

Om Sri Gurubyo Namaha

The spiritual wisdom of Sasi Vannan

Sasi vanna Potham

By His Holiness Thathuvaraya Swamigal

Songs of invocation

*As moon, sun, fire, water, air, ether, earth and
Individual self, in an octal form (Attamoortham);
As substratum (Athipathi) for all and in existence and in non- existence is
That Pure Consciousness in my heart; meditate it I

*By the utterance of the learned and by the acumen of the intellect
The humans distinguish as the path I follow is good
The path the other follows is bad;
Yet, for all the Reality reveals as they thinketh;
So shall I be as the Absoluteness and abide in it

The Text

1) The endless and the beginningless ultimate Nature

Why should it take a form and appear? Thus questioned the ghosts

2) Does the antique form described by the Scriptures is beyond the

Description of words or else, So, asked the Divine Mother Kaaliga began to

Answer with grace

3) Though invisible, to the devoted as visible

Manifests; the great treatise declares so.

- 4) That which can only be caught by the net of the devotion, to the worldly is Perceivable not to their intellect, the ultimate truth.
- 5) When the Divine Mother told so, the ghosts were panic and Scared that the sinners like them may miss the Divine Grace.
- 6) The Mother consoled and told the ghosts, Fear not you, even the sinners can Attain the liberation in the world; Narrate I a story to reach such a state.
- 7) All the accumulated past actions shall cease by the Divine Vision of the knower of the Infinite the self realized enlightened
- 8) How could one describe the greatness of the beatitude of the realized? Emancipation the highest is to who adheres and serves the Master and is Attainable by such a disciple. Listen this as I tell the earlier Story of one who attained such liberation.
- 9) To an enlightened unshackled from the triple miseries, one served and Attained several benedictions; earlier, To the red lotus eyed the principal God Vishnu our chief deity The great Siva narrated this by His Divine voice.
- 10) By the vision of the incomparable realized, Being relieved of the past sinful actions; performed in this world Many heinous acts devoid of merits, one Sasi Vannan and this is his story which narrates his liberation.
- 11) Out of all the sinners who enter another world This Sasi Vannan was the worst sinner; whomsoever

Utters his mere name is sure to reach the blazing
Hell. Such horrible were his actions.

12) Due to the strength of his grave blemish actions;

In the world of manes joyfully enjoying their merits were his
Ancestry, all those ancestors had to
Migrate and inhabit ate the tortuous hell.

13) The excesses of the merits and the de- merits acquired in this birth

Need not be postponed to subsequent births to fructify and
May have to be experienced in the present birth itself is the mandate of the
Scriptures.

So, all the ailments (4448) mentioned in the mateia medica;

Were incurred to him.

14) Because of the fatherly affection Bavayakan his father,

Who begot this erred son , with troubled mind of
Unbearable agony began to ponder as to how his son's
Afflictions are to be resolved and thus he suffered

15) The distress of the sinful acts are to be experienced to end and

There is no other means to you, so say the Sages and the scriptures.

Yet being aware of the sayings since the love leaves not

Carrying on his shoulders by putting his son in a basket wandered in all
Directions.

16) A great Sage sensing his torments told him that there are

Perceivers in their heart the one which is all pervasive;

To approach such enlightened who becomes the Supreme is

The great elixir to his son's predicament.

17) Endless is he and he offers that to those who approach him.

Lives he in a place called Saththessuram (Gokulapura)

Nandipaarayanar is his name. To your son,

He is the medicine; so told the Sage.

18) The father confirmed that none can say such Holy words said by the sages,

Rushed to the Holy feet of Nandipaarayanar and expressed;

This wicked un-dreadful sin, tortured notoriously the other lives

Those grave torment able actions are in-savor to narrate to you.

19) The tortuous transgressions attained by my son are too

Unutterable in thy Holy presence. So said the father, all

Such ailments to end by his attained perfection

Fixed his Divine Vision on him. (Sasi vanna)

20) To end the countless cycles of birth and death, poisonous like is the Holy

Vision, when implanted cured and left him

Diseases all causing deathful like sufferings; the father instructing his son
to surrender to the Holy feet of the Master;

And to serve him attentively; so saying, de-parted he.

21) Inclusive of the service of protecting the property and so on, willingly

Executed all the four types of services ordained by the Master; within days

Everyone to say, earned he the name that to protect his Divine body

He alone is the fittest person and so remained with the Master.

- 22) Since he worshiped and served well the Holy feet of the Master
He crossed all (84 lack) different births and so
All the necessary instruments required to the desirers of the liberation namely
The four fold spiritual disciplines reached him.
- 23) Before the divine presence of the Sage, to submit his certain defects
And to tell, placing his folded hands at the crown,
With tears in both his eyes, and to his Holy feet
Many times circumblated and adored he
- 24) The great Sage with compassion as his form
As if unawares addressed; you appear to suffer, what is that
Think that torments you; Sasi Vannan answered, I am scared of the
Worst Ocean the repetition of birth and death.
- 25) Extensive dreadful sea of birth and death has been
Expounded earlier in all the scriptures including Gita (Veda agama Gita)
The Master also to incorporate in the mind of Sasi Vannan
Complied and preached to the receiving capacity of the mind of the disciple.

INITIATION OF THE MASTER NANDIPARAYANA

- 26) In this sea, the water is the transmigration.
The gigantic lustful serpent which engulfs the intellect is there.
The senses with their respective objective enjoyment as its prey akin to
The plenty of fish with their shoal moves and jumps.

27) Considering the pride as the greatness,

The odor of the flesh caused by the ailments,

The ensuing good and bad as the breakers and

The mind is the shark that lives; is the sea of transmigration.

28) Immeasurable egoism arising as I ness as the innumerable tortoise

Fathomless as the desires unknowable

The robbery as the mountain range and shoal/head lands

The objects for rioting as the poisonous insects that crawl is the sea of birth

And death.

29) In this sea of birth and death, the dirty vicious modifications as foam is created

The blissful saintliness is the shore that which obstructs to cross the shore is

The women, the ever ending most potent whirlpool

The dreadful wrath, even to the enemies is the fire in the mid sea.

30) The frightful pleasures of enjoyment, the crocodiles are there.

Out of those who know the multiple endless various paths of religions.

Even none can have the ability to cross, the seven births.

The oceans, which else is the erudite to describe in this world?

31) Whoever returns of the sensual enjoyments with fallible intellect?

Follow the religions six, fighting against each other, repeatedly fall and suffer

In the transmigration

The knower's that the Supreme knowledge is the one that is an endless entity

Board into the ship of the self experience and cross the cycle of birth.

32) Harkening that the religious are incapable of crossing the ocean of birth
Sasi Vannan wailed and before the vital energy stops,
Those sages who board the ship of knowledge cross transmigration
The Master so quickly instructed the said with grace and made him happy

33) “Live ye long “, saying so; worshiped he the feet of the Godly Master
Beached him to bless with the knowledge to cross the ocean of birth

34) Those that directly know as two the higher knowledge and lower
Knowledge;
The true knowledge is classified, can lucidly elucidate

35) The lower knowledge is the knowledge of scriptures and all known arts.
The knowledge that eradicates the restlessness in the mind is the higher
Knowledge.

36) They who know the differences among the scriptures are the knower’s of the
Lower knowledge.
The knower’s of higher knowledge is in the contemplative sleep
(Yogic sleep)

37) The knower is one who knows that for the mythology, epics and so on
The Supreme entity is in the form of vital energy; the others only prattle

38) The knowledge of prose, poetry /music and drama are mundane knowledge
The said knowledge of the seen is not the Supreme knowledge; Knowing of
the ultimate truth is the knowledge..

- 39) Exponent of 64 arts learning from books and the erudite are
Ignorant of the Pure Absoluteness which destroys cycles of birth.
- 40) Those of the body consciousness only know those arts all;
Those abiding in the oneness know not them all.
- 41) Those that know the nature of the five senses and know to rest them,
May not attain emancipation as they lack the true knowledge.
- 42) Knowing that are apart from the soul is not true knowledge.
The knowledge which knows the soul is alone the real knowledge
- 43) The knower of the prayer and all articles required for it
As different not from the self and the **super soul** is the true knowledge.
- 44) Is there any except the body called as I
To mean the I ness if so, kindly explain to me; requested Sasi vannan
- 45) As my attire, my gold, my land, my son, my wife, my horse and my
Elephant and as face, legs, hands and body are mine; by so saying
Relate those different parts of the fleshy body with different names.
So, it is meaningless to relate this body of mine ness with I ness the reality.
- 46) The legs that walk are the wheels of the chariot. King pin is the
Backbone of the back of the body, the strong chest is the seat of the chariot,
The top of the chariot is the crown entwined with the flowers blossoming
daily, the hair in the head is the flack.
Contemplate each day that these are different from the one who rides in the
Chariot.

- 47)** Making in bamboo a toy elephant in rut and one entering inside
Moves hands, legs, ears and eyes as that of the elephant;
If the parts are not moved, the toy elephant lays, so also, this body
Lies motionless not operated by the soul, the consciousness.
- 48)** One part becomes the feces the other part becomes the parts of the body
Yet another part becomes the mind of the food eaten and digest
If you identify with the two parts (feces and the body) you are third part
too (mind)
Are Thou the body of abominable feces and the leaking.
- 49)** While one longingly eats the food, if gets burned
Intolerant of the heat becomes angry .Who is he?
Though no deformity if the life energy leaves the body place, on the same day
Place the dead body on the funeral fire, who then bares the heat. So, the body
is not soul
- 50)** The shadow and the reflected image in the mirror both
Stretch and bend the hands and the legs; those are all in the
Several functions of him .Similarly, the functions of the body are
Executed by the by the soul in the luminous enlightened form,
- 51)** The objects seen are always different from the seer. If so,
Can the body of flesh which is also a seen object become a seer? No;
Can the nests become the bird where it rests? No. likewise
Insentient the body is different from thy soul, know thou clearly.

52) In the physical body, the hard are the aspect of land that flows are that of the water

The hot are the aspect of fire, the aspect of air are

That in motion, the space is that of the ether

They are the forms of the insentient five elements.

53) If the eyes are said as soul, by the sun and so on,

It illuminates and cannot indicate without the support of the objects of Luminosity

Similarly, consider the other four senses only

Perceive their respective sense objects.

54) The digestive fire make the eaten food into three parts, the first is

Bones in a sequence, the middle part is the significant marrow/brain,

The last part becomes the eloquent speech.

So sing the end of the Upanishads of the four eternal scriptures (Vedas)

55) The drunken water also becomes the tripartite; the first is the urine,

The middle is the blood; the final is the vital energy (Prana)

If you become the first two parts of the above said then

You become the diminishing vital force, would you **consent?**

- 56) *** In the deep sleep, since perception is absent, you are not the vital force
Because the senses of perception are also absent
Say you the vital force as the sentient soul listen to a simile, when the king
Patrols the city the four kinds of defense forces leave not him. (Can them
become the King so, also the energies five can never become the soul.)
- 57)** If you ask how can the vital energy function while the senses of perception rest?
The vital energy protects the body, if it exists
before the kith and kin come to know and perform funeral rights
the dog with bended tail eats the corpse (so the vital energy functions even
in the deep sleep)
- 58)** One of the inner instruments grouped as together is this
As being told so, said this as mine,
Uttered earlier as the subtle effect of food, the mind is not, and
For the same reason, the intellect as well is not the soul.
- 59)** Said as possessing pain and joy nonexistent and inert,
As one among the inner instrument, and as
The seed for the incessant wheel of birth perceivable
Egoism is also not you the soul, know thou.
- 60)** Doubtful of an object as well as with certainty
Knowing an object, the pride as I ness and mine ness
As execution and contemplation is the
Mind stuff; be clear that this is not you the soul.

- 61)** Right from body down to the mind stuff,
Instructed all material cluster are
The objects observed by you, and so
They are not thy essential nature, the observer, told the spotless.
- 62)** All that are perceived are not thy
Essential nature preached you, thus. It is acceptable to me.
Is that which is not perceivable by me is
I nesc my soul? Thus Sasi vanna asked.
- 63)** The objects unknowable are the cause of the illusion;
The objects knowable are the world and its object the effect
In this manner, the end of Upanishads
Unintermittently state that they are all not you the soul.
- 64)** You are not the knowable as well you are not the unknowable
Your nature is the soul the knowledge
Could it become perceivable through the senses? No,
It is known by awakening the eye of the wisdom
- 65)** The purport of all the scriptures (Veda) is this, expressed apart of this ,
The actions and meditations denote not the soul. The difference less
This consciousness is the ornament is the scriptures.(Vedas)
The sacred pure is the great statement “That Art Thou.”

- 66) The faultless the Supreme is the import of the word “That”
Thou the word mean the individual self
Both impure less the two to indentify
By the word “Art “as oneness
- 67) **The rare attainable the Reality** is indirect,
The dear individual self is perceived directly,
How could the different twin natured indentify?
Explain to me the manner asked, Sasi vanna
- 68) Their difference is due to adjuncts, this apart
There is no distinction in their essential nature. To the individual self
As the body is the place for the plum and others, To the Cosmic Ruler
(Eswara) all casualness is the body the adjunct.
- 69) The Cosmic Ruler, (Eswara) Omniscient, pervasive
All **causality** described as all creators,
All protectors and all destructors and so on,
Hence He is the entire cause for all seven.
- 70) As ordained by the scriptures, if the two adjuncts are removed,
Of word said as:”Thou “,
Representing the primal the word that,
The impurity and purity, the Master narrates.

- 71)** Right from the body down to the above said seven assuming as I ness is
The impurity of the word “Thou”.
Devoid of all sufferings and remaining in I ness as a witness is
The pureness for the word “Thou”
- 72)** All casualness and so on the seven assuming as I ness is
The impurity in the word “That”
Assuming I ness witnesses of all the cause is
The pureness “That” the word
- 73)** The cause and the effect together
Annihilates to become the remainder the consciousness and
Obliteration of the all the known impressions is
The essence of the word “Art” said earlier.
- 74)** The impurity of the words that “That” and “Thou” is
The little meaning. (Vacchiya)
The pureness is the indicative meaning. (Laakshana)
So say the speckles the great
- 75)** The opposite natured bodies of the individual selves and Cosmic
Ruler.(Eswara)
Become the little meaning.
The identical consciousness of the two,
Becomes the indicative meaning,

- 76)** The great individual self and the Cosmic Ruler, (Eswara)
Their essential natured bodies of both, if by
The indicative meaning negate, the remainder,
Becomes the Supreme oneness.
- 77)** If enquired as unqualified, qualified and
Mutually implied, so, the realized who abide in the self.
Classify the indicative meaning as triple,
And explained, they said.
- 78)** Saying as the cot calls and as, (the person lying calls; cot is unqualified)
In the Ganges of the northern region,
There is a **big hamlet of the shepherd**, (On the shore of the Ganges; the river
unqualified)
Is the un-qualified indicative statement.
- 79)** The red is standing, the white is leaving,
Saying so, is (means red cow and white horse are qualified)
The qualified indicative meaning.
Keep this in your mind wordlessly.
- 80)** The mutually implied indicative statement how connects
With the real form is illustrated as that is
This Devadatta, similar statements so means,
Firmly keep in the mind to think over.

- 81) Leave you both the unqualified and the
Qualified indicative statements and by the
Mutually implied indicative statement
Understand you, your real nature.
- 82) Leave the time and the **binding** place associated,
With the person, (Devadatta) as consider we his body alone ; so, also ,
In the said statement indentify and negate the two bodies,
Realize the meaning of the great statement.
- 83) * The body the effect which is not leaving the individual self
The body as the cause leaving **not the Reality**
The impressions as witness to negate
Directly as indicative knowledge, know “Thou’
- 84) Though the causal principles together are present,
The nature of Reality is un-understandable when they are
Entirely dissolute in the sleep, there is no way
To comprehend the Reality, know thou
- 85) Waking is the state for all the senses remain in their respective orbits
to function
Due to impressions and experience of the objects in the waking state
The mind unites with the inner instruments is the dream.
The annihilation of the thought of all the objects is the deep sleep.

86) If you ask which is the state to know the Reality?

The business transacted by the senses ends and

The state of deep sleep in waking is experienced the truth.

The truth is well illumined.

87) In the fourth state (Turiya) which **knows** the other three states revealed is the

Witness .the changeless self. (Koodasta)

Like this. the Cosmic Ruler (Eswara) when is in the waking fourth state

Is the witnessing consciousness of the Cosmic Ruler.

88) The changeless self who is witness for all the states of the individual self

Is the Absoluteness in the fourth state of the Cosmic Ruler.

The same is the highest conclusion of “Thou Art That”

The great statement and meaning of the said statement

89) The meaning of the scriptures (Vedas) sequentially to attain

Compassionate Master preached.

Impure less the Reality is difficult to attain, so saying

The disciple prostrated to the Holy feet of the Master.

90) To the scriptures in the form of eternal sound un- measurable?

Is the Absoluteness? To offer the experience of it,

Even unknowable to the Gods is the Holy feet,

Anointed with the sacred water

- 91) In the mouth with coral like lips, fed and took, the nectar like sweat,
Sputum food left over after eating, offered; with extensive love;
Smear the sacred ash all over the body as a protection
Tom make all the inimical to hung their heads
- 92) The body, things and the life all the three to devote by baptizing
With ceremonial water
And to erase all the sins with in a moment
Placed both the hands on the crown of the head
As well both the Holy feet and blessed.
- 93) To end the objective vision and to establish the import of Upanishads
The Supreme soul housed inside and to know by direct knowledge
Opened the eye of the wisdom and the Master directed Sasi Vannan to
Explain the meaning of the three words conspicuously.

Elucidations of the experienced Sasi Vannan

- 94) Right from waking down to the fourth state (Turiya) of the Supreme Reality,
As preached by the godly Master,
Inclusive of the mind, all instruments to leave,
Attained by him the mighty self experience of the consciousness,
Begins he to tell
- 95) The entire outer ten senses and all the inner
Instruments functioning from their orbits are the state of waking, know I

96) The entire outer ten senses resting from their functions

The modifications of the inner instruments functioning are state of dream,
Experienced I

97) Deathful state is this, to tell so, mind and so on

All inner instruments function less state is the deep sleep, comprehended, I

98) The entire inner instruments remainder- less dissolve in the darkness of the
Deep sleep, the fourth state (Turiya) is conscious of this; he see I nature of
this too.

99) The knowledge in the fourth state exists even the a least motionless and as

In a all witness state is the waking state of the Cosmic Ruler, apprehended I

100) The witnessing consciousness which knows the nullification of the world of
Experience of several births.

The knowledge of the state is the dream of the Cosmic Ruler perceived I

101) Annulling the witness and the witnessed, the soul exists,

The state deep sleep of Cosmic Ruler, is the un-awareness of the above said
Nature.

102) Description of the knowledge of the annihilation of the above said deep

Sleep, in such an annihilated state,

The knowledge that reveals itself is the fourth state of the Cosmic

Ruler (Turiya), **understood, I clearly**

103) Oh my God the Master, who prevented me from the mundane,

The fourth state of the Cosmic Ruler,

The great meaning of the end of the Upanishads is the waking state of
Supreme Reality. (Para Brhman / Para Siva)

104) Complete obliteration of the defective impressions of the erstwhile
Worldly Experience
Remaining as the seer whose sees all the scene is the dream state of
Supreme Reality.

105) The dissolved state of the seer who sees the entire seen
The state of deep sleep of the Supreme Reality is the unknowable the great
Real object to the speech and mind, respected, I

106) My Master of rare austerity, the fourth state of Supreme Reality revealed by
the end of the Upanishads is the unknowable,
Real object remaining as it is and which is well preached by you.

How could I elaborate?

107) Our Master, in each and each state remains as it is, as it is
Dances the Supreme, know not I , the mean to explain.

108) My Master, life energy of mine, how can I repay your slave re-pay you?
Since I have surrendered to your possession all that three of mine on the day I
met you earlier.

109) As long as my body exists with love except to serve your devotees,
I know not any other service that can be rendered by me.

110) If I get an opportunity to serve you, Oh my God,
Even the liberation I desire not, I only long for to be born to serve you

- 111)** Several times circumblated he the Master, by falling at His Holy
Feet and worshiped with tearful eyes
Worshiped with tearful eyes considering me as the qualified person,
Preached me in many ways,
Acknowledging with love and melting heart, he acted so.
- 112)** Without scriptural knowledge (Indirect knowledge), without the knowledge
Of the Almighty in him (Direct Knowledge), with his physical body,
Remains liberated is Sasi Vannan,(Embodied liberated)
It implies that he shall attain un-embodied liberation.
- 113)** Because of the strength of sinful act the ancestors in the world of manes
Had fallen to the underworld, now the underworld to become inhabitant less
Because of the vigor of his highest enlightenment
All attained the higher world of like that of the creator.
- 114)** The services rendered by him are such, which made the gods and humans,
To wonder and could they be explainable by them? No
The trinity worshiped him with their crowned head and
Rushed as to who shall to serve him first.
- 115)** Call not the enlightened as human and divine and as the deities
By the grace of lord Siva, the worldly to attain the liberation
Take they the body and give himself the embodiment of wisdom to them.
Thus declare the end of the Upanishads.

*We invoke the grace and bow to His floral
Holy feet of Maha Avatar Babaji for His
Blessings to us to complete this Holy text.*

Om Sri Gurubyo Namaha

Dated Tuesday September 07, 2015