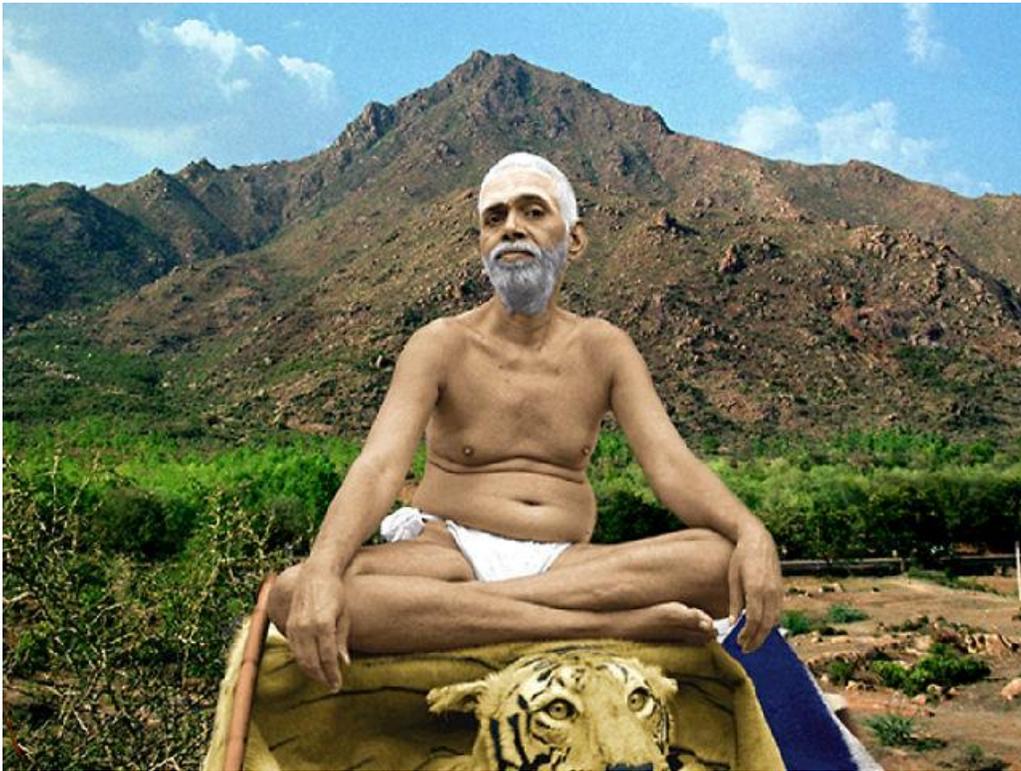


Abstracts from
'The Marital Garland of Letters'



Compiled from Speeches of
Sadguru Sri Nannagaru



Rather than reading plentiful of books or visiting plentiful of pilgrim centers or donating plentiful of contributions, if you sit at your home in seclusion and make such prayers as mentioned in this 'Marital garland of letters' with a pure mind to the Almighty in a meditative mood, can He restrain Himself from bestowing His Grace ?

-Sadguru Sri Nannagaru

An Introduction to
'The Marital Garland of Letters'



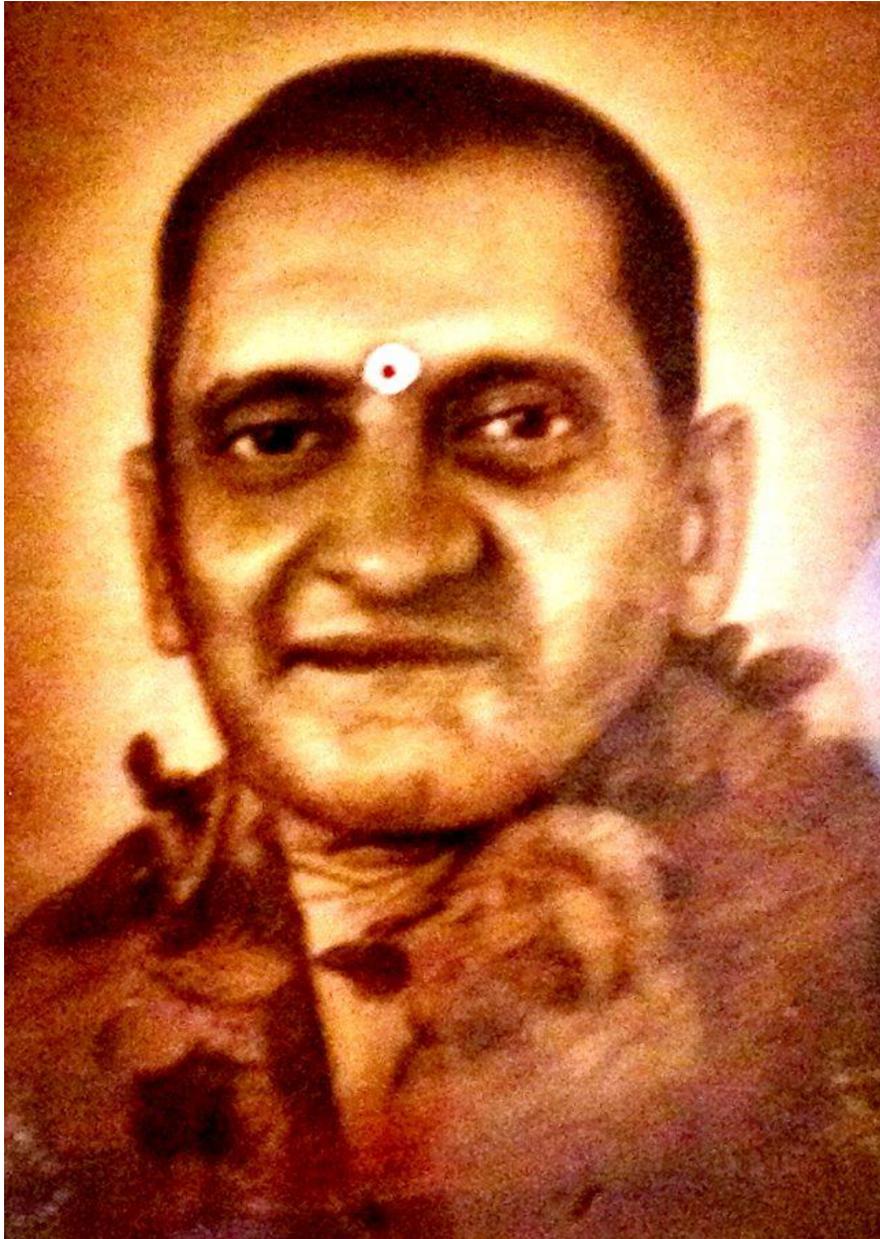
The Five Hymns to Arunachala are the earliest poems of Sri Ramana Maharshi. They were written in about 1914, when Sri Ramana was about thirty-five years old (he was born in December 1879). He was still living in Virupaksha Cave on the hill.

Some of Sri Ramana's followers who were sadhus used to go into the town of Tiruvannamalai daily to beg for food. They used to sing Bhajagovindam as composed by Adi Shankara so that the donors may identify them to be followers of Bhagavan. However even before the devotees of Bhagavan arrived for begging food, the other sadhus started singing Bhajagovindam. The donors mistook them to be devotees of Bhagavan and gave them food. Therefore the devotees of Bhagavan asked Maharishi to compose a song for them that would give them a unique identity. At first Sri Ramana refused, saying that there were already plenty of songs by the ancient Saivite saints. They continued to press him, however, and he began to compose a song with a refrain at the end of each and every stanza.

One day Sri Ramana started to go round the hill with Palaniswami walking behind him. After he had gone some way Aiyaswami seems to have called Palaniswami back and given him a pencil and paper, saying, "For some days now Swami has been composing stanzas every day. He may do so today as well, so you had better take this paper and pencil with you." That day Sri Bhagavan practically completed the Marital Garland of Letters, the first of the five hymns. It tells in glowing symbolism of the love and union between the human soul and God, and is among the most profound and moving poems in any language. Although he who wrote it was established in the bliss of indissoluble Union, it was written for the sake of devotees and expresses the attitude of devotion and aspiration.

Sadguru Nannagaru speaks about the glory of

'The Marital Garland of Letters'



What poetry is it! It qualifies for a noble prize. Only a rishi should write poetry and no one else. How can Jiva write (this kind of) poetry? True poetry (like this) can be written only by a rishi. Aksharamanamala ie., ' The Marital garland of letters does not represent the garland which fades away. This garland is made of letters. Akshara implies that which is imperishable. Manamala implies the garland worn at the time of marriage. The bride called Ramana is decorating the bridegroom called Arunachaleshwara with this garland made of letters. (For whose sake? It is only for our sake so that we can study it, digest the same and then become liberated).The bride says: "I will decorate you with the garland of letters. With which garland will you adorn me in return? Decorate me with the garland called 'Grace'." All of us are married to this world. This does

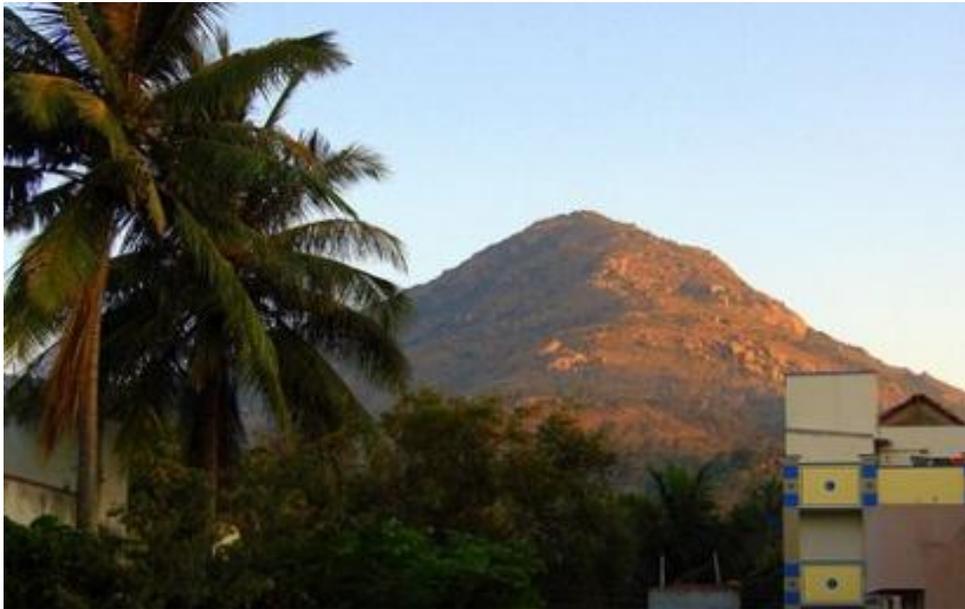
not represent such a marriage. It signifies the marriage with Self. All of us constantly think about the world alone. The joy attained from the contemplation of the world (without contemplating upon Self) is equivalent to the juice derived from chewing the sugarcane scrap after the juice is completely extracted from the sugarcane. In order to divert our mind towards God from its constant contemplation of the world, in order to enhance the quality of our life and in order to make our lives wonderful, 'The Marital garland of letters' has been composed by Sri Ramana. Therefore with whom should we get married now? We should get married with Self. We should get married with the Truth. Where is it? It is within us. Jesus said: *'The Kingdom of Heaven is within you.'*



It is not an ordinary marriage. It is not a material/physical marriage. It is a spiritual marriage. It is a marriage that unites us with God. In these material/physical marriages, a woman remains as a woman and a man remains as a man. The bride has a separate existence and the bridegroom has a separate existence. Both the bride and bridegroom struggle a lot to dominate each other after this physical marriage. It is not an ordinary marriage. It is not even a marriage relating to gods. In spite of performing intense penance, Lord Shiva granted only half of His body to Mother Parvathi. It is not such a kind of marriage. There is no separate existence in this marriage.

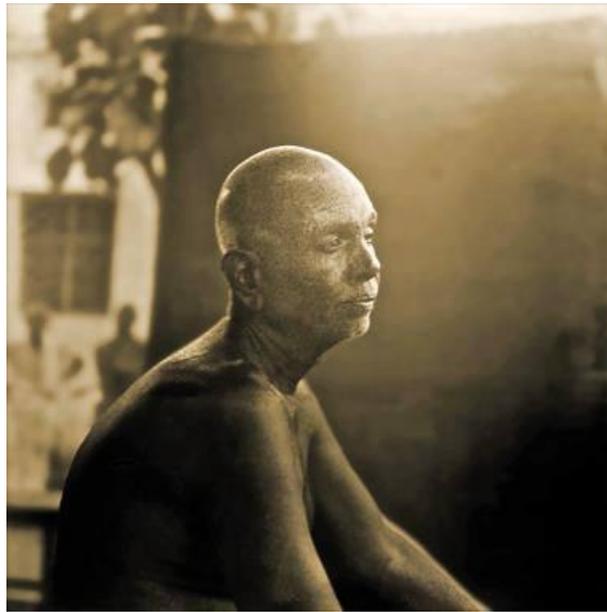


This marriage is not for the purpose of material pleasures. It is neither for the purpose of material comforts nor for the sake of material enjoyments. Then what is the purpose of this marriage? This marriage is for the purpose of transcending one's body consciousness ie., identification with the mind, inherent desires and physical limitations in order to attain Self Knowledge. Until the body consciousness is eradicated, one cannot attain Self Knowledge. Body consciousness breeds sin whereas Self Knowledge brings merit/virtue. No, No, it takes you beyond merit or virtue and makes you a Jnani. Therefore what is the objective of this marriage? It is not for attaining bodily pleasures but for achieving the joy, peace and glory pertaining to Self.



Though it has been named as Aksharamanamala (The Marital garland of letters), Sri Ramana squeezes our mind, senses and body as we squeeze a wet cloth. This Aksharamanamala is only pretence. It was written only for our sake. Does Sri Ramana require it? Sri Ramana proclaims: "Until and unless you tell me that I possess a body, which has two hands, one of which is afflicted with abscess, I don't even realize the same." Will such Ramana require any Aksharamanamala or any god or any jiva?

Then for whose sake is this compilation or poetry composed? It is all for our sake. If it is not for our sake, does Sri Ramana require a marriage? Does he possess any separateness for getting married? In the guise of marriage, He is only trying to elevate us unto unknown heights through known words. Even this is a yagna (sacrifice/ritual). It is not an ordinary yagna. It is a yagna that bestows us with peace. It is not an ordinary yagna. It is a yagna that bestows us with Knowledge. It is not an ordinary yagna. It is a yagna that bestows us with the experience of Self. Rather than spending crores of rupees in performing any yagnas or yagas (sacrifices) or in constructing any temples, if you spend at least 10 minutes of your time in reading about the glory of Self and the glory of Arunachala as mentioned in 'The Marital garland of Letters', it will bring you manifold merit (a crore times more).



What a narration is this? What poetry is this?
What a shower of honey and nectar is this?
Sri Ramana is undertaking these hardships and suffering in narrating this to ensure that we experience the Divine. Can we ever clear the debt of a Jnani? There is a single means of attaining it - and it is to attain the state of Jnani ie., becoming Jnani Himself. All of you do rise, to those heights of Knowledge (of Jnana).

'The Marital Garland of Letters' as narrated by
Sadguru Sri Nannagaru





Arunachala, Thou dost root out the ego of those who meditate on Thee in the Heart, Oh! Arunachala.

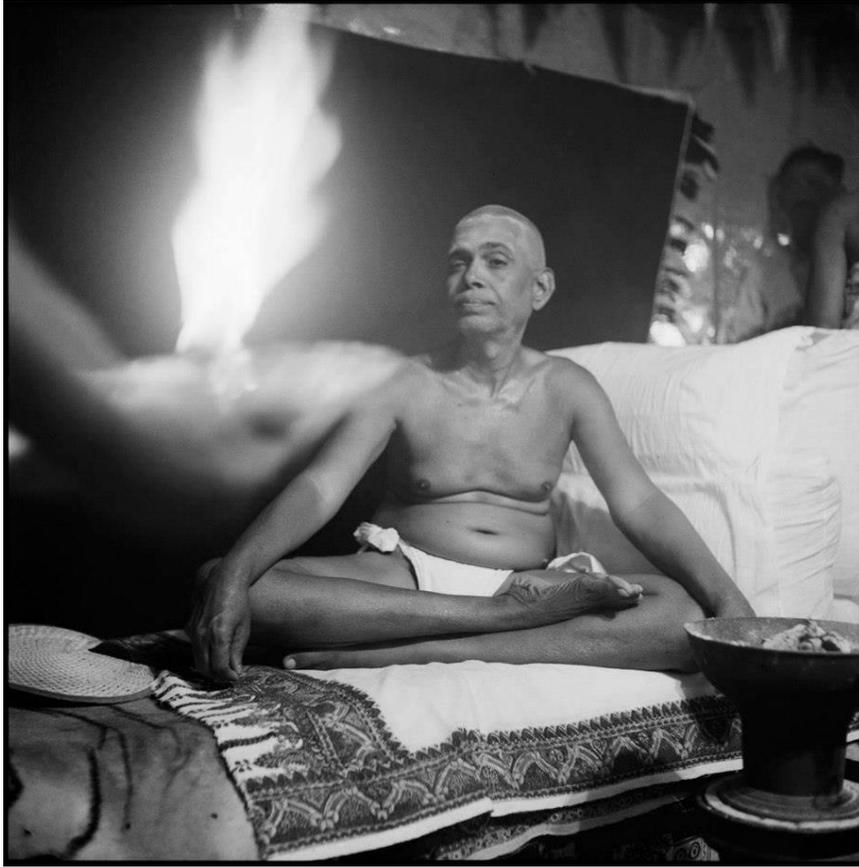
Oh! Arunachala, You annihilate the ego of those who constantly contemplate upon You.

When you touch the fire, you need not ask it to burn because it is the very nature of fire to burn. When you touch the water, you need not ask it to cleanse because it is the very nature of water to clean. Similarly it is the nature of Lord Arunachaleshwara to destroy the ego of those who constantly contemplate upon Him. Their ego would be eradicated. Eradication of ego is not an easy task. The depth of a river can be gauged by inserting a pole. But if you try to measure the depth of a man's ego using a pole, it would be immersed and the depth will remain unknown. The ego exists deep within every man. It seems as if it does not exist. The ego needs the world, the sensory objects as well as God. One who is egoless does not even need God. Bhagavan said: "Everything (ie.,

world, sensory objects, god, knowledge, ignorance etc.,) exists only when there is ego. Nothing exists when the ego vanishes." Therefore it is very difficult to know the depth of the ego. Until and unless we understand the meaning of doer-ship we cannot get rid of the same. The body mindedness is termed as ego. Ego does not imply anger. Man is subject to disturbance and sorrow only due to his ego. All the disputes relating to caste, religion and region arise only due to ego. Ego is a disease. It is the root cause of all the diseases. Ego, Mind and Chit-Jada knot are all one and the same. Whichever religion may preach or whichever Guru may teach, the following is the essence: "Eradicate your ego. The Kingdom of Heaven or the State of Nirvana is within your Heart." When you eradicate/eliminate/root out your ego, the Self within your Heart is revealed to

you. The clouds are not greater than the sun but can make the sun invisible. Similarly the ego hides the Self within. It is only the ego which is the root cause of our sorrow, grief and disturbance.

The pilgrim center of Arunachala emerged only to eradicate the ego. Arunachala implies the red hill. The nature consists of five elements. In our tradition, there are five lingas representing the five elements. (Fire represented by Arunachala, Sky represented by Chidambaram, Water represented by Jambukeshwaram, Earth represented by Kanchi, Air represented by Sri Kalahasti). The specialty of Arunachala is that the name of the place, the name of the presiding deity as well as the name of the Holy Hill is Arunachala only. Sri Ramana, who usually never asked anything of anyone used to enquire whether they have done the

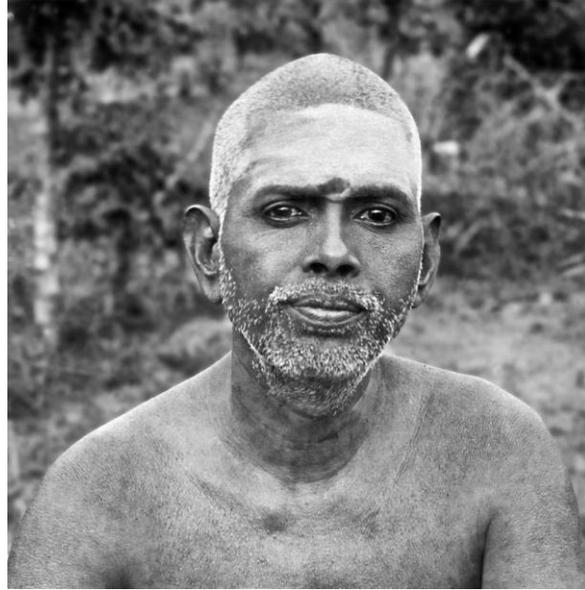


circumambulation of the Holy Hill. It is said that either death in Kashi or visiting Chidambaram or birth in Tiruvayur will bestow us with liberation. But in the case of Arunachala, mere remembrance of Arunachala will bring you liberation. Arunachalam is termed as Jnana Panchakshari (the five lettered syllable of Knowledge). As you keep on contemplating upon Arunachala, you will be purified and will be granted liberation through His Grace.



May Thou and I be one and inseparable like Alagu and Sundara, Oh! Arunachala.

**As the beauty blends with beauty, Let us unite
and stay together, Oh! Arunachala**



My Mother Alagamma signifies beauty (in Tamil). My Father Sundaram Iyer implies beauty (in Sanskrit). As the beauty blends with beauty, as the milk mixes up with the milk, as the water combines with water, let us unite and stay together, Oh! Arunachala.

We need not stay apart. As my parents stayed together reciprocally and beautifully, let us both stay accordingly, Oh! Arunachala.



Entering (my) home and luring me (to Thine) why didst
Thou keep me prisoner in Thy heart's cavern, Oh!
Arunachala?

**Oh! Arunachala, You dragged me out of my
ignorance and blessed me with Self
Knowledge**

Oh! Arunachala, you dragged me out of my house (my body consciousness ie. ignorance). However you did not leave me on road but blessed me with your house (Self Knowledge).

Oh! Arunachala can anyone describe your Grace in writing or through speech? It is beyond written expression and spoken expression.

Oh! Arunachala, I was merely a school going boy. You deprived me of my Mother and brother. Whether I was good or bad, I was staying at home. However you dragged me unto road by bringing me to Arunachala. Is it justifiable in doing so? Bestow me with your house (Self Knowledge). Do you deserve to be called as God if you leave me on the road? As

you dragged me out of my house, bestow me with your house ie., accept me into your Heart and grant me Self Knowledge.

I did not carry out any work that is close to your Heart. I am not even qualified to do so. I am not a poet. I cannot speak as sweet as Anjaneya Swami. Externally I did not do any great works like constructing temples or hospitals etc., I possess neither the beauty of language nor have any noble works to my credit. You bestowed your Grace upon me without any reason. Though I searched for the reason or purpose of your Grace, I could not find any. You accepted me only out of Grace, out of Love, out of Compassion and out of affection. Therefore stabilize this state and make it permanent.

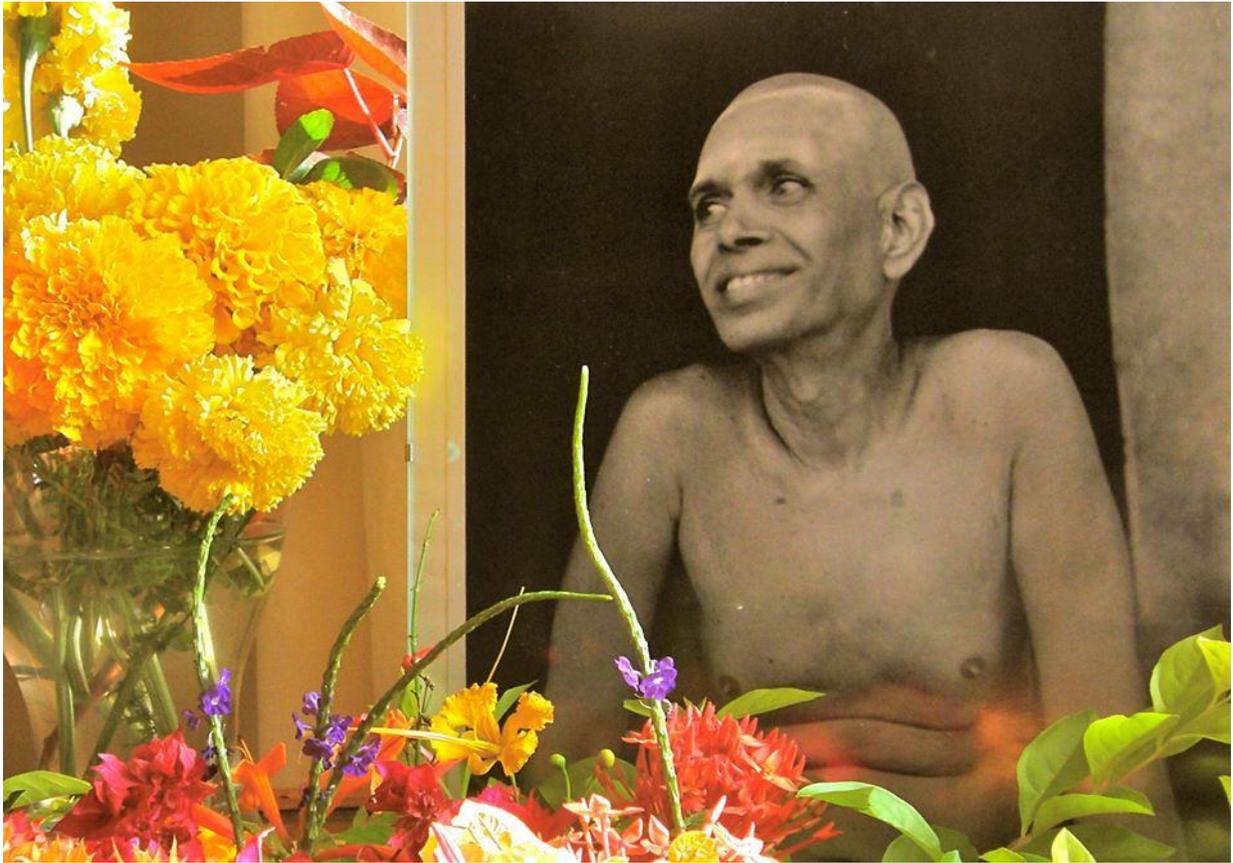


Kinder indeed art Thou than one's own mother, such is thy love, Oh! Arunachala.

Is Mother's Love comparable with your Mercy or Love or Compassion, Oh! Arunachala?

There exists a proverb that the wife looks at the purse (ie., concerned whether you earned anything or not) and Mother looks at the stomach (ie., concerned whether you ate anything or not). The mothers tactfully feed their children. They show them the Moon so that the child takes its food. Such is the Love of Mother. Of all the worldly loves, Mother's Love is the greatest one. But is Mother's Love comparable with your Mercy or Love or Compassion, Oh! Arunachala?

When the sun rises, the moon becomes worthless. Similar is the Mother's Love when compared to the Love of God. What can parents do? They may give you food or clothes or may take you to a hospital when inflicted with a disease or may buy an acre of land in

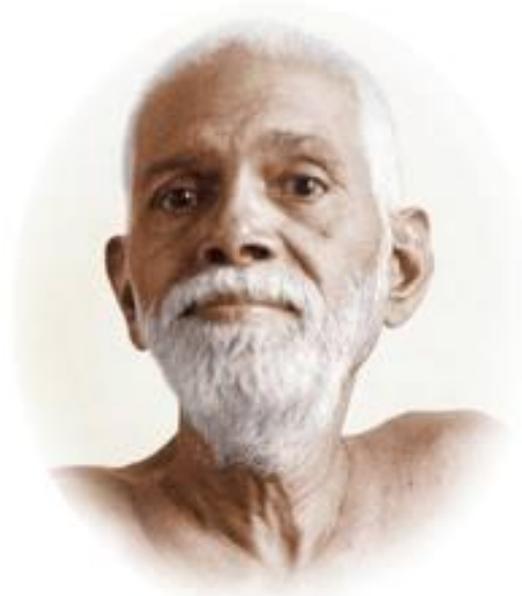


your name. But Jnana is to be bestowed by God Himself. God alone can immerse us in the ocean of Bliss and Peace or bestow us with the experience of Immortality and Oneness. It is possible only for God.



The strumpet mind will cease to walk the streets if only it finds Thee. Disclose thy beauty then and hold her bound, Oh! Arunachala.

Oh! Arunachala, only when you reveal your glory to the wandering mind, it will subside.

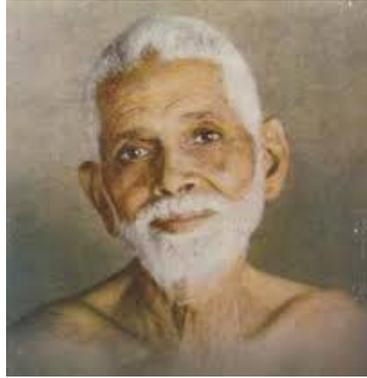


We have been wandering from one place to another, from one house to another in this world. Some people change their path as well as their Guru on a daily basis. They lack stability. They don't cling to a single path but keep wandering. Oh! Arunachala, if You reveal your glory to such a mind wandering in sensory objects, it will subside gradually.



Even when the thieves of the five senses break in upon me (enter my heart), art Thou not still in my heart, Oh! Arunachala?

**When sensory objects enter my Heart, don't
you exist within my Heart, Oh! Arunachala?**



Sri Ramana questions: When the senses and sensory objects enter the Heart, are you not still (Silent, without doing anything) within my Heart, Oh! Arunachala?

Where else can Arunachala go? Is He frightened by the senses and sensory objects to go elsewhere? If He (Arunachala or His Power) is recognized, the sensory objects cannot enter the heart. As long as He is not recognized, the sensory objects keep entering the Heart. God cannot leave us and go elsewhere.



One art Thou without a second; who then could dare
elude Thee and come in? This is only Thy guile,
Oh! Arunachala.

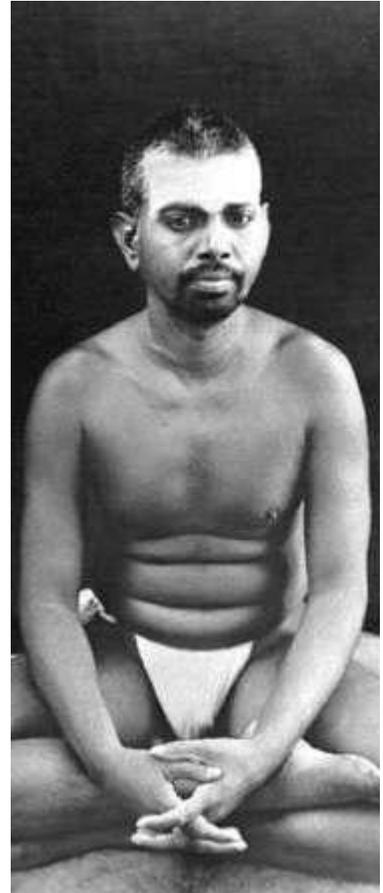
Can anyone surpass the net woven by You and attain You, oh! Arunachala?

All this creation, this sun, moon, all the worlds represent your trap/trick. There is nothing else except the net woven by You. We got trapped into this net. Can anyone surpass this and attain You (one without second ie Self) Oh! Arunachala?

What exists is Brahman alone. As we are unable to understand this, this world seems to be true for us. That which is true exists forever and that which is false is transient. However as we are unable to view that which is permanent as True, we consider that which is transient as True. All of us take birth, grow and ultimately die. All this seems to be true for us. Until and unless the Truth within our Heart ie. Brahman is experienced, all this seems to be true. Once a

lawyer questioned Bhagavan: "Is it one or two?" Bhagavan in return asked him: "When?" The lawyer replied: "Now." Then Bhagavan said: "It is two now." What the lawyer meant was whether Jiva is same as God. The lawyer put the question very cleverly. God and Jiva are one and the same within the source. However they seem to be two. But after realizing Truth, they are one and the same. The Truth is one and it signifies 'You are That (Self)'. The essence of Vedanta and all the scriptures is 'Know Thyself'. One may read any number of scriptures but if one cannot experience the Brahman, it will only make him a scholar. We may search for Brahman in books or in Vedas or in Kashi or in Rameshwaram or in Vaikunta or in Kailasa for any number of births but we cannot attain the same for Brahman exists within our Heart. We usually search for Brahman

everywhere except within Heart. This is called as Maya (delusion). Our mind and senses are extroverted. But Brahman within is revealed only to the introverted mind. Is our mind getting introverted? No. If you introvert your mind, Brahman is revealed to you. If you extrovert your mind, it is carried away by the nature. God has granted us this freedom ie. either to extrovert the mind or to introvert it. So what indicates the trap of God here? When God has granted us the freedom either to introvert the mind and attain Brahman or to extrovert the mind and fall a prey to this world, we are craving for extroversion only and thereby desiring our downfall.





(Unmoving) Hill, melting into a Sea of Grace, have mercy (on me) I pray, Oh! Arunachala.

Oh! Arunachala, though you look like a heap of stones, You are an ocean of Compassion.

Oh! Arunachala, you look like a Mountain or seem to be a heap of stones. But you are an ocean of Grace and an ocean of Compassion. It is only the Grace of Shiva that took the form of Holy Hill in order to eradicate our ignorance and awaken us unto Self Knowledge. Oh! Arunachala, you are only my Master. Therefore bestow your Grace upon me and rule me. Unite me within you.

Sri Ramana said: "Everybody addresses You as Hill. But oh! Hill of Knowledge, Oh! Annamalai, Your only work is to bestow us with Self Knowledge. Why do you require speech?" When our mind and word subside, we experience a great Silence within. That great Silence is within our Heart and directs the world towards right path when the world treads the wrong path.



Shine as my Guru, making me free from faults and worthy of Thy Grace, Oh Arunachala!

**Oh! Arunachala, even if I possess any vices,
eradicate them with your Grace and Shine as
my Guru.**

Oh! Arunachala, you are my Guru! You are my God! You are my doctor as well as my medicine. In fact you are my everything. Release me from all my faults/obstacles (conspiracies of mind) that obstruct in attaining You and decorate me with good qualities. Though good qualities are not equivalent to Jnana, they facilitate us in attaining the same. We always consider ourselves to be wise. But until and unless our tendencies shoot out in the form of thoughts, we are not even aware of them.

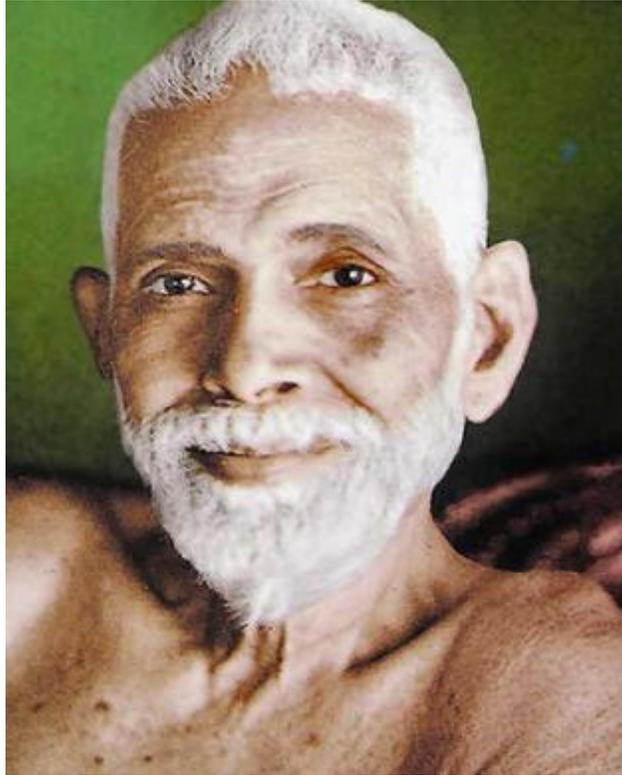
Oh! Arunachala, do not disassociate me even if I possess any vices, rather eradicate them with your Grace and thereby reform me.



Unasked Thou givest; this is thy imperishable fame. Do not disprove Thy name, Oh Arunachala!

Even before I ask for your Grace, Bless me so that your fame of bestowing Grace without being asked remains untainted,O Arunachala!

Oh! Arunachala, You have the fame of fulfilling the desires even without being asked. You possess the fame that whoever comes to Arunachala will never go back empty handed. Anyone visiting Arunachala will not go back empty handed. The atheist is converted into a theist; the theist is converted into a devotee and a devotee is converted into a Jnani. If you wait till I ask for your Grace and then bestow the same after being asked, it will taint your fame. Therefore even before your fame is tainted, even before I ask You for your Grace, Shower Your Grace upon me and Bless me. Oh! Arunachala, you have the fame of granting the devotees whatever they require even without being asked. Now it will be a great ill-fame to you if my needs are fulfilled only on being asked. Bestow your Grace upon me so that your fame is not disrupted.



We normally ask God for His Grace. But we need not ask for it. God's Grace exists forever but it is not revealed. As the mango fruit immediately falls down from a tree when it is ripened, even God's Grace is revealed to you without waiting for a second when you become matured. It becomes your last birth and you need not assume a corpse anymore.



Blazoned as the devourer of Thy votaries, how can I survive who have embraced Thee, Oh Arunachala?

Being affiliated to the one who has tendency of annihilating the body consciousness, can I retain the same, Oh! Arunachala?

Everyone has a unique work to carry on. For instance can a doctor build a bridge or lay down a road? No. He can only cure the people of their disease. Is it possible to obtain sugar from a cement factory? No, you can only get sugar from a sugar factory. Therefore everyone is assigned a particular work. Then what is the work of Lord Arunachala? This Arunachala has the work of completely shaving off the people (of their internal dirt) who constantly chant the name of Arunachala. Sri Ramana said: "Oh! Arunachala, your only job is to destroy our body consciousness and individuality. You have assigned yourselves the task of annihilating our tendencies and eradicating our ego. All of us

desire peace and joy but are unable to get rid of this ego.

Oh! Arunachala, then what is your job? You root out the darkness and ignorance of those who constantly remember You and chant Arunachala, Arunachala, Arunachala...

You undertook the task of destroying the body consciousness, destroying the identity with the mind, destroying the ego sense, destroying the 'i' limited to the body, mind and ego.

When you have adopted the work of destroying everyone, how can I remain alive after associating with you? How can I remain alive? Even I will die. Even I will merge within you.

Oh! Arunachala, you have made a strong resolve to destroy my ego and bestow me with perfection. Being affiliated to the one who has the tendency of annihilating the body consciousness, can I retain my body

consciousness, Oh! Arunachala? I possess body consciousness. You should destroy my body mindedness and bestow me with Self Knowledge. You have formulated this as your only objective. When your only aim is to annihilate my body consciousness, is it possible that i am left out atleast with a trace of it even after marrying you, Oh! Arunachala?"

All our spiritual efforts are only for ego-satisfaction. However we don't make sufficient efforts to eradicate the ego. But we need to get rid of the ego. However great you may be, if you don't lose your tendencies that bring rebirth, God will never bestow you with Self Knowledge.

Sri Ramana further said: "Oh! Arunachala, therefore you annihilate my tendencies and bestow me with Self-Knowledge irrespective of

whether I like it or not. Not only to me, but you should also grant Self Knowledge to each and everyone who constantly contemplate upon You by annihilating their tendencies, body consciousness and ego. You assigned yourself this task. You performed this job in the past, currently you are accomplishing the same objective and even in future you have to carry on the same task. Oh! Arunachala, how can I retain my life when you become my spouse? I cannot live anymore. On marrying you, how can I live further?"

Life here refers to egoistic or personal life. If you all desire a Self-oriented life, all of you must die. Whoever desires an eternal life must die ie their ego should be annihilated. We fear as to what would happen if this ego-oriented life is lost. One who attains such death is awakened into eternal life. If you want an

eternal life your ego-oriented life must come to an end.

"I cannot live. I will die. In fact you will slay me. Why will you kill me? It is not for ruining me but to expel my momentary life and bestow me with eternal life."

Only they can eliminate their ignorance who surrender their words, mind, body, wealth, honour, dishonour and everything pertaining to their 'i' and 'mine' to the Lord. Only their ignorance is eradicated who find the source of it. God exists in the source of Maya and therefore only when its source is known, the ignorance is annihilated.

"Oh! Arunachaleswara, on getting married with You, who can live any further? Considering myself to be Ramana, even if I desire to attain a great state or try to enhance my ego or personal life, will you allow me to do so?"

Oh! Arunachala even if I desire to increase my ignorance or my greatness or desires, will you permit me to do so? Will you accept my separate existence (from you) Oh! Arunachala? Will you permit me to increase my separateness? No, You won't allow me to do. It is your very nature. You will terminate my separate existence and bestow me with Self Knowledge and grant me the state equivalent to that of Yours, Oh! Arunachala."

A Jnani bestows you with His state when you take his shelter. Similarly God makes you equivalent to Him when you surrender unto Him. It is not an ordinary marriage. Try to understand and admire the depths this bride wants to reach, the heights this bride wants to attain and the marriage she desires for. It is such a Divine marriage.



Thou, unruffled by anger! What (austerities left) incomplete (in previous births) have won me Thy special favor, Oh! Arunachala?

Oh! Arunachala, You aimed at me and shot my ego so that I no more belong to myself!

Oh! Arunachala, You possess all good qualities. You don't possess any defective qualities like lust, anger etc., However if you leave me out stating that I lack good qualities, how can you become God? If the doctor is disease less, will he cure the patient of his disease or send him back stating thus: "I am healthy, therefore in what way am I concerned with your disease?"

Oh! Arunachala, as the doctor cures the patient, reform me also. Oh! Arunachala, you are only the medicine, you are only the doctor, you are only the Guru as well as God.

Oh! Arunachala, I am a school going boy. I did not read any Bhagavad Gita or Bhagavata or Upanishads or Brahma sutras.

I am ineligible either to write or speak. I lack the scriptural knowledge and don't possess even a bit of worldly knowledge. All that looks white, I consider the same as milk. I don't have discriminating faculty to differentiate between milk and water. Considering the bad people as good I am totally ruined. Why did you catch hold of a person like me? Didn't you get anyone else?

Did I ever worship You or contemplate upon You or remember You? Did I perform any yagnas or yagas (sacrifices) for your sake? Did I serve the society (by becoming a minister or an MLA)? What did I do for your sake to catch hold of me? Why are you concerned about me? Why are you not leaving me? Even if I desire, you don't allow me to escape.

Oh! Arunachala, You aimed at me and shot my ego. Accepting me, who is good for nothing

(either in this world or in the Higher worlds),
You bestowed me with your peace and bliss
and gifted me with your glory.

Resembling the arrow of Rama, You aimed at
my ignorance and hit me. It would have been
good had the arrow missed its target. But it
came and hit me at the right point. You
squeezed off my very breath. You accepted this
worthless school going boy who always roamed
on roads and Blessed with your Peace and Bliss,
giving a place within your Heart. I no more
belong to myself.

I would have completed my 10th standard,
then Intermediate and then my degree. But you
ensured that I no more belonged to myself.



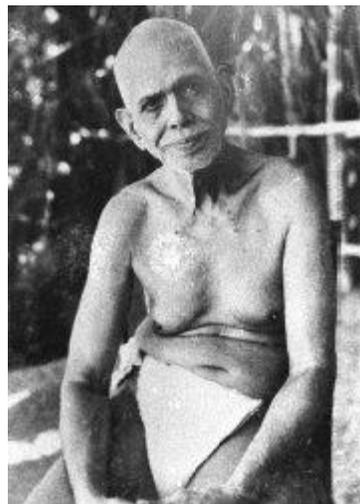
There (in the heart) rest quiet! Let the sea of joy surge,
speech and feeling cease, Oh! Arunachala.

**Ensure that my mind and speech subside so
that the ocean of Bliss springs out, Oh!
Arunachala.**

What exists externally is the ocean of salt whereas what exists within the Heart is the ocean of Peace. As an ocean overflows on a full moon day, if the ocean of Bliss within the Heart overflows, both the speech and mind will subside. Both the body and mind get merged in an independent (unrelated) happiness. When such a flow of Bliss drenches the sahasrara, the mind cannot withstand the same. Hence the flow of Bliss resembling an uncontrollable flood should flow into sahasrara only when the sahasrara becomes resistant enough. In such a state one cannot doubt whether God exists or not. That Bliss is beyond our imagination. It needs to be perceived only through experience.

The Bliss emerges only when the mind subsides. When the Bliss flows, there is no mind to describe it. Even the rishi cannot do justice in describing such a state. Therefore even Dakshinamurthy remained Silent. Then the mind and speech subside by themselves. You cannot speak out when there is a Laddu in your mouth. Isn't it?

Oh! Arunachala, staying within my Heart, ensure that the mind and speech subside so that the ocean of Bliss flows towards Sahasrara. Enhance my standard by making me matured and bestow me the strength to withstand such a flow of Bliss.



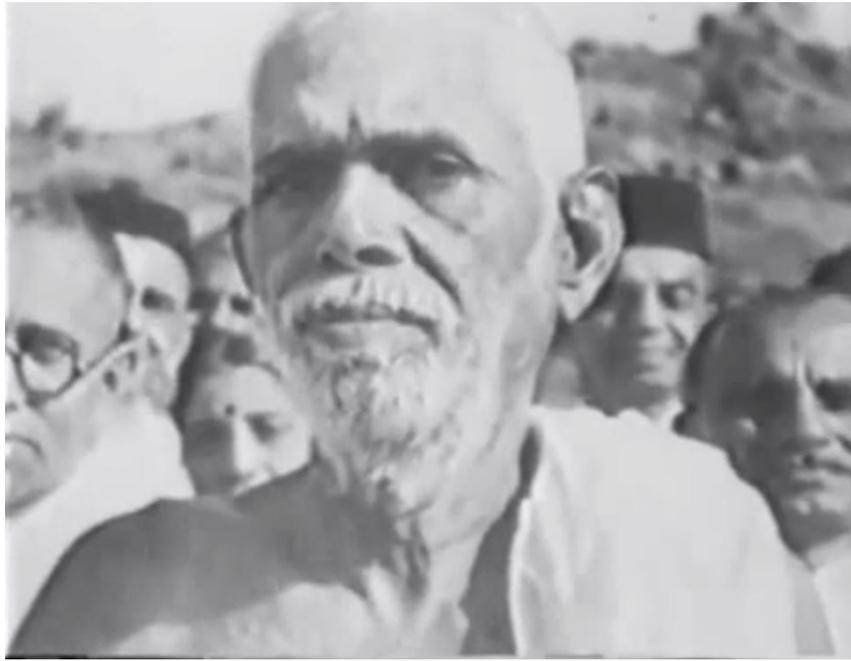


In silence Thou saidst, 'Stay silent!' and Thyself stood silent, Oh Arunachala!

**Oh! Arunachala, asking me to remain Silent,
you yourself became Silent!**

We will be ready to talk for any number of hours but cannot remain Silent. Silence is more powerful than words. We are not yet able to realize the importance of Silence.

Oh! Arunachaleshwara, You have conveyed your preaching to remain Silent even without using words (in Silence). We doubt that Silence cannot preach but even Silence can preach and give us a message. Wonderful, amazing and extraordinary powerful waves (of Strength) emanate from Silence. You declared that Silence is gold and speech is silver. When a Heart understands another Heart, there is no more necessity of any words. Oh! Arunachaleshwara, You asked us to remain Silent even without speaking. You taught us the same in Silence.



Silence can be understood only if one can meditate. Meditation is possible only if one can concentrate. You must be able to Love God in order to concentrate. Therefore without attaining concentration and Love for God, if you proclaim that you are meditating, it is merely a dry word. It is equivalent to a tea/coffee without sugar. Therefore one should improve one's devotion for God. Oh! Arunachala, asking me to remain Silent, you yourself became Silent.



Happiness lies in peaceful repose enjoyed when resting in the Self. Beyond speech indeed is Thy prowess resting in the Self. Beyond speech indeed is this my State, Oh! Arunachala.

Other than experiencing the joy of actionless repose, is there any other goal, O Arunachala?

Oh! Arunachala, I became lazy and transcended the dualities as well as likes and dislikes.

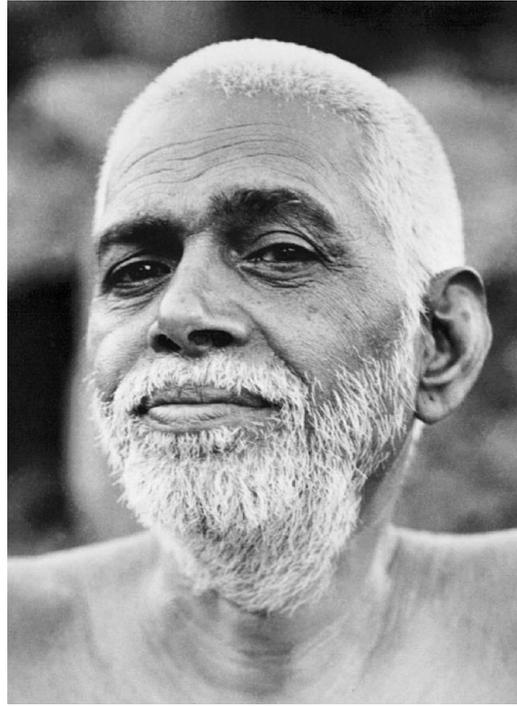
Oh! Arunachala, what else am I left with, other than immersing myself into a comfortable deep sleep? I became useless to this world. Rather than achieving the state of liberation, do I have any other goal, Oh! Arunachala? Is there any other destination or Ideal, Oh! Arunachala?

What else exists in this world for Sri Ramana to attain? We crave for fame but does Sri Ramana possess others separate from Him in order to attain their honour? Does Ramana possess any task to be accomplished? If a Jnani has anything to achieve, he is not at all a Jnani. Does Sri Ramana require any education or wealth or honour? He does not have any world.

When there is no world, where is the question of God? Sri Ramana is bodiless, mindless, world less and Godless also. He is beyond this world.



Here comfortable deep sleep doesn't imply sleeping for 24 hrs. We are very happy and peaceful in our deep sleep. We crave for deep sleep only for the sake of happiness and peace. When we suffer from sleeplessness, we go to a doctor and take medicine. There exists an indescribable peace within our sleep which cannot be bestowed by any of our senses, mind, wealth, education and power/authority.



Here Sri Ramana's comfortable deep sleep implies experiencing the peace of the deep sleep in our waking state. The mind and all its creations don't exist within the deep sleep. But we exist in the deep sleep. However we state that we are not aware of anything in deep sleep. It is called as ignorance. We have to attain that state where there is no ignorance in the waking state itself. Attaining such a state of Turiya/Moksha/Nirvana should be our goal.

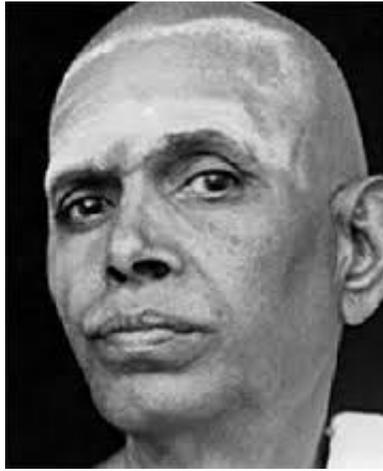


Thou didst display Thy prowess once, and the perils ended, return to Thy repose, Oh! Arunachala.

**You displayed your courage & eradicated
delusion within me even without my
knowledge, Oh! Arunachala**

Did I lose my delusion or ignorance effortlessly? No. You displayed your valor, courage and greatness and eradicated the delusion within me even without my knowledge, Oh! Arunachala. What a display of skill and courage is it, Oh! Arunachala! It has been possible only for you because you are a Divine being. Is this possible for an ordinary human? It became possible only because you are the Supreme Lord.

Oh! Arunachala, You destroyed my delusion and ignorance. You favored me and did not even reveal it to me! If You are so Silent and immovable in spite of granting me such a favour (of bestowing me with the Supreme state of Brahman), who can praise your glory, Oh! Arunachala?



Oh! Arunachala, You displayed courage and annihilated the ignorance, destroyed the tendencies and eradicated the delusion within the bride called Ramana. Doing thus Arunachala remained immovable and Silent as if He knows nothing. Arunachala neither talked anything nor asked the bride to sit it seems. Arunachala did not enquire whether the bride was suffering from any disease or possessed any ignorance but operated upon her very naturally and eradicated her ignorance. The operation was conducted without inflicting any pain. Hence Arunachala is the Surgeon of Surgeons (ie., foremost among Surgeons).



A dog can scent out its master; am I then worse than a dog? Steadfastly I will seek Thee and regain Thee, Oh! Arunachala.

Can't I catch hold of the 'i' thought and enquire into its source? Can't I atleast do the work of a dog, Oh! Arunachala?

Only after the emergence of the 'i' thought, all the other thoughts arise. As the dog searches for its Master, can't I catch hold of the 'i' thought and enquire into its source? Can't I do at least the work of a dog? If it is so, it implies that I am meaner than a dog. The dog reaches its Master only by following his footsteps through the power of smell. Can't I search and reach My Master, My Husband, My Savior and My Lord of Lords called Arunachala? Oh! Arunachala, I am not completely deteriorated. I can recognize you as the dog recognizes its Master. I will discover your secret. I will search for You ie., the Truth.

But where does this Arunachala exist? He exists within the Heart as Self. From where does this 'i' arise? It arises from the Heart. There are people who may declare that God doesn't exist but is there anyone who can deny their own existence? Is the 'i' thought arising from within or from outside? It arises from within only. Look into its source. Until and unless its source is found we cannot get rid of the ego or bodies or births and thereby the sorrow. But where is the source of this 'i'? It is neither in Kashi nor in Rameshwaram nor in America. You cannot get out of this conflict until the source of 'i'(ego) is found. The source itself is our Master, Perfection, Nirvana, Liberation and Eternal Peace. When this 'i' thought limited to body, mind and senses subsides, from there itself arises another 'I'(Self) which is indivisible and inarticulate (ie. can't be expressed in words).

The ego cannot exist without Self. However the Self can exist without ego. Therefore Self is the real 'I'. Self is revealed only to them who possess the intense desire to know ie., 'Knock the door and it shall be revealed'. Once you start the enquiry, you will reach the goal. If you start walking, you will reach the destination even if you don't count your steps.





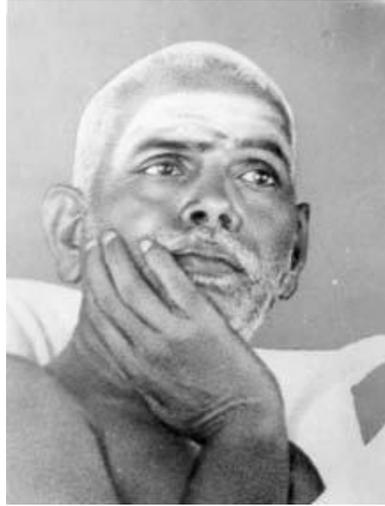
Grant me wisdom, I beseech Thee, so that I may not pine for love of Thee in ignorance, Oh! Arunachala.

You created the craving for You but remain inaccessible. Have you recognized my pathetic state, Oh! Arunachala?

Oh! Arunachala, You created within me an intense desire/thirst for you. You created within me an intense Love for you. But I am unable to attain You. Therefore I am subject to such a sorrow as experienced by the one who intensely craves for wealth or power & authority but does not attain the same. I forgot my caste, religion and name. My craving for You creates this feeling within me. Oh! Arunachala, if you create within me an intense Love and craving for You but are not available, I will be subject to a great anguish and sorrow. I have an intense craving for liberation; I have an intense desire to attain You, but I am unable to do so. I don't understand how to attain You. You need to reveal me the clue and secret of

attaining You. Unable to find the path to attain liberation, I am subject to anguish. I don't possess the Knowledge of attaining You. If I possess the same, what can make me sorrowful? This is the cause of my pain and agony. You created the craving for You but remain inaccessible. Have you recognized my pathetic state, Oh! Arunachala? Have you identified my anguish and helplessness, Oh! Arunachala? Will you abandon me in this manner, Oh! Arunachala? You are my goal as well as the path. My goal and path are not different. You alone are my Master, Savior, husband and goal. I have an intense craving for You but why do you subject me to such a suffering (that one may experience when one's finger is pressed in the gap of a door)?

Show me the path. It is the pathless path which is not visible. When I am living for You,



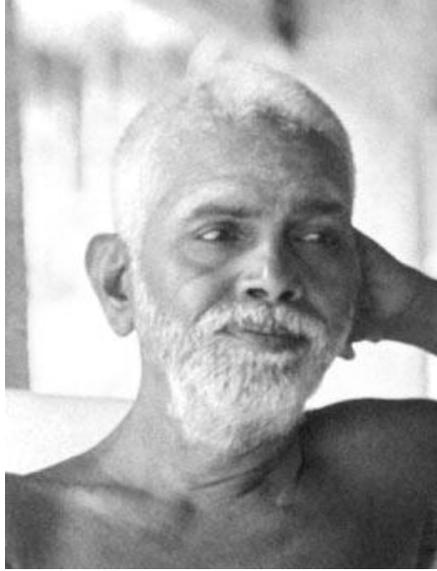
searching for You and dying for You, it is not good if You try to escape without showing me the path. Oh! Arunachala, You must protect me by bestowing me with true Self Knowledge. You need not appear before me and protect me. That, which is the indweller, by knowing which we need not know anything else, which is an ocean of Bliss, is within my Heart only. Bestow me with the Knowledge to realize the same. Oh! Arunachala, one cannot attain Self Knowledge without shraddha (ie., concentration or faith or desire for the same) Bestow me with such a shraddha that will grant me Self Knowledge, Oh! Arunachala.



In sunlight the lotus blossoms, how then couldst Thou,
the Sun of suns, hover before me like a flower bee,
saying 'Thou art not yet in blossom', Oh Arunachala?

As I am not yet ripened/blossomed spiritually and devotionally, will you go around me like a honey bee, Oh! Arunachala?

The honey bee can drink the nectar only when the flower blossoms (opens its petals). The honey bee keeps roaming around the flower if the petals are not opened but the honey bee cannot ripen or blossom the flower and open its petals. Will you act like the honey bee, Oh! Arunachala? The flower called Ramana is not yet ripened or blossomed. Will you stand in front of the flower called Ramana resembling such honey bee? (This bride is revolting back) As I am not yet ripened or blossomed spiritually and devotionally, will you go around me like a honey bee? If you are not greater than a honey bee, how can you be called God? Ensure that I get ripened or blossomed to deserve your



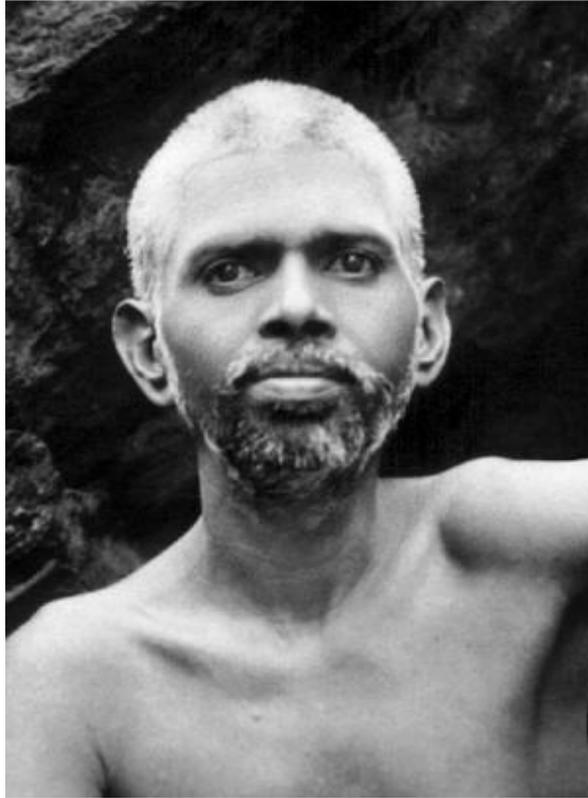
Grace. Don't do the work of a mirror but do the work of a Mother. If I am not flawless, don't tease me or make a mockery of me or find fault with me. Bestow me with such good attributes that can bring me liberation and make me eligible for your Grace, Oh! Arunachala. If You don't bestow me with Love for You or the intense desire to attain You, can I ever attain You, Oh! Arunachala? Grant me the Love for You, ripen or blossom me, make me eligible for Your Grace and bestow me with liberation, Oh!Arunachaleshwara.



'Look within, ever seeking the self with the inner eye, then will (It) be found.' Thus didst Thou direct me, beloved Arunachala!

Oh! Arunachala, You directed me stating that the mind needs to be withdrawn into its source in order to find the Bliss.

The mind gets extroverted through senses. Such a mind needs to be withdrawn into its source where there is an overflow of Bliss. When the mind reaches its source, the Self is revealed. There is neither coming nor going in such a state. The mind keeps wandering and gets extroverted in search of Bliss. Whatever bestows you with Peace and Happiness exists within your Heart. Therefore withdraw your mind unto there. You have to withdraw the mind until it reaches its source. The true 'I' or the permanent 'I' is revealed when the mind is withdrawn into its source. Such a person becomes Immortal by identifying himself with the Supreme Self. Therefore in order to reach such a state, look within.



Bhagavan said that suppose a golden chain falls into a river, the chain cannot be found until and unless one dives as deep as the river exists. Therefore withdraw, withdraw and withdraw. Withdraw the mind till it reaches its source. Self exists within and cannot be found even if you search for it externally. The Self within is revealed only when you habituate an introverted vision and practice the same.



What value has this birth without knowledge born of realization? It is not even worth speaking about, Oh! Arunachala!

What have I achieved if I die without experiencing the Truth, Oh! Arunachala?

Truth cannot be expressed in words. Does Truth exist as two or as one? Truth is imperishable. Truth is also called as Brahman which is deathless. It is the same Truth which shines within everyone (both movable and immovable) irrespective of their religion, caste or region. Here Truth refers to the Absolute Truth which exists within our Heart. The heart that exists in the left hand side is the physical heart and the heart that exists in the right hand side is the spiritual heart. The mind is the seat of our tendencies and desires. The mind should merge within the Heart which is the residence of the Lord or the ruler ie. God. Initially it should abide in the Self and then it should melt and unite with the Self. Then the Self within is revealed as our very nature. Currently when we

say 'i', we are referring to our body. But after we experience the Truth, the utterance of 'i' refers to Self, whose nature is Knowledge, Existence and Bliss.

You may look after the health pertaining to your body and mind; you may control your body and mind. But your body and mind must help you in Truth realization. If you don't realize Truth using your body and mind, even if you achieve anything else in this world, they are equivalent to zeroes without one (on the left hand side of zeroes). Here the True Knowledge implies Self Knowledge. Self Knowledge implies No more world and No more God. It is the Absolute Truth. We are inhaling air but if we don't experience the Truth we represent walking dead bodies. Whatever I may achieve



in this world are all equivalent to a dream stuff. The dream seems to be true until I wake up. Similarly all the achievements in this world seem to be true until I am awakened into Truth (Self). Therefore, Oh! Arunachala, evolve me into a seeker of Truth. Drive me in the direction of the Truth. Oh! My Father Arunachala, bestow your Grace to enable me in treading the right path (towards Truth).

What have I achieved if I die without experiencing the Truth, Oh! Arunachala?



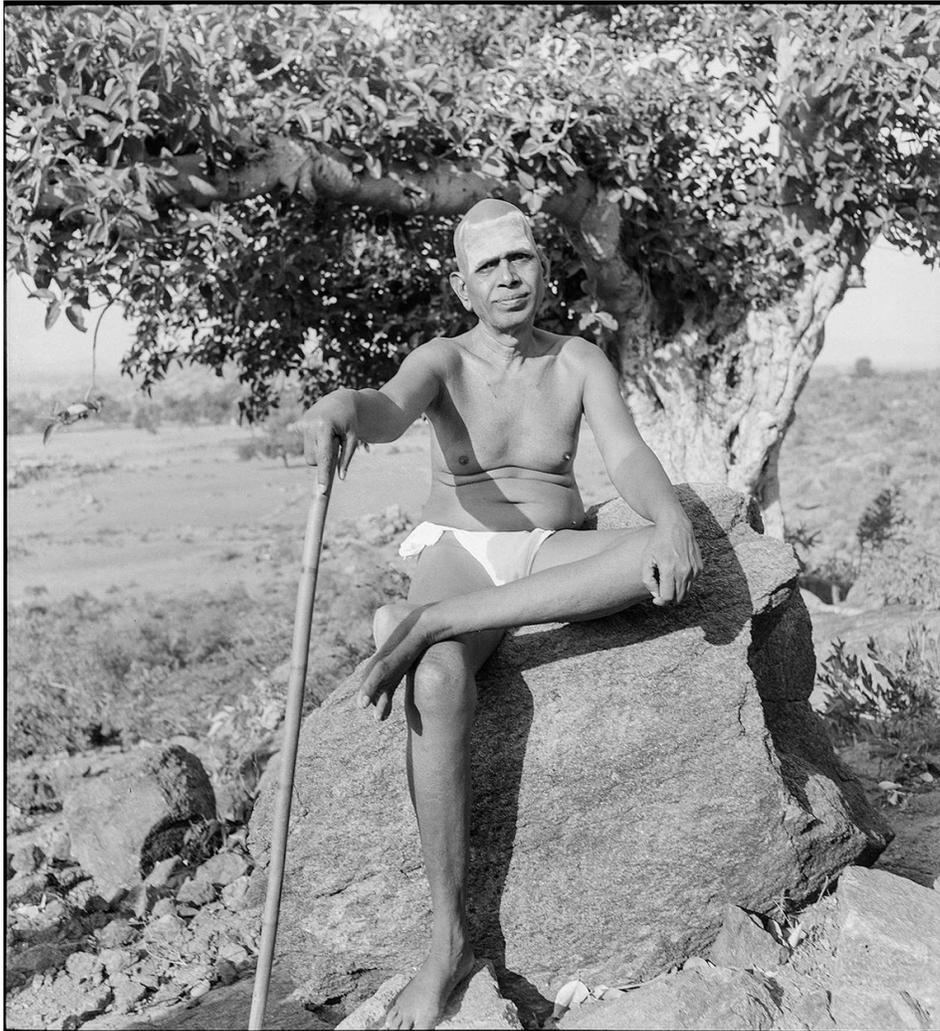
When I took shelter under Thee as my one God, thou didst destroy me altogether, Oh! Arunachala.

Though I came to you to become honorable in the society, you not only dissolved my ego but also destroyed it, Oh! Arunachala.

Oh! Arunachaleshwara, everyone is referring to You as the Supreme Lord. Therefore I came to You with the expectation that You will make me a big man (so that I may become honorable in the society) but You made me seated on this Hill! You did not gift me with new clothes rather You snatched away my existing clothes and turned me naked. Why is it so? Whomever I expected you to reform, whom I Love most, for whose sake I lead my life forever, You have burnt that 'i' (ie ego) into ashes. I Love only them who decorate and glorify my ego. I abandon them if they stop decorating my ego. Though I came to You to become honorable in the society, You not only dissolved my ego but also destroyed it. I would have avoided

approaching You had I known beforehand that I (ego) will no more belong to me. Both my arrival to Arunachala and the destruction of my ego happened simultaneously. You annihilated my ego. A limitless 'I' emerged, where this ego got destroyed completely. This 'I' is not limited to the body. Therefore it doesn't consider the body's death to be its death. Oh! Arunachala, you ate both the principal (the 'i' thought) as well as the interest (other thoughts). It would not have mattered had You consumed my merit and sin. The ego would re-generate them again. I am totally ruined. You ensured that this 'i'(ego) has no more existence. It would not have mattered had You consumed the interest and left out the principal. But You consumed both. I came here unknowingly. You did not even leave a trace of my ego. You destroyed it completely. I heard everyone referring to You

as Supreme Lord but I never imagined that You will subject me to such a state.





Mock me not, who seek Thy protection! Adorn me with thy grace and then regard me, Oh! Arunachala.

Oh! Arunachala, I came to you nakedly. You need not bestow me with any ornaments but 'Decorate me with Your Grace.'

Oh! Arunachaleshwara, I have become naked mentally. I possess neither merits nor sins to my credit. I am devoid of both attachment and hatred. I lack both likes and dislikes. I don't have the strength of relatives or the physical strength or the strength of wealth. Oh! Arunachala, I don't have any cash. I did not earn the merit required to reach the higher worlds. I neither worshipped you nor read any ashtottaras(108 verses).I did not even construct any temples. In fact I did not do anything that can attribute greatness to me. I cannot say that this is my current achievement and this is what I am going to achieve in future. I cannot proclaim that I have performed so and so great yagnas and yagas that can bring me higher

worlds. I have become naked. Will you laugh at this destitute, Oh! Arunachala? Will you ridicule me, Oh! Arunachala? Will you blame that this bride has come to you without any ornaments? Oh! Arunachala, I did not bring any dowry for I possess nothing. I came here naked. I have nothing to proclaim about the fame of my parents or uncles and don't possess any other worldly fame. I cannot declare that I possess a certain amount of bank balance or gold or wealth. I came to you totally naked. Will you ridicule this pauper bride (poorest of the poor) who is bereft of everything? Don't ridicule me Oh! Arunachala. I have nothing to declare as my very own either in this world or in higher worlds. Therefore don't ridicule me considering me to be naked and nude. I myself came to you to embrace you. Therefore don't mock at me Oh! Arunachala.

I came here all the way in search of you as I desired the Almighty as my husband. I want nothing else but God and He is my everything. I don't possess anything desirable or anything achievable either in this world or in the higher worlds. Desiring nothing else except You, I came here all the way contemplating upon You only for Your sake. Will You laugh at the one who came to offer his entire life at Your feet? Will you ridicule the one who came to You with such an intense love, affection and whole-heartedness? Is it justifiable in doing so, Oh! Arunachala? Renouncing all the other gods and pilgrim centers I came to You alone Oh! Arunachala. I don't possess any ornaments. I came to you nakedly. I don't possess any ornaments or acres of land or any educational qualifications. You need not bestow me with any of these things but 'Decorate me with Your

Grace. Adorn me with Your resplendence and Peace and accept me Oh! Arunachala.'

Oh! Arunachala, it is true that I don't possess any gold. But I don't expect any gold from you. It is true that I don't possess any money but I don't expect any money from you. It is true that I don't possess any fame but I don't expect you to make me a celebrity and spread my fame across the world. I ask you of only one thing ie. 'Decorate me with your Grace.' Adorn me whole-heartedly with your Grace, Compassion, Love and affection. Even I need ornaments but not those made of gold or silver.

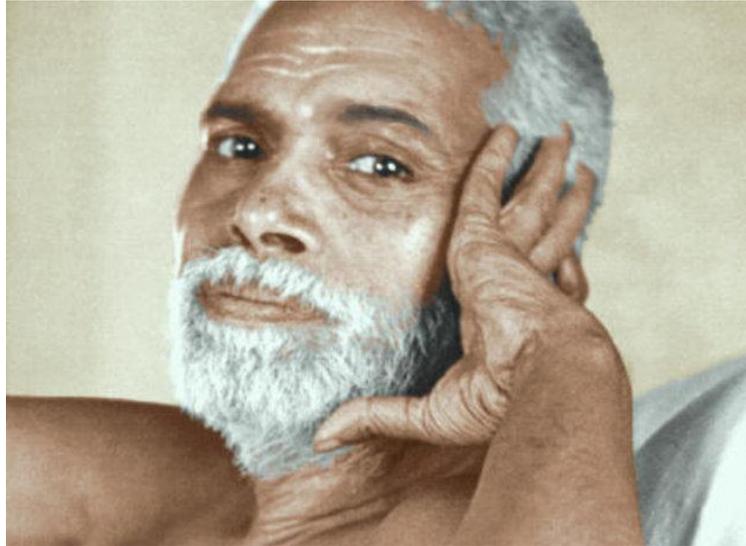
Oh! Arunachala, decorate my neck with the ornaments of Grace and Compassion.

You may possess any amount of wealth or fame relating to this world. But until and unless the lamp of knowledge is lightened within your

Heart, your face resembles the one who consumes castor oil.

What this bride desires is your Love and Self Knowledge. What a bride is she? She desires the lamp of knowledge to be lightened within her heart. Do we all possess the lamp of Knowledge within our Heart? We go to God, fold both the hands and pray to Him. But how many amongst us in this world pray Him for Self Knowledge or renunciation?

Where do we possess such a yearning for Him from the depths of Heart? Can't you make such prayers? Rather than reading plentiful of books or visiting plentiful of pilgrim centers or donating plentiful of contributions, if you sit at



your home in seclusion and make such prayers as mentioned in this 'Marital garland of letters' with a pure mind to the Almighty in a meditative mood, can He restrain Himself from bestowing His Grace? Instead of continuously contemplating upon these worldly affairs, if you can whole-heartedly make a prayer as mentioned in the verses of Marital garland of Letters, you will attain a greater spiritual progress than that derived from any of your spiritual efforts made within your physical limitations.



Rain Thy Mercy on me ere Thy Fire (jnana) burn me to ashes, oh! Arunachala!

**Oh! Arunachala, endear me even before your
fire of Knowledge destroys me**



Even before your fire of Knowledge turns me into ashes, bestow your Grace upon me and endear me. When I become equivalent to You, there is none here to ask for your Grace.



Arunachala Mountain

Unite with me to destroy (our separate identities as)
Thou and me, and bless me with the state of ever
vibrant joy, Oh! Arunachala.

Oh! Arunachala, Bless me with the state of ecstatic joy by destroying the difference between you and me.

Oh! Arunachala, I will subside and even You subside. You are in the disguise of Deva (God) and I am in the disguise of Jiva (individual soul). But there is only one Self which forms the basis of both Deva and Jiva. You remove your mask and I will remove mine. When both of us remove our masks, what is left is One and only One ie Self. As long as I possess duality and separateness from you, I feel like asking something or the other. When I realize that what exists is only One, I don't feel like asking anything else. It is only when the separateness or differentiating faculty is lost that the Bliss within overflows. It is an independent happiness. It has nothing to do with the death

of the body. The joy continues even after the death.

Oh! Arunachaleshwara, Bless me with the state of ecstatic joy by destroying the difference between You and me. Oh! Arunachala, both of us should subside/vanish. Only then the differentiating faculty vanishes. I cannot get rid of my shame until and unless the differentiating faculty disappears. When the difference between us is destroyed, there is a flood of overflowing unbroken and undiluted Bliss. It is not a broken happiness. It is a permanent happiness and an eternal Love. When there is a flood, it doesn't differentiate between a cliff (ascent) or a slope (descent).

There is no person within a Jnani to differentiate between the virtue and vice. Everything is Bliss for Him. It is only Jiva who



differentiates between virtue and vice. If the Jivatva (individuality) is transcended what exists is Brahman alone. When Bhagavan was asked whether Brahman exists, He never replied as 'Yes'. Rather, he replied: "What exists is Brahman alone."

Sri Ramana is trying to take us there, where neither night nor morning exists, neither sun nor moon exists. It is beyond this world and is not physical/materialistic (ie., unworldly) to be tangible. He is taking us to such depths of Heart. People possessing eyes, view it and people possessing ears, hear it.



In my unloving self Thou didst create a passion for
Thee; therefore forsake me not, Oh! Arunachala.

Oh! Arunachala, you created within me a passion for you even when I did not possess any desire or madness relating to this world.



Oh! Arunachaleshwara, I did not have any friends. I possessed no other support. There was nothing special about me to narrate the same. Still you created within me a

desire/passion for you in my teenage itself. I abandoned all my friends, relatives and everyone in this world and approached you fearlessly. Don't drive me away Oh! Arunachaleshwara. Eradicate my ego even before it mingles with this world.

Teenage is the worst age. In such a teenage, Bhagavan Ramana was subjected to the Grace of Lord Arunachala. Sri Ramana attained Jnana at the age of 17 only. Normally teenage is the age where we are swayed by the desires. In such an age, Sri Ramana became the emperor of the kingdom called 'Self'. Look at the beauty and glory of it. It is the result of good deeds and efforts made by Sri Ramana in his previous births. Normally we think that we possess money or children or wealth. But do we ever think that we have God as our support? We normally consider the bank account as our

security but do we ever consider God as our security? Normally we desire for money, fame and honour in this world. Currently we are suffering from the worldly disease but how many of us possess the courage and hope relating to God? Bhagavan said: "I have no other support. I have no friends. Even before I got completely attracted towards the world, You created within me the desire/passion for You." What kind of attraction is it? It is a strong attraction. Normally we turn towards God only after receiving severe blows. When we are abandoned by the society, when the relatives don't look at our face, when we become completely helpless, we may chant the name of Rama or Krishna and that too only once. However Sri Ramana got attracted towards Arunachala in his teenage itself.



Hast Thou not bartered cunningly Thyself for me (for my individuality is lost)? Oh, Thou art death to me, Arunachala!

Oh! Arunachala, You bestowed me with such a Supreme state without subjecting me to any suffering in the name of penance.

I did not undergo any hardship or suffering. I did not perform any penance standing in the middle of fire. I did not carry out any penance standing in the middle of water. I did not do any penance standing on a wall. Neither did I reside in the middle of the mountains nor did I live upon leaves to perform any penance. What can I talk about your Grace? People who have been performing intense penance since thousands and lakhs of years in forests, sacrificing their everything (ie., their family as well as household for Your sake) are still unable to know Your beginning or end. You bestowed me with such a Supreme state (Self experience) without subjecting me to any physical or mental suffering in the name of spiritual effort

and penance. How can I describe your Grace, Oh! Arunachala? Oh! Arunachala, you bestowed me with such a Supreme state which is impossible even for the gods to attain. You accepted me by annihilating this false 'i'. You did not ask me to do any fasting or to forcibly hold my breath or to prepare any garlands. Without subjecting me to any of such hardships, you separated me from this false 'i'. Oh! Arunachala, you are my slayer ie., the one who destroyed my ego. You annihilated my ego without burning my body. Even before my body got burnt, even before my body turned into mud, even before i went to the burial ground, even when i was within my house, even when i was within my body, even when my breathing did not stop, you destroyed my ignorance and darkness. Oh! Arunachala, you never made any false promises such as granting me liberation

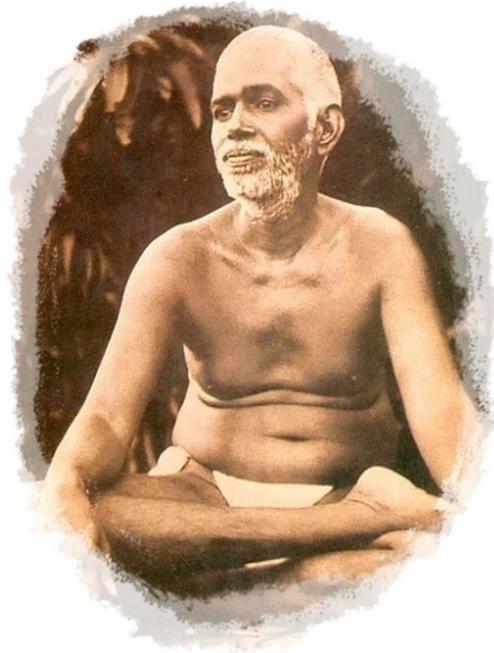
after death or sending me to some Vaikunta (abode Vishnu) or Kailasa (abode of Shiva) after my death. Your statement is correct. Here and now You seated me on the Divine throne and turned me into a Jnani and granted me the Self experience. Here and now even before the body got burnt in the funeral pyre, You sent the fire of knowledge into my Heart and destroyed my ignorance. Oh! Arunachala, who is capable of expressing Your Grace?

There are some great doctors who remain unperturbed even while performing a surgery. Even the patient is not aware of the operation being performed. Even Arunachaleshwara is such a great doctor. While destroying the false 'i' of Sri Ramana there wasn't any pain it seems.



Regard me! Think of me! Touch me! Mature me! Make me one with Thee, Oh Arunachala!

**Oh! Arunachala, bestow Your grace either
through sight or thought or word and ripen me**



I don't say that I lack thinking faculty but it is not yet ripened. As we ripen the mango fruits, do ripen me also Oh! Arunachala.

Oh! Arunachala I don't have any external gurus. You are only my God and Guru. If not you, Who else can reform me? Don't abandon me stating that I am not flawless and hence cannot be reformed.



Grant me Thy grace before the poison of delusion grips me and, rising to my head, kills me, Oh! Arunachala!

Oh! Arunachala, even before this poison of ignorance spreads into my head and ruins me, bestow your Grace and protect me.

Sri Ramana said: "Is it fruitful if a patient is admitted into a hospital after his death?" Some doctor said in the past: "I have done the operation successfully but the patient expired." The fruit should be ripened even before it gets rotten. If You try to ripen the fruit after it is rotten, is it beneficial in any way? Similarly when I am completely rotten and ruined by ignorance, what can you achieve, Oh! Arunachala? Take me to the hospital when I am very much alive. How is it worthwhile if You admit me into the hospital after my death? Oh! Arunachala, when I am entirely destroyed by my ignorance, when I am completely ruined by my ignorance, when I am totally rotten by my ignorance, when I am good for nothing either

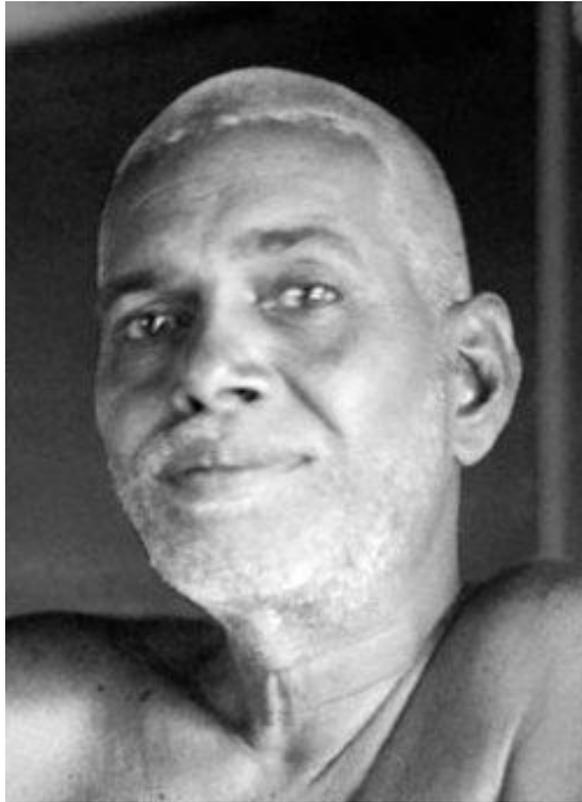
to this world or to the higher worlds due to my ignorance, who is leftover for You to reform? None will remain Oh! Arunachala. Therefore what You need to do is even before I am ruined by this poison of ignorance ie., even before the case becomes serious, you become cautious (take precautionary steps) beforehand. Oh! Arunachala, even before this poison of ignorance spreads into my head and ruins me, bestow your Grace and Compassion and protect me.

We listen to, watch as well as eat the filth but never care about it. However all this is converted into poison. Suppose we see something forbidden, it gets inside us converting into poison. Some people love listening to the bad. It is because what they possess within is all wickedness. You tell them

anything good, they are not ready to listen. However when you narrate them anything bad, they lend both of their ears. People viewing the bad and listening to the bad may take it in a lighter vein. However the poison called ignorance enters them through their sight, words and thoughts. This Maya/delusion is so powerful that it swallows even God Himself.

If we are intoxicated with ignorance, we say that God doesn't exist. It is because the poison of ignorance entered our head.

Oh! Arunachaleswara, I am seized by this poison called ignorance. This poison is consuming me completely. This cancerous disease is annihilating me. After my death, after my complete downfall, what are you going to achieve, Oh! Arunachala? Even before I get



rotten, accept me and release me of my ignorance. I am not asking you of any material things relating to this world or the other worlds. Liberate me from my ignorance. Bestow your Grace by discharging this darkness within me. Shower your Love and Compassion upon me. Oh! Arunachaleshwara, when I pray you so intensely, don't leave me in the middle of your operation (of eradicating the ignorance).



Thyself regard me and dispel illusion! Unless Thou do
so who can intercede with Grace itself made manifest,
Oh! Arunachala?

If You don't eradicate my ignorance, is there anyone capable of recommending you, Oh! Arunachala?

Oh! Arunachaleshwara, bestow your Grace until this Maya/delusion is completely annihilated. Suppose you don't eradicate my ignorance or cast your Love and Grace upon me, is there anyone capable of recommending you? Who is qualified to recommend you even if I proclaim that this Arunachala is not caring me and inflicting a great suffering upon me by not obliterating my ignorance? Whom should I approach to recommend you, Oh! Arunachala? When there is none in this world equivalent to you, how can anyone greater than you ever exist? Nobody is qualified to recommend you. Oh! Arunachala, you only evaluate and tell me if anyone qualifies to recommend you? Does anyone exist? No. Sri Ramana tries to insist that there is no one qualified to recommend Arunachala.



Fearless I seek Thee, Fearlessness Itself! How canst
Thou fear to unite with me, O Arunachala?

**Oh! Arunachala, when I approached you
fearlessly, why do you fear in accepting me?**

Oh! Arunachaleshwara, I approached you fearlessly. Why do you fear in accepting me? You need not fear. Oh! Arunachaleshwara, you exist there, where there is no fear. You need not fear to bestow me with such a fearless state or to grant me a place within your Heart.

Fear exists only within man. Can God possess any fear? Don't compare Arunachala with anyone else. How can God be compared with anyone? God can be compared only with God and not with any man.

Fear emerges within us due to some reason or the other. All of us get frightened even if a little of our fame, wealth or honour gets hurt. Therefore Swamiji said that perhaps the chicken are better than us. The chicken absconds at the sight of a crow. Such cowardice

has entered our Hearts. We need to be fearless in order to attain anything. Until one attains the fearless state, one cannot escape from being chased by the nature, ignorance, births, sorrow and confusion. Currently we are in a state of ignorance, restlessness and confusion .We are afraid of the calamities in the country, domestic difficulties and of every little thing in the world. When we are being frightened so easily, can we ever attain the fearless God? In order to attain God, one must become equivalent to God. One must rise to such a state. Once Bhagavan was asked if he ever felt frightened. Bhagavan replied: "Fear! What fear? Why Fear? What on earth can cause fear?" All of us need to attain such a fearless state. Once Bhagavan asked a devotee called Subbaramiah garu : "What do you want?" Subbaramiah garu did not ask for money or honour or social status. He replied:

“Bhagavan, bestow me with the state of fearlessness.” Bhagavan replied: "Yes, Yes".

As and when the situation arose, Lord Krishna always preached in the Gita to get rid of fear, lust and anger ie., (bheeta, raga, bhaya, krodah). Swamiji frequently said: "Be Fearless, Be Fearless. I don't care even if you do anything wrong but do it fearlessly." Shakespeare said: "Cowards die many times but the brave only once." One may ask: What even if fear comes? But every hour, minute and second becomes sorrowful when we are conquered by fear. As long as you possess a separate identity, fear is inevitable. You may consider fear to be a very minute thing. But one need to possess a lot of courage in order to attain devotion. Only a man with true courage can divert his wealth, senses and mind towards God from the materialistic



pleasures and not a person with timidity. Only the courageous can attain Self Knowledge and not the timid. None can attain the fearless state without the Grace of God. One can attain the fearless state only on attaining God because the fearless state is contained only within God.



Say where is right knowledge or wrong if I am blessed with union with Thee, Oh! Arunachala?

Oh! Arunachala, one who attained Self Knowledge cannot differentiate between wrong knowledge and right knowledge.

Oh! Arunachaleshwara, the wrong knowledge, the right knowledge, the ignorance are all within the ambit of mind. Ignorance, sorrow and attachment are within the limitations of the mind. All the births, deaths and diseases are within the limitations of the mind. Only when the mind exists, the body, jiva and God come into existence. When the mind is transcended, nothing exists. What exists is one and only one ie Self. How can the wrong knowledge or right knowledge exist within Self? The mind is greater than senses; the thinking faculty is greater than mind and Self is greater than the thinking faculty. One who transcended his thinking faculty and attained Self Knowledge

cannot differentiate between wrong knowledge and right knowledge. Once the sun rises, can the darkness have any existence? When the sun of knowledge is awakened within your Heart, you see Self alone everywhere whether it is up or down, outside or within.

One who attains Self Knowledge is not subject to any kind of malady. All the physical diseases get burnt away in the funeral pyre. But ignorance is the source of all the diseases (physical as well as mental). Whatever we call as ignorance in our Hindu mythology, the same is called as sin in Christianity and as contempt or disrespect in Islam. (If anyone practices the forbidden acts leaving out the prescribed acts, it is termed as contempt/disrespect). Therefore ignorance is the source of all the maladies which cannot be burnt in the funeral pyre.

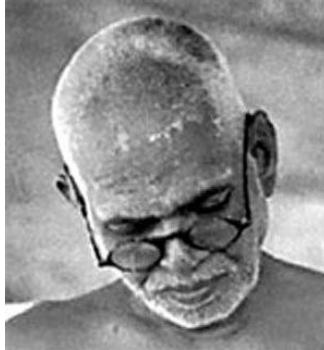


One cannot get rid of the ignorance either in the burial ground or in the heaven or in Vaikunta (the abode of Vishnu) or in Kailasa (the abode of Shiva). All those are merely the worlds for enjoyment. One can transcend his ignorance only in this world (ie., earth). If you leave this earth, without attaining Self Knowledge, you will be subject to great losses and hardships because spiritual efforts can be made only on this earth and nowhere else.



Espouse me, I beseech Thee, and let this mind now wedded to the world be wedded to Perfection, Oh! Arunachala.

Oh! Arunachala, If my mind is still in the form of a bud, it is your responsibility to blossom the same into a flower.



Oh! Arunachala, the bud does not possess the fragrance contained in a flower. If my mind is still in the form of a bud and has not yet blossomed, it is Your responsibility to blossom the same into a flower. It is only You who must bestow me with perfection eradicating all my weaknesses and faults. Bestow me with that fragrance which grants the state of perfection to my mind. Oh! Arunachala, do not tease me. As the flower contains a natural fragrance, bestow my mind with such a natural fragrance

which elevates me unto your state ie., the state of perfection.

Lord Krishna said in the Gita: "On attaining devotion, one becomes a devotee; on attaining yoga one becomes a yogi; on attaining Jnana one becomes a Jnani. It is Jnani who attains Me." We take bath when we fall into the water whether knowingly or unknowingly. It is the nature of water to cleanse us. One who contemplates upon Arunachala is bound to attain Jnana. Some people blame that Sri Ramana preached only about Jnana as He does not possess devotion. However there is no difference between complete Knowledge and complete devotion. Therefore Sri Ramana said: " Oh! Arunachala, bestow me with such a state of complete Knowledge."



When I merely thought of Thee Thou didst draw me to
Thee; who can realize Thy Glory (in Itself),
Oh! Arunachala?

I merely said 'Arunachala' and You finished my work. Who can describe your glory or greatness, Oh! Arunachala?

Oh! Arunachaleshwara, I was driven away by the objects of senses/nature. I was carried away in the darkness due to ignorance. I did not do any pujas or japas or read any mantras. I did not do anything special to express my devotion. I don't have anything that a devotee needs to possess. I merely said 'Arunachala' and You finished my work! Who can describe your glory or greatness, Oh! Arunachala? You lifted me on merely uttering 'Arunachalam, Arunachalam' only for once. It is not an ordinary lift. It is a great lift. You dragged me into your fold from the disturbances of the nature. Can I ever explain the greatness of such Arunachala? Do I have such eligibility?

On listening to word 'Arunachala', all the worldly attractions of Sri Ramana disappeared suddenly. How did this happen? It is the secret of gods. We cannot understand the same. Within few seconds, Sri Ramana's body consciousness was annihilated and he was bestowed with Universal consciousness. Only Arunachala knows how it has been done. Sri Ramana said: "On mere remembrance of your name, you dragged me into your Heart. The body became stiff resembling a corpse. The breathing stopped. The body became subject to death. Even though I was dead, I wondered how is it that I still possessed awareness?" Within few seconds, Sri Ramana turned into a rishi and a yogi. When the body consciousness vanished and Universal Consciousness conquered him, Sri Ramana became the inheritor of Unlimited Peace. After gulping

down the nectar and after experiencing the Immortal state again and again, Sri Ramana became a Guru in order to share the state that He attained. Therefore Sri Ramana is not a trained Guru.





Thou hast possessed me, unexorcizable spirit! and made me mad (for Thee), that I may cease to be a ghost (wandering in the world), Oh Arunachala!

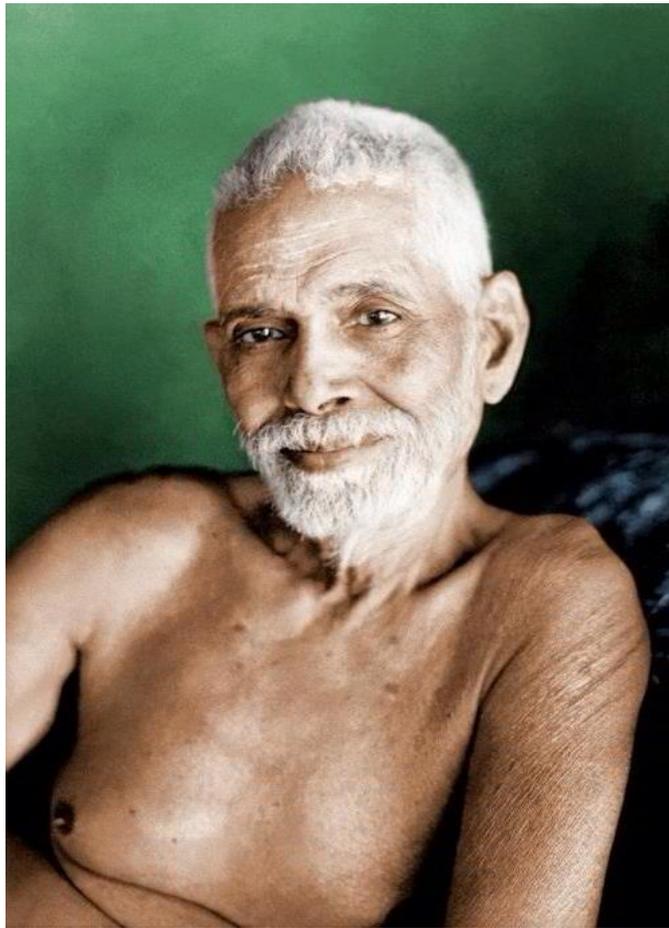
**Release me from the craziness for You and
establish me in the advaitic state,
Oh! Arunachala.**

I was seized by the ghost called the world. However you became a greater ghost than the world and obsessed me to eradicate my madness for the world. Release me from the craziness for You and establish me in the advaitic state, Oh! Arunachala.

Oh! Arunachala, I am seized by the devil called ego. In spite of being taught by several great people, in spite of reading the Vedas or Bibles or any other scriptures, I am not even ready to accept your existence within my Heart. In spite of possessing eyes, I am unable to view either Your glory or Your greatness. In spite of possessing ears, I am unable to hear the same. It is all due to my ego. This devil called ego is

influencing me and driving my life. I am unable to get rid of the same. I am making several efforts and visiting several pilgrim centers like Kashi and Arunachala. In spite of making several pilgrimages, in spite of taking the shelter of several mahatmas, in spite of reading several scriptures, I am unable to get rid of this devil called ego.

This ego is a formless devil. I would have destroyed it if it possessed a form. But this ego/ignorance is formless. It seized me and became the cause of my suffering. It has been tormenting me since several births. Oh! Arunachala, I am making several efforts from my end to get rid of this devil but it caught hold of my senses and squeezes my heart. I am unable to bear a single harsh word from others only because of this ego. I am unable to accept any good advice from others only because of



this ego. It entwined my life like a poisonous creeper hampering my reformation, hindering my progress and inducing my physical and mental ill-health. Only to release me of this devil called ego, have you possessed me as a ghost (greater than the devil called ego) Oh! Arunachala?

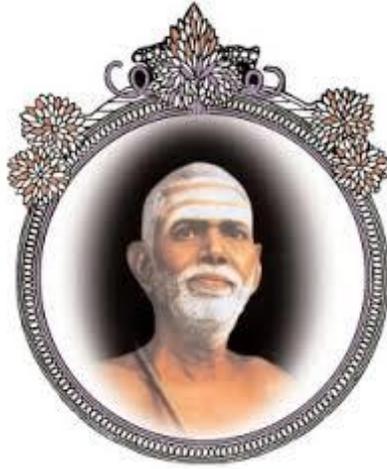
I am seized by this devil called ego. I am not sure in which birth it caught hold of me and how many births it will bring about. This devil is tormenting me and all my efforts to get rid of it are not yielding any fruit. Oh! Arunachala, I am helpless. Therefore shower your Immortal Grace upon me. As I kept on praying thus without giving any place to others within my heart (except for you), have you become a bigger phantom to get rid of the devil called ego (resembling a big fish catching a smaller one) Oh! Arunachala?

Not only in this birth but since several births I have been making spiritual efforts ie., reading the Gita, listening to the Vedas, constructing the temples, making several charities, doing meditations as well as virtuous deeds. Those were very long meditations. Do you know how

many meditations or Japas have I done? Oh! Arunachala, how many ever efforts I have made, this devil called ego does not leave me. I am only left with fatigue and yearning for you. I am unable to get rid of this devil with my charities, meditations, japas, pujas and honours. In spite of all of my efforts and struggles, I am unable to get rid of this ego. Therefore what did You do? You formed a greater ghost than this devil and possessed me, Oh! Arunachala. Looking at my pathetic state, You caught hold of me, Oh! Arunachala.

You must possess renunciation. If you possess the same, the ghost namely God will drive away the devil called ego within you. You obsessed me as a ghost Oh! Arunachala. What have You done Oh! Arunachala? I have been possessed by a ghost. Irrespective of whether it is a day or an evening or a night, I continuously

contemplate upon You. I live only for your sake. I spend all my days only in Your thoughts and remembrance. Whatever work I do, I do it in Your name. Whether I close my eyes or open my eyes I see nothing else but You. Where ever I see, only Your form is visible. I am reminded of nothing else except You. Even if I want to move my mind, I am unable to do so. Oh! Arunachala, I don't know of which birth is this connection or relation that makes You shower Your Love and Grace upon me; the result of which merit is it that You caught hold of me like a ghost without inflicting any pain or hardship or loss upon me? Oh! Arunachala, when there are so many people blessed with good fortune or fame or greatness, why did You catch hold of this ignorant boy? Didn't you get anyone else, Oh! Arunachala? Oh! Arunachala, I never expected that you will do thus.



You ousted my previous life as well as its lamentations. You ousted this devil called body consciousness and gave birth to Self experience. This is the favour you have done obsessing me as a ghost. Oh! Arunachala, what a great benefit You have bestowed me with! How Gracious You have been towards me, Oh! Arunachaleshwara? Whether I drink coffee or eat something or speak something it is all your very form. It is you alone Arunachala. What Arunachala! I am unable to see this world. I am obsessed by a ghost. I view this entire world as Self only.



I am a fool who prays only when overwhelmed (by misery), yet disappoint me not, Oh Arunachala!

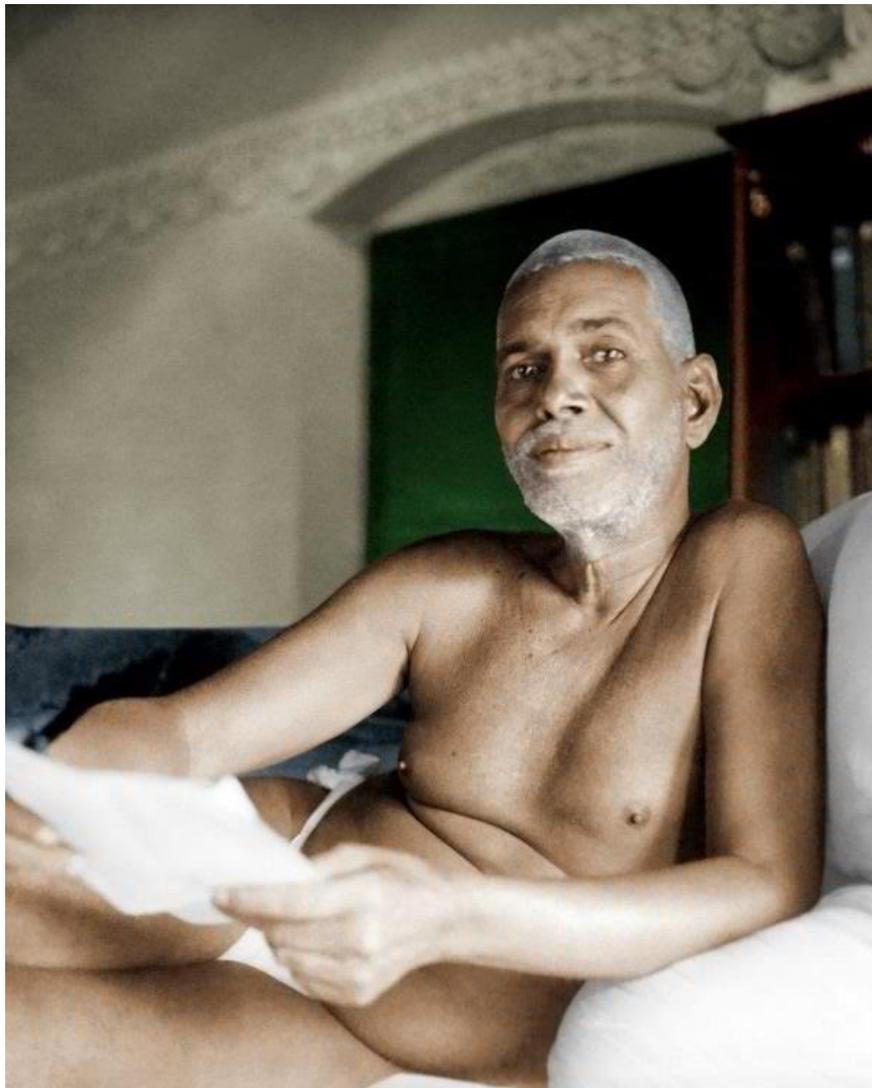
Oh! Arunachala, protect me without abandoning me as I am a fool who remembers You only in my misery.

I am a fool. I exist in a situation where I lost my everything and became good for nothing. There exist some people who don't make any effort throughout their life but keep worrying about the futility of their life in their last days and last moments. By that period, they would have lost their everything. I belong to such a category who chant the name of Rama or Krishna or Shiva, only after losing their everything ie., only after completely losing their health, only after their children and grand children stop conversing with them, only after losing their power and authority, only after losing the firmness of their senses, only after getting a running nose, only when they become worthless to this world, only when the people at home keep waiting for their departure

and the burial ground keeps waiting for their arrival. I remember You only after losing my everything. I don't think of You when I am healthy. I contemplate upon You only when I am suffering from a stomach ache or when I am trapped in a dangerous situation. I don't remember God when I am blessed with good fortune. I remember Him only when afflicted with misfortune. I belong to such a category.

Oh! Arunachala, Do you think that I am an ordinary fool? I don't need you when my senses are firm; I don't require you when being respected by my relatives; I don't need you when being honored or when being carried in a palanquin. When do I require you? Only When I become good for nothing, I try to remember you to kill my idleness. I belong to such a category who think: "It doesn't matter if God doesn't exist.

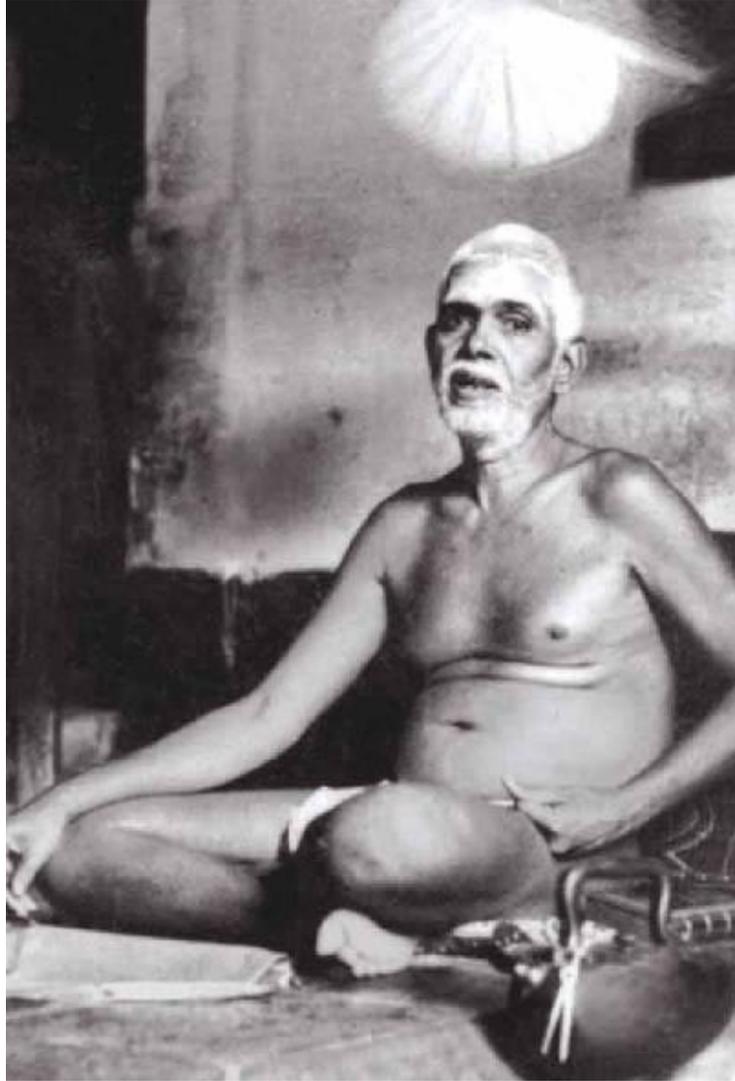
But if He exists, He would peel off my skin."
Therefore I contemplate upon God not out of
Love but only in the fear that God would question
me after death whether I remembered Him
atleast once in my life.



Oh! Arunachaleshwara, protect me without abandoning me with the gratitude that I at least contemplated upon You in my last moments. Even if I did not contemplate upon You throughout my life, possess the gratitude that I remembered You or yearned(atleast for an hour or a day) for You or heard about You or meditated upon You or listened to Your name(even if I did not chant I atleast listened to your name) atleast once in my life. Suppose I am a blockhead, will You abandon me Oh! Arunachala? Don't abandon me considering me to be a dullard. I did not study throughout my life. I studied only two days prior to my exam. I somehow pray You in my last minutes. Therefore pass me in the exam by adopting moderation (giving Grace marks). Hence don't deceive me but protect me at least now Oh! Arunachala.



Though Thou hast detached me from the world and made me cleave to Thee, Thy passion for me has not cooled, Oh! Arunachala.

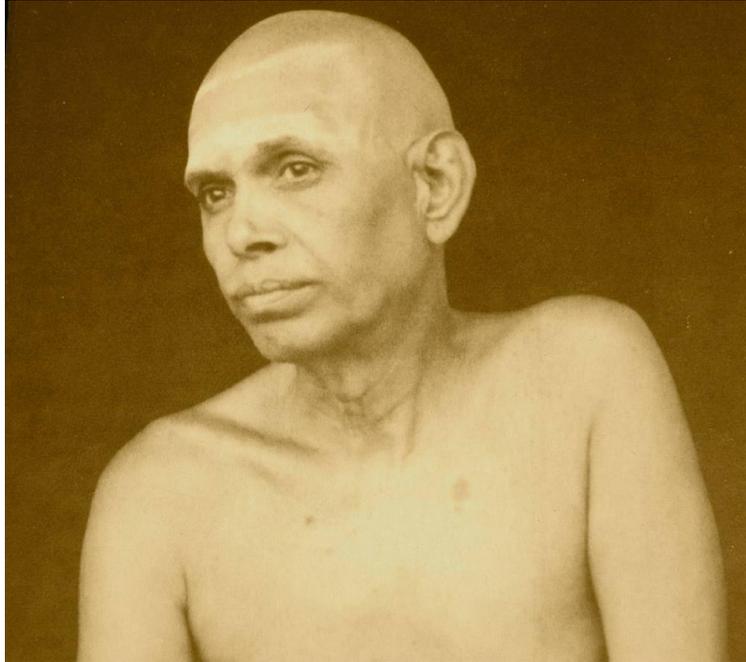


You created within me the madness for you only to get rid of my worldly madness. Eradicate my madness for you through your Grace and unite me within you, Oh! Arunachala.



Let us enjoy one another in the house of open space,
where there is neither night nor day, Oh! Arunachala.

**Oh! Arunachala, bestow me with the state
where there is neither night nor day.**



We have been viewing several days and nights since our birth. Many days and nights have passed by. We have not yet seen the state which is beyond day and night. Oh! Arunachala, take me to the state where there is no night or day or ego or pride or anger or likes and dislikes. Awaken me to the state of fearlessness.



Thou art the primal being, whereas I count not in this
nor in the other world. What didst thou gain then by my
worthless self, Oh Arunachala?

**Oh! Arunachala, Is this an intelligent trade that
You gave me Yourself in return for my
worthless ego?**

Oh! Arunachala, are You intelligent or foolish? I lack either puja or japa or yagna or any reading of the scriptures. Still You accepted such a worthless man? Is this an intelligent trade that You gave me Yourself in return for my worthless ego? You bestowed me with gold accepting my stone/copper in return! Is this an intelligent work or does any intelligent person work in this manner? You accepted my ignorance and ego and bestowed me with Self Knowledge. I did not study any Vedas. I just said 'Arunachala' and nothing more with which You completed my work. I don't know whether I said this knowingly or unknowingly but on mere saying of 'Arunachala', my work has been completed. You eradicated my ignorance.

I always planned to become great but You destroyed the planner.

Sri Ramana said: "Oh! Arunachaleshwara, You are only the true gain. You are only the true wealth. Having attained You, what else do I require in this world?" We may possess several gains in this world. But the true gain in the world is Arunachaleshwara within our Heart Only on attaining such Arunachala, do we understand the worth of gain or wealth that we attained. The bride called Sri Ramana has no possessions, merits or demerits to her credit either in this world or in the other worlds. Therefore Sri Ramana said: "Why did You drag me into your fold? What wealth do I possess? What did You gain on accepting me? I have neither any wealth nor scholarship nor any honour in the society. Then what did You gain

on accepting me? Have You accepted a mere zero? What do You gain on accepting a zero, Oh! Arunachala?"

We become that whatever we constantly think of. If we befriend anyone for 6 months, we get their thinking faculty. If we constantly think of Arunachala, we become Arunachala Himself. As we go on contemplating upon Arunachala, we gain His Grace in return. What we do is remembrance of Arunachala and what Arunachala bestows in return is His Grace.

His Grace brings us such a joy that we become breathless and swing in the Bliss. We remain Blissful even when we lose the body. We remain Blissful whether the world is visible or not. Arunachala immerses us in joy forever. He stabilizes us in the Bliss.



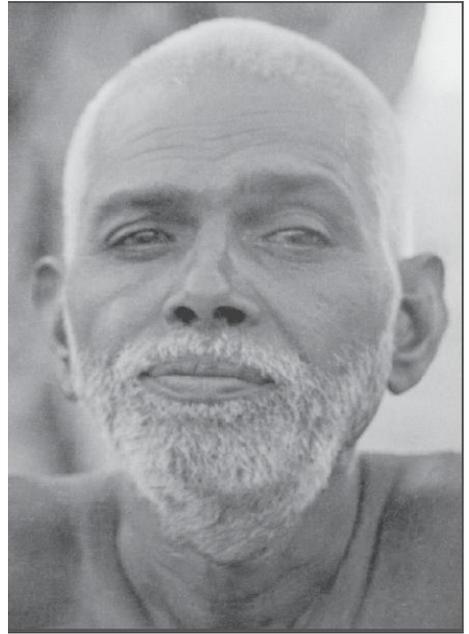
Bless me that I may die without losing hold of Thee, or miserable is (my fate), Oh! Arunachala.

Oh!Arunachala, bestow me with Your Grace so that I may not forget You in my last moments.

Oh! Arunachala, I cannot live even for a second without You. My death should approach me even before I leave You. This is the examination time. Even though one may study throughout the year, if he does not remember the same at the time of examination, he will certainly fail. Similarly I should not forget You at the time of death. One who is making spiritual efforts throughout his life, One who yearns for Arunachala throughout his life, it is probable that he may remember Arunachala in his last moments. If the student who studies hard throughout the year fails in the exam, will not the one who did not even study fail in the exam? Even if one contemplates upon Arunachala throughout his life, it is not certain whether he can remember Arunachala in his

final moments. Oh! Arunachala, therefore bestow me with Your Grace so that I may not forget You in my last moments.

Sri Ramana stayed in Arunachala for 54 years. He did not even get the thought of leaving Arunachala. He possessed such a Love for Arunachala. It is Arunachala Himself who walked, talked and lived in the form of Sri



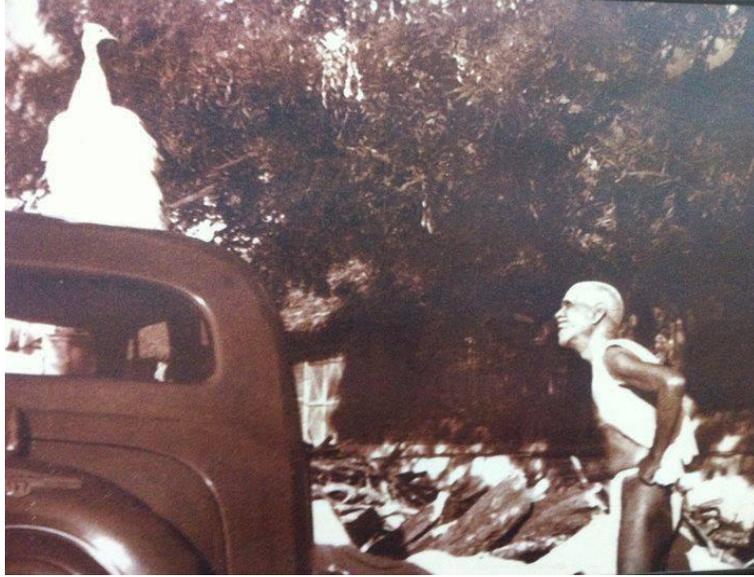
Ramana. The Holy Hill Arunachala itself took birth in flesh and blood in Tiruchili, went back to Arunachala and merged into Arunachala. Even all of us are related to Arunachala. Therefore we are being attracted to Arunachala.



Grant me the essence of the Vedas, which shine in the Vedanta, one without a second, Oh! Arunachala.

**Oh! Arunachala, one without second, grant me
the essence of Vedanta ie., Brahman**

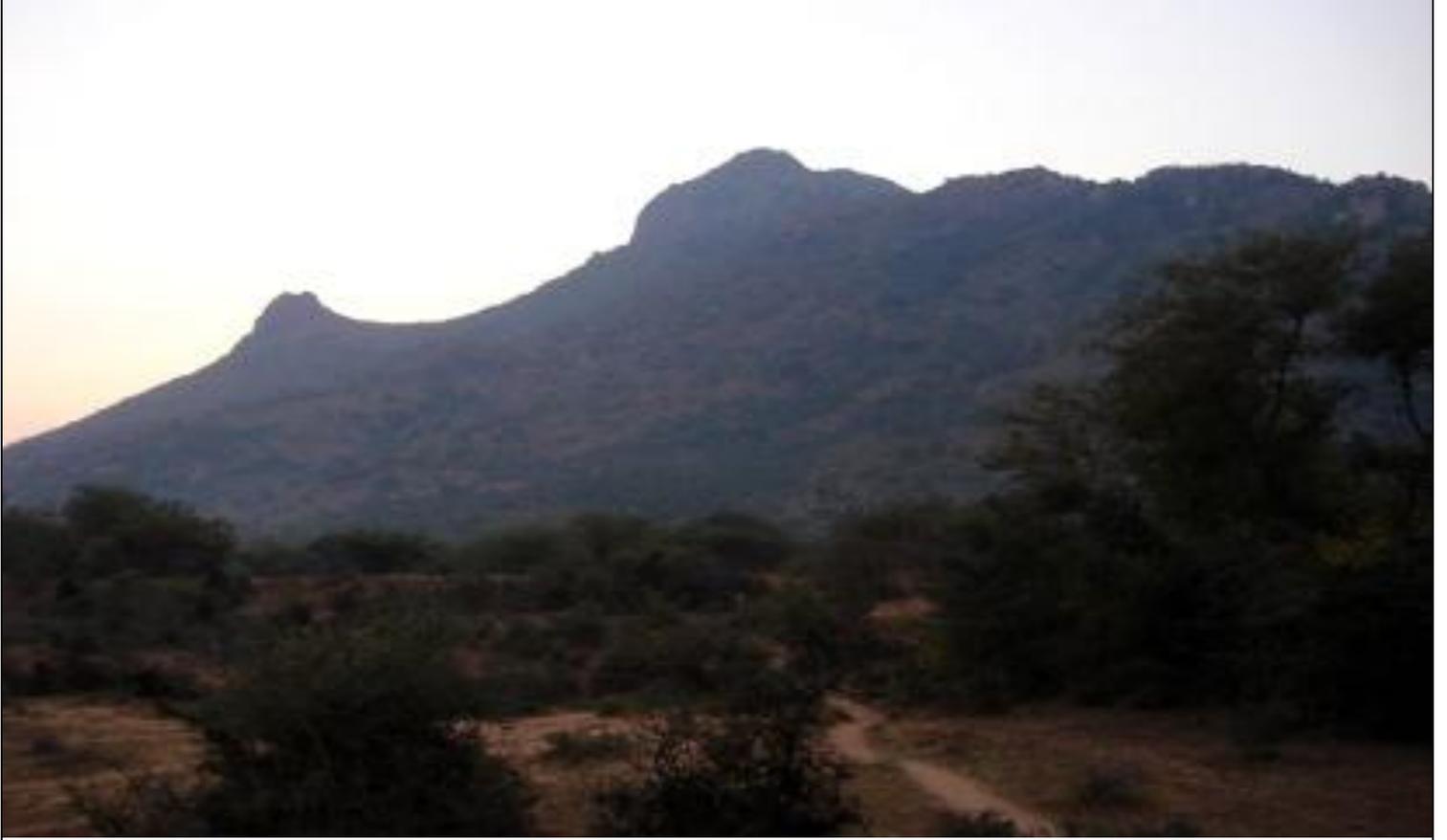
Oh! Arunachala, the very essence of Vedas is called as Vedanta. The very essence of Vedanta is Brahman only. Vedas originated from Brahman. What we need to learn from Vedas is Brahman only. Brahman is within your Heart. The source of Vedas, the source of Marital garland of Letters, the source of Bhagavad Gita is within your Heart. But how does Brahman exist? It shines within your Heart without any duality. Two or three doesn't exist there. What exists is one and only one and ie., Brahman. Oh! Arunachala, bestow me with such a state of Brahman, which shines within the Heart as one and only one and which is the very essence of Vedas.



Oh! Arunachaleshwara, what did the Vedanta ask us to discover? It declared: You are that Brahman, which is the very essence of Vedas. Oh! Arunachaleshwara, You are the one shining within Heart as Brahman.

Arunachaleshwara in Tiruvannamalai is not true but Arunachaleshwara within our Heart is true.

Oh! Arunachala protect me. If not You, who else can do the same? Oh! Arunachala, it is You alone who is my Savior, Relative, Courage, Mother and Father. Therefore why should we remain separate?



As snow in water, let me melt as love in Thee, Who art
Love itself, Oh! Arunachala!

Oh! Arunachala, As You are an embodiment of Love, make me equivalent to You. As the snow melts into water, let my ego melt into Thee.

Oh! Arunachaleshwara, You are the very embodiment of Love. You are the quintessence of Love. You are not the embodiment of hatred or jealousy. Some objects in the world are made of jaggery while some objects in the world are made of sugar. Then Oh! Arunachala, what are you made of? You are a lump of Love, Oh! Arunachaleshwara. It is not Arunachalam but it is Premachalam (Prema implies Love). It exists in the form of Love and attracts us and Loves us. Only because Arunachala Loves us, we are able to Love Arunachala. As You are an embodiment of Love, make me equivalent to You, out of Your Grace, Oh! Arunachaleshwara.

Suppose You possess Love and I lack the same, will You accept me Oh! Arunachaleshwara? Will the rich maintain any relation with the poor? Since You are an embodiment of Love, fill my Heart with the same amount of Love, Peace and also the good and great qualities that You possess. Immerse me in that Love and Peace so that I may possess the equivalent Knowledge and Love existing within You, Oh! Arunachala. Make me equivalent to You and merge me within You, Oh! Arunachala. An ice lump is equivalent to water. Still it seems to be a lump. As the ice melts into water, melt my ego in Your Love. As my ego exists, I seem to look like a Jiva. When the ego within me melts down, there is no difference between us, Oh! Arunachala. Therefore I must melt within You, Oh! Arunachaleshwara.



If you don't possess the tolerance, Love and Peace, You cannot fight against the senses and ego. Only when you are rooted deep into your Heart, you will get the energy and strength to fight against senses and ego. Only when your Heart is full of peace, you will get the strength to fight back.



Let me be the votary of the votaries of those who hear
Thy name with love, Oh! Arunachala.

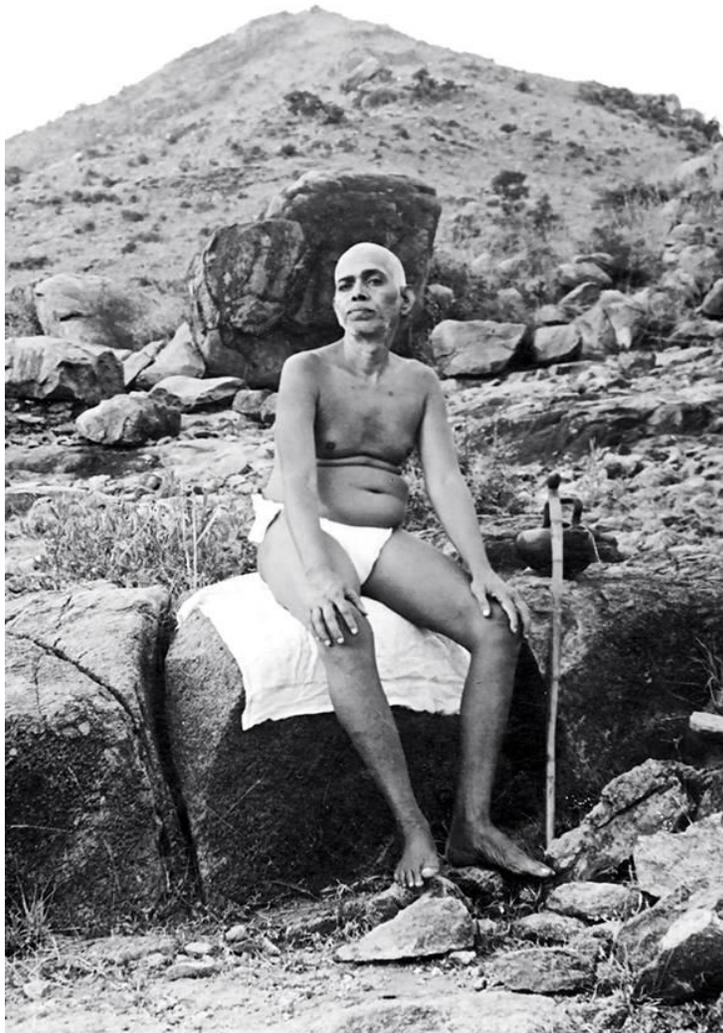
Oh! Arunachala, Make me a devotee of such devotees who don't chant but listen to the chanting of Arunachala.

Some people chant aloud: Arunachalam, Arunachalam, Arunachalam. However there are some devotees who don't chant out but listen to the chanting of Arunachalam. *Make me a devotee of such devotees (who listen to the chanting of Arunachala), Oh! Arunachala.*

The devotees of Arunachaleshwara are not different from Him. The devotees are not different from the Lord. Any service done to the devotees is equivalent to serving the Lord. Who are devotees? They are but reflections of God.

Suppose you rejoice in any good work of a devotee, God bestows you with the 50% of their merit. If you hate such a devotee (doing good work) or if you get worried within the four walls of your house that the devotee is going to get a great honour, you will inherit all the sins of such devotee. We think that our body is only made of flesh and blood. But our body is also a residence of retaliation, hatred and miseries. When the body is burnt in the burial ground, only the flesh and blood get burnt and not our hatred, retaliation and miseries. It is only these which bring us rebirth. Oh! Arunachala, if You are the Supreme God, release me from this jail of retaliation, release me from the jail of jealousy, when the body is very much alive. There is no chance of escaping from it. We are answerable for all the good and bad done by us. The hatred, retaliation and misery emerge

out of thoughts. Oh! Arunachaleshwara, show me the path to get rid of these thoughts. If not You, who else can show me the path and save me, Oh! Arunachala?





Shine Thou for ever as the loving Saviour of helpless suppliants like myself, Oh! Arunachala!

As you bathed me in Your Grace, extend the same to the other devotees also and remain Immortal, Oh! Arunachala.



Oh! Arunachala, as you bestowed me with this great state (of Brahman), grant the same state to the other devotees also who pray You wholeheartedly. You reformed me and dragged me into your fold. Then what about others? As you bathed me in Your Grace, extend the same to the other devotees also and fill them with Your Love, Peace and brightness. Doing so, You remain Immortal, Oh! Arunachala.

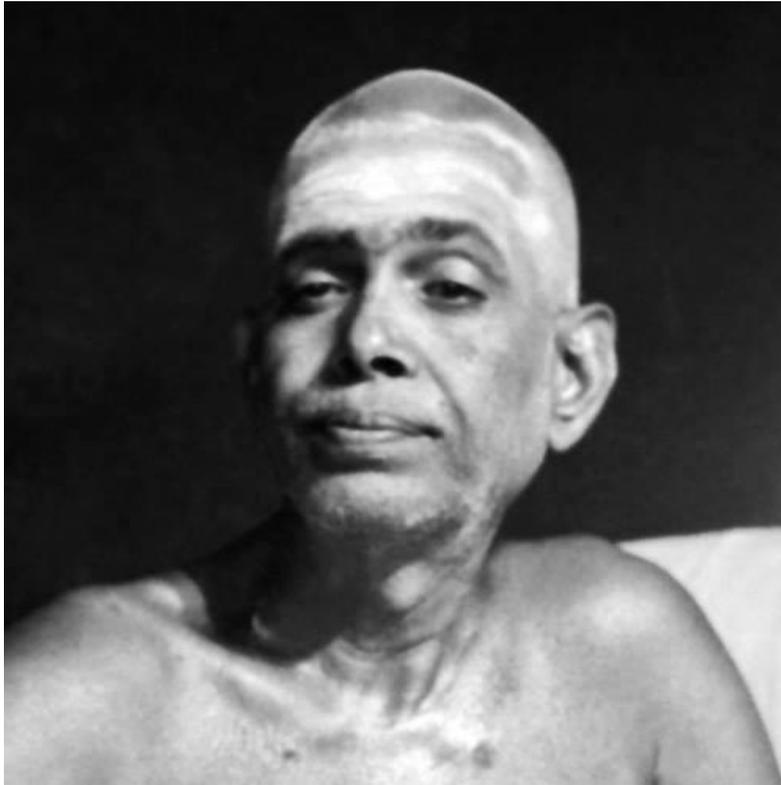
We normally don't work until and unless there is a benefit out of it. We usually think in these lines: what will we receive when we visit other's house and what will others bring when they visit our house. Such is our temperament. But see the glory of Sri Ramana in making such a selfless prayer for our sake. Lord Krishna said in the Gita: "I have nothing to gain in all the three worlds, Still I keep working." If any of you work so selflessly, even you will attain Jnana. Krishna alone is not God, even you can become God if you work selflessly. My dear brethren! Have you ever performed any work forgetting your religion, caste and wealth? You might have worked for the honor of your family, for the sake of power or out of selfishness. But have you ever performed any good work for the sake of God and for the welfare of the society completely forgetting yourselves?



Familiar to Thine ears are the sweet songs of votaries who melt to the very bones with love for Thee, yet let my poor strains also be acceptable, Oh! Arunachala!

Listen to my small and short words with the ears that heard the poetry which melts even the bones, Oh! Arunachala.

If we listen to the verses composed by poets like Manikyavachakar and Jnana Sambandhar, it seems even our bones get melted. The funeral pyre cannot burn all of our bones. Such bones are immersed in rivers like Godavari. But some poets composed such verses on Arunachala that even the bones get melted on listening to them. Great poets like Jnana Sambandar, Sundara Murthy, Manikyavachakar composed great poetry describing the glory of Arunachala, the work of Arunachala and the favour done to this world by Arunachala. I am not as great as them. I don't possess such an imagination (equivalent to that of theirs). *Still listen to my small and short words (existing in the form of Marital garland of Letters), Oh! Arunachala.*

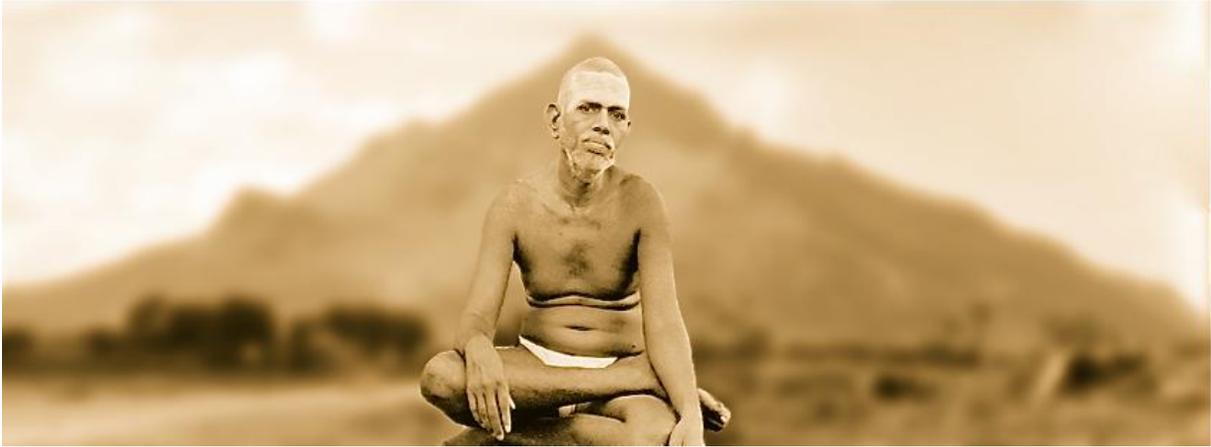


You heard the poetry that melts even the bones. But my poetry is not so great. Is my poetry comparable with the poetry of great seers of the past? Are my compositions equivalent to poetry, Oh! Arunachala? Though You may not like my poetry, though my verses seem to be very insipid, listen to my words and thereby Bless me Oh! Arunachaleswara.



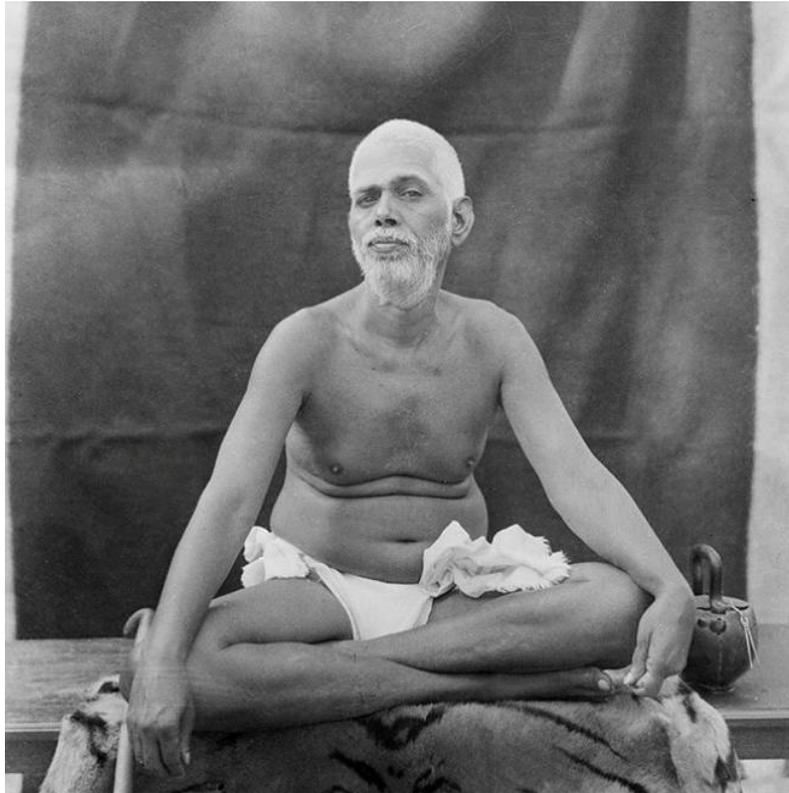
Hill of Patience, bear with my foolish words, (regarding them) as hymns of joy or as Thou please, O Arunachala!

Though my words are not poetic, consider them to be auspicious and Bless me, Oh! Arunachala.



Oh! Arunachaleshwara, there is no depth in my words. You are an embodiment of Mercy and forgiveness. Oh! Kshamachala (Kshama implies Mercy), my words may not look great or may not contain poetry. *Though my words are not great, consider them to be auspicious and Bless me, Oh! Arunachala.*

Sri Ramana is posing a challenge here. Sri Ramana offered his entire life, his body and his everything at the feet of Lord Arunachala. He is challenging Lord Arunachala by saying: " It is Your wish whether You want to decorate me with Your Grace or not." Sri Ramana is offering his senses, honour, the good, the bad and his everything to Arunachala and asking for His Grace and leaving it to Him whether He wants to bestow His Grace or not. We break a coconut into two pieces; take one piece and offer the other piece to God and expect the resolution of a problem pending since the era of our grandfathers! This reveals how small/narrow is our spirituality. Sri Ramana said: "I don't want anything else except for the place at Your feet. Press down my ego with Your feet." Whether Sri Ramana is awake or asleep, He always contemplates upon Arunachala.



Praying Arunachala thus in all the three states of mind (ie waking, sleep and dream), in all the three periods of time (past, present and future), Sri Ramana is offering his everything to Arunachala and asking Him for protection. He is further saying: "If You don't want to protect me, it is Your wish. I will not revolt back. I will not become angry. My desire is not my will. Let thy will be done. There is no compulsion here." This is called as total surrender.

Sri Ramana composed this 'Marital garland of Letters' only to drive us into the Heart.

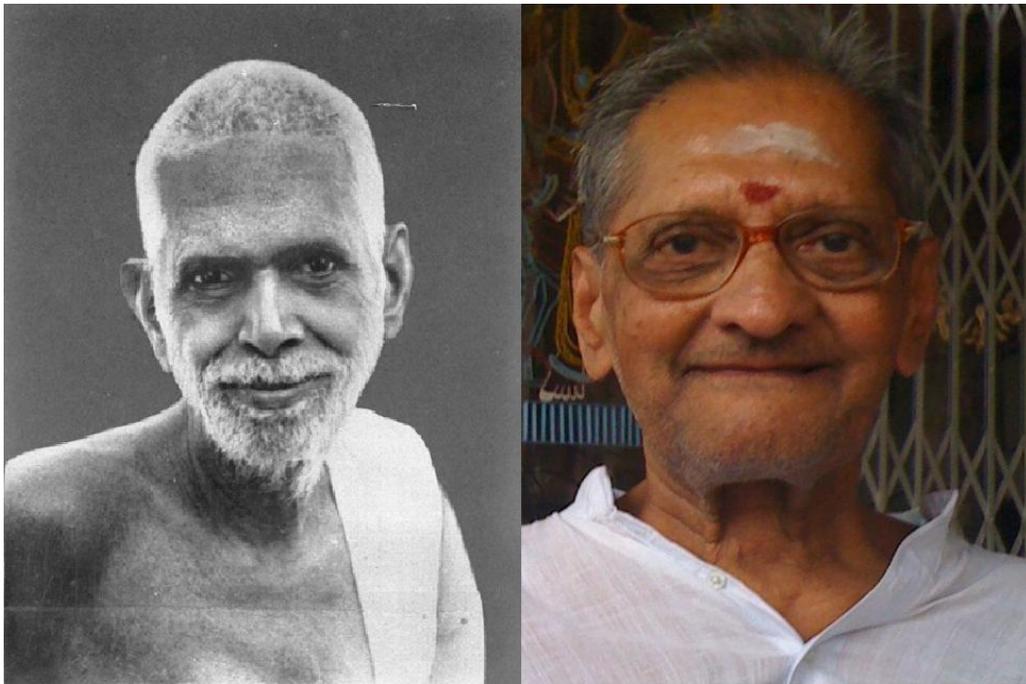


Rather than all the other spiritual efforts, one can attain abundant Grace of God by developing love & affection for God. Our life becomes easy if we develop the fondness for God. We reach our goal without even being aware of our spiritual journey. Sri Ramana was

attracted by Arunachala by merely uttering the name 'Arunachala' only for once. Sri Ramana said that in all the 54 years of his stay in Arunachala, he did not even get the thought of moving out of Arunachala. Similarly even Tukaram said that whoever visits Pandaripuram become equivalent to Lord Panduranga.

As the ocean remains peaceful when it is waveless, one can attain the same amount of peace and bliss on the remembrance of a Jnani. The Ocean of Peace is contained within our Heart. *Sri Ramana composed this 'Marital garland of Letters' only to drive us into the Heart.* When we read anything, we need to understand the same. Until and unless we understand, we don't even get the interest to practice the same. One derives strength and energy only from the food that is digested. Similarly when we understand this Marital

garland of Letters and put it into practice, it changes the dimension of our life and we need not bear the burdens of life. We transcend all our happiness and hardships; overcome all our ups and downs, once we get the taste of Self. One cannot be affected by sorrow when the essence of Self is understood. Sri Ramana composed the 'Marital garland of Letters' only to drive us towards such a sorrow less state.





It is not a poetry which melts the people. It is a poetry which melts the rocks. Sri Ramana is carrying us to the peaks of Knowledge, Peace and Bliss through this Aksharamanamala. There are many people who must have read the Upanishads and Vedas. Tell me which Upanishad gave us the Truth in such excellent words or in such small, beautiful and wonderful sentences? May the people possessing passionate hearts enjoy this poetry. – Sadguru Sri Nannagaru

