



Muruganar

The following extract from *Padamalai* has been taken from the chapter on the nature of the mind. The numbered verses are from *Padamalai*, and the italicised comments are my own.

Merging the mind in the Heart

- 31 Do not use your mind to enquire in the heart about anything other than your own real nature.
- 32 If mind-consciousness subsides into the source from which it arose, the experience of Being, absolute perfection, will unite with you here and now.
- 33 A mature mind that has managed to establish itself firmly in the extremely subtle state of pure being will not get enmeshed in the tangle of the world.
- 34 When mind exists holding onto the reality alone, which is consciousness, one's own nature, this constitutes true life.

The dead mind

- 35 The delusion-filled mind has caused *samsara* to merge with you. It will cease when that mind is completely destroyed.

Guru Vachaka Kovai, verse 920: The ego will not die by any means other than Self-attention. Similarly, the misery-filled world appearance, which is seen like a dream, will not be destroyed by any means other than the total destruction of the mind.

Muruganar's note: The complete destruction of the false, illusory, body-ego will not be possible except through knowledge of reality, the undivided consciousness, the *Atma-swarupa* that abides as the substratum of everything. Similarly, since the world is wholly mind [*manomaya*], except by the destruction of the mind, the world concept will not cease.

- 36 Upon the destruction of the mind, the appearance of the world that adheres to you in the state of harmful delusion will stand illustrious as pure consciousness.
- 37 Even the gods in the heavens cannot stir those deeply peaceful ones who shine, having killed their minds.

Bhagavan: It is in the mind that birth and death, pleasure and pain, in short, the world and ego exist. If the mind is destroyed all these are destroyed too. Note that it should be *annihilated*, not just made latent. For the mind is dormant in sleep. It does not know anything. Still, on waking up, you are as you were before. There is no end of grief. But if the mind be destroyed, the grief will have no background and will disappear along with the mind.

- 38 The mind that has died in pure consciousness, mere being, will surge forth, resurrecting itself as *bhuma* [the all-pervasive reality].

Muruganar: That which frightens people into regarding the natural state as real death is false knowledge in the form of individuality. It is for this reason that ignorance has to be destroyed prior to liberation, which is pure consciousness, the reality. Know that it is this death that is praised by synonyms such as 'destruction of ego', 'self-surrender', 'loss of ego', *manonasa* [destruction of the mind] and *vasana kshaya* [destruction of *vasanas*], which is the final means of liberation. The decad lamenting 'I am not yet dead' in the *Tiruvachakam* also speaks of this same aspect. Saint Pattinathar also instructs, 'Wander around like a dead person'. The statements of the great ones expressing the same idea are innumerable.

- 39 Only when everything shines as consciousness alone can the mind-impurity be said to have perished.
- 40 True *jnana*, the experience of *Sivam* that rises in a dead mind, will, extending to the very heavens, leap and surpass [everything].

The Self is *guna*-free

*The next five verses in this chapter describe the enlightened state as being *guna*-free. The *gunas* are the three modes or qualities of mind – *sattva* (harmony or purity), *rajas* (excitement or activity) and *tamas* (sloth or torpor). The three *gunas* are held by several schools of Indian philosophy to be the fundamental components of physical manifestation as well as the mind. As some of the preceding verses make clear, one logical consequence of the mind dying is that the world too vanishes since they are both composed of the same fundamental *gunas*.*

*Some of the schools of thought that incorporate the interplay of the *gunas* in their theories about the mind and the world maintain that the state of *sattva* is the state of the Self, and that the fluctuating mind actually comprises only *rajas* and *tamas*. In some of his replies Bhagavan took this position himself. However, I suspect that he did so only when he was speaking to people who subscribed to this particular view, or to people who felt uncomfortable with the notion of a mind that was truly dead. I would take the following five verses to be a trenchant presentation of Bhagavan's real views on this subject.*

- 41 It is impossible for the attribute-free Self to abide except in the hearts of those in whom the mind, which takes the form of the three *gunas*, is dead.
- 42 He who has renounced the fraudulent mind has renounced the three *gunas*. He has emerged [into true vision] after completely ripping up the cataract of delusion.
- 43 He who has not seen and embraced the infinite expanse of *mauna* will be snared by the threefold *gunas* and suffer in the degraded world.
- 44 Only he who has destroyed the *guna*-mind that wells up, burying one's own true nature, is a *gunatita* [one who has transcended the three *gunas*].
- 45 The magnificent nature of the life that has transcended the mind is not disturbed in any way whatsoever by any of the *gunas*.

Killing the mind

- 46 Unless the mind is destroyed, it is not possible to attain the fortune of clarity, the life of living in God's grace.
- 47 The means for realising one's true nature as the Self is to kill off the base mind known as 'I'.

Bhagavan: *Atman* is realised with the *mruta manas* [dead mind], that is, mind devoid of thoughts and turned inwards. Then the mind sees its own source and becomes that [the Self]. It is not as the subject perceiving an object.

- 48 Know that the one direct path [*vichara*] that eliminates the despicable *pramada* [forgetfulness of Self] is the means to destroy the mind.
- 49 Unless the force that activates thought is driven deeply within and destroyed, it is impossible to enjoy one's own experience of *jnana*.

Bhagavan: By enquiry, you will drive the thought force deeper till it reaches its source and merges therein. It is then that you will have the response from within and find that you rest there, destroying all thoughts, once and for all.

- 50 So long as you do not kill the harmful and illusory association, the prostituting mind, there will be neither bliss nor good conduct.

Muruganar: In having no settled principles, nothing else matches the mind. Its perception and evidence are completely unreliable. Its nature is to prostitute itself. At an opportune moment for deceiving the *sadhaka*, it will jump outwards towards sense objects. So long as the mind survives, its nature will not change. Hence, the mind should be destroyed at its roots by unceasing *dhyana* and *vichara*. Until the mind has been destroyed, no sensible aspirant should remain satisfied and think that he has accomplished all that needs to be done.

- 51 Only when the mind dies through discriminating enquiry, will it come to shine by itself as '*Sivoham* [I am Siva]'.
52 There are no effective means other than *vichara* to chase out the ego from within you and kill it.

Guru Vachaka Kovai, verse 885: Except by the path of enquiring into the mysterious clue [the *aham-vritti*, the 'I'-thought], irrespective of how much effort one makes following all the other paths such as karma [*bhakti*, yoga and *jnana*], such effort cannot enable one to attain and enjoy the Self, the treasure shining in the Heart.

- 53 Only if you enquire and realise the Self in the Heart will the bond, the mind that is the obsession for the false, be destroyed.

Question: How to destroy the mind?

Bhagavan: Seek the mind. On being sought, it will disappear.

Question: I do not understand.

Bhagavan: The mind is only a bundle of thoughts. The thoughts arise because there is the thinker. The thinker is the ego. The ego, if sought, will vanish automatically. The ego and the mind are the same. The ego is the root-thought

from which all other thoughts arise.

Question: How to seek the mind?

Bhagavan: Dive within. You are now aware that the mind rises up from within. So, sink within and seek.

- 54 True life will only be attained if you destroy the degraded mind, which shamelessly dotes upon the fleshy body, by not showing any affection towards it.
- 55 The mind that has died in the experience of *Sivam*, which is true *jnana*, supreme consciousness, will of itself shine as the supreme being.
- 56 That exquisitely subtle mind which, in dying, has transcended all form, will come to shine as your own Self.