GEETA SAARA TAALAATTU
(The Lullaby of Geeta Essence)

Lord Krishna began his *upadesa* to a nonplussed Arjuna in terms of Supreme jnana. *The Lullaby of Geeta Essence*, composed in Tamil by the Saintly Tiru-vengada-nathar for the delight of his daughter, contains the very essence of this Jnana Yoga. It is told in delightfully pithy couplets in the form of a brisk unambiguous dialogue, between Sri Krishna and Arjuna. The English translation preserves the metre of the original Tamil couplets, to facilitate identical recitation.

It appears Tiru-vengada-nathar's daughter was widowed soon after marriage and so returned to her father's home. Her neighbour, friend and playmate had also been married about the same time and had just then delivered a baby. The strains of lullaby would waft from the neighbouring house and plunge the young widow into despair at her own childlessness.

Her saintly father once returned home earlier than usual and saw her with tears streaming down her cheeks. He consoled her saying she need not have grieved over a minor matter and gave her an idol of baby-Krishna to put in a swing and sing lullaby to. He composed for her the *Geeta Sara, a Jnana Upadesa*, as a lullaby of 104 couplets. The young 'mother' used to rock the 'baby' with such tenderness and devotion singing the lullaby that the idol came to life and Sri Krishna pranced about to the great and continued delights of the mother and those all around !

This *Geeta Sara Lullaby* was oft quoted by the Bhagavan Sri Ramana Maharshi along with other pure Advaitic Tamil works like *Kaivalya Navaneetham*, *Sasivarna Bodham, Jnana Vasishtam* etc. In addition, it happens to be the only work Bhagavan taught as a guru to a group of young sadhaks in a class room. It happened in the early days, some time before 1920, when Bhagavan was in
Skandashram. While on a *pradakshina* of the Holy Hill, Bhagavan rested awhile at *Esanya Mutt* by the north-eastern side of the Hill. The *Mathadhipati* was all smiles as he welcomed the young and beloved Maharshi and informed Him that he had been in the midst of a lecture to the young *sadhaks* and that it would be a great honour if Maharshi took up the instruction from thereon.

Bhagavan was left with little choice. He entered the lecture hall and accepted the high seat proffered by the *Mathadhipati* himself. Finding that the lecture was on the *Geeta-Saara* Lullaby, Bhagavan went ahead with it. We can only wonder at the great fortune of those young *sadhaks*, the splendour of the Guru (who refused to consider himself as any special incarnation) and the grandeur of his *upadesa* that day; the *upadesa* that he nevertheless gave in an earlier incarnation!

"GEETA SAARA TAALAATTU"
(Lullaby of Geeta Essence)

A question–answer dialogue between Arjuna and Lord Krishna in the midst of the battle field with the kinsmen arrayed against each other.
The Lullaby of Geeta Essence, composed in Tamil by the Saintly Tiru-vengada-nathar for the delight of his daughter, contains the very essence of this Jnana Yoga.

It is told in delightfully pithy couplets in the form of a brisk unambiguous dialogue, between Sri Krishna and Arjuna.

INVOCATION

Since we desire that the five substances and the four instruments, the three qualities and the two kinds of fruits of action be nullified; and that the false darkness mesmerizing all, be banished; — may we meditate on that Divinity of the dazzling Discus, who as a charioteer divulged the effulgence of the Eternal Wisdom!
Isn't He the very Self that has come as the Guru Who grants His Supreme Abidance — that wholesome wealth!

Didn't He impart all True Knowledge to Arjuna Through the Divine Song, in guise of a charioteer?

Didn't He exhort him to rise, banishing the fright Of him that fear'd loss of kin on the eve of war?

"While they ne'er falter -those beers who intuit: You lament loss of kin like one of partial wit!"

"If death doth not disturb those fixed in wisdom, then Show me!", he stammered; "sweet freedom sans frustration."
"Neither birth nor death for you or for me or for aught
Nor for those kings! such is this knowledge when Self-sought."

"Both birth and death, you say apply to no one here,
To whom are these two then, prithee, enlighten me."

"Tis acquired body and senses that fall their prey;
Atman-eternal, thy Self — is beyond their sway."

"Naught do I feel as ME save limb, life and sense-mind;
If I be else than these, help me towards that Blind."

To him that could see naught else than life-body-mind,
spake — "You are that THAT which none of these can find!"

"Whence this connection, if I'm not this body? Yes?"
"By Karma's ancient chain, sole cause of all distress."
"Then how began Karma before a body grew?"
"Know them as tree and seed, one in one; where then two?

"If I be not body, whose is the Karma then?"
"Tis all wretched body's; Where's action for Atman?"

"If body acts, then whose are the fruits, Krishna dear?"
'The fruits — the body's: none for the Knower, Seer."

"If Karma be for body when that body's felled,
Why then does Atman go doubtless to Heaven or hell?"

"All that's sheer fancy — illusion of 'Body-I' Ascribed to Self by mistaken identity."

"How does Self suffer such superimposition?"
"Incomplete enquiry extends this illusion!"
"Whose awareness is it? Body's? or of Atman?
"Body's inert! see: awareness itself's Brahman."

"If body be inert how does it act, though lame?"
"Just by the proximity to the mystic Flame."

"Does that alone ensure body's nervous twitching?"
"A needle near magnet — a dance that's bewitching!"

"(If) action be body's, for whom are pain and pleasure?"
"(The) inseperable two are the body's in full measure."

"When Atman — pure Chit — remains ever untouched by these
How do the two, taint the inert body with such ease?"

"Elements five, pranas five, indriyas ten mind four-fold."
Form twin bodies where mind tastes bitter-sweet untold.

When asked as to the cause of these two bodies, He Said: "These two with their cause make up the bodies three."

"You said it's mind that undergoes pleasure and pain, "When enquired mind's but jada - Krishna please explain."

"The Self appears reflected in mentality, Thus the mind partakes of all this duality."

"Mind's pain and pleasure ought not to exceed mind-Elf; How then do they get to embrace the Atman-self? "

"Heat from the fire below, enters the pot above Heats up the water within — talk of hand and glove!"
"The Self, Light Supreme, and mechanistic mind-stuff.
How did the two become one or get close enough?"

"The finite ball of iron when roasted to red heat
Seems like the formless flame—thus mind and Atman meet!"

(Asked) "Why so at all?" He smiled: Self indiscriminates;
Makes way for mind which through want-hate incarcerates.

"Oh, will the Self ever be rid of this mind that mars?"
"What need of that? Does red-dye affect mirror-glass?

"If Self itself like looking glass be ever untouched,
How did they breed: Samsar, bondage and such and such?"

"Bound by the rope of ever lengthening vasanas;
Know! this: No Mukti, with mind behind worldly sauce.

Said he: "Pray teach me what Bondage and Mukti are Oh! that I may banish this confusion. Krishna!"

"'Tis bondage to feel 'I'm this body mind' and Lo! 'Tis glorious Mukti, freed from fraudulent Ego."

"How is it rid—this fraud—how did it come about? Pray tell me; that I may grasp this without a doubt."

"The ego rose with forgetful Ajnana," He, Went on, "If that's gone, with it goes Egoity."

"Ajnana, formless, dark; how does it come and go? Pray tell me; that I may without doubt get to know."
(i) "Ajnana, ancient, its birth, 'yond analysis, 
   Ends with self Jnana: pure substance of
   solipsists.

(ii) "Ajnana ancient beyond all unravelling, 
    Ends with full Jnana: firm being in Self as King."

"Like 'night' implied in 'sun's light' does Ajnana Co-Exist
   in Atman!
   Then how and why ever so? "

"When that pure buddhi dawns who's to see Ignorance?
   Be that first, for the nonce; (Then) everblissful cosmic
dance!"

"When Self is grasped by word of Sruti, or guru
   Why do evil-laden pleasure pain continue?"

"Only Aparoksha Jnana destroys dual Pleasure-pain; 
   Paroksha can't cause their removal."
"What do Paroksha, Aparoksha Jnana mean? Dilate! Pray clarify buddhi clouded, unclean."

"Paroksha's merely word-knowledge, While Brahman's 'bidance is Aparoksha which intuits. Aye!"

"Upon knowing I'm Brahman, why then does buddhi which Posed as 'I'm body' not part with this naughty hitch?"

"Hearing, ruminating and rousing yoga make Self-inherence firm; with that flees the Phantom fake"

"Can such self forgetting itself for an aeon By vichara manana gain the Noumeno?"

"The search ironic of ever aware self's akin To searching for a jewel that's ever beneath one's chin"

"Body though foreign becomes 'I' through vasana
What doubt then of the Self 'becoming'Self? Ha! Ha! "

"How does Self-Jnana this dark deception efface?
(of) I'm-body err'r that even word knowledge cannot raze?

Does deep Dark disappear by shouts mere of 'lamp! lamp!'?
Light up a firm flame if you would, the night out-stamp"

"Ajnana, shadow of Atman since times of yore,
When Oh! when would it, through Jnana, pack up and go? "
"Darkness though tenanting over thousand days a cave, 
Vanishes upon mere sight of brightlight, like a knave!"

"Where Action, Yoga, Askesis utterly fail 
Can elusive Jnana then Ajnana impale?"

"Did Darkness ever die through armies of sword or fist? 
(But) when dawns the noble Sun can darkness dare persist!"

"Ignorant of a way out of nescience dark, 
How did Karma into this grim voyage embark?"

"This world’s projected by us quite effortlessly 
Like sleight-of-hand, far from truth, a chicanery!"

"How can Creation if false ever appear in Truth?" 
"Like silver seen in the mother-of-pearl for sooth!"
"Pearl-silver is solely due to true silver seen; False world's then based on a true world! See what I mean?"

"Deluded mind can experience even what was not; Like winged flights in dream though never a cosmonaut!"

"Dream-like this world you say? Upon waking dreams do go, While this world persists day after day in toto!"

"'Real-like? thus it's thought-only till Jnana dawns Once awake, set to nought—dream snake sans puissance!"

"Say you it's like a dream, on waking seen as nought? Jnana got, why does this world stands if well-wrought?"
"Burnt clothing'. 'Useless for warding off cold and heat' 
Thus view the wise this world: form-replete useless treat!"

"Though be killed, Ajnana, cause of fruit—karma-fruit. . .
Why does this body not vanish that same minute? "

"For many days a tree displays some green though felled;
Doer dead, body too acts seemingly impelled"

"Some attain Mukti while some are yet left behind;
Is Atman multiple? This truth pray help me find. "

"Brahman and Iswaran and talk of souls galore
Proceed from delusion. Atman is ONE, not more!"

"If it be true that this Atman is indeed One,
Why is it split so by bodily partition? "
"Water in many a pot discloses many a sun;  
In Buddhi far scattered, ATMAS are seen though One."

"If Atman, sun-like, be seen by scores in Buddhi  
Who is it, Atman or Buddhi, that gains Mukti?"

"Both gaol and goal are for Buddhi, unbridled mare;  
Not for the Atman. Discriminate thus. So, there!"

"Self being One whence this Jiva miscellany?"  
"Whirls and waves spring from One ocean; ONE; not many!"

"The jiva reaching Brahma-Self and merging there  
Does this then constitute bliss that's beyond compare?"

"Brahman's One. Two is false. You are no exception!  
Bliss appears when dreadful differentiation you shun."
"Does duality go? Does Jiva Chit attain?"
"That you must in mind-swallowing sleep ascertain"

"Not partite, this world, but Brahman's all - knowing this;
Why then should form-filled appearance at all persist?"

"Though wise that sought after water was mere mirage
The eyes continue to beam in this badinage!"

"KNOWER, KNOWING and KNOWN surely such Triputi's
Tripartite thriving's amidst multiplicities?"

"Divorced of dream-seer, sights are not existent,
"Knower knowing known—trick of mind - cent per cent!"

"What is the way that false differences may vanish
Clarify! Pray, may I know. This my doubt banish!"
Spot-free mind submerging through Turiya yoga, Troublesome Tripuri's rid with its brouhaha."

"Though Atman glorious fills Jagat warp and woof, Why do I feel it not? Why's it as if aloof?"

"Sat, Chit and Ananda, these three when mixed up with Name and Form appear as Creation—cooked-up myth!"

"Thus mixed the first three remain hid; but when unfixed Brahman shines! Jagat's seen as last two's treacherous tricks"

"Sayest thou, 'Know thy Self by Jnana's wondrous quest'? Is then this Atman, as part of seen, manifest?"

"Ajnana pried out by jnana a priori Self shines of itself. Plain truth this no theory."
"Oh, do please describe the state of sweet Mukti’s bliss!"
"BE! It’s beyond words; like senses sensation is."

"Aren’t there Free Ones other than those of In-lost mind?"
"Yes! JivanMuktas in deed of king Janaka’s kind!"

"Their qualities, deeds and, (of those that have attained JivanMukti), O please wax on their words unstained!"

"Conception, Birth, Growth, Evolution, dotage’s Decay, Death: all body’s—dismiss thus wise sages"

"Sight, Sound, Speech, Taking and Walking: the seers find Characterize asinine instruments of mind"
"Hunger, Thirst—all Prana's; Sorrow, Fun, Passion, Fear
And baiting Anger—all mind's not mine, laughs the seer"
Though ever with Gopis countless and having wed
Nymphs sixteen thousand whom Naraka had abducted

Thou didst Parikshit touch, while drew back sages prime
Brahmacharya's goal! Self! Sleep, sleep on! Light Sublime

(The fruit of going through this text)

They attain to that Liberation of the Muktas, a liberation gained
usually only after much mundane migration, merely by hearing
and imbibing this
Truth-Lullaby