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Title Five Hymns of Sri Aurnachala

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# FIVE HYMNS

————— To —————

## SRI ARUNACHALA

TRANSLATED INTO ENGLISH

FROM THE ORIGINAL OF

SRI RAMANA MAHARSHI

THIRD EDITION



PUBLISHED BY  
NIRANJANANANDA SWAMY.

*Sarvadhikari,*

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## P R E F A C E

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My definition of the philosophic quest may not be acceptable in the East, or for that matter in the West. It is contained in six words:—"Technique of the approach to God."

There is also a Greek saying which I translate thus:—"Going by many paths they reach the same end."

Both in the East and West a great deal of time is wasted in clever dialectic that does not lead anywhere but to the enhancement of philosophic pride. With that I couple the use of algebraic formulae in philosophy and the absurd "new" logic of Professor Moore and what is called the Cambridge school.

On the other side in the West we have the Hegelians who, at any rate, dispense with mathematical proofs and, thanks to Hegel having carefully read many Hindu religious works before writing his treatises (though his acknowledgement of this is at best perfunctory), there is a good deal of truth in his dull, ponderous and often obscure writings.

Bradley too contains a good deal of truth in his "Appearance and Reality" and he also is deeply indebted to the East as anyone who knows the Indian sacred books can perceive at once on perusal of the Oxonian professor's writings.

Bergson's "Vital urge" is a clever assimilation and adaptation of the Tantric notion of Siva-Shakti to European tastes and this very year one of our leading novelists, my old acquaintance, Edgar Jepson, came to me full of his "discovery" of Bergson's wonderful idea.

Being already acquainted with my friend Sir Johu Woodroffe's admirable versions of the Tantric teaching, I was able to explain to Edgar Jepson that he had far better turn to English translations of Tantra than be fobbed off by a French philosopher's adaption of the theme.

Soon after that conversation I came to India already convinced of the fact that only in India is there any real knowledge of the divine and by good fortune chanced to be directed by the excellent Mr. Raphael Hurst to Tiruvannamalai. There it did not take me long to see that I was in direct contact with one who had passed beyond the boundaries of the senses and was indeed already merged in the absolute of his true Self, though manifesting here for our benefit for a few brief years.

I may be asked how it was that I received such an impression. I can only reply, as I should to one who asked me how I saw the Sun on looking out of the window, by saying that I did so by the use of my eyes and incidentally of all my other senses collaborating. I did not need any algebraic or other proof of the existence of the Sun. I do not need any other proof of the divinity of Ramana Maharshi.

In these lyrical hymns to the Arunachala Hill he sets forth in burning words what he has himself experienced, and constructs so far as is possible (as did the Buddha for other audiences) a raft to enable all of us to cross over and obtain a like contact. But he tells us plainly that in order to reach our true Self, which dwells beneath the surface on the right side of the chest, we must first of all discard that self which is the aggregate of sense impressions reflected



on the mind. Now this is not at all an easy thing to do, but I can assure the readers of this divine work that it has been done by others and that the guidance afforded by this work and by its predecessor "Sat-Darsana Bhashya" form an admirable raft to aid the aspirant in his attempt to make contact with his own real Self : God.

It is said in the "Brahma Siddhi" that rites and ceremonies are of use in obtaining divine knowledge because they shorten the time necessary for the approach just as a person mounted on a horse will reach his destination sooner than a pedestrian however fast the latter may oblige himself to walk.

I refer back here to my own definition of philosophy in the true sense of the word and urgently counsel all readers to get into touch as soon as possible with the truth as made clear by Sri Ramana Maharshi.

Why wander about for the few years that the most fortunate of us have at their disposal in the morasses of Western philosophy or in the equally imperfect and marshy swamps of Christian and Islamic religion (though here too as elsewhere there exist long long paths to the Truth) when you have actually within your grasp the very Truth itself?

The head of one of the great Indian Universities whom I met this year in Mysore, said to me "you have been fortunate in your Indian Quest, for Ramana Maharshi is the only man that I know of, now living and teaching in India, who can be compared with the ancient teachers, of whom Sankara is the greatest."

I do not give my friend's name as I have not asked his permission but it is a name well known not only in India

but also in Europe as one of the leaders of philosophic thought. Yet he made me quite clearly to understand that he did not regard himself or any of the other Brahmin teachers of philosophy as *in any way comparable* to the divine Being who still honours the sacred Hill of Arunachala with his presence.

I am deeply moved and honoured by the request thus made to me to write this preface which is simply an attempt to erect a sign post at the entrance to the garden which all who think will wish to enter, sooner or later. Why not go straight in rather than walk many miles and possibly break your necks by attempting to scale the walls erected by dogma or dialectic?

THE MANNOR HOUSE,  
Coonoor.  
(South India)

GRANT DUFF,  
The Athenaeum, Pall Mall,  
London.

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## TRANSLATOR'S NOTE

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Bhagavan Sri Ramana Maharshi's earliest original works are 'Self-enquiry' and "Who am I?" These were written between the years 1900 and 1902.

Next come the five hymns to Sri Arunachala, namely,

- (1) Sri Arunachala Akshara-mana-malai  
or Marital Garland of Letters,
- (2) Sri Arunachala Nava-mani-malai  
or A Necklet of Nine Gems for Sri Arunachala,
- (3) Sri Arunachala Padikam  
or A Hymn of Ten Stanzas to Sri Arunachala,
- (4) Sri Arunachala Ashtakam  
or Eight Stanzas to Sri Arunachala,
- (5) Sri Arunachala Pancha-ratna  
or Five Gems for Sri Arunachala.

The first of these, which is also the earliest of the five hymns, was composed about the year 1914. The first four are in Tamil and the last one was originally composed in Sanskrit by Maharshi. The metre is suited to the language and a rendering of the hymns into another language suffers from all the defects inherent in all such attempts :

- (1) the far too sublime nature of the subject,

- (2) the peculiarities and angularities of the different languages, and
- (3) inadequate equipment—spiritual and literary—on the part of the translator.

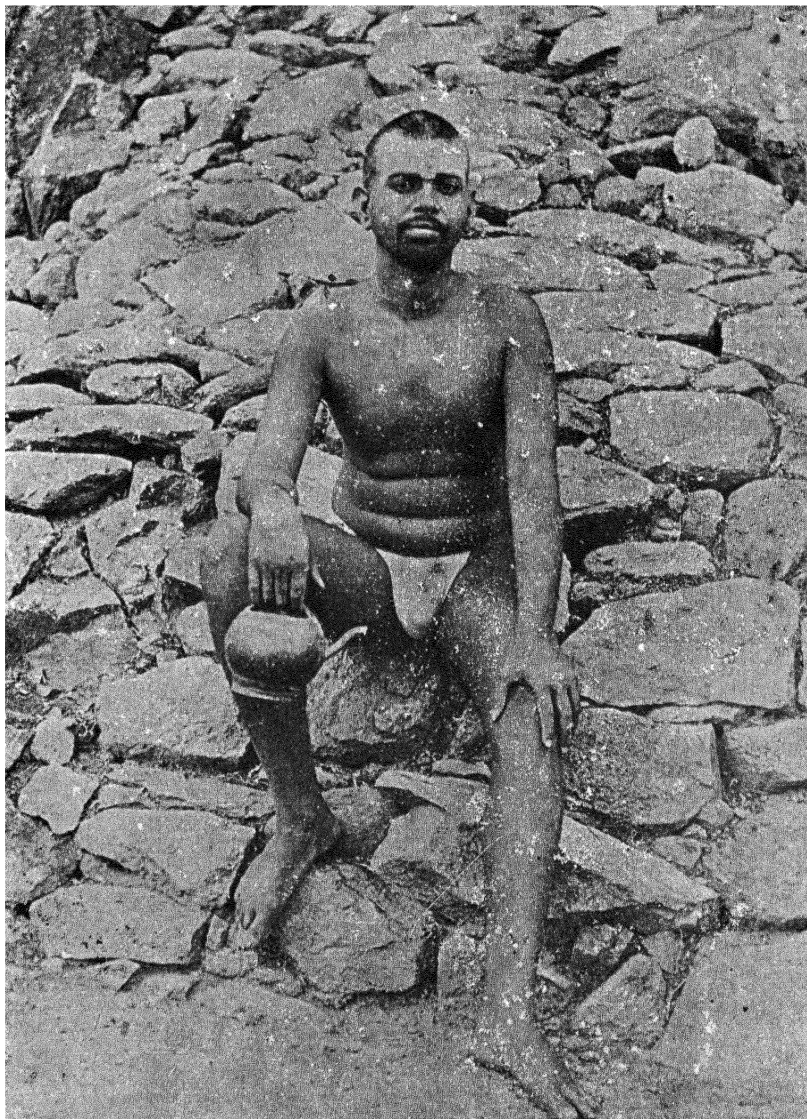
So then these translations can be used only to get an idea of the contents of the hymns by those ignorant of Tamil and not fastidious of English.

My grateful thanks are due to Mr. Grant Duff (Douglas Ainslie, the famous poet and author) who has very kindly written a perface and also read through the translations and made some corrections in the language.

FAITH.







**BHAGAVAN SRI RAMANA MAHARSHI**  
(about 30 years old when he composed the first of the five hymns)

ॐ

नमो भगवते श्रीरमणाया

---

## BENEDICTORY

In the recesses of the lotus-shaped Hearts of all, beginning with Vishnu, there shines as pure intellect (Absolute Consciousness) the Paramatman who is the same as Arunachala or Ramana. When the mind melts with love of Him, and reaches the inmost recess of the Heart wherein He dwells as the Beloved, the subtle eye of pure intellect opens and He reveals Himself as Pure Consciousness.

NOTE:—This appears as a stray stanza in Sri Bhagavan's Collected Works and it is adopted here as an auspicious introduction to the following five Hymns.

## SRI ARUNACHALA MAHATMYA

### The Glory of Sri Arunachala

Nandi † said :

“ That is the holy place ! Of all Arunachala is the most sacred ! It is the heart of the world ! Know it to be the secret and sacred Heart-centre of Siva ! In that place He always abides as the glorious Aruna Hill ! ”

Siva said :

“ Though in fact fiery, the lack-lustre appearance as a hill on this spot is an effect of grace and loving solicitude for the maintenance of the world. Here I always abide as the Great One (*Siddha*). Meditate that in the interior of My Heart is transcendental glory with all the enjoyments of the world (*bhoga*) also.

“ That, whose sight suffices to remove all demerits which alone finitise the worlds and make up the egos, is this glorious Arunachala.

“ What cannot be acquired without endless pains—the true import of the Vedanta—is easily got by all who can either directly sight this Hill or even mentally think of it from afar.

“ I ordian that residence within a radius of three Yojanas ‡ of this Hill shall by itself suffice to burn off all defects and effect union with the Supreme (even in the absence of initiation.”)

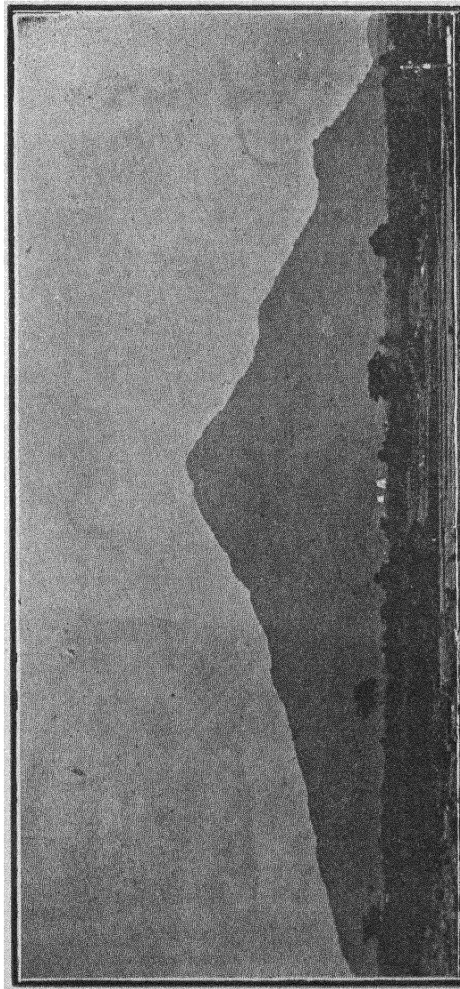
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\* Extracts from *The Skanda Purana*.

† Nandi is the foremost devotee of Siva always remaining in front of him.

‡ Yojana-10 miles.





**SRI ARUNACHALA—THE HILL OF GRACE,  
mere thought of which ensures Deliverance**



# A MARITAL GARLAND OF LETTERS FOR SRI ARUNACHALA

*Prefatory Note by the Translator*

The hymn is addressed to Arunachala. 'Arunachala' is the name of the Hill in Tiruvannamalai and also of the presiding Deity in the temple. The Hill itself is sacred and worshipped as the manifestation of the Supreme Being.

The author of the hymn was quite young when he composed it. He left his home in the seventeenth year of his age, due to an inner Divine urge to go to Arunachala where he has remained ever since; but even before reaching his destination, he had realised the Self. His ecstasy finds expression in the language of the Beloved. This aspect of devotion is classified as **माधुरी भाव** (sweetness of love) and extends to **विरह** (love-lorn pining) and ends in **मिलन** (reunion). The spirit, however, is Brahma: Jnana, beyond words. The Sruti says that there are two birds, identical in appearance, presiding over the person. One of these is the image of Reality reflected in the subtle individual complex, and enjoying out of ignorance the fruits of actions, whereas the Reality remains a witness to the passing events without partaking thereof. When the Jiva attains this understanding, he becomes a Mukta (liberated) because he realises his identity with the Supreme and finds transcendental BLISS within his own self. Arunachala is here the Paramatman, the bridegroom or the *Amor*, and the devotee is the Jiva, the bride, being the reflexion of the Reality and dependent thereon.

The Hymn is called the Marital Garland and its significance is clear. Each verse is complete in itself and con-

tains the Grand Truth within its own compass. So it is a flower shedding fragrance; and all are strung together to form a garland of ever-fragrant flowers by the hand of the loving bride for her Lover.

The word 'Arunachala' here means the Supreme Consciousness, immanent in one and all, here, there and everywhere—now, then and for ever. It will be found in the hymn that the individual is only a mode of that Absolute Consciousness, struggling against the finitising agency to resolve itself into its Source, so that the turbulence of the mind and of the senses may end, and transcendental Peace reign instead.

The finite ego is the bride;  
 the Infinite Consciousness is the Bridegroom;  
 the finitising agency is the obstacle to the assimilation  
 of the two;  
 the struggle is the love of the individual for the  
 Supreme;  
 and the final victory is their union and the resulting  
 Beatific Peace.

That is to say, in the individual the mind is eager to merge into the Heart, for Bliss to result.

The process of union is explained by the word 'Grace.' Grace is latent in every one, but becomes active in the devotee. Being vouchsafed to the devotee, Grace takes the form of the object of devotion and manifests before his mental eye, which later melts away in formless but quite vivid, transcendental Being-Consciousness-Bliss. *Grace is God! Grace is Guru! Grace is Self! Grace, Grace alone! everywhere, eternal and undivided Grace!*

---

Om Namo Bhagavate Sri Ramanaya

THE  
MARITAL GARLAND OF LETTERS



Invocation

Gracious Ganapati! with Thy (loving) hand bless me, that I may make this a marital garland of letters worthy of Sri Arunachala, the Bridegroom!

Refrain

Arunachala Shiva! Arunachala Shiva! Arunachala Shiva! Arunachala!  
Arunachala Shiva! Arunachala Shiva! Arunachala Shiva! Arunachala!

1. (a) Arunachala! Thou dost root out the ego of those who meditate on Thee in the heart, O Arunachala!

(b) Arunachala! Thou dost root out the ego of those who dwell on their (spiritual) identity with Thee, O Arunachala!

2. May Thou and I be one and inseparable like *alagu* and *sundara*, O Arunachala!

NOTE:—The Tamil *alagu* and Sanskrit *sundara* have one and the same meaning—'beauty.' *Alagu* and *Sundara* were also the names of Sri Ramana's mother and father.

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

4. Was it for Thy pleasure or for my sake Thou didst win me? If now Thou turn me away, the world will blame Thee, O Arunachala!

5. Escape this blame! Why didst Thou then recall Thyself to me? How can I leave Thee now, O Arunachala?

6. (a) Kinder far art Thou than one's own mother.  
Is this then Thy all-kindness, O Arunachala ?

(b) Kinder indeed art Thou than one's own mother,  
*such* is Thy Love, O Arunachala ?

7. (a) Sit firmly in my mind lest it elude Thee,  
O Arunachala !

(b) Change not Thy nature and flee, but hold fast  
in my mind, O Arunachala !

(c) Be watchful in my mind, lest it change even  
Thee (into me) and rush away, O Arunachala !

8. (a) Display Thy beauty, for the fickle mind to see  
Thee for ever and to rest (in peace), O Arunachala !

(b) The strumpet mind will cease to walk the  
streets if only she find Thee. Disclose Thy Beauty then  
and hold her bound, O Arunachala !

(c) The mind by her unsteadiness prevents my  
seeking Thee and finding peace ; (hold her and) grant me  
the vision of Thy Beauty, O Arunachala !

9. After abducting me if now Thou dost not embrace  
me, where is Thy chivalry, O Arunachala ?

10. Does it become Thee thus to sleep when I am out-  
raged by others, O Arunachala ?

11. Even when the thieves of the five senses break in  
upon me, art Thou not still in my heart, O Arunachala ?

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

13. Significance of AUM unrivalled - unsurpassed !  
Who can comprehend Thee, O Arunachala ?

14. As (Universal) Mother, it is Thy duty to dispense  
Thy Grace and save me, O Arunachala !

15. (a) Who can ever find Thee? The Eye of the eye art Thou, and without eyes Thou seest, O Arunachala!

(b) Being the sight of the eye, even without eyes find me out Thyself. Who (but Thyself) can find out Thee, O Arunachala?

16. As a load-stone attracts iron, magnetizing it and holding it fast, so do Thou to me, O Arunachala!

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

18. Fiery Gem, shining in all directions, do Thou burn up my dross, O Arunachala!

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

20. Save me from the cruel snares of fascinating women and honour me with union with Thyself, O Arunachala!

21. Though I beg, Thou art callous and dost not condescend. I pray Thee! say to me 'Fear not!', O Arunachala!

22. Unasked Thou givest; this is Thy imperishable fame. Do not belie Thy name, O Arunachala!

23. Sweet Fruit within my hands, let me be mad with ecstasy, drunk with the Bliss of Thy Essence, O Arunachala!

NOTE :—The embellica fruit.

24. Blazoned as the Devourer of Thy votaries, how can I survive who have embraced Thee O Arunachala?

25. (a) Thou, unruffled by anger! what crime has marked me off (for Thy wrath), O Arunachala?

(b) Thou, unruffled by anger! what (austerities left) incomplete (in previous births) have won me Thy special favour, O Arunachala?

26. Glorious Mountain of Love, celebrated by Gautama, rule me with Thy gracious glance, O Arunachala!

27. Dazzling Sun that swallowest up all the universe in Thy rays, in Thy Light open the lotus of my heart I pray, O Arunachala !

28. (a) Let me, Thy prey, surrender unto Thee and be consumed, and so have Peace, O Arunachala !

(b) I came to feed on Thee, but Thou hast fed on me ; now there is Peace, O Arunachala !

29. O Moon of Grace, with Thy (cool) rays as hands, open (within me) the ambrosial orifice and let my heart rejoice, Arunachala!

30. Tear off these robes, expose me naked, then robe me with Thy Love, O Arunachala !

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

32. Do not continue to deceive and prove me ; disclose instead Thy Trancendental Self, O Arunachala !

33. Vouchsafe the knowledge of Eternal Life that I may learn the glorious Primal Wisdom, and eschew the delusion of this world, O Arunachala !

34. Unless Thou embrace me, I shall melt away in tears of anguish, O Arunachala !

35. If spurned by Thee, alas ! what rests for me but the torment of my *prarabdha* ? What hope is left for me, Arunachala ?

Note :—*Prarabdha* is the part of past actions (*karmas*) which has begun to bear fruit in the present birth.



36. In silence Thou saidst, 'Stay silent!' and Thyself stood silent, O Arunachala!

NOTE:—Silence is the highest and most perfect form of instruction (*upadesha*) which the *guru* can give, for by its nature it is closest to the essential object of such instruction, which is the realisation by the *shishya* of the incommunicable and inexpressible Absolute.

37. Happiness lies in peaceful repose enjoyed when resting in the Self. Beyond speech indeed is This my State, O Arunachala!

38. (a) Thou didst display Thy prowess once, and the perils ended return to Thy repose, O Arunachala!

(b) Sun! Thou didst sally forth and (the siege of) illusion was ended. Then didst Thou shine motionless (alone), O Arunachala!

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

(b) Worse than a dog (for want of scent), how can I track Thee (to Thy Home), O Arunachala?

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

41. (a) Not finding the flower open, Thou didst stay, no better than a flower bee (trapped in the bud of my mind), O Arunachala!

(b) (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', O Arunachala?

NOTE:—'The fool's heart' is in the form of a bud, 'the wise man's heart' is in blossom.

42. (a) "Thou hast realized the Self even without knowing that it was the Truth. It is the Truth Itself!" Speak (thus if it be so), O Arunachala!

(b) Thou art the subject of most diverse views yet art Thou not this only, O Arunachala?

(c) Not known to the *tattvas*, though Thou art their very being! What does this mean, O Arunachala?

43. (a) That each one is Reality Itself, Thou wilt of Thy Nature show, O Arunachala!

(b) Reveal Thyself! Thou only art Reality, O Arunachala!

(c) "Reality is nothing but the Self"; is this not all Thy message, O Arunachala?

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

45. (a) Seeking Thee within but weakly, I came back (unrewarded). Aid me, O Arunachala!

(b) Weak though my effort was, by Thy Grace I gained the Self, O Arunachala!

(c) Seeking Thee in the Infinite Self, I regained my own (Self), O Arunachala!

46. (a) What value has this birth without Knowledge born of realisation? Can anything be likened to It, O Arunachala?

(b) This birth without Knowledge born of realisation is worthless, nor do I attempt to surrender myself, O Arunachala!

47. (a) Let me dive into the true Self, wherein merge only the pure in mind and speech, O Arunachala!

(b) I, by Thy Grace, am sunk in Thy Self, where-  
in merge only those divested of their minds and thus made  
pure, O Arunachala !

48. When I took shelter under Thee as my One God,  
Thou didst destroy me altogether, O Arunachala !

49. (a) Treasure of benign and holy Grace, found  
without seeking, dispel the perplexity of my mind, O  
Arunachala !

(b) Treasure of benign and holy Grace, found  
without seeking, steady my wandering mind, O Arunachala !

50. (a) On seeking Thy Real Self with courage, I lost  
my moorings. Have mercy on me, Arunachala !

(b) On seeking Thy Real Self with courage, the  
bottom (of my craft) was driven off. Have mercy on me,  
Arunachala !

(c) On seeking Thy Real Self with courage, by  
Thy Grace the obstacle (of my ego) was overcome, O  
Arunachala !

51. (a) Unless Thou extend Thy hand of Grace in  
mercy and embrace me, I am lost, O Arunachala !

(b) Enfold me body to body, limb to limb, or I  
am lost, O Arunachala !

52. O Undeiled, abide Thou in my heart so that  
there may be everlasting joy, Arunachala !

53. (a) Mock me not, who seek Thy protection !  
Ornament me with Thy Grace and then regard me, O  
Arunachala !

(b) Smile with Grace and not with scorn on me,  
who come to Thee (for refuge), O Arunachala !

54. (a) When I approached, Thou didst not bend ;  
Thou stoodst unmoved, at one with me, O Arunachala !

(b) Does it not shame Thee to stand there like a  
post, (leaving me) to find Thee by myself, O Arunachala ?

55. Rain Thy Mercy on me ere Thy Fire (*Jnana*) burn  
me to ashes, O Arunachala !

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

57. (a) When shall I (become) like the ether and  
reach Thee, subtle of being, that the tempest of thoughts  
may end, O Arunachala ?

(b) When will waves of thought cease to rise ?  
When shall I reach Thee, subtler than the subtle ether,  
O Arunachala ?

58. (a) I am a simpleton devoid of learning. Do Thou  
dispel illusion, O Arunachala !

(b) Destroy Thou my wrong knowledge, I beseech  
Thee, for I lack the knowledge which the Scriptures lead  
to, O Arunachala !

59. When I melted away and entered Thee, my Re-  
fuge, (I found) Thee standing naked (like the famous *Digam-  
bara*), O Arunachala !

NOTE:—*Digambara*, from *dik*—the directions of space, and *ambara*—  
cloth, *i.e.*, one who is clothed in the directions of space.

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

61. (a) Fruit shrivelled and spoilt is worthless ; take  
and enjoy it ripe, O Arunachala !

(b) I am not (like) a fruit which is over-ripe and spoilt ; draw me, then, into the inmost recess (of the heart) and fix me in Eternity, O Arunachala !

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

(b) Hast Thou not bartered happily Thyself for me (giving all and taking nothing) ? Art Thou not blind, O Arunachala ?

63. Regard me ! Take thought of me ! Touch me ! Mature me ! Make me one with Thee, O Arunachala !

NOTE:—" Regard me ! Take thought of me ! Touch me ! " refer respectively to the three modes of initiation (*diksha*), by look (*cakakshu diksha*), by thought (*mauna diksha*) and by touch (*hasta diksha*).

64. Grant me Thy Grace ere the poison of delusion grips me and, rising to my head, kills me, O Arunachala !

65. Thyself regard me and dispel illusion ! Unless Thou do so who can intercede with Grace Itself made manifest, O Arunachala ?

66. With madness for Thee hast Thou freed me of madness (for the world) ; grant me now the cure of all madness, O Arunachala !

67. Fearless I seek Thee, Fearlessness Itself ! How canst Thou fear to take me, O Arunachala ?

68. Where is (my) ignorance or (Thy) Wisdom, if I am blessed with union to Thee, O Arunachala ?

69. (a) My mind has blossomed, (then) scent it with Thy fragrance and perfect it, O Arunachala !

(b) Espouse me, I beseech Thee, and let this mind now wedded to the world be wedded to Perfection, O Arunachala !

70. Mere thought of Thee has drawn me to Thee, and who can gauge Thy Glory (in Itself), O Arunachala ?

71. Thou hast possessed me, unexorcisable Spirit ! and made me mad (for Thee), that I may cease to be a ghost (wandering the world), O Arunachala !

NOTE:—The ego is like an 'evil spirit' whose existence can be proclaimed only when it borrows a material body, be it that of a living person, who is then said to be 'possessed,' or certain of the remains of the dead, as in the case of a ghost. (For fuller details on this last point vide. R. Guenon, *L'Erreur spirituelle*, Paris, 1923)

72. Be Thou my stay and my support lest I droop helpless like a tender creeper, O Arunachala !

73. Thou didst benumb (my faculties) with stupefying powder, then rob me of my understanding and reveal the Knowledge of Thyself, O Arunachala !

NOTE:—This verse alludes to the wandering ascetics (*vairagis*), who spirit away children for disciples, stupefying them with a pinch of powder, such as sacred ashes.

74. Show me the warfare of Thy Grace, in the Open Field where there is no coming and going, O Arunachala !

75. Unattached to the physical frame composed of the (five) elements, let me for ever repose happy in the sight of Thy Splendour, O Arunachala !

76. Thou hast administered the medicine of confusion to me, so must I be confounded ! Shine Thou as Grace, the cure of all confusion, O Arunachala !

77. Shine Thou selfless, sapping the pride of those who boast of their free will, O Arunachala !

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

79 Guard me lest I flounder storm-tossed like a ship without helmsman, O Arunachala !

80. Thou hast cut the knot (*hridaya granthi*) which hid the vision of Thy Head and Foot (the limitless Self). Motherlike shouldst Thou not complete Thy task, O Arunachala ?

NOTE:—The cutting of the knot implies the attainment of *nirvikalpa samadhi*; completion of the task refers to the state of *sahaja samadhi*.

81. Be not (like) a mirror held up to a noseless man, but raise me (from my lowness) and embrace me, O Arunachala !

82. Let us embrace upon the bed of tender flowers, which is the mind, within the room of the body (*or* the Ultimate Truth), O Arunachala !

83. How is it that Thou hast become famous from Thy constant union with the poor and humble, O Arunachala ?

NOTE:—*Cf.* “Thou hast exalted the humble and meek and the rich Thou hast sent empty away.”

84. Thou hast removed the blindness of ignorance with the unguent of Thy Grace, and made me truly Thine, O Arunachala !

85. Thou didst shave clean my head (and I was lost to the world);<sup>1</sup> then Thou (didst show Thyself) dancing in Transcendent Space, O Arunachala !

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1 The parenthesis is not a mere addition to explain the implication of shaving the head (*Cf.* the tonsure in the West), for by an alternative reading, involving the change of a single letter, these words become explicit in the text.

86, (a) Though Thou hast loosed me from the mists of error and made me mad for Thee, why hast Thou not yet freed me from illusion; O Arunachala ?

(b) Though Thou hast detached me from the world and made me cleave to Thee, Thy passion for me has not cooled, O Arunachala !

87. Is it true Silence to rest like a stone inert and unexpansive, O Arunachala ?

88. Who was it that threw mud to me for food <sup>1</sup> and robbed me of my livelihood, O Arunachala ?

1 Literally 'Threw mud in my mouth,' an expression meaning 'caused my ruin.'

The deeper meaning of this verse is :—

'Who was it that individualised me and robbed me of my Perfect Being ?'

89. Unknown to all, stupefying me, Who was it that ravished my soul, O Arunachala ?

90. I spoke thus to Thee, because Thou art my Lord ; be not offended but come and give me happiness, O Arunachala !

91. Let us enjoy one another in the House of Open Space, where there is neither night nor day, O Arunachala !

NOTE :—The allusion is to the 'cavity of the Heart' which is beyond time and space.

92. Thou didst take aim (at me) with darts of Love and then devour me alive, O Arunachala !

93. 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, O Arunachala ?

94. Didst Thou not call me in ? I have come in. Now measure out for me, (my maintenance is now Thy burden). Hard is Thy lot, O Arunachala !



95. The moment Thou didst welcome me, didst enter into me and grant me Thy divine life, I lost my individuality, O Arunachala !

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

97. From my home Thou didst entice me, then stealing into my heart didst draw me gently into Thine, (such is) Thy Grace, O Arunachala !

98. I have betrayed Thy (secret) workings. Be not offended ! Show me Thy Grace now openly and save me O Arunachala !

99. Grant me the essence of the *Vedas*, which shine in the *Vedanta*, One without a second, O Arunachala !

100. (a) Even my slanders, treat as praise and guard me for ever as Thine own, I pray, O Arunachala !

(b) Let even slander be as praise to me, and guard me for ever as Thine own, I pray, O Arunachala !

(c) Place (Thy hand) upon my head ! make me partaker of Thy Grace ! do not abandon me, I pray, O Arunachala !

101. As snow in water, let me melt as Love in Thee, Who art Love itself, O Arunachala !

102. I had but thought of Thee as Aruna, and lo ! I was caught in the trap of Thy Grace ! Can the net of Thy Grace ever fail, O Arunachala ?

103. Watching like a spider to trap (me in the web of Thy) Grace, Thou didst entwine me and when imprisoned feed upon me, O Arunachala !

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

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

106. 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, O Arunachala !

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

108. O Arunachala! my Loving Lord! Throw Thy garland (about my shoulders) wearing Thyself this one (strung) by me, Arunachala !

Blessed be Arunachala! blessed be His devotees!  
Blessed be this Marital Garland of Letters !

OM ऽRĪ RAMANARPANAMASTU.

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*Om Namō Bhagavate Sri Ramanaya*  
THE NECKLET OF NINE GEMS

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1. In the court (of Chidambaram) Shiva though motionless by nature dances (in rapture) before His *Shakti* who stands still. Know that in Arunachala He stands in His Solemnity and she withdraws there into His Unmoving Self.

2. 'A', 'Ru', and 'Na' signify *Sat*, *Chit* and *Ananda*, or again the Supreme Self, the individual self, and their union as the One Absolute, expressed in the *mahavakya*<sup>1</sup> "That thou art"; 'Achala' signifies Perfection. So worship Arunachala of shining golden lustre; for, mere remembrance of Him ensures Deliverance.

3. Those who take refuge at the Lotus Feet of the Supreme Lord of Mercy presiding over Arunachala—their minds freed of attachment to riches, lands and relatives, and to caste and the like<sup>2</sup>, and ever made purer by seeking Thy Benign Grace—these rid themselves (of the misery) of darkness, and in the steady light of Thy ever-protecting Grace, which shines like the golden rays of the rising sun, they abide happy, sunk in the Ocean of Bliss.

4. Annamalai!<sup>3</sup> think not to let me pine away wistfully as one unmindful of Thee (for Thou art ever in my mind)<sup>4</sup>, nor is it (right) that I should be reduced to dust mistaking the vile body for the Self. Turn Thy gracious

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1 A *vakya* is a Vedic utterance, four 'great utterances (*mahavakyas*) are especially distinguished, of which this (TATTVAMASI) is one.

2 'The like' are the four stages of life (*ashramas*).

3 Arunachala.

4 The parenthesis incorporates an alternative sense.

and refreshing glance upon me, Eye of my eyes! and do not fail me! Lord, Who art Consciousness Itself, which has no sex, abide Thou in my Heart!

5. Lord! Who art Consciousness Itself, reigning over the sublime Shonagiri,<sup>1</sup> forgive all the grievous wrongs of this poor self, and by Thy Gracious Glance, benignant as the rain cloud, save me from being lost once more in the dreary waste, or else I cannot ford the grim (stream of universal) manifestation. (Thou art the Universal Mother)<sup>2</sup>; what can match a mother's care for her child?

6. "Killer of Kama,"<sup>3</sup> Thou art always called by Thy votaries. Lord Arunachala! a doubt arises if the title fits Thee. If it is fitting, how then can Kama, the mighty, the invisible, continue, brave and valiant though he be, to creep into a mind sheltering under Thy Feet, Who art his Killer?

7. O Arunachala! as soon as Thou didst claim me, my body and soul were Thine. What else can I desire? Thou art both merit and demerit, O my Life; I cannot think of these apart from Thee. Do as Thou wilt then, my Beloved, but grant me only ever increasing love for Thy (dear) Feet!

8. To rescue me—born of virtuous Sundara and Sundari in the holy place Tiruchuli, seat of Bhuminatheshwara,—from the pain of miserable mundane life, He rai-

1 Arunachala.

2 Cf. *The Marital Garland of letters*, v. 14.

3 Kama is Cupid; his temptation of Shiva while engaged in *tapas*, ended in his conflagration by a wrathful glance from Shiva's third eye. Out of pity for his disconsolate wife, Rati, Shiva subsequently granted him continued existence in a subtle body.

sed me to His state, that His Heart might so rejoice, the immanence of Shiva so shine forth, and the Self flourish. Such is Arunachala, famous throughout the universe !

9. Bearing and tending me in the world in the shape of my father and mother, Thou didst abide in my mind, and before I fell into the deep sea called *Jaganmaya*<sup>1</sup> and was drowned, Thou didst draw me by force to Thee and keep me at Thy Feet. O Arunachala, Consciousness Itself, such is the wonder of Thy Grace !

OM SRI RAMANARPANAMASTU.

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<sup>1</sup> *Jaganmaya* is universal illusion.

*Om Namō Bhagavate Sri Ramanaya*  
TEN VERSES ON SRI ARUNACHALA

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1. Now that by Thy Grace Thou hast claimed me' what will become of me unless Thou manifest Thyself to me, and I, yearning wistfully for Thee and harassed by the darkness of the world, am lost? O Love, in the shape of Arunachala! (how) can the lotus blossom without sight of the sun? Thou art the Sun of suns; Thou causest Grace to well up in abundance and pour forth as a stream!

2. Arunachala, Thou Form of Grace Itself! once having claimed me, loveless though I be, how canst Thou let me now be lost, and fail to fill me so with Love that I must pine for Thee unceasingly and melt within like wax over the fire? O Nectar springing in the heart of devotees! Haven of my refuge! let Thy pleasure be mine, for that way lies my joy, Lord of my life!

3. Drawing me with the cords of Thy Grace, although I had not even dimly thought of Thee, Thou didst decide to kill me outright. How then has one so weak as I offended Thee that Thou dost leave the task unfinished? Why dost Thou torture me thus, keeping me suspended between life and death? O Arunachala! fulfil Thy wish, and long survive me all alone, O Lord!

4. What did profit Thee to choose out me from all those struggling in *samsara*,<sup>2</sup> to rescue my helpless self

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1. *Alternatively*: What austerities left incomplete (in previous births) have won me Thy special favour? (Cf. The Marital Garland of Letters v. 25 b). What more is left for me to gain or to fulfil?

2. *Samsara* is the universal flux of manifestation.

from being lost and hold me at Thy Feet? Lord of the Ocean of Grace! even to think of Thee puts me to shame. (Long) mayst Thou live! I bow my head to Thee and bless Thee!

5. Lord! Thou didst capture me by stealth and all these days hast held me at Thy Feet. Lord! Thou hast made me (to stand) with hanging head, (dumb) like an image when asked what is Thy nature.<sup>1</sup> Lord! deign to ease me in my weariness, struggling like a deer that is trapped. Lord Arunachala! what can be Thy will? (Yet) who am I to comprehend Thee?

6. Lord of my Life! I am ever at Thy Feet, like a frog (which clings) to the stem of the lotus; make me instead a honey-bee which (from the blossom of the Heart) sucks the sweet honey of Pure Consciousness; then shall I have Deliverance. If I am lost while clinging to Thy Lotus Feet, it will be for Thee a standing column of ignominy, O Blazing Pillar of Light, called Arunachala! O (wide) Expanse of Grace, more subtle than the ether!

7. O Pure One! if the five elements, the living beings and every manifest thing is nothing but Thy all-embracing Light, how then can I (alone) be separate from Thee? Since Thou shinest in the Heart, a single Expanse without duality, how then can I come forth distinct therefrom? Show Thyself planting Thy Lotus Feet upon the head of the *ahankar* (ego) as it emerges!

8. Thou hast withheld from me all knowledge of gradual attainment, living in the world, and set me at peace;

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1. *Alternatively*: Thou hast made me (rest tense) like a bent bow when asked what is Thy nature.

such care indeed is blissful and not painful to anyone, for death in life is in truth glorious.<sup>1</sup> O Transcendent Self taking the form of Arunachala, and shining in the world as the cure for madness! grant me, wasteful and mad (for Thee) the sovereign remedy of clinging to Thy Feet!

9. O Transcendent! I am the first of those who have not the Supreme Wisdom to clasp Thy Feet in freedom from attachment. Ordain Thou that my burden be transferred to Thee and my free will effaced, for what indeed can be a burden to the Sustainer (of the universe)? Lord Supreme! I have had enough (of the fruits) of carrying (the burden of) this world upon my head, parted from Thee. Arunachala, the Supreme Itself! think no more to keep me at a distance from Thy Feet!

10. I have discovered a New Thing! This Hill, the Lodestone of lives, arrests the movements of any one who so much as thinks of it, draws him face to face with It, and fixes him motionless like Itself, to feed upon his soul thus ripened. What (a Wonder) is This! O souls beware of It and live!<sup>2</sup> Such a destroyer of lives is this magnificent Arunachala, which shines within the Heart!

11. How many are there who have been ruined like me for thinking this Hill to be the Supreme?<sup>3</sup> O men!

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1. *Alternatively*: Thou hast destroyed my ability to earn my living in the world and made a wastrel of me; this condition is miserable and unhappy; to die is better than to live in such ignominy.

2. *Alternatively*: O souls! think upon It and be saved!

3. *Alternatively*: How many are there who have lost (their ego) for having thought this Hill to be the Supreme?



disgusted with this life of intense misery, ye seek a means of giving up the body. There is on earth a rare drug which, without actually killing him, will annihilate any one who so much as thinks of It. Know that It is none other than this Arunachala !

OM SRI RAMANARPANAMASTU.

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*Om Sri Ramanayanamah*  
**SRI ARUNACHALA ASHTAKAM**  
**Eight Stanzas on Sri Arunachala**

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“ஞானத்தோபாதனரை வாவென்றழைக்குமலை—  
அண்ணாமலை”  
 ( அண்ணாமலை வெண்பா )

“The Hill which draws to Itself those who are rich in *jnana-tapas* \* is this Arunachala.”

—(From *Annemalai Venba*, by Guru Namashivaya,  
 disciple of Guha Namashivaya.)

1. Hearken ; It stands as an insentient<sup>1</sup> Hill. Its action is mysterious, past human understanding. From the age of innocence it had shone within my mind that Arunachala was something of surpassing grandeur,<sup>2</sup> but even when I came to know through another that it was the same as Tiruvannamalai. I did not realize its meaning. When it drew me up to it, stilling my mind, and I came close, I saw it (stand) unmoving.<sup>3</sup>

2. “Who is the seer?” When I sought within, I watched the disappearance of the seer and what survived it. No thought arose to say “I saw”, how then could the

\* *i.e.*, those who ever-intent on gaining wisdom.

1 The adjective also bears the meaning “eradicating (objective) knowledge.”

2 दर्शनाद्भ्रसदसि जननात्कमलालये ।

काश्यांतु मरणान्मुक्तिः स्मरणादरुणाचलम् ॥

“To view Chidambaram, to be born in Tiruvarur, to die in Benares, or merely to think of Arunachala is to be assured of Liberation.” This couplet is commonly known in the Brahmin households of South India.

3 *Alternatively*: I realized that It meant Absolute Stillness.

thought "I did not see" arise? Who has the power to convey this in words, when even Thou (appearing as Dakshinamurty) couldst do so in ancient days by silence only? Only to convey by silence Thy (Transcendent) State Thou standest as a Hill, shining from heaven to earth.

3. When I approach regarding Thee as having form, Thou standest as a Hill on earth. If (with the mind the seeker) looks for Thy (essential) form as formless, he is like one who travels the earth to see the (ever-present) ether. To dwell without thought upon Thy (boundless) nature is to lose one's (separate) identity like a doll of sugar when it comes in contact with the ocean (of nectar; and) when I come to realize who I am, what else is this identity of mine (but Thee), O Thou Who standest as the towering Aruna Hill?

4. To look for God ignoring Thee who art Being and Consciousness is like going with a lamp to look for darkness. Only to make Thyself known as Being and Consciousness, Thou dwellest in different religions under different (names and) forms. If (yet) men do not (come) to know Thee, they are indeed the blind who do not know the Sun. O Arunachala the Great, Thou peerless Gem, abide and shine Thou as my Self, One without a second!

5. As the string in (a necklet of) gems, it is Thou in Thy Unity who penetratest all the diversity of beings and religions. If, like a gem when it is cut and polished, the (impure) mind is worked against the wheel of the (pure) mind to free it of its flaws, it will take on the light of Thy Grace (and shine) like a ruby, whose fire is unaffected by any outward object. When a sensitive plate has been exposed to the Sun, can it receive impressions afterwards?

O benign and dazzling Aruna Hill! is there anything apart from Thee?

6. Thou art Thyself the One Being, ever aware as the self-luminous Heart! In Thee there is a mysterious Power (*Shakti*) which without Thee is nothing. From it proceeds the phantom of the mind emitting its latent subtle dark mists, which, illumined by Thy Light (of Consciousness) reflected on them, appear *within* as thoughts whirling in the vortices of *prarabdha*, later developing into the psychic<sup>1</sup> worlds and are projected without as the material world transformed into concrete objects which are magnified by the out-going senses and move about like pictures in a cinema show. Visible or invisible, O Hill of Grace, without Thee they are nothing!

7. When there is not the I-thought, then there will be no other thought. Until that time, when other thoughts arise, (asking) "To whom?" (will call forth the reply) "To me." He who pursues this closely, questioning "What is the origin of the I?" and diving inwards reaches the seat of the mind (within) the Heart, becomes (there) the Sovereign Lord of the Universe.<sup>2</sup> O boundless Ocean of Grace and Effulgence called Arunachala, dancing motionless within the court of the Heart! *there* there is no (longer any) dream

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1 A century of 'spiritualist' ideas has had the derisory effect of turning this word so far from its proper sense that it has now come to signify something which is only a distorted shadow of the material world; it refers here to the subtle state of manifestation which the gross material world proceeds from and in which it is contained in germ.

2 *Literally*: The Sovereign Lord under the shade of a single umbrella.

of such dualities as *in* and *out*, *right* and *wrong*, *birth* and *death*, *pleasure* and *pain*, or *light* and *darkness*.

8. The waters rise up from the sea as clouds, then fall as rain and run back to the sea in streams ; nothing can keep them from returning to their source. Likewise the *jiva* rising up from Thee cannot be kept from joining Thee again, although it turns in many eddies on its way. A bird which rises from the earth and soars into the sky can find no place of rest in mid-air, but must return again to earth. So indeed must all retrace their path, and when the *jiva* finds the way back to its source, it will sink and be merged in Thee, O Arunachala, Thou Ocean of Bliss !

OM SRI RAMANARPANAMASTU

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## PREFACE TO PANCHARATNA

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हृदयकुहरमध्ये केवलं ब्रह्ममात्रं  
ह्यहमहमिति साक्षादात्मरूपेण भाति ।  
हृदि विश मनसा स्वं चिन्वता मज्जता वा  
पवनचलनरोधादात्मनिष्ठो भवत्वम् ॥—रमणगीता, II, 2.

“In the interior of the cavity of the Heart, the *One Supreme Being* is ever glowing with the self-conscious emanation ‘I, I.’ To realise Him, enter the Heart with one-pointed mind, by quest within, or diving deep, or control of breath and abide with the Self of self”. (Translated from Stanza 2: Ch. II. Ramana Gita.)

The Heart is thus pointed out to be the centre of Consciousness which has assumed individual shape in accordance with the predisposition of the mind which also reflects the surroundings congenial to the individual self. If the steps are retraced, indifference to the surroundings is the first result and exertion to find the ego is the second. The exertion may take different lines according to the nature of the seeker. It may be enquiry into the origin of the ego with eager and one-pointed mind ; or, to devotedly penetrate into the Universal Primal Cause and merge the individual ego in it, or by regulating the breath and steadying the mind, to realise the glory of God. All have the same goal and the final Realisation is the same too.

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ॐ नमो भगवते श्रीरमणाय ।

## SRI ARUNACHALA PANCHARATNA

A TRANSLATION FROM THE SANSKRIT ORIGINAL

I. करुणापूर्ण सुधाब्धे, कवलितघनविश्वरूपकिरणावल्या ।  
अरुणाचल परमात्मन्नरुणो भव चित्तकञ्जसुविकासाय ॥१॥ (1)

करुणापूर्ण—Full of Grace' सुधाब्धे—O Ocean of Nectar<sup>3</sup>! कवलितघनविश्वरूपकिरणावल्या—The physical universe swallowed up by Thy light अरुणाचलपरमात्मन् O Arunachala, the Supreme Self! अरुणो भव—be the Sun (Aruna) चित्तकंजसुविकासाय—for the happy blossoming, of the lotus of (my) mind (i.e., heart).

*Ocean of Nectar, full of Grace, engulfing the universe in Thy Splendour! O Arunachala, the Supreme Itself! be Thou the Sun and open the lotus of my heart in Bliss!*

1. This is the opening stanza of the Pancharatna which in the form of a *stotra* (praise of God) contains the gist of Supreme Knowledge born of Realisation. It is said to be like *sutras*, very terse with much deeper significance than what may appear superficially.

Arunachala—*Aruna* (Light) plus *Achala* (mountain), meaning *Tejolingam* (symbol of light) of Siva. Its significance for the individual is that when one gets beyond body-consciousness, the inner Self shines pure and clear.

2. Loss of body-consciousness, as in shocks, results only in darkness whereas the same brought about volunta-

rily for the purpose of *Self-Realisation*, ends in the Illumination of the Self, by the Grace of God only.

3. Such illumination destroys individuality, which amounts to complete self-surrender to the Lord. The Lord is Eternal ; the sense of Eternity is Bliss (Nectar).

4. Just as the lotus bud flourishing in marshy pools, blossoms at sunrise, so also, the heart amidst the soiled mind, shines forth by the Grace of God who is only the Self of all selves and who is externally visible as Arunagiri. But this sun, after rising up sets never again and the Heart of the Realised soul is in blossom once for all.

II. त्वय्यरुणाचल सर्वं, भूत्वा स्थित्वा प्रलीनमेतच्चित्रम् ।

हृद्यहमित्यात्मतया, नृत्यसि भोस्ते वदन्ति हृदयं नाम ॥२॥ (1)

त्वयि अरुणाचल—In Thee, O Arunachala ! सर्वं भूत्वा-स्थित्वा प्रलीनं—the universe having been formed and having existed, (is) dissolved. एतत् चित्रं—This is wonderful i.e., this is the sublime (Truth). Or This (universe in its aspects of creation, existence, and dissolution) is like a picture, (projected on the screen of the mind by the primal vital Force in the diffused light of individual consciousness.) हृदि—In the heart' अहं इति—as “I” आत्मतया—as the Self ; नृत्यसि—Thou dancest. भो—O (Lord) ! ते वदन्ति हृदयं नाम—they call (Thee) by the name' of “Heart.”

*O Arunachala ! in Thee the picture of the universe is formed, and has its stay, and is dissolved ; this is the sublime Truth. Thou art the Inner Self, Who dancest in the Heart as 'I.' 'Heart' is Thy name, O Lord !*



1. This sloka shows God by His qualities of creation, etc., and in the latter half, describes Him as realised by Siddhas.

2. The Regenerate say that just as God is the stay of the universe, so also, the *Heart* is of the individual. The *Heart* must be of the nature of the whole; the Whole (God) is infinity. Therefore, there is no distinction between the Heart and God.

3. God is consciousness, and such is the Heart. Self-contained and sublime, it manifests as the individual self concomitantly with an individualising force perceptible as the "ego" or "I". If the ego is traced back, they say that there becomes perceptible a vibration from the Heart, signifying the Real Self.

III. अहमिति कुत आयातीत्यन्विष्यान्तः प्रविष्ट्याऽत्यमल-  
धिया ।

अवगम्य स्वं रूपं, शाम्यत्यरुणाचल त्वयि नदीवाब्धौ  
॥ ३ ॥ (1)

अहं इति कुत आयाति इति अन्विष्य—Seeking whence arises the consciousness of "I," अन्तः प्रविष्ट्या अति अमल धिया—with a very clear mind fixed inward, अवगम्य स्वं रूपं—knowing one's own self, शाम्यति अरुणाचल त्वयि—(one) comes to repose, O Arunachala! in Thee नदि इव अब्धौ like a river in the ocean.'

*He who turns inward with untroubled mind to search where the consciousness of 'I' arises, he realizes the Self, and rests in Thee, O Arunachala! as does a river when it joins the ocean.*

1. This sloka deals with *Jnanamarga* (method favoured by enquirers and seekers of Truth). It is one of the three or even four methods of Realisation of Self. They are *Jnana, Yoga, Bhakti* and *Karma*.

2. The ocean being the store of all waters, evaporates, clouds are formed, and rain falls, giving rise to rivers which as soon as formed, become restless as it were, course along as if to find their origin, and repose only after being discharged into the ocean. Similarly, the individual emanating from the Heart is restless, and becomes eager to find his own source. The way is the trail of the "ego" into the Heart. For *Heart* refer to Ch. V.—*Ramana Gita*

IV. त्यक्त्वा विषयं बाह्यं, रुद्धप्राणेन रुद्धमनसान्तस्त्वाम् ।

ध्यायन्पश्यति योगी, दीधितिमरुणाचल त्वयि महीयन्ते

॥ ४ ॥ (1)

त्यक्त्वा विषयं बाह्यं—Abandoning external objects रुद्ध-  
प्राणेन—with breath controlled रुद्धमनसा—with mind controlled अन्तः—inwardly त्वां ध्यायन्—meditating on Thee पश्यति योगी—the Yogi sees दीधितिं अरुणाचल—(Thy) Light, O Arunachala! त्वयि<sup>1</sup>—In Thee महीयन्ते—they delight—Or, महीं इयं ते—Such is Thy Glory.

*Abandoning the outer world, with mind and breath controlled, to meditate on Thee within, the Yogi sees Thy Light, O Arunachala! and finds his delight in Thee.*

1. This stanza deals with the *Yoga marga*. Refer to *Patanjali Yoga Sutras*.

2. Just as a *Jnani* seeks within for the source of the ego and is liberated on tracing it to the Heart, so also a *Yogi* being anxious to see the Glory of God, turns away

from other pursuits and concentrates on Him (in the shape or name of Arunachala). The Hill, though material in outward appearance, becomes full of life, and perceptible in the transcendental vision of the Yogi, as the Universal Glorious Light, the same as the Self.

॥ त्वय्यर्पितमनसा त्वां, पश्यन् सर्वं तवाकृतितया सततम् ।  
भजतेऽनन्यप्रीत्या, स जयत्यरुणाचल त्वयि सुखे मग्नः ॥५॥

त्वयि अर्पित मनसा—With mind consecrated to Thee  
त्वां पश्यन्—seeing Thee सर्वं तव आकृतितया सततं—(seeing)  
the whole universe always as Thy shape (सततं) भजते  
अनन्यप्रीत्या—ever glorifies (Thee), loving (Thee) as none  
other than the Self स जयति—he conquers (is successful  
i.e., peerless). अरुणाचल—O Arunachala ! त्वयि सुखे मग्नः—  
being immersed in Thee as Bliss.

*He who dedicates his mind to Thee, and seeing Thee, always beholds the universe as Thy figure, he who at all times glorifies Thee and loves Thee as none other than the Self, he is the master without rival, being one with Thee, O Arunachala ! and lost in Thy Bliss.*

The first part of the stanza deals with *Bhakti marga*. Glorifying God with intense love, one passes beyond the *Samsara* and is happy being merged in Him. This is *Bhakti*. The transcendental vision reveals Arunachala as one's own Master, and such repeated experiences convince one of the Immanence of God. Complete surrender of Self ensues and what remains over is only the all-pervading, and ever-present Glorious Being-Consciousness. Transcendence sweeps away names and forms and the result is Infinity, Eternity.

The second part of the stanza deals with *Karma marga*. Feeling God's immanence everywhere, one considers oneself not as the agent, but as a tool to serve God in the shape of one's surroundings.

There are three aspects of God according to one's own realisation. They are :

*Sat* (Being), *Chit* (Consciousness), *Ananda* (bliss).

*Sat Aspect* is emphasised by *jnani*s who are said to repose in the Essence of Being after incessant search for the same and with their individuality lost in the Supreme.

*Chit Aspect* is for *yogi*s who exert themselves to control their breath for steadying the mind and are then said to see the Glory (consciousness of Being) of God as the *One* light radiating in all directions.

*Ananda Aspect* is for *bhaktas* who get intoxicated with the nectar of the love of God and later lose themselves in Blissful experience. Unwilling to be out of it, they remain ever merged in God.

The four margas *Karma*, *Bhakti*, *Yoga* and *Jnana* are not at all exclusive of one another. Each is however described separately in classical works only to convey an idea of the appropriate aspect of God to readily appeal to the aspirant according to his predisposition. The *stotra*, though short, is compact and can be so expanded as to be of academic interest also, to the delectation of scholars and philosophers.

ॐ श्रीरमणार्पणमस्तु ।

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