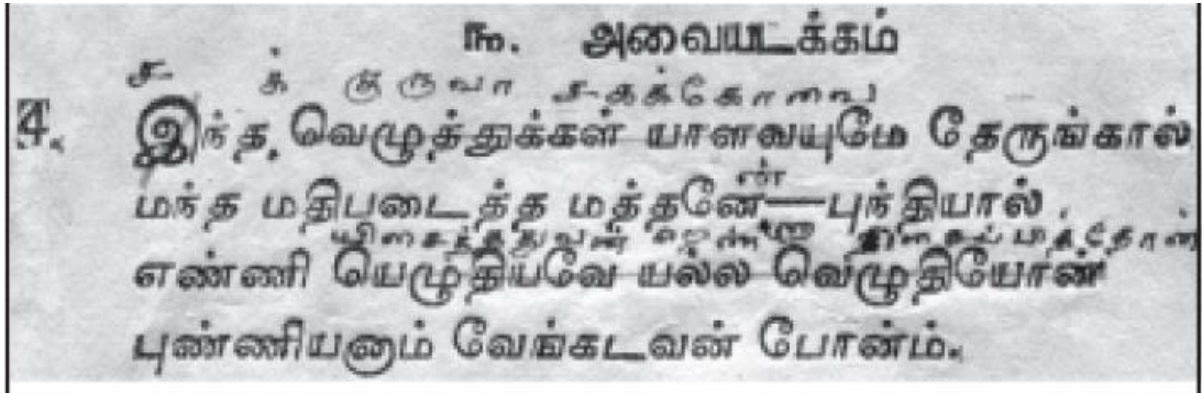


The Greatness of the Guru

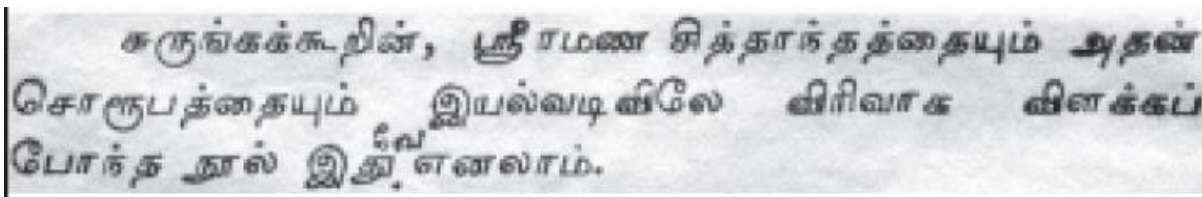
A selection of Ramana Maharshi's teachings on the Guru

Starting in 1923, Muruganar collected teachings that he heard Sri Ramana Maharshi give out, recording them in short Tamil verses. He would show these to Bhagavan on the day they were composed to get his approval of the contents. In 1939 over 800 of these verses were collected, arranged thematically, and sent to a press to be printed. When Bhagavan went through the proof copy prior to publication, he made many changes to the text, sometimes editing the teachings themselves, and sometimes changing the sequence in which they were presented. Here, for example, are his handwritten changes to one of the verses:



He also composed some new verses himself which he added to the text.

When he had satisfied himself that his teachings had been properly recorded, he turned his attention to the introduction. He found a statement saying that the book contained his teachings in a pristine form. Bhagavan added an insertion (see below on the last line) that makes the text read, 'This book alone contains Bhagavan's teachings in a pristine form'. This is a major endorsement and imprimatur on the text, which was eventually published under the title *Guru Vachaka Kovai* (A Garland of the Guru's Sayings). I think it is safe to say that this text is the most authentic presentation of Bhagavan's spoken teachings.



For this presentation I have extracted verses from this text that pertain to the Guru: his role, his true nature, his method of teachings, and so on. I have arranged the verses thematically and renumbered them. They are all taken from an English translation that I edited and published in 2008:

<https://www.davidgodman.org/book/guru-vachaka-kovai/>

The necessity of the Guru

1 An external Guru is needed because the desire-intoxicated, infatuated mind rushes out without listening with love to the truth unceasingly proclaimed in the Heart by the Self, being-consciousness.

2 You may have acquired all the virtues and renounced all the vices; you may have renounced totally all your relationships and have no attachment; you may have completely performed all the many penances enjoined upon the virtuous by the scriptures; but however great you may be by virtue of your intellect and accomplishments, will you attain the experience, the state of oneness that is wholly bliss, until you obtain, as a result of meritorious karma, the good fortune of seeing the *jnana-Guru*?¹

3 Those who are yoked to *samsara* by the twin karmas [good and bad] that arise through ignorance, the powerful dense delusion, suffer. The devotion and longing they feel for the grace of the Guru, who has taken responsibility for them, is alone the medicine for dispelling their mental anguish.

4 Unless we first obtain the divine grace of a Guru, a *jivanmukta* [a liberated being] in whose perspective the *triputi*-differences² have ended and who shines as the undivided and single essence, it will be impossible to obtain the life of liberation and live illustriously under the shade of God's twin feet, [a life] that is all bliss and the highest of all benefits.

The role and function of the true Guru

5 The Guru who abides as one's own inner reality, the radiant light that illumines even the physical lights [the sun, the moon and fire] that exist in this world, will reveal the deceptively real to be unreal to those who suffer by taking the unreal to be real.

6 The Guru who bestows true *jnana* is 'the heavy one', the excellent expanse of grace. He totally destroys the 'unweighty' [*laghu*] nature, the 'I am the body' ego of the *jiva* who suffers as the deficient, insignificant one, and unites him with *jnana*, his completely perfect and true nature.³

¹ The *jnana* Guru is the one who both is *jnana* and who also has the capacity to reveal that *jnana* to those who claim to be ignorant of it.

² The *triputis* are either of the following groups of three: seer, seeing and seen or knower, knowing and known. The *triputis* do not function in the *jnani*. The *jnani*'s experience is that seer and seen are absent, leaving only seeing. And likewise, there is no knower and known, only knowing.

³ **Question:** How long is a Guru necessary for Self-realisation?

Bhagavan: Guru is necessary so long as there is the *laghu*. [pun on Guru = heavy; *laghu* = light]. *Laghu* is due to the self-imposed but wrong limitation of the Self. God, on being worshipped, bestows steadiness in devotion which leads to surrender. On the devotee surrendering, God shows his mercy by manifesting as the Guru. The Guru, otherwise God, guides the devotee, saying that God is in you and he is the Self. This leads to introversion of the mind and finally to realisation. (*Talks with Sri Ramana Maharshi*, talk no. 78)

7 The eternal state, the refuge where one rests free from the weariness of wandering hither and thither in distress, is the wondrous *turiya* firmament,⁴ *Sivam*,⁵ the Self-supreme, which flourishes as the undivided being-consciousness [and is revealed by] the *jnana* Guru.

Who is the true Guru?

8 The demeaning good and evil karma [of devotees] originates from activities prompted by the desire and aversion that arise through *vasanas* [latent tendencies]. He alone is the true Guru who dispels their suffering and bestows the bliss of liberation upon those who, tossed about by the power of their karma, seek refuge in him.

9 Regard only him who possesses the rare attribute of radiating that all-encompassing supreme power as the *jnana*-Guru who has the enormous power to merge, through his causeless sweet grace, any *jiva* that comes to him with genuine love into the indescribable non-dual Supreme Self, one's own innate reality, whose nature is attribute-free consciousness.

10 The state of being the best among the noble disciples is this: a constancy of mind whence springs forth the feeling of supreme devotion that manifests when the 'I' is lost in the radiance of the state of silence, the Supreme. Know and keep in your mind that this is itself the state of being the Guru.

11 Only he who unifies the *jiva*, making it remain facing directly towards the Self, bestowing in this way the direct experience of supreme Self-knowledge, is extolled by the great ones as 'he whose nature is God' and 'the Self, one's own true nature'. Accept him alone as the Guru, the Supreme One.

12 The guru who instructs the disciple, who has taken complete refuge in him, by giving one more prescription for action, instead of directing him towards *jnana*, and who leads him into activities, saying 'These should be done,' is for the disciple [equivalent to] the coming of cruel Yama and Brahma. Only he who consummates them [the disciples], transforming them into those who have done all that needs to be done, enabling them to attain the true benefit of this birth, is the grace-bestowing, divine Guru.⁶

⁴ *Turiya*, which literally means 'the fourth', is the fourth state that underlies the three states of waking, dreaming and sleeping.

⁵ *Sivam* denotes the consciousness of Siva, not the God Siva. It is therefore another synonym for the Self.

⁶ Since Brahma is the god of birth and Yama the god of death, the verse is implying that gurus who get their disciples involved in unnecessary activities, instead of directing them towards *jnana*, will be responsible for them being reborn.

Question: Our grasp is only intellectual. If Sri Bhagavan be pleased to direct us with a few instructions we shall be highly benefited.

Bhagavan: He who instructs an ardent seeker to do this or that is not a true master. The seeker is already afflicted by his activities and wants peace and rest. In other words, he wants cessation of his activities. Instead of that he is told to do something in addition to, or in place of, his other activities. Can that be a help to the seeker?

Activity is creation; activity is the destruction of one's inherent happiness. If activity be advocated the adviser is not a master but the killer. Either the Creator (Brahma) or Death (Yama) may be said to have

The silent teaching and presence of the Guru

13 The Guru, the benefactor of true *jnana*, who truly shines as the Self that possesses unlimited splendour, is the primal silence that puts to flight the perverse arguments that arise through the persistent stain of infatuation with the world.⁷

14 The abundant greatness of *Brahman* is that it cannot be made to shine by all the [various] utterances, expositions and lectures. Because that *Brahman* shines forth through the rare and precious silence of the Guru, that *mauna*-discourse is the most powerful exposition.

The powerful eyes of the Guru

15 The *jnana*-Guru actually abides as both the real nature of the Self and as the true nature of Siva within the Hearts of devotees, although in their externalised view he appears and moves around as if he is different [from them]. True *jnana* will not dawn for anyone who has not known experientially, through investigation in the heart, the essence of the *upadesa* ‘You are That’ which [the Guru] silently and unceasingly conveys to his devotees through the language of his gaze.

come in the guise of such a master. He cannot liberate the aspirant but strengthens his fetters (*Talks with Sri Ramana Maharshi*, talk no. 601)

Bhagavan: ... the truth is, all karma of whatever kind will lead to fresh bondage. That is why it is said in *Ozhivil Odukkam* [see verse below] that the Guru who prescribes fresh karma or action of any sort, i.e., rituals or sacrifices to one who after trying various karmas comes to him for peace, is both Brahma and Yama to the disciple i.e., he only creates fresh births and deaths. (*Day by Day with Bhagavan*, 27th March 1946, afternoon.)

Having exhausted themselves by activities, aspirants come to the Guru seeking *jnana*. He alone is the true *jnana*-bestowing Guru who, possessing the wealth of bliss, produces the crop of bliss in them so that they wander without volition and without doing anything. But the Guru who occasions the least rising of their ego through his instructions is both Brahma, he who possesses the ability to create the world, and Yama too, the god of death. (*Ozhivil Odukkam*, verse 123)

⁷ Just like the philosopher’s stone, which has the wonderful power of turning base iron into noble gold, Sri Bhagavan’s presence transformed even unfit persons into blessed ones. After many years of silence, when Sri Bhagavan started speaking a little, like bees swarming to a blossoming flower, the world of the intelligentsia started gathering around him. Some proud people, who had learned a little of Vedanta in the same way that they learned the *Vedas*, and who were in the habit of proclaiming themselves to be *Brahman*, could not bear to see the position of supreme eminence that Bhagavan was beginning to get. Out of envy they used to go to his presence with the intention of humiliating him by arguments. As soon as Bhagavan’s look fell on them, like a cat that has seen a tiger, they were stunned and remained motionless like statues. After remaining in this state for a long period, receiving new light and feeling penitent, they would beg his forgiveness with great feeling.

Sri Bhagavan, bestowing on them his gracious look, would console them, saying with a smiling face, ‘When all are existing as He, who is to forgive whom? Abstaining from *droha* [treachery, harm, injury] to oneself is sufficient for salvation.’ (*Sri Ramana Darsanam*, pp. 14-15)

16 The Guru abides as the silent benefactor who reveals the light that shines as the one and only eternal residue. If his eyes and the eyes of the disciple meet in total harmony, spoken words are redundant.

17 With his twin eyes the Guru will instantaneously kill without killing the one who came into existence without actually existing in such a way that ‘that which is not’ vanishes as ‘that which is not’, leaving that which exists as the transcendental light shining as ‘that which is’.

18 Like a deer caught in the jaws of a tiger, those who are trapped by the *Sadguru’s jnana*-bestowing glance of grace will never be abandoned. Rather, they are destined to lose their individuality, their restricted nature, and attain liberation.⁸

The grace of the Guru

19 Peace of mind, *shanti*, which is desired by everyone, is not attained by anyone, anywhere, through any means, except through the grace of the Guru. Therefore, those who want peace should continuously enquire and seek alone that grace in the Heart, with their whole mind.

20 The blessed grace of God, who has the eightfold form,⁹ will be impossible to secure except through the grace of the Guru. It will not come through learning or through any other means, but it will arise spontaneously through devotion.

21 The richness of that holy abode, the expanse of true *jnana* that possesses the greatness that nothing else excels, will not be easily experienced through anything other than the grace of the Guru that destroys the flaw [that is the ego].

22 When the *sadhaka’s* efforts result in failure, the benefit of this [effort] is to make him understand that Self-realisation can only be attained by the Guru’s grace, and not by personal exertion, thus preparing the *sadhaka* to seek the cool grace bestowed by the Guru.

23 Those of perfect and mature wisdom will declare: ‘Reality, the consummation of *jnana* that shines in the perfectly pure state of silence, the hard-to-attain vedantic experience, will, through the Guru’s grace, spontaneously flare up and shine as “I-I” within the Heart.’

The power of the Guru

23 Since his glance transmutes the rusty iron that is the *jiva* into the gold that is the taint-free *jnana*, one’s own reality, the grace-bestowing eyes of the Guru-Lord are the potent alchemical substance that we should cherish, devoting to it our full attention, having purged ourselves of our flaws through self-examination.

⁸ **Bhagavan:** God and Guru are in truth not different. Just as the prey that has fallen into the jaws of the tiger cannot escape, so those who have come under the glance of the Guru’s grace will surely be saved and will never be forsaken; yet one should follow without fail the path shown by the Guru. (*Who am I?*, essay version, *The Path of Sri Ramana Part One*, p. 190.)

⁹ ‘The eightfold form’ comprises the five elements, the sun and the moon, and the *jivas* of all living beings.

24 It is impossible to experience the marvellous dance of true *jnana* in the Heart unless the antics of the unbridled monkey-mind cease through the grace-power of the valiant one who wields the divinely granted sword of true *jnana*, he who has already cut off and brought down [his own] mind demon.

25 The excellent natural state – the natural abidance as Self – of the *jnana*-Guru who is freed of the ego impurity is the weapon that has the power to rapidly home in on, uproot and throw away the *chit-jada* knot¹⁰ of disciples who have, with rapturous delight, taken refuge in his feet.

The true nature and form of the Guru

26 The Guru is the being-consciousness that shines abiding as all in all.

27 Through the Guru appearing in the waking state [of the disciple] – which is actually a dream that originates in the sleep of ignorance – the disciple will lose the shrouding ignorance and attain *jnana*. The validating analogy for this is: when the elephant sees a lion in its dream – which originates in sleep – the elephant’s sleep ends and it wakes up.¹¹

28 Lord Siva, who loves to move intimately with his clear-minded devotees, conceals his real form, assumes another form [as a human being], enters the holy throng of those who have firm devotion, sports with them and rejoices in their great love.

¹⁰ *Chit* is consciousness and *jada* means ‘inert’. *Chit-jada* is described as a knot that ties and limits consciousness to the inert body. When the knot is severed, there is no longer the imagination that limits consciousness to the body alone.

¹¹ **Question:** ... it is said that Guru *kataksham* [the glance of the Guru] is like [an elephant] seeing a lion in its dream.

Bhagavan: That is true. If an elephant sees a lion in its dream, it wakes up startled and will not sleep again that day for fear that the lion might appear again in a dream. In the same way in a man’s life, which is also akin to a dream, it is not Guru *kataksham* alone, but also *sravana*, *manana*, *nididhyasana* [hearing, reflection and meditation] etc. that are akin to the sight of a lion in a dream. As they go on getting these dreams they wake up, and again go to bed and by efflux of time they may some day get a lion’s dream called Guru *kataksham* in an intense manner. They get startled and obtain *jnana*. Then there will be no more dreams and they will not only be wakeful at all times but will not give room for any dreams of life but will remain alert until that true and real knowledge is obtained. These lion’s dreams are unavoidable and must be experienced.

Question: Are *sravana* etc. and Guru *kataksham* akin to dreams?

Bhagavan: Yes, that is so. For those who realise the truth, everything is akin to a dream. That being so, what do you now say, is the truth? ...

...You were existent in the wakeful state as well as in the dream state and also in the sleeping state. When you are able to understand your state which had been existent all the time, you will then understand that all the rest is like a dream. When that is known, the feeling that the Guru is different from you will disappear. But then, since this realisation must come about because of Guru *kataksham*, that Guru *kataksham* is likened to a dream of a lion. That dream must be intense and must imprint itself in one’s mind. It is only then that a proper wakefulness will come about. For that, the time must be propitious. If *sadhana* is performed relentlessly, some time or other favourable results turn up. That is all. (*Letters from Sri Ramanasramam*, 18th May, 1947)

29 Iswara, the Self, one's true nature, while remaining beyond mind-consciousness and shining free from attributes and limitations, assumes these two [attributes and limitations] through pure *maya*, [and then] appears in the very visible form of the physical Guru in order to bestow his grace on devotees. His grace is only the being-consciousness that shines unbroken as 'I-I' in the stillness [that is experienced] when the ego subsides in the Heart, its source, by enquiry, with its attention turned towards the Self.

The Guru abides in and as the Heart

30 Our Guru's form is the reality that sleeps without sleeping in the Heart. He is the self-luminous effulgence that shines in the Heart like a beautiful lamp that needs no kindling. To those who have experienced merging in the Heart he is a luscious fruit full of the sweet clarity of the supreme bliss that, without a trace of aversion, causes an ever-increasing desire [for itself]. His grace indeed is the true wealth.

31 As the inner and the outer, as 'I' and 'this', as this world and the next, pervading all as the boundless radiance of consciousness, the Guru is the unmoving support, the jewel-like lamp that shines effortlessly and continuously in the Hearts of true devotees.

32 The manner in which the Guru sits majestically in state on the Heart-throne of his devotees whom he has taken up, destroying their egos, is lofty like a mountain, splendid and glorious. Those who have experienced this do not talk about it. Those who talk about it have not experienced it. The abundant utterances of devotees [*jnanis*], which are sacred like the *Vedas*, bear witness to this.

The correct attitude of the disciple to the Guru

33 Through the light of a lamp, even darkness that exists a long distance away departs, but the darkness that is present at the foot of the lamp-post is not removed by the lamp. In the same way, those disciples who stay a long way away from the Guru get redeemed by worshipping in their hearts the *jnana*-Guru who cannot be limited by time or space. Even so, some of those who get the good fortune of staying physically close to the Guru, like his shadow, do not become ripe in *jnana*, losing their ego-darkness, but die ripe only in physical age. This is due to their immaturity.

34 By taking the *Sadguru* as your sole refuge, you should know that the cause of the continuous and distressing confusion that nurtures births is the fragmented mind which regards itself as different from God, the Self, one's own true nature. You should also learn from him the means for ending it [the fragmented mind] and, adopting that means, you should, through his grace, steadfastly unite with the Self, the ego-free reality, and abide in silence. This alone bestows eminence.

35 The Guru who has ascended to the summit of the hill of virtues such as *jnana*, desirelessness and renunciation, and who remains there, has accepted responsibility for his disciples. However, it is the obligation of the disciple to remain, even in his dreams, steadfastly established on the true path that the Guru teaches from his own deathless experience.

36 If it is properly understood, the tradition of intimate and true disciples showing external deference to the Guru, who has accepted them as rightfully his, is similar to the respect shown by a wife to her husband, which is limited to outward behaviour only.

Meditating on the Guru

37 The light of *jnana* is only the Heart in which the behaviour of the 'I am the body' ego, which arises through ignorance, has been destroyed either by the enquiry 'Who am I?' or through the melting of the heart that arises from unceasing meditation on the Lord's feet.

38 Meditating in the way that one ought to meditate on the sweet and ineffable grace of the Supreme Guru, and remaining still without getting caught in illusion, the unreal and deceptive panorama that appears in front of us – this alone is bliss.

39 The mind that has settled in the radiance of the Guru's feet, which are limitless *jnana*, effulgent like the sun, does not merge in the triple differences that are an imaginary appearance in one's own reality, consciousness.¹²

40 For those who have the good fortune of living a life in which they take the feet of the Guru, the Supreme, as the sole target of their attention, a longing to merge with the true consciousness of Siva will flourish. That true devotion will itself become the fire of *jnana* that will completely scorch to destruction the desires for the false, the non-Self.

41 If you want to attain liberation and redeem yourself by cutting asunder with the sword of *jnana* the false ignorance that has strongly bound you in the form of a *jiva*, let your mind spring up immediately with surging love and, without wasting a moment of your life, meditate constantly upon the golden, lotus-like feet of the Lord who, in the form of the Guru, has taken you into his fold.

Worship of the Guru

42 For those who possess the quality of habitually meditating upon the feet of the Guru, the blazing flame of flawless true *jnana*, their devotion, dispelling their suffering, will elicit the grace of that Supreme One, and through that grace their minds will become clear and they will attain true *jnana*.

43 As worship of the feet of the Guru simultaneously destroys the twin *vasanas* accumulated over endless aeons, and as it brings forth in the Heart the dawn of *jnana* that is the cause for our not being frightened of indescribable ignorance, that worship, performed with devotion and reverence, alone is the befitting true mantra for noble disciples in whom dispassion is strong.

¹² The triple differences (*bheda traya*) could refer to any of the groups of three categories such as the *triputis* (knower, knowing and known) the three *avasthas* (waking, dream and sleep), the *gunas* (*sattva*, *rajas* and *tamas*) or *jiva*, Iswara and *jagat* (individual, God and the world).

44 You may, through body, speech and mind, perform, without leaving any out, all the possible varieties of worship to the *jnana* Guru, he who is the walking Supreme Siva who has accepted with delight the disciple. However, [for the disciple,] losing the idea that he exists as a distinct entity, separate from that Guru who shines as the soul of his soul, completely dissolving, like ice in water, his individuality in his [the Guru's] supreme true nature, and becoming one with him as love alone – this is the perfect and complete worship that he should perform.

45 The ignorant ego is the cause of the appearance of the utter delusion, the profitless feeling of difference. This [feeling of difference] makes you regard the non-dual supreme reality, the Self, one's own reality, which is the real nature of Guru and Siva, as split up into Guru-disciple, Siva-*jiva*, and so on. The true meaning of the *namaskaram* that you perform to them [Siva and the Guru], fully aware and in a fitting manner, is only the silence in which the ignorant ego does not arise even slightly in the Heart.

46 Bear in mind that the true *puja* to the *jnana* Guru is only the Self-abidance in which the *vasana*-free state of silence surges once the disciple-consciousness that proclaimed itself as 'I' is destroyed by the raging fire of the consciousness of the *jnana* Guru, he who is God Himself.

47 The true *puja* performed to the Guru by worthy disciples is the complete destruction of the false 'disciple-consciousness'. This is brought about by firm abidance in the state of 'Guru-consciousness', the experience of fullness that arises through the Heartward enquiry, 'Who is the "I" who has been accepted as a disciple?'

48 Know clearly that the excellent conduct wherein the *jiva*-mind does not rise [as 'I'] in the all-pervading supreme firmament, the sun of true *jnana* that shines as the real nature of the Guru, constitutes the only *puja* worthy of being performed to the Guru-Lord.

49 The limitless perspective, Guru-consciousness, sees everything that appears as 'I' and 'this', which are dependently interlinked, as the true nature of one's own *jnana*-Guru. Gaining this perspective through the way of virtuous conduct is indeed the *puja* that is worthy of being performed by the true disciple.

50 When the ice of the ego-consciousness that is limited to the form of the body dissolves in the ocean of Guru-consciousness that is the experience of the Self which exists and shines as the one savour of love, know that this is *Guru-puja*.

51 The polluting ego-view causes the fullness of the Guru, which is present everywhere, without any absence, to be limited. Only the behaviour in which this does not appear is the shining *puja* to the Guru who stands out like a mountain in a plain.

52 After surrendering your body, possessions and soul to the *jnana*-Guru, to regard any of them as 'I' or 'mine' is to commit the sin of stealing back what has been given away as a gift. You should know that avoiding this fault is the authentic worship of the *Sadguru*.

53 Abandoning the protection of the feet of the Guru-Lord, who has extinguished the burning fires of the triple miseries [*tapatraya*],¹³ the ego suffers, seeking water in the scorching mirage of the perceived sense objects. When this mischief of the ego is stilled and one becomes established [at those feet], that indeed is the *puja* to be performed to the twin lotus feet of the Pure One.

54 To destroy the form of the mind, enquire into the ego, the delusion, and enter the Heart. Only this is the *puja* to the lotus feet of the Guru's holy form, he who abides in the silence that is beyond the mind.

55 Like a cataract upon the eye, the ego-view plays tricks on us, masquerading as being-consciousness even as it moves about as the insentient body. To prevent its formation and growth is *puja* to the graceful twin lotus feet of the Guru who exists and shines as the transcendental firmament.

56 If you want to attain liberation and redeem yourself by cutting asunder with the sword of *jnana* the false ignorance that has strongly bound you in the form of a *jiva*, let your mind spring up immediately with surging love and, without wasting a moment of your life, meditate constantly upon the golden, lotus-like feet of the Lord who, in the form of the Guru, has taken you into his fold.

The teachings of the Guru

57 Know that the Heart-directed conduct in which one steadfastly holds onto *jnana* in the way one has been taught, and abides there firmly as being-consciousness, without letting the mind stray towards the ignoble sense objects, is alone the true teaching [of the Guru].

58 The bewildered and confused minds of devotees flow and flee away into the pathways of the worthless senses. Be assured that the wise utterances of the one who has taken firm possession of the Heart [the Guru] are the excellent signposts to the goal of having their minds abide in the Heart, ending their outward flow.

59 It is the very nature of the Self, one's own true state, the consciousness that remains forever as the soul of the soul in the Heart, to shine as 'I-I'. This shining of natural awareness is the inner meaning of the statement that God, the Self, which itself becomes the Guru, unceasingly and directly transmits *jnana*-teachings to the true disciples, the mature *jivas*.

60 If you examine what it is that the Guru-fathers reveal and impart to the disciples who rush off to circumambulate the earth in search of a teacher, it is simply the wondrous space of consciousness.

61 Guru and disciple are only described as different through the imaginary feeling of *upadhi* [limitation]. In the *mauna* union, the summit of *jnana* in which these two ideas [Guru and disciple] merge through the true experience of the Self, is there even a trace of speech and breath? As the ego, the cause that creates the sense of difference, is destroyed, the minds of the two become one

¹³ The triple miseries (*tapatraya*) are those brought about by oneself, those brought about by natural events, and those that occur as a result of fate or supernatural agencies.

through their real nature, pure being, and cease. In such a situation the talking and listening that consist of spoken words, which take place between the two, are of no use.