

OM  
Namo Bhagavate Sri Arunachalaramanaya

# Sri Ramana Sahasram

by

Sri Sadhu Om

## Obeisance to Sri Ramana Satguru

A good mind to be full of fine golden qualities, the power of having natural peace in actions and words, not involving in other's activities on any account, attending only to the Lord and thereby be happy, with the total objective of attending to the Self and knowing It. Let's us pray and bow to Him for the Grace of our Guru who took the name as Sri Ramana.

## Aim of the Book

- 1) These venbas were not written that these are to be printed, or others should approve it or expecting praise from friends. These are the words of love to my beloved Lord Ramana who resides in my Heart. Hence, it is a fault to be listened by others.
- 2) I do not open my mouth for others. Those who come to me by Grace are one with me. Therefore, whatever is said in 'Ramana Sahasram' is only to my mind in the presence of His Feet and not for others.

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- 3) The others who waste their time, let them not get angry by my telling and scold me as 'a selfish fellow'. When their delusion is removed by the purity of their mind, then they see me as a person having told rightly.

### Why this is written

- 4) O, my father, I should write one verse daily. In that way, if You ask what to write today, O, my Satguru Ramana, just like the cow is unkind to the weeping of the calf, why are You unkind to me?

### Protection

- 5) To write a venba daily and offer at the Feet of Sri Ramana, let there not be any hindrance from the planets etc.. O, the elephant faced Sri Ramana, please help me
- 6) Elephant faced Shiva Ramana! Kindly bestow Your Grace like 'Amalaka' and protect me so that I may dive deep in the silent light of the sea of Jnana, Gurunatha and enjoy the bliss of egoless state.

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## Part 1

### Praying for the Gracious Glance

- 1) If even Annamalai, the fire of knowledge cannot devour me who else can do so? Therefore, You, who appeared as a column of fire in order to enlighten the two Gods (Brahma and Vishnu) bestow Your glance on me.
- 2) O Shonachala Ramana, the perfectly free one, the almighty embodiment of Grace, the one who bestows mukthi to anyone who thinks of You, graciously glance at me, the abandoned.
  - a) O Shonachala Ramana, the perfectly free one, the almighty embodiment of Grace, the one who bestows Mukthi to those whom You wish , graciously glance at me, the abandoned
- 3) O Lord Ramana in the form of Arunachala Hill, place Your gracious look on me, the outcast, who by attending to the second and third persons veils myself with the delusive desire and fear towards the body and world which do not exist when 'I am' not there.
- 4) O Guru Siva Mangala Sri Ramana who stood as the great Hill (Arunachala). By Your eye of Jnana see me, who is ever incapable and remaining here ever expecting Your divine help.

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- 5) Seeing the objective world as different from the Seer itself is a great maya. Therefore see me by Your gracious look so that the seeing (the objective look) can be turned towards the Seer.
- 6) Will not Your gracious look become strong on me so that (my nature of) slipping down from Self-attention and taking to world-attention can cease? See my state of unnecessary rising and wandering for ever so many days externally. Kindly bestow Your gracious look.
- 7) O Ramana, the great God of Arunachala, by Your gracious eyes see me who has vainly spent all my lifetime by wandering along the way the mind has dragged me.
- 8) Bestow the gracious on me, so that I may drown in the ocean of bliss, subsiding more and more from where the happiness surges up more and more so that I may become worthy.

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**Praying for Your gracious look**

- 9) The gracious look You set on me is the same with which I can look at self (You). Therefore, bestow Your final divine look on me, so that I shall see You deep within.
- 10) The "True Seeing" means one/s seeing oneself. "Seeing Other" - can it not be other than blindness? Therefore, see me so that I shall ever have that blissful gracious look Self-ward with great love.
- 11) O Arunachala Ramana, the foremost who shines as 'I am' without the rising not allowing the "ego I" by the rising of which all that is false seemingly raises; show me Your sweet face to me who is longing for it.
- 12) I am not the one to slip away from You as You have brought me only to destroy my ignorance (worldly ignorance); will it be proper if You delay to put me in Your path of safety. Therefore, fix Your gracious look on me.

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**Praying for the Sacred dust of the Feet of the Guru**

- 13) My great desire is to obtain by prayer the sacred dust of the Feet of mighty Ramana which restores for me my natural state where I remain alone as mere "I am" being rid of all thoughts.
- 14) O Bhagavan, there will be no one who will be as happy as I shall be, if You give me a small particle of sacred dust of Your Feet in chit-ananda which ever shines in the same manner without undergoing the change of being present once and absent in another time.

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**Praying for the eternal presence (of Ramana)**

- 15) By knowing that my own (ego's) destruction is my real existence and by having unequal desire for my own destruction and through the glance let me attain my real existence by my own destruction. Bestow upon me thus, the experience of Your eternal presence.
- 16) If You give me the unobstructed surging experience of knowing that Your presence is truly everywhere and that everything (in the world) is nothing but Your own form, that alone will be the kind divine gift Sat-Chit-Ananda lovingly to me.
- 17) If I am, unforgettably aware of Your presence within me that You are witnessing every thought of mine, can any hurdles of maya's vices approach me (not at all)
- 18) O, my dearest by Your Grace give me the fool, who is ever weeping unable to get out of the deep prison pit of ahankara -- the house of liberation by Your Grace and give the boon of Your presence not leaving that state.

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**Praying for association with devotees**

- 19) Will You not make me to live among Your real golden devotees instead of wasting my life by living among worst people, O Lord Sonachala Ramana, will You not look at my state with Your compassionate eyes?
- 20) Help me so that I may sprinkle the dust on me of the divine Feet of Your disciples who attained Atma Siddhi by performing tapas at Your Feet discarding all delusions, the dream of waking and all anxieties therein.
- 21) Dissolve and retain me in the experience of Your devotees who melted away even their bones in You, who immersed in the Heart by the well ripened sweet love which has never been seen before.

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**Praying for Sweet Words**

- 22) O, great Guru, I pray to You that You should take my body, speech and mind under Your control always till the body dies, and handle them in such that they will never take to useless activities.
- 23) Give me the flow of wise and sweet speech by which no one will be offended make me worthy disciple and as a sign of that give me the boon of peaceful flow of polite talk from my tongue.
- 24) O, the one who provides me the non-doer-ship in such a manner that my tongue and mind will not do anything to offend the hearts of good people. Give me, Your son, the ability of conversing only with useful and impressive (???) words.
- 25) Though with good intention in the heart, if I say some words, they give some other meaning and trouble the heart of virtuous people like a sword thrust into a wound, bless me that no such circumstances will happen in future. Give my tongue such words as to speak free of fear.
- 26) How can (fault of doing) any sin befall me who live with this body, speech and mind which are guided by You in an honest way. However, if harm alone will befall on others by my body, speech and mind, order my mouth to be at least silent.

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**Praying for good qualities**

- 27) Just like a King, before he visits the cottage of a poor man first sends a boxful of wealth for his good reception and then goes there. Is it not fit for You to reform me, the poor by providing me with divine qualities which are agreeable to You so as to reside in my heart, do so in the same way.
- 28) Ordain me so that I move with deep real love, peaceful mind, humility and polite, sweet words towards those who are around thus live without any thing contradicting to my Guru's greatness.
- 29) Will You not make it my nature to show sweet and loving face towards others bearing with the poverty that befalls on me and which is a sign of Grace so that, none of them can know even a bit of it.
- 30) Make my eyes glow well with the true heroism even in the midst of poverty which is the sign of divinity. For is it not the real fortune for the mind to revel more and more in the reassurance of Grace (rather than having the worldly wealth?)
- 31) Seeing at least one good quality superior to me in every creature I see and thereby giving respect to every one of them, ever retain in me that good quality so that it may not leave me.

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- 32) O, my Lord, is it not by Your Grace that some people have true love towards me and help me? It is by Your Grace alone that they help even though I am unworthy, is it not!
- 33) Give me the strength not only to forgive those who do wrong to me but also to forget the wrong. Make me stand firm in that unequal state where I will merge in You and will have no existence of my own.
- 34) I am living here only by the help and protection of Your Grace. Bestow upon me the golden humility, so that I shall never forget this and think egotistically that it is all by my tapas and it is all due to my merit.

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**Praying for Desirelessness**

- 35) Oh, the one who took me as Your own, graciously bestow upon me my prayer that I do not want the mind (--) which will desire the undesirable poisonous sense object.
- 36) I have You, my Lord who provides me place to live, food to eat and clothes to wear and all other requirements in my life. Therefore, bless me so that the poverty in the form of desiring for the needs of my life go away from me.
- 37) Let me not go begging behind those who are already begging (those who are toiling in this world for wealth). Make me live a fine life of being channel (or) wealth of Your Grace to those who come begging to me for any thing.

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**Praying for indifference towards fame and blame**

- 38) Praise and blame are the two sides of a sheet of paper, writing on both sides of the destiny, one of this will not be without the other. O Ramana, bestow Your Grace so that I will become one with Your Feet having no destiny at all.
- 39) O Jnana Guru Ramana, though crores of people praised You, when some came up even to blame You, You remained unaffected by these changing two. Such is Your true gracious Lotus Feet which alone is my refuge.
- 40) O Lord Ramana only Your Feet are the shade to be in an unaffected natural state where I can be free from pain and pleasure which are the results of blame and fame created by the words because of the petty mind seeing the non-existent world as something real and different from me.
- 41) Take me to and fix me in the unshakeable state of sahaja by giving me a bath of Jnana and by providing me the cessation of all mental agitation caused by fame and blame.

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**Prayer for Viveka (Power of discrimination) and  
Vairagya (Dispassion)**

- 42) Not knowing that abiding in me (self) alone is the highest happiness. I jump and run towards those which are in front of me. Why have You not given me the power of discrimination so that I shall be at rest by knowing the truth that all these second and third person objects are not at all existing apart from me (self)
- 43) Bestow Your Grace upon me, so that I shall get out of the deep pit of thoughts, which rise and long throughout the day for objects, firmly thinking of the non-existent body life as my real life.
- 44) Not knowing what is reality and becoming a slave of the illusory world, the mind becomes weak forgetting the self, runs outward. So You shine well destroying this forgetfulness of my stillness of Self.
- 45) If asked what is true, greatness and supreme bliss, it is nothing but Your Lotus Feet (self) very close to me. Will one if fully convinced wander in the world for happiness and greatness in vain? Hence kindly bestow Your Grace of this Viveka (discrimination) in me.
- 46) This world dream will end one day, this body will die and vanish. The direct experience of Self knowledge through discrimination by Self-enquiry

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is alone the unending reality. Ah, why do I not understand this and attain?

- 47) Let me be prey to Your Grace through the well settled discrimination that the experience of abiding as Heart is the real happiness and that all the sense pleasures are mere mirage. Shine as Heart destroying me.
- 48) If You give me such courageous intellect by Your Grace to firmly determine that any activity except loving and abiding in the Heart is useless, I will not request You even a bit (atom) of anything else.
- 49) O father, when will You Grace Your son who took refuge at Your Feet not being able to do any other sadhana? Dissolve in the ocean of love of Sat-Chit-Ananda without seeking for the bodily pleasure.
- 50) Make me live in the clarity of Vairagya - not desiring for anything even a bit outside, and always to live in Your memory; "The Feet of my Guru Ramana alone is my protection".
- 51) Make me live at least hereafter to give up the attention towards the false alien and imaginary world and to ever merge in the Lotus Feet of my Guru who blazes up in the heart as the pure real flame of love.
- 52) Unite with me so that the strength of my false mind be destroyed, which does not have love towards

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Self (Heart) even though it has heard the real and golden words of Your teachings. "Except from Your Feet, the heart, the souls do not get an iota of pleasure from anything else".

- 53) Bestow Your Grace upon me so that I shall destroy the desire towards the false (world) by seeing through the clear sight of knowledge that all that is seen is mere imaginary picture like appearances.
- 54) Just as one who was eating a palm fruit throws it away as soon as he tastes the sugar candy, make me give up the innumerable sense pleasures by bestowing upon me the chance of first tasting the bliss of liberation.
- 55) The mean idea, that the seen - subtly the thoughts and in gross the body and the world etc. - are very tasteful things is the reason for the mind to wander more and more. Take the responsibility and destroy this mean idea from me.
- 56) I bow before Your exemplified supreme vairagya which You have shown by living with an only one old torn loin cloth which was stitched with a thread from the same rag and with a needle made up of thorn. I beg You to bestow upon me such vairagya.
- 57) You are the one who of Your own accord (unasked) bestows liberation while it was, said by people (sastras) as if to be unattainable unless it is

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strivingly sought for. Then, is it not ridiculous on my part to ask You to give me the needs of my petty life?

- 58) Due to the weakness of my poor mind which does not possess sufficient faith in Your Grace, I may ask "these are essential for my petty life." Let it be according to Your will to give or not to give.
- 59) Bestow upon me such a grand vairagya that I shall be glad with whatever becomes available to me of its own accord instead of thinking about anything as "I need this one and that one".
- 60) Is the intellect which You provided me is to merely nourish the madness of the five senses? Kindly remove from me such useless activities and give the work of ever happily abiding at Your Feet (or) the work of ever happily seeing Self-ward (attending Self-ward)
- 61) Even though I have learnt that the pleasurable experience of any of the five senses is derived only from self the heart, will not my mind turn within seeking complete rest instead of trying to feed the five senses for happiness?
- 62) Kindly have pity on me so that I shall understand that the aim of taking this human birth is to gain the experience of Atma Jnana and that my working for food, cloth and shelter is only for the soul to

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remain in the body by which the above aim is achieved.

- 63) Make me to know through a deep viveka, and thereby to be happy, that I cannot by my present efforts get even a bit of pleasure or pain more than what was allotted in my prarabdha and that to accept and be contented with only that much which comes to me of its own accord, without myself jumping externally.
- 64) Even though You advised me a number of times that no trouble will befall on me, unless it is destined , how is it proper on my part to go against Your advice, instead of drowning in peace with a mind completely surrendered to You?
- 65) Bestow upon me now itself the right knowledge of not having any hatred towards anyone by knowing that none (on earth) has any power to harm me unless Your Grace itself permits them (to do so)
- 66) Bestow Your Grace upon me so that I shall not be caught into the deceitful anger, but to subside within with the mind well controlled by viveka (discrimination) that except for my prarabdha none other is in any way responsible for any misery that comes in my life.
- 67) Give me Your slave who at all times falls at Your Feet and prays for the strength to live undisturbed

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by moving with unlimited patience (forbearance) even towards those whose nature is ever to create troubles.

- 68) Be gracious to reveal to me bliss of supreme Self knowledge which survives as the absolute reality, otherwise (lest) I should be proud of the worldly knowledge in the form of "This is analysing knowledge and this is for syntactical knowledge".

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**Praying for help in Self-enquiry**

- 69) I have found out the cause for my sufferings. It is nothing but my rising (as the body) instead of remaining as 'I am'. The proper medicine for it is Your upadesa "Who am I?". Now You Yourself graciously feed me this medicine so that I may take it and rest at peace.
- 70) What was I before I identified this body as I? How and as what will I naturally be after the death of this body which is this I? This confusion is terrible. Kindly reveal to me.
- 71) Alas, how did I agree to take this foul smelling bundle of fleshy, filthy body as I? Though I somehow have taken it as 'I', now graciously come and help me at least to enquire and get rid of this wrong attachment.
- 72) What is the use of getting me a doubt only at times when I see this body as 'I Am This'? Give me the supreme Bhakti to enquire deeply within and to firmly experience the true 'I'.
- 73) Graciously, show me at least an iota of the honey taste of Self-enquiry by taking to which Your obedient disciples have attained an ocean of Self-knowledge so that I may also attain it.

- 74) Except by Your Grace how can I the meek get the strength to destroy the ego. Therefore, by Your Grace spring up from within in the form of the strength of the enquiry about the reality (Self-enquiry) in the form of love towards the introversion (Self-love) or (swatma Bhakti) and in the form of strength to abide in self.
- 75) Pleasure and pain are the results of love and hatred towards things which are appearing to the mind as if existing or non-existing. Therefore, if You give the mental strength to enquire or attend to "is there an 'I' existing" (to whom is this pain and pleasure)? Then how can there be any pain or pleasure for me?
- 76) Ordain my mind to enquire one-pointed within, instead of being frightened and extroverted. Make me by Your Grace one with You, the reality and to become the ocean of bliss.
- 77) O Ramana, who graciously manifested as Arunachala the Hill of Jnana in front of Brahma and Vishnu makes me know that which shines as 'I, I' is the true 'I' by firmly catching hold of You, make me drown in the heart with well established silence.

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- 78) Not knowing and having no power to do (any sadhana) I have come to You and surrendered. To such a person if You ask me to do vichara where is the strength for me. You who has a true power on me to do this also (vichara).

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**Praying for the conquest of prarabdha**

- 79) Make my present life turned out by Your prasad of Grace to be the one with clarity (Jnana), instead of its becoming a result of mere good and bad (karmas according to the dark destiny, prarabdha ). Why should You take my destiny for consideration? Graciously set it aside.
- 80) Shower upon me Your Grace which destroys every bit of the fruit of the bad prarabdha of those devotees who go right round the hill Arunachala praying to be saved from the ill effects of the prarabdha and worships You.
- 81) Oh, Father, why should You leave Your hold on me saying 'You do not have hold upon me '? O gracious Ramana do not allow my life to go according to my destiny (prarabdha karma). At least, give me the boon to die for You.
- 82) Those Karmas which were done by my desires in the past have now become the destiny (in this birth). But my desire at present is nothing but to reach You. Let my past desires be destroyed by You, and let my mind have the life of ever abiding in You with great love towards You, the supreme.
- 83) Is it a wonder, if an ordinary iron which contacts the sparsavedi (philosopher's stone) becomes sparkling gold? In the same way this birth which

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came due to prarabdha by coming to You be converted by Your sparsavedi of Grace into the life of ever abiding in You with the great love towards You, the supreme.

- 84) Though it is a cruel sword which while in the hands of a murderer will cure and save the life of a patient if it reaches the hands of a Doctor. So also even though mine is a worst prarabdha it will change itself into the one which will yield Jnana, if it gets Your touch of Grace.
- 85) Whatever be a big prarabdha, unless You ordain, they cannot of its own accord give its fruit. For the paddy fields to divert water (from the tank) a mighty person alone can route the channel to water the field. In the same way oh, the mightiest You channelise that my karma be coursed as Jnana prarabdha.
- 86) Oh, my father the greatest protection I believe and have is only Your gracious Lotus Feet will not my prarabdha lose its form even after it is unfailingly caught in the jaws of the tiger, my Guru's Grace?
- 87) Oh my Guru Ramana, are You not the gracious Lord who will never allow anything to raise its head except You the Self. Crush my prarabdha by Your divine power who is there to question Your command as why --?

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- 88) Oh my father, since the giving of the fruit of any good or bad karma (prarabdha) is within Your hand, which destiny can do what harm to me in front of Your Grace, who has taken me as Your own?

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**Praying for the destruction of inadvertence**

- 89) Oh, the one who bestows Jnana through Your look! Oh, the Lord Annamalai in human form! Root out the ghostly tree of inadvertence (pramada) by bestowing upon me the greatest earnest love is Self-Attention.
- 90) I am unable to abide firmly in Self-Attention due to the wild possession of the ghost "inadvertence" (pramada). Give me fast, the boon that the missile of Grace targets the ghost and makes it annihilated to the root.
- 91) Turn my life fruitful by making me reject all useless activities which are in no way beneficial for the (real) awakening and by making me for for the path of Your upadesa (vichara). Also, make me act by the power of Your Grace that idleness, the poverty (of Grace), should perish.
- 92) Shower the rain of Your Grace upon me whose heart is broken and dried (due to the worldly desires) so that at least from now on it should gain love to Your gracious Feet and thereby get a great unceasing interest (for vichara) and enthusiasm to get rid of the inadvertence.
- 93) Oh, my lord be gracious to me a little, so that my mind which slips down and wanders away due to inadvertence, should have unceasing love, get fixed

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firmly at You become one with You and enjoy Your  
bliss.

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**Praying to destroy the infatuation for arts**

- 94) Since the gross objective world is nothing but the enlarged /expanded form of the vasanas which were already collected within me in tiny seed forms and not a real one, make me alive (?) in self having destroyed all knowledge of arts for which I have taken so much of useless efforts (to achieve)
- 95) I have understood that the fruit of learning all the different arts (in this world) is just like the fruit of wealth acquired in a dream. All those arts (in this world) which are of no use for the fruit of the real awakening, instead they are only strong fetters! Graciously, break these fetters.
- 96) Achieving the bliss which shines as mere 'I', the existence is the greatest wealth I long for. That which prevents me from achieving this wealth is only the screen of delusion in the form of impurities of mind acquired from what I had learnt all these days.
- 97) When I see the vastness of innumerable arts, my mind is confused and the senses get tired. Then the mind wants to attain power (to learn them). Hence it will jump towards the attainment of occult powers. Therefore, graciously bestow upon me the strength to turn my mind within and abide in self, the reality.

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- 98) All other knowledges are nothing but a jugglery of one's existence - consciousness (i.e., the knowledge of ones own existence, 'I am'). Therefore prevent me from rising and falling into the deep dark pit of desire for arts and take me back from the pitfall to learn the knowledge of my own existence and to abide in it.

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**Praying to Grace the art of Self-knowledge**

- 99) Guru Ramana, teach me that art which will release me from the ghostly grip of the mad delusion of repeatedly undergoing birth and death - and - by which I shall attain the real experience of Jnana.
- 100) I know of no other place of refuge except the wonderful golden Feet of Arunachala Ramana. O Lord now it is solely Your responsibility to bestow upon me the art of Self-knowledge within, instead of showing me the taste towards learning of any art in extroversion.
- 101) I now understand that the many different knowledges I have acquired through seeing, reading and practising are really remaining and distracting me for away from Your divine Feet. Therefore graciously teach me the art of reaching You.
- 102) To the first person singular ego, You form a root cause as first person singular and never take dual form as world such as ata(?). "supreme"! I, the meek one let me learn the Self-knowledge so that I can overcome the multitude of knowledges and later never rising to say as 'I learnt' the Self-knowledge, by submerging in You. Kindly show me Your light of Grace.

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- 103) The art which can never be explained (in words) the Graceful vision which cannot be seen like worldly objects, consumed totally in silence by becoming slave to You, please show me in its order of learning, seeing and feeling the absence of my self (mind).
- 104) My rising as 'I' (am so and so) is nothing but the rising of miseries and the miseries are also only for the rising I and by the rising I. Therefore, graciously make me learn the skill of remaining unswervingly in the supreme Self.
- 105) If I am given to experience the consciousness in sleep where there is neither pain nor pleasure, what more will be needed in the walking state (a)? Therefore, make me learn the state of unbroken sleep with consciousness and remain ever "as I is" (?) (a): other than the experience

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**Praying for the destruction of Vasanas**

- 106) To withdraw from the beginning-less crowded bad vasanas oh, my father I have understood that no human being can gain the strength except through Your Grace. Therefore take me as Your slave and protect me from them (vasanas)
- 107) There is no benefit by the death of this gross body, provide me the death of the root body chitta (the group of vasanas) by lighting the fire of Grace. You once absorbed the great poison (which rose up during the churning of the ocean of milk to protect the Devas), but now if You absorb the poison in me, the beginning-less bad vasanas of chitta then, I shall have no miseries.
- 108) Oh, my Lord the vasanas make me suffer by pain and pleasure. Burn away to ash the vasanas dwelling within me and thus bestow upon me the experience of perfect Jnana and bless me. He (Your slave) has been blossomed into the state (Ramanayanam) of fullness is Ramana (?)
- 109) Drive away the wild ghost of vasanas and extricate my soul from the ghost which has up till (until?) now tempted me in many different ways through the external desires, destroyed the clarity of my mind and all my greatness thereby and has imprisoned me in the forest of sense pleasures.

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- 110) Bestow upon me the vasana of Grace (sat-vasana) so that all the worldly vasanas well nourished by the mind which had fallen, slipped into impure and filthy lives through thousands of births are destroyed to its core.
- 111) Reveal the truth of the self without abandoning me who fall at Your Feet many times and pray being tired of the vast dense darkness of delusion caused by the cover of the crores of bad vasanas over me.
- 112) By Your nature, You're present (exist) at all places; With that rule, You are also present (exist) in my heart; But how is that I do not have peace? Unless You destroy the tendencies of chitta which creates attachment and bring me under Your gracious rule, there cannot be peace in me. Graciously do it.
- 113) Oh Sonachala Hill, help me so that the delusive seer of body and world, which is nothing but an appearance of the vasanas of the ego enlarged and projected out through the five senses should cease.
- 114) The vasanas which never allow me to remain in my state of being (self), take the different forms of likes and dislikes and make me whirl in the ever increasing screen of dream - appearance. You, who alone is fit to put an end to this, be gracious.
- 115) I being drowned in the pit of the mud of chitta - the seed - of birth prattle as I and mine to You in my madness of delusion. Graciously lift me up from the

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mud of bondage pit to the shore of liberation and cleanly wash me by the holy Ganges water of silence.

- 116) Bestow Your Grace upon me so that I shall drown deep in heart by vichara destroying the accumulated past vasanas which are so strong that they rise from chittam stealthily all of a sudden and rob off the strength of even a well balanced mind and spoil it.
- 117) Oh my Lord, destroy the root from which all useless thoughts rise up unceasingly like waves and unite even with Your Feet so that I may always be worthy of Your Grace.
- 118) How can I, the dull minded one be able to remain in the thoughtless state of Siva? Oh my father, kindly, come and help me by Your Grace so that all the vasanas in me will die.
- 119) Will any vasanas survive without depending upon an 'I' the form of mind? If You, the Lord destroy today itself this 'I', the ego which one of the vasanas can remain anymore?
- 120) Unless the vasanas which are continuously obstructing and spoiling all the efforts taken from my very early days when I took this body are not destroyed by Your Grace, Oh, Ramanesa, what can I do further?

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- 121) Oh, my Lord in my heart how can I describe all the innumerable vasanas in me? Even a little I cannot do. Therefore, graciously destroy all of them and make me merge in Your Feet, the True Jnana which does not know any otherness (bit of differentiation)
- 122) This world is not a one that exists truly. This is a mere mental false appearance. This world is only the form of the five sense-knowledges (?). All the five senses are nothing but the mind. This thinking mind is nothing but chittam, a tiny reflection of Self. Oh, the pure one, destroy the chittam and shine as self alone.
- 123) Vasanas the impressions of the past karmas are the cause for the rising of the ego 'I'. But now I, Your slave, pray to You and call for Your help. Graciously protect me from vasanas (henceforth) and You (self) shine forth.

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**Praying for purification by Your touch of Grace**

- 124) Turn me into a purified lustrous gold (mind) by burning me in the fire of Jnana and may that fine of blissfully cold ocean shine excelling the brightness of even the millions of Suns.
- 125) Whatever You touch it becomes Gold! O, the one who has such illuminating eyes, is not everything turn (?) into crops of Jnana which is touched by Your eyesight? Therefore, You bestow Your Grace on me so that I shall drown in the ocean of bliss where there is no feeling of bondage.
- 126) There is no limit to the power of Your Grace which can squeeze even a stone and turn it into a sweet fruit. Turn by Your power of Grace, my mind which is an embodiment of darkness into the rising bright Sun of Jnana.
- 127) Oh the Hill of the treasure of Jnana, turn me the deluded poor fellow who not knowing who I am takes due to the darkness of ignorance, the adjunct, the fleshy body as 'I', into a rich one by Your gracious giving.

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- 128) Make me shine at Your Lotus Feet as a nice pearl lying at the bottom of the ocean of Jnana, which will never come to the hands of arguing people. Let me be Your possession ever shining at Your Feet.

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**Praying for Grace to make me Pakva (Mature)**

- 129) Oh my Lord, how and what more can I say to You and beg at Your Feet about my defects of mind. Oh the more compassionate than the mother, it is proper for You alone to provide me maturity.
- 130) Though I am an immature and useless one who came to You hoping from Your Grace for my release from the bondage of Jiva, will You not graciously make me mature?
- 131) Since it is a general rule that even a God or Guru will not give liberation to one who does not like. I am now praying to You, But I do not have the requisite strength to strive for that Give me the strength by taking me as Your own.
- 132) Are You not the proper doctor who knows well what is the proper medicine for my poor, weak mind which repeatedly falls back not able to stand firm as 'I am that I am'. Give me that medicine.
- 133) By Your Gracious churn bring out all vasanas stored in me for ages and destroy them totally while churning by Your Grace when vasanas rise up, lift up my level so that I could bear whatever difficulties I may have to face.
- 134) Here is this fellow, one 'I', because of his existence there appears millions of evil and miserable lives on

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earth. All these are nothing but the impure nature of this 'I'. Graciously purify and free him from all the impurities and reveal the reality that You alone exist.

- 135) All Your devotees by being Your real slaves attained liberation in such a manner that they will never come back (into this world). But though 'I' the fool has no love for You. By Your Grace kindly remove all my mad delusion and let me go into Your home of liberation.
- 136) All the past days of my life in this body had become in vain, like that of a pig eating the filth. O Lord Ramana, who somehow caught and dragged me had given me Your darshan. Now, by Your gracious glance root out all the roots of my rebirth.
- 137) This fool, have not having the purity of mind, is begging for Your Grace hoping to get the purity of mind only through Your Grace. My father, be merciful even to me (this fool) and protect me.

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**Praying for the Self-ward turn**

- 138) Though I ask You thousands of boons other than the boon to turn Self-ward, be gracious not to give me those boons which will not help to pull back my mind within and to make me quiet; And do not give that will only be a hindrance (?)
- 139) Though all creatures and all the ordinary worldly people with attachment are having love towards Self, but in a round about way, while is not the one who is introverted alone attains liberation the Bliss? (Therefore be gracious not to give ....inverse 138 (??))
- 140) Though I was repeatedly weeping and praying to You from my very early days as, "O my Father, bestow upon me Your Feet, which is the natural divine, bliss itself", I have not improved even a bit due to my insincere and impure devotion.
- 141) O my Lord Ramana, see my poor state that I cannot live even a moment without Your Grace will You not make my mind which springs and wanders over only the second and third person objects, to turn inward giving up the external and to be happily quiet.
- 142) All my days of the past have gone in vain due to the mischievous play of the ego. At least from now

onwards kindly remove my desires for this world and bestow upon me the true love to turn within.

- 143) Give me in such a way that it will become easy for me to turn Self-ward without attending to other things (the world) that seemingly exists because of my slackness in Self-Attention.
- 144) The more I allow the mind to go after the senses, the more the strength of the senses increases and never decreases. Being tired of them and return. Therefore, my lord, bestow Your Grace upon me so that I shall turn Self-ward without running after the sense of pleasures.
- 145) Without myself worrying as 'O, is there anyone to feed my stomach and to provide my body with two meters of cloth'. Make me put even this responsibility at Your Feet and remain always turned Self-ward.
- 146) Remove my mental delusion in which I live mistaking this dream as my real life. Are You not my kind father who is capable of restoring me back to Self-Attention removing my world attention. Kindly do so by Your Grace.
- 147) O Lord, why does my mind instead of getting more and more liking to firmly remain always Self-ward, quite contrarily gets taste only to wander everywhere? Graciously make my mind attached to You alone.

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- 148) O Ramana, I am begging of You to give me the real benefit of egolessness. Bless me with immense wealth of great desire to attend to self, having rooted out in me the huge tree of worldly desires.
- 149) O Gracious Lord, who has me as Your slave and wealth of Jnana, look at me and have a little mercy upon me here and now, so that the mind of Your slave will turn inward and remain in peace without being deluded.
- 150) I understand that Your shining within as 'I am' (the sat-chit) is itself Grace. But also do by Your Grace the act of removing the mind's tendency of going out and turn it towards Self.
- 151) I do not have so much eagerness to turn inward as I have towards outward. What (tapas) shall I do to obtain greater love to turn inward (i.e., towards self) than the love I have towards the deluding attention.
- 152) Fix me in the grand Self-attention where I cannot have any liking even in the least to see anyone of the second/third person objects and where the 'I and mine' (matured) will never rise at all due to the very advanced Self-Attention which will grow there more and more.
- 153) If You bestow upon me the intense desire to gain the happy state of being still and to have not even

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the least desire towards the external delusion and thus fix me in the Heart, then all my fear will vanish. Kindly, give me only this.

- 154) Enough of all the days I had spent in this life thinking - 'I should do this, should do that'. At least from now on graciously make me turn inward and to be with You my Father, without thinking anything externally.
- 155) Ah, what can I do to take my mind, which unceasingly wanders outside to turn within? Protect me and keep me within the hand-grip of Your Grace to be ever inward turned so that my life of renunciation will shine well.

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**Praying for the annihilation of the ego**

- 156) O my Satguru, thrice I promise You help me (?) so that the 'I' should die once for all and be finished in You. Give me not anything other than this is my prayer (?)
- 157) The power (the rising I) which binds me with this body, the corpse is like a very poisonous snake and it is very difficult to destroy it. Give me the only boon that it should be destroyed by Your Grace
- 158) I do want a boon from You but it is nothing against Your will. It is this:- In order to prove and establish as a perfect slave of You, I should not think as 'I' or 'mine'.
- 159) O my Lord, an 'I' to know other things should not at all rise but drown in You and die. This is the one and only boon I beg to get from Your sacred, dharmic, blissful gracious Feet.
- 160) O my Lord, I the mighty demon, who in the past accumulated vasanas, now, today, pray to You for my own destruction. Only by Your Grace now I got this good decision. My only wish is my own destruction. Be gracious.
- 161) What else if my desire than to have the complete annihilation of 'I' the ego? O, Sri Ramana Murthy,

the support of the poor! Your Feet alone is the refuge to me, this worst fellow (?)

- 162) Though the jeevas are the forms of ego, whatever they desire and ask the Lord gives that as his duty. Myself, one of the forms of the above wishes and prays that by Your Grace, the form of the ego is destroyed and quiecedened (?). Be gracious.
- 163) I rise in the body as 'I' and go on functioning my whole life as if I am the body itself. Without knowing what is the reason for this rising. Subside this rising and shone as the true 'I'. Be gracious.
- 164) The rebellious mind, the more it remains in this body, the more it is being trapped within the hands of Maya, gains taste towards the non-existent false appearance (of this world), thinking as if the world is the source of happiness, forgets You. Kill this wicked mind.
- 165) Sooner, the mind rises (which is a reflection of the consciousness) a body will appear (as if I), then rises the world (through the five senses in the body), then rises (karmas) actions. O the destroyer of death, protect me destroying the first rising (the root of the mind) which is the source of all other things.
- 166) The rising of the 'I', the ego is itself is a misery. Therefore, whatever happiness rises from this ego, will be nothing but a misery. Kindly destroy this

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egoistic rising - I, though for whatever reason it is rising, by bringing it under the sway of Your eternal bliss.

- 167) May You alone shine high drowning and destroying my intellect which rises up from within and knows the external as this is the world and there are people in it, this is appreciation and this is their blaming on me, "this is good and this is bad and so on."
- 168) Of all the three vicious desires, the desire for fame is the most vicious and the strongest to destroy. The only way to destroy this desire for fame is to destroy this 'I' which rises in the body (?). Therefore, be gracious to me and destroy this 'I'.
- 169) Kindly, listen to my humble request and bestow upon me Your Grace so that the adjunct (upadhi) which rises as 'I am the fleshy body' should be annihilated to its very root by my drowning in the supreme heart space due to my devotion towards the holy Feet of my Jnana-Guru who shines as 'I-I'.
- 170) By getting a life with full of wealth, power, position and glory among (many) people, the ego does not subside even a little. It waxes more and more taking more forms. Therefore destroy this ego by Your Grace.

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- 171) O Father, if You kindly kill me who now exists as the ego (rising 'I') not by a violent method but through Your enchanting sweet way (i.e., devotion in such a manner) that the ego will drown into its source and it will never rise up, all my complaints will be over.
- 172) Permanently, in all states remove in me the 'I' (ego) which does not exist in sleep and graciously bless me to have the bliss of the direct experience of Self ever.
- 173) O the great giver, how can I become Your slave if You keep quiet in spite of my begging request to You as 'destroy in me the attachment (abhiman) which rises as an 'I' to the limit of this body. Ah, I cannot.
- 174) if You do not bestow Your Grace upon me so that I shall conquer the ghostly rising of 'I' and 'mine' through proper viveka, I shall become a store of all blames and shall fall into the waste pit of birth and death. Will it not be so? Therefore, bestow Your Grace of proper viveka upon me.
- 175) The foolish mind slipping away from abiding in Self, first knows a body as 'I' and then a world in front of me as real. Why does it rise so? This rising is highly improper for me. Therefore Gracefully destroy it.
- 176) Destroy my 'I am this body' idea which is an obstacle to attain the priceless supreme divine life

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of self, the eternal knowledge where the delusion of the body awareness ceases to exist.

- 177) You are the 'Being - I' where the rising 'I' does not exist. Bestow Your Grace upon me, who, in all my days of worshipping You, is weeping before You and sincerely begging to You so that the rising 'I' should drown in You, the being 'I'
- 178) Destroy this chitabasa (the Jiva-hood, the reflection of chit) who rises here in the form of the present life, waxing more and more and wanders with the vasanas of wild lust and anger due to the surging attachment towards the external objects.
- 179) Due to the confused and whirling consciousness a bundle of filth appears to be my body and as if 'I'. Bestow upon me the boon of the death of such a worthless life in which the going out through the five senses is mistaken to be the experience of happiness.
- 180) To attain the pure life where You alone are and not 'I' is wise. What can then remain as 'I' or 'mine' if the ghostly ego is annihilated by Your missile of supreme silence?
- 181) Guru Ramana, instead of You, my Lord, I the slave should not rise and say 'I will do this'. Let this rising be destroyed and annihilated by the power of Your Grace with Your cool heart.

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182) Oh, the King of Jivan-mukthas, let me be in this birth, while living by Your Grace the ego dies while living in the body - will it be anyway against Your gracious giving? Please note that this is the only desire of Your slave.

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**Praying for the loss of Individuality**

- 183) If I get the benefit of the loss of this individual I, it will be the highest gain of taking this human birth (purushartha) without this however much You give me the boon of ruling over the heavens and the seven worlds, it will be of no use so long as this evil ego lives.
- 184) why? Is it necessary that an 'I' the individual should live? By seeing me as non-existent what loss You are going to have? By not allowing me to rise once for all and subside in You, be gracious. If not what will be of use to anyone (no use)
- 185) Hereafter bestow upon me that I do not feel any (beingness of body) conscious of the body separate from self. Is it not now essential for You to provide me the life of ever remaining at Your Feet attaining which one can never have movement of birth and death.
- 186) Press me by Your divine Feet which has taken me as Your own, so that I shall not rise again as 'I' in this body or in any other bodies and that. I shall be drowned in the taste of the bliss of being still.
- 187) Except becoming one with Your permanent existence-consciousness-bliss losing my individuality, let me not accept anything as my

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separate entity. Bestow upon me such a gracious gift.

- 188) Other than attaining naturally the loss of individuality, what else is my desire here? If You also agree to give me this boon, what more happiness is for me in any world?
- 189) Unlike those want to gain something from You and enjoy, I beg to You for my own annihilation. I will never ask You anything else. If You provide me this boon, then how can anyone survive there to ask You anything more?
- 190) Reveal to me who take refuge at Your Feet, the reality which is the base of all and see that the delusive individuality will never rise up again.
- 191) Will it be proper for Your Grace to allow me, the wicked one to rise as 'I' without (?) You alone exist as 'I am'? O Arunachala Ramana, my mother, my father, my guru who took me as Your own, kindly annihilate me by making me uniting one with You.
- 192) Crush me to drown fully in You removing my confusion of rising as an individual 'I' who gives room for the rising of the false appearance of the world and see it (as if different from me)
- 193) Since even the skilful intellect which has learned the vedas and vedanta is destroyed when Self-knowledge dawns and thus since even the vedas

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become avidya (not at all the knowledge) - ignorance, kindly swallow all such ignorance as nivedhana (food offering to You).

- 194) Is he (the 'I') not an unreal one who knows the non-existent (world) as existent? Where from this unreal one (I) gets power to see so except from You, the really existing one? O my Lord, kindly destroy him (me) so that I do not exist any more.
- 195) Take my attachment to this body (I am this body idea) as the camphor offering to the Hill of fire (Arunachala) leaving no residue (after burning). Tell me, is this not the only boon for which I ever prayed to You?

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**Praying for the non-rising of 'I'**

- 196) How is it that an 'I' rises first as 'I am so and so' and this way survive? If You make it not to rise again and retain me at Your Feet that alone is sufficient for me, the poor beggar.
- 197) O my Lord, without the rising and setting of the ego 'I' (waking and sleep), make me to be still. If I get this boon from You by praying, weeping and begging to You, all my fire of desires (tapagni) will be extinguished and cool bliss will prevail.
- 198) O Lord, who came on earth to save even the worst people, kindly prevent and stop this improper rising of 'I' though it (I) rises for whatever reason.
- 199) O the one who glanced me in the form Sri Ramana Guru, and took me as Your own, why did I rise instead of remaining in You (self) who bestows bliss more and more when I remain in You. Help me again to subside in You without rising by showing me the secret.
- 200) O Satguru, who shines ever in everyone like the space, if I rise, all rise. Therefore destroy my rising as 'I am this body'.
- 201) Instead of You who shine there alone, why then I rise? O the supreme Lord, who shine well when 'I' am not, destroy me so that I shall not rise again in a body.

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- 202) Put an end to me who rise up and jump by drowning and destroying me in You. Enough of the fortune I had obtained by my rising. Now glance me and remove all the sins I have accumulated through such fortune.
- 203) Apart from You, the only existence, how can something suddenly springs up as 'I' am this body, or can a darkness come out of the sun? Then how and why do You allow me to rise up?
- 204) By the false mind which comes out from You as if a separate entity, there appear objects other than 'I' and then arise a desire in the form of thoughts for them. Is it not? When will I drown in You without leaving You?
- 205) Except during the time when I rise out from self, is there the knowledge of other things? Therefore, bestow Your Grace upon me so that my attention which goes outwards on external objects shall be focussed on the heart not leaving You.
- 206) Since I who rose first, myself is a thought, I cannot hereafter remain without thinking. Therefore, to fall back and drown in You, is the state of thoughtlessness. Bestow this worthy boon on me.
- 207) O my Lord, by Your Grace give me the well established state of Self-existence without rising to the first thought from ('I'). Enough of miseries I had

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experienced by the rising of the mischievous delusive mind because of my not remaining quiet.

- 208) Until I a separate entity remain there will be fear, desire, hatred and so on. When I do not rise as an individual and You alone exist, to whom will all this belong? Therefore give the state of non-rising.
- 209) Why did I rise? Why did I rise? Alas from now at least, give me the boon of not rising again (as 'I'). Destroy by Your Grace all multitude of vasanas accumulated in me because of my rising as body.

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**Praying to graciously lead me**

210) I am very poor in learning strength of mind, ability in remaining in stone like samadhi by vairagya. Dispel the darkness of my ignorance, encourage me by Your Grace and make fit in order to prove Your words declared in upanishads.

(The words of upanishad self can be obtained only by him which it selects (nayanatma pravachanaya labyo). Self can never be obtained by vedas, intellects or question and answers but if (?) whom it picks up the self shows its true form by shining as I am).

211) Giving up the highest bliss of remaining as mere existence (self), what a foolish act this that I mistake this body as 'I' and suffer? O my father, Lord Arunachala Ramana, the supreme consciousness of self, Gracefully rectify my above defect.

212) Why did You allow me to have a desire to rise up rather than loving the nature of quietly remaining as the mere existence? You who know the means to turn me within towards You kindly lead me to abide in You, the self.

213) Stretching my two hands, I beg You, my master who ever shine as Turiya (the one in the fourth state). Help me and lead me to attain the state of Jnana

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here itself by quickly providing me all virtues which are needed for it.

- 214) O my Lord Sri Ramana Bhagavan, gladly accept my body and mind as a good instrument at Your hand and for its movement I should not be made the doer. To this please do not leave me a second and You activate them as You please.
- 215) Let my mind, speech and body function only if it is driven by Your Grace. Make them act along the line of Your Grace having no liberty of their own.
- 216) It is not because of Your Grace I have obtained the golden desire of reaching You? Tell me my Lord, then where is the strength to my intellect to discriminate what is good or what is bad.
- 217) O my Gurudeva, till this body lives on earth have me under Your strong grip of Grace so that my mind, speech and body cannot do anything against Your will.
- 218) Now I understand very well that I am unfit to bear the wealth of Your Grace. But though my mind is very wicked. I do not know anyone else except You as my refuge. Therefore kindly You alone guide my mind.
- 219) After I had been brought by Your Grace to Your Feet only to be saved, what is there on my part to do? (nothing). You Yourself do everything directly.

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- 220) Bestowing upon me the strength (of Jnana) to be indifferent towards every thing that happens around me, reform my life and cool down the heat of desires of my mind in the blissfully cool ocean of yoga which is the real benefit of renunciation (sanyasa)
- 221) Guru Ramana, how did I acquire such a great power to escape from Your Grace and to run away without control? Direct, such an improper freedom of mind by the rudder of Your Grace along Your way.

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**Praying for make me abide**

- 222) If You give me the boon that my petty mind and intellect remains under the control of Your hands of Grace. What more have I to ask You? What other benefits are there more for me?
- 223) When will that day dawn in which You will make me abide in the state of self (as mere sat)? Make me remain in the state of mere being consciousness where I can know neither me as a separate entity nor any other thing apart from me.
- 224) Since every thought is nothing but enemy of happiness, none of them will give any happiness. Therefore, destroy all thoughts which rise from the one wicked 'I thought' and drown that root thought within.
- 225) The great love towards (self) existence has somehow taken a wrong turn and turned into desire on worldly objects and took the form of like and dislike towards external objects. Kindly by Your Grace retrieve back and drown it within You.
- 226) Instead of attaining the inexpressible state where there will be no other thing but You alone as the real existing thing, I am deludingly mistaking the rising of the false mind as the real 'I' and suffer. Hence, fix me in You as one without the second.

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- 227) Graciously You took a body form in order to lead all of us to turn towards self. O the invaluable pure gold, fix me in such a manner that I can never think anything other than You.
- 228) Under Your divine rule of all the worlds are moving with full justice. though I am given to know this, repeatedly I prattle, (?) this is right, this is wrong. If You do not fix me the petty go in You where. I will not rise again, how to overcome this weakness?
- 229) Fix me in You my real state so that the useless, petty, mischievous deluded 'I' shall die, which rises out first in an atom like small size and develop into the form of wavering thought and experience crores of births and deaths within a second.
- 230) "As the seer so is the seen", Hence graciously fix me as one, the Heart which has no thought and purna with the eye of self and be one in sahaja by Your Grace and retain me.
- 231) Fix me now itself in You so that the delusion will never again appear in which an imaginary 'I' rise and identify myself with a body which is bound by time and pleasant experience innumerable pains and pleasures.
- 232) Subside me in Heart as Heart where 'I' will drown in Self-Attention, the consciousness of bliss and

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where no world-attention will rise and thereby all my miseries will end.

- 233) Ordain me to be at Your Feet, the self existence which is never to move a little nor to compare with anything else nor to become something else, nor gets tired, nor die, nor rise even a bit due to any circumstances.

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**Praying to be graciously attracted and drawn**

- 234) Not attending to objects which are seen let my attention with love be fixed on me, the seer, who see them now. This is the correct path of really loving You! Give me zeal, attract and pull me to this real path.
- 235) O Arunachala Ramana, blossom within me, the beauty of Your Lotus Feet which will enchant me to abide firmly in You, the light of consciousness which does not know anything as other.
- 236) By attracting and pulling my stealthy mind towards Your divine Feet which is existence consciousness, the heart, drown and destroy it in the glorious life of external bliss, where it will shine as self, having lost all its mischievous activities.
- 237) My attachment to the body will cease only when You bless me with Your attachment. What else can I, the meek one do? You Yourself pull me to You, destroying my wavering mind. Do not let me down.
- 238) O the mighty one, who is ruling by the spear of silence, which has never met with a defeat (or) failure. Tell me why don't You remove in me all differences caused by delusion an unite with me by pulling me forcibly into the heart?

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- 239) O my Lord, who instructs me "Self-Attention by which the ego does not at all rise is the best path", all other paths are contained in this, therefore be still (silent)" (?) Love me with love (?) and embrace me in the heart.
- 240) Of all the pictures in the false world appearance, 'I' the seer is the first false one. The root cause of this appearance is the slackness in love towards the self; is it not? O my Satguru, since You are my real self, graciously pull me to You.
- 241) The flood of Your power of consciousness showered by the clouds of Your gracious teachings through silence is unobstructed (?) empowered in all the three times (present, past and future) to turn Your devotees into the ocean of liberation without getting standard en-route. Is it not? Therefore put me under Your divine sway.
- 242) You have taught me in-deceptive(?) truth that liberation is nothing but the state in which the mind is completely merged in self so that it will never rise again. Therefore, attract, pull and keep me fully pressed within - help me, I beg You.

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**Praying for His Invocation**

- 243) You exist as supreme Heart without thinking. But I am a thinking mind which is my defect. Teach me within through the inner sense to think of You as 'I am' as it is - without thinking, by diving deep within.
- 244) You the sat-chit-ananda, rise up or else I become maya and with it's delusion thinking myself as mind and with its delusive darkness a seeming individuality (Jiva) rises. You may kindly rise to stop this rising of individuality immediately this moment.
- 245) Oh the gracious giver, who took me as Your own in the form of my Guru, in Arunachala, I pay to You to rise up as the enlightening Jnana Sphurana so that all the defects in me will be rooted out.
- 246) Kindly rise as the Sphurana so that all my cheap mindedness will cease and I shall remain with the fine golden qualities of peace by making me fit to be devoured by You through the sat-Bhakti yoga.
- 247) Graciously rise as 'I-I' so that the worthless ego will not rise again by Your Grace by holding me who pray to You, praising You, weeping and begging You lamenting like a worm with agony. Bind me with Your Feet.

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- 248) How is it that an 'I', the source of all these false appearances, rose up from You, the unchanging one? O Lord Ramana, You rise as 'I-I' showing Your existence in order to destroy my devilish ego rising.
- 249) You kindly rise up so that the 'I' which rises and knows good and bad will become non-existent. Give me the state in which I shall remain as the one without the wrong knowledge of seeing any multiplicity.
- 250) An 'I', the worst fellow (?) rises and dances a meaningless ghostly dance as if he is a doer and experiencer. He (the ego 'I') can be crushed to pieces only when You, the divine dancer (Nataraja) rise and dance as 'I-I', the sphurana.
- 251) Unless You, the shadowless light of jnana rise up, I - the shadow will rise very high and thereby will indulge in the waste (?) endeavours and suffer. Therefore, bestow Your Grace upon me so that I shall make effort to drown in You.
- 252) Because I do not have firm hold in reality (truth of first person I am) deluded by the sight of second and third person objects, jump towards it and fall into them spoiling myself. O Sri Ramana Guru who is the nearest to me than any nearest thing, rise up in order to reveal me Your reality.
- 253) All Your good devotees attained the state of Your reality, but this child (of Yours) I alone is nearly

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longing for it because of the delusive attachment (I am the body) of my mind. Rise within me so that I may drown in Your Grace and flourish.

- 254) Brahman the supreme space devoid of bondage and liberation is nothing but the revelation of one's own nature. Who else except You can reveal by Grace that awareness of self shining in the heart.

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**Praying to stop me and take me as his own**

- 255) See me with Your cool gracious glance and prevent me from leaning the inward attention and going towards the beautiful forms of this external world which has come into existence merely by thoughts which are due to the weakness of mind caused by delusion.
- 256) Make me experience the divine bliss of sat-chit-ananda and thus prevent me the foolish minded one who run after many petty pleasures available in the external objects due to the attraction caused by the belief that these imaginary pictures are real.
- 257) By not turning towards self, I rise out with ambitions in various directions and crores of ways arise for my (pravriti) activities. Alas will You not prevent me from this by bringing me under Your hold.
- 258) Turn me back who without turning towards and abiding in You who shine in the heart as the real 'I' project a false appearance of this world run after it and finally to be disappointed.
- 259) You alone should prevent and stop the power (maya) which jumpingly (?) rises up as if it is something different from the existence - consciousness binds itself with an attribute in the form of 'I am this body' and suffer.

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- 260) Be gracious towards me, the poor one, so that I, instead of shooting the arrow of the very subtle intellect towards worldly aims which is wasteful effort, but to shoot it inward (selfward) and obtain great love at Your Lotus Feet.

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**Praying to take me back**

- 261) From now how can there be a bit of more lofty and worthy boon which I shall ask from You other than the love only for dispassion (Nivriti) by which I can return back to the source from where I have run away (?)
- 262) To the shore of Your Feet (self) rescue me who is always carried away by the powerful sway of thoughts, because I believed the false imaginations projected by the five senses such as eyes etc. as my life.
- 263) When the body is sustained by prarabdha, thinking of it day and night, like catching hold of a crocodile as a raft why do I lose my path for salvation? Separate me from this world and hold me.
- 264) The body, mind and prana all these are given by You and hence they are Yours. But I, the fool have stolen them as 'I' and 'mine' due to abhimana. Now take them back as Yours my saviour.
- 265) The movements (vritti) of my desires wander roaring on gold, fame and external objects shown by senses instead of abiding in self and enjoying ever the bliss. Graciously turn my above vrittis (desires) towards self.
- 266) Fix me in the righteous path with You; free me from the wicked friendship with the five senses which

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good people will never cherish even the least by the association with which I have lost all in my glory.  
(?)

- 267) Because I forgot the ever open entrance of siva sayujya. I changed myself into a man and is bound by the rope of virtues and sins. Severe my bondage by Your gracious glance and again take me to You.
- 268) Enough of the (bogus) pleasures of the world given to me; from non onwards feed me with the bliss of yoga. Untying the knot with which I was imprisoned within the doors of the three bodies, free me taking me as Your own.
- 269) Mercifully bestow Your gracious glance on me and retain me permanently at the heart, by preventing from the waste (?) life due to the rising of the ego, getting extroverted and running behind the flame of the fire of desires of this world - swarga pleasures and getting lost (in suffering).
- 270) Will You not take me back to driving away the Yama "the killer of death" in the form of 'I am the body' which presses me into the mud and make me suffocate? Will You not help me who worship You and beg You weeping bitterly for (abhaya) fearlessness?
- 271) O the embodiment of Grace, hill of Shiva jnana, Arunachala Satguru Ramana, who has the power of

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knowing the nature of my delusion and to remove it, redeem me from becoming worse and worse.

- 272) Take me back redeeming me from the karma due to which I have taken this body, so that such karma will not continue again. Gracefully again do not trap me into the fetters of delusion from which I was saved by You once.
- 273) O Lord, having imprisoned in this body for many births, I am lamenting with attachment in the hell of I and mine, will You not remove my such sufferings and release one quickly.
- 274) Being caught by the dense darkness of delusion, I am suffocating even to breathe. Now itself kick me (?) by Your Feet and throw me into the supreme light and grant me the boon of real life.
- 275) By mixing up with five senses becoming jeeva and playing outwardly having confused by who am I, O Lord, kindly take me back at least by(?) now, the summer the heat of (Tapasya (?)) desire for earth, women and gold will end by the shower of Your Grace and my suffering soul will cool down.
- 276) O my father, unless Your benign Grace comes, I cannot be saved by any means from the grip of the Saturn of invain (?) delusion. The Feet of Sri Ramana Guru alone has the power of redeeming me.

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**Praying for protection**

- 277) O Bhagavan Ramana Guru, the divine philanthropist (?), who came along with me just at the time when I was about to be pressed down and drowned into the rock bottom of the ocean of samsara, graciously lift me up to life.
- 278) Protect me who finally came to You my Satguru bitterly weeping, praying and begging at Your Feet, forgetting my previous state of eternal natural state of existence and unable to free myself from the wrong knowledge that this life of transient dream which I am having for a very ancient time.
- 279) Thinking as if I am climbing up actually I am drowning more and more into the deep mud. O the mighty one, who is always victorious in battle, kindly interfere and rescue me giving no sadhana on my part to do.
- 280) I am spending my life within Your protecting hands like that of the Young ones within the wings of its mother bird. O my mother, Arunachala Ramana, protect me by the grip of Your Grace or else, I will be carried away by Maya - the delusion of the world.
- 281) O the gracious giver of Jnana, make me spend my body life (?) awakened within but sleeping in worldly life like farmers protect the paddy fields

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with thorny fence to avoid any intrusion by outsiders  
(?) (vasanas)

- 282) Protect me who live in the body having taken refuge at Your Grace in such a manner that no evil even the least will come to me, Your son, who is being brought up within the gracious protection of the two embracing hands of You, my Guru and the Hill Sona Shiva.
- 283) O the supreme thing, who bears the whole burden of the life of those devotees who love You, even the burden of my life, though I have only hippocratic love to You, cannot be an exception. It is also under Your responsibility.
- 284) Rather than taking refuge at Your Grace and remain peaceful, this worldly people out of ignorance tries to take refuge at (?) money. Remove this darkness and shower on me a life of bliss where I can experience no need or misery.
- 285) O Ramana, who but You will be my saviour in these days of my bearing the burden of this bodily life? Place me in a life where there will be no misery, by making me subside in You peacefully.
- 286) Since everything in my life is going on only by Your Grace, how can any wrong befall except right (?). Why should I be unhappy when You, the one who

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had taken a vow to protect me, exist here? (be with me)

- 287) O Guru Ramana, who by Your natural Grace never allows any wrong to come to me, even during the time when I, the poor drown in the false darkness of delusion, having lost my discrimination and thereby forgetting You give me protection.

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**Praying for refuge**

- 288) O my Guru who is sitting facing south on the southern slope of Arunachala for the blossoming of the heart of Your devotees, Gracefully protect me who has no strength came and fell at Your Feet praying, "give me refuge, refuge, refuge".
- 289) O the wish yielding divine tree which bestows jnana through the eyes, O the most wonderful one, who appeared on earth as Annamalai for the sake of Gods - Brahma and Vishnu, O the one who by Your Grace on souls took the form of Sri Ramana and has taken me as Your slave, give me refuge, refuge, refuge!
- 290) O the one who has sharp eye of supreme jnana by which (?) burnt the mighty Kama (desire or lust), I am weeping and praying to You for relieving myself from the fetters of wavering mind and for the inner peace give Your divine refuge.
- 291) O Ramana Murthy, the King of Munis, I bow at Your Feet in order to escape from the mad mental life which is being spoilt and is being eaten away by the poisonous insects of vasanas, give me refuge.
- 292) O my sadguru, I surrender to You, You should give me the refuge within the fort of Your Feet, so that I shall dissolve in You, the deathless and lose myself

completely, that even the least trace of former existence will never remain.

- 293) Except the Feet of Ramana which is sweet to good people, I have no other place of refuge, though I am surely worse than all people. Graciously turn me into a pure minded one.
- 294) Graciously give me the strength to turn and firmly stand Self-ward. By saying "have no fear", if You do not give me refuge I shall be disheartened and drown in the ocean of birth and will perish without reaching the shore. Please know this.
- 295) (Even though it is insentient) By delusion taking the body and the mind as 'I' this sinner trembling with fear at all times - both during dying and living - suffer. Graciously glance at me so that I shall become bold.
- 296) If You do not remain in my heart unceasingly as a great divine helper and protect me, this poor fellow cannot perform tapas, but will perish in distress. Be merciful who has accepted me as Your own.
- 297) Will You not by having mercy upon me, though I am a wicked but the one who is ever worshipping You, give me the refuge (the state of fearlessness) in the form of being immersed in the yogic bliss of oneness with Brahman who shines as the space of consciousness which is completely different from the body.

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- 298) Though whatever means I think and try, I am not able to annihilate myself (ego). Believing that if I think of You, You will help me, I pray to and call You, O mother Arunachala Ramana, take me O my Guru, give me refuge.

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**Praying to be a true slave**

- 299) If You graciously bestow upon me the boon of being a true slave to Your Feet, O my Lord Ramana, what more a permanent worthy state willI require then? Then even Brahma has no more business with me (i.e., no necessity of births)
- 300) Except the state of unfailling slavery to Your Feet why should I desire for any other state on earth. O my Lord Ramana Gurupara, bestow Your Grace without delaying even a day to go waste.
- 301) The only existing thing (sat) is You alone. Apart from You there is no other sakti (i.e. You are the power). Therefore by Your power if You make me attain the life of Your slave completely destroying my ego, will there be any degradation to me? (No) Therefore, be gracious to me.
- 302) If my mind becomes a slave to You, how can it undertake useless endeavours by running fast after five useless senses? Therefore give me the boon that I shall stand still in the heart.
- 303) Graciously give me the state of a good slave to You, in which there will be no rising of 'I' in the body, even to the size of the edge of a thin grass, Just as the darkness disappears in front of the Sun and becomes non-existent.

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- 304) O my Lord put an end to me by an ordinance. At least from now, in such a manner that I shall not be caught by the net of lust, anger and delusion and to become a sweet slave to You alone forever and remain introverted.
- 305) If I am truly a slave to You, care or anxiety of any kind should not at all rise as though in the mind. If You allow them to rise in me through either prarabdha or by agamya (effort) will it be for Your slave? Please tell?
- 306) Is it not true that all (virtues or defects) You have provided in me till now, are only by Your Grace? Will it not be an injustice if I say now that they are mine and by me? O Ramanesa, give me also the slave-hood by Your Grace.
- 307) From my childhood till I grew up to my senses, have I not been weeping and grieving at Your Feet to become a true slave to You and to be relieved from the jaws of the ghost of wicked mind? Now tell me when will this grief of mine come to an end?
- 308) O my father, I have been repeatedly praying and begging to You through the mind, speech and body by prostrating and weeping in front of You should stop me, prevent me (from going towards the world), make me as Your own, lift me up and unite me with You (kindly do)

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- 309) You have taken a human form on earth as Guru Ramana, whose divine Feet will never be attained except to very virtuous people and also in order to purify even me the deluded, egoistic fellow and to take me with You. Is it not? Therefore, select me as Your slave.
- 310) O the great Mouna Guru murthi, I who has not discarded the wicked notion that the filthy, inert body as 'I' - which the great ones will never have - and to say that I am a slave to You, will it not be shameful?
- 311) If You allow the whole of my life time to be wasted like this (as above) how can I become Your slave? O, the supreme, who clearly came to me as Sri Bhagavan Ramana, this is my complaint made in front of You.
- 312) O Ramana Gurupara, give me the slavehood to You more graciously than the King Kumana, I am submissively waiting prostrating before You as 'Namo Ramana'. Kindly order, so that Your Grace alone should win in my life.

Note:- The philanthropist King Kumana was so generous that at one time he gave up even his head to a beggar.

- 313) O Sri Ramana Murthi, the supreme thing residing on the top of the vedas, which cannot be described or meditated upon or touch You, who is in the form

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of Omkara Jnana and who sees nothing external,  
make me as a slave to Your Feet.

- 314) O Ramanesa, other than finding out that 'I' (the ego) am a slave to You, what else is my Self-realisation? Unless You my mother, knowing my inability, help me, where is any support, where is any means for me, Your child?
- 315) Therefore, by Your Grace firmly fix me as Your ever rightfully owned sweet salve by making me give up the miserable delusion and obtain the perfect maturity.

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**Praying for the true love**

- 316) The essence of all my prayers to You is to obtain the true love to Your Feet and the annihilation of the ego in the perfect whole love and the abiding as an atom of love - not as another - in You, the ocean of love.
- 317) O my Lord, I do not have real love to Your Feet, my mind is dense with wickedness. Therefore, the responsibility of removing all my inner delusion and of protecting me by fixing me in the supreme state through proper means, is only Yours.
- 318) Make my life as the one of (Nishtanubhava) the experience of Self-abidance in which I shall forget all other activities and love only Your Feet having my hands raised and clapped on my head (?), the mind melted and dissolved and the hairs on the body stirred up.
- 319) The peerless power which never slips down from abiding in the existence took a human form and walked on earth. This is the truth of You! Therefore give me Your power and help me in order to destroy all other attachments by the attachment to You my guru, and destroy my mind.
- 320) Give me a rising of the true love so that I shall have a firm determination that heart alone is the spring of divine bliss and that I shall never give room to

the stealthy rising that 'I am the body' and wander out.

- 321) If my mind begins to like to obtain the great fortune of achieving the true love to Your divine beloved Feet, giving up the in vain (?) external endeavours of life, all the cruel fruits of my karmas will end.
- 322) Why does it appear to be very difficult to withdraw the outgoing mind and to fix it within? If the unequal (?) true love floods up to Your Feet where else will that mind fly fast (but to You)?
- 323) If I am carried away by the flood of true love, then how can there be any breath or speech? I shall then cease to exist and shall become limitless having been drowned and lying at the rock-bottom (?) of the ocean of bliss.
- 324) What kind of love If I obtain, the body and the mind will be completely forgotten and my life in this world will become a divine life devoid of pains and pleasures. Give me such love.
- 325) Will my mind run away towards external objects if it has a true love to You? Even if it has a true love towards self, it will not run. Alas, it is because of the love towards other objects, it is flying, is it not? Therefore, give me Your true love so that the wandering of the mind will cease.

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- 326) If I have a true love to You, can I rise up leaving You as a false "I am the body" and wander? O my Lord, rectify my false worship and give me the true love to Your Feet.
- 327) What amount of true love, if You give me my mind will not like to go along the wrong path shown by the petty five senses but will cling only to self, abide in it and thus attain the victory of never coming out externally. Give me only such a true love.
- 328) Will it not be very much improper if I claim to be a slave to You but not having no true love on (?) You? Is it not wrong? If I do not achieve the true love ever though I have sought Your refuge, nothing will be equal to my worthlessness. Ah what shall I say!
- 329) Why does not a desire rise in me with great enthusiasm to come into the shade of Your holy Feet and to remain without any thought? Is it because my head had not touched and worshipped Your Feet?
- 330) O Arunachala Ramana, who has come to take me as Your own, I am not able to do prolonged meditation upon You. Therefore, sow in me the seed of true love to sprout it up with Your water of Grace, reap it and eat me as Your prey.
- 331) When the people in the world provide me with kind heart all my needs is it not my duty to unceasingly

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meditate upon You with sincere love? Hence bestow upon me the true love to You.

- 332) You have made me understand that nothing can be done Guru's Grace and hence mad me meltingly pray to You, my Guru's Feet for the support. Protect at least this melting love will not become a hippocratic (?). one.
- 333) Will You not give me the true love in order to think of You with such a melting heart in which the well-waxed (?) notion of I am the body will be crushed to powder, dissolved and destroyed?
- 334) Unless the pure love sprouts out in my heart, the ghostly ego will not leave me and the accumulated vasanas will also not die. O Ramana Guru, be gracious towards me.
- 335) Why it is so that only to me, You do not give the unceasing and non-decreasing (?) true love to Your Feet . You who is my mother, father, God and Satguru must give me this. Bestow upon me now itself.
- 336) O my Lord, if You give me the true love to flourish in my heart, Your duty comes to an end. Tell me what more work is there then either for You or for me and what is to do after that! Please tell me.
- 337) The highest wealth I like to get from You by my repeated asking is only this true love. Other boons

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which will provide me the false pleasures, I do not want. Give me the slavehood with true love to Your Lotus Feet.

- 338) O the divine Emperor, give me at least an atom of the infinite love with which You have taken me as Your own. What I want from You is this true love only.
- 339) Let every other thing happen according to the will of Your divine Feet. But this obtaining of the true love alone I always like to beg from You. Graciously bestow this upon me.

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**Praying for the love to Self (or) Praying for Swatma  
Bhakti**

- 340) The perfect love towards self is liberation. It alone is silence and Bhakti. Instead of scrutinising thus and clinging to heart, how foolish I am in thinking that the world and its pleasures are true. Remove my foolishness so that I shall meditate upon self.
- 341) The Self-Attention which You have given (taught) alone is powerful clue and means to return along the way I came. Graciously remove all the obstacles of delusion on the way of clinging to Self-Attention and bestow upon me, the swatma-Bhakti (Self-love)
- 342) From where the first thought 'I am the body' rises loving to think of the source is the correct love to cling to You and that alone is "Who am I? " and "Whence am I?" forms of enquiry. O my Jnana Guru, give me this love (Bhakti).
- 343) My desire is that the love for self should gush forth and flood, what is the loss for You if You give me this love? Except You, the Sat-chit-ananda Ramana Guru, where there can be a separate 'I' who is the bliss of the self?
- 344) O Annamalai Ramana, enter into my heart in the form of the supreme Jnana and graciously bestow upon me the great liking to dive deep within and to see self, giving up all other useless thoughts.

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- 345) O Supreme Self, the light of consciousness whomever sets down in the heart of Your good devotees, blossom in me the flower of love to revel in You, the self which removes all miseries of the false mind.
- 346) Graciously give me the love to see You within so that by the strength of knowing the truth that abiding in self is the best of all the best virtuous endeavours my useless mind will give up attending to false things which are alien.
- 347) If You give me the supreme love of self, then which thing and what for should I seek? Will even this state ruling over heaven be equal to that? Therefore give me the state that You should rule over me.
- 348) If my mischievous mind obtains the supreme love towards You, who shines in the Heart as the reality 'I-I' which cannot be expressed by the words or mind the mind will die. Therefore give me that true love.
- 349) Any second person object which appears as dual one in front of me either within or without cannot be God abiding within due to the love of self alone is the real Guru Bhakti. Is it not? Give me indeed that love.
- 350) Bestow upon me the great one-pointed love (for self) so that my mind cannot have love to any single

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other thing except You, the gracious Ramana seated in my heart Lotus only then the annihilation of the sense, 'I am the body' will take place.

- 351) Without losing the love towards self due to inadvertence (pramada). I must firmly abide in self. If it not (?) only for this I was longing and lamenting for a very long time. Graciously fulfil my desire.
- 352) The firmness with which I merge and dissolve without a second in You the reality is the supreme Guru Bhakti. Instead, I push You out to worship as a second or third person and thereby suffer. O I cannot bear with this unkindness! Graciously unite me with You within.
- 353) Truly worshipping You is to get dissolved in You once for all by attending to self and by diving deep within without giving room to the rising of an 'I'. Is it not? This firm introversion is the best of all devotion.
- 354) O Lord Sri Ramana, are You not the non-dual dense supreme silence who is the one supreme consciousness? Instead, my worshipping You as an other entity (as God) is nothing but the crime of deceiving myself.
- 355) O Parama Acharya, You should bestow upon me this kind of Ramana Bhakti, give me the life of Jnana

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where I shall ever shine as Sat-chit-ananda devoid  
of all thoughts.

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**Praying for the real renunciation**

- 356) I can say that the true renunciation is attained only when the extroversion is completely eliminated. Make me know the self, remove all my other knowledges and lift up my life as Yours.
- 357) It is impossible to renounce the world so long as one desires for the fame affected by blame coming from the world. Keeping myself away from this and making me attending the self is the real renunciation. Bestow Your gracious glances on me for this and show me You, the Heart.

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**Praying for the real Darshan**

- 358) When will You graciously give me the non-dual true darshan of Your self within so that, as soon as I see, I shall subside permanently and cease to exist or else, I turn outside through the delusion of the senses, happily seeing various names and forms.
- 359) Ah what a fun it is! I am always praying to You to conquer the Maya, which is verily a non-existent in Your clear look of Jnana, but thinking it as my enemy I want You to win over it (Maya). Well what else will be the meaning of my prayer but for a real outlook to see the non-existent as the non-existent.
- 360) Can I be the one who has seen You unless I get the auspicious life of a dead mind which cannot see any other thing. O eternal Ramana who gave me the darshan as a gracious Guru in human form now, give me Your real darshan as above.

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**Praying for the true knowledge**

- 361) You who have already taken me as Your own should make me know by Your Grace that the mere knowledge of I am (self) alone is the complete Jnana and should make me remain ever firm in it.
- 362) If You make me experience the happiness of the true love, the delusive dark desires of this false world will go away without even coming near and the supreme light of Ramana alone will dawn as the liberation.
- 363) Shower Your blessings so that I shall attain the knowledge in the form of supreme love which is devoid of forgetting Your divine golden Feet (which is) self, the pure sat-chit forgetting me who is as this body.
- 364) By thinking wrongly that this seeming gross body etc., as 'I', I am bound by time and place. Destroy my bondage by making me know that the space of pure consciousness alone is my real nature.
- 365) If You do not bestow upon me, the boon of knowing the reality by subsiding me in the heart and by making me give up the false mental conception - the life in this world which is nothing but the five sense knowledge - will my bewilderment cease?

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- 366) The knot of misery will not come to an end unless I realise my bodiless mindless real nature. Therefore, immediately give me the experience of reality and drive away the ghost in the form of the thought of desire and hatred.
- 367) Since the dualities appear as real as the truth of the ego, make me abide as the reality surging as 'I am' which is the perfect whole, destroying the false knowledge which rises as "I am this body".
- 368) All that are seen here will in no time fall a prey into the mouth of the mighty demon death. "Thee see I, who sees all these to know its true existence. I have got You, who will make me realise the truth in this waking - my Satguru! Therefore make me realise that!
- 369) Bestow upon me the experience of Siva-yoga-jnana which shines (self-luminous) ever and everywhere and one as the sun which is You the Heart (self) the memory of which can never be forgotten.
- 370) O my own Satguru, unless I realise the truth, I cannot attain peace in this delusive dream-life full of likes and dislikes. Therefore teach me by rising in me as the truth to experience the true knowledge.
- 371) If I do not get the true knowledge, the actions (karma) in this life will bind me, as if I am the doer. Reveal to me the state of non-doer-ship and

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keeping me as a mere instrument in Your safe hands.

- 372) I am an (?) ignorant and dull due to the wrong identification with the mind which always wanders and unable to reach my imperishable immortality that I am searching for. Reveal to me the truth by strongly pulling me within Your Grace.
- 373) Deluding the intellect here rises the demon ghost which forcibly pull me into thinking about this false world showing great confusion and hubbub. O the divine helper, who can destroy this ghost of Ahankara, be gracious in revealing the truth.
- 374) Only when the body and world as seen to be mere dream objects, the attachment towards them will end. O the form of God who came in front of me make me know by Your Grace in this manner.
- 375) By which power of maya, I have forgotten that 'I am' self, O my Satguru, remove that power (of Maya) on me. The one who took me by Your benign Grace to remove the power of maya, You alone are my refuge.
- 376) I the self somehow identified the ego as my self, confuse the intellect seeing myself in the front as apart from myself and see as world and the objects in it with love and hatred. Gracefully destroy this delusion.

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377) O mother Ramana (like a mother bird trains its Young one's to fly) teach me the art of Self-knowledge to suppress the mischiefs (?) of the foolish mind which produces series of thoughts and to be consciously still.

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**Praying to set the fire of Jnana**

- 378) Quickly set the fire of pure Jnana on the heap of vasanas accumulated in the dangerous pit of chittam, burn them to ashes and make me realise the truth free from all bondages.
- 379) Set Your fire of Jnana so that the fire of my desires which blazes forth and subsides only a little when the worldly pleasures are fulfilled but flares up again and again fierce-fully (?) will be burnt completely.
- 380) By the fire of Jnana eye, burn the fire of desire which deludes even heaven and destroy to its very root and apply that cool bright white ash on my forehead by Your hand and make me blissful.
- 381) Set Your fire of Grace in the forest of the filthy impurities of mine accumulated through the innumerable past births and apply on my forehead the sacred ash obtained by burning them to their very root without leaving any unburned residue.
- 382) You have once burnt to death, the dark form of Yama, You have burnt the mad fiery lust (Kama) by Your look of Jnana. You have also burnt the Tripuras (the three wild demons) by Your third eye. Seeing the above power of Jnana I seek refuge at Your Lotus Feet.

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- 383) Burn the rubbish pit of mind in which all rubbish like lust (?) (anger etc.) were collected through innumerable ages and fix me ever in that pure empty space of supreme consciousness to abide in Jnana Nishta.
- 384) Until I drown in the beauty of self and experience it, this present life of mine cannot be understood as a dream. Set Your fire of Jnana in me in order to turn me selfward and thus reveal Your formless divine dance as 'I-I'.

o-o-o-o-o

**Praying for the dawn of Jnana**

- 385) Instead of obeying Your instruction and thereby enjoy the bliss of self, I due to laziness, I am sleeping through the wicked senses and I am weeping not knowing how to wake up from this sleep. by Your Grace wake me up.
- 386) Nothing (no attainment) will be equal to Jnana awakening; The happiness of Brahma Loka Life which is experienced like dream is also to be treated as waste. to get such Jnana awakening there is only one path the "Who am I?", the Self-Attention. O my Satguru who has power to wake me up, Gracefully wake me up.
- 387) Because You have picked me up (in my childhood) dragged me to Arunachala, brought me up and gave me the unmissable (?) refuge at Your Feet, will You not help me to get rid of this dense dark sleep of Ajnana and to have the awakening of Siva-Jnana?
- 388) By tapping (?) me up from the long Ajnana sleep, removing me from the crores of births and life of waking dream (Jagra swapna), awakening the self by Your Grace, make me abide in Sahaja Nishta and thus rise Your sceptre of Grace.
- 389) Wake me, Your foolish sleep up who is undergoing a very long spell of sleep of the (?) forgetfulness of self in which I am having the dreams of

innumerable births, where the trap of karmas and karmaphalas are complicatedly increasing more and more, thereby unable to rise up to Jnana.

- 390) O the Lord of Jnana who has the fame of never failed to give, don't You know standing in the presence, the calling voice of Your slave for the remedy of miseries as when will be my dawn and when will be my awakening?
- 391) I am longing when will dawn the day in which You will awake me. If You triumphantly shine in the form of Self-knowledge in me as 'I am here and now' without the limitations of time or space, my baseness of when and where will go away.
- 392) You, the source of all lights should shine forth brightly as the day light of Jnana tearing away the five dark sheaths created by the wonderful Maya.
- 393) Reveal the experience of the natural state of self ever present sat-chit-ananda (?) by removing my sleep (of ignorance) and thereby awakening from my dream (the waking state) and by setting the dawn of the real awakening, the liberation.
- 394) By Your intense union within me make firm the consciousness of self, devoid of pramada (inadvertence) so that I shall see the activities in this seeming world as a mere dream and to be totally indifferent towards them and to remain egoless.

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- 395) Unless I wake up from the long sleep of ignorance, there is no other way to escape from the miseries known in this life of mad dream (?). While this is possible only by the love (Bhakti) to You; You have not given me that love in fullness to You. Alas! What shall I do?
- 396) Dispel the darkness of delusion which is caused by the dirtiest and the pseudo ego (?) which rises falsely and temporarily associating with the filthy ugly body as 'I' because of which I do not know You the one whole that exist (?) ever and everywhere.
- 397) Just as the darkness of the sleep, however dense it was, a second before loses all its strength as soon as the light of waking comes; Dispel the darkness of Maya, in me, the immature soul.
- 398) O my Lord, by Your Grace make me unshakably understand that whatever happens whether good or bad is not apart from Your will and Grace and to have the strength to abide in the consciousness of the true awakening.
- 399) My useless activities, thinking that my five sense (mind) knowledge is my real life is just like an ignorant fool trodding (?) in a dream. Therefore tap me and wake me from the worldly life to this real awakening.

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400) When really awakened, I who lived in an empty dream will die and the one who survives then is You, my Lord who is the only real one in the real waking of Jnana, where nothing as sleep will creep in Him.

o-o-o-o-o

**Praying for Jnana Nishta**

- 401) Fixing me by Your Grace in the state of Jnana Nishta, which though (vedas) proclaim it by many words such as, Om, life, consciousness, heart. This or that (?), self, etc. has never been shown as an object but as the true first person singular 'I' feeling.
- 402) Be gracious to me so that I shall obtain the great treasure of tapas, by drowning deep in silence from which there will be no rising of ego having burnt (?) the bondage of karmas along with their root the ego remain as self without any thought.
- 403) I can no more be able to bear with the longing for Your eternal and unceasing revelling in the bliss of samadhi which is the real rest where there is not even a single activity of the mind. Bestow, me that immediately.
- 404) Bestow upon me such a strength of silence which is the state of Turiya, the sleepless sleep in which I shall unite as one with You who is the essence of Om, dissolving and destroying my mind due to ever increasing true love towards You.
- 405) All these (?) world scene (?) will appear only when 'I', the seer rises. If You make me still without rising as the seer, can they exist? Graciously teach me that Art (of being still)

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- 406) O the form of fire, which will burn the root cause, the rising of 'I', if You do not graciously make me remain still within what can I do?
- 407) Except the state of true Jnana where the ego 'I' does not rise, I do not want even the life of Gods in heavens. All such heavens are delusive appearances which can be seen only after the rising of 'I'. Hence what is the use of them?
- 408) You are the divine elephant. If You make me live like Vilangani fruit (wood apple) eaten by You that alone is the real life of mine. On the contrary though You give me heaps of gold, it will be nothing but a life of filthy heavy corpse.
- 409) O Ramanesa, make me live without seeing the outside world, subsiding more and more. Because where is the experience of more happiness than by experiencing, drowning deep in self.
- 410) Make me reach Your Feet restfully, by subsiding more and more and by merging as one in You without rising again and thereby to remain as neither a doer nor an experiencer (?) of any activity.
- 411) The desire to achieve other things rises only because of the self love. Since that desire cannot rise when one remains in self, graciously make me ever remain in the self.

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- 412) O Bhagavan, will You not make me have no action to do to speak or to think? My desire is to remain ever as one with the reality and to be devoid of all adjuncts and attributes. Kindly fix me up (?)
- 413) (a) Feed me with the strength to turn selfward and ever remain in self, by making me know that nothing can be done by my thinking and that only abiding in self drowning in the heart is worthy of attaining by Jiva Swatantra, having lost the rising of 'I' and all individual efforts.
- 414) By repeatedly thinking nothing can be attained; By realising that the free will that thinks should submerge in the heart holding the self is the real Nishta and is alone the real Sat Karya. Please provide me the strength by Your Grace to turn within and be still.
- 415) Bless me now itself so that my suffering mind should reach Your Feet, attain the supreme Kashta Samadhi and become Your treasure of Nirvikalpa, well protected by You and becomes You.
- 416) Graciously grant me the siddhi of true Jnana by which I shall know that my individuality, my body-life in which I see the world, sky and other five elements of universe are mere unreal mental pictures.

- 417) Grant me the love to attain the siddhi of forgetting the world picture and to ever think (aware) of the being consciousness (chit). O my Lord I beg Your Grace to grant me the Bhakti to love self (?).
- 418) Will You not fix me the worst fellow (?) who loves this body, the heap of filth permanently within getting rid of all sense attractions which make me go outward. Please convert me into the form of the supreme space of self.
- 419) It is not sufficient that You have taught me by words that there is a real unchanging thing meant by the word 'I', which is other than the wandering mind. You my Guru must also make ever established in it, as the one reality by Your Grace.
- 420) What is life? Is it wandering along with the thoughts like this? Is it not drowning within, without the rising of even the trace of a single thought? Therefore, rescue me by taking me back from the three states of fixing as me in You, where I will not get any thought of duality.
- 421) The five sense desires are like very deep wells of junk. It is impossible to fill them up (to please them). Enough of my life spent in search of things (for the sense pleasures) to feed them and thereby to fill them up. Make me stand firmly in heart without duality (any thought) by retrieving me from the life of junk of three states (?).

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- 422) Fix me to remain very peacefully with the treasure of Jnana and to witness this dream life of waking state which is going on by Your Grace according to prarabdha and thereby to be unattached and unaffected by the pains and pleasures of that life.
- 423) By Your Grace fix me on to that which shines as the wonderful base of consciousness, so that it becomes my Sahaja Nishta, as 'I-I', as one without a second (advaita) and subside.
- 424) Will You not ordain me who bowed as a slave in Your presence to remain in the form of mere, plain consciousness, "I am"; which will never rise again and identify with anything and to remain as a completely surrendered and thereby permanently silenced mind?
- 425) O Jnana Sivam, bestow upon me to turn within (Ahamukha) which I shall reach quickly without waste of time and where I shall enjoy undisturbed peace at Your Feet which is the source shining within.
- 426) O my father Sri Ramana, by Your Grace, I have come to You giving up all bondages caused by others. Bestow upon me the bliss of consciousness without leaving me even in the least in future.
- 427) Make me drown in the ocean of peaceful siva jnana and enjoy the bliss instead of becoming a blind man

in this life lamenting due to the pains caused by the innumerable dashing waves of thoughts.

- 428) When the water surface moves they are called waves, when the waves become still it is ocean, so also if the wandering mind becomes still it is self. O my Lord, why should I wander? Still me by Your Grace and turn me to the self.
- 429) The good tapas done by body and mind are limited and they cannot be Akhanda (unlimited). Therefore, graciously bestow upon me, the unfit, the tapas with which I can remain in self as Sahaja Nishta.
- 430) By depending upon Your powerful divine protection, the extroverted attention is destroyed, if I get the darshan of seeing the self, my heart and be in such experience of nishta by Your Grace, all my miseries will end.
- 431) Ordain me to drown completely and well established in the ocean of bliss of the supreme Self-knowledge where no 'I' different from the reality will be known and where there is neither creation not destruction.
- 432) Ordain me so that I shall fall into the flood of Your Grace which shines as the reality, the heart and thereby all the burning desires (delusion) we put out and to shine as the pure clear crystal of Shivanubhuthi (the experience of Siva)

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- 433) First give me the supreme nishta (samadhi) without slipping from heart, destroy the rising 'I' and shine beautifully in my soul like a gem fixed in gold.
- 434) O Lord of my soul Sri Ramana, grant me the empire of fully ripened sahaja nirvikalpa where I shall be established in siva-yoga-nishta, remaining as the one existence alone where all other things will subside.

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**Praying to be more gracious than a Mother**

- 435) More kindly than a mother who takes her baby which has covered all over its body with filth passed by itself, washes it cleanly and keeps it on her laps (?), graciously purify me by removing the filthy ego and give me refuge at Your Feet.
- 436) Born lame, born blind, mischievous, but crossed even the age of lying quietly in a place, top most in foolishness - I am such a child to You! Graciously protect me any way.
- 437) O Ramanesa, the rare one to get, but available to me, make me sleep under the shade of Your Feet, like a Young one of a bird sleeps carefree (?), well protected within the wings of its mother bird.
- 438) O my mother Ramana, who has given birth to me, embrace me with love so that I shall have wakeful sleep, having lost all my fatigue due to Your Grace and keeping my head at Your Feet, my mother, which is unceasingly shining within as the consciousness 'I am'.
- 439) O my Lord, who has taken me as Your slave, kindly do not decide to punish me who possess unbearable wickedness. If You also hate me I will be lost in delusion. forgive me and protect me graciously more than a mother.

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- 440) Why have You allowed me to fall myself (?) into the wretched, dirty, muddy pool of five senses, instead of providing me to take a holy pure bath and swim in the ocean of the bliss of samadhi! With You benign Grace, pick and lift me up by Your gracious hands, wash away the dirt and make me pure.
- 441) Only if You, my mother graciously feed me with mouthful milk of Your Jnana, I can grow up as a child of Jnana destroying the delusive maya. Are You not the only one to do so by Your Grace? Kindly do so!
- 442) I am powerless, I surrender to You, O Siva Ramana, forgive all wrongs in which I, who has not discrimination have done and by removing the root vasana, not allowing me to do any wrongs further, giving me 'pakva', You by Your Grace giving liberation, bring an end to this egoistic life.
- 443) Rob off my insincere mind take me within and feed me the surging ocean of ambrosia of the bliss of Your Self-knowledge, so that my heart will surge with joy.
- 444) Having the contagious disease (attachment) of the ugly, impure body and mind, to be 'I' having suffered a lot, I have finally come to You, the King of doctors of Advaitic Jnana for freedom from disease. Remove the disease by suitable medicine.

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445) What can I, the wretched dog, do to attain the blissful supreme life where there is no need for anything? O my Lord, who gladly took me as Your own in order to swallow me completely, is not Your Grace greater than a mother's compassion towards a child?

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**Praying for the life in the Heart**

- 446) Bestow upon me the life to live in the Heart, not minding this bodily life which are perceived by the senses. In spite of my having been submerged in the worldly thoughts, You made me to think of You. Therefore my duty is only to prostrate at Your Feet and beg for Your Grace.
- 447) The enthusiasm which rises in me to think about other things, I do not have that much to think about You, the heart (self) (without thinking). O Annamalai Ramana, make me reach the heart in Your Grace.
- 448) O my Lord, if Your benign Grace comes to me, my mind which wanders all day and night will abide firmly in the Heart and will never rise up again. Therefore, give me Your benign Grace.
- 449) Bestow upon me Your unobstructed Grace so that I shall give up all tastes towards the external and abide in nirvikalpa samadhi within, and thus reach the life in heart which shines gloriously like a Sun.
- 450) Bestow upon me Jnana so that I shall attain the wonderful bliss of self by merging the mind into self as self instead of wandering here and there for the petty pleasures which falsely appears as many in the external world.

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- 451) Remove all desires in my mind without deceiving (?), be gracious towards me who always worship (?) You so that I shall no more become rising and taking the body as I, wandering as ego, 'I', but to be an 'I' ever abiding blissfully in self.
- 452) Now itself remove my worthless life of identifying a body the attribute as 'I am this' and 'this is mine' and bestow upon me the life of sat-chit-ananda, the silent consciousness of Self-existence.
- 453) What is worse than taking the body-consciousness which is perceived through five senses as my life? Giving up the body identification and drowning into the deep sea of blissful Self-consciousness is the worthy life. Is it not? Bestow this upon me.
- 454) Establish me in the life of existence in sahaja samadhi where I will live as a true slave and remain fit for You, having destroyed the crooked mind and where I cannot have an individuality.
- 455) I am the one who suffered a lot due to extroverted mind. Grant me the boon of turning within searching for my source and thereby losing the ego and the weariness and to attain the unequal liberation, the real Aishwarya (?)
- 456) O Annamalai Ramana, to me the worst fellow who is happily wandering in delusion, graciously grant me the divine life of unchanging bliss in which all

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these false appearances will disappear and I will be well established in self.

- 457) O the Self shining light (?), who cannot be objectively shown through mind , body and speech, grant me Your Grace so that the life of divine bliss will flourish by the unlimited shower of Your Jnana without any obstruction.
- 458) What more happiness is there by the wandering of the mind than the happiness derived by subsiding within. Therefore give that happiness to me who always sing in praise of You and worship You and beg at Your Feet.
- 459) I should not be spoilt like a bubble floating on the ocean of the surface of thoughts. Make me dive deep and fix me at the rock bottom of the ocean of Jnana, firmly as a fine pearl and shut me up there in the blissful silence.
- 460) O my master, the emperor of Jnana who shines beyond the five Gods who perform the five functions (creation, sustenance, destruction, veiling and Anugraha) Grant me the state of drowning and abiding in heart without rising again as 'I am this' on any cause.
- 461) Fulfil my ambition that I should merge into the pure state of self and experience the silent consciousness by the attainment of divine bliss

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devoid of the delusion of the mad dual mind,  
transcending speech and the to and fro activities  
(i.e., birth and death)

- 462) Make the state of the space of the self which cannot be objectively pointed out, attainable to me by thinking of You and forgetting the feeling "I am the body" abide remaining in (self) the natural state (sahaja)
- 463) Make my life to be the perfect empty space of Grace with dense silence where there will rise no necessity of thinking, speaking and doing something by destroy (?) the rising of 'I'.
- 464) Ordain me to be in the life of sat-chit-ananda the life of the supreme empty space which is devoid of all delusive happening in this transient life such as these are good and bad people, these are praise and blames (?) etc..

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**Praying for the experience of Advaita**

- 465) Teach me the knowledge of the unique life in which the dual notion "this is I and this is You" will no more exist, due to the dense union taken place by drowning into the silent, still ocean of bliss within.
- 466) That which exists is only You called 'I-I' no other thing is really existing on the other hand, if the life in this world is valued as real, what else can this mind get but delusion?
- 467) Make me reach my source, the bliss of silence and remove my meekness that "I am so and so", the ego in me by the sahaja-jnana that 'I am that' and graciously unite me with You as one with You.
- 468) The true knowledge that You are the only existing reality - other than You there exists nothing as world or souls, alone is the state of perfect bliss which is devoid of miseries. Therefore, be gracious to bestow upon me this state.
- 469) If You bestow Your Grace so that this mean 'I' (the ego) die, then where will be anyone to ask boon from You? Let that You who then survive alone have a glorious living and this wicked - 'I' who was troubling You all these days will die.

or)

Have a gracious living and this I Your son be united with You subside.

- 470) To experience the aparoksha knowledge through Your Grace that the reality is only one and that is You. Unite with me in such a manner that I should now itself be well established without going or coming in the supreme space of silence which is devoid of mind and speech.
- 471) By Your Grace increase my desire to reach to climax to abide firmly in self, the real state devoid of the rising of the ego. Give me this bhiksha to Your son.
- 472) Though You ever reside within me the nearest and dearest of all, due to delusion, I think that You, my God is residing far way from me, You dispel this delusion and shine as I-I.
- 473) Give me the strength of conviction that all wonderful new things which I see here other than the reality of self, which ever shines as one, are false and reveal me the truth.
- 474) I do not know the state of my existence in the present. Why should I worry about my past and future? Therefore, grant me the knowledge of my present, that I exist as sat-chit-ananda and to know nothing as other.

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- 475) Only when I am surrendered to You and become a prey to Your Grace I can achieve the fearless life. If I remain even a little as a separate individual different from You, certainly there will be fear. Remove my distress.
- 476) When will You bestow Your Grace upon me so that nothing will be known as something other than I? If at all I have to gain a boon, it is only this boon. Make me understand that all other achievements either in this world or in other worlds are mere dream achievements.
- 477) If I have to attain the state of detachment nothing should exist as other than I in order to attach myself to it. Otherwise can the state of complete detachment be fulfilled? O my Satguru will Your Grace come to me and destroy the delusion that 'I am the body' responsible for external projection.

o-o-o-o-o

**Praying to swallow me as his prey**

- 478) O my father Arunachala Ramana, a great treasure of Grace who came to me in front of my eyes, my God in the form of my Guru, I should become a prey to Your Grace. This is the judgement (?) which I want from You.
- 479) By giving me the one boon that I should be swallowed as a prey to You who rose up in the form a fiery column in front of Brahma and Vishnu, Kindly wipe off my tears which is flowing due to the longing for You.
- 480) O the one who came as my Guru facing southward, will You not be gracious to make all my mind and body swallowed by You and thereby turn into the sweet bliss of self.
- 481) O my great God who rose up as a hill of fire in order to instruct the two great heavenly Gods, Brahma and Vishnu, You have again come on earth in a human form and name as my Guru Ramana, take me as a fuel to You, the fire of Jnana.
- 482) I, the ego have risen up and come into living because somehow I lost my Self-awareness. I then has concepted (?) a body and a world for me and get attached to whatever I see in front of me and fear. Kindly swallow me graciously as Your prey.

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- 483) By Your valour of Grace happily make me a prey to You, so that I may not become a waste by going through all poisonous paths shown by the egoistic mind which is stubborn and uncontrollable.
- 484) So long as there is an apparent existence for me (as if I am this body) my worries will not cease even a bit. Instead of that if You have swallowed me then what worry will come and to whom?
- 485) O the great giver who gave Your darshan even to me who had no purity of mind, as per the same gracious compassion of Yours, now make me turn within, make me subside and swallow me as Your prey.
- 486) Believing the power of Your Feet which is omnipotent I am living. If You swallow my petty dark ignorant mind by Your Grace, I will abide in the egoless state.
- 487) You have provided me in so many ways the chances of innumerable favourable circumstances and environments to dive within. Yet I have wasted those chances and become extroverted. Destroy me by swallowing me as Your prey.
- 488) Will You not surge up and swallow me, the petty Jiva, giving the real duty of remaining still as the mere existence 'I am' and not to rise again as an

attribute 'I am so and so' who performs good and bad karmas.

- 489) O the one due to great compassion towards me in my Young age, trapped me and brought me to You, now grant me the great love to turn within towards You and swallow me by making me as Your own.
- 490) You are the almighty, whom no one can disobey, You are the divine cloud showering Grace upon me, if these two are true, swallow me now itself and thereby establish Your philanthropical (?) Grace.
- 491) O the Achala who resides in the heart of all but unknown to anyone. O, the reality of the whole universe, arrest me under Your Feet so that I cannot rebel.
- 492) Making me dissolve as a salt doll and to lose my individuality in the ocean of heart, a house which will not give room to anyone who does not subside (with humility) is truly within tour real power.
- 493) Having my mind calm and clear having no taste in the world which appears, let me dissolve in You, (by Your above power), the eternal, natural one and become the form of supreme love, make me as (?) Your slave to be so.
- 494) Except those who firmly stand on the axle (?) (centre) of the wheel, others if (?) move away even a little, will have to whirl around on actions

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(karmas). Therefore, make me never move away from You, the axle (?) (centre) (Hill or Self)

- 495) Do not drive me along the ways where the mind wants to wander, but make me act as a humble slave of You. Unite with me in the non-dual state where no desires but bliss alone will shine.
- 496) Press Your Lotus Feet strongly upon me, so that I shall become one with You drowned well at the rock bottom of the ocean of Your Jnana, having achieved the complete Self-denial that the foolish pramada (forgetfulness) will not rise again.
- 497) By giving me the natural bliss of self in an undeluded (?) manner and by swallowing my false Jiva individuality which has a stormy mind, bind me with Your Feet by Your Grace.
- 498) Make me reach at Your Feet, my source the state of perfection with unfailing great effort and enthusiasm and to completely give up all external attachments of the mind and to abide within with unceasing Self-Attention.
- 499) Because of thinking about the world which has risen in me by me, but is appearing as if different from me, I feel I have been separated from You. Kindly meet me with You as one by Your Grace.
- 500) The darkness of sleep is the base for the appearance of dream. So also the ignorance (of not

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knowing the self) is the base for the waking state. Unite me in the heart so that all these mental modifications (sleep, dream and waking) will cease (in the unmanifested state)

- 501) Be gracious to bestow upon me the experience of Brahma-sakshatkara in the house of divine bliss, so that I shall shine as the pure consciousness without the rising of the false ego - I.
- 502) Take me back released from the wild maya by Your subtle divine trick 'Who am I' vichara to be still. O my mother, O my father, Sri Arunachala Ramana, O my Guru who has taken me as Your own, unite with me.
- 503) You are my most lovable one; Since You gave birth to the thought to think of You, You are my father. As You never leave me, and protected me from going towards the path of the world. You are my Satguru. Therefore, You such a great Guru, make me pakva and unite me with You.
- 504) O my father, You should only give me the life of supreme, Siva Jnana which is devoid of the rising of the ego - I. Tie the marriage string of liberation around my neck so that I shall unite You, without clinging due to attachment to any physical, subtle, or causal bodies.
- 505) You kindly allow me, the fool to be in immortal life with You in the house of supreme silence, which

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shines after renouncing the five sense knowledges  
(?)and the mind which works through them.

- 506) Unite and revel with me so that I shall drown in the blissful auspicious life which results when the I am the body idea is destroyed where no knowledge as life of this world or in the next can exist.

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## Part 2

### Complete Your Duty

- 507) I assign a duty to You who has transcended all duties! It is this! Since You have given birth to this foolish son and brought me up, bestow Your Grace upon me so that I am not disGraced by the world and thereby You may not get the blame.
- 508) That mind which whole-heartedly and directly believe You or that mind which takes to the enquiry 'Who am I?' will surely rest immediately in peace. But I without deeply following either of these simply (floating on the surface). Yet there lies Your duty, because You have given birth to me. So be merciful.
- 509) To me the petty fellow who had neither learnt nor tried to observe at least what was learnt but who is acting egoistically You have given me Your darshan and have taken me as Your own. Is it not? Then what is the use of Your repenting now? Now, You have to bestow upon me the divine life of shining as Shiva by arresting my desires for the mad extroversion and by subsiding my mind within the clarity of Jnana.
- 510) Since You my Guru having taken me (as slave) that day, You are indebted to cool down my extroverted

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mad desires and settle with full clarity of Jnana, making my life shine as Shiva.

- 511) O, is it because of You (?) know well that I will not leave You until You clear away all Your dues (debts) to me that You are driving me away by burning me with the fire of cruel maya (desires)? I will not move away from You and I will not go to any one else.
- 512) What is indebtedness? Is it only concerning money or land? Is it not a debt that You have touched me with Your eyes? O the one, glorified by the verses of Your devotees, if You try to cheat me, the interest will increase at the rate of the capital (?)
- 513) Know that only when the state of Brahma Samadhi, where there is no speech or thought becomes so natural to me like that of breathing I shall admit that Your debt which You have incurred by touching me through Your eyes is cleared.
- 514) If You make me reach Your home, the heart why then shall I need a house to live here? Instead though You give the whole kingdom of heaven to rule over, except the shade of Your Feet, it is nothing but only Your unkindness to me!
- 515) Other than depending upon the divine Feet of Sri Ramana even for a moment. I have no existence of my own. Therefore, O Bhagavan now protecting me

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, by Your Grace and merging me in the ocean of self, both are at Your mercy.

- 516) Whenever I am deluded by the sense pleasures and forget You, O my Lord, who has taken more care in my welfare! (?) You have the responsibility to free me from the bondage of the senses pleasure (?) now.
- 517) Because of me, You have a destiny to set the fire of Jnana and burn all the rubbish evil vasanas collected in my chittam (the big pit) and to turn it into a fresh pure space of Jnana. Kindly do it.
- 518) When You are ever shining as the real happiness, I as a blind man seek to taste the poisonous fruits of worldly pleasures. Therefore, to make me turn towards self and save me from ruin, is Your fate (?)
- 519) O Shiva Ramana, who is an embodiment of the supreme knowledge and supreme compassion combined together without difference! The duty to rescue me to the shore who is drowning in the deep-mud of the dark ego befalls only on You. (?)
- 520) O Sri Ramana, You are the bright golden Hill of Jnana, trusting upon whom only I can remain peaceful. Therefore O father, it is Your responsibility henceforth to protect me so that I shall not be drowned in ignorance.

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- 521) O father , those who have surrendered to Your divine Feet will escape from the cycle of birth and death (and will not be reborn). Though I do not have sufficient maturity for that tell me have You not trapped me once by Your supreme glance?
- 522) I myself is Your possession. Not knowing this, why did I steal away the possessions as mine the body and the worldly objects. You alone have the duty to remove my ignorance not making me as a substance apart from You and fix me in the state of non-duality. Kindly do so.
- 523) If You abandon me, no other gods have the power to do anything for me. Your duty which You have undertaken on that day in which You have taken me as Your own is still pending and remains unfulfilled. Therefore, kindly take me back.
- 524) I do not know the nature of my existence, I do not know how I rise as 'I', I do not know the real love. I do not know the nature of Your shining within as the sphurana (why so?). Because I have faith in Your Grace that You, my Lord know how to protect me, who even though play and perish with the five senses.
- 525) You have arranged the four yogas to be performed only to those who rise up saying "I will do whatever You prescribe me to do". But in my case, You have made me understand that I cannot do anything

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unless You wish so. Therefore now give me all that You wish.

- 526) O Lord Ramesa from that very day when I came to Your Feet praying "Lead and protect me", all good and bad in me as well as that happens comes under Your responsibility. O Arunachala, root out my ego.
- 527) Unless Your Grace induces from within to renounce the world as unwanted thing, I have no means to cross the ocean of the samsara and be saved. Therefore You alone have the responsibility. Kindly do the needful.

o-o-o-o-o

**Give me Your remembrance**

- 528) Forgetting You, I often think of the worldly pleasures and toil for it. If You also forget me, what will be my state? I will surely be ruined. But if You think of me by Your Grace benign Grace that I should be saved, by Your Grace, I will be Your slave. Kindly be gracious.
- 529) O my father, when I am alive in this body, instead of thinking of any other things, the thought (attending) of Your gracious Feet alone is the holy act. The rest of the thoughts are waste. Such thought of thinking (?) others, unceasingly only adds up karmas. Therefore ever give me the thought (attention to) of Your Feet.
- 530) Will You not graciously think that my mind is totally turned and fixed on You, the self? From the early days of my darshan, I have been begging only for this boon at Your Feet. Is there anything other than this? (Did I even ask anything?)
- 531) If You bestow upon me, the mind which will not know anything but You by totally submerging it in You, who else is there other than You still to realise? where am I? Tell me who else who else is there to know You but You (You as I) (?)

o-o-o-o-o

**You Please think me (?)**

- 532) O mother who accepted even me as a slave who is undergoing sufferings through darkness by forgetting You! (?) O Arunachala Ramana think me so that I shall think only about You, leaving the thinking about the external world and thereby be saved.
- 533) Graciously think a little about me to make me as the supreme knowledge itself, devoid of mind, the maya by the real awakening from this waking dream through the enquiry 'Who am I'?
- 534) Graciously think a little about me to give me the great enthusiasm to take to the unbroken Self-Attention with love and the full conviction that attending self alone is the highest and the best of all human endeavours.
- 535) O Sri Ramana, graciously think a little about me and make me certainly come and live at Your Lotus Feet in the pure Turiya in which all the innumerable and binding worldly arts/desires will be burnt to ashes like a bundle of cotton in a forest fire.
- 536) O Annamalai, the great heap of bliss and peace! Graciously think about me so that I shall live in Your home of bliss in the form of the supreme heart

space which results, after all the vasanas are swept off. (?)

- 537) Graciously think of me so that I shall remain without thoughts in You who is the source of me, devoid of the rising of the ego, rooting out victoriously the vasanas rising in the foolish filthy mind, due to past karmas.
- 538) O my father, why the waves of thoughts are still remaining in the mind of this wretched one, though I have come across Your divine glance? Have You not yet gladly thought by Your gracious heart to swallow me and to make me turn inward?
- 539) I am an utter foolish-minded one escaping the grip of Grace, running away extroverted and greatly spoilt. Yet, I always take refuge in You and long for Your Feet. Is it not? Therefore kindly think of me.
- 540) Though You have taught me as clear as the daylight that ones own Self-consciousness devoid of objective knowledge alone is Jnana, I am stumbling and tottering due to being blinded by the 'I am the body idea'. Therefore, graciously think to save me.
- 541) Bless me by Your divine words so that I can enjoy the Shiva-Boga which has no going and coming such as birth and death, having completely extinguished the fire of all desires in my heart, ever

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abiding at Your Feet who is the embodiment of  
Arunachala.

o-o-o-o-o

**If You think it will be done**

- 542) If You agree a little all my worldly attachment will fly away. My mind will turn selfward fully, and will drown in the heart revelling in bliss.
- 543) By Your command, when innumerable globes are moving in the space in their respective paths without any clash (?), will not my petty mind disobey Your divine control? Therefore make my mind still, under Your command.
- 544) O my father Arunachala, even my mother the powerful Sarva Shakthi cannot dance against You. She will stand still subsidising in Nirvikalpa Samadhi with love. Tell me will not mind which has no power of its own , will it waver? Please tell
- 545) If You are gracious towards me I will be saved from the pitfall of worldly delusion. My Guru's (Your) Feet alone can do this. No one in any world can otherwise help me.
- 546) O my Lord who appeared before me in such a lovely form as Guru Ramana which cannot be described either by words or writings, if You firmly think to take me to the state of birthlessness, it will at once be accomplished.
- 547) If You alone wish a little to put me in happiness, liberation is at the very time be attained (?) all the

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vasanas and the three karmas having come to an end.

- 548) There are ten thousand million tricks and clues in Your hand to save me and to destroy my mad mind, though however worst (?) I had fallen into the dark pit of maya. Therefore save me.
- 549) Will it be difficult if You wish to offer as clear as day light swarupa sukhanubhava which cannot be shown objectively even to me who has done no tapas, the indefinable bliss of self.
- 550) Though the beginning of maya cannot be found, this can be put to end (?) by destroying it with Your valour. O my Lord, Kindly if You have some compassion upon me who do not have adequate vairagya, the salvation is certain.
- 551) O Ramana Bhagavan, the greatness that can't be described, the whole! If You decide to be gracious on me, all my mental sufferings by which I am ever weeping bitterly will come to an end. Please do Grace me immediately.
- 552) I am a big fool who has not learnt the art of Self-Attention, devoid of world attention and to remain ever united with You. If Your benign Grace comes upon me. All my troubles will end and Jnana will shine.

o-o-o-o-o

**Does this fit You?**

- 553) O Jnana Ramana Guru, who has taken the full responsibility on me (?), if You now abandon me, on some reasons, I will take birth again, and undergo unnecessary sufferings. Will it fit You who has taken me as Your own (slave)?
- 554) Are You very fond of hearing from Your devotees, the words of prayer and lamenting such as , O my Lord, does this fir You who had taken me as Your own. ah, what shall I say! Is it good to You that I am still praying, lamenting again and again. (No it is not fair). Therefore, establish Your fame of Grace (?)
- 555) Will it fit You who rose between the two powerful ego risings - Brahma and Vishnu, as Annamalai and defeated them, to allow me still to rise as an individual, different from You, as if I am this body?
- 556) O Guru Ramana, instead of my attaining Your divine presence which shines as sat-chit-ananda completely devoid of maya, will it fit You (?) to allow an 'I' rising (ego-rising) which has the three gunas (tamas, rajas, and satva)? Does it fit Your Grace?
- 557) Instead of meditating upon the greatness of Your Grace, Alas my mind giving importance to this petty body-life as a real life, always gets into the net of

innumerable thoughts! Ah why have You placed me in such a state of ruin? Will it fit Your nature of givings? Kindly change this state.

- 558) Leaving the self getting mad after the worldly objects with desire and fear, getting spoilt by the life of the mind, will I not get refuge (abhaya) from You? Then , now and hereafter is this the way to guard and protect this slave of Yours? Please tell.
- 559) O my Father, what will be the loss if You merge me into You? Will it fit You, my saviour, if I thus long and lament grow old and die?
- 560) Hiding Yourself within my heart what are You doing with me, unknown to me? You have allowed all the bad vasanas accumulated in me to dance! Does this fit You who had taken me as Your own?
- 561) Instead of working hard within to eradicate my past tendencies which are rising in so many ways in me You have made me simply to eat, sleep and only the worldly activities. Is it right?
- 562) To those who do not possess anything , You will give. To those who come to You with fear, You will give refuge by destroying their future births. Thus You are more gracious than a mother. O Ramana, therefore wipe off my tears of grief who had come within Your gracious glance.

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- 563) Instead of clinging to Your Feet, why should it depend upon the power of my intellect? Is it for waste (?) that You have given me this birth and have taken me under Your intense care? Please tell.
- 564) Is it not that "useful life" means that the mind should drown into the ocean of heart and lose its entity in the supreme silence? But You have allowed my mind to be dragged along by the senses! Is it only for this that You have given me this body life?
- 565) I am happy in this life on the belief that You do not need my begging at Your Feet weeping with any needs. However if You repeatedly make me complain and pray, will it fit You, my lord, who has taken me as Your own?
- 566) O my Father, forgetting You is it with a mind to run behind the worldly objects the whole life (?), have You given Satguru darshan and brought me here? This looks very pathetic. To whom did I tell and weep? Will You not graciously see me (my state) and bestow You Grace. Kindly see me.
- 567) A mischievous fellow (ego) who did not rise before the birth of this body, who will not rise after the death of this body and who is absent during sleep, now rises and dances as ' I am this body', why did You allow me to mistake, his false drama as if it is my real life?

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- 568) Will it fit You that my self identifying with this filthy body like a ghost as 'I' and lead a ghostly life thereby be ruined? O Loka Mahaguru, have not You got any compassion over me to change the state of Your son?
- 569) Today I am a living example to Your saying (?) "One is worse than a pig" (one who identifies with the body as 'I'). Well does it fit to Your fame of bestowing - Jnana that I, (?) this worst fellow is living as 'I am this body'?
- 570) Is it simply to waste my life as a fool who does not learn how to drown and subside in You, the supreme whole that You have given birth to me, and were feeding me and putting me always under Your intense care of Your Feet? Tell me.
- 571) What more gain is there in life than being united with You losing the difference 'You and I'? If, You who of Your own accord, once made me think of You and dragged me to Your Feet, now forget me, what can I do?

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**Except You who is capable?**

- 572) Make me still and remain ever as the well established Jnana of Self-consciousness. Except You, the Satguru who else can kill the ghostly rise of my mind and make it never rise again?
- 573) Except Your benign Grace itself, who else if there to destroy me, the ego - who prevents the functioning of Your Grace - so that it cannot rise again. So be gracious.
- 574) There is no other means except by Your Grace alone, to redeem this slave's mind from the dark ignorance. O the one who took the form of my Guru and who had taken me as Your own! If You, do not bestow Your Grace, who else will do upon me?
- 575) Who has that great power except Your gracious Lotus Feet to look after me, to prevent me from going extroverted and to drag me into the heart and dissolve me there not leaving a trace of individuality.
- 576) Some great ones will forgive all my wickedness but will not reform my mind. Some great ones will reform my mind but will punish me for my wickedness. but You are the only one who, is my Satguru can forgive my wickedness but also reform my mind.

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- 577) Except for the benign Grace of my Lord Ramana who else can forgive any amount of my wrongs? It is impossible ah, (?) impossible to any one, to redeem my mind which has been already so very nastily (?) polluted.
- 578) Be gracious to me, the one who has gone down to such a hopeless condition that everyone will take pity on me, unite me with Your divine Feet. No God other than Guru can reduce all my sins to ashes. You think and save me.
- 579) O the unequalled Satguru, I too am unequalled in wretchedness (?). Except You, no one else can root out all my wretchedness.
- 580) O God Annamalai Ramana, who else can save this wretched one, who though having sharp intelligence, us it in so many strange new ways to spoil itself (?)
- 581) Who is there other than You who can bestow upon me the power to abide in self? What I wish is the greatness of destroying the ego and remaining without duality ever as self.

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582) Ah! All my life time is going in vain. The life of enjoying Your Grace is still to be attained. If even You, who did not fear to swallow the deadly Alahala poison, fear in seeing my defects (?). Oh Lord, who else can save me?

o-o-o-o-o

**You alone are capable**

- 583) By applying to You, the all powerful, what is the use of complaining to other Gods? Will my miserable mind die and leave? A light alone can dispel the darkness. Instead why to try with mantras and tantras to dispel it?
- 584) With a loving Grace whatever You show, I see the same. In that way, close my eyes (submerge my consciousness), I go to sleep. In the same way, if You make me sing by songs (?) in praise of You I sing. Therefore, if You make one dance (to Your tune) who can stop? (?) In such way, if You, by Your Grace, embrace me to the Self without another, who will refuse? Please tell me.
- 585) I am unable to do any sadhana, therefore You Yourself lead me without allowing any obstacles and unite me with Your Feet. Is it impossible for You? (No it is possible). Even this is admissible for Your unlimited Grace. Is it not? Therefore, place me in the fearless state of Self.
- 586) O Lord, I know Your ability of all powerfullness (?). Well that You have no impossibility to do anything. Therefore, however low I am due to the delusion, if You place Your hand of Grace on me. I will get the true life that moment itself. So come and shed Your Grace.

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- 587) If You, who has full freedom to will and act, want to bestow Your Grace upon me, all obstructions will go aside, and will not stand on (?) Your way when even all the seven worlds have no power to prevent You, will my destiny (prarabdha) be a hindrance for You to Grace me?
- 588) Though entire action in my life is under the control of prarabdha, You have given me freedom to think of You (the self). In the same way You can be gracious on me (?) independent of prarabdha. Therefore, against You or me, who else or which karma can stop to bestow Your Grace upon me? Hence bestow Your Grace here and now.
- 589) Though I am a petty Jiva bound by attachments and have sinful wretched mind with insufficient maturity, yet are You not superior to God who controls five functions (??) Therefore You can be gracious overcoming prarabdha. Kindly be gracious.
- 590) Are You not that supreme guru, the absolute supreme god, by begging to whom this petty knowledge (the ego) which has risen as I am this fleshy body! will subside (?) reaching its own source, therefore bestow me losing its entity, the biksha of the state I begged for.
- 591) All the evil karmas accumulated during my past and present births can be completely destroyed only by

the gracious Ramana Satguru the killer of death and not by this ego which deludes taking the inert body as 'I' or by others who have eight fold siddhis.

- 592) When I complete the experience of the prarabdha of the present birth will I attain the eternal life not to be born again with the body (not at all ). Just like a crocodile drowns its prey the vasanas that drown me in samsara - the consequent sanchita, agamyas crowd of karmas accumulated - are to be destroyed. Kindly be gracious than the eswara in destroying the above.
- 593) If You make me, who make a hypocritical show (?) without really having the supreme devotion recommended by good people and the great ones, but praise You in verses and thereby get the help to Your Feet, all my obstacles which arise due to destiny will cease.
- 594) Sri Ramana, You alone are the proper guru to save me, whose heart is hardened more than a stone, who is more insignificant than the petty grass, and who has a mind darkened with ajnana more than darkness itself!
- 595) Since You are the Almighty, the the jeevas living in various worlds (such as Devas, humans, birds, animals etc) Pray to Grace upon them so that their karmas are redeemed as You are the kartha (ordainer) to ordain the fruit of karmas. Therefore

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kindly remove my miseries out of passion and be gracious to me.

- 596) Will not my defects surely get drowned into the unlimited flood of the ocean of Your Grace? Are You not the saviour, the mighty Ramana whom I saw in human form? Save me by removing my defects.
- 597) This is the time (period) to redeem even the most deluded and wicked mind as mine,. O Lord Ramana, the flood of Grace that has taken avatar! With the highly potent power of Grace, can the wild power of my dark ignorance an obstacle? (No) Kindly redeem me (?)
- 598) According to the truly assuring words of great ones that if one takes refuge at the Feet of a proper powerful Guru (?), it is easy to cut the chain of rebirth and attain liberation. O Sri Ramana, the incarnation of Sri Dakshinamurthi in this kaliyuga, I have surrendered to Your Feet. Bestow Your gracious glance on me.
- 599) Oh the Almighty, who sustains the burdens of the inner and outer lives of the devotees, who have surrendered to You. The devotees who have taken refuge in You, however much they have bad karmas, by Your gracious cool glance, the three prone desires getting subdued, giving up the extroversion and realise the self. Is it not?

- 600) Can You not untie the knot bound by the rope of ignorance - What I (mind) know through the five senses, the five sense knowledges (as true) - I am tired and weeping, praying You for release. Are You not capable? (You can). Please tell (?)
- 601) To dispel the darkness of ignorance in the form of 'I am the body' attachment, O Ramana You have incarnated as gracious Sun of Jnana. The ego that has risen as 'I' is to get destroyed and obtain the goodness of Jnana at one stroke, will it be impossible for the power of Grace? No, it is definitely possible.
- 602) Though it is a very dense darkness covering many yugas will it not fly away at the very moment when a light is brought in? So, also though I have deep darkness of ignorance. Glance me by Your (?) gracious eyes so that I attain Jnana in a moment.
- 603) For reasons not known (maya), with a quality of Ahankara (I am the body) and mamakara (these are mine), there arises a first person 'I'. However much I prevent, it does not stop going towards (pravriti) extrovertedness. The power to destroy the above rising is at Your gracious hands. Is it not? Therefore You destroy (that rising) and save me.
- 604) O my Lord, You must bestow Your Grace upon me, so that I shall attain divine life, free from fear and desire. This is a big affair which cannot be achieved

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simply by me whose mind is mad like a prostitute  
who never clings to the one (?)

o-o-o-o-o

**Show Your Valour**

- 605) O the King of Grace who needs the help of none for a win with the power of Jnana. Though thousand million mayas cover up and prevent me, You can drive them out easily like mosquitoes, removing them, holding me in Your gracious hand and protecting me. Are You not such power? Graciously protect me.
- 606) To give unceasing work to You who is the most valiant, it seems I am born. Sri Ramana Siva, the heroic Lion Guru, conquer me here and now itself!
- 607) Am I a slave to You who has taken me as Your own or to the ghost which is called Ahankara? Who am I who rises as 'I am the body'? Who is that which rises as ego, the root cause of delusion (moha). If both are one, will there be a delusion that cannot be controlled by Your power of Grace? Therefore win immediately the rising of the 'I' (?).
- 608) Has even this birth taken now becomes in vain? (?) Are You very much tired in the war of saving me? Or have You decided to get defeated? (?) O my Father Sri Ramana, what am I to do? Kindly glance at me to save me and win in the war.
- 609) O Guru Ramana, bestow upon me Your Grace of holy viveka (?), the sharp arrow with which destroying the ego. I should rise as self. If I do not

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have Your Grace in spite of my praying in Your presence, I will lose my power in the holy war with Ahankara and become coward and lose the battle.

- 610) You have given me a life of powerful battle field of Grace, who is going to win in the war? The long accumulated batallion of tendencies or Your power of Grace? The worldly desires in my heart or my God who is in the form of Jnana? Please tell.
- 611) O my father Sri Ramana, who came in front of my eyes in this birth. Is even the unequal inexpressible power of Your silence - Grace - defeated (?) in front of me, the fool? O Sri Ramana, be victorious!
- 612) Is there anything for You which cannot be achieved by the power of Your supreme silence? Therefore will not my wicked mind without rebelling then selfward giving up all attachments towards the external world?
- 613) I am living in this body uselessly wasting all my life time. Hence You have to, by the power of Your ocean of Grace make me reach the state of Atma Nishta. What else can I do for my salvation here after?
- 614) My mind rises to learn all these worldly arts and gets more and more taste. But to get to subside in self, the true art, (?) the mind will obey only by Your

power of Grace. It will not subside of it's own accord.

- 615) My life - the source of ganges, the ego that prevents its smooth flow - break open the dam of ego, to proceed to the ocean of You the self. (?) In the enrouté (?), due to the leela of maya, lots of wasteful worldly scenes that go on. Make me proceed faster neglecting those scenes without any diversion and make me advance faster without straying from the path.
- 616) How did this separation happen that I have to take myself to the attribute (the body as I)? Kindly rise, Grace forcibly (?) so that I the ego shall die and become nothing.
- 617) You should shower Your Grace so that the desire to attend to self changes to love (losing the form of ego). Gracefully aim at me the Brahmastra to have strong vichara of 'Who am I'?
- 618) O my Lord, instead of helping me direct You, (?) standing behind make me call for the fight with the mind (vali). If You do not set Your arrow of Grace on the mind delaying very much. I will lose my balance and perish. Therefore help immediately.
- 619) Make me bold to destroy the rising if the abhimana of Ahankar, the demon by the sword of Guru Bhakti and with the shield of vairagya which is the root cause for success.

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- 620) I am the one who believing the help of Grace of Sri Ramana but fell defeated repeatedly in the fight with ahankara, the dreadful yama, not able to stand equal to him. If You do not lift me up by Your Grace winning the enemy and give victory. I will be disappointed in spite of believing You.
- 621) I fell at Your Feet, taking refuge at Your feet, I live in this world. O Satguru who will never allow Your devotees to suffer! Be victorious always in my case.
- 622) Conquer me by Your Grace so that I shall never rise again but drown in the heart once for all! To complete this big task befall on both of us, kindly look at me graciously at least for a second by Your gracious eyes.
- 623) The nature of my mind bird is such that it always tries to fly away escaping from my hold and to think about other things only. Kindly throw - spread Your net of silence where there is no trace of vasanas of either name or form - catch the bird making it free from vasanas and keep it within.
- 624) O the almighty, if You ordain that "Let Your mind be pure", my mind which has become dirty due to filthy (attachment) will glow like a diamond and become sat-chit-swarupa. "Those who reach Arunachala, however small the creature be, will get liberation without any effort (sadhana)". Kindly,

prove these words of Yours by making it true in my case.

- 625) Mistaking the body as self is the reason for the appearance of the world-picture. In order to kill this false notion put Your Feet in my heart and dance as "I alone Am".
- 626) What is that "putting Your Feet and dancing in the heart"? It is nothing but Your Atma-Spurana by the power of which destroying the mind carried away by vasanas, a play of power of Grace merging with You.
- 627) Instead of ever abiding in self, the liking to know the objects seen in front rises due to earlier vasanas or for whatever reason, You, by the power of Your Grace destroy it (the liking) by winning over it. Except You, to whom I can pray for this?
- 628) In spite of my bowing down before You (When You were with the body as Ramana) (?) and met Your gracious glance, the spear of Jnana, I have not lost my vices! Kindly use the next powerful weapon - Mouna and annihilate me or else it is of no use. Hence deploy the weapon of Mouna immediately.
- 629) Unfailingly place and press Your flawless sceptre of Grace (judgement stick) (?) which does not know what is bad on me. If You are kind enough to provide me this boon, tell me, the fruit of which karma will remain to affect me?

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- 630) Even though if I have to come across due to my bad prarabdha, people who are born only to do wicked actions, Kindly control me completely by Your valour of Grace which will never give room for my ego to rise even a little.
- 631) O Great Guru, who saved many jeevas through simple but effective words of Grace, will You not show me Your valour of Grace which has resurrected innumerable jeevas who were dead while living as petty jeevas with immortal self.
- 632) The wrong feeling that 'I am this body' is a very strong fetters of delusion which cannot be broken easily. From where can I get the necessary great strength to destroy this fetters? Therefore kindly destroy it by the power of Your Grace.
- 633) Take the sword (Grace of jnana) in Your hand which will destroy all the vasanas leaving no residue and which will make me remain as 'I am' (self) annihilating all the heaps of karmas accumulated through past births.
- 634) May the wonderful Grace of Sri Ramana alone be victorious! Let the strength of the fruit of my various karmas be doomed! May the one great sakthi (power) of the weapon of unbroken mouna (Akhandam - mouna - sakthi) which is shining ever victoriously be victorious in me! (?)

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**You alone who took me as Your own, bestow Your  
Grace (?)**

- 635) I have no strength of mind to pursue the quest of the reality, the self. Piercing the heart where the rising 'I am so and so' subsides and lose my self (?). I do not know any other sadhana. That day, You had brought me in Your presence, took over me, what else You intend to do on me further?
- 636) What was Your motive that You have brought me and fixed me in Your presence and thus gave the Sat Guru Darshan to me who is a worst (?) fool and who cannot make even one sincere effort to know the reality?
- 637) I am tired of running after the five sense knowledges due to the ignorance of the true knowledge. But since I was once taken by You as Your own by Your benign Grace, tell me who else will do all the needs for me but You?
- 638) I pray You earnestly day and night to bestow upon me such a life that I should spend this birth peacefully at Your Feet being victorious in the war raged against lust(kama) and having unceasing meditation upon You who has taken me as Your own.
- 639) To think of that which appears as second and third person objects (anniya) is waste. To find the source

of the 'I', he who attends the above (objects) is Tapas. O my Lord who dragged me to Your Feet only to turn my extroverted nature of the mind to attend inwards (Ahamukha), please help me to turn inward.

- 640) Since You are my father and mother who had given birth to me, You Yourself should make me think of Your Feet. I am powerless to do any sadhana to reach You. I have taken You as my refuge and surrendered to You. All my burden and responsibilities are only Yours.
- 641) O my Lord, though the bright lamp of intellect which Your Grace has lit in me will not get extinguished , yet if You do not help me further (by pouring oil, kindling it etc). Sometimes, it may be a light towards worse. Please protect me by Your Grace.
- 642) From the very day of the birth of this body except from You, I have not received anything from any human. Now if You the great philanthropist does not give me whatever that is needed, who else will give me?
- 643) In spite of Your knowing thus I am the worst of all who do not perform any tapas to get the awakening of Jnana, You have accepted me. Now if even Your unequalled teaching through silence fails, tell me where else can my defects be rectified?

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- 644) O the one who dragged me even in my Young age and gave Guru darshan in order to shower on me abundant bliss which knows no other thing except self! Now is it proper to abandon me?
- 645) You are almighty who can do anything. You are omniscient. You are all merciful! Is it not? That's why I never go behind any human for anything. You alone protect me.
- 646) You the great Annamalai, the Hill of Siva Jnana took the form of Sri Ramana Guru which is cooler than the cool southern breeze and took me as Your own. Is it not? O my Lord, now bestow (?) Your Grace upon me.
- 647) You alone who made me live in the land of Arunachala, the heart centre of this world! Be gracious to unite (?) with me in and out throughout this life without leaving me (not making me to leave)
- 648) O my Lord Ramana who from my childhood had trained me in the habit of worshipping and praying to You in order to regain my original state (of Brahman) which I have (seemingly) lost! Who else but You will do the rest for me?
- 649) O Satguru, it is very rare to get the darshan of Your Feet even though one takes crores of births. It is such a rare great fortune! But somehow You have

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come in front of even me, the worst fellow. Is it not?  
In the same manner bestow upon me the liberation  
too!

- 650) I am now in a tired condition by worshipping, praying, weeping to You for a very long time that I need Your help and support. O Almighty, You have given me the darshan of the form of Guru Ramana. Now give me the darshan of the state of annihilation of the ego.
- 651) Like an able cunning thief escapes through the small hole in the wall I escape from You through the stealthy ways of five senses extrovertedly. Not allowing me to wander in the worldly activities who took me as Your slave, I will not ask anything from anyone. Whatever I am to get, You ordain in such a way. (?)
- 652) You are the path, You are the goal and You are the one who leads me to the goal through the path. O Lord Sri Ramana, You are the most powerful of all Hence there is nothing to be done on my part as sadhana.

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**You alone are my support**

- 653) By the wild power of attachment losing my discrimination, wandering mad, You who has been protecting me from innumerable births, took the form of Sri Ramana in this birth to totally Grace me and took over me, I surrender to You.
- 654) O Annamalai, the Grace in the form of Hill personified, the Lord I can see to my heart's content, the Shiva, who made me sing Your glory by providing words and syllables. O Bhagavan Ramana, Your refuge is my life's support.
- 655) In the bright jnana effulgence the three activities (creation, sustenance, and destruction) and three imaginations (jeeva, ishwara, jagat) are transcended and shine as Lord. O my Satguru Sri Ramana who in a human form appeared before my eyes and lived Your Feet is my refuge.
- 656) I am a petty non-existent, mortal and am powerless to enquire and to be firm in the reality. Therefore O Ramana, the Lord of my soul, I take refuge in You. Save me.
- 657) Since I had the darshan of Your holy Feet, my Satguru, which cannot be attained even though one takes any number of births, may Your gracious Feet give me refuge and amke me not be born anymore, having nothing more to do in this world.

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- 658) Guru Ramana, I take You as the great divine helper to my soul, You who is greater help than the eyelids to the eyes, greater help than the hands to wear the slipping dhoti (?) and a greater help than a mother to her daughter (during child birth)
- 659) In front of the art of Self-enquiry, the sixty four worldly knowledges become false in this world, and established that the true Self-knowledge as the truth, let Your Feet be a true refuge to this fool.
- 660) O my Lord, where am I now? By making which efforts where will I go? Where was I before (before the birth of the body)? Not knowing any thing of these, I perish in the darkness of the 'I am the body' delusion. You alone are my refuge.
- 661) O my Satguru who is holding the sword of Self-knowledge, by Your Grace the life of 'I am the body' should leave or else, I will be burnt by the forest fire of these karmas. Hence I do not have any refuge except Your Feet.
- 662) O Sri Ramana, having only Your Grace as my support and saviour, I am in this bodyy living in this world. No one else I have as my support. Therefore You should give me my refuge, the state of fearlessness adn consolation.
- 663) O Guru Ramana, the embodiment of supreme Grace, who have taken me as Your own in Arunagiri! O the expert in putting an end to the

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rebirths of Your devotees! O the one who made me sing in praise of You! You alone are my refuge!

- 664) Is it not so clearly true, like an amalaka fruit in the palm that You in the past protected me many times? Now am I to beg more and more for Your gracious protection? Tell me.
- 665) O Ramana, the supreme silence, who took me by mauna as Your own at the foot of Arunachala the Hill of Jnana. You are the only God who has to bestow Grace upon me either now itself or at a later date. There is no other God to do it for me. Therefore You finish Your part by bestowing Grace now itself.

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**If Your Grace alone is the important factor**

- 666) I have a life in this body still by Your Grace. Hereafter Your Grace has to provide the life where the ego is lost, ever remain in sahaja Self-knowledge.
- 667) Knowing that nothing can be done by me without Your Grace and having surrendered completely to Your gracious heart that ("Let everything happen as per Your wish"). I am simply rising my clasping (?) hands of prayer to You without making any effort or sadhana on my part. Bestow Your Grace upon me.
- 668) O the supreme gracious Lord, You being my sole support, driving away all my worldly delusions, bestow Your Grace easily upon me. Otherwise, hereafter what can be done by me?
- 669) Your Grace alone is the essential thing for me to turn towards the heart and to enjoy the bliss. I beg You falling flat (?) at Your Feet who took the form of my Guru, have caught me by Your hands and dragged me to Arunachala. Be gracious.
- 670) "To have the darshan of Lord or self" (to see), "to know, to merge and to unite one with him, to be established in self, to enjoy the great happiness" - thus say the elders. Truly what is this? Not allowing the rising of the false appearance in the form of "I am the body" is being told in different words. To get

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this 'state of losing one's entity' is Your Grace which is prayed for. Be gracious.

- 671) If I am to rise up to the higher states and get Your Grace, You have not given me that mental strength and vairagya! What is with me is this fickle mind which keeps on wavering frequently. Has this mind so much power to merge in Heart? No, the power of Your Grace is alone needed. Kindly come and be gracious.
- 672) Your Grace alone is essential to experience that which remains, after the loss of my individuality, 'I' and 'mine' ceases to exist and to remain firmly fixed - there (?). Bestow Your Grace upon me.
- 673) Except by Your gift of Grace, to get the true life of living established in Heart, to remain as self, immersed in mouna samadhi (beyond words), fully detached with the body - there is no other way.
- 674) Abiding and merging in Heart, not allowing the rising of the attribute 'I am the body', You, the support that does not appear (externally). Be gracious that I should dissolve and merge in You. Except Your Grace there is no other go for me. Hence be Gracious.
- 675) I am a tender Young plant being dried in the hot sun. I cannot live and grow without the rain of Your Grace showering upon me. Have You not come and

stood in front of my eyes like an amalaka fruit on my palm? Graciously unite with me and remove any more rebirth.

- 676) Your Grace alone is essential for me to have true love for liberation (moksha). Otherwise, will it be possible for my blunt and unripened mind to find out, distinguish and otherwise even a bit, the eternal from the ephemeral?
- 677) For me, a crazy fool, who has a small limited intelligence which is nothing but a big ignorance, will it be possible to learn and attain the supreme silence, which cannot be gained except by Your Grace. Therefore, bestow Your Grace upon me.
- 678) I do not know to keep my mind, speech and body quiet by remaining myself in that silence Your greatness, who came in front of me as an ocean of supreme silence! Your Grace of jnana itself should reveal to me the greatness of my Guru's Grace.
- 679) Can I, Your slave, know without Your Grace Your supreme nature, who shines as heart in every being, as the unchanging one at all the three times and place, as the flood of bliss, but as the one completely hidden to those who are extroverted? Kindly have Your gracious glance on me.
- 680) O the great giver who will never give the beautiful treasure box of the gem of the non-dual silence to anyone unless one wishes it! Be gracious by seeing

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my nature who beg You in order to get that golden wish by Your Grace.

- 681) But for the Grace of compassion of my Lord Guru Ramana, defects of this slave cannot be got rid of! In short, this is the essence of my prayer! To do this prayer, the true love with a melting heart is needed; You only have the power and responsibility and hence be kindly be gracious.
- 682) Without a true knowledge, thinking the world to be real and living, taking this body as I, to keep the body fit and strong, having crores of wasteful thoughts day and night - (weakening day by day) this poor idiot, Your Grace alone should provide me true knowledge.
- 683) I have lost hope and belief that my filthy mind will become good, irrespective of sadhana for any number of yugas, O, the almighty! If a cave is covered with darkness for many number of yugas when a lamp is brought in and the dense darkness disappears totally in the same way if the light of Grace descends in my heart in a split second all my dense defects (vasanas) will be destroyed to its root and chitam will become shivam.
- 684) I cannot sever the strong cover of the three fold impurities (ego, karma, maya) merely by my mind, except by the sword of Grace in Your hand. All dense darkness of ignorance in me will vanish in a

second when the light of Your jnana is lit in my heart.

- 685) Unless You bestow Your Grace upon me there is no other way for me to be saved in this life. Will the power of my false and defective mind which is full of ignorance be a help to take me to turiya, the state of reality? No.
- 686) What is the use by repeatedly thinking that this world is a mirage, a falsedream or a trivial thing? Such a thinking is only an effort made only after the rising of ego 'I'. What benefit will it bring to me, unless Your Grace is bestowed upon me.
- 687) Only Your unequa and natural Grace on me should give me liberation, otherwise either the maturity of my filthy mind or the sadhanas done by it cannot give liberation. Therefore please rush towards me and give me Your unlimited Grace.
- 688) The clear experience of Jnana is not attained by any one without Grace. Therefore, O Gurunatha what else can I do except weeping, melting an praying for Your Grace?

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689) O my Lord who fixed Your Lotus Feet well and danced in my heart, If I obtain Your compassion on me that alone is sufficient to remove all miseries and to obtain all happiness. Then by Your Grace my mind will become Your sincere slave.

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**Expressing one's own inability**

- 690) (Whatever that has been accumulated so far in my mind). Destroying the innumerable worldly vasanas to live like a sahora (?) bird drinking cool moon rays of self. O my Lord this can happen only by Your Avyaja (?) Grace (without any expectation in any form and bestowing Grace) (?) For I do not have any slightest strength (of my own)
- 691) My mean human intellect is unbelievable. It does not have the ability to earn the wealth of Grace. Therefore, please provide me true love to You by Your Grace. Remove the unwanted one in the heart destroying it, and You come in and fill as the space of light of consciousness.
- 692) The unshakably (?) strong conviction in me that the asat (the body) is sat (real existent) does not given room to realise the truth even a little. Therefore by Your Grace kindly blossom my heart and reveal the truth.
- 693) O my Lord Ramana, bestow Your Grace upon me, the incapable one. If truly said, what will be possible for redeeming me who has no freedom at all? Tell me.
- 694) I have not perfectly done anything as sadhana, I have not followed Your instructions, what all I do is, I always weepingly call You, sing and long for Your

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Grace and make complaints about my agony. I do nothing more. Kindly be compassionate towards me.

- 695) I have become too weak to do any sadhana because of the great agony I experience which is due to the fighting against the crowd of my vasanas, Now I fall at Your Feet as the refuge. Kindly protect me.
- 696) For a very long time in the past, I make complaints, in front of You that I do not have the strength of tapas or teh skill of relieving my self (?) from the strong grip of defects and demerits in me. O my beloved Lord kindly be gracious. O my Dear, did You forget all of them (ie my complaints) wept and made me in Your presence?
- 697) Like every effort taken by a man who is half drowned into a loose wet mud (?) is only favourable to be drowned deeper and deeper. Myself with the desire of fame (of mud) by reading scriptures liking the flattery of others. I sink deeper and deeper in the mud. Hence by the effort of reading scriptures one can get sunk more and more depper (in the fame mud) and how can I get liberation (sat-gati)?
- 698) How can I get liberation merely by the sadhanas done by the intellect except by taking You as my Jnana Guru, Your Grace obtained by worshipping Arunachala Ramana as the father and mother. Tell me.

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- 699) Doing sins by repeatedly taking birth and by accumulating sins taking birth once again, it seems not possible that I, the wicked fellow can take any tapas at any time! Therefore by Your Grace, unless You take me up as Your slave to be protected by You, how can I have deliverance?
- 700) Only by Your almighty Grace I can achieve the knowledge of oneness of self. For it is impossible to attain jnana in any birth merely by the effort of my petty intellect which is identifying the body as 'I'.
- 701) O the great giver! Even though You keep me in this condition of weeping for any number of crores of births in future, I have no power of my own to attain liberation. You also know this clearly. when if it is so (?), why should You make me born again?

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**Declaring one's own immaturity (apakva)**

- 702) You have given instructions in so many ways that the mind, if seeks happiness should go back and drown in the heart. It is only mistake of apakva, that those instructions gave no fruit, for I have not absorbed and observed them. Graciously rectify my mistake of apakva.
- 703) I have not learnt to live as You have taught practising Your instructions, but with the instructions I am making others showing by the presentation of words make me think big - and enchant them, I have not become silent and still. True greatness lies in sincerely following at least a little of Your highly great gracious upadesa and be truly benefitted.
- 704) O father, now I clearly see that I have no real love to Your holy Feet. Though my condition is such instead of offering me Your true love if You still keep me false (?) and abandon me, how much worse will I become, I do not know (don't leave such ) (?)
- 705) I am the poorest fellow who had lost all virtue, I am the best of all wickeds (?). But I pretend to be Your devotee among the good people. Only by Your Grace, I, the imposter should turn out to be a real devotee, give me this boon.

- 706) You are giving so many inexpressible outer conveniences to me in order to dive deep within. But I the useless minded one waste my rare human life without usefully spending within, become extroverted and roam around. Therefore, destroy me by swallowing me as Your prey without leaving any trace of individuality.
- 707) I have not done any sadhana through proper ways. I do not know how to adore and worship sages like the bulls which go round and round pulling the yoke of the roller of an oil expeller (?) (remain on the same place even though they walk all day long). I remain in ignorance in spite of all my toil throughout the life. Be gracious.
- 708) I am not ignorant of the path for You have instructed me. Yet I am not the one who knows it, because I have not followed Your instruction. This ego centred crack (?) is like a foolish child who lights a lamp and burns his own finger in the flame. No one but You my father, can take pity on this child and save me.
- 709) You gave me a sharp intellect, to use it to reach the self. But instead of using that to achieve the win of realisation, I have used it vigorously towards the dark way shown to be by the bad friends, the five senses. Lo! be gracious (?)

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- 710) I am the worst of all people. I am lying at the bottom of the ocean of virtueless maya. Hence, except the Grace of Guru Ramana, who is none but Shiva himself, how can I attain Jnana?
- 711) I do not have the strength of good virtuous tapas in my past births. I do not have the mental strength to do tapas at least in this present birth. Moreover I do have bundle of sins accumulated in my past births and a heavy treasure of unlimited vasanas. Seeing my pitiable condition please take pity on me and save me.
- 712) Ah, Your real devotees are living happily having removed all hypocrisy from their mind and having melting their heart and brimming over with love to Your Feet. But my life which has not a bit of true love at Your Feet or an aversion towards the attachment towards to this body, is very worse. (?)
- 713) Your devotees who have strength spell many million times Your divine name till their tongue is scarred and thus their lives are saved. But I the fool, desiring for the worldly objects fighting for life, praying loudly, making my mouth soar, getting tired! What a pitiable state is this?
- 714) I do not know what will happen to my power of discrimination if I am born again. Because even though I have been caught by Your divine eyes in this birth, my mind is still wandering only outward.

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If I, such a one is born again, will certainly never advance (return inward). This is certain. Be gracious.

- 715) To Your Feet accessible to those aspirants who patiently undergo major difficulties with painful tapas getting requisite maturity, I the poor fellow wish to get the union in the heart just by singing a song! What a fun it is!
- 716) By the speed of the wild forest fire, rise and taking possession of my intellect in the dark delusion of poisonous smoke, with the attachment to the ego, my intellect is pushed out outwardly only and refuses to turn inward. By the power of Your Grace, You bestow upon me the right knowledge to my intellect and lead me.
- 717) At Your Feet where so many people of power, position and growing wealth (?) flock and bow down with humility, even I , an immature creature boldly and unceasingly try to beg daily. What a fun it is!
- 718) Though there is full bliss within to me, the fool this life is blindly going in vain because I do not know the proper path, proper discrimination, proper strength and proper earnestness which are essential for maturity. Be gracious.

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**Wondering at one's own defect**

- 719) It is said that "That birth alone will be the wonderful last birth in which the Satguru is seen by one's own eyes". But now in spite of my seeing You the Satguru in my present birth, I am still in this worse condition! Therefore I am unable to understand how You are going to put an end to my future births! However graciously do!
- 720) O my Guru, the great giver who appeared before my eyes as my supreme God! What remark shall I make about me who is a worse animal which is not yet reformed even after having Your rare darshan? Be gracious.
- 721) O the one who has the greatness of being not accessible even to Brahma and Vishnu, look at my useless life, even though I am given to live at Your Feet. Of all who are born in this world, I am the best of the worst.
- 722) Like one who himself fixes a stone on earth and fall down by troding (?) over it, I wander with desire only outside (being extroverted) and experience a miserable hell - What so say about my ignorance? May You have great pity on me and correct my intellect.
- 723) The spoon, though being immersed in the tasty food throughout the day, it cannot know the taste of teh

food. So also O Annamalai Ramana, have I become like the spoon not getting the profit of Grace in spite of remaining all my life time at Your Feet!

- 724) By claiming ownership as this world is mine (?), this is my place, these are my people, this body is mine, this mind is mine - thus thinking that everything is mine. I have become a victim to the sin of the tattapakara (the sin of stealthily taking back that which was already handed over to You). Since all these are really Yours, what a delusive Self cheat I am!
- 725) I do not even sleep well peacefully because of the increasing of the sense of reality on this body and world. Have You, who had killed innumerable types of egos (I am this body notion) ever seen any such a worst deluded fool as me?
- 726) From the day of the birth of this body, till now I did not have a single thought of loving You, except the thoughts of desire for food to eat, clothes to wear and the place for this body to live and not only to think of the needs to fulfill the needs of five sense objects. Alas what a wonder! (?)
- 727) The idea that I am this filthy skin covered body is flourishing very well, like the spreading of a banian tree, like the deeper rooting of the Aruhu grass (?) and piercing deep like the spear (of Lord

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Subrahmanya). Will it fit You, who alone is existing really? (to allow this ego to flourish like that?)

- 728) Though You have given me this petty soul so many favourable environments and other conveniences which are not available even to those in Heaven in order to enquire into the source of the ego, I do not program even a bit in Vichara! Ah! the power of delusion in me is so great!

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**Pitying for one's own defects**

- 729) This ego-I thinking as if it is really existing as an individual, wishes to attain all benefits such as power attain all benefits such as power (shakthi) and liberation (mukthi) remaining in this body. It does not know that its own loss (of individuality) itself is sakthi and mukthi. Ah! What a pity!
- 730) I rise myself as (?) 'I am this body', then by functioning as the body as I, making the ego to grow, see my own self, as the separate world in front, roaming desirous of getting the worldly things and suffer greatly! What a pathetic life! O Shiva Ramana, kindly arrest me (that pathetic fellow) (?) not allowing to rise.
- 731) Seeing my own self, the supreme consciousness through the mind mirror as a big universe and a jeeva living in it and mistaking me the self to be the second person objects (?) - the world, I am running after it with likes and dislikes and suffer a lot. Kindly take pity on me and be gracious.
- 732) Not knowing that the accumulated crowd of my own subtle vasanas in the heart alone are seen through the five senses outside as this wonderful picture of the world. Thinking that this world is real, and by having so many likes and dislikes towards the world picture. Ah! How much I spoilt myself, moving away from the happiness, the self.

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- 733) Enough of the worldly benefits which I have asked You and achieved. All of them became mere impediments to gain self knowledge why did I ask You then? Alas, at least now crush such ego rising so that it will not ask so any more.
- 734) If my useless life without real love to You is judged, the result will be undoubtedly a ruin and waste. O my God who appeared before my eyes as my Satguru, bestow upon me a fruitful life by Your Grace.
- 735) If You say that all defects existing in me as per Your divine will, what will be the use of my dejection? It seems as if I may escape little by little even from the gracious grip of the jaws of the Guru - tiger! See what a wonder. Please see that this does not happen.
- 736) Neither surrendering to You by Bhakti nor attaining Your Feet by the power of Yoga, nor killing the ego by enquiry my life in this body is a useless jail life. Is it not? Please have Your gracious glance on me.
- 737) The favourable aids, guidances and environments You have given me in this birth are very rare to get in any other births. Even though when it so much given, I am becoming worse and worse! What is the use of this fool living more and more days here?

- 738) Like blind donkey, I, this petty minded fool was roaming along in so many wrong paths getting wounded and sufferings on the way. O my Lord who has myself as Your slave. Be merciful a little so that even I shall enjoy the bliss which Your well matured (?) devotees are enjoying.
- 739) Leaving You and by associating with this body and world what benefit and happiness did I get? Is this kind of cheating myself wise? Therefore, You graciously change the course of the foolish state of mind.
- 740) I the decitful one, languishing and thinking what tapas can I do forgetting a life of tapas. Ah! I feat whether I will spend the rest of my life in the same useless manner I have spent in the past!
- 741) Can I, who stealthily run after the five senses getting away from You whoever resides in the heart, be accepted by You as a proper slave to Your Feet? Ah! My behaviour is ridiculable (?) by good people!
- 742) Your gracious eyes which ripened devotees into golden heart, even after falling on me, my mind which was wounded, poisoned and spoilt by maya did not reform, what is going to happen to me? Be compassionate and gracious.
- 743) Unless You give refuge saying 'Don't be afraid', there is no other way for me to be saved. In case

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You reject me I fear What will happen to me, the petty soul, who has no proper maturity. Hence be gracious.

- 744) Alas! Is not my making my efforts for liberation laughable because my efforts are insincere and also with a desire for name and fame? So (?) graciously reform me by blessing me with true love, true renunciation and true abiding within.
- 745) If I spend all the days of my life from the time of waking from sleep to the time of getting sleep again - only in the useless wandering of thoughts, in rest of my days what benefit can I get out of this birth?
- 746) Having been caught in this body, a prison from which it is not easy to get release, (?) and wrongly taking that prison as 'I'. I have become a poor soul. Alas, O Gracious Ramana, You alone are my mother who can save me.

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**Informing the Inability**

- 747) O Arunachala Ramana, the great Lord who came in front of me as my father, mother, Guru and God and has taken me by Your gracious eyes! You see the worst state in which I am today by the same eyes.
- 748) What have You done with me and what are You going to do with me in future? Myself, who has such fearful tendencies (like people fear seeing the snake) (?) but You are my only refuge. Be gracious.
- 749) O father, I can no more bear with Your ungracious nature to me. Bestow upon me Your Grace at least to die and my vices put to rest. O the great muktha who came in the form of my Guru Ramana and took me as Your own! O Aruna Sivam, come and bestow Your Grace upon me.
- 750) If You make me live facing You, the self I will have no more complaints in this life. If You are not compassionate enough to Grace me, Kindly take my life to Your Feet and let this body die and go to earth, by bestowing at least the death.
- 751) There is nothing more to be done (either tapas or the sadhana) by my own power. Hereafter whatever I am to do, You have to make me do that tapas, without deceiving. Be gracious. In my present weak state please do not argue. Please do not deceive

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this weaker of the weakest (?) and bind me in maya.  
Be gracious.

- 752) If You abandon me, both the heap of my accumulated karmas and the wicked vasanas will crush me and will bury me into the mud of birth and death from which I can never rise up. Will You be pleased to make me weep and cry? (?) Be gracious.
- 753) Even after I had prayed to You for the annihilation of the ego without leaving even a trace of it, if You without agreeing to it burn me by the fire of vasanas, what more can I do to overcome the tests which You put on me?
- 754) O Guru Ramana, who graciously rose at Arunachala, when will You graciously think to save me? I am the one who never went to anyone else expecting You to ask for any needs. Therefore graciously remove my unceasing miseries.
- 755) It has become my daily routine to make endless complaints to You as, O Lord Gurudeva, not even a bit of my miseries is reduced till now and thus give pains to Your gracious Lotus Feet.
- 756) O my Lor who is more gracious than even a mother to Your devotees! Will it fit You to make me long for Your Grace still more? If You reply "Yes", I cannot bear with it.

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- 757) If I am out in to unbearable distress of many kinds - even though such is the order of my Lord (You) - how will it be justice if You allow it till my heart is broken? Kindly change all my miseries and say "fear not"!
- 758) I used to see my own meanness and weep with pity, I will feel that Your love is lost. I become like the one who himself presses a thorn into his own Feet and weep with pain. Alas, what will I become in future? Be gracious.
- 759) Something rises from sleep catching hold of the body as I, then as 'I am the body' in the form of the ego, attaching with the body (many births) roam and wander in the world (with desire) in between repenting for that state, by thinking of You, longingly pray facing You, "Oh, my father, Lord Ramana, when will You withdraw me into the heart" - thus weeping bitterly - is this the result You have given? Graciously put and end to this rising.
- 760) Oh the kind hearted Lord, who will take pity on those who are weak to improve themselves! I cannot bear with this dual existence of mine as something other than You. Be gracious towards me to reach the shore where no delusion or defects will cling to me.
- 761) It will be fit only for You to forgive and reform all my unequal defects of my mind. I am at peace only

because of this great faith in You. Otherwise what benefit will be there with whatever effort (sadhana) I make?

- 762) Blinding my two eyes, tying both my hands and legs, providing neither a handful of food nor a drop of water to drink if You let me lie on the hot sands of big desert, What a great torture would it be? Such an inexpressible suffering I am now experiencing!
- 763) Having my two hands clasped over my head, I cry for Your help that Your holy Feet alone is my only protection, praying to make my mind without wandering in the world, ever dwelling upon You who is always inducing my mind and tongue to sing in praise of You.
- 764) I am completely exhausted by shedding tears, lamenting and praying to You. "Be merciful, be merciful". Even when if You, the greatest power of Grace, keep quiet without being merciful to me, who else will bestow Grace upon me?
- 765) Oh the purest! There is nothing more as new to pray to You. So, I am again and again repeat the same prayer which I have already made, and that is, I cannot live without Your Grace. Therefore, estow Your Grace by saying "Fear not" and make me as Your own.

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**Unable to bear with Your delay any more**

- 766) You are all knowing, almighty and also all merciful more than anyone. Why then this delay towards me, who is ever praying and longing for You?
- 767) When will my prarabdha which is the cause of the appearance of this dream of a body and world cease by the blossoming of the knowledge who am I? And when will the Grace of my Lord Bhagavan Ramana whose Feet sweeps off death revealing my real nature be bestowed upon me?
- 768) Wasting my worldly life, which is the picture projected by the five senses, being spoilt not taking up the true and useful who am Self-Attention, when are You going to give me the love for the Grace and keep at Your Feet without movement? Please tell.
- 769) If You give me the power to cling to self unceasingly, what else is there to beg from You? O mother, father, O my gracious Guru, when will You give me this?
- 770) Tell me, when will I have the eternal unbroken sleep without rising at the shade of Your Feet, having lost by Your Grace, the ignorance of thinking about my body, food for the body and a shelter for it?

- 771) O my Guru, the Lord, I do not know when will that day dawn in which I will have my ego annihilated by Your Grace? Exactly on which day You will kill me and eat me - who is expecting You everyday as "Ah! it will be today, it will be today!"
- 772) I am waiting, thinking "Today it will be , within tomorrow the good will happen" - When will it happen? What will become of me when death comes? If this body dies without knowing the oneness of the reality, even though I have come to You, how will Your Grace be valued?
- 773) Since my longing due to the dissapointment that when will You, who has given me the hope that You will save me, will save me, is -- more and more, I am heart broken doubting whether You may deceive me?
- 774) Every time I think I will, from now onwards become a proper vessel to Your Grace, thinking repeatedly, instead of turning within diving deep, thinking as above floating on the thought and spoilt - what a foolish (mad) as it is?
- 775) Every day the Sun rises and ridicules me asking, how is Your spiritual progress? And sets in the evening. The whole of my life passes away like this. Will You not reveal to me the beauty of the egoless state?

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- 776) Every season is changing, coming and going one after the other. Every year is also passing away changing along the seasons. But I do not see my ugly mind soaked well in the worldly mud is changed into a pure mind which can unite with supreme whole.
- 777) O Lord, many days and nights have passed this way very fast. How will it fir You who gave the fortune of singing in praise of You, but not yet destroyed my rising (of the births) trumpeting the valour of Your Grace?
- 778) If You allow me to wander still like this leaving You how will I become Your real slave? Tell me when will You fix me in the Heart removing all these tastes of mind jugglery in which innumerable differences appear?
- 779) O, Chit-Ananda-Rupa, Annamalai, ever shining (neither day or night) the ancient Lord. Sri Ramana Satguru, when will I merge, losing I, the ego and become Gracefully bliss form (?) - in You, the pure love?
- 780) Just like magnet attracts iron and retains it, the day You draw my mind without movement (chalana) by Your gracious pull, retain in You without getting me extroverted, is the auspicious day for me.

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- 781) If You decide to fix me firmly without return in the real state of self, how can any suffering remain there for me? If You do not do it now itself, then when will be a better time for You? Please tell me.
- 782) If I spend my whole life like this, how will I become a proper vessel to Your Grace? Will it be proper for You by extending the days thus? O my God, who is ever leading me through the righteous path!
- 783) Be merciful towards me, who has completely handed over to You from my very boyhood and praying to You, having my hands on my head, O, my Lord supreme, You are my only refuge.
- 784) I came for refuge by begging for jnana in my early hours (Young age), waiting in Your presence till the evening (the old age). During that period if You make me lament like sugarcane caught in the grinder and worm caught in the fire, deluding me in maya, will it fit to (?) Your great name and fame that Your devotees are ever protected without fail?
- 785) Days, months and years come and go in vain without use. Most of my life has gone waste without Atma-sadhana. What will become of the rest of this life? O Lord, save me, save me!
- 786) Even after I have found that You are my only saviour , just like the flame burning high, if You don't put out my worldly desires that rise high, the old age and death will come to my body. Then what

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will I do? Will it fit to Your greatness of Your Grace?  
Please tell.

- 787) O father, many long days have passed after You have taken me as Your own. This human body may not last long and will get destroyed. Before that You should shower the Grace. Is it not?
- 788) You are seeing this devotees sufferings, but I not know, when You are going to solve and merge me in You. My cover, this body life, if wasted waiting like this, what am I to do further?
- 789) Ah, I have expressed to You my longings all that were in my heart for quite a long time without even feeling shy. The lifetime of this mud pot (body) is also, day by day, shrinking quickly. Therefore, graciously complete Your duty to me.(?)
- 790) O the great philanthropist, tell me when did You fix the auspicious day to remove my ignorance - by which I am experiencing scene after scene of life being born in the world as body after body due to vasanas - by Self-knowledge?
- 791) Did You fix that auspicious time and date to give me the boon of Self-realisation I asked only at the time of death (of the body) when my body loses all its strength when the senses lose all their consciousness and when the intellect (or mind) lose its power of knowing anything?

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- 792) When will You, if not today, bestow Your Grace upon me so that my poor mind will be free from delusion, naturally have great love towards You and will ever revel at Your Feet without remaining away as a separate entity.
- 793) My ego life should come to an end today by Your blossoming of life of Grace! Please do not delay further. O Guru Ramana have You not taken me as Your own by drawing me to Arunachala. Have Your gracious eyes not seen my meanness?
- 794) Having been caught by the fire of the five sense pleasures all my days are going away waste in the delusion of vasanas experiencing wild miseries vainly without knowing Your truth. Alas, (?) put an end to this ego life.
- 795) It is said that You are present at all times and at all places. O my gracious father, whoever shines transcending time and space! For this reason You are all powerful to Grace me (?) to Grace me who is calling You praying for protection. Hence please do Your anugraha here and now.
- 796) Tell me, when I will walk deep along transcending time and space, path of selfward way where not even a single foot print of fate can be implanted and reach heart, the oneness of the essence of bliss and attain the loss of all miseries.

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- 797) O my Lord Ramana Guru Deva! When will my heart blossom by Your Grace like a Lotus? Tell me when will that glorious day dawn in which You will destroy me, the ego will install Yourself in the heart?
- 798) If You do not like to bestow Your Grace upon me now who else can do and when? O the most gracious one, make me attain the divine life now itself.
- 799) Will You not concede graciously to me in spite of my begging to You and falling at Your Feet, praying , when will that day of the silence of my mind finally dawn? (the ego totally destroyed)
- 800) O my Lord, I am still wishfully longing and trusting that You will take me as a slave in an inexpressible way beyond mind and speech. Only on that trust I am having this body cover. Therefore graciously reveal Yourself as 'I-I'.
- 801) Just before the rising of the sun, darkness seems to get dense and just before the oil lamp extinguishes it glows more, with the terrible atrocities of the ego now going on in me, I am wishfully expecting Your arrival (that the ego is going to die shortly). Gracefully rise in me.
- 802) Just before the rising of the sun, darkness seems to get dense and just before the oil lamp extinguishes

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it glows more; with the terrible atrocities of the ego now going on in me, I am wishfully expecting Your arrival (that the ego is going to die shortly). Gracefully rise in me.

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**The aversion towards living in this body**

- 803) Have You given me this body, only to live waste, without having no discrimination (?) of permanent and false? (Nithya and Anithya). If the body and mind function against Your wish (teaching) Gracefully make them die.
- 804) No benefit is there for You by my living in this body. I was believing all this time that there will be some chance for me to destroy the vasanas and hence I live all the while more in this body. If even that is impossible kindly kill them at least. (i.e. if this body and mind is useless for sadhana)
- 805) There is no necessity that I should live more in this body. My living will never fit to this world. It is only a great misery to others and also to me. Therefore tell me why don't You consider to put an end to this 'I' (ego).
- 806) Any of my birth here - however high it may appear to be is nothing but a misery. Therefore I no more want even one more birth here. Even the present human life which is going on now, I do not want You to continue even for a minute. Therefore bestow Your Grace so that I will merge into Your divine Feet.

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**Being afraid of worldly people**

- 807) Oh Gurudeva! I sued to fear, to hear near even a bit of the voice of talking of the worldly people. Will it fit You to make me afraid of the world, even after I have come to You? Be gracious.
- 808) My heart trembles to see this world, my body shrinks and shivers. This world seems to be a heaven only to wicked people. Tell me, then where is a place to live for Your devotees.
- 809) Make me unite and live with You in a place where the worldly people cannot see me, will You not save me, in spite of my falling at Your Feet, many times weeping and praying?

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**Should I be a waste? (?)**

- 810) Was it not sufficient for me that not one but many births have been spent as a Yogabhrashta (one who slipped down from Yoga )? But in this birth You, the Satguru is attained. Therefore You should bestow Your Grace upon me so that I will not slip down again.
- 811) Did I come to You only to become spiritually poor and to waste all my life talking nonsense, without instead of getting rid of all the lowness in me? Annamalai Ramana, who removes all defects of devotees, make me ever awake at Your Feet by Your ever shining within me.
- 812) Though I was praying to You, many times remaining alone and aloof from people, being overwhelmed with a desire for You, with tear shedding eyes, "O my Lord, make at least this sinful birth of mine into an useful one". Will You refuse saying, "no impossible?". (?)
- 813) See, is it only to become a waste who always think of the external worldly affairs and spend the whole life time of this filthy body that You have brought me that day to see You, who has transcended karmas?
- 814) Is it only to become the worst and to die with the madness of delusions that You have caught me and

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brought me to Your Feet? Did You take all my prayers that You should enable me by Your Grace to get liberation to be false?

- 815) It is only to eat, wear good dresses and to spend my days in waste that I saw You that day prayed and begged to You weeping bitterly in verses? Will You not now drag me and unite with me by burning away all my accumulated past vasanas?
- 816) Is it only to eat, wear good dress (?) and to spend my days in waste that I saw You that day prayed and begged to You weeping bitterly in verses? Will You not now drag me and unite me by burning away all my accumulated past vasanas?
- 817) O Ramanesa, my saviour, who removes all my miseries! Again and again what more can I say? If You remain quiet without protecting me who came as a refuge, what will become of me?
- 818) Tell me, is it in vain that all my prayer to You begging, weeping bitterly on that day for Jnana, the great desolation - the annihilation of 'I' - which is the complete achievement of mouna?
- 819) Is it my fate to waste all the time of my life and die without drowning and dissolving in You, the defectless supreme whole? Is there any scarcity of the fruit of jnana with You to bestow Your bliss upon me? (?)

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- 820) All creatures (created by You) are mocking at my ego life as the biggest fool. Therefore fix me at least from now onwards in You instead of pityfully destroying me in a worst life of egoism.
- 821) Due to the beginningless maya which makes me wander away from You, all my true bliss of life in many births have been lost. O the dancer in my heart, bestow Your Grace upon me so that my present life will not end as an empty play. (?)

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**I depend only upon You**

- 822) Instead of believing any human being, devas or any other thing, I believed You alone and I came here with the hope that You will make my mind pure and will bestow upon me the supreme siva-jnana.
- 823) In this human world, all those who say they are good, prone to restrict me as useless, You the almighty and protector of weak - to whose Feet, I have taken as refuge. Graciously take me as Your own and protect me.
- 824) O my father, I believed that Your divine Feet which always do good, will forgive me all my wrong deeds and will correct my mischievous mind not liking to do anymore such deeds and do great help. Hence graciously do this real help.
- 825) You are the only Lord who takes great care in removing all my poisonous defects. I am living with that Graceful support of You in this world. There is nothing that I can trust upon (in the world)
- 826) If at all I am to be saved, it is only by You, on Your such assurance, I am trusting You ever. O the king of Grace, my Guru who has taken the form of Sri Ramana! Hereafter please do not leave me ever not even for a twinkling of an eye!
- 827) What can I, the poor minded one do who do not possess not even a single good quality that is

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needed to become a slave to You. O my all merciful Lord, I completely depend only upon the valour of Your Grace. Graciously do so!

- 828) In spite of my bowing to You with my hands clasped on my head and weeping before You hoping that You will somehow protect me, if You do not condescend towards me (?) and cheat like this, tell me what will happen to this poor fellow.
- 829) I am the one having the experience of being cheated many times by human. If my care is the same even with You, tell me what will become of me?
- 830) Having so much confidence in Your valour of Grace that You will free me from the darkness of birth and death, I remain here always in hope without doing any sadhana. O my father be gracious towards me.
- 831) O Sri Ramana, who can reform me by any way? I remain with the hope that You will never abandon me. Therefore do not rise in me that may not be agreeable to You in words, actions and thoughts and make me abide to Your rule of Grace. Kindly do it by Your power of Grace.
- 832) Graciously and voluntarily make this wicked fellow to trust the Feet of Sri Ramana, worship, have love to the Feet, the taps of not getting attached to

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other (worldly) things (including the body) make me reach Your divine Feet forcibly.

- 833) I am living still with the hope that one day all the sins of my mind will be removed by Your Grace and be saved. Be gracious so that You do not bring harm to the belief of Your son.

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**Do not abandon me**

- 834) I, seeing my devotionlessness, heart broken many times thinking whether the chance of attaining the goal has disappeared completely in this birth. Have You rejected and abandoned me?
- 835) Will it be for You, the nature of almighty to reject Your slave who is bitterly weeping and begging at Your protecting Feet. You the almighty can bestow upon me all! Is it not?
- 836) O Lord, do not reject and go away from me considering that I have not done great tapas or I have not given up all bad qualities. Touch my head by Your divine hand, pour Your Grace upon me, keep me always at Your Feet and You live ever in my heart.
- 837) I, the mad fellow is like the one who lost his eyes, who had his legs broken, who is very hungry but has nothing to eat who does not have even a bit of cool shade of a tree to take shelter. If You abandon me, such a one, what will become of me. Please tell.
- 838) Having thought that whatever the deceptive mind showed (the worldly path of pleasure) as good with a rising of desire, having followed it, I have accumulated so much bad desires in my heart. To such a fool if Your Grace also forsakes where is my refuge?

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- 839) O Sri Ramana, You may show crores of reasons to reject me who do not have bit of purity, but is not Your Grace causeless (avyaja)? (?) Therefore, protect me by the nature of Your Grace.
- 840) O the mysterious one, having swallowed the whole unreal universe by the power of Your being-awareness, and shine majestically as the silent shiva Hill! Clasp the two hands, I am falling at Your Feet, please do not push me out.
- 841) Kindly do not reject me with anger and be gracious on me who is having You alone as my Satguru having the two necessary qualifications. 1) the right to beg and 2) the poverty of virtues to beg.
- 842) O Arunachala Ramana, if You angrily reject me who has no other means but praying and begging to You in tamil verses not knowing any other sadhana to do, alas! I will be completely burnt by the fire of longing for You.
- 843) The (so called) some of the old Ramana devotees instead of asking for the loss of the individuality (ahankara nasa) wanted to acquire powers (to the ego) and siddhis, You drove them from Your presence! But I am since praying You only for the death of 'I' and 'mine', please do not abandon me like them (?).
- 844) O my Lord, if You abandon me who has no freedom or power showing any one of my defects as a cause,

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tell me when will there be the day of my salvation?  
(Never) Therefore bestow Your Grace upon me now  
itself.

- 845) O my Lord, if You abandon me, due to my hatred  
who has unconditionally surrendered to You, there  
is no other refuge for me. Therefore, You should  
never abandon me. Please see the necessity.

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**Arguing with the Lord**

- 846) O father, how is the state of improvement in the spiritual wisdom of Your son, though he (I am) is a petty dog but who is always praying to You not going anywhere; O my mother, O my father, praising and worshipping You, alone by falling at Your Feet?
- 847) The unreal ego to die as non-existent and the true thing which exists - not knowing the existence of other and the ever shining swarupa of Self-bliss - if You give me this only, You are only my real father and mother.
- 848) The highest devotion which I should have towards You is exactly the limitless love to remain within (ie in self) without rising. Therefore, it will only then be true that You are protecting me when You give me the very great one pointed love towards Self-existence (?)
- 849) O the great giver, Ah what a wonder the hearts of how many pure souls are shining with reality enlightened their heart with divine sweet smelling love blossomed into the ocean of bliss! Is it not true? Bestow Your Grace even upon me, Your slave.
- 850) Tell me, is it good that I am kept weeping thus, when many wise good devotees of You are praising You in sweet tamil verses having worshipped Your

Feet and having killed their identification with the filthy body?

- 851) Reveal, show and make me attain the fountain of the honey-bliss of Your Lotus Feet where clear eminent good devotees are unceasingly drinking, enjoying and revelling in it. Kindly offer me the same who is tired of asking repeatedly.
- 852) Why did You show Your vengeance thus when all good people are enjoying the real art of Brahma-jnana which destroys all attachments, I Your son alone is to be crushed under the grip of the ghost of ego. Please tell.
- 853) Bestow me the bliss of Your jnana which shines as thousand rising suns and is experienced by many of Your good devotees, to the worthless who withers away like a flower which has neither good colour nor sweet smell.
- 854) Unless You turn me into You as a Sun of Jnana removing all the past vasanas in the heart of this most wicked one than any other wicked in this world, it is only a word of formality and not the truth that all the sages praise You as almighty.
- 855) Not knowing that the world picture shown by the five senses (eyes, mouth, body, ear, nose) are nothing but the gross form of the store of vasanas stocked in chitta, thinking that this true world

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existing outside by making it desire and hate, destroying myself - Is this Your judgement on me given by the Grace?

- 856) Often You used to say these (?)true words that "Without the Grace of Guru, one cannot get realisation". The cause for my agony is also the same. Is it not? Leaving this, what other cause is there? Please tell me.
- 857) Knowing well that without Guru's Grace I cannot advance towards self, I am weeping and praying only to Your Feet. O Sri Ramana Jnana Guru tell me don't You know my weakness of mind.
- 858) O dear, will You not help me to experience the unceasing happiness with in, without springing outward and seeing other things. By helping me thus what loss will come to You.
- 859) What will be the loss for You if I, the ego the only one is destroyed by being united at Your gracious Feet? Don't You have other innumerable jeevas who want Your play of creation and like living in this world and other worlds?
- 860) Meditating on You, renouncing I, the form of ego, attending to the self shining as 'I-I' and the power to sink deep in it - Is that Your Grace or my mind? (As it is only Your Grace - without retaining me there (?)) I do not agree to Your complaints (of putting blame on me)

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- 861) Your all knowing Feet know well how much is the strength of mind You have given me! Is it not? Therefore if I do not have the proper strength to live according to Your teaching o the proper way of living and spoil (as You have not given adequate strength of intellect earlier) the blame will certainly fall on You only!
- 862) Is it that You do not know that short-cut way (?) to prevent me and take me back in You, the existing self from rising as ego, I am the body? O Lord Ramana who has the divine weapon of true jnana missile that destroy the ego, if I am not saved, the blame will fall only upon You.
- 863) Whatever obstacle may it be for Self-knowledge that is formed on me, who is Your slave, if You remain without removing it at least from now, it will be very improper on Your part. Therefore, kindly bestow Your Grace upon me.
- 864) If Your Grace decides that I should be saved, is there any substance to order "No" against Your wish? If You decide to join with me, will it not fructify? When truth is such, Why You are still hesitating?
- 865) Am I who is afraid of the poison of the ego, different from the ego? What objection You can raise now when ego itself prays to You for its own destruction?

- 866) Why did You not fix me in my state of natural existence - consciousness which is devoid of thoughts. Whatever be the defect, except You who is powerful in protecting me by removing my defect, who else are there? Please tell.
- 867) I do not have sufficient strength to abide as per Your upadesa. However I pray still You do not seem to condescend and delay like this; tell me which is to happen, the marriage first or removal of the madness first. (ie, unless You being gracious to me, I cannot abide as You say "Unless I abide , You will not be gracious") If that be so, which one is to happen first. Please tell.
- 868) Untill self is realised it is impossible to conquer worldly maya by any effort. Hence the first thing to do is, the showering of Your Grace upon me, the foremost duty in order to realise the self.
- 869) Are You not the great giver - unasked? (?) Yet I now beg You to graciously bestow Your Grace upon me the existence-consciousness by which the rising of the ego, which creates the defect of "I am the body", puts one into repeated birth/death is totally rooted out.
- 870) O the Lord who graciously help one (?), if he even without asking keeps quiet, I, in spite of my begging "O, mother, please be gracious", my mind is unable to feel even the shadow of Your Grace.

had the mind felt it, why the ghost mind instead of being quiet, runs about?

- 871) By appearing in the form of Arunachala before my eyes and by Your silence radiating in my heart, O my father if the Atma Swarupa is ever unchanging (at all the three times), Why I am ever unable to be without break (in Atma Nishta) and movement (chalana)?
- 872) Are You not such a merciful one that You will never be unkind towards Your devotees by asking repeatedly to You and being dissapointed. Oh the one, praised in verses by true devotees, why are You so unkind testing me Your son, who is always praying and weeping to You, heart broken.
- 873) Tell me, have You not heard even a bit of my praying, begging, weeping and bowing to Your Feet in order to have a spotless life from the day of my birth?
- 874) You are sending a messenger to me informing the truth that the sword (of Grace) in Your hand is all powerful! But the scar of my wickedness has not yet been erased away from me who is praying and weeping to You through out the day. Please tell.
- 875) By the message of truth You sent a little bit of the fire of miseris in my mind fades away giving some hope. But there is no way for me to go ahead until

the day in which Your benign Grace will be fully showered one me to wash away all my longing.

- 876) Tell me why then shall I make any complaint to You, if I am by Your Grace able to naturally experience the bliss of abiding in self without attending any other thing!
- 877) If You prove in my case that by great power of Grace, You could remove my defect, there will be no necessity for You once again to make You to prove Your valour (?) at any time or at any place with this big fool.
- 878) If You save me from maya Who is excelling all in uselessness, that alone will be the proof that it is correct for You to have the name "the helper of the helpless" (Dheena Bandhu). Graciously do this!
- 879) How mysterious! The snake and the tiger came to You with love not only in chidambaram but also in Arunagiri! Ah, how can I express Your greatness? O my father, be merciful even on me who is wicked than the wild animals.

Note:- Rishi Patanjali was a snake in form. Rishi Vyakrapada was tiger in form. They two attended the divine dance of Sri Nataraja in Chidambaram with great devotion. In Tiruvannamalai also cobras and tigers used to frequently visit Sri Bhagavan Ramana with great love.

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- 880) If You remain quiet as if You do not see me, I may live in this world just like a worldly fellow who never had Your darshan and thereby I will spoil myself more and more. Therefore bestow Your Grace so that I may be saved from the sin of Atma-aparadha.
- 881) O Lord, will You not graciously make my mind, body and speech to be quiet and still, by leaving completely that let everything happen as per my Lord's wish. Am I who beg and weep to You expressing teh inability a stranger, Am I not Your son? Hence be gracious to make me surrender totally.
- 882) O Arunachala Ramana, the great giver of Grace, O Gurunatha who took me that day as Your own! You only have to Grace me. My tongue and mind have certainly no strength to argue with You. Instead of arguing and defeating me please shower Your Grace.

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**Bestow Your Grace - Lest Your Glory get ill famed**

- 883) Only if I become non-existent by dissolving in You, the only real existent and only If I am swallowed by the Ocean of Your Grace, there will be no stain on the Gurus fame. O my father, annihilate me so that there will be no disGrace to Your natural abundant Grace.
- 884) O father Why do You make me think of anything and everything but You? You have the name "more gracious than even a mother". Will it fit You even a bit in my case?
- 885) Kill the wild tiger my ego by Your natural silent existence and establish Your victory which You are ever having and quench my thirst caused by Your separation.
- 886) Anyone and Everyone can abandon me (?), but if You abandon me saying 'wicked fellow' and push me out, the best of Your devotees even will wonder saying 'Ah! the Lord crossed his own rule". Therefore bestow You Grace upon me.
- 887) If those great ones who praised You earlier as Ah 1 our Lord is a great Gurur, the embodiment of mercy now seeing Your mercilessness which You show towards me, they will charge an accusation on You (?), favouring me, with great surprise.

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- 888) If You cheat me, who came surrendering to You, it will be a great disGrace to Your name. The great giver of Jnana in Arunachala. Does this fit You?
- 889) Is it not necessary for You to save Your glory that nothing will be impossible by the valour of Your Grace? Will it be proper to allow Your fame to go in vain in my case? Does it fit Your Grace? Please tell.
- 890) Though immature when an ego (I) falls at Your Feet and begs willingly, "Please kill and eat me", if You do not rise and do samhara to it, will not this world talk ill of You?
- 891) By the flood of Your Grace destroy my mind which wants the likes of dislikes and protect me so that there will be no wrong to the glory of Guru's Grace and lead me to the revelation of the state of jnana.
- 892) Is it not Your nature to wake me up from the original sleep of the forgetfulness of self in which the dream of this waking state is experienced by an individual - 'I' which rises, functions and sets? Therefore You do the same to me.
- 893) If I do not get the art of Self-Attention in spite of my staying at the Feet of Annamalai, will not the great ones ridicule me as a blind fellow even though the eyes are fully open.
- 894) Was it to being about a shame on Your fame that You have brought me that day in front of You?

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Bestow upon me the silent peace of sat-chit-ananda by removing all defects in me at least from now onwards.

- 895) If You grant me the non-rising of 'I' at least a bit, all miseries and anxieties will end. Establish Your fame of Grace by making this birth of mine, not as a waste, but to be the best of births for having no more birth.
- 896) If I the one who believed only the Feet of Sri Ramana, worshipping, weeping and praying for nothing else but for the destruction of all attachments, become unsuccessful (lose in the war) it will be an inexpressible shame for Your fame of Grace (?)

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**Wondering at Your mercilessness**

- 897) O father, is it only in this birth that You have cheated me like this? No through so many past births, You might have cheated me like this! Is it not? What can I know about Your trick? Enough of Your mercilessness which will not fit You. Therefore reveal Your truth without cheating me any more!
- 898) O the greatest gracious one who is impartial! Sri Ramana - Jnana Guru Deva! tell me how long You were having this vengeance on me, to crush me under the wicked ego?
- 899) How are You able to keep quiet like one who does not know like an ignorant, I am suffering like this? Will it be possible even for the Lord to have the merciless heart? who can understand the way (the secret) in which You will bestow Your Grace upon me?
- 900) Does not the begging and praying voice of mine in verses throughout my life who though having a desire for liberation, but does not have the strength to resist the evil power of my prarabdha, reach Your ears?
- 901) Have not Your eyes (sight) which shower Jnana and Grace, see all my tears shed like a flood in a river, praying to Your Feet turn my mind back without

(without rising again) and push it inwards to enjoy the bliss.

- 902) I was begging to You from my Young age praying "Give me Your attachment so that I shall be detached from all attachments towards the worldly objects". But I have not yet known by Your Grace the detachment with the world (and body), tell me, why are You making me weep and cry like this!
- 903) Did Your gracious heart accept my mind to be so low. Is this Your divine helo? Except You, who are bound to save me by any means who else can remove my bewilderment?
- 904) When I, Your son stretching my hands towards You beg and weep is like one laughing indifferently and rejecting when a dried old rice particle beg a person (who has taken a feast already) to eat. (?)
- 905) Are You like the Sun which asks 'What is darkness?' Do You not know even a bit of my bitterly praying? Will You not favour me with Your gracious glance which will bestow jnana?
- 906) O the great mechanic of human machine (?) who can easily find out and set right the defective point in one! Instead of bestowing Your Grace upon me to remove the obstacles for jnana knowing where and how it lies in me, why is that You are still allowing to continue the wrongs in me without correcting?

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- 907) O my Lord, How do Your blissful eyes of Jnana which cannot see anything but bliss (any suffering of devotees) are able to see me who is longing for You, praying to You, weeping to You bitterly and suffering so much?
- 908) O Sri Guru Ramana, my father who is simply residing in the heart as if not seeing or knowing me who is lamenting bitterly and praying to You! How and why Your heart has become so merciless to spoil me and reject me, the helpless, who is weeping and begging to You?
- 909) Will not Your gracious glance fall powerfully on me so that I can get great limitless love to attend to self? How has Your compassionate nature been changed in this manner to cheat one, the beggar who is begging to You for the past so many Years?
- 910) If You do not reveal of Your own, I cannot see though I have thus prayed and wept to You both in person as well as in verses, You do not make my mind turn introverted towards self. If You are thus simply seeing and allowing me to wander like this, does it fit Your gracious eyes?
- 911) Instead of bestowing Your Grace by controlling my wicked mind which ever suffers by going extraordinarily, You are allowing the mind to spring again and again towards the dark worldly delusion! O Ramana what is this? Be gracious!

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- 912) Is there no stock of medicine with You which will kindle a great desire towards self and remain in the best tapas of remaining as mere existence, with the rising of 'I' totally destroyed?
- 913) O my Lord, what have You decided on me, Who is suffering a lot being unable to cross the path of a big desert without a shade at all in the midst. Is it Your intention that I should perish in the worldly delusion?
- 914) It is unfair, unfair to Your gracious rule to allow me to be spilit so much by my wicked mind. If even Your unfailing mercy towards the devotees abandon me, minding my wrongs, who else will bestow Grace upon me?

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**Is this Your trick to make me sing?**

- 915) Is it in order to show to the world how Your dear devotees will lament and pray to You that deliberately You throw them into the Ocean of ignorance, that You have done to me like this?
- 916) Are there no such heart melting verses in tamil sung with real devotion and sobbing heart? So many great ones have sung already! When it is so , Why then Your divine trick has played upon the tongue of this poor petty fellow?
- 917) Tell me, is this also a good prayer when compared to the holy words of sages who has praised You with beautiful words with rich meaning and sweet, tasty, vast flood of devotion surging in all directions?
- 918) Will You blossom the flowers of verses in my mouth only when I am put into miseries? Will You not do so by giving me the experience of Your bliss? Will I say "Ah, Amma" (?) only if I am beaten by You? Will I not say "Oh, Amma", if You embrace me with joy?
- 919) Is it not enough for You that You have made the tamil venbas (verses), come uninterruptedly floating only along the flood of miseries, even in the nights? If You give me the experience of Your bliss and make me sing, will I not sing in praise of You?

- 920) You do not allow me even to sleep in the nights. You are giving me the nice sweet flow of verses and making me pray and beg to You; Graciously remove all my defects and destroy my feeling of being separated from You.
- 921) O my father, will it fit You to play with me by giving me this useless human body and a skillful demerits in verses? Is such divine play Your valour? Is this Your greatness?
- 922) I have sung to such an extent that no more words of begging and praying is left in tamil language. Those which remain are only the words which can be used only after You have saved me; therefore, when will You save me and make sing in the joy of bliss using those remaining words?
- 923) O father Sri Ramana, I have great desire to sing in praise of You in direct tamil words (?) with a brightly blossomed face, after You have bestowed upon me the divine bliss, having fully immersed in Your love and fully contented. Grant me this boon.
- 924) Until the blossoming of supreme silence of sat-chit-ananda in which state nothing is experienced as another 'I', this fool (I) is always be praying to You unceasingly as 'Give me this, fix me in that state, unite with me' and so on, making complaint (?).
- 925) If I had sung these verses (venbas) to reach only Your ears I would have been surely saved by You.

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But since I have sung in such a manner that others heard them and appreciated as very nice verses, You are not bestowing Your Grace on me! Is it not?

- 926) As I became slave to the ghost of fame with liking - the real downfall in tapas - I am praying bitterly to You as if I do not have Your Grace!
- 927) In future I will never rise my tongue to sing verses for the appreciation of the public people. As a prize, to my verses which will be only to the appreciation of Your Lotus Feet, may You bestow upon me the annihilation of the ego and the attainment of Your Grace.
- 928) O my Lord, Ah for whatever be the reason You have given me at least the good habit of praying and weeping only to You. Further provide me at least the mind which cannot forget Your love by weeping and begging to You.
- 929) Is it not natural, if when one expresses in words his miseries to another powerful man that the former is relieved by later from his miseries and obtain happiness? Is there any one powerful other than You?
- 930) O my Lord who had come on earth as my supreme Guru Bhagavan Sri Ramana, O the divine helper who came to destroy my 'I' and 'mine', have mercy upon me by hearing those words of mine and choose as Your own.

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931) O my Guru, the supreme who has come to remove the delusion of this ('I') defective fellow! I am calling You by the help of the intellect (buddhi) which You have given me. the beneficial boon I want is to obtain the shade of Your holy Feet.

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**May Your Will Alone Win**

- 932) If a thought rises here (within me) Let it function as per Your will. Instead of praying to You as, 'this is my wish, this must be fulfilled', let Your will alone be victorious.
- 933) Believing and depending upon Your Grace, I, fool am completely indifferent towards the world. O Guru Ramana, who can surely protect me by any means, make me act as You please.
- 934) The Feet of my Guru Ramana which has kicked (killed) Yama (the death) should accept me as a beggar. I have no other help. Whatever is blessed upon me by Your Grace, that is all the state I am going to get.
- 935) O my father, Annamalai Ramana, who is nothing but a deep ocean of Grace ever surrounding me, as the protecting divine force! Though there rises an 'I' by prarabdha, graciously make it live along Your will without disobeying You.
- 936) If a desire rises in me against Your will, do not fulfill it on any account. Instead of first allowing any desire in me and then fulfilling it, destroy all my desires at root without rising and take me as Your slave along Your will.

- 937) All these days, did You not make me clearly understand that You, my Lord is providing and feeding me with more than what I was asking You in verses? Now I beg You that You bestow only what You wish.
- 938) No new and better benefit will be there which I can achieve by thinking about any other worldly things leaving You. Therefore, be pleased to provide me to think only about You unceasingly. Concerning all other rest of the things, You do with me as You please in my life.
- 939) O my Lord, who is having me as Your possession I know nothing. That day itself I had come to You as a refuge. I am at peace hoping Your protection. I am unable to do any sadhana on this hope (?). Therefore it is totally the responsibility of Your Grace. Is it not? So whatever You wish do it on me.
- 940) What I the poor fellow, ever believe and depend upon, is Your holy jnana Feet as my sole refuge. My Lord therefore whether You do favourably or unfavourably whatever You act, how can I do anything against Your will?
- 941) Graciously do not allow in me an 'I' to rise, opposing any happenings according to Your will. If I am bestowed upon a true love towards the life You provide (whatever You wish) what misery will befall on me in my life?

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- 942) O Ramana, You have brought me to Your Feet only by Your great compassion and will. But now You are crushing me with the difficulties created by ego-ghost as though You are merciless. You took me as Your slave by Your gracious thought, whatever You give either happiness or misery. I take it as my fortune. Thus You know.
- 943) O my Lord, who appeared before my eyes in this birth, as very rare gracious Guru whom one can never see! O the one who has caught me , this worst creature, by Your Grace which is far superior than even mother's! May Your will be done!

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**May You alone exist**

- 944) No time or place can be an obstacle, if You want to bestow Grace upon me. (?). Therefore, why don't You decide to swallow me now itself? May You alone exist by taking away my body and soul as Your own so that there will be no 'I' to think about anything else.
- 945) Since my nature is knowing only other things and not myself. With this I am ruining my self. Make me experience that my real nature is knowing only self and not anything else but You ever remaining as my real nature.
- 946) The knowledge of my existence is only that I am this body. This is improper. Destroy this ego knowledge by Your Grace and You, the one alone exists as the existence of sahaja nirvikalpa state.
- 947) If You destroy me in such a manner that an 'I' will not rise, where and to whom will all these defects (that I am lamenting) cling to? Therefore You the ever existing, eternal one alone do exist detroying my 'I am the body' idea to whom only these defects are clinging to.
- 948) With the age old vasana, imagining that there is a body and at the same time attaching (with desire) with the body as I am, graciously do not allow the

first person to rise, root it out thoroughly and You ever shine and be as Jnana.

- 949) By my thinking only about You and not at all anything else, what loss will befall in this life? (nothing). Therefore bestow me the boon of my ever holding You and abide in self and You do exist in the heart, conquering all vasanas within.
- 950) You, the dense supreme experience of self who is immense and all pervading like the flood of an ocean without any limit of time and space alone survive and shine victoriously as 'I'.
- 951) I do not wish any more to remain like even a little bit of ego-shadow, You alone exist and shine as the real one, by Your Grace in such a manner that the false 'I' can never rise again.
- 952) Except You, the one perfect whole (poorna) there is no other thing existing. Hence, swallow and digest me, the ego and shine as You alone in such a manner that the ghostly ego cannot rise at all.
- 953) (To a luminous object unless it has a specific place and separate identity of insentient substance (jada), there can be a shadow). You the self which does not have insentient substance apart from You and has no place apart from You and shines at all substance and places as self, You the blossoming bright light!

Can a shadow rise? Therefore without You, where am I? Where is a shadow like existence for me?

- 954) O the supreme who shines without the second as a whole ever an auspicious thing! Here an 'I' has risen as if something other than You as Ahankara. Destroy this false form of him and You rise as victorious.
- 955) Within Your divine rule where nothing other than You exist apart from You, here rises as 'I' and 'mine', How can You allow this? Except Your existence, how a thought form of I the disease can rise and live? Please tell me.
- 956) O the one who grew up as the supreme fire of jnana between Brahma and Vishnu, make me turn towards the source. Submerge in the light of Grace and destroy my mind which is deluded to the fleshy body as 'I' and You ever live as my real life.
- 957) O my Lord, Your Feet that ever shines as Heart why 'I' should not be lost and only You should just shine? Be gracious that You alone shine (without me)
- 958) The reason for the apparent existence of the five elements and their physical form is the rising of 'I am the filthy body'. Be gracious in destroying the 'I' - the ego, and let the beginning and endless 'You' and remain as true 'I' and show my unlimited (Akhanda) own state of bliss.

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- 959) All otherness disappeared, the one that shines as true 'I' remaining, the feeling of existence non-existence not rising, that which existed, exists let You remain existing.

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**Wondering at the Grace**

- 960) O my Lord Ramana, the divine tiger who caught me by Your jaws open (?), Am I dead or still alive or have I forgotten You? I do not know anything. Tell me what happened after You caught me in Your jaws.
- 961) Even great tapasvis, not knowing that an egoless life alone is the real Ramana's life used to desire for a long long life in this fleshy body or for the eight siddhis or for a heavenly life. But You have made me understand the truth (egoless life is a true Ramana's (?) living). This is Your play of Grace.
- 962) O the one who is sitting on my intellect (buddhi) threw on me the net of Grace and instructed me that this (egolessness) alone is the highest life! Make me do an unflinching complete surrender to You without any reservation.
- 963) How many people who had unequal powers and intellect left away from You not knowing this! But ah, how gracious You are who made me this mad fellow drawing to You learn this truth.
- 964) My mind is not a fit vessel for Bhakti. what it desires are only the benefit of worldly things, What can I say about Your Grace who had drawn even me, this fool to Your presence.

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- 965) The majestic Darshan of taking me as Your slave by coming before as Guru and God, absolving (?) the speed of my three karmas looks like the majestic presence of Annamalai when Brahma and Vishnu worshipped at Your Feet.
- 966) I think proudly that I have come to only You and that I never go to anyone else. Ah, What a fool I am! Why did I forget that it is only by Your Grace and that You by dwelling within me, are leading me towards You?
- 967) The miracles one performs in this world which is nothing but a tiny bubble like, will not worth even a pie. The divine play of Your Grace which You perform in order to turn me, the petty fellow into the supreme Self alone is the greatest miracle, the wonder of the wonders!
- 968) O the Holy Hill (the top and bottom ) of which even Brahma and Vishnu were unable to see, but by Your Grace, which greater even than a mothers, dragged me in Your presence (the in vain fellow) (?) who as heaped all karmas and showed me that day Your human form of Guru.
- 969) O Annamalai, the Grace consciousness and bliss! You have facilitated me to be born here, during the holy days when You have come on earth in the form of Guru Ramana and pulled me to Your Feet! Ah, how much I am indebted to You!

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- 970) O, Annamalai Ramana, the King of Grace! If You once decide, it is certain that all the vasanas of the bad karmas of even wicked people will fade away somehow and they will really perform tapas of love towards You!
- 971) O my Satguru, shall I tell an example to prove the power of Your Grace? You have named even all the wrongs done by my petty ugly mind as Sadhanas and are (?) venturing forward to give me Self-realisation Your philanthropic (?) compassion is very strange!
- 972) O my Lord when You under take the responsibility of Your devotees and handle their prarabdha of those who have complete faith in and surrendered to You - the results of good or bad karmas - Whatever they are in their prarabdha, Ah what a wonder, they, destroying their defects act as such a good instrument to bring about jnana in this birth itself.
- 973) Ah! there is no one on earth who can understand Your secret play of the power of Grace. There is nothing equal to Your all powerful Grace which has undertaken even me, the defectful (?) one, and has kept me under Your influence and is removing all my miseries.
- 974) O the Ocean of Grace, by removing the misery of birth and death, bestowing silent turiya state, You

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have consumed so many rivers (devotees). ah, how much do I wonder When I hear from them, the dance You have in their heart as the love of sphurana melting their bones.

- 975) O the very powerful one, just like a huge eagle snatches away the sweetmeat in the hands of a Young child, You have violently snatched me away from the hands of others and brought me here. Ah, what a wonder and how gracious You are.
- 976) I was born somewhere, then I grew up somewhere. Then believing that the disease of birth and death will be removed, I stayed somewhere. Yet, Your great power of Grace, removing me from respective places, by Your (avyaja) Grace, I am brought to Your Feet - (which tread on Arunachala) of its own accord.
- 977) To keep roaming extrovertedly showing different paths and Yogas, there are thousands of ways. In spite of that who does not have knowledge of sastras You have drawn my mind to the path of Self-enquiry. The power of Your gracious Feet is really wonderful.
- 978) What is this that my wicked mind gets no light to utter words when I stand in front of You to pray. Is this the worship done by silence?

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### **Having Consolation**

- 979) I am absolutely relaxed (care free) by knowing well that You, my Lord Guru Ramana, the more indispensable one than anyone , who is the almighty, all knowing, all knowing, all merciful and the great giver, You are here as my divine support.
- 980) Since You my own Lord and Guru know all the poison and the dangers which will befall due to excess worldly wealth; It is You, who are to protect, please save me from such accidents in the future.
- 981) Though I am devoid of good discrimination, I am hopeful that You will give me the boon to attain the bliss of silence which may not be easy to be achieved by those who have learnt all scriptures because had I not been taken by You to live at Your Feet?
- 982) O the one who have the power to convert a mountain into an Ocean! What objection will be there even for my wicked mind to be converted by jnana into a golden mind (self) of ten thousand carat?
- 983) When You are ever here and When I am ever seeing You, what other thing will exist on earth, making my mind getting taste (in the worldly things) and lose the love on You? Can there be a child which

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will not come running to his mother when called, throwing away the toys? Please tell.

- 984) When You have kept saving so much tapas to the extent of heaps of all globes put together. Why should I have a fate to suffer by doing tapas when I, Your son is enjoying the hereditary wealth (of my father).
- 985) Nothing did I renounce; nothing needs to be renounced; there is no suffering; there is no happiness; no loss has been ever incurred; because there is no 'I', Oh my Lord Ramana, When You embrace and unite with me!

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**You Alone Exist**

- 986) When I well focus any attention on my rising as to how do I rise! 'I' the one who thus rise and attend is dropped down. There, You alone exist, overpowering me.
- 987) By attending to me as to who am 'I'? The rising 'I' falls down and there You alone stand shining as 'I-I', and how an another 'I am so and so' can exist there? It is not 'I' (the ego) that stands (ie experienced in Nishta) there, but only You!
- 988) In that state of Your existence the three states (sleep, dream, waking) are mere void (ie not existent), the three gunas are mere void, the three worlds are mere void. Transcending all these, You the self, the perfect whole (poorna), alone is the ever existing one.
- 989) O my father who shine and attract me as an exceptional second person object to remind to me the first personal feeling! When I think of You as Arunachala, You shine within me as the one great feeling of 'I'.
- 990) Thinking You is nothing but thinking of 'I', thinking of me is nothing but the state of non-thinking. Even that is nothing but a vigilant attention of not rising as an 'I'! Why should then be even having an effort

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of attention? For my mere existence is itself knowing myself.

- 991) Saved! I am saved! I am the one who is happily saved though I was born with bundle of defects! Because of the divine touch of the gracious eyes of my Master, Sri Arunachala Ramana!

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**Accept Even My Petty Prayer**

- 992) Forgive all my wrongs in these verses such as scolding You, arguing with You, praising You, begging to You and glorifying You by thinking of Your Feet differently. Bestow Your Grace accepting my prayer.
- 993) Graciously You have to forgive me for all my abusing verses which I have said in a heart broken condition due to the unbearable pain of separation and due to the right of being Your son and servant.
- 994) Be merciful to accept even my begging prayers for Grace with 'I', by Your Grace made with melting heart, because I knew the great truth, that no jeeva can perform any tapas without Your Grace.
- 995) O the great thief who will easily rob away the ego that hide the existence consciousness which cannot be ignored and rejected by anyone! O, the almighty who can easily take me as Your own! By winning me (the ego), let my prayers be to Your holy Feet.
- 996) O the one who has abundant Grace and who have me as Your slave and hence capable of enlightening me! Let Your ears bear with my prayers which are composed due to the ignorance of the reality and bestow Grace.
- 997) O the beginningless and endless self luminous one in the form of the sphurana Ramana to Your

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devotees who praise You in verses! Let Your ears which were pleased with the divine prayers of great sages, also bear with these words of mine who is a petty fellow.

- 998) Your Grace is such that even when unasked it will flow upon Your devotees. Let such a fame of Yours be not get blemished in my care. Yes! How can it be my asking, because is it not You, who made me sing so?
- 999) Certainly, Your Grace is the sole doer for these prayers which are sung with an aim to awaken me, destroying the 'I' and 'mine' as the real 'I' consciousness which is not other than the absolute reality. (?)
- 1000) Let You me (?) ever glorious who give Your helping hand and take people like me who are unable to do anything, to the land of jnana which is reserved for only good and great sadhus and sages.

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**Sri ArunachalaRamanarpanamastu**