

Revelation

Sri Ramana Hridayam

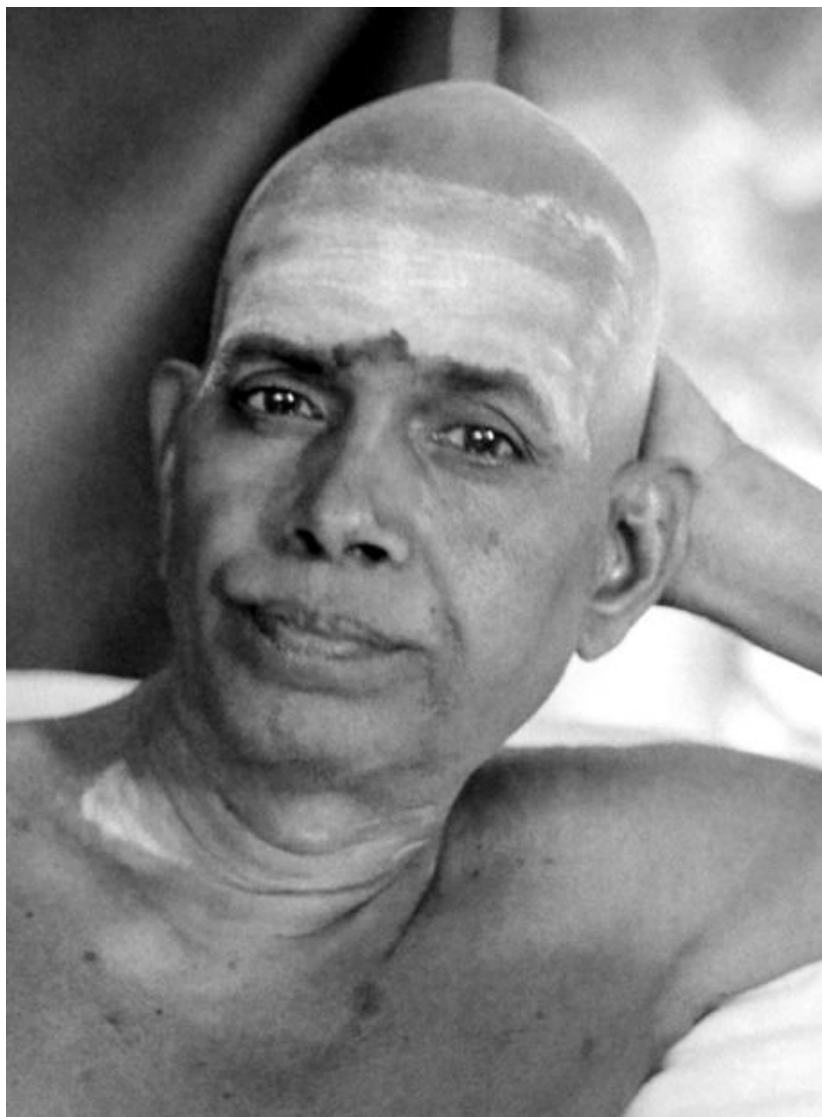
*The Sanskrit version of Bhagavan Sri Ramana Maharshi's
Ulladu Narpadu (40 Verses on Reality)*

by

*K. Lakshmana Sarma
(‘Who’)*

**‘Sri Bhagavan [Sri Ramana Maharshi] once remarked that of
all the commentaries on Ulladu Narpadu which then existed,
Lakshmana Sarma’s Tamil commentary was the best.’**

***T. N. Venkataraman
(former president of Sri Ramana Ashram)***



Bhagavan Sri Ramana Maharshi

Introduction

by Tom Das

Many have said that Ulladu Narpadu (The Forty Verses on Reality) is the most important of Bhagavan Sri Ramana's own written works.

Many have said, including Bhagavan Sri Ramana himself, that K. Lakshmana Sarma's commentary on Ulladu Narpadu is the best available commentary. It was published under the title 'Sri Ramana Hridayam' and later translated into English by K Lakshnama Sarma himself under the title 'Revelation'.

However many have informed me that they have not been able to locate a copy of this text and so not been able to benefit from it. This here is an attempt to make this text more widely available - I hope it is of benefit to you.

In the version of this text published by Sri Ramana Ashram, the entire commentary was included in a separate section after the verses. I have instead chosen to intersperse the commentary among the verses which I hope aids readability by preventing the reader having to flick back and forth through the text.

Words underlined in the commentary are words that Lakshmana Sarma (LS) himself chose to emphasise and not my own additions.

Throughout I have added a few comments in italicised blue, but the aim has been to keep my comments to a minimum so the text speaks for itself.

I encourage you to read the text slowly in order to take in the depth of meaning. For most repeated readings will be necessary. And do not forget to put the teachings into practice.

The accuracy, veracity and value of this work

Below, I have also included what some other people have written about this text; they say, amongst other things, the following about K. Lakshmana Sarma (LS), his rendition of Ulladu Narpadu into Sanskrit verses, and his commentary upon these verses:

-LS was a devotee of Bhagavan Sri Ramana for more than twenty years.

-He was one of two people, the other being Sri Muruganar, who had the opportunity to study one-on-one with Bhagavan about the meaning of Bhagavan's own written works.

-Moreso, he was the *only* devotee who received extended and comprehensive instruction from the Master on the subject of Bhagavan's master-work, Ulladu Narpadu.

-Bhagavan repeatedly checked LS's translation of Ulladu Narpadu from the original Tamil into Sanskrit verse by verse, and usually made him change the translation several times until he was satisfied that the meaning had been accurately conveyed. This process went on for 2-3 years.

-Around 1931 a book purporting to be a commentary on Bhagavan Sri Ramana's teachings was published. LS was unhappy to see that it had misrepresented Bhagavan Sri Ramana's teachings. LS sought Bhagavan's advice and thereafter proceeded to write a commentary on Ulladu

Narpadu in Tamil in order that Sri Ramana's teaching would be correctly understood.

-This commentary was written and published during Bhagavan's lifetime and Bhagavan often directed devotees to this particular commentary if they had questions regarding the meaning of the verses.

-Bhagavan himself said that LS's commentary was the best one available at the time.

-Bhagavan personally requested that Ramana Ashram publish this work.

The structure of the text

Ulladu Narpadu (40 verses on reality) was written in Tamil by Bhagavan Sri Ramana. K Lakshmana Sarma translated this text into Sanskrit and then wrote a Tamil commentary upon the text under Sri Bhagavan's guidance which was published in 1936. How this was done has been described both above and below. K Lakshmana Sarma then translated these, namely the Sanskrit verses and his Tamil commentary, into English himself, and this is what is presented here in this text.

Verses 1, 2 and 3 are introductory verses written by Lakshmana Sarma.

In 'Part 1' the 40 verses composed by Sri Ramana that comprise Ulladu Narpadu (the 40 verses on reality) are given. In 'Part 2' the 40 verses of Ulladu Narpadu Anubhandham (the supplement to Ulladu Narpadu) are given.

The chapter headings, which are not present in the original text of Ulladu Narpadu, have been created by Lakshmana Sarma, presumably under Bhagavan Sri Ramana's supervision.

!Om NamO Bhagavate Sri Ramanaya!

From the back cover of the Sri Ramanasramam publication:

Lakshmana Sarma sat at Bhagavan's feet for more than twenty years. More than that, he was one of a privileged few who had the opportunity to study one-on-one with Bhagavan.

Indeed Sarma was the *only* devotee who received extended and comprehensive instruction from the Master on the subject of Bhagavan's master-work, Ulladu Narpadu.

Devotees then and since have held Sri Sarma's commentaries in high esteem and indeed Bhagavan himself approved of Lakshmana Sarma's Sanskrit translations of his teaching.

From David Godman's website on this book:

Next, I must mention a little-known book that Bhagavan was actively involved in. In the late 1920s he asked Lakshmana Sarma if he had read *Ulladu Narpadu*. Lakshmana Sarma replied that he hadn't, adding that the Tamil in the verses was too complicated for him. Lakshmana Sarma knew Sanskrit and had a good grounding in Vedanta, but he hadn't studied the literary Tamil format in which Bhagavan had composed *Ulladu Narpadu*. Bhagavan invited Lakshmana Sarma to come every day and have lessons on the meaning of each verse.

After each verse was completed, Lakshmana Sarma would compose a Sanskrit rendering of that verse to prove that he had fully understood the meaning. Bhagavan checked these Sanskrit verses and usually made him change them several times until he was satisfied that the meaning had been accurately conveyed. **Lakshmana Sarma's Sanskrit rendering of *Ulladu Narpadu* was eventually published under the title *Revelation*, and an English translation of it, by Lakshmana Sarma himself, is also available from Sri Ramanasramam. Other than Muruganar, Lakshmana Sarma was the only devotee to have private lessons from Bhagavan on the meanings of his written works.**

In the early 1930s Lakshmana Sarma used the knowledge he had gained from these lessons with Bhagavan to write a Tamil commentary on *Ulladu Narpadu*. This commentary was serialised in a Tamil magazine. Bhagavan cut them all out of the magazine and pasted them in a scrapbook that was kept near his sofa. If people approached him and asked him for the meaning of any particular verse, he would often hand over the

scrapbook and ask them to read the relevant entry. Chinnaswami, the manager of Ramanasramam, refused to publish this work as an ashram book because he had had some other dispute with Lakshmana Sarma, so Lakshmana Sarma published it himself. Bhagavan was not happy with this arrangement. Usually, he never interfered with the administration of the ashram, but in this case he decided to make an exception. He went to the ashram office and told Chinnaswami, 'Everyone is saying that this is the best book on *Ulladu Narpadu*. Why don't you print it?'

Chinnaswami took the hint and subsequent editions were printed by the ashram. A few years ago a translation of the book was serialised in *The Mountain Path*, and once the serialisation had been completed, the whole work was published by Sri Ramanasramam.

***From the preface of Maha Yoga by Lakshmana Sarma, as it
pertains to this text, Revelation, written by T. N.
Venkataraman, former president of Sri Ramana Ashram:***

Sri K. Lakshmana Sarma ('WHO'), was amply qualified to write such an exposition, because he spent more than twenty years in close association with Bhagavan Sri Ramana and he made a deep study of His teachings under His personal guidance.

One day in 1928 or 1929 Sri Bhagavan asked Lakshmana Sarma, "Have you not read Ulladu Narpadu?" Lakshmana Sarma replied that he had not, because he was unable to understand the classical style of Tamil in which it was composed, but he eagerly added that he would like to study it if Sri Bhagavan would graciously teach him the meaning. Thus began the disciple's close association with his Master.

Sri Bhagavan started to explain to him slowly and in detail the meaning of each verse, and Lakshmana Sarma, being a lover of Sanskrit, started to compose Sanskrit verses embodying the meaning of each Tamil verse as it was explained to him. After composing each verse in Sanskrit, Lakshmana Sarma submitted it to Sri Bhagavan for correction and approval, and if Sri Bhagavan's approval was not forthcoming he would recompose the verse as often as was necessary until His approval was obtained. In this way all the verses of Ulladu Narpadu were rendered into Sanskrit within a few months.

But Lakshmana Sarma was unable to stop with that. He was so fascinated by the profound import of Ulladu Narpadu that he felt impelled to go on revising his Sanskrit rendering any

number of times until he was able to make it an almost perfect and faithful replica of the Tamil original. For two or three years he went on repeatedly revising his translation with the close help and guidance of Sri Bhagavan, who always appreciated his sincere efforts and who once remarked, “It is like a great tapas for him to go on revising his translation so many times.”

Because of his repeated efforts to make such a faithful Sanskrit rendering of Ulladu Narpadu, Lakshmana Sarma was blessed with the opportunity of receiving long and pertinent instructions from Sri Bhagavan about the very core of His teachings. At first Lakshmana Sarma had no idea of publishing his Sanskrit rendering of Ulladu Narpadu, which he was preparing for his own personal benefit, and he had even less idea of writing any lengthy exposition upon Sri Bhagavan’s teachings.

However, **towards the end of 1931 a certain book was published which purported to be a commentary on Sri Bhagavan’s teachings, but when Lakshmana Sarma read it he was distressed to see that it gave a very distorted picture of the teachings**, so he approached Sri Bhagavan and said in a prayerful attitude, “If your teachings are misinterpreted like this in your very lifetime, what will become of them in future? Will not people think that you have approved this book? Should not such a wrong interpretation be openly condemned?” But Sri Bhagavan replied, **“According to the purity of the mind (antahkarana) of each person, the same teaching is reflected in different ways. If you think you can expound the teachings more faithfully, you may write your own commentary.”**

Prompted thus by Sri Bhagavan, Lakshmana Sarma began to write a Tamil commentary on Ulladu Narpadu, which was first published in 1936, and Maha Yoga, which was first published in 1937. **In later years Sri Bhagavan once remarked that of all the commentaries on Ulladu Narpadu which then existed, Lakshmana Sarma's Tamil commentary was the best.**

Maha Yoga is based largely upon two Sanskrit works, namely Sri Ramana Hridayam and Guru Ramana Vachana Mala, extracts from which are given in appendices A and B. Sri Ramana Hridayam is Lakshmana Sarma's Sanskrit rendering of Ulladu Narpadu (The Forty Verses on Reality) and Ulladu Narpadu Anubandham (The Supplement to the Forty Verses on Reality), which are two of the most important Tamil works composed by Sri Bhagavan, while Guru Ramana Vachana Mala is a work consisting of 350 verses composed by Lakshmana Sarma, about 300 of which are translations of selected verses from Sri Muruganar's Guru Vachaka Kovai (The Garland of Guru's Sayings) and all of which embody the oral teachings of Sri Bhagavan.

Just as Lakshmana Sarma had composed Sri Ramana Hridayam with the help and guidance of Sri Bhagavan, he composed Guru Ramana Vachana Mala with the help of both Sri Bhagavan and Sri Muruganar, and in doing so he had a further opportunity to study Sri Bhagavan's teachings deeply and to receive pertinent instructions from Him.

On one occasion when Lakshmana Sarma was asked why he had written Maha Yoga and his Tamil commentary on Ulladu Narpadu under the pseudonym 'WHO', he replied, "I wrote in

those books only what I had learnt from Sri Bhagavan and Sri Muruganar, so I felt 'Who wrote it?'"

Introduction to Ulladu Narpadu as found in The Collected Works of Sri Ramana Maharshi

Once Bhagavan composed twenty Tamil stanzas containing his important teachings. They were not written in any particular order to form a poem. Sri Muruganar therefore suggested that Bhagavan should write twenty stanzas more to make it the conventional forty. Accordingly, Bhagavan composed twenty more stanzas. Out of these forty, Kavyakanta Ganapati Muni selected two as the invocatory stanzas. Then Bhagavan wrote two more to complete the forty. Some of the stanzas were translations from Sanskrit, but as devotees wanted all the forty verses to be original they were eliminated and new stanzas composed in their place. The verses were all arranged in a continuous order to form a poem. Later, a supplement consisting of a second forty verses was added. So indifferent to authorship was Bhagavan that he did not write all those supplementary verses himself. When he came upon a suitable one he used it – mostly translations from Sanskrit – and when not, he made one. The verses eliminated from the original forty verses were included in the supplement.

These eighty verses are the most comprehensive exposition of the Maharshi's teaching. A number of translations have been made and commentaries written on them. They have been published as separate books by the ashram under the titles Ulladu Narpadu, Sad Vidya and Truth Revealed. Bhagavan translated these verses into Telugu prose under the name of Unnadi Nalubadi and into Malayalam verse under the name of Saddarsanam.

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*The Sanskrit version of Bhagavan Sri Ramana Maharshi's
Ulladu Narpadu (40 Verses on Reality)*

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(‘Who’)*

PART 1: THE FORTY VERSES

Tom: Here in ‘Part 1’ the 40 verses composed by Sri Ramana that comprise Ulladu Narpadu (the 40 verses on reality) are given.

Verses 1, 2 and 3 below are introductory verses written by Lakshmana Sarma.

Introduction

1. Unto that transcendental Being, the unborn (Self) shining in the Heart, in every creature, as the limitless ‘I’, the Guru of all gurus, my real Self and Lord, who has lovingly assumed human form with intent to unfold His own true Nature to His devotees, namely Sri Ramana, I render obeisance.

2. Translating into Sanskrit the work which Ramana the Sage composed in Tamil for His devotees' delight, one of His humble devotees, sustained by His grace, composed this work

named Ramana Hridayam in easy style, for the peace of his own mind.

3. The Sun of Pure Consciousness, namely this work of the Great Sage, which aspirants to the state of Deliverance should study constantly, is most excellent, conferring Beatitude in the State of Pure Consciousness - the State transcending speech and mind, without mental taints, attaining which the Sage no more returns (to bondage) - and also giving present delight (to those that study it).

Benedictory Verses (Mangalam)

Tom: the next two verses are equivalent to the two benedictory verses of Ulladu Napradu which were written by Sri Ramana Maharshi:

4. Can there be sense of existence without something that is? Is Real Consciousness a thing other than That? Since that (Reality) dwells, thought-free, in the Heart; how can It - Itself named the Heart - be meditated on? And who is there, distinct from It, to meditate on It, the Self whose nature is Reality Consciousness? Know that to meditate on It is just to be at one with It within the Heart.

Commentary by K. Lakshmana Sarma (LS): The meaning of the first benedictory verse is briefly this: The mind is itself bondage. By liquidating the mind in its source - the Real Self - one attains one's own Natural State of Being as the Real Self; and that is Deliverance.

The first sentence was explained by the Master himself as follows : "Everyone is aware of two things, namely himself the seer and the world which he sees; and he assumes also that they are both real. But that alone is real, which has a continuous existence: judged by this test, the two - the seer and his spectacle - are both unreal. These two, appear intermittently; they are apparent in the waking and dream states alone; in the state of deep sleep they cease to appear; that is they appear whenever the mind is active, and disappear as soon as the mind ceases to function. Therefore the two are but thoughts of the mind. There must be something from which the mind arises, and into which it subsides. That something must have a continuous, uninterrupted existence; that is, It must be the Reality."

The Master conveys in the above the essential teaching of Revelation, namely that both the world and the individual soul are unreal appearances arising from a Source, the Reality; they are like the imaginary snake seen in a rope. This is the meaning of the first sentence of the translation: "Can there be sense of existence without something that is?"

Then the question arises: 'Is This Reality self-manifest, or otherwise?' Things which are without consciousness are not self-manifest; they become manifest by something else; consciousness alone is self-manifest. Thus the question is whether the Reality established above is consciousness or otherwise. The answer is given by the second sentence; 'Is Real Consciousness a

thing other than That?' The implication is that the Reality is itself Consciousness.

A question may be put - Why should the Reality be described as Consciousness, and not as conscious? The answer is as follows; the mind is conscious; but its consciousness is discontinuous; in deep sleep it loses conscious-ness; if the Reality also were only Conscious, and not consciousness as here taught, then It would be discontinuously conscious, just like the mind; that would compel us to imagine another conscious being, into which its consciousness subsides, and so on endlessly; there can be finality only in a being whose very nature is consciousness. Therefore It is consciousness; in fact, Its being consciousness constitutes Its reality.

This teaching is confirmed as follows: The world and its seer are but thoughts in the mind; the mind is unreal, because it has no continuity of existence. But though unreal, it is conscious. That which gives to the mind its appearance of reality is its consciousness but this consciousness is not its own, but rather belongs to its source. This source must necessarily be consciousness, as otherwise it cannot be the source of the mind's consciousness, since the mind includes the world. The world cannot have a separate source. To distinguish this Consciousness which is the sole Reality, It is called Pure Consciousness.

The term 'Real Consciousness' also conveys a more intimate revelation than would appear at first sight.

What we call the 'soul' is just the seer of the world, who is unreal, being but a thought of the mind. The Self, on the other hand, is an indisputable reality. Therefore, this so-called soul is not the Self. What then is the Self? It must be the Real Consciousness - the Pure Consciousness - which is the source of both the world and its seer, Revelation tells us that this is so; the Real Self - as distinguished from the false self, the personal soul - is this Pure Consciousness, which alone is real; therefore in our real nature we are not finite and bound; we are that transcendental Reality; bondage and suffering are delusions arising in the mind.

The question then arises; Why are we not aware of ourselves as this Pure Consciousness, mindless and worldless? Why do we falsely imagine ourselves to be finite selves in this manifold world? The answer is given in the first part of the third sentence, 'Since that (Reality) dwells, thought-free, in the Heart.'

In our present state of being, as finite selves associated with minds, the Light of Consciousness, which is the Reality, is obscured by the clouds of thoughts that pass in the mind. It may be said that the mind itself veils the Reality, because the mind is nothing but thoughts.

Unreal as the mind is, it has the power to conceal effectually the Reality from which it derives existence and consciousness, just as the unreal snake conceals the rope in which the snake is seen. Just as the rope cannot be seen as rope so long as it is being seen as a snake, so too the Reality cannot appear as it really is,

so long as it is mistakenly seen as the world of selves and objects.

But when this false appearance ceases finally - not as in deep sleep, but as it does on the extinction of the mind in the State of Deliverance - then the Reality is manifest in its true nature, as the Pure Consciousness which is the Real Self. The mind becomes extinct once for all when it returns to its Source, the Real Self, by the Quest or enquiry taught here.

A hypothetical place, called the Heart, is tentatively mentioned as the source of the mind, in order to help the novice in the Quest. The Heart is also tentatively described as the dwelling place of the Reality. But it is presently explained that the Reality is itself the Heart - that It is placeless, just as It is timeless.

Cannot the mind, without losing itself in the Reality, get admission to Its presence in some way? The answer is given by the remainder of the third sentence.

It is the very nature of the mind to go on creating multiplicity. As mind it differentiates between the seer and the seen, that is, it will be forever creating, by its power of self-delusion, this world-appearance, which veils the Reality. The mind, therefore, falsifies the Reality in its efforts to conceive It; it cannot but do so. The utmost the mind can do is to imagine the Reality as a personal God, a Being supposed not to be the self. This God is to be possessed and enjoyed just as sense-objects are here enjoyed! But Revelation tells us that

the Reality is the Self hence He, the Reality, cannot become an object of thought, of meditation, as He really is.

It follows that the mind must lose itself in the Heart the Reality, in order that It may shine as It really is. This state of mindlessness is here described as the true meditation of the Reality, because in it that Reality is manifest in Its true nature, that is, as the Self. This state is called Deliverance, because when once it is reached, there can be no revival of the cause of bondage and suffering. This state and the path of its attainment are the subject of this Revelation.

5. Men of pure minds who intensely fear death surrender themselves unto the Lord of all, the blissful One, the indwelling Self, who has no death nor birth. By that (surrender) their ego, along with their attachments, becomes extinguished. How can they who (thus) have won abode in Immortality, have any thought of death?

LS: The Master has told us that there are only two ways of reaching the State of Deliverance, namely the Quest of the Self and self-surrender.

The first method is the subject of the first benedictory verse, the second method is the subject of the second benedictory verse.

By the grace of God - who is really no other than the Self, but can be imagined only as God by the ignorant - the seeker of Deliverance finds that this worldly existence is evil and also that his own personal efforts

are wholly unequal to the task of transcending it; he, therefore, surrenders himself to God, trusting himself entirely to His grace; this surrender leads surely, though slowly, to the extinction of the ego and the mind in the true nature of God, the Real Self, thus the aspirant transcends the limitations of worldly existence.

Chapter 1 - Discrimination (Viveka)

Tom: these chapter headings, which are not present in the original text of Ulladu Narpadu, have been created by Lakshmana Sarma, presumably under Bhagavan Sri Ramana's supervision.

Verse 6 below corresponds to verse 1 of the original text of Ulladu Narpadu. We must therefore subtract 5 from the verse numbers below to find the equivalent verse in Ulladu Narpadu, which will end on verse 45 of this work.

6. Since we see the world, (it follows that) there does exist a source of it, a sole Reality transcending (world and mind), of whose power all this is a becoming; this is beyond dispute. This cinema-show of names and forms, their sustaining screen, the light (of Consciousness), and the spectator - all these four are only that Supreme Being, who is the Real Self within the Heart.

LS: This verse starts the process of discrimination of the Real from the unreal: the Real self is here likened to the moveless lighted screen of a cinema show, on which the pictures come and go. Note that the spectator - he that sees the world - is himself one of the pictures, unlike the spectator of a cinema show.

7. All the faiths that prevail in the world affirm, to begin with, (the existence of) the world, the soul and God. The two contentions, namely that One Reality is sensed as threefold, and that they are three distinct entities, are up held (as intellectual convictions) while the sense 'I am the body' persists. But the highest state is being firmly established in one's own real Nature (as the Real Self), by giving up that delusion.

LS: The Self is obscured by the ego-sense; while the ego is taken at its face-value, as the Self, the Self cannot be realized as He really is; hence egolessness must be achieved; metaphysical speculations about the Self are vain.

8. Of what use is it to affirm "The world is real", "It is an illusory appearance," "It is imbued with consciousness," "It is inert," "It is happy," "It is surely miserable?" That state of egolessness, transcending the creeds of duality and unity, which is our own by nature, and which is to be won by turning away from the world and experiencing the Real Self, is dear to all alike.

LS: At heart everyone is in love with the egoless state where the Self is what He really is; that state is to be won by turning away from the world; to one who is in earnest to win that state, discussions about the reality of the world and the like are irrelevant; but in the following verses the subject is dealt with for the sake of aspirants who are unable to avoid these questions.

9. If the Self have form, then the world and God also would have form. But since the Self is formless, by whom and how are forms to be seen? Can what is seen be of a different nature from the seeing eye? The (real) Eye is just the Real Self, and that Eye is infinite, unconditioned worldless, without a second.

LS: Apart from forms there is no world; but forms appear only because of the ego-sense; forms are unreal, because the true Self is infinite and therefore formless.

10. Since everybody in the world comprises five sheaths, all the five sheaths together answer to the name of 'body'. Such being the case, say, does the world really exist apart from the body? Say, is the world seen by anyone without a body?

LS: The world cannot be seen but for the identification of the Self with a body, gross or subtle.

11. The world has no form apart from the objects of sense, namely sounds and the rest; thus the whole universe is just sensations of the five sense-organs; through these five sense-organs the one mind knows the world. That being so, say, is the world other than the mind?

LS: The world appears by the mind alone; hence it is nothing but thoughts.

12. The two, the universe and the mind, arise and set as one; yet this inert universe is lighted up by the mind alone; know that that sole, unborn, infinite Being whose nature is Pure Consciousness, and in which the two (the universe and the

mind) arise and set, but which Itself neither rises nor sets, is alone Real.

LS: Both world and mind are unreal, being discontinuous; their substratum, the Self is alone real.

13. Even though to worship Him in any form and by any name is a means towards the right vision of Him, who (really) is without form and name, true vision of Him consists in being at one with Him by merging in Him the Transcendental Being, through the realization of the identity of the Real Self with His real essence.

LS: Worship of the Real Self as God is legitimate; but He, being formless, never becomes an object of vision; He can only be experienced as the Self.

14. The triads all arise depending on the ego-sense; so too arise the dyads; if one enters the Heart by the Quest of 'Who is the I' and sees the truth of it (the Real Self), all of them vanish utterly; such a one is the Sage; He is not deluded (by them).

LS: Vision implies the triad of the seer, the seen and the act of seeing; but all triads, as well as all the dyads, are unreal, being in the realm of ignorance.

15. Knowledge is never and nowhere in the world separate from ignorance; neither is ignorance at any time and for anyone separate from knowledge : true knowledge is the Awareness of the original Self, which becomes manifest by the Quest 'Who is this I to whom belong both of these', nothing else.

16. How can the knowledge of objects arising in relative existence, to one that knows not the truth of (himself) the knower, be true knowledge? If one rightly knows (the truth of) him in whom both knowledge and its opposite subsist, then along with ignorance (relative) knowledge also will cease once for all.

17. Know that that alone is true knowledge, in which there is neither knowledge nor ignorance: the (so-called) knowledge of objects, understand, is not at all true knowledge. The Real Self shines always alone, with neither things for Him to know, nor persons to know Him; therefore He is only Consciousness; do not think that He is non-being.

18. This Self, (here) declared to be Consciousness, is alone real, without a second; all knowledge which is manifold is only ignorance : this ignorance - which (being a negation) is non-existent - has no existence apart from the Self who is Consciousness. Say, do the unreal jewels exist apart from the gold which (alone) exists?

LS - commentary on verses 15-18: It follows that the dyad of knowledge and ignorance is also unreal, and does not exist in the Natural State, called Deliverance. This state is one of pure, undifferentiated Consciousness, which is the sole Reality; on it the manifold false knowledge, namely the knowledge of objects, is superimposed by ignorance; as the world is nothing but this false knowledge, it is unreal as such.

19. The two, namely 'you' and 'he', appear when the sense of 'I' has risen in respect of a body; if by the Quest of the Self by

oneself, by the question 'What is the truth behind this I', the ego be extinguished, therewith are also lost the other two notions; that which then shines alone, understand, is the Real Self.

LS: The unreality of the manifold extends also to the plurality of selves imagined by the ego-mind.

20. Both past and future exist only in dependence on the present; each in its own time is only present; therefore all the three are present. That being so, research into the past and the future, without experience of the Reality in the present time won by the Quest, is (absurd) like counting without the number 'one'.

LS: Researches into the past, as well as speculations concerning the future are doomed to failure, conducted as they are by men who neither know, nor care to know, the Self, who is ever present.

21. Do time and space exist apart from the ego? If we were bodies, then we would be subject to them. (But) say, are we bodies? Because the True Self is the same everywhere and at all times, therefore learn that He is the sole Reality, consuming both (time and space).

LS: Time and space are unreal.

22. The body is the Self, both to him that does not know the Self and to him that knows. The one that knows not believes himself to be limited to the body and distinct from God the All. To the knower of the Real Self within, He shines as the infinite

Being, not other than God. Great indeed is the difference between the knower of the Self and the non-knower!

23. The world is real both to the non-knower and to the knower of the Real. He that lacks knowledge of the Real believes the Real to be coextensive with the world. To the knower the Real shines as the formless One, the basic substance of the world. Great indeed is the difference between the knower of That and the non-knower.

LS commentary on verses 22 & 23: The Reality (the Self) is infinite and formless; the body and the world have no existence apart from that; this does not mean that the body is the Self, or that the world is real, in the sense in which they are taken to be so by the ignorant.

Tom: LS expands upon this theme further in the wonderful text Guru Ramana Vachana Mala, which is a compilation of Sri Ramana's teaching statements made by LS. In the first 23 verses, together with the footnotes on these verses, LS makes it very clear what it actually means when Bhagavan says 'The World is Real', namely that the world of name and form are not real but the underlying formless substratum, in which there is no appearance of body, mind or world - that only is real.

24. Only those love to dispute which of the two, fate and freewill, will prevail, who have no experience of (the truth of) him, named 'I', who is the one root of both. Can that Sage that has become free of both, knowing the truth of the ego by the

Quest, ever again become entangled in these, like one that knows not the Self?

LS: The conflict between fate and free will exists only for the ignorant, not for the Sage who has transcended both.

25. When one sees a form of God, neglecting himself the seer, that vision is vision of a mental form; it is not a true vision of God. Does the Sage, that has direct vision of the Self, see that Supreme Being, who is (that) Real Self? Having lost the ego, he (the Sage) is not at all distinct from Him.

26. Two visions are mentioned in the sacred lore, namely vision of the Self and vision of God; I shall state what they really mean. How can there be vision of the Self? Since He cannot be seen, for the reason that He is one (with the would-be seer), who is to see God, (who is just the Real Self), and how? Know that the vision of the Self and the vision of God (alike) consist in the soul (that is, the ego) becoming the food of God.

LS commentary on verses 25 & 26: Since God is really the same as the Self, He cannot be seen as an object of vision.

27. This blissful and transcendental Being, who is Pure Consciousness, is ever shining within the mind as Himself the Real Self, imparting to the mind (whatever) light of consciousness (it has). Such being the case, how can a man know Him by the mind alone, failing to merge the mind in Him by turning it inwards?

LS: Neither can He be rightly known, as an object different from oneself.

Chapter 2: the Quest

Tom: in the original sanskrit, Lakshmana Sarma has named this chapter 'Sadhanaprakaranam' which literally means 'the chapter or instruction on Sadhana (spiritual practice)'

28. The body, being devoid of consciousness, has no egoism of its own; no one ever says 'I did not exist in dreamless sleep'; all things come into being when this 'I' is risen; therefore search with concentrated mind for the source wherefrom this ego-sense arises.

LS: There is a Real Self, the Source or Origin of the ego, which is the starting point of the world appearance; this Source of the ego must therefore be sought and found.

29. The inert body cannot say 'I'; the real Consciousness has no beginning; between them comes to birth an 'I' limited to the body; this is the mind, the knot between Consciousness and the inert (body), conditioned existence, the ego, bondage and the subtle body; this is the true nature of the (so-called) soul.

LS: There is no individual soul, other than the ego.

30. This phantom without a form, the ego, comes into being taking hold of a form (a body); keeping hold of the form it continues to exist; keeping hold of the form and enjoying sense- objects it greatly waxes in strength; giving up a form (at death) it takes hold of a new one; when the (truth of) it is sought, it will surely run away.

LS: The ego is unreal.

31. When this thing known as 'I' is risen, then rises all this world; when the 'I' is not, neither does the world exist; therefore this 'I' is itself all the world : therefore (extinction of the 'I' by) the Quest of 'Who is this I?' or 'Whence is he?' is to get rid of the whole (world).

LS: If the ego be put an end to by the Quest, the world appearance will cease of itself.

Tom: LS here confirms the true meaning of this verse, both in his translation and in his commentary.

32. We are that one Reality only in that State in which there is no rising of the ego-sense. But how can the ego-sense be finally extinguished, if the mind does not enter the Source of the ego- sense? And if the ego-sense be not so extinguished, how can that State be won which is our own by nature and in which we are That?

LS: The Quest of the ego's Source is the only direct means of realising our true nature as the Soul (Self).

33. As one dives into a lake seeking something fallen into it, so should one dive into the Heart with the one-pointed mind,

restraining speech and the breath, giving up all thought about the world and seeking 'Whence does arise the ego-sense?' and thus should become aware of the Real Self, the Transcendental Being.

LS: The Quest consists in diving into the Heart with the Resolve to find the Source or Origin of the ego.

34. Diving into the Heart - restraining both speech and mind and seeking 'where shines the (original) I-Consciousness - is the direct means of winning the Awareness of the Self. The meditation 'I am not this body, I am myself That' is (useful only as) a preliminary to the Quest. Is it itself the Quest of the Self?

LS: The meditation 'I am That' is not the direct method.

Chapter 3: Experience (Anubhava)

35. When the mind, introverted by being engaged in the Quest of 'Who am I?' is lost in the Heart, and the ego bows his head in shame, there shines by Its own light a Pure Consciousness as the limitless 'I'; that (Consciousness) is not the spurious ego; It is the Transcendental, Infinite Reality: It is the blissful Real Self.

LS: How the Quest leads up to that State.

36. Does there remain anything needing to be done by Him that is happy in unity with That - the unity which becomes manifest by consuming the ego-sense, the State of Peace and Bliss beyond relativity? Since He knows nothing other than the

Self, how can anyone (not so delivered) imagine what that mindless State is like?

LS: The Sage that is in that State has no duties to fulfil.

37. Instead of winning one's own natural state - the state which is taught by Revelation by the words 'Thou art That' - by entering the Heart by the Quest of 'Who am I?' man goes on meditating 'I am That, I am not the body', because of mental weakness, That Reality is Itself ever shining as the Self!

LS: This State is quite other than that of the aspirant who, instead of diving into the Heart by the Quest, goes on meditating 'I am That'.

38. The two statements, 'I do not know myself ' and 'I know myself', are equally ridiculous. Has anyone, anywhere, two selves, so that the self can become an object of knowledge to himself? Know from the common experience of all men alike that the real Self is only one.

LS: The Sage does not say 'I know my Self'.

39. The man blinded by the ego, who by seeking that Reality, which is ever shining in the hearts of all creatures as the real Self, has not become aware of It and thereby attained his own natural state of oneness with it, disputes saying "There is something real", "No," "That something has form," "No," "It is One," "It is twofold," "It is neither."

LS: He is creedless and does not dispute about them; only ignorant ones are attached to creeds and love disputation.

40. To be the Real Self in the Heart by winning the actual Experience of that Self, which is already won, is the real gain, all other gains are like those that are won in a dream. Does anything gained in a dream remain true on waking? Is the one that has cast off falsehood by dwelling in the Real ever again deluded by these?

LS: His state is the only real Siddhi there is.

Tom: Siddhi, literally meaning 'attainment' or 'accomplishment' or 'gain', usually refers to a spiritual power of some kind such as telepathy, clairvoyance, teleportation, etc; Bhagavan here is telling us that the true Siddhi or only real accomplishment is Self-realisation, Liberation, and not these illusory dream-like powers.

41. So long as the notion 'I am the body' prevails, the meditation 'I am That' is helpful to the winning of Self-Awareness (by the Quest). (But) why should this meditation be kept up endlessly? Does any man meditate 'I am a man'? We are always that Reality!

LS: Being actually one with the Real, He does meditate on that oneness.

42. Even the statement that duality is real so long as one is striving to reach the goal, but that in the goal there is non-duality, is not at all correct. What else but the tenth man was the man in the parable, both when he himself was anxiously seeking for the tenth man as one that was missing, and when he had found himself (to be that missing tenth man)?

LS: This Unity does not date from the Quest; It is beginningless, as well as endless.

43. If the Self were ever himself the doer (of actions), then He himself would reap their consequences. But when the sense of doership drops away on the realization of the infinite Self as a result of the Quest 'Who am I that is a doer (of actions)?' with it (namely the sense of doership) will drop away all the three kinds of actions; (the wise) know this State to be eternal.

LS: The Sage does not really enjoy or suffer the consequences of actions done or being done.

44. If there be the thought 'I am bound', then will arise also the thought of deliverance. When, by the Quest of 'Who am I that is bound?' the Ever-Free Real Self alone remains, ageless and deathless, to whom can the thought of bondage come? If that thought cannot arise, then how can the thought of deliverance arise to the Sage who has done with actions?

LS: The Sage is not aware of having been bound, and hence he is not aware of having become free.

45. I shall (here) state clearly the truth among the three contentions, that Deliverance is with form, that It is without form, and that It is both ways; True Deliverance is just the utter extinction of him, named 'I', who thus investigates the truth among these contentions.

LS: There is no sense in the question whether or not the Sage is a person - with form - since His State, the Egoless State, is beyond the power of understanding of the ego-mind.

PART 2: SUPPLEMENT TO THE FORTY VERSES

Benedictory Stanza (Mangala Sloka)

46. That is the Real, the secret Treasure in the Heart, in which alone this world exists, to which this entire world belongs, from which it comes into existence, for (the Realization of) which alone it is, by which the world appears, and which Itself is all the world; we meditate on that Transcendental Reality within the Heart.

Tom: We are now in Part 2 so these verses henceforth are part of the supplement to the 40 verses on reality (Ulladu Narpadu Anubhandam). LS has not written a commentary on these verses in part 2.

Note that the above benedictory stanza is present in the original work by Sri Ramana. Verse 47 below corresponds to verse 1 of Ulladu Narpadu Anubhandam, so to find the original verse number of the supplement we need to subtract 46 from the verse number of verses in Part 2.

Chapter 1: Association with Sages (Satsang)

47. By associating with a sage a man attains non-attachment; by non-attachment he is delivered from the delusion ('I am the body') that is in the mind; when he is free from delusion he becomes one with the moveless, transcendental Reality and becomes free while still alive; cultivate His Society.

48. That transcendental state of Bliss which may be won by men through the Quest of the Self, culminating in the diving (of the mind) into the Heart - which is prompted by

association with a Sage, is not attainable by intellectual grasp of the sense of the sacred lore, by listening to the talks of lecturers, by different kinds of acts of merit, nor, by any other means.

49. To that fortunate one who habitually associates with sages with a devout mind of what use are all these observances for winning the highest goal? When the cool south wind blows giving relief from heat, say, what is the use of keeping a fan in the hand?

50. The moon can allay heat alone for men; likewise the celestial wishing tree can relieve want (alone); so too the (sacred river) Ganga can remove only sin; by the sight of Sages all the three - heat and the rest - are extinguished; (so) there is nothing in all the three worlds, comparable to them.

51. The holy bathing places - which are but water - are never equal to those great ones; nor are the Deity forms - made of stone or earth - which are worshipped; through these a man gets purity of mind - if he has devotion - after immeasurable time; by the sight of Sages he may become pure at once.

Chapter 2: Non-duality (Advaita)

52. 'Who is God?' 'The One that knows the mind'. '(But) I myself, as the individual soul, am always knowing the mind!' 'Therefore thou art thyself God, (not an individual); besides Revelation itself says that God is the one Self in all creatures.'

53. 'What is the light for thee (for seeing objects)?' 'By day the sun, by night lamps and the like.' 'What is the light for seeing these?' 'The eye.' 'What is the light for seeing that?' 'The mind'

'By what light dost thou perceive the mind?' 'I myself perceive it.' 'Therefore thou art thyself the Light of all lights, infinite and transcending all.' 'True. I am That.'

54. Inside the cave of the Heart the Pure and Infinite Being Himself shines as the Self, the limitless 'I', Enter thou the Heart diving by the Quest of the Self or by holding the breath and thus be one with the Self.

55. That same pure, motionless Consciousness, which shines inside the Lotus of the Heart as 'I', will Itself grant Deliverance if man gives up the sense of 'I am the body'.

56. The body, like anything made of earth, is insentient; it has no sense of 'I'; therefore I am not that; also because it is certain that the Self exists in dreamless sleep, in which there is no body. 'Who is he that says I?' Or 'Whence is he?' To those that, with pure mind (seeking the Self in this way), become established in the Self, the blissful, perfect Being, namely Arunachala, Himself shines as 'I'.

57. That man of elevated mind who becomes born in his own cause, namely the Transcendental Being through the Quest 'Whence am I?' is alone really born; he is born once for all; that Lord of Sages is ever new.

Chapter 3: Hints to Aspirants (Sadhakacara)

58. Give up the sense of 'I' in this body - which is not the Self, being inert and full of imperfections and win Experience of the Real Self, the transcendental Reality, which is endless Bliss. The man that hopes to know the Self with mind intent on

nourishing the body is just like a man trying to cross a river taking hold of an alligator, mistaking it for a log of wood.

59. The extinction of the sense of 'I am the body' is itself gift, sacrifice, tapas, righteousness, truthfulness, the grace of God, union with God, supreme devotion, renunciation, silence, the natural state, happiness, wealth, Deliverance, peace, the death which is not death and right knowledge.

60. 'To whom do these, namely action, separation from God, separation from the Reality and ignorance of the True Self, belong?' This inquiry is itself all the yogas - of action and the rest. Know that that state is the untainted real Existence the blissful Experience of the Self - in which there is neither the seeker named 'I', nor the four named above, (action and the rest).

61. He that seeks to win supernormal powers, not knowing that he himself is activated by the power of God, is like that cripple who said; 'What effort would it be for me to defeat these foes, if only you would raise me up and place me in the battlefield in front of them?'

62. Perfect stillness of the mind is declared by the Sages to be Deliverance. Powers are to be won by more than common efforts of the mind. How can the man, who is so unintelligent as to seek to win those powers, win the timeless happiness of Deliverance, which is the same as quiescence of mind?

63. While God Himself is bearing (all) the burden of the world, the imitation-soul that tries to bear this burden is just like the caryatid figure (sculptured at the base of a tower) appearing to sustain the tower (on its head). If one that travels by a car

that can carry heavy loads bears his luggage on his own head, and suffers pain (in consequence), who is to blame for this?

Chapter 4: Meditation (Upasana)

Tom: the Sanskrit word that Laksmana Sarma chose to use and translate as meditation here is Upasana

64. Among the six organs of various colours situated above the belly, there is one, the Heart, resembling a lily bud, two finger-breadths from the centre of the chest.

65 Its mouth is closed; in the space within it there are the (chief) nerves; it is the abode of darkness: of the (acquired) mental habits, the vital force, the mind and the Light (namely Consciousness).

66. The Supreme Being dwelling inside the cave of the Heart is called the Lord of the Heart. If by meditating 'I myself am He' the conviction 'I am He' becomes as firmly established as (is now) the conviction 'I am the body', then ignorance will vanish just as darkness does before the sun.

67. "What is the truth of the Heart in all creatures reflected in which, as in a mirror, is seen all the universe, as if outside?" When thus Rama questioned (Him),

68. Bhagavan Vasiṣṭha replied as follows, "The Heart should be known as twofold, (one) to be rejected, and (another) to be accepted; the fleshy organ of the body, inert and subject to decay, should be understood as the one to be rejected;

69. "The Heart which is Pure Consciousness, in which the universe is reflected, and which is quite other (than the last mentioned), should be known as the one to be accepted. It is both outside and inside, and it is neither outside nor inside; It is the storehouse of all good things, for all creatures;

70. "When the mind attains fixity in this the real Heart by the Quest of the Self, there occurs the extinction of all mental taints, and the vital air ceases to move also."

71. Cast off all attachments (from the mind) by constantly meditating 'I am that taintless, blissful Consciousness which ever shines untrammelled by the body-sheaths,

72. Keeping mental hold of that state of Reality, which remains over after inquiry into the truth of all states of being, act in the world like one that is governed by desires (without being really subject to them); thou knowest the immortal Truth behind all (these) appearances; keeping hold of that outlook, be active in the world, like one swayed by desire, (but) with mind at peace.

73. Putting on a false appearance of joy, of excitement, of disapproval and of eagerness to achieve, perform the duties of the world; internally free from the hundreds of binding desires and evenly disposed to all creatures, engage in actions suiting the disguise (of manhood), just like an ignorant person.

Chapter 5: Alive but Free (Jivanmukta)

Tom: The Sanskrit word here being translated by Lakshmana Sarma as 'alive but free' is 'Jivanmukta'

74. He that by Self-Experience has entered on His natural State of Pure Consciousness, and is ever happy in Oneness with that (Reality), having shed all the taints of the mind, should be known as the unborn One, the wielder of the thunderbolt of Self-Awareness, the Fire of Pure Consciousness, the Hero that has killed death and the God of Death to time itself.

75. Just as in springtime there comes to trees an increase of beauty and other qualities, so to the Seer of the Truth, who is contented in the enjoyment of the Bliss of the Self, there comes surely an increase of Light, Power and Intelligence.

76. Just as a man, whose mind has wandered far while listening to a story, does not really hear, so the Sage who acts without mental taint does not become a doer (by doing actions); (on the other hand) if the mind be imbued with abundance of (worldly) taints, then that man is a doer of actions even when he is (outwardly) inactive; see, a dreamer falls from a hill-top into an abyss even while his body lies moveless (in bed)!

77. Just as, for one that has gone to sleep in a carriage, the three (states), namely the movements of the carriage, its standing still somewhere, and its being left with the horses unyoked, are all alike, so to the Sage that is in the sleep of Self-Awareness in the carriage, namely the body, the three states, namely the activity of the body, (its inactivity in) Samadhi and sleep are all alike.

78. The peaceful and timeless State of the Sage, called Waking-Sleep, which to those that live in (the vicious circle of)

waking, dream, and dreamless sleep, is termed the Fourth State, is alone real; the other three are merely false appearances; therefore the Wise Ones call that State - which is Pure Consciousness - the State of transcendental Being.

79, To the dull-witted it is said "The actions of the future, and those that are gathered into the reserve, belonging to the Sage, become lost; but not so those that have begun to yield fruit"; (but) just as one wife out of many does not remain a sumangali at the death of the husband so all the three divisions of actions are lost when the doer - (the ego) - dies.

Chapter 6: Knowledge without experience (Paroksajnana)

Tom: 'knowledge without experience' is a translation of 'paroksajnana' which is usually nowadays translated as 'indirect knowledge'. This means relative knowledge (of the truth) on the level of the intellect only without actual experience or without true realisation of the Self, ie. the mere scholarly knowledge of a pandit vs. the true genuine knowledge of Self Realisation.

80. Men with little book-knowledge have only one family each, consisting of wife, sons, and others : but clever and learned men have in their hearts many families, namely books, which are hindrances to spiritual effort. How can there be Deliverance for them?

81. If one with a knowledge of literature does not seek to erase the writing of Fate by the Quest of "Whence is this 'I' that knows literature?" say, what has been gained by him by the knowledge of literature? Who else is there, Oh Lord Arunachala, so like a gramophone?

82. Those ills, that exist for that learned man who has not won peace of mind, do not exist for the illiterate one; the latter is not possessed by the demon, pride; he does not suffer the pain of vocal or mental effort; nor does he wander about in search of honour; know thou that he is saved from not one, but many ills.

83. Even for those that look on the whole world as worthless, and have all the secrets of the sacred lore in the palm of the hand, it is impossible to cast off servitude to the harlot, praise.

84. Who is there other than the Self? If someone says anything about oneself, (whether in praise or censure), what matters it? It is just as if it was said by oneself, in the case of the Sage who, being firmly established in His own natural State of Bliss which is unforfeitable, is unaware of the difference between himself and another?

85. Meditate always on the Truth that is without a second; but never (seek to) apply the teaching of non-duality to actions in the worldly life; my son, meditate on this Truth as covering all the universe; but never do so in respect of the Guru.

Chapter 7: The teaching in brief (Siddhanta Sara)

86. I shall now set forth unmistakably the profound secret which is the supreme essence of the conclusions of the Upanishads. Understand that when the Self is (realised as) the Reality by the death of the ego, there remains over only that Real Self who is Pure Consciousness.

Summary

Tom: these last 2 summary verses are not found in the original Tamil text of ulladu narpadu anubhandam and so are presumably verses composed by Lakshmana Sarma under the guidance of Bhagavan Sri Ramana.

87. The universe, diversified as the seer and his spectacle, has its rising, (interval of) manifestation and setting along with the mind; it appears in the states of dream and waking; in dreamless sleep it disappears; thus the whole universe is just the mind's thoughts (and nothing more); that constantly shining One, in which the mind has its existence, is the Real Self, untouched by unhappiness.

88. Not thus knowing his own Real Self, and thinking - through the power of the delusion 'I am the body' - that the world is real and that happiness can be had from sense objects, the ignorant one suffers unhappiness. If turning away from the world he dives into the Heart by the Quest of the Self, he shall attain Peace in the Real Self. So teaches Bhagavan Sri Ramana in this book.

Appendix: Sri Ramana Jayanti Message

Om Namō Bhagavate Sri Ramanaya

TO ALL THE CHILDREN OF THE HOLY RAMANA, NAMASKAR

To us Ramana is himself the Message.

Ramana has no Jayanti of His own, because He is the Unborn, Timeless, Real Self in us. So what we call His Jayanti is only our jayanti - Our Birth in Him, our Real Self This birth is guaranteed to us, His sincere devotees, because He has looked on us with grace. Ramana is the Formless, Timeless and Spaceless Arunachala who dances as the “I” in the Heart. He has graciously taken a form, that we may be relieved of the bondage of form. He is not a geographical entity but the Moveless Brahman of the Upanishads. Grace is His Essence, and out of grace He has become our Guru. Grace is not simply in Tiruvannamalai, but resides in our hearts. The Heart is the True Arunachala.

The might of His Grace is infinite, It is invincible : By His look we were caught in the net of His Grace, and It will accomplish Its work. There is no escape from It

His Grace is like the unerring light of the Sun. As it devours the darkness, so Grace devours Ignorance and Unreality. We need do nothing at all, except to give our free consent that this work of Grace shall be accomplished.

To give our consent we must realise the truth about the work of Grace that it demands, in return for the gift of Ramana Himself, our own too much cherished, but wholly valueless false self, the ego, which makes us think and say, "I am so and so" We must ourselves ardently desire to win Him by paying this seeming price and surrender this ego to Him.

This highly profitable bargain is to be won by Faith and Loyalty. We need to have such Faith, since we know that Ramana is the same as Bhagavatpada Sri Sankaracharya and Sri Dakshinamurti, and that His words are the primary Upanishad, from which the ancient Upanishads themselves derive their authority. We do not go backward in time for our authority - we find the needful authority in Ramana alone.

Though He tells us about the Quest of the Self by the Question "Who am I?", He also tells us that even now - without our making the Quest - "We are that" and that "That Itself is we". In other words we are Free by nature and always - that we are Nitya-Muktas, Bondage is unreal.

Hence our Jayanti is not in the future; but now. All Difference (including Bondage, Karma, etc.,) is unreal - He laughs at us for asking how we can become One with Him, saying it is like a man in Tiruvannamalai, asking the way to that very place.

Let Him laugh at us. For that laugh is full of grace, and will make us realise that we are He, and do not need to become He.

There is no room for discouragement, or remorse for our sins, or for fear of failure. For Grace alone exists, and it is He. If we

do wrong let us not weep for it, but forget it at once, and joyfully take Refuge in His Grace.

Must we do something, like the Squirrel at the Setu-Bandhan? Well let us think of some of these truths of Ramana's Grace, and surrender our little selves to it, once or twice a day, when we awake. At other times, if Remembrance comes of its own accord, let us rejoice in it. If we fail often to stick to our programme, let us not waste thought in sinful regret, but go on with faith in His Grace.

K. Lakshmana Sarma