sense as in 4.2.2 and 21.3.3. நிற்காது is a form of the negative third person neuter singular, created by dropping the அ : *a* of the infinitive and adding ஆது : *ātu*, i.e. நிற்க் + ஆது : *nirk(a)-ātu*. This is the standard method of formation in spoken Tamil, but is not common in literary Tamil and is not used in the Classical language.

Translation – 39.2.4 – 39.4.3

...[and] *the Self alone remains, eternally attained and eternally free, will the thought of liberation still remain, where the thought of bondage cannot exist?*

So long as one thinks, ‘I am in bondage,’ thoughts of liberation and bondage will remain. When one sees oneself through the enquiry, ‘Who is the bound one?’ and the Self alone remains, eternally attained and eternally free, will the thought of liberation still remain, where the thought of bondage cannot exist?

40. உருவ மருவ முருவருவ மூன்றா
முறுமுத்தி யென்னி லுரைப்ப — னுருவ
மருவ முருவருவ மாயு மகந்தை
யுருவழிதன் முத்தி யுணர்

Word Split – 40.1.1 – 40.2.3

உருவ மருவ முருவருவ மூன்றா முறுமுத்தி யென்னி
லுரைப்ப னு
உருவம் அருவம் உருவருவம் மூன்று ஆம் உறும் முத்தி என்னில்
உரைப்பன்

Split Text – 40.1.1 – 40.2.3

உருவம்	அருவம்	உருவருவம்	மூன்று	ஆம்	உறும்	முத்தி
Form,	formless,	both with and without form,	three	will be	[which will be gained]	[the] liberation
uruvam	aruvam	uruvaruvam	mūṇru	ām	urum	mutti

என்னில் உரைப்பன்

if [one] says, I will declare...

ennil, uraippan...

என்னில் : **ennil** – *if it be said that*. Again we have the use of a conditional verb without an expressed subject, which can often be best translated as passive in English. See the notes on **என்னும்** in 39.1.2. Again the verb **என்** serves as its own speech marker.

உறும் முத்தி : **urum mutti** – *the liberation which will be gained*. **உறும்** is the future adjectival participle from the root **உறு** (6) – *to feel, experience, suffer, enjoy* which we have met several times already. Again there is no expressed subject and we translate with a passive construction.

உருவம் அருவம் உருவருவம் மூன்று ஆம் : uruvam aruvam uruvaruvam mūṇṇu ām – is of three kinds, with form, without form and both with and without form. For உரு : uru – that which has form and அரு : aru – that which is formless see the note to 34.3.2. உருவருவம் : uru-v-aruvam is a compound of உரு and அருவம். This sentence would need to be expanded in prose with the introduction of further speech markers and connective particles. Sadhu Om paraphrases: முக்தி நிலையானது உருவ முக்தி என்றும், அருவ முக்தி என்றும், உருவருவ முக்தி என்றும் மூ விதம் ஆகும். The various states of liberation are given merely as aids on the path of liberation, and involve such concepts as living in the world of God, living next to God, taking on the form of God, and being totally merged with God. They are intended for those who are not yet able to grasp the higher truths. The key point is that all such distinctions are created by the mind which arises from the ego, and that, upon attainment of the Self, no such distinctions can exist.

உரைப்பன் : uraiṭṭan – I will declare. This is the future first person singular from the root உரை (8)– to say, declare. Note the use again of the obsolete ending அன் instead of the usual ஏன். Bhagavan is delivering his verdict as to which of the above assertions is the correct one. The answer, of course, will be that none of them are correct.

Translation – 40.1.1 – 40.2.3

If it be said that liberation is of three kinds, with form, without form, and both with and without form, I shall reply...

Word Split – 40.2.4 – 40.4.3

ஊருவ மருவ முருவருவ மாயு மகந்தை யுருவழிதன் முத்தி உணர்
உருவம் அருவம் உருவருவம் ஆயும் அகந்தை உரு அழிதல் முத்தி உணர்

Split – Text 40.2.4 – 40.4.3

உருவம்	அருவம்	உருவருவம்	ஆயும்	அகந்தை	உரு	அழிதல்
Form,	formless,	both with and without form	which distinguishes	of the ego	the form	destroying
uruvam	aruvam	uruvaruvam	āyum	akantai	uru	aḷital

முத்தி உணர்

[is] liberation. Know!

mutti uṇar!

அகந்தை உரு அழிதல் : akantai uru alital – *the destruction of the form of the ego*. அகந்தை stands in a sixth (possessive) case relationship to உரு which is the direct object of அழிதல், which is the verbal noun in தல் : tal from the root அழி (4) – *to be destroyed, annihilated, obliterated, decay, degenerate, perish*.

உருவம் அருவம் உருவருவம் ஆயும் : uruvam aruvam uruvaruvam āyum – *which distinguishes [liberation with] form, formlessness and both form and lack of form*. Again in prose the phrase would need to be expanded along the lines indicated above. ஆயும் is the adjectival participle from the root ஆய் (4) – *to enquire, investigate, examine, consider, select, choose*. This adjectival clause qualifies அகந்தை – *the ego* in 40.3.4.

[is...]

முத்தி : mutti – *liberation*.

உணர் : uṇar – *Understand [thus]*.

Translation – 40.2.4 – 40.4.3

... *that the destruction of the form of the ego, which distinguishes between [liberation which is] with form, without form, and both with and without form, is liberation. Know thus.*

If it be said that liberation is of three kinds, with form, without form, and both with and without form, I shall reply that the destruction of the form of the ego, which distinguishes between [liberation which is] with form, without form, and both with and without form, is itself liberation. Know thus.

மங்கலம் — Invocation

1. உள்ளதல துள்ளவுணர் வுள்ளதோ வுள்ளபொரு
 னுள்ளலற வுள்ளத்தே யுள்ளதா — லுள்ளமெனு
 முள்ளபொரு னுள்ளலெவ னுள்ளத்தே யுள்ளபடி
 உள்ளதே யுள்ள லுணர்

Word Split – 1.1.1 – 1.1.3

உள்ளதல துள்ளவுணர் வுள்ளதோ
 உள்ளது அலது உள்ள உணர்வு உள்ளது ஓ

Split Text – 1.1.1 – 1.1.3

உள்ளது அலது

That-which-is without,

Meaning 1: Without that which [eternally] is...

That-which-is other than,

Meaning 2: Other than that which [eternally] is...

uḷḷatu alatu,

உள்ள உணர்வு உள்ளது ஓ

of being awareness is there? [No!]

Meaning 1: can there be awareness of being?

to think of [being] awareness is there [No!]

Meaning 2: can there be an awareness to think about [being]?

uḷḷa uṇarvu uḷḷatu o?

உள்ளது : uḷḷatu – *that which is, that which exists*, is the neuter singular participial noun from the irregular root **உள்** – *to be*. Bhagavan always made it clear that phenomena which appear and disappear, such as the mind and the physical manifestation of the world, cannot be real, otherwise they would exist always, and without changing. Therefore **உள்ளது** here refers to that which exists, eternally and unchangingly, that is, the supreme reality.

அலது : alatu – 1) *without* or 2) *other than*. As we have seen many times in the text of *Ulladu Narpadu*, the root **அல்** has the force of denying that something is of such and such a nature, or possesses such and such a quality. It can therefore be taken as an adverbial participle, equivalent to **அன்றி**, **அல்லாது** and **அல்லாமல்**. Taken as such, it has the second meaning *other than*. However, as a conjunctive particle, it has a wider usage, and can mean *if not, without*, taking the sense of the root **இல்**, (which as we have seen, denies existence), and equivalent to **இன்றி**, **இல்லாது** and **இல்லாமல்**. Taken in this way it has the meaning *without, if...does not exist*.

Translator's Note on அலது

The majority of translations of *Ulladu Narpadu* translate the word **அலது** in the first sense mentioned above, saying something like, *without an existing reality..*, in this way emphasising that there must exist a living reality which is the true substratum for what appears to us as ourselves and the world around us. The second meaning *other than*, does not contradict the first. It simply subsumes it, and adds an extra dimension of meaning. The first statement is saying:

If a living reality, a beingness, did not exist, there would not be a consciousness and a world for it to cognise.

The second version fully supports this assertion by direct implication, and expands on it as follows:

That consciousness is not different from, and cannot exist apart from, that living reality.

We can therefore say that two assertions are being made, firstly that there must be a reality to support consciousness, and secondly, that consciousness is not different from that reality. Since the whole thrust of *Ulladu Narpadu* is that it is within ourselves that we must seek the truth, reality, it is important at the outset for Bhagavan to absolutely rule out the possibility that there might be any other source for such knowledge outside our own consciousness, such as, for example, a universe created by an intelligent deity existing independently of ourselves. The forty verses which follow illustrate in a variety of different ways how such claims fail to stand up to the scrutiny of simple logic and common sense.

Translation – 1.1.1

Without that which [eternally] is... or Other than that which [eternally] is...

உள்ளது ஓ : ul̥l̥atu ō – *is there?* Here **உள்ளது** is not the participial noun again, but the third person neuter singular of the root **உள்** – *to be*, with the postposition **ஓ : ō** indicating a question to which the expected answer is *No!*

உள்ள உணர்வு : ul̥la uṇarvu – 1) *a consciousness which exists, a being-consciousness* or 2) *a consciousness which reflects on [being]*. In meaning 1) **உள்ள** is the adjectival participle from the root **உள்**, qualifying **உணர்வு : uṇarvu** – *feeling*,

consciousness, perception, understanding, knowledge mediated by the senses from the root உணர் (4). In this meaning it is simply defining and emphasising the meaning of உணர்வு as being *being-awareness, consciousness*. In meaning 2) உள்ள is the infinitive of the root உள்ளு : ullu, a regular verb of type (5), with present உள்ளுகிறேன், past உள்ளினேன் etc., meaning to *think, consider, bear in mind*. In this meaning therefore, உள்ள constitutes a result clause, qualifying உணர்வு: [*is there*] a *consciousness to reflect, such as might reflect...*

Translation – 1.1.2 – 1.1.3

...could there be a being-consciousness (or a consciousness to reflect on being)?

Word Split – 1.1.4 – 1.3.2

வுள்ளபொருளுள்ளவறவுள்ளத்தேயுள்ளதாலுள்ளமெனு
முள்ளபொருளுள்ளலெவனு
உள்ளபொருள்உள்ளல்அறஉள்ளத்துஏஉள்ளதால்உள்ளம்எனும்
உள்ளபொருள்உள்ளல்எவன்

Split Text – 1.1.4 – 1.3.2

உள்ளபொருள்உள்ளல்அறஉள்ளத்துஏஉள்ளதால்உள்ளம்எனும்

Reality,	thinking	free of,	in the heart	indeed	since it exists,	the Heart	called
ulla poruḷ,	ullal	ara,	ullattu	ē	ullatāl,	ullam	enum

உள்ளபொருள்உள்ளல்எவன்

Reality	thinking of	how ?
ulla poruḷ	ullal	evan?

உள்ளபொருள் : ulla poruḷ – *reality*. The word பொருள் was first used with this meaning in 7.4.3. Here the adjectival participle from the root உள் is again used to qualify a following noun, as உணர்வு in line one. As noted previously, the word பொருள் has a wide range of meanings, including *meaning, wealth, property* and simply *thing*, as well as the meaning *truth, reality*. Its combination with உள்ள therefore emphasises that here it has the meaning *Reality*.

உள்ளதால் : uḷḷatāḷ – *since [it] exists, by [virtue of its] existing.* This is the neuter participial noun from the root **உள்** – *to be*, here acting as a verbal noun, *being* rather than as a participial noun, *that which is*, as in line one. Here it is in the third case with the ending **ஆல் :** āḷ, indicating *agency*.

உள்ளத்து ஏ : uḷḷattu ē – *within the Heart.* Here we have another example of the inflexional base, here **உள்ளத்து** : uḷḷattu from the noun **உள்ளம் :** uḷḷam – *Heart*, being used in place of one of the seventh case endings **இல்**, **உள்**, **கண்** etc. The word *Heart* is synonymous with Reality, and is often used by Bhagavan to refer specifically to the Reality as manifested in the consciousness of the individual. **ஏ :** ē may be regarded as emphatic or as a seventh case ending, as it is often appended when the inflexional base is used in this way.

உள்ளல் அற : uḷḷal ara – *free of thought.* For this use of the infinitive of the root **அறு** (4) & (6), see 17.3.2 and elsewhere. **உள்ளல்** is an example of the verbal noun formed from the infinitive + **ல்** from the root **உள்ளு** (5), which appeared in the infinitive form in M1.1.2, meaning 2).

எவன் : evaṇ? – *how?* **எவன்** is also the third person singular interrogative pronoun *who?* Some translations attempt to incorporate both meanings into the text.

[*can there be...*]

உள்ள பொருள் உள்ளல் : uḷḷa poruḷ uḷḷal – *thinking about, meditating upon, the Reality.* **உள்ள பொருள்** is the direct of object of **உள்ளல்** which, again, is a verbal noun from the root **உள்ளு** (5), as in M1.2.1.

உள்ளம் எனும் : uḷḷam eṇum – *which is called the Heart?* As noted previously the speech marker verb, here in the adjectival participle form **எனும்**, is used when words are being quoted in a sentence. Often in English a simple comma, or nothing at all, is its equivalent. For example *the boy, John, the river Thames.* In other contexts we will use phrases like *called* or *known as*, as here.

Translation – 1.1.4 – 1.3.2

Since that Reality exists in the Heart, free of thought, who could meditate upon that Reality, called the Heart?

Word Split – 1.3.3 – 1.4.3

னுள்ளத்தே யுள்ளபடி உள்ளதே யுள்ள லுணர்
உள்ளத்து ஏ உள்ளபடி உள்ளது ஏ உள்ளல் உணர்

Split Text – 1.3.3 – 1.4.3

உள்ளத்து ஏ உள்ளபடி உள்ளது ஏ உள்ளல் உணர்

In the heart indeed as [one] is being indeed [is] meditating. Know [thus].

uḷḷattu ē uḷḷapaṭi uḷḷatu ē uḷḷal. uṇar.

உள்ளது ஏ : uḷḷatu ē – *being, remaining*. உள்ளது is again the participial noun from the root உள்ள, acting as a verbal noun as it did in M1.2.3, with the meaning *being*.

உள்ளத்து ஏ : uḷḷattu ē – *within the heart*. See the notes to M1.2.2 for the use of the inflexional base with emphatic ஏ, used in place of the seventh case.

உள்ளபடி : uḷḷapaṭi – *as [it] is or as [one] is*. As we saw in 23.3.1 with the phrase எழுந்த பின், as well as forming adjectival or relative clauses, which we translate as *who, which* etc., adjectival participles take postpositions indicating *time, manner, purpose* etc. Here the adjectival participle உள்ள appears with the postposition படி : paṭi to express *manner*, the way in which something is done. The meaning is that, to meditate on reality, all we can do is simply be that reality, by remaining *as [we] are* – உள்ளபடி, free of all obstructing thoughts.

[is...]

உள்ளல் உணர் : uḷḷal uṇar – *thinking upon, meditating upon [the Heart]*. Know [thus]! For the verbal noun உள்ளல், see M1.2.1 and M1.3.2.

Translation – 1.3.3 – 1.4.3

Know that to remain within the Heart, as one is, is truly to meditate [upon the Heart].

Could there be a being-consciousness existing apart from that which [eternally] is? Since that Reality exists in the Heart, free of thought, who could meditate upon that Reality, called the Heart? Know that to remain within the Heart, as one is, is truly to meditate [upon the Heart].

2. மரணபய மிக்குளவம் மக்களர ணாக
 மரணபவ மில்லா மகேசன் — சரணமே
 சார்வர்தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணஞ்
 சார்வரோ சாவா தவர்

Word Split – 2.1.1 – 2.3.1

மரணபய மிக்குளவம் மக்களர ணாக மரணபவ மில்லா
 மகேசன் சரணமே சார்வர்
 மரண பயம் மிக்கு உள அ மக்கள் அரண் ஆக மரண பவம் இல்லா
 மகேசன் சரணம் ஏ சார்வர்

Split Text – 2.1.1 – 2.3.1

மரண பயம் மிக்கு உள அ மக்கள் அரண் ஆக மரண பவம் இல்லா

Death fear greatly to whom is those people refuge as death birth without
 maraṇa payam mikku uḷa a makkaḷ araṇ āka maraṇa pavam illā

மகேசன் சரணம் ஏ சார்வர்

of Lord Siva [the] foot indeed will take shelter at.

makēcaṇ caraṇam ē cārvar.

Structure of the clause

Subject: அ மக்கள் – *Those people*

Adjectival clause qualifying மக்கள் : மரண பயம் மிக்கு உள – *in whom the fear of death is great*

Predicate: அரண் ஆக மகேசன் சரணம் சார்வர் – *will reach, as their refuge, the feet of Lord Siva,*

Adjectival clause qualifying மகேசன்: மரண பவம் இல்லா – *who is without birth and death.*

அம் மக்கள் : a-m-makkaḷ – *those people*. மக்கள் is a Tamil collective noun whose meaning is often identical to the English *people*. Some translations and commentaries gloss this as *mature souls* but there is nothing in the Tamil which supports this explicitly. Note the euphonic doubling of the letter ம் following the demonstrative pronoun அ.

மரண பயம் மிக்கு உள் : maraṇa payam mikku uḷa – [*in*] *whom there is a great fear of death*. மரணம் and பயம் represent the Sanskrit words maraṇa – *death*, and bhaya – *fear, dread*. மரணபயம் is therefore a compound, formed by dropping the final ம் of the first noun. Note the absence of the doubling of the initial ப் of பயம் as is customary with compounds involving Sanskrit words. Note also that Sanskrit words when used in Tamil usually retain their Sanskrit pronunciation, and therefore speakers will pronounce the letter ப : p, which in Tamil, when initial, represents the unvoiced, unaspirated p sound, as the voiced aspirate bh, its correct Sanskrit pronunciation. மிக்கு is an adverb meaning *greatly*, and is derived from the root மிகு : miku (4 & 6) – *to exceed, surpass*. It is actually the adverbial participle of verb type (6), in which the vowel of the root is dropped, and the t of the tense marker is assimilated to the final consonant of the root: மிக் : mik + க் : k [*த் : t*] + உ : u = மிக்கு : mikku – *having grown great, having surpassed*. The infinitive மிக is also used adverbially in the same way. உள் is again the adjectival participle from the root உள் – *to be*. Remember that when the word being qualified by the adjectival or relative clause is not either the subject or object within the relative clause itself, the case it has in that clause has to be inferred. Here we would infer a fourth or seventh case meaning, *the people to, for or in whom...*

மகேசன் சரணமே சார்வர் : makēcaṇ caraṇam ē cārvar – *will take refuge at the holy feet of Lord Siva*. மகேசன் is itself a Sanskrit compound meaning *great God* (maha + īśa with a and ī combining as e), and is one of the names of Lord Siva. Here the inflexional base is used, as very often, as the sixth (possessive) case form. சார்வர் is the future third person plural from the root சார் (4) – *to depend on, adhere to, resort to, take shelter in*. சரணம் is the Tamil form of Sanskrit caraṇa – *foot* from the Sanskrit root car – *to move, go, wander*. It is customary to translate references to the *foot* of the Lord as *feet* or *holy feet*, as the English language does not convey the sense of reverence that is conveyed by Tamil and other Indian languages in such cases. It is the direct object of the verb but, as often with non-personal nouns, the first case is employed in place of the second, which would be சரணத்தை.

மரண பவம் இல்லா : maraṇa pavam illā – *who is without birth and death*. மரணபவம் is another compound of Sanskrit words, exactly like மரணபயம் in M2.1.1, பவம் being the Tamil form of Sanskrit bhava – *birth*, from the Sanskrit root bhū – *to be, become*. இல்லா is the adjectival participle from the root இல், meaning *who, which is without*. It is the shorter, older form, which in later Tamil was replaced by the form இல்லாத : illāta.

அரண் ஆக : arañ āka – as their defence, refuge. அரண் means defence, fortifications. These are traditionally of four kinds, walls, seas and rivers, mountains, and forests. Here the word is used figuratively.

Translation – 2.1.1 – 2.3.1

Those people who have a deep fear of death will, for their protection, take refuge at the holy feet of Lord Siva, he who is without both birth and death.

Word Split – 2.3.2 – 2.4.3

தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணஞ் சார்வரோ சாவா தவர்
தம் சார்வொடு தாம் சாவு உற்றார் சாவு எண்ணம் சார்வர் ஓ சாவாதவர்

Split Text – 2.3.2 – 2.4.3

தம் சார்வொடு தாம் சாவு உற்றார் சாவு எண்ணம் சார்வர் ஓ சாவாதவர்

Along with their surrender, they death underwent. Death thought will they entertain, [No!] the deathless?

tam cārvoṭu tām cāvu uṙṙār. cāvu eṇṇam cārvar ō cāvātavar?

தம் சார்வொடு : tam cārvoṭu – along with their surrender. தம் is the third person plural reflexive pronoun in the sixth case, meaning of themselves, their. The sense here is that they have lost, undergone the death of themselves, that is, their personal self, their ego. See p. 82, *The Reflexive and Personal Pronouns*. ஓடு : oṭu is classed as a third (instrumental) case ending. It is also known as the social ablative, and is used to signify accompaniment e.g. அவனோடு வந்தேன் – I came [along] with him, as opposed to signifying means, cause, agency, for which the case ending, as we know, is ஆல் : āl. This form is only used in poetry nowadays, the usual form being ஓடு : oṭu with a long ஓ : ō. Occasionally ஓடு can have an instrumental application e.g. வில்லோடு பொருதான் : villōṭu poruṭān – he fought with a bow. However ஆல் cannot, conversely, be used to express accompaniment. This ending, like all case endings, is added to the inflexional base in modern Tamil e.g. மரம் : maram > மரத்தோடு : maratt(u)-ōṭu. In Classical Tamil however the first case form was allowed. e.g. மரமொடு, மரமோடு : maram-oṭu, maram-ōṭu.

தாம் சாவு உற்றார் : *tām cāvu urrār* – *they died*. Literally *they experienced death*. The construction consisting of noun + the verb உறு : *uru* (6) – *to feel, experience*, is explained in the notes to 4.3.1. சாவு – *death*, is a noun formed from the irregular root சா : *cā* – *to die*. It has an irregular past form செத்தேன் : *cettēn*. உற்றார் is the past third person plural of the verb. சாவு உற்றார் therefore means *they suffered, experienced, underwent, death*, that is to say, *they died*. By taking refuge in Lord Siva, his followers die to their ego, or personal self. Bhagavan always advised this path, that of surrender, to those who felt themselves unable to adopt the path of self enquiry, *atma vicāra*. He always pointed out that ultimately both paths converged at the same goal, that of self-realisation.

சாவு எண்ணம் சார்வர் ஓ சாவாதவர் : *cāvu eṇṇam cārvar ō cāvātavar?* – *will those who are deathless become involved with the thought of death?* சாவு is again an inflexional base form, used to express the sixth (possessive) case, whilst எண்ணம் – *thought*, from the root எண்ணு (5) – *to think, consider, imagine, suppose*, the direct object of சார்வர், remains in the first case form. சார்வர், with the old third person plural ending அர் : *ar*, is identical in form and meaning to its prior occurrence in line 2.3.1. சாவாதவர் is the plural personal negative participial noun from the root சா, meaning *those who do not die, those who are not subject to death*. See *The Participial Noun* on p. 64.

Those people who have a deep fear of death will, for their protection, take refuge at the holy feet of Lord Siva, he who is without both birth and death. In thus taking refuge [in Him], they suffered their own death. For them, in this deathless state, will the thought of death remain?

Tamil Parayana at Sri Ramanaramam

Most readers of this book will be aware of the Tamil Parayana that takes place from Monday to Saturday in Sri Ramanasramam, consisting mainly of works either composed or translated by Sri Ramana Maharshi himself. They may not be aware, however, of the form the Tamil Parayana took during Bhagavan's lifetime. Both versions include the *Ulladu Narpadu Kalivenba*, but otherwise there were great differences. Below is a note by David Godman, reproduced with his permission, taken from his web log dated Thursday, May 22, 2008. It may be accessed at the following link: <http://sri-ramana-maharshi.blogspot.com/2008/05/more-on-tamil-parayana.html>:

The first thing to note is that it was called 'Tamil parayana' to distinguish it from the Veda parayana which also took place in Bhagavan's presence every day. However, not all the items were in Tamil; portions of it were in Telugu, Malayalam and Sanskrit. As I mentioned before, there was a fifteen-day cycle of chanting, with different works being chanted on each of those fifteen days. Here is a list that I found on page 108 of *The Works of Bhagavan Sri Ramana Maharshi in his own Handwriting*. This book is actually a facsimile of a notebook that was used by Sivananda Swami, one of Bhagavan's attendants, for chanting. Bhagavan wrote out all the parayana works for Sivananda Swami because Sivananda Swami felt that he could not do the work himself without making a lot of mistakes.

Day one: Arunachala Tevarams by Jnanasambandhar, Tirunavukkarasu (Appar) and Sundaramurti.

Day two: Sri Arunachala Tattuvam, Mahatmyam and Aksharamanamalai.

Day three: Sri Arunachala Navamanimalai, Patikam, Ashtakam, Appala Pattu and Atma Vidya by Bhagavan.

Day four: Upadesa Undiyar (Tamil) and Upadesa Saram in Malayalam, Telugu and Sanskrit.

Day five: Ulladu Narpadu Kalivenba and Anubandham.

Day six: Sat Darsanam (the Malayalam version of Ulladu Narpadu) with Anubandham.

Day seven: Devikalottaram.

Day eight: Atma-Sakshatkara Prakaranam, Guru Stuti and Hastamalakam.

Day nine: Sri Bhagavad Gita Saram in Tamil, Malayalam and Sanskrit.

Day ten: Atma-Bodham and Ekatma Panchakam. These are not included in *The Works of Bhagavan Sri Ramana Maharshi in his own Handwriting* because they were composed by Bhagavan after he had written out the notebook for Sivananda Swami.

Day eleven: selected verses in Sanskrit and Tamil from Vivekachudamani, Sivananda Lahari and Thayumanavar. The Tamil renderings of the verses from Vivekachudamani were composed by Sri Bhikshu Sastrigal, and the Tamil renderings of the verses from Sivananda Lahiri were composed by an unknown devotee.

Day twelve: Sri Ramana Stuti Panchakam by Sathyamangala Venkataramaiyer.

Day thirteen: Sri Ramana Sadguru Malai and Deva Malai, verses 1-28, by Sivaprakasam Pillai.

Day fourteen: Sri Ramana Deva Malai, verses 29-42, and Vinnappam by Sivaprakasam Pillai.

Day fifteen: Sri Ramana Padamalai by Sivaprakasam Pillai, and verses in praise of Tiruchuzhi by Manikkavachagar and Sundaramurti.

Ulladu Narpadu Kali Venba

Ulladu Narpadu Kalivenba is a version of *Ulladu Narpadu* in which Sri Ramana modified the 42 verses, linking them together to provide a continuous flow, rather than 42 separate verses. The idea was to make them easier to memorise and recite by devotees who performed a regular daily recitation, called *Parayana*, in the ashram. Sri Bhagavan also similarly modified others of his works, which were also written in the *venba* metre, for the same purpose.

This modification consisted in extending the fourth line of each verse by expanding the third foot to comprise two or three *acai* [metrical units], and adding an entirely new fourth foot, thus creating a sequence of lines all of equal length. See the section on *Tamil Versification* in the Introduction for a full explanation of this process. The extra words, for the most part, link forward, expanding the meaning of the following verse and thus providing an aide-memoire to the chanting devotees.

The term *Kali Venba* may be taken to refer either to a form of the *venba* metre with an unlimited number of lines, rather than the usual four, or it may be regarded as a form of *kalippa* in which the connection between feet is uniquely the *ventalai* peculiar to the *venba* metre. In either case, the final line must conform to the *venba* convention as described in the section on *Tamil Versification*. In this case, Ramana expanded all 42 verses, with the end lines – a *kural venba* of two lines in fact – being written by Sri Muruganar.

The whole of the modern *Parayana* cycle, as well as the whole of the old 15 day one, is available for download or playing online on the Sri Ramanaramam website at <http://www.sriramanamaharshi.org>. It is recommended that readers accompany their study of this book with repeated playings of the recording of the verse they are studying.

What now follows is a recapitulation of the entire text including the extra feet printed in bold type, with, in the right hand column, an English translation incorporating the extra words, which are also printed in bold type. Notes to the extra words used to create the *Kali Venba* version follow the text. Any new words and grammatical constructions that occur are explained, and all new words are included in the Lexicon and Concordance.

மங்கலம்

உள்ளதல துள்ளவுணர் வுள்ளதோ வுள்ளபொரு
ளுள்ளலற வுள்ளத்தே யுள்ளதா — லுள்ளமெனு
முள்ளபொரு ளுள்ளலெவ னுள்ளத்தே யுள்ளபடி
உள்ளதே யுள்ள லுணர்வாயே (1)

— யுள்ளே

மரணபய மிக்குளவம் மக்களர ணாக
மரணபவ மில்லா மகேசன் — சரணமே
சார்வர்தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணஞ்
சார்வரோ சாவா தவர்நித்தர் (2)

நூல்

— பார்வையே

நாமுலகங் காண்டலா னானாவாஞ் சத்தியுள
வோர்முதலை யொப்ப லொருதலையே — நாமவுருச்
சித்திரமும் பார்ப்பானுஞ் சேர்படமு மாரொளியு
மத்தனையுந் தானா மவ (1)

ஐலகு — கர்த்தனுயிர்

மும்முதலை யெம்மதமு முற்கொள்ளு மோர்முதலே
மும்முதலாய் நிற்குமென்று மும்முதலு — மும்முதலே
யென்னலகங் கார மிருக்குமட்டே யான்கெட்டுத்
தன்னிலையி னிற்ற றலையாகுங் (2)

— கொள்ளே

உலகுமெய்ப்பொய்த் தோற்ற முலகறிவா மன்றென்
றுலகுசுக மன்றென் றுரைத்தே — ஐலகுவிட்டுத்
தன்னையோர்ந் தொன்றிரண்டு தானற்று நானற்ற
வந்நிலையெல் லார்க்குமொப் பா (3)

முனே — துன்னு

முருவந்தா னாயி ஐலகுபர மற்றா
முருவந்தா னன்றே லுவற்றி — ஐருவத்தைக்
கண்ணுறுதல் யாவெனவன் கண்ணலாற் காட்சியுண்டோ
கண்ணதுதா னந்தமிலாக் கண்ணாமே (4)

Invocation

Could there be a being-consciousness existing apart from that which [eternally] is? Since that Reality exists in the Heart, free of thought, who could meditate upon that Reality, called the Heart? **You should** know that to remain within the Heart, as one is, is truly to meditate [upon the Heart].

Those people who have a deep **inner** fear of death will, for their protection, take refuge at the holy feet of Lord Siva, he who is without both birth and death. In thus taking refuge [in Him], they suffered their own death. For them, **the eternal ones**, in this deathless state, will the thought of death remain?

Text

Since we, **who possess sight**, perceive the world, there is certainly absolute agreement that there exists a First Cause, inherent in which is a creative potential for manifesting diversity. The picture consisting of names and forms, he who sees it, the screen on which it appears, and the light which illuminates it, all are He, who is the Self.

Every religion postulates three fundamentals, **the world, the soul and God**. The argument as to whether one First Cause manifests as three or whether three First Principles remain as three will continue as long as the ego exists. To remain in one's own [true] state, after the 'I' has perished is the highest attainment.

'The world is real – the world is a false appearance,' 'the world is consciousness – no, it is not,' 'the world is happiness – no, it is not'... why do these **profitless** arguments persist? The egoless state, beyond Duality and Non-Duality, in which one has abandoned the world and come to know oneself through investigation, is the fitting state for all.

If one's self is a form, **composed of flesh**, then it follows that the world and the Supreme will have form also. If one's self is not a form, who is there to see their forms, and how? Is there anything that is seen whose nature is other than that of the eye [that sees]? That eye, **indeed, is** in reality the Self, the infinite eye.

Ulladu Narpadu

— யெண்ணி

லுடல்பஞ்ச கோச வருவதனா லைந்து
முடலென்னுஞ் சொல்லி லொடுங்கு — முடலன்றி
யுண்டோ வுலக முடல்விட் டுலகத்தைக்
கண்டா ருளரோ கழறுவாய் (5)

— கண்ட

வுலகைம் புலன்க னுருவேறன் றவ்வைம்
புலனைம் பொறிக்குப் புலனா — முலகைமன
மொன்றைம் பொறிவாயா லோர்ந்திடுத லான்மனத்தை
யன்றியுல குண்டொ வறை (6)

நேரே — நின்ற

வுலகறிவு மொன்றா யுதித்தொடுங்கு மேனு
முலகறிவு தன்னா லொளிரு — முலகறிவு
தோன்றிமறை தற்கிடனாய்த் தோன்றிமறை
யாதொளிரும்
பூன்றமா மஃதே பொருளமா (7)

— வேன்றதா

மெப்பெயரிட் டெவ்வுருவி லேத்தினுமார் பேருருவி
லப்பொருளைக் காண்வழிய தாயினுமம் —
மெய்ப்பொருளி
னுண்மையிற்ற னுண்மையினை யோர்ந்தொடுங்கி
யொன்றுதலே
யுண்மையிற் காண லுணர்ந்திடுக (8)

— விண்மை

யிரட்டைகண் முப்புடிக ளென்றுமொன்று பற்றி
யிருப்பவா மவ்வொன்றே தென்று — கருத்தினுட்
கண்டாற் கழலுமவை கண்டவ ரேயுண்மை
கண்டார் கலங்காரே கா (9)

ணிருள்போள் — மண்டு

மறியாமை விட்டறிவின் றாமறிவு விட்டவ்
வறியாமை யின்றாகு மந்த — வறிவு
மறியா மையுமார்க்கென் றம்முதலாந் தன்னை
யறியு மறிவே யறியா (10)

Upon examination, the body is a form composed of five sheaths. Therefore, all five are signified by the word 'body'. Is there a world which is other than the body? Is there anyone who, without a body, has seen the world? **Pray** speak!

The world **that we see** is of the form of the five sense perceptions. It is nothing other. Those five senses function through the five organs of sense. Since the mind alone perceives the world through the medium of those five sense-organs, can there be a world apart from the mind? Speak!

Although the world, **which stands before us**, and the mind arise and subside together, it is through the mind that the world shines forth. That which is the perfection that shines without appearing or disappearing, as the place where both the world and the mind appear and disappear, is **indeed** the Real.

Whoever they may be, whatever name they give it, and in whatever form they worship it, that [practice] constitutes a way of knowing that Reality in name and form. **That is possible**. Nevertheless, **you should** know that the only true knowing is to discern one's own truth in the truth of that Supreme Reality, to subside into it, and to merge as one with it.

[Unreal like] the blue of the sky, the pairs of opposites and the three factors of knowledge are entities which depend upon the one (the mind or ego) for their existence. If one investigates with one's own mental faculties what that one actually is, those entities will cease to be. Those who know in this way are indeed knowers of the truth. They are not confused. This you should know.

Without ignorance **that is dense like darkness** knowledge does not exist, and without knowledge that ignorance does not exist. That alone is knowledge that knows the [ego] self, which is the source [of knowledge and ignorance], through the enquiry, "To whom does that knowledge and ignorance occur?"

Ulladu Narpadu – Kalivenba

— மறிப

வறிவுறுந் தன்னை யறியா தயலை
யறிவ தறியாமை யன்றி — யறிவோ
வறிவயற் காதாரத் தன்னை யறிய
வறிவறி யாமை யறுமே (11)

— யறவே

யறிவறி யாமையு மற்றதறி வாமே
யறியும் துண்மையறி வாகா தறிதற்
கறிவித்தற் கன்னியமின் றாயவிர்வ தாற்றா
னறிவாகும் பாழன் றறிவாய் (12)

— செறிவாய

ஞானமாந் தானேமெய் நானாவா ஞானமஞ்
ஞானமாம் பொய்யாமஞ் ஞானமுமே — ஞானமாந்
தன்னையன்றி யின்றணிக டாம்பலவும்
பொய்மெய்யாம்
பொன்னையன்றி யுண்டோ புக (13)

லுடனா — னென்னுமத்

தன்மையுண்டேன் முன்னிலைப டர்க்கைக டாமுளவாந்
தன்மையி னுண்மையைத் தானாய்ந்து — தன்மையறின்
முன்னிலைப டர்க்கை முடிவுற்றொன் றாயொளிருந்
தன்மையே தன்னிலைமை தா (14)

னிதமு — மன்னு

நிகழ்வினைப் பற்றி யிறப்பெதிர்வு நிற்ப
நிகழ்கா லவையு நிகழ்வே — நிகழ்வொன்றே
யின்றுண்மை தேரா திறப்பெதிர்வு தேரவுன
லொன்றின்றி யெண்ண வுன (15)

லுணர — நின்றபொரு

ணாமன்றி நாளேது நாடேது நாடுங்கா
ணாமுடம்பே ணாணாட்டு ணாம்படுவ நாமுடம்போ
நாமின்றன் றென்றுமொன்று நாடிங்கங்
கெங்குமொன்றா
ணாமுண்டு நாணாடி ணா (16)

To know that which is foreign [to oneself] without knowing the self that is the knower **of those things that are known** – how can this be knowledge and not ignorance? Upon knowing oneself, which is the foundation for both [mediate] knowledge and its object [the world], both knowledge and ignorance will **indeed** cease to exist.

That in which knowledge and ignorance are **entirely** non-existent is [true] knowledge. That which knows [the world] is not true knowledge. Since it shines without anything other which it knows, or which makes it known, the Self is [true] knowledge. It is not a void. **You should** know thus.

The Self, which is the **fullness of** knowledge (jnana), alone is real. Knowledge of a multifarious nature is ignorance. Even this ignorance, which is unreal, does not exist apart from the Self, which is knowledge. Can all that [gold] jewellery, which is not real, exist apart from the gold, which is real? Say!

If the First Person, **which affirms that the body is 'I'**, exists, the Second and Third Persons will also be in existence. But if, upon one's investigation into the reality of its nature, the First Person is destroyed, the Second and Third Persons will also cease to be, and Self-nature, shining alone, will verily be revealed as one's own nature.

The past and future exist depending on the present. Whilst they are occurring, these too are the present, **which is experienced daily**. The present alone exists. To attempt to understand the past and future without having ascertained the truth of the now, is like trying to count without the number 'one'.

When we investigate, where is time and where is space apart from ourselves, **the clearly known, enduring reality?** If we are the body, then we will be caught up in time and space – but are we the body? Now, then and always we are the same One. In space, here, there and everywhere we are the same One. Therefore we alone exist, we in whom there is neither time nor space.

Ulladu Narpadu

மூன — மாமிவ்

வுடனானே தன்னை யுணரார்க் குணர்த்தார்க்
குடலளவே நான்ற னுணரார்க் — குடலுள்ளே
தன்னுணர்ந்தார்க் கெல்லையறத் தானொளிரு
நானிதுவே
யின்னவர்தம் பேதமென வெண்ணுவாய் (17)

— முன்னா

மூலகுண்மை யாகு முணர்வில்லார்க் குள்ளார்க்
குலகளவா முண்மை யுணரார்க் — குலகினுக்
காதார மாயுருவற் றாருமுணர்ந் தாருண்மை
யீதாகும் பேதமிவர்க் கெண்ணுக (18)

— பேத

விதிமதி மூல விவேக மிலார்க்கே
விதிமதி வெல்லும் விவாதம் — விதிமதிகட்
கோர்முதலாந் தன்னை யுணர்ந்தா ரவைதணந்தார்
சார்வரோ பின்னுமவை சாற்றுவாய் (19)

— சார்பவை

காணுந் தனைவிட்டுத் தான்கடவு ளைக்காணல்
காணு மனோமயமாங் காட்சிதனைக் — காணுமவன்
றான்கடவுள் கண்டானாந் தன்முதலைத்
தான்முதல்போய்த்
தான்கடவு ளன்றியில தா (20)

லுயிராத் — தான்கருதுந்

தன்னைத்தான் காண றலைவன் றனைக்காண
லென்னும்பன் னூலுண்மை யென்னையெனின் —
றன்னைத்தான்
காணலெவன் றானொன்றாற் காணவொணா
தேற்றலைவற்
காணலெவ னூணாதல் கா (21)

ணெவையுங் — காணு

மதிக்கொளி தந்தம் மதிக்கு ளொளிரு
மதியினை யுள்ளே மடக்கிப் — பதியிற்
பதித்திடுத லன்றிப் பதியை மதியான்
மதித்திடுத லெங்ஙன் மதியாய் (22)

This vile fleshly body is 'I' both to those who have known the Self and to those who have not. To those who have not, the 'I' is limited to the body only. For those who have known the Self whilst in the body, the 'I' shines limitlessly. **You should** know that this is truly the difference between these two.

The world **in front [of us]** will be real both to those who possess knowledge [of the Self] and to those who do not. For those who have not known [the Self], Reality is limited to the world [of name and form]. The Reality of those who have known [the Self] will shine without limit as the substratum for the world. **You should know** that this is truly the difference between these two.

The dispute as to which will triumph, fate or free will, **which are fundamentally different**, is only for those who are without understanding as to the root of fate and free will. Those who have known the [ego] self, which is the single source of fate and free will, are free from those things. **Pray** say, will they resort to them thereafter?

To see God, whilst unaware of the Self that sees **the objects seen**, is merely a perception which is of the form of the mind which perceives it. Can it be said, even, that he who sees the Self sees God, his source, when, once one's root, the ego, has gone, one is no longer other than God ?

If you ask what is the truth of the many learned works which speak of 'one's seeing oneself', **whom one takes to be the jiva** and 'one's seeing God', [the reply will be,] If, since oneself is One, one cannot see oneself, then how can the seeing of oneself occur? And how can the seeing of God occur? It is only by becoming a prey [to the Self]. See!

Giving light to the mind **that sees everything**, [the Lord] will shine within that mind. Other than by curbing the mind, turning it inwards and embedding it in the Lord, how can there be any thinking of the Lord on the part of the mind? **You should** consider this.

Ulladu Narpadu – Kalivenba

— மதியிலதா

னானென்றித் தேக நவிலா துறக்கத்து
நானின்றென் றாரு நவில்வதிலை — நானொன்
றெழுந்தபி னெல்லா மெழுமிந்த நானெங்
கெழுமென்று நுண்மதியா லெண்ண — நழுவும் (23)

சடவுடனா னென்னாது சச்சித் துதியா
துடலளவா நானொன் றுதிக்கு — மிடையிலிது
சிச்சடக்கி ரந்திபந்தஞ் சீவனுட்ப மெய்யகந்தை
யிச்சமு சாரமன மெண் (24)

னென்னே — விச்சை

யுருப்பற்றி யுண்டா முருப்பற்றி நிற்கு
முருப்பற்றி யுண்டுமிக வோங்கு — முருவிட்
டுருப்பற்றுந் தேடினா லோட்டம் பிடிக்கு
முருவற்ற பேயகந்தை யோர்வாய் (25)

— கருவா

மகந்தையுண் டாயி னனைத்துமுண் டாகு
மகந்தையின் றேலின் றனைத்து — மகந்தையே
யாவுமா மாதலால் யாதிதென்று நாடலே
யோவுதல் யாவுமென வோர் (26)

முதல்போள் — மேவுமிந்த

நானுதியா துள்ளநிலை நாமதுவா யுள்ளநிலை
நானுதிக்குந் தானமதை நாடாம — னானுதியாத்
தன்னிழப்பைச் சார்வதெவன் சாராமற் றானதுவாந்
தன்னிலையி னிற்பதெவன் சாற்றுதி (27)

— முள்ள

ரெழும்பு மகந்தை யெழுமிடத்தை நீரில்
விழுந்த பொருள்காண வேண்டி — முழுகுதல்போற்
கூர்ந்தமதி யாற்பேச்சு மூச்சடக்கிக் கொண்டுள்ளே
யாழ்ந்தறிய வேண்டு மறி (28)

Since it is insentient, this body does not say 'I'. And no one says 'When I am asleep I do not exist.' After the 'I' arises, all else arises. **When one** investigates with a keen mind whence this 'I' arises, **it will disappear**.

The physical body does not say 'I'. Being-consciousness does not arise [or disappear]. But in between the two something arises, the 'I', which is limited to the body. Understand that this is known as the knot between consciousness and the insentient, as bondage, as the individual soul, as the subtle body, as the ego, as this worldly condition of existence, and as the mind.

What a wonder! The ghost ego, which has no form, comes into existence by grasping a form, and having grasped it, endures. Thus grasping and consuming forms, it waxes greater. Letting go of one form, it will grasp another. If you seek it out, it will take flight. **You should** understand this.

If the ego, **which is the embryonic source**, arises, all else will arise. If the ego is not, nothing else will exist. The ego, truly, is all. Know therefore that simply to enquire what it is, is to renounce everything.

The state in which **this** ego, **which appears as a fundamental entity**, has not arisen is the state in which we are 'That'. Without investigating the place in which the 'I' arises, how can the loss of oneself, in which the 'I' does not arise, be achieved? And if it is not achieved, **pray** tell, how may one become established in one's own state, where oneself is 'That'?

Just as one would dive into water in order to retrieve an object which had fallen in, one should dive within oneself with a concentrated mind, controlling one's speech and breath, in order to discover the place of origin of the ego as it arises **first**. Know this.

பினம்போற் — தீர்ந்துடல

நானென்று வாயா னவிலாதுள் ளாழ்மனத்தா
 னானென்றெங் குந்துமென நாடுதலே — ஞானநெறி
 யாமன்றி யன்றிதுநா னாமதுவென் றுன்னறுணை
 யாமதுவி சாரமா மா (29)

வதனான் — மீமுறையே

நானா ரெனமனமுண் ணாடியுள நண்ணவே
 நானா மவன்றலை நாணமுற — நானானாத்
 தோன்றுமொன்று தானாகத் தோன்றினுநா
 னன்றுபொருள்
 பூன்றமது தானாம் பொருள் (30)

பொங்கித் — தோன்றவே

தன்னை யழித்தெழுந்த தன்மயா னந்தருக்
 கென்னை யுளதொன் றியற்றுதற்குத் — தன்னையலா
 தன்னிய மொன்று மறியா ரவர்நிலைமை
 யின்னதென் றுன்ன லெவன் (31)

பரமாய் — பன்னு

மதுநீயென் றம்மறைக ளார்த்திடவுந் தன்னை
 யெதுவென்று தான்றேர்ந் திராஅ — ததுநா
 னிதுவன்றென் றெண்ணலுர னின்மையினா லென்று
 மதுவேதா னாயமர்வ தாலே (32)

— யதுவுமலா

தென்னை யறியேனா னென்னை யறிந்தேனா
 னென்ன னகைப்புக் கிடனாகு — மென்னை
 தனைவிடய மாக்கவிரு தானுண்டோ வொன்றா
 யனைவரனு பூதியுண்மை யா (33)

லோர் — நினைவறவே

யென்று மெவர்க்கு மியல்பா யுளபொருளை
 யொன்று முளத்து ஞணர்ந்துநிலை — நின்றிதா
 துண்டின் றுருவருவென் றொன்றிரண் டன்றென்றே
 சண்டையிடன் மாயைச் சழக்கொழிக (34)

Having discarded the body as if it were a corpse, to investigate, with the mind inwardly focussed, whence the 'I' arises, without uttering the word 'I' out loud, is alone the way of knowledge. Other than this, to think 'I am not this. I am that', whilst it may be an aid, can it be enquiry (vichara) itself?

Therefore, as the mind, seeking inwardly in the above manner through the enquiry 'Who am I', reaches the heart, and as the one known as 'I' bows its head in shame, the One appears spontaneously as 'I - I'. However that which appears is not the 'I' [of the ego]. It is the perfection of the Real. It is the Reality which is the Self.

For one who, upon [the Reality] surging into manifestation, has destroyed his personal self and is enjoying the bliss of the Self which arises thereafter, what single thing remains to be done? Since he knows nothing other than the Self, who could conceive what state he is in, and how?

The Vedas may proclaim in thunderous tones 'You are That' which is declared to be the supreme, but to think 'I am That. I am not this', instead of knowing oneself through enquiry and remaining in that state, is due to lack of strength of mind, since That ever abides as oneself.

For the rest, to say 'I do not know myself' or 'I have known myself' is an occasion for ridicule. Why so? Can there be two selves, with one making the other its object, when it is the experience of everyone that they are one?

Without knowing within the Heart, wherein [the mind] merges, the Reality that exists eternally as the nature of everyone, free of even a single thought, and remaining established there, to engage in disputes, arguing, 'It exists; it does not exist.' 'It has form; it is formless.' 'It is One; it is Two; it is neither,' is ignorance born of illusion. Give up [all such disputes].

Ulladu Narpadu – Kalivenba

— வொண்டியுளம்

சித்தமா யுள்பொருளைத் தேர்ந்திருத்தல் சித்திபிற
சித்தியெலாஞ் சொப்பனமார் சித்திகளே — நித்திரைவிட்
டோர்ந்தா லவைமெய்யோ வுண்மைநிலை நின்ற
பொய்ம்மை
தீர்ந்தார் தியங்குவரோ தேர்ந்திருநீ (35)

— கூர்ந்தமய

னாமுடலென் றெண்ணினல நாமதுவென் றெண்ணுமது
நாமதுவா நிற்பதற்கு நற்றுணையே — யாமென்று
நாமதுவென் றெண்ணுவதே னான்மனித னென்றெனுமோ
நாமதுவா நிற்குமத னா (36)

லறியா — தேமுயலுஞ்

சாதகத்தி லேதுவிதஞ் சாத்தியத்தி லத்துவித
மோதுகின்ற வாதமது முண்மையல — வாதரவாய்த்
தான்றேடுங் காலுந் தனையடைந்த காலத்துந்
தான்றசம னன்றியார் தான் (37)

வித்துப் — போன்ற

வினைமுதனா மாயின் விளைபயன் றுய்ப்போம்
வினைமுதலா ரென்று வினவித் — தனையறியக்
கர்த்தத் துவம்போய்க் கருமமூன் றுங்கழலு
நித்தமா முத்தி நிலையீதே (38)

— மத்தளாய்ப்

பத்தனா னென்னுமட்டே பந்தமுத்தி சிந்தனைகள்
பத்தனா ரென்றுதன்னைப் பார்க்குங்காற் — சித்தமாய்
நித்தமுத்தன் றானிற்க நிற்காதேற் பந்தசிந்தை
முத்திசிந்தை முன்னிற்கு மோ (39)

மளத்துக் — கொத்தாங்

கருவ மருவ முருவருவ மூன்றா
முறுமுத்தி யென்னி லுரைப்ப — னுருவ
மருவ முருவருவ மாயு மகந்தை
யுருவழிதன் முத்தி உண (40)

ரீ — தருள்ரமன

ஐள்ளது நாற்பது மொன்றுகலி வெண்பாவா
முள்ளது காட்டு மொளி

To know, **with the mind in abeyance**, the Reality that exists ever attained and to remain as that Reality is true attainment (*siddhi*). Truly all other attainments are attainments acquired in a dream. If, on waking up, one investigates them, will they [be found to] be real? Will they be deluded who, remaining in the true state, have become free of falsehood? **Having considered and known, simply be.**

If we, **in an excess of delusion**, think we are the body, then to meditate, 'No we are not. We are That,' may be a good aid to help us abide as That. However, since That is what we are, why should we always be thinking, 'We are That?' Does a man need to think, 'I am a man?'

Even the assertion that during practice, **which we persevere in out of ignorance**, there is Duality, and upon realisation there is Non-Duality is not true. Who else is the Tenth Man [in the story] but the Tenth Man, both while he is anxiously seeking himself, and upon attaining himself?

If we are the performers of actions, **which are like seeds**, we shall experience the fruit resulting from them. But when, on enquiring, 'Who is the doer of actions?' one knows oneself, the sense of doership will disappear and the three *karmanas* also will fall away. **This indeed** is the state of liberation which is eternal.

So long as one thinks, **like a madman**, 'I am in bondage,' thoughts of liberation and bondage will remain. When one sees oneself through the enquiry, 'Who is the bound one?' and the Self alone remains, eternally attained and eternally free, will the thought of liberation still remain, where the thought of bondage cannot exist?

If it be said, **according to one's mental propensities**, that liberation is of three kinds, with form, without form, and both with and without form, I shall reply that the destruction of the form of the ego, which distinguishes between [liberation which is] with form, without form, and both with and without form, is itself liberation. Know thus.

This work, Ulladu Narpadu, which **Ramana in his grace** (composed and) linked as one *kali venba* is the light which reveals Reality.

Ulladu Narpadu

Word-split and notes to Kali Venba version

Mangalam

1.4.3: லுணர்வாயே:- உணர்வாய் ஏ : uṇarvāy ē. Here the familiar imperative of the root உணர் (4) – *to understand, comprehend* is changed into a polite imperative with the addition of the future second person singular ending வாய். This is more normally expressed by the addition of ஆக:- உணர்வாயாக : uṇarv-āy-āka.

1.4.4: உள்ளே : uḷ-ḷ-ē – *in their heart, in their mind*. The word is to be taken with the first sentence of the second verse. The first case form stands in place of the seventh, with the addition of emphatic ஏ.

2.4.3: நித்தர் : nittar – *eternal ones* is a plural personal noun formed from Sanskrit *nitya* - *eternal*. The word can be taken in apposition to சாவாதவர்– *the deathless ones*, or as a sentence on its own, [*They are*] *the eternal ones*.

2.4.4: பார்வைசேர் : pārvai cēr – *possessing sight*, qualifies நாம் in the following v. 1. பார்வை – *sight* is a noun formed from the Root பார் – *to see*. சேர் is another example of a truncated form of the full adjectival participle சேரும், சேர்கின்ற.

Text

1.4.3, 1.4.4: னுலகு கர்த்தனுயிர்:- உலகு கர்த்தன் உயிர் : ulaku karttan uyir – *the world, God and the soul*. கர்த்தன் – *doer, maker*, hence *God, the Supreme Being*, is from Sanskrit *kartā* – *doer, maker*. These words are in apposition to மும்முதலை at the beginning of v. 2 and would normally require a speech marker, such as என்னும் – *known as, called*.

2.4.3: றலையாகும்:- தலை ஆகும் : talai ākum – *is the highest*. Here the short foot is extended by supplying the verb *to be*, which is understood in the original text. ஆகும் is the future third person neuter singular from the root ஆகு – *to be, become*.

2.4.4: கொள்ளே:- கொள் ஏ: koṇ-ṇ-ē – *in vain, profitlessly* is an adverb, formed from the noun கொள் – *uselessness, futility* with postposition of the emphatic ஏ and consequent doubling of ன் after the short initial vowel. It qualifies the main verb உரைத்து in the first statement of the following v. 3, emphasising the point that arguments as to the nature of the ultimate reality are quite futile.

3.4.3, 3.4.4: மூனே துன்னு மு:- ஊன் ஏ துன்னும் : mū ē tunnum – *the body which is composed of ஊன் – flesh, meat*. துன்னும் is the future adjectival participle from the root துன்னு (5) – *to approach, be thick, be stuffed, pressed, crammed full, stick out, be distended, swollen*. The meanings appear to be mostly pejorative, emphasising the fact that the body is merely an inanimate bag, stuffed with flesh. This adjectival clause qualifies உருவம் at the beginning of v. 4.

4.4.3: கண்ணாமே:- கண்ஆம் ஏ : kaṇ ām ē – *is indeed the [infinite] eye*. The implied verb *to be* is explicitly stated to fill out the third foot as in 2.4.3.

Ulladu Narpadu – Kalivenba

4.4.4: யெண்ணி லு:- எண்ணில் : eṇ-ṇ-il – if [one] thinks about, considers, ponders is the conditional of the form root + இல், a number of examples of which have been encountered in the main text. The consonant of the root is doubled, as usual, after the initial short vowel. Note that the final vowelless consonant ல் is written as லு with the initial vowel of the following verse.

5.4.3: கழறுவாய் : kaḷaruvāy – Pray, speak. See the notes to Mangalam 1.4.3.

5.4.4: கண்ட : kaṇṭa – that [we] see is the past adjectival participle from the root கண் – to see, and qualifies உலகு in 6.1.1.

6.4.3, 6.4.4: நேரே நின்ற : nēre ninra – that stands before [us] is an adjectival clause qualifying the word உலகு in 7.1.1. நேர் has the meanings straightness, directness, order, justice, similarity, that which is opposite or over against. Here it is used adverbially with an appended ஏ, which plays a similar role to ஆய் and ஆக in this respect.

7.4.3: பொருளாமா லே:- பொருள் ஆம் ஆல் : poruḷ ām āl – is truly the Real. Once more the verb to be – ஆம் is explicitly stated, and the particle ஆல், which is added to finite verbs and nouns for emphasis or as a poetic expletive, is added. The final ல் is written, as usual, with the following consonantless vowel of the following foot, 7.4.4.

7.4.4: லேன்றதா மெ:- ஏன்றது ஆம் : ēṇratu ām – that is possible. Literally will be that which is possible. ஏன்றது is the neuter singular participial noun from the root ஏலு (3) to unite, combine, join, be fit, adapted, be able, possible, practicable, and means that which is possible. It is a comment on the statement made in the first sentence of v. 8.

8.4.3: லுணர்ந்திடுக:- உணர்ந்து இடுக : uṇarntu iṭuka – you should know, understand! See 6.3.3 for the use of the root இடு (6) with the adverbial participles of other verbs to indicate emphasis or intensity. The familiar, non-polite imperative இடு is transformed into a polite imperative / optative, this time with the addition of க : ka directly to the root – you should [definitely] know, may you [definitely] know!

8.4.4: விண்மை : viṇmai – [like] the blue of the sky. விண் means air, atmosphere, sky, and மை has as one of its meanings the blue of the sky. It is here being used as a simile for the pairs of opposites, mentioned at the beginning of v. 9 and we would normally expect a particle of comparison. This omission is sanctioned in Nannūḷ, sūtra 366: உவம உருபிலது உவமத் தொகையே – A Comparative Ellipsis is the omission of the particle of comparison.

9.4.3, 9.4.4: ணிருள்போன் மண்டு ம்:- இருள் போல் மண்டும் : iruḷ pōl maṇṭum – which is thick like darkness. This is an adjectival clause qualifying அரியாமை – ignorance in 10.1.1. மண்டும் is the future adjectival participle from the root மண்டு (5), and has amongst its meanings to be close together, crowded, pressed. Here it gives the sense of oppressive darkness.

10.4.3: யறிவா ம்:- அறிவு ஆம் : aṇivu ām – is knowledge. Again the understood verb to be is explicitly stated to extend the third foot.

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10.4.4: மறிப:- அறிப : arīpa – *the things that [people] know* is a now archaic form of the neuter plural participial noun from the root அறி – *to know*. The modern form would be அறிபவை, அறிபவைகள். See the note on நிற்ப on p. 90. Here it is the object of the verb அறிவுறு in 11.1.1.

11.4.3: யறுமே:- அறும் ஏ : arum ē – *will indeed cease, end, be cut off*. Emphatic ஏ is used to extend the foot.

11.4.4: யறவே:- அறவே : aravē – *completely, entirely*. The infinitive of the root அறு (6) *to cease, perish, end, vanish* is used with an emphatic ஏ to create an adverb qualifying அற்றது in 12.1.3, which itself is the neuter singular participial noun from the same root அறு, here used as a verbal noun – *the ending, the destruction*.

12.4.3: றறிவாய்:- அறிவாய் : arivāy. See the notes to *Mangalam* 1.4.3. Here the ending ஆய் is appended without the emphatic ஏ, but still with the sense of a polite imperative, *You should know!*

12.4.4: செறிவாய:- செறிவு ஆய : cerivu āya – *that is the fullness of*. செறிவு – *abundance, fullness, permeation, union, mixture* is a noun from the root செறி (4). ஆய – *which is* is a variant of ஆன, both being adjectival participles of the root ஆ – *to be become*. The whole is an adjectival clause qualifying ஞானம் in 13.1.1.

13.4.3, 13.4.4: லுடனா னென்னுமத்:- உடல் நான் என்னும் அ [தன்மை] : uḷaṅ nān ennum a [tanmai] – *that [First Person] which affirms that the body [is]* 'T' is an adjectival clause qualifying தன்மை in 14.1.1.

14.4.3, 14.4.4: னிதமு மன்னுந்:- நிதமும் மன்னும் : nitamum mannum – *which is experienced daily*. This adjectival clause qualifies நிகழ்வினை – *the present* in 15.1.1. The adverb நிதம் is a contraction of நித்தியம், which is the Tamil form of Sanskrit *nitya*, meaning *constantly, eternally, perpetually, daily*. மன்னும் is the adjectival participle from the root மன், மன்னு (5) – *to be fixed, lasting, remain, be settled*.

15.4.3, 15.4.4: லுணர நின்றபொருண்:- உணர நின்ற பொருள் : uṅara niṅra poruḷ – *the clearly known, enduring reality*. Literally *the reality that stands [clearly before us] as [we] enquire [into it]*. Here a noun பொருள் with its adjectival clause உணர நின்ற stands in apposition to நாம் – *ourselves* in 16.1.1. Normally we would expect a speech marker to indicate the apposition.

16.4.3, 16.4.4: மூன மாமிவ்:- ஊனம் ஆம் இ : ūṅam ām i – *this vile fleshly [body]*. This adjectival clause qualifies உடல் in 17.1.1.

17.4.3: எண்ணுவாய் : eṅṅuvāy – *you should [know]*. See 12.4.3.

17.4.4: முன்னா மு:- முன் ஆம் : muṅ ām – *which is in front [of us]*. This adjectival clause qualifies உலகு in 18.1.1.

18.4.3: எண்ணுக : eṅṅuka – *you should think, consider*. For the imperative / optative in க : ka see 8.4.3.

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18.4.4: பேத : pēta – *different* is the Tamil form of Sanskrit *bheda* – *division, separation*. Here it is used in compound with விதிமதி in 19.1.1. Sadhu Om expands this as ஒன்றுக்கொன்று வேறுப்பட்ட – *which are different, one from the other*. That is to say, a philosophy based on fate will be very different from one based on free will.

19.4.3: சாற்றுவாய் : cārruvāy – *Pray, say!* See 12.4.3.

19.4.4: சார்பவை : cārpavai – *those things which come into contact with, impinge upon [the self that sees]*, in other words *the objects seen by தனை – the self* in 20.1.2. சார்பவை is the neuter plural participial noun from the root சார் (4) – *to lean upon, be attached to, be connected with*.

20.4.3, 20.4.4: லுயிராத் தான்கருதுந்:- உயிரா தான் கருதும் : uyirā tān karutum – *whom one takes to be the jiva*. This adjectival clause qualifies தன்னை in 21.1.1.

21.4.3, 21.4.4: னெவையுங் காணும்:- எவையும் காணும் : evaiyum kāṇum – *that sees everything*. This adjectival clause qualifies மதி in 22.1.1.

22.4.3: மதியாய் : matiyāy – *you should consider [this]!* See 12.4.3.

22.4.4: மதியிலதா னா:- மதி இலதால் : mati ilatāl – *since it is without sentience* is a causal clause qualifying the statement made in the first three feet of v. 23. இலதால் is a participial noun, being used as a verbal noun in the third (instrumental) case from the root இல், and meaning *because of [i] being without*. Here மதி has the sense of *sentience, self-awareness*. சுய அறிவு – Lakshmana Sarma.

23.4.3, 23.4.4: [நுண்மதியா] லெண்ண நழுவும்:- [நுண் மதியால்] எண்ண நழுவும் : [nuṇ matiyāl] eṇṇa naḷuvum – *when [one] investigates [with a clear mind] it will disappear*. Here Bhagavan neatly alters the grammar, changing the original main clause *Investigate with...* into a subordinate clause of time by transforming the imperative எண் – *think!* into an infinitive எண்ண – *Upon thinking, When one thinks*, completing the meaning with a new main verb நழுவும், the future third person neuter singular from the root நழுவ (5) – *to steal away, escape, elude*.

24.4.3, 24.4.4: னென்னே விச்சை:- என்னே விச்சை : eṇṇē viccai – *What! A wonder!* என்னே is an exclamation of *surprise* or *wonder*, as is விச்சை – *a miracle, magic* from the Sanskrit *vidyā* – *science, learning, magical skill*, via the Prakrit *vijjā*. This wonder is directed at the antics of the ego, as described in v. 25.

25.4.3: ஓர்வாய் : ōrvāy – *You should understand [this]*. See 12.4.3.

25.4.4: கருவா ம:- கரு ஆம் : karu ām – *which is the embryo[nic source]*. This adjectival clause qualifies அகந்தை in 26.1.1.

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26.4.3, 26.4.4: முதல்போன் மேவுமிந்த:- முதல் போல் மேவும் இந்த [நான்] : **mutal pōl mēvum inta [nān]** – *this [T] which appears as a fundamental entity*. The demonstrative adjective இந்த, preceded by an adjectival clause, qualifies நான் in 27.1.1.

27.4.3: சாற்றுதி : **cārruti** – *Pray, tell!* In Classical Tamil, தி is a non-past second person singular, and imperative / optative ending, attached to the root of the verb. As we have seen, these Classical Tamil endings are permissible and quite common in the poetry of all subsequent epochs.

27.4.4: முன்ன ரெ:- முன்னர் : **munnar** – *before, first, the beginning*. The word is here used adverbially to qualify எழும்பும் in 28.1.1.

28.4.3, 28.4.4: பிணம்போற் தீர்ந்துடல ந:- பிணம் போல் உடலம் தீர்ந்து : **piṇam pōl uṭalam tīrttu** – *having discarded the body as if it were a corpse*. This is an adverbial clause qualifying நாடுதல் – *investigating* in 29.2.3. The adverbial participle தீர்ந்து from the root தீர் – *to come to an end, terminate, cease* is here used in a transitive sense.

29.4.3, 29.4.4: வதனான் மீமுறையே:- அதனால் மீ முறை ஏ : **ataṇāl mī muṛai ē** – *therefore in the way [described] above, in the above manner*.

30.4.3, 30.4.4: [பொருள்] பொங்கித் தோன்றவே:- [பொருள்] பொங்கி தோன்ற ஏ : [poru!] **poṅki tōṇṛa ē** – *as [the Reality] surging up, appears*. This is a temporal clause (employing the infinitive தோன்ற), qualifying the first sentence of v. 31. The word பொருள் – *Reality* supplies both the subject of the previous clause, and of this one, which immediately follows it. பொங்கி is the adverbial participle from the root பொங்கு (5) – *to boil up, bubble up, rise, go high*.

31.4.3, 31.4.4: பரமாப் பன்னு ம:- பரமா பன்னும் : **paramā pannum** – *which is declared to be the Supreme*. This is an adjectival clause qualifying That (Brahman, the Supreme Reality) in 32.1.1. பன்னும் is the future adjectival participle of the verb பன்னு (5) – *to speak, say, talk, declare*.

32.4.3: தாலே:- தால் ஏ : **tāl ē**. Here the final short foot of the verse is extended by the addition of the emphatic ஏ.

32.4.4: யதுமலா தெ:-அதும் அலாது : **atum alātu** – *for the rest, not only that, other than that*.

33.4.3, 33.4.4: லோர் நினைவறவே:- ஓர் நினைவு அற ஏ : **ōr niṇaivu aṛa ē** – *without even a single thought*. This is an adverbial clause of *manner*, qualifying உள in 34.1.4, and describing *how* the mind merges in the Heart. See 11.4.4 where the infinitive அற is used in a similar way.

34.4.3: கொழிக:- ஒழிக : **oḷika** – *give [them] up*, i.e. give up the useless disputes referred to earlier. See 8.4.3 in the *Kalivenba* notes above for the imperative ending க : **ka**. The verb ஒழி : **oḷi**(8) means *to cease, end, desist from, banish, repudiate*.

34.4.4: வொண்டியுளம்:- உளம் ஒண்டி : **uḷam oṇṭi** – *the mind having subsided*. ஒண்டி seems to be colloquially derived from the root ஒன்று – *to unite, coalesce, join, combine*, used here of the mind *merging* in the Heart. Since the *mind*, in so far as it appears to exist, is a *part* of the knower, who is the subject here, it is appropriate to use an adverbial participle. As stated previously, the adverbial participle should normally have the same subject as the main verb of the sentence. But it may also have as its subject a part of the whole that constitutes that subject.

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35.4.3: தேர்ந்திருநீ:- தேர்ந்து இருநீ : *tērntu iru nī* – *having considered and known, [just] be!* Here the second person singular pronoun நீ is overtly expressed with the imperative இரு – *be*, rather than being understood, which is more often the case.

35.4.4: கூர்ந்தமய னா:- : கூர்ந்து மயல் : *kūrntu mayal* – *in an excess of delusion, with delusion becoming excessive.* The root கூர் (4) means *to be sharp, acute, abundant, excessive.* The verb is used in a kind of middle sense, i.e. *if we, becoming excessive as to delusion...*

36.4.3, 36.4.4: லறியா தேமுயலுள்:- அறியாது ஏ முயலும் : *ariyātu ē muyalum* – *which we persevere in out of ignorance.* This is an adjectival clause qualifying சாதகத்தில் – *during practice* in 37.1.1. It contains its own adverbial clause அறியாதே, qualifying the verb முயலும், from the root முயல் – *to practice, persevere, make continued exertion.* அறியாது – *not knowing, not possessing [right] knowledge* is the negative adverbial participle from the root அறி – *to know.*

37.4.3, 37.4.4: வித்துப் போன்ற:- வித்து போன்ற : *vittu pōnra* – *which are like seeds.* This is an adjectival clause qualifying the word வினை – *deeds* in 38.1.1. போன்ற is the past adjectival participle from the root போல், போலு (3) – *to be like, resemble.*

38.4.3 யீதே:- ஈது ஏ : *ītu ē* – *this indeed.* This phrase provides an explicit subject for the final sentence of v. 38. See the main commentary for a discussion of the syntax.

38.4.4: மத்தனாய்ப்:- மத்தனாய் : *mattanāy* – *like a madman.*

39.4.3, 39.4.4: மனத்துக் கொத்தாங் கு:- மனத்துக்கு ஒத்த ஆங்கு : *maṇattukku ott āṅku* – *according to [one's] mind, mental propensities, i.e. according to one's level of spiritual maturity.* ஆங்கு is a particle of comparison, here used in the sense of *in accordance with.* The particle is appended to the past stem ஒத்த : *ott* of the verb ஒ (8) *to resemble, be like, be fit, suitable, consistent with.* In modern Tamil, the particle of comparison is added, not to a stem, but to the adjectival participle. Here, for example, Sadhu Om glosses: மன பரிபாகத்துக்கு ஒத்தவாறு, employing the adjectival participle ஒத்த. The phrase is to be taken with the first part of v. 40.

40.4.3, 40.4.4: ரீ தருள்ரமண னு:- ஈது அருள் ரமணன் : *ītu aruḷ ramaṇan* – *this ... in grace... Ramana.*

The final lines, a *kuraḷ veṅpā* (see the section on *Tamil Versification*, pp xxxii-xxxiii), were composed by Bhagavan's great devotee, Sri Muruganar:

ஈ தருள்ரமண னுள்ளது நாற்பது மொன்றுகலி வெண்பாவா முள்ளது காட்டு மொளி:-
அருள் ரமணன் உள்ளது நாற்பதும் ஒன்று கலிவெண்பா ஆம் ஈது உள்ளது காட்டும் ஒளி.

This work, *Ulladu Narpadu*, which Ramana in his grace [composed and] linked as one *kali venba* is the light which reveals reality.

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Notes regarding the Lexicon and Concordance and Index of Tamil Grammar by Subject

The aim of the Lexicon and Concordance is to give at least one reference for each word used in *Ulladu Narpadu*. Where a word is used with more than one meaning, a reference is given for each meaning. As in the main text, words are referenced by a series of three numbers, the first of which is the verse, the second, the line, and the third, the foot within the line, e.g. the sequence 10.3.1. references the first foot of the third line of verse ten. Where a word is split across two feet, the reference is to the the foot in which the word begins. Remember that references ending in 4.4. will apply only to the *Kali Venba* section, whilst references ending in 4.3. could apply also to the main text.

Alphabetical order in Tamil

Alphabetical order in Tamil is affected by the syllabic nature of the script. When two consonants are grouped together in a word, the first consonant is considered to represent itself plus zero, and precedes syllables consisting of that consonant plus a vowel. Thus the word **மத்தன் : mattan** precedes the words **மதம் : matam** and **மதி : mati**. This is because the first letter **த்** of **மத்தன்** consists of **த் : t** followed by nothing, which is deemed to precede **த : ta**, which consists of **த் : t** followed by **அ : a**. In all other respects, words are arranged in the normal fashion, according to the alphabetic order indicated on page xix of the Introduction. It should be noted here that Winslow's Dictionary (see Bibliography) does not follow this convention, but orders all letters in the usual European manner, i.e. **mattan** comes after all words beginning **mat** + a vowel have been given.

The aim of the Index of Tamil Grammar is to group together under subject headings the material on Tamil grammar and syntax that is given piecemeal in the commentaries to individual verses. Here the references are to the material given in the commentary to individual words and phrases, rather than to the word itself indicated by that reference, as in the Lexicon. The entries within each section of the grammatical index are ordered according to the roman alphabet. Tamil words and particles are therefore ordered according to the roman letter with which they are transcribed. Material concerning Tamil prosody, the Tamil alphabet and euphonic changes to letters is not included as these topics are the subject of their own sections in the Introduction.

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Abbreviations and Symbols

<	is derived from	M	Mangalam Verse
>	becomes	m.	masculine
=	equals	mkr.	marker
abbrev.	abbreviation	n.	noun
act.	active	neg.	negative
adj.	adjective	n.pl.	neuter plural
adv.	adverb, adverbial	n.s.	neuter singular
affirm.	affirmative	(O)	Object
aj.p.	adjectival participle	opt.	optative
alt.	alternative	(P)	Predicate
assim.	assimilated	p.	page
aux.	auxiliary	part.	particle
av.p.	adverbial participle	pass.	passive
c.	case	pc.	participle
caus.	causative	pc.n.	participial noun
comm.	commentary	pers.	personal, person
comp.	comparison	Pkt.	Prakrit
concess.	concessive	pl.	plural
cond.	conditional	PNG	Person Number Gender
conn.	connective	pos.	positive
Cons.	consonant	post.	postposition
cons.	construction, consonant	pp	pages
cpd.	compound	pps.	participles
def.	defective	prn.	pronoun
demons.	demonstrative	(S)	Subject
dep.	dependent	sing.	singular
dir. obj.	direct object	Skt.	Sanskrit
emph.	emphatic, emphasis	sp.	speech
end.	ending	subj.	subject
expl.	expletive	Tam.	Tamil
f.	feminine	trans.	transitive
form.	formation	U.N.	Ulladu Narpadu
gram.	grammatical term	univ.	universal
imp.	imperative	(V)	Verb
impers.	impersonal	v.	Vowel
indec.	indeclinable	v.n.	verbal noun
inf.	infinitive	W.S.	Word Split

Lexicon and Concordance

a [*demons. prefix*] *that*; a-n-nilai *that state*, 3.4.1.
aḥtu [*demons. prn.*] *that*, 7.4.2.
akaṅkāram [Skt. *ahamkāra*] *ego*, 2.3.1.
akantai [Skt. *ahamṭā*] *the ego, the sense of individuality, pride arrogance*, 40.3.4.
aṅku *there*, 16.3.3.
aññānam [Skt. *ajñāna*] *ignorance*, 13.1.4.
aṭakku (5) *restrain, subject, control, curb, contain*, 28.3.3.
aṭai (4) *attain, get, enjoy*, 37.3.3.
aṇi *jewel, ornament*, 13.3.2.
attanai *so many; attanaiyum all so many*, 1.4.1.
attuvitam [Skt. *advaita*] *non-duality*, 37.1.4.
atu [*demons. prn.*] *that; for anta*, 4.4.1; *atanāl therefore*, 5.1.3; *avai 1st c. n.pl. those things*, 19.3.4; [*placed after a noun and declined in its place*] *tānam atai that state*, 27.2.2.
anta [*demons. adj.*] *that*, 10.2.3.
antam [Skt. *anta*] *end*, 4.4.2.
amar (4) *become still, quite, calm, rest, repose, abide, dwell, remain*, 32.4.2.
ayal *that which is foreign, external, alien*, 11.1.4; 4th c.
ayarḥku, 11.3.1.
araṇ *defence, refuge*, M2.1.3.
aru, aruvam [Skt. *arūpa*] *formless*, 34.3.2, 40.1.2.
aruḷ *grace*, 40.4.4.
al *not be [of such a nature]; anru n.s. 3.1.4, 6.1.3; anrēl cond. if [it] is not*, 4.2.2; *allāl av.p. [= allāmal] except, besides, other than*, 4.3.3; *anri av.p. other than*, 5.2.4, 11.2.3; *alātu av.p. other than*, 31.2.4; *alam we are not such*, 36.1.2
ala [*< al indec. simple neg.*] *it is not; uṅmai ala it is not true*, 37.2.3.
avan [*pers. prn.*] *he, that man, that person*, 1.4.3.
avir (4) *glitter, glimmer, shine, coruscate; avirvatāl pc.n. [as v.n.], by [its] shining*, 12.3.3.
avai *see atu*.
alī¹ (8) *abolish, annihilate, destroy, obliterate*, 31.1.2.
alī² (4) *be destroyed, annihilated, obliterated, decay, degenerate, perish; alītal destruction*, 40.4.1.
aḷavu *measure, degree, bound, limit*, 17.2.1; *uṭal aḷavu ā*

dependent on, limited to, the body, 24.2.1.
arru, arra *see aru*.
arru [*part. expressing similarity*] *likewise, of such a kind*, 4.1.4.
ari (4) *know; ariyum aj.p. which knows, will know*, 10.4.1; *ariyātu neg.av.p. not knowing, without knowing*, 11.1.3; *ariya inf. upon knowing*, 11.3.4; *arivatu pc.n. [as v.n.] knowing*, 11.2.1; *aritarḥku v.n. for the knowing of, that it might know*, 12.2.4; *aripa pc.n. things that [people] know*, 10.4.4.
ariyāmai *ignorance*, 10.1.1.
arivi (8) *cause to know, make known; arivittarḥku v.n. for the making known of, that it might make known*, 12.3.1.
arivu *knowledge, learning, wisdom; consciousness*, 3.1.3; *the mind*, 7.1.1.
aru (6) *cease, perish, end, vanish; arru av.p. without 3.3.3, 25.4.1; arra aj.p. 3.3.4; arratu pc.n. [as v.n.] ceasing, cessation*, 12.1.3; *arin cond. 14.2.4; ara inf. without*, 17.3.2; *aravē completely, entirely*, 11.4.4.
arai (4) *slap, strike, say; arai imp. Speak!* 6.4.3.
anri *other than. See al*.
anru *n.s. is not [of such a nature]. See al*.
anru *then, that day, any time but the present*, 16.3.1.
anrēl *cond. if it is not [of such a nature]. See al*.
anniyam [Skt. *anya*] *that which is other, different*, 12.3.2.
anupūti [Skt. *anubhūti*] *perception, apprehension, realisation*, 33.4.1.
anaittum *everything*, 26.1.3.
anaivarum *all people, everyone; anaivar anupūti the experience of all*, 33.4.1.
ā, āku (5 *irreg.*) *be become; ām aj.p. which is, will be*, 1.1.3; *āyin cond. if [it] is*, 4.1.2; *āyinum concess. nevertheless*, 8.2.3; *ākum is, will be*, 10.2.2; *ākātu [it] is not*, 12.2.3; *ām n.s. is, will be*, 13.2.1; *ām might one say?* 20.3.2; *ātal v.n. becoming*, 21.4.2; *ātalāl v.n. 3rd c. therefore*, 26.3.2.
ākku (5) *cause to be, create, effect, make*, 33.3.2.
ātaravu [Skt. *ādara*] *care, attention, desire, affection, regard; ātaravu āy anxiously*, 37.2.4.
ātāram [Skt. *ādhāra*] *support, prop, foundation*, 11.3.2;
ām *see ā, āku*.

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āy (4) *examine, investigate, scrutinise; āyntu, av.p.* 14.2.3; *distinguish between*, 40.3.3.

ār¹ (4) *become complete, entire, perfect; ār (= ārnta aj.p.)* which is full, perfect, 1.3.4; *ārum will shine*, 18.3.3.

ār² (8) *sound, resound, roar as the sea or as thunder, cry aloud; ārttiāvum whilst they loudly proclaim*, 32.1.3.

ār³ [pl. interrog. prn.] *who*, 8.1.3; *ārkku to whom*, 10.3.2; *ārum ... ilai no one*, 23.2.2; *nāṇ ār Who am I?* 30.1.1.

āl¹ [appended to noun = ākaiyāl], *since, because*, 33.4.3.

āl² *poetic expletive*, 7.4.3.

ālu (4) *sink, be immersed, plunge; ullē ālntu av.p.* having dived within, 28.4.1; **āl** (= ālum aj.p.) *which will dive*, 29.1.4.

ānantam [Skt. **ānanta**] *bliss*, 31.1.3.

i [demons. prefix] *this; i-t-tēkam this body*, 23.1.1.

iṅku *here*, 16.3.3.

iṭam *place*, 28.1.3.

iṭaṇ *place; iṭaṇāy as the place*, 7.3.2; *cause, reason, occasion*, 33.2.3.

iṭu (6) *place, put; [emph. aux. with av.p.]* 6.3.3, 22.3.1, 22.4.1; **iṭtu av.p.** *having given*, 8.1.1; **caṇṭai iṭal** *making a dispute quarrel*, 34.4.1.

iṭai *middle, midst, centre; iṭaiyil in between*, 24.2.4.

itu [demons. prn.] *this*, 17.3.4.

inta [demons. adj.] *this*, 23.3.3.

iyalpu [< **iyal** (3) *be able, possible*] *nature, property, quality, essential nature*, 34.1.3

iyarru (5) *do, make, perform, execute; iyarrutar̄ku v.n.* 4th c. for [him] *to do*, 31.2.3.

iraṭṭai [< **iraṇṭu**] *pair, two things which are connected; iraṭṭaikaḷ the pairs of opposites*, 9.1.1.

iraṇṭu [the cardinal number] *two*, 34.3.3.

iru (9) *be; irukkum aj.p. which will be*, 2.3.3; **iruppa pc.n.** *things that are*, 9.2.1; **irāatu neg.av.p.** *without remaining*, 32.2.3.

irukkum *see iru.*

iruḷ *darkness*, 9.4.3.

il *not be [not exist]; ilā aj.p. which is without*, 4.4.2;

iṅru *is not, does not exist*, 10.1.2, 10.2.2; **illārkku pc.n.** *to those without*, 18.1.3, 19.1.4.

ilai *no, not [< il; def. indec. verb added to nouns, verbs and participles]; navilvatilai, does not say*, 23.2.3.

ivan [pers. prn.] *he, this man, this person; ivarkku between these people*, 18.4.2.

iḷappai *loss*, 27.3.1.

iṟappu *the past*, 15.1.3.

iṇmai [< **il** + **mai**] *absence, non-existence*, 32.3.3.

iṅru *see il.*

iṅru *today*, 15.3.1.

iṅna *such, of such a kind; iṅnavar [of] such people, i.e. those being referred to*, 17.4.1; **iṅnatu** *of what nature*, 31.4.1.

ītu *see itu.*

uṭampu, *body*, 16.2.1 & 4.

uṭal *body*, 5.1.1.

uṭalam *body*, 28.4.4.

uṇ, uṇṇu (7) *eat consume; uṇṭu having eaten*, 25.2.2.

uṇṭā (5) *to come into existence, be formed, concrete, be created; uṇṭāyin if [it] arises*, 26.1.1.

uṇṭu *see uḷ*¹.

uṇmai [uḷ¹ + **mai**] *truth*, 8.3.1, 8.3.2; *true*, 12.2.2.

uṇar (4) *know, understand, realise. uṇar imp. Know!* 8.4.3; **uṇarntārkku pc.n.** *to those who have known*, 17.1.4; **uṇarārkku neg.pc.n.** *to those who have not known*, 17.1.3.

uṇarvu [< **uṇar**] *consciousness, perception, knowledge, understanding mediated by the senses; uḷla uṇarvu being-consciousness*, M1.1.2.

uti (8) *rise, be born, come into existence* 7.1.3, 24.1.4; **utiyaṅ neg.aj.p.** *in which ... does not arise*, 27.2.4.

untu (5) *rise, spring up*, 29.2.2.

um *conn. part; = and, [appended to each item in a series]*, 1.3.1-4; = *all, [indicates universality, the whole of a number or series]*, **aṇikaḷ tām palavum**, *all the many items of jewellery*, 13.3.2 & 3; = *too, also*, **avaiyum** *those things too*, 15.2.2; = [interrog. made univ.] **eṇkum everywhere**, 16.3.4; = [neg. with interrog. made univ.] **ārum navilvatilai no one says**, 23.2.2; = *even*, [um of speciality], **vātam atum even the argument**, 37.2.2.

uyir *soul, jīva*, 20.4.3.

uraṇ *strength of will, self-control*, 32.3.2.

uru, uruvu, uruvam [Skt. **rūpa**] *form*, 1.2.4, 4.1.1,

5.1.3; *with form*, 34.3.2.

uruvaruvam *both with and without form*, 40.1.3.

urai (8) *say; uraittu av.p. [for v.n.] saying*, 3.2.3;

uraippan *I will declare*, 40.2.3.

ulakam, ulaku *world* [Skt. **lōka**], 1.1.1, 3.1.1.

uvai, uv [demons. prn. for middle distance]; **uvarriṇ** *of these*, 4.2.3.

Ulladu Narpadu

uḷ¹ *be, exist; uḷa aj.p. which is, 1.1.4; uṅṭō is there? 4.3.4, 5.3.1; uḷar they are, 5.4.2; uṅṭu it is, it exists, 34.3.1; uṅṭō are there? 13.4.2; uṅṭēl if [it] exists, 14.1.1; uḷa pc. n. things which exist, 14.1.4; nām uṅṭu we exist, 16.4.1; uḷārkkū pc. n. to those with, who possess, 18.1.4.*
uḷ² *loc. post. in, within; nāl nāṭṭu in time and space, 16.2.2; uṭal uḷḷē in the body, 17.2.4; uḷḷē, adv. within, 22.2.3, 28.3.4; uḷḷatu that which is, M1.1.1.*
uḷḷam *the Heart, Reality, M1.2.4; uḷḷattē within the Heart, M1.2.2.*
uḷḷu (5) *think, consider, bear in mind; uḷḷal ara free of thinking, M1.2.1.*
uḷa *see uḷ¹.
uṛakkam *deep sleep, dreamless sleep, 23.1.4.*
uṛu (6) *feel, experience; ariv(u)uṛum aj.p. which experiences knowledge, knows, 11.1.1.*
uṇ, uṇṇu (5) *think, consider; uṇal v.n. proposing to, 15.4.3.*
uṇ *the food of beasts and birds, prey, 21.4.2.*
uṇ *flesh, meat, 3.4.3.*
uṇnam *defect, want, meanness, vileness, corpse, carcass, 16.4.3.*
e *interrog. prefix; with um = all: e-m-matamum every religion, 2.1.2; with concess. verb + um, e peyar what [ever] name, 8.1.1.*
eṅku *where; from where, whence, 23.3.4.*
eṅkum *everywhere, 16.3.4.*
eṅṅaṅ *how, 22.4.2.*
eṅ, eṅṅu (5) *count, 15.4.2; think, consider, 17.4.3; eṅṅin if [we] think, 36.1.2; eṅum o will he think? 36.3.4.*
eṅṅam *thought, M2.3.4.*
etirvu *the future, 15.1.3.*
ellā *all; ellārkkum to all people, 3.4.2; ellām everything, 23.3.2.*
ellai *limit, border, boundary, 17.3.2.*
evār [*pl. interrog. prn.*] *who; evārkkum for all people, 34.1.2.*
evāṅ¹ [*sing. interrog. prn.*] *who? 21.3.1.*
evāṅ² *how? 4.3.2, 31.4.3.*
evaiyum *all things, everything, 21.4.3.*
eḷu (4) *arise, ascend, 23.3.1 & 3, 28.1.3.*
eḷumpu (5) *arise, 28.1.1.*
eṅ¹ (7) *say; eṅṅal v.n. saying 2.3.1; eṅṅu av.p. & sp. marker, 3.1.4, 10.3.2; eṅṅum aj.p. which is known as,**

5.2.1; eṅṅin cond. if [one] asks, 21.2.3; eṅa inf. & sp. marker, 26.4.2.
eṅ² *why? 3.2.3.*
eṅṅum *always, 9.1.3, 16.3.2, 34.1.1.*
eṅṅal *see eṅ.*
eṅṅē [*exclamation of surprise*] *what! 24.4.3.*
eṅṅai *what, 21.2.3, 31.2.1.*
eṅṅai *me, myself, see nāṅ.*
ē [*emph. part.*] *indeed, certainly, M1.4.1, 7.4.2, 26.3.4.*
ēṭtu (5) *worship, praise; ēṭṭiṅum concess. 8.1.3.*
ēṭu *what? 9.2.2, 16.1.2, 16.1.3.*
ē¹ (3) *unite, combine, join, be fit, adapted, be able, possible, practicable; ēṅṅratu ām it is possible, 7.4.4.*
ē² [*cond. end.*] *if; added to a verb aṅṅēl if [it] is not, 4.2.2; [added to a noun] nām uṭampēl if we are the body, 16.2.1.*
ēṅ *why? 36.3.2.*
ēṅum [*concess. end.*] *although; added to a finite verb otuṅkum ēṅum, 7.1.4.*
aintu [*the cardinal number*] *five; aintum all five, 5.1.4; abbrev. aim, 6.14, 6.1.1.*
o (8) *resemble, be like, be fit, suitable, consistent with; past stem ott according to, 39.4.4.*
oṭuṅku (5) *be contained, subside; otuṅkum n.pl. are included, 5.2.3; subside, be dissolved, 7.1.3; av.p. having subsided, 8.3.3.*
oṅṭu (5) [*< oṅṅu*] *join; uḷam oṅṭi av.p. the mind having subsided, 34.4.4.*
oṅṅu (5) *be possible, feasible, fit, proper; oṅṅātēl, neg. cond. if [one] cannot, 21.3.3.*
oppal *see oppu¹.
oppu¹ (5) *agree consent; oppal v.n. agreement, 1.2.2.*
oppu² [*as noun or adj.*] *acceptable, acceptableness, 3.4.2.*
oru, oṛ [*< oṅṅu*] *adj. one, unique, 1.2.1.*
orutalai *certainty, 1.2.3.*
oli (8) *cease from actions, desist; olika imp. give up! 34.4.3.*
oḷi *light, 1.3.4.*
oḷir *shine, 7.3.4, 14.3.4.*
oṅṅu¹ (5) *unite, coalesce, combine; oṅṅutal v.n. 8.3.4; merge, 34.2.1.*
oṅṅu² [*the cardinal number*] *one, 3.3.2; oṅṅu alone, 6.3.1; oṅṅāy as one, together, 7.1.2; oṅṅāy alone, 14.3.3.**

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ō [interrog. part.] *expecting the answer, No!* 4.3.4, 35.3.2, 35.4.2.

ōñku (5) *wax, grow up higher and stronger*, 25.2.3.

ōṭṭam [< *ōṭu* (5) *run*] *running, flight; ṭṭam piṭikkum it will take flight*, 25.3.3.

ōtu (5) *speak, assert*, 37.2.1.

ōr¹ *adj. one, see oru.*

ōr² (4) *examine, investigate; ṍrntu av.p. 3.3.1; ṍrntiṭu examine closely*, 6.3.3; *av.p. discerned*, 8.3.3.

ōvu (5) [*act. & pass.*] *cease, terminate, shun, give up*, 26.4.1.

kaṭavuḷ *God*, 20.1.3.

kaṇ *eye; kaṇ-ṇ-urūtal v.n. seeing*, 4.3.1.

kaṇṭāl *see kāṇ.*

karu [Skt. *garbha*] *foetus, embryo*, 25.4.4.

karuttu *opinion, judgement, thought; karuttiṇuḷ with the mental faculties*, 9.2.4.

karutu (5) *suppose, imagine, conjecture*, 20.4.4.

karumam [Skt. *karman*] *action, as leading to future births*, 38.3.3.

karttattuvam [Skt. *kartṛtva*] [*the sense of*] *doership*, 38.3.1.

kartaṇ [Skt. *kartā*] *God, the doer, maker*, 1.4.4.

kalañku (5) *be agitated, perplexed, bewildered; kalañkar they are not confused*, 9.4.2.

kaḷalu (5) *become loose, slough off, slip off; kaḷalum n.pl. will fall away, disappear*, 9.3.2, 38.3.4.

kaḷaru (5) *speak; kaḷaru imp. Speak!* 5.4.3.

kāṭci *sight, that which is seen*, 4.3.4; *perception*, 20.2.3.

kāṭṭu (5) [*caus. of kāṇ see*] *cause to see, show, reveal*.

kāṇ (7 *irreg.*) *see, perceive; kāṇṭal v.n. seeing*, 1.1.2;

kaṇṭār pc.n. they who have seen, 5.4.1; *kāṇ (= kāṇum aj.p.)*, 8.2.2; *kāṇal v.n. seeing*, 8.4.2, 20.1.4; *kaṇṭāl cond. if [one] investigates*, 9.3.1; *kāṇa inf. in order to find*, 28.2.2.

kāl *when; nikaḷum kāl post. to aj.p. when, while [it] is occurring*, 15.2.1; *pārkkum kāl when [one] sees*, 39.2.3.

kiranti [Skt. *granthi*] *knot*, 24.3.1.

kūr (4) *be sharp as an edge or point, be abundant, be excessive, become keen, acute, brilliant, be sagacious, clever, penetrating, as the intellect; kūrnta matiyāl aj.p. with a concentrated mind*, 28.3.1; *mayal kūrntu av.p. in an excess of delusion*, 35.4.4.

keṭṭu *see keṭu.*

keṭu (6) *perish, be destroyed; keṭṭu av.p. having perished*, 2.3.4.

koṇṭu *see kol*

kol, **kolḷu** (2) *take, hold; munḷkolḷum n.s. will hold first, postulate*, 2.1.3; *aṭakki koṇṭu av.p. keeping under control*, 28.3.4.

konṇē *in vain, profitlessly*, 2.4.4.

kōcam [Skt. *kōśa*]; *in cpd. kōca-*, 5.1.2.

caṭam [Skt. *jaḍa*] *cold, rigid, numb, immovable, motionless; gross, insentient*, 24.1.1.

caṇṭai *quarrel, dispute, altercation; caṇṭai iṭal quarrelling, making a dispute*, 34.4.1.

cat, **cattu** [Skt. *sat*] *truth, reality, virtue, goodness, that which exists eternally; cac-cittu being-consciousness*, 24.1.3.

catti [Skt. *śakti*] *creative power*, 1.1.4.

camucāram [Skt. *samsāra*] *worldly existence*, 24.4.1.

caraṇam [Skt. *carāṇa*] *foot, refuge, shelter, protection*, M2.2.4.

caḷakku *fault, splash, gush, ignorance, lie, falsehood, illusion; ignorance*, 34.4.3.

cā die (*irreg.*); *cāvātavar pc.n. the deathless*, M2.4.2.

cāṭṭiyam [Skt. *sādhya*] *result, success, completion*, 37.1.3.

cātakam [Skt. *sādhaka*] *constant perseverance and practice*, 37.1.1.

cār (4) *depend on, adhere to, resort to, take shelter in*,

19.4.1; *cārvatu pc.n. [as v.n.] attaining*, 27.3.2; *cārpavai pc.n. things which impinge upon*, 19.4.4.

cārvu *taking refuge, surrender*, M2.3.2.

cāvu [< *cā die*] *death; cāvu urrār, they have died*, M2.3.3.

cārru (5) *say, speak, declare*, 19.4.3, 27.4.3.

cit, **cittu** [Skt. *cit*] *intelligence, the principle of knowing inherent in the Godhead or human souls, spirit (as opposed to matter); cac-cittu being-consciousness*, 24.1.3.

cit caṭa kiranti [Skt. *cit jaḍa granthi*] *the knot between that which is conscious and that which is insentient*, 24.3.1.

cittam [Skt. *siddha*] *that which is accomplished, realised, achieved, effected, fulfilled; cittam āy ever attained*, 35.1.1, 39.2.4.

citti [Skt. *siddhi*] *success, accomplishment, attainment of supernatural powers*, 35.1.4, 35.2.1.

cittiram [Skt. **citra**] *picture*, 1.3.1
ciṅṭanai [Skt. **cintana**] *thought, conception*, 39.1.4.
ciṅṭai [Skt. **cintā**] *thought, conception*, 39.3.4, 39.4.1.
cīvaṅ [Skt. **jīva**] *the individual soul*, 24.3.3.
cukam [Skt. **sukha**] *happiness, enjoyment*, 3.2.1.
cerivu [< **ceṛi** (4)] *abundance, fullness*, 12.4.4.
cēr (4) *join, combine, associate*; **cēr** (= **cērum** *aj.p.*) *which will associate*, 1.3.3.
coppaṇam [Skt. **svapna**] *sleep, dream*, 35.2.2.
col *word*; **collil** *in the word*, 5.2.2.
ñāṇam [Skt. **jñāna**] *spiritual knowledge*, 13.1.1;
conditional, worldly knowledge 13.1.4.
tacamaṅ [< Skt. **daśama**] *the tenth man*, 37.4.1.
taṇa (9) *separate from, leave behind*, 19.3.4.
tantu see **tā**.
talai *head, essential; the highest [attainment]*, 2.4.3.
talaivaṅ *chief, king, ruler, superior, husband; God*, 21.1.3.
taṅmaya [Skt. **tanmaya** < **tat maya**] *of the nature of That, the Self, Brahman; taṅmayāṅantar* *one enjoying the bliss of the Self*, 31.1.3.
taṅmai [gram.] *the First Person, 'I'*, 14.1.1; *the Self, Self-nature*, 14.4.1.
tā, taru (4 *irreg.*) *give*; **tantu**, *av.p.* *having given*, 22.1.2.
tān¹ *himself, herself etc; the Self*, 1.4.2, 4.4.1; **tānnai** *oneself*, 3.3.1, 21.1.1; **tānnai** *the personal self, ego*, 10.3.4;
tān *āka* *of itself, spontaneously*, 30.3.2.
tān² [*emph. part.*] *indeed, really, certainly*, 37.4.3.
tān³ [*part. placed after noun and declined in its place*]
aṛivu tānnāl *by the mind*, 7.2.2; **talaivaṅ taṇai**, 21.1.4.
tāṇam [Skt. **sthāna**] *place, location*, 27.2.2.
tiyaṅku (5) *be deluded*, 35.4.2.
tīr (4) *end, terminate, be completed, leave, quit*;
poymmai tīrttār *those who have freed themselves from falsehood*, 35.4.1.
tuṇai *aid, help, succour, support, resource*, 29.3.4.
tuy (8) *eat, feed, experience through the senses*, 38.1.4.
tuvitam [Skt. **dvaita**] *duality*, 37.1.2.
tēkam [Skt. **deha**] *body*, 23.1.2.
tēṭu (5) *seek, search for, enquire after*, 25.3.2, 37.3.1.
tēr (4) *examine, investigate, inquire into, ascertain*;
neg.av.p. **tērātu** *without investigating*, 15.3.2; *inf.*
15.3.4.
tōṛram [< **tōṅru**] *appearance*, 3.1.2.

tōṅru (5) *appear*; **tōṅri** *av.p.* 7.3.1.
nakaippu [< **nakai** (8) *laugh, smile, deride*] *smiling, derision*, 33.2.2.
naṅṅu (5), *approach, draw near, join to, be combined with, be attached to, be united with*, 30.1.4.
nal *good*; **naṛ tuṇai** *a good aid*, 36.2.3.
navil (3) *say, tell, utter, declare, pronounce*, 23.1.3, 23.2.3.
naḷu (5) *escape, elude, slip away*, 23.4.4.
nāṭu¹ (5) *seek*; **nāṭamal** *neg.av.p.* *without seeking*, 27.2.3.
nāṭu² *space*, 16.2.2.
nāṇam *shame*; **nāṇam uṛa** *feel shame*, 30.2.3.
nām *we* [1st *pers. pl. prn. inclusive of those addressed*], 1.1.1.
nāmam [Skt. **nāma**] *name*, 1.2.4.
nāl *time*, 16.2.2.
nārpatu *forty*.
nān [1st *pers. sing. prn.*] *I*, 17.1.1; 23.1.1; 27.1.1; 2nd *c.*
eṅṅai *myself*, 33.1.1, 33.1.3.
nāṇā *diverse, multiple*, 1.1.3, 13.1.3.
nikal (4) *take place, occur*; **nikal kāl** (= **nikalūm kāl** *aj.p.*) *when it occurs*, 15.2.1.
nikalvu *the present*, 15.1.1.
nittam [Skt. **nitya**] *constant, perpetual, eternal*, 38.4.1.
nittirai [Skt. **nidrā**] *sleep*, 35.2.4.
nitam *adv.* *constantly, eternally, perpetually, daily*, 14.4.3.
nil (7 *irreg.*) *stand*; **niṛkum** *will stand, endure*, 2.2.2, 25.1.4; **niṛral** *v.n.* *standing*, 2.4.2; **niṛpa** *n.pl.* *will stand, exist*, 15.1.4; **niṛpatu** *pc.n.* [as *v.n.*] *standing, being established*, 27.4.2; **nilai niṛriṭātu** *not standing firm*, 34.2.3.
nilai *state*; **taṅ nilaiyil** *in one's own state*, 27.4.1;
firmness, fixedness, 34.2.3.
nilaimai *state*, 14.4.2.
niṛkum see **nil**.
niṛpa see **nil**.
niṛral see **nil**.
niṇaivu [< **niṇai** (5) *think*] *thought*, 33.4.4.
nī [2nd *pers. sing. prn.*] *you*, 32.1.1.
nīr *water*, 28.1.4.
nuṭpam [< **nuṅ**] *minuteness, fineness, subtlety*, 24.3.3.
nuṅ *minute, fine, small, subtle, slender*, 23.4.2.
nūl *book, treatise*, 21.2.2.

Lexicon and Concordance

neri way, road, path, road to moral, religious, spiritual knowledge, 29.2.4.

nēre in front, before, 6.4.3.

pañca [Skt. **pañca**] five, 5.1.1.

paṭam picture, screen, 1.3.3.

paṭarkkai [gram.] the Third Person, 14.1.2.

paṭi manner, mode; post. to *aj.p.* uḷla paṭi as [it] is, M1.3.4.

paṭu (6) occur, happen, be caught up in; paṭuvam 1st pers. pl. we will be caught up in, 16.2.3.

paṭi¹ the Lord, Lord Śiva, 22.2.4, 22.3.3.

paṭi² (8) imprint, impress, engrave, inlay, enchase, embed, 22.3.1.

pantam [Skt. **bandha** tie, bond] bondage, 24.3.2.

pantaṅ [< Skt. **bandha** tie, bond] one who is bound, 39.1.1.

payam [Skt. **bhaya**] fear, M2.1.1.

payan fruit, reward, profit, result of good or bad action, 38.1.3.

param [Skt. **para**] the Supreme, 31.4.3.

pal as **pala**, 21.2.1.

pala many, manifold, numerous, 13.3.3.

pavam [Skt. **bhava**] birth, M2.2.1.

parru grasp; parri *av.p.* depending upon, 9.1.4, 15.1.2.

paṅṅu (5) speak, say, talk, declare, 31.4.4.

pār (8) see; pārppāṅ *pc.n.* he who will see, the seer, 1.3.2.

pārppāṅ see **pār**.

pārvai sight, M2.4.4.

pāl void, nothingness, non-existence, 12.4.2.

piṭi (8) grasp, catch, seize hold of, 25.3.4.

piṇam corpse, 28.4.3.

piṛa other, foreign, 35.1.4.

piṅ after; eḷunta piṅ *post.* to *aj.p.* after [it] arises, 23.3.1.

pinnum afterwards, 19.4.2.

pukal (3) say, declare, speak, state; pukal *imp.* Speak! 13.4.3.

pulaṅ sense, sense perception, any one of the 5 senses, 6.1.2; pulaṅ ām are perceived, 6.2.3.

pūṅṅam fullness, perfection, 30.4.1.

peyar name, 8.1.1.

pēccu [< pēcu (5) speak] speech, 28.3.2.

pētam [Skt. **bheda**] difference, dissimilarity, 18.4.4.

pēy ghost, goblin, demon, fiend, 25.4.2.

pēr name, 8.1.4.

poṅku (5) boil up, bubble up, rise, go high; poṅki *av.p.* surging up, 30.4.3.

poy falsehood, untruth, untrue, 3.1.1.

poymmai falsehood, 35.3.4.

poruḷ thing, truth, 8.2.1; mey poruḷ Reality, 8.2.4; Reality, 30.3.4, 30.4.3; object, 28.2.2; uḷla poruḷ Reality, the Real, M1.1.4.

pori any one of the five sense organs, 6.2.2.

pon gold, 13.4.1.

pō go, 20.3.4.

pōl, **pōla** [< pōl, pōlu (3) part. of comp.] as if, like, 28.2.4; vittu pōṅra *aj. p.* which are like seeds, 37.4.4.

makkal people, M2.1.3.

makēcaṅ [Skt. **maheśa**] great God, a name of Śiva, M2.2.3.

maṭṭu degree extent; *post.* to *aj.p.* 2.3.3, 39.1.2.

maṭakku (5) to bend, turn about, turn back, turn back on itself, check, curb, 22.2.3.

maṅṭu (5) to be close together, crowded, pressed, 9.4.4.

mattan madman, 38.4.4.

matam [Skt. **mata**] religion, belief system, 2.1.2.

mati¹ (8) estimate, consider, conceive, suppose, 22.4.3.

mati² [Skt. **mati**] understanding, intellect, discrimination; free will, 19.1.1; matikkul within the mind, 22.1.3; sentience, 22.4.4.

mayal delusion, confusion, 35.4.4.

maraṅam [Skt. **maraṅa**] death, mortality, M2.1.1.

maṛai¹ (4) be hidden, disappear; maraitarku *v.n.* 7.3.1; maraiyātu *neg.av.p.* 7.3.3.

maṛai² the Vedas, 32.1.2.

manṅu (5) be fixed, lasting, remain, 14.4.4.

maṅam [Skt. **manas**] mind, 6.2.4, 24.4.2.

maṅitan man, 36.3.3.

maṅōmayam [Skt. **manomaya**] of the form of the mind, 20.2.2.

māyai [Skt. **māyā**] illusion, specifically the illusion whereby the individual ego takes itself to be real, 34.4.2.

mika great[ly], abundant[ly] [*inf.* of miku (6) grow great], 25.2.2; mikku [*av.p.* of miku] greatly, M2.1.2.

mī above, 29.4.4.

mu see **mū**.

muṭivu end completion; muṭivu urru having come to an end, 14.3.3.

Ulladu Narpadu

muttan [Skt. **mukta**] a liberated one; nitta muttan an eternally liberated one, 39.3.1.

mutti [Skt. **mukti**] release, deliverance, emancipation from the round of birth and death, 38.4.2.

mutal beginning, cause, root, source, 1.2.1, 10.3.3.

mu-p-putikal the three factors of knowledge: the knower, the known and knowledge 9.1.2.

muyal (3) practice, persevere, make continued exertion, 36.4.4.

muḷuku (5) bathe; muḷukutal diving, 28.2.4.

muṛai manner, 29.4.4.

muṇ before, 2.1.3; thereafter, 39.4.2.

muṇkoḷḷum postulate, 2.1.3; see **koḷ**, **koḷḷu**.

munnar first, before, 27.4.4.

muṇṇilai [gram.] the Second Person, 14.1.2.

mū three; mu preceding a noun, 2.1.1.

mūccu breath, 28.3.3.

mūlam [Skt. **mūla**] root, origin, cause, foundation, source, 19.1.2.

mūṇru [the cardinal number] three, 40.1.4.

mey truth, true, the body; mey poruḷ reality, 8.2.4;

nuṭpa mey the subtle body, 24.3.3.

mēvu (5) appear, 26.4.4.

yātu what, 26.3.3.

yāvan who? 4.3.2.

yāvum everything, 26.3.1.

yāṇ = [nāṇ] I, 2.3.4.

vali way, road path, means, 8.2.2.

vātam [Skt. **vāda**] argument, disputation, discussion, 37.2.2.

vāy mouth manner; vāyāl through the agency of, 6.3.2.

viccai [Pkt. **vijjā**] a miracle, magic, 24.4.4.

vicāram [Skt. **vicāra**] enquiry, self-enquiry, 29.4.1.

viṭṭu see viṭu.

viṭayam [Skt. **viśaya**] object, that which is perceived by the senses; viṭayam akka to make [something] an object of the senses, 33.3.1.

viṭu (6) leave, quit, abandon; viṭṭu av.p. 3.2.4, 5.3.3; av.p = without, apart, from, 10.1.2, 10.1.4.

viṇmai the blue of the sky, 8.4.4.

vittu seed, 37.4.3.

viti [Skt. **vidhi**] fate, 19.1.1, 19.2.1.

vivātam [Skt. **vivāda**] dispute, 19.2.3.

vivēkam [Skt. **viveka**] discrimination, judgement, 19.1.3.

viḷu (4) fall down, fall, 28.2.1.

viḷai become, be formed, grow, originate, result; (= viḷaiyum aj.p.) which results, 38.1.3.

viṇavu (5) question, enquire, investigate, 38.2.3.

viṇai action, pl. karma, good and evil deeds, 38.1.1.

vel, **vellu** (3) overcome, defeat conquer, 19.2.2.

vēṇṭu (5) want, desire, beg, entreat, request, 28.2.3; ariya vēṇṭum impers. it is necessary to know, understand, discover, 28.4.2.

vēru [that which is] other, different, 6.1.3.

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Adjectives

pira other – does not cause doubling of **k c t & p**, 35.1.4.
When used as predicates must be nominalised – **avar nilaimai inna-tu** his state is a thing of such kind, not ***avar nilaimai inna** his state is such, 31.4.1.

Adjectival (relative) participle

For overview see:

The Adjectival (Relative) Participle, pp 6-7.

Future formed by adding **um** to the root – **āk(u)um**, 1.1.3.

Past form created by replacing **ēn** of past 1st pers. sing. with **a** – **aṭaint-a**, 37.3.3.

Present form created by replacing **ēn** of pres. 1st pers. sing. with **a** – **ōtukinr-a**, 37.2.1

Root **ā**, **āku** forms aj.p. **ām ākum**, 1.1.3.

Root **uḷ** forms irregular aj.p. **uḷa, uḷḷa**, 1.1.4.

Truncated form of aj.p. **cēr**, 1.3.3, **ār**, 1.3.4; sanctioned in *Naṇṇūl*, sutra 364, 35.2.2.

Verbs of type (5) can replace final **n** with **y** in forming adj. p. e.g. **cerivu āya** with **āya** for **āna**, 12.4.4.

Adjectival participle, negative

See The Negative Verb, p.52.

utiyā = short form in **ā** for **utiyāta**, 27.2.4.

Adverbs

Created by adding **āka** inf. of **ā** to n. or pron. – **tānāka** spontaneously, 30.3.2.

Created by adding av.p. of **ā** [**āy** or **ā**] to a noun, **mu-m-mutalāy**, 2.2.1; **onṛāy**, 7.1.2.

Adverbial participle

For overview of formation see Synopsis of the Tamil Verb Incorporating the Past Tense, pp 38-40.

2nd form – root ends in **ḷ** with case mkr. **t** – av.p. **ko-ṇt-u** = **koḷ + t + u**, 28.3.4

3rd form – root ends in **ḷ** with case mkr. **t** – aj.p. **pō-ṇr-a** = **pōḷ + t + a**, 37.4.4. (av.p. does not occur in UN).

4th form – root + case mkr. **nt** – av.p. **ōr-nt-u** < **ōr**, 3.3.1.

5th form – drops ending **nēn** of 1st pers. sing. past **oṭuṅki-nēn** = av.p. **oṭuṅki**, 8.3.3.

6th form – final **u** of root dropped, case mkr. **t** assim. to final cons. of root **keṭṭu** < **keṭu** = **keṭ + t + u**; 2.3.4;

aṛṭu < **aṛu** = **aṛ + t + u**, 3.3.3.

7th form – case mkr. **t** assim. to retroflex **ṇ** of root; **uṇ + t + u** = **uṇṭu**, 25.1.2.

8th form – root + case mkr. **tt + u** = **uti-tt-u**, 7.1.3.

9th form – root + case mkr. **nt + u** = **taṇa-nt-ār**, 19.1.3.

iṭṭu main verb determines meaning of dep. av. pps. 8.1.1. Meaning is not simply to express the past. Expresses action performed by the subject of the main clause, preceding, forming part of, or leading up to, the action of the principal verb, 28.2.2.

mikku av.p. often used in Tamil where English would use adv. e.g. **mikku** [av. p. of **miku** (6)] **uḷa**, M2.1.2.

Should have same subj. as subj. of main verb, 38.3.2.

uṇṭu av. p. of root **uḷ**; = **uḷ + tu**, 4.3.4; meaning 'there is, there are'; used for all genders & numbers, 4.3.4.

uraittu av.p. used in place of v.n, 3.2.3.

Adverbial participle, negative

See The Negative Verb, p.52 for formation.

Neg. formation compared to pos. 7.3.3.

Two endings **ātu** & **āmal**, 7.3.3; **nāṭāmal**, 27.2.3;

utiyātu, 27.1.1; **navilātu**, 29.1.3.

Alphabet

See The Tamil Alphabet and Pronunciation, p. xiv.

Archaic glyph for **ai** when comb. with **ṇ, ḷ, ḷ & ṇ** முதலை = முதலை, 1.2.1.

ḥ used to represent Skt. **h** as well as **k, kh, g, gh**, 24.3.1.

ḷ used to represent Skt. **p, ph, b, bh**, 24.3.2.

ḥ used to represent Skt. **s** as well as **c, ch, j, jh**, 24.3.3.

Use of Grantha letters & how this affects transliteration of Skt. words, 24.4.1. See The Grantha Letters, p. xx.

Article

Definite & indefinite; inherent in Tamil nouns.

ōr as indefinite article, 1.2.1.

Case markers and postpositions

1st c. is the base (nominative, subject case, non-oblique)

form of a noun, before it is modified to take case endings.

See Case Formation of Singular Nouns, p.18.

8th case, the vocative, is the form used to address people etc. Does not occur in U.N. Is formed from the base form, not infl. base, usually by adding **ē** e.g. **makaṇē** O Son! **ai** ending for 2nd (direct object) case, 1.2.1.

āl ending for 3rd (instrumental) case, 1.1.2.

Case markers are added after pl. ending, 19.2.4.

ē used with infl. base when 7th case ending omitted, **uḷlattē**, M1.2.2.

il ending for 7th (locative) case, 2.4.1. See The Seventh Case, p.65.

il can express motion towards = into, **nīril viḷunta**, 28.1.4.

il, **iliruntu** ending for 5th (ablative) case. See The Fifth Case, p.127.

iṅ ending for 6th (possessive) case, 4.3.2. See The Sixth Case p.30.

iṅ augment placed between infl. base & ending of nouns, **karutt-iṅ-uḷ**, 9.2.4.

Infl. base used for 7th case – **kālattum**, 37.3.4.

Interchange of Cases: வேற்றுமை மயக்கம், p.105; sanctioned in Tolkappiyam, வேற்றுமை மயங்கு இயல்.

kāl – when, suffixed to aj.p; **nikal** **kāl**, 15.2.1; **nāṭum** **kāl**, 16.1.4.

kku, **ukku**, **ku**, **akku** 4th case endings. See The Fourth Case, p.27. Meanings of the Fourth Case, p.50.

ku 4th (dative) case, 3.4.1.

ku + v.n. expressing purpose, **aṛitaṛku** < **aṛital** + **ku** – in order that it might know, 12.2.4; **iyarrutaṛku**, 31.2.3.

ku instead of more usual **ukku** – **viti-mati-kaṭ-ku**, 19.2.4.

maṭṭu – degree extent, suffixed to aj.p. 2.3.3; **enṇum**

maṭṭu, 39.1.2.

otu expresses accompaniment – **cārvoṭu**, M2.3.2; **otu** is a poetic form; usual form is **ōṭu**; formerly could be added to base (nominative) form; now is added to infl. base only; classed as a 3rd case ending; can also express agency.

paṭi – as, used to express manner; suffixed to aj.p.

uḷlapaṭi, M1.3.4.

pin – after, suffixed to aj.p. **eḷunta pin**, 23.3.1.

uḷ appended after 4th case ending **kku** – **matikk(u)-uḷ**, 22.1.3.

uḷ within; 7th case ending with interposed part. **iṅ**; see The Particle இன் : **iṅ**, p.67.

Comparison

aṛru part. expressing similitude, 4.1.4.

āṅku comp. part. used with past stem – **ott(u)āṅku** in accordance with, 39.4.4.

Fourth case used in comparison. See Meanings of the Fourth Case, p.50.

Omission of part. of comp. **viṅmai** – [like] the blue of the sky; sanctioned in **Nannūl**, sutra 366, 8.4.4.

pōl, **pōla** as like; following v.n. **muḷukutalpōl**, 28.2.4; following noun, **irulpōl**, 9.4.3.

Compounds

Complex compounds – need to consider relation between elements – **viti-mati-mūla-vivēkam**, 19.1.1.

Involving Skt. words, do not usually insert **k**, **c**, **t**, **p**, 5.1.1.

Involving Skt. words, formed by dropping final **m**, not using aj.p. of **ā**, e.g. **ātāra-t-taṅṅai** not **ātāram āṅa taṅṅai**, 11.3.2.

Related words compounded with a single case ending **aṛiv(u) ayaṛ-ku**, 11.3.1.

Conditional

Past stem + **āl** – **kaṅṅ-āl** if [one] investigates; past stem can be found by dropping **ēṅ** of 1st pers. sing. **kaṅṅ-ēṅ**, 9.3.1.

Past stem + **ēl** – **aṅṅ-ēl** if [it] is not [such], 4.2.2; **iṅṅēl** 26.2.1; added to neg. 3rd pers. n. s. **oṅṅēl**, 21.3.3.

Root + **il** or **iṅ** – **ā-y-iṅ** if [one] is, 4.1.2; **uṅṅāy-iṅ**, 26.1.1.

Concessive

Difference between concess. of supposition (cond. + **um**) & concess. of fact (av.p. + **um**), 30.3.3.

ēṅum – although; suffix added to fin. verbs, pps. & nouns, **oṭuṅkumēṅum**, 7.1.4.

Formed by suffixing **um** to cond. in **iṅ** – **āy-iṅum** although [it] be, 8.2.3.

Conjugated noun

Nouns given verbal endings and treated as if they were verbs; can take case endings like normal nouns –

taṅmayāṅantar-ukku, to one experiencing the bliss of the Self, 31.1.3.

Gender

See Tamil Gender, p.10.

Rational nouns consist mainly of people & Gods, 1.4.3.

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Glide, insertion of, W.S.1.1.3 – 1.2.3.

Imperative

Archaic 2nd pers. sing. & imp. / opt. ending, root + **t + i** – **cārruti**, 27.4.3.

Familiar form identical to root; **kaḷaru** – Speak! 5.4.3.

Prn. usually understood, **nī tērtu iru**, 35.4.3.

Respectful imp. = fut. 2nd. pers. sing. – **uṇarvāy**, M1.4.3; **kaḷaruvāy**, 5.4.3.

Respectful imp. **ka** added to root – **uṇarnt(u)ṭuka**, 8.4.3; **eṇṇuka**, 18.4.3.

Infinitive

See the The Infinitive, p.73-74.

As adv. **mika** < **miku** (6), greatly, 25.2.2.

As preposition 'without' – **ellai ara** limitlessly, 17.3.2.

Can have different subject from that of main verb, 11.3.4.

Has a variety of nuances, e.g. time, purpose, result, 11.3.4.

Means 'as soon as' – **aṛiya** = upon knowing, 11.3.4.

Temporal sense reinforced with **ē** – **naṇṇa-v-ē**, 30.1.4.

Used with **vēṇṭum**, 11.3.4; **aṛiya vēṇṭum**, 28.4.2.

With **um** = whilst, whereas, **ārttiṭa-v-um**, 32.1.3.

Interrogatives

e indicates interrogation, 3.2.3.

eṅku where? = whence? Locative & ablative meaning inherent, 23.3.4.

eṇṇai how? 22.4.2.

eṇ why? 3.2.3.

eṇṇai what? exists alongside more usual **eṇṇa**, 21.2.3.

For **ā** and **ō** see Particles.

evan how? 31.4.3.

evan who? 21.3.1.

Interrogative adjective

e alt. to demons. adj. **enta**, 8.1.1.

e, **enta** which? what? made univ. with **um**, 2.1.2, 8.1.1.

Irregular Verbs

cā to die, has irreg. past form **cettēn**, M2.3.3.

kāṇ to see; root vowel shortened in past stem; cond.

kaṇṭāl, 9.3.1; pc.n. **kaṇṭavar**, 9.3.3.

tā, **taru** to give; forms pres. & fut. from **taru**; past from

tā with shortened root vowel – av.p. **tantu**, 22.1.2.

ul, to be; has only one tense, the present, which is formed by adding endings directly to the root, 14.1.4.

ulla could be aj.p. of **ul** or inf. of **ullu** (5), M.1.1.2.

ullatāl neut. sing. pc.n. in 3rd case, used as v.n. M1.2.3.

ullatu neut. sing. pc.n. that which exists, Reality, M1.1.1.

Negative Roots al and il

al = other than; denies a quality in something, not its existence.

al contrasted with **il**, 3.1.4.

allāl av.p. from **al** = **allāmal**, 4.3.3.

aṇri av.p. from **al**, except, besides, other than, 5.2.4.

aṇri used to deny one assertion in favour of another; cannot always be translated literally into English, 11.2.3.

aṇru 3rd pers. neut. sing; form. = **al + tu**, 3.1.4.

Difference of meaning between **il** and **al** – **taṇṇai aṇri iṇru** it does **not** exist, **apart from** the Self, 13.3.1.

il = is not; denies existence.

ilā aj.p. more common form is **ilāta**, 4.4.2.

iṇru, 3rd pers. neut sing; form = **il + tu**, 10.2.2; used as pc.n. **iṇru ākum** is a thing which does not exist, 10.2.2,

iṇru āy, 12.3.2.

Note on ஆர் ஒளி, p.9.

Nouns

See Tamil Nouns – Singular and Plural, p.10.

Case Formation of Singular Nouns, p.18.

The Plural of Nouns, p.45.

ci + root used to form nouns; **kāṭ-ci** < **kāṇ + ci**, 4.3.4.

Distinction between base form (nominative) & infl. base (oblique), 1.1.2.

Formation of plural, 6.1.2.

mai suffix used to form nouns, **nilaimai**, 14.4.2; **iṇmai** = **il + mai**, 32.3.3.

Non-personal nouns do not take dir. obj. ending when undefined, 1.1.2.

ppu added to form nouns from strong roots with **kkirēn** in present, **iṇṇappu**, 15.1.3; **nakaippu**, 33.2.2.

vu added to form nouns from weak roots with **kirēn** in present, **nikal-vu**, 15.1.1, **muṭivu**, 14.3.3.

Numerals

aim abbrev.of **aintu**, used in composition, 6.1.1.

mu for **mūṇru** used with following noun, 2.1.1.

Participial noun

See *The Participial Noun*, pp 64-5.

Archaic ending for neut. pl. – **a**; **irupp-a** for **irupp-avai(kal)**, 9.2.1; **uḷa ām**, 14.1.4; **aṛipa**, 10.4.4.

Archaic form, identical to finite verb, **pārppān**, 1.3.2; **kaṇṭār** 5.4.1.

Endings same as personal pronouns, eg. **nirp-atarku** – 4th case ending = 4th case prn. **ataraku**, 36.2.2.

Fut. formation: **pa** added direct to root – **cār-pa-v-ai**, 19.4.4.

Fut. neut. sing. pc.n. commonly used as v.n; **aṛivatu** that which knows = v.n. knowing; expresses action rather than agent, 11.2.1.

Governs dir. obj. even in 4th. case, **tannai uṇarntārkkku**, 17.1.4.

Past formation: prn. endings added to aj. p. with glide, as **kaṇṭa-v-ar** past pers. pl, 9.3.3.

Participial noun, negative

See *The Participial Noun*, p.64-65.

Archaic form identical to negative verb; **uṇarārkkku**, 17.2.3.

Modern form = neg. aj.p. + prn. endings; **uṇarāta-v-ar-
kkku**, 17.2.3 (comm.); see *The Negative Verb* on p.52.

Used in all cases, e.g. 4th case **uṇarāta-v-ar-
kkku** – to those who do not know, 17.2.3 (comm.).

Particles

ā interrog. suffix; denotes question; added to any word in sentence, often the last – **atu vicāram āmā?** 29.4.3.

āl added to nouns to indicate surprise, pity or certainty, 7.4.3.

ē emph. indicating certainty, confidence, assurance, 1.2.3.

ē used in place of **āy**, **āka** in adv. cons. **uḷal aḷavē** – limited to the body, 17.2.1.

ē used to form adv. from inf. – **aṛavē** entirely, 11.4.4.

ē used to form adv. from noun – **konṇē**, 2.4.4; **nērē**, 6.4.3.

ē used to form adv. from prep. – **uḷ-ḷ-ē** within, 28.3.4.

ō interrog. anticipates neg. answer, 4.3.4.

tān emph. indeed, really, certainly, 3.3.3.

tān expl. added to noun an declined instead of it, 7.2.2.

um also, applies to whole clause, 23.1.4.

um and, suffixed to each element in a series, 1.2.1-4.

um indicates universality; **aintum** all five, 5.1.4.

um of superiority / inferiority **vātam atum**, 37.2.2.

Pronoun, reflexive

See *The Reflexive and Personal Pronouns* p.82-83.

taṇ, 6th case, 2.4.1.

tannai, 2nd case, 3.3.1.

tān 1st case, 4.1.2.

Pronouns, interrogative

ār = **yār** who? 8.1.3.

ētu = **etu**, what? 9.2.2.

Interrog. pronouns are formed by replacing initial vowel of demons. prn. with interrog. e e.g. **avan** that man, **evan** what man? who?

yāvan = **evan** who? 4.3.2.

Pronouns, personal and demonstrative

See *The Reflexive and Personal Pronouns* p.82-83.

a that, for demons. adj. **anta**, 6.1.4; double glide inserted before following vowel – **a-vv-aim** those five, 6.1.4.

aḥtu that; **h** used for emph. or metrical lengthening, 7.4.2.

atu that; used for demons. adj. **anta**, 4.4.1.

atu added to a noun and declined in its place, **tānam atai**, 27.2.2.

at(u)-aṇ-āl insertion of **aṇ** in oblique cases, 5.1.3.

avai 1st case neut. pl. those things, 9.3.2.

nām & nānkaḷ 1st pl. exclusive & inclusive, 1.1.1.

uvarriṇ 6th case neut. pl. – of these things; prefix **u** = that [middle distance]; **a** = that [distance]; **i** = this [proximity], 4.2.3; part. **aṛru** used to form infl. base of neut. pl. 4.2.3.

Reported speech

See *Direct and Indirect Speech*, p.21.

eṇ acting as its own sp. mkr. – **enṇal**, 2.3.1.

eṇa infin. of **eṇ** used as sp. mkr. 17.4.2.

eṇru ways of translating; often not translated, 3.1.4.

enṇum aj.p. of **eṇ**, used to indicate a word is being quoted – **uḷal enṇum col** the word 'body', 5.2.1.

Universals

attanai thus many + **um** = all the foregoing, 1.4.1.

aṇaittu so much, thus far + **um** = all, the whole,

aṇaittum; case endings placed before **um**, eg. **aṇaittai-
um**, 26.2.3.

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anaivar < **anaittu** of all people, used in 6th case without **um**, 33.4.1.

e which? what? + noun + **um** = all, 2.1.2.

ellām as noun & adj. = everything, 23.3.2. See Note on எல்லாம் – all, pp 126-127.

ellām as noun – **m** is lost and **um** added to end of word after case endings have been added – **ellārkkum** to all people, 3.4.1.

endru what day? when? + **um** = always, 2.2.2.

evār who? + **um** = all people, **evārkkum**, 34.1.2.

pala + **um**, all the many, 13.3.3.

yā which? what? + **um** = everything, 26.3.1.

Universals with neg. verb used to express 'nothing, nowhere, never' etc. **onrum ariyār**, 31.3.2.

Verb

For overview see the following:

The Personal Endings pp 23-24.

Present and Future Tense, pp 33-34.

Synopsis of the Tamil Verb Incorporating the Past Tense, pp 38-40.

cārvār archaic end. **ar** for fut. 3rd. pers. pl, 19.4.1.

Causative verbs created by adding **vi** & **ppi** to roots of weak & strong verbs respectively – **arivittarku** that it might make known, 12.3.1.

Causative verbs created by strengthening root in verbs of type (5) – **ā**, **āku** to be, **ākku** to cause to be, create –

viṭayam ākka, 33.3.2; **aṭaṅku** | **aṭakku**, 28.3.3.

eṇum archaic form of fut. 3rd pers. m. & f. sing, 36.3.4.

Irreg. forms caused mainly by euphonic changes between final cons. of root & case mkr. 2.3.4.

kaṇṇurūtal cpd. formed with noun + verb **uru**, 4.3.1;

nāṇam ura, 30.2.3; **cāvu urrār**, M2.3.3.

Irreg. fut. with tense mkr. **k**, **niṅkum**, 2.2.2.

koḷ, **koḷḷu** (2) used as aux. to other verbs to indicate (1) the continuity, certainty, duration etc. of the action of the preceding verb & (2) that the fruit of the action of the preceding verb reverts to, or in some other way affects, the agent, i.e. the subject of the verb – **aṭakki koṇṭu**, 28.3.4.

nirpa archaic ending **a** for 3rd pers. neut. pl. 15.1.4; see Note on நிற்பு p.90.

niṅkum survival of archaic form of fut. 1st pers. pl. 36.4.2.

onttiṭtalāl cmp. formed with av.p. + **iṭu**, 6.3.3.

paṭuvam, archaic ending **am** for fut. 1st pers. pl. 16.2.3; **alam**, 36.1.2.

Past stem – used to form affirm. finite verbal forms, av.p. aj.p. & pc.n. 2.3.4.

Pres. stem can optionally insert **n** in pers. and pps. other than neut. – **ōtuki-n-ra**, 37.2.1.

pulaṅ ām cpd. formed with noun + verb **ā**, 6.2.3.

uraippan archaic ending **an** for fut. 1st pers. sing. 40.2.3.

Verb 'to be' often not expressed, 1.2.3.

Verb, negative

See The Negative Verb, p.51-52.

navilvat(u)-ilai, composite negative formed from fut. neut. pc.n. + **ilai**, 23.2.3.

Verb, passive

paṭu, suffixed to inf. to form passive, **aṭikka-p-paṭu-k-kirēn** I am beaten, 16.2.3 (comm).

Passive realised with pair of verbs, one strong type with trans. aspect, and one weak type, with intrans. aspect, e.g. **ali** (8) to destroy & **ali** (4) to be destroyed, undergo destruction, 31.1.2, 40.4.1.

Verbal nouns

Fut. neut. sing. pc.n. used as v.n. **nirpatu** = abiding, **not** that which abides. See The Participial Noun, p.64.

I added to infin. – **oppal** < **oppa** + **l**, 1.2.2; **nāṭal**, 16.3.4.

tal added to weak roots in **kiru** – **kaṇṭal**, 1.1.2; **nirral** = **nil** + **tal**, 2.4.2.

ttal added to strong roots in **kkiru** – **iruttal**, 35.1.3.

Verbal noun, negative

Final **tu** of 3rd. pers. neut. sing. of neg. tense changed to **mai**: **ariyā-tu** > **ariyā-mai**; unlike **arivu** has verbal force & can take dir. obj, 10.1.1.

Ulladu Narpadu