

Forty Verses in Praise of Maharshi Ramana

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सार्थ श्रीरमायत्वारिंशत्

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Forty Verses in Praise of Maharshi Ramana

सार्थ श्रीरमणायत्वारिंशत्



वन्दे श्रीरमणैर्यशायार्यस्य पदाब्जम् ।
यो मेऽदर्शयदीशं भान्तं ध्वान्तमतीत्य ॥

वन्दे - I bow, श्री रमणैः - of Rishi Sri Ramana ,
आचार्यस्य - of the spiritual teacher, पदाब्ज - lotus feet,
यः - who, मे - to me, अदर्शयत् - showed,
ईशं - the Lord, भान्तं - shining, ध्वान्तं - darkness,
अतीत्य - transcending. ०

I bow to the lotus feet of the spiritual teacher Rishi Sri Ramana,
who showed me the Lord, shining, transcending darkness.

कथया निजया कलुषं हरता करुणानिधिनाऽरुणशैलजुषा ।
भगवाडनभाषिततत्त्वविदा वृषवाडनमौनरहस्यभृता ॥ १ ॥

कथया - story, निजया - own, कलुषं - impurity,
हरता - removes, करुणा - compassion, निधिना - ocean,
अरुण - red, शैल - mountain,
जुषा - takes delight in, resorts to,
भग - bird, वाडन - mount, भाषित - spoken,
तत्त्व - truth, विदा - knowing, वृष - bull,
वाडन - mount, मौन - silence,
रहस्य - mystery, भृता - bearing, carrying, १

1. The story of his own life removes impurities. He is an ocean of
compassion, taking delight in the red mountain (Arunachala). He knows
the truth spoken by the bird (Gauruda)-borne Vishnu, and bears the
mystery of the silence of the bull(Nandi)-borne Siva.

गणाराण्मुभसूरिसभागुरुणा गुणसञ्चयरत्नमडोदधिना ।
धनगूढसदस्रकरेण यथा तनुकञ्चुकगुप्तमडामडसा ॥ २ ॥

गणाराण् - Ganapati, मुभ - beginning with, सूरि - learned men,
सभा - assembly, गुरुणा - guru, गुण - virtues,
सञ्चय - heap, रत्न - wealth, मडोदधिना - great repository,
धन - cloud, गूढ - concealed, सदस्र - one thousand,
करेण - ray (of light), यथा - as, तनु - body,
कञ्चुक - garb, गुप्त - hidden, मडामडसा - true greatness. २

2. He is the guru of an assembly of learned men beginning with Ganapati, he is a great repository of a wealth of virtues. Just as the thousand-rayed one (the sun) is hidden by a cloud, his true greatness is hidden by the garb of the body.

यतुरेण यलेन्द्रियनिग्रहणे पटुना परकीयगुणग्रहणे ।
छलवर्जितमौनसमाधिजुषा बलतर्जितभीकरकामरुषा ॥ ३ ॥

यतुरेण - ingenious, यलेन्द्रिय - roving senses,
निग्रहणे - in defeating, पटुना - skillful, पर - others,
कीय - belonging to, गुण - virtues,
ग्रहणे - in mentioning with praise, छल - deceit,
वर्जित - without, मौन - silence, समाधि - peace,
जुषा - delighting in, बल - strong, तर्जित - reviled,
भीकर - fear-causing, काम - desires, रुषा - slayer. 3

3. Ingenious at defeating the roving senses, he is skillful in praising the merits of others. He delights in the peace of silence which is without deceit, and is the the slayer of the strong, reviled, frightening passions.

जठरं समये परिपूरयता कठिनं प्रतमद्भितटे चरता ।
अषकेतनशस्त्रदुरापडृष्टा इषिमात्मविबोधविधौ दधता ॥ ४ ॥

जठरं - stomach, समये - at a (proper) time,
परिपूरयता - filling, कठिनं - hard, inflexible,

प्रतं - vow, अद्रि - mountain, तटे - slope, side,
 यरता - living, ऋषकेतन - Lord of Love (Cupid),
 शस्त्र - weapon, दुराप - hard to obtain, win over,
 हृद - heart, कृषि - leading, आत्म - self,
 विबोध - knowledge, विधौ - in the method, दधता - giving. ४

4. He fills his stomach only at the proper time, undertaking inflexible vows, he lives on the slope the mountain (Arunachala). His heart is unable to be won over by the arrows of Cupid (the God of Love). He is leading his devotees, and giving them the method for Self-Knowledge (Atma Vichara).

भवभीकरवारिनिधि तरता करतामरसेन सुपात्रवता ।
 स्वदृशाऽधिकशीतलकान्तिभृता भयमङ्घ्रिसरोजजुषां डरता ॥ ५ ॥

भव - worldly existance, भीकर - fear producing,
 वारिनिधि - ocean, तरता - crossing, कर - hand,
 तामरसेन - with lotus, सुपात्र - bowl, वता - having,
 स्वदृशा - own gaze, अधिक - unsurpassed, शीतल - calming,
 कान्ति - bright, भृता - to have, keep, भयं - fear,
 अङ्घ्रि - foot, सरोज - lotus, जुषां - resort to,
 डरता - removing. ५

5. He has crossed the fear producing ocean of worldly life. He has a hands as delicate as a lotus, which serve him as a bowl. His own gaze is unsurpassed in calmness and brightness, and he removes the fear of those who resort to his lotus feet.

नमतामतिभक्तिमतां निधिना धनतापविधूननसन्निधिना ।
 यतिधर्मततिं परिपालयता परितश्च तमो विनिवारयता ॥ ६ ॥

नमतां - of adoring, अतिभक्तिमतां - of true devotees,
 निधिना - treasure, धन - dense, ताप - misery,
 विधूनन - destroying, सन्निधिना - presence, यति - ascetic,
 धर्म - duty, ततिं - mass, group, परिपालयता - maintaining,

परितस् - everywhere, च - and, तमो - darkness,
विनिवारयता - preventing. ६

6. He is a store-house of divine treasure for adoring devotees, his presence destroys dense misery. He maintains the duties of the ascetic, and he is preventing darkness all around.

कृष्णिनायकवार्थगुणौघभृता भक्षितीः प्रियसत्यछिता भक्षता ।
अङ्गुमानवशाद्यता सुम्भितामवमानततेरविदूनवता ॥ ७ ॥

कृष्णि नायक - leader of the serpents (शेषः),
वार्थ - able to be described, गुणौघ - flood of virtues,
भृता - having, भक्षितीः - speech, words, प्रिय - pleasing,
सत्य - true, छिता - beneficial, wholesome, भक्षता - speaking,
अङ्गुमान - much respect, honor, वशात् - (by) influence,
अयता - not governed, सुम्भिता - happiness
अवमान - dishonor, disrespect, ततेः - from the crowd,
अविदून - without distress, वता - having. ७

7. Having a flood of virtues able to be described only by Sesha, the leader of the serpents, he speaks words that are pleasing, beneficial and true. He is not governed by that happiness which is influenced by respect and honor (from others), nor does he have distress due to dishonor (from others).

यतिनामधिपेन कुशाग्रवसन्मतिना धृतिना शितयित्तभुवा ।
लडरीप्रमदस्य सदावडता निडतान्तरशात्रवसंडतिना ॥ ८ ॥

यतिनां - of ascetics, अधिपेन - lord,
कुशाग्र - sharp (as kusha grass), वसन् - shining,
मतिना - intelligent, धृति - firmness, नाशित - destroyed,
यित्त - ego, भुवा - being, लडरी - wave,
प्रमदस्य - of joy, सदा - always, वडता - bearing,
निडत - killed, अन्तर - inner, शात्रव - enemies,
संडतिना - collection, array. ८

8. He is the Lord of Ascetics. With his sharp and brilliant intellect, he has with firmness destroyed the ego. He is always bearing a wave of joy, and he has killed the array of inner enemies (the six passions).

भगवत्पदमन्यजनासुखं स्वगुणैरधिगत्य परं जयता ।
ममत्तरहितेन हितेन सतां निहितेन गणप्रभुणा हृदये ॥ ९ ॥

भगवत्पदं - the feet of the Lord, अन्यजन - other people,
असुखं - not easily obtained, स्वगुणैः - by his own merits,
अधिगत्य - transcending, परं - supreme, जयता - winning,
ममत्ता - the feeling of "mine", रहितेन - free from,
हितेन - friend, सतां - of the virtuous, निहितेन - treasured,
गणप्रभुणा - by the Lord of the ganas (Ganapati),
हृदये - at heart. ९

9. Having transcended all by his own merits, he wins the supreme feet of the Lord, (which are) not easily accessible by others. He is free from the feeling of "mine" and is the friend of the virtuous. He is treasured at heart by the Lord of the Ganas, Ganapati.

धरणीधरजङ्गमपि त्यजता धरणीतलवासितमोधुतये ।
नरवेषभृता नगरभ्रङ्गता रमणेन सनाथमिदं भुवनम् ॥ १० ॥

धरणीधर - mountain, ज - born from, अङ्ग - lap,
अपि - even, त्यजता - giving up, धरणी - earth,
तल - surface, वासि - dwells, तमः - darkness,
धुतये - for removing, नर - man, वेष - appearance,
भृता - having, नगरभ्रङ्गता - mountain-splitter, Lord Skanda,
रमणेन - Ramana, सनाथं - with Lord, इदं - this,
भुवनं - world. १०

10. Abandoning the lap of his Mother Parvati, he dwells on earth for the removal of darkness. He is Skanda, having the appearance of a man. This world has found a Lord in Ramana!

परदेशिनेव धवलेन वाससः शङ्केन वेष्टितकटीविशोभिना ।

वरदेशिडेन नरवेषधारिणा शिभिवाडनेन गुरुमज्जगद्भवेत् ॥ ११ ॥

वरदेशिन् - ascetic, अेव - only, धवलेन - with white,
 वाससः - cloth, शकलेन - piece, वेष्टित - wrapped,
 कटी - loins, विशोभिना - adorned by, वर - best, most excellent,
 देशिडेन - guru, नर - man, वेष - appearance, guise,
 धारिणा - wearing, शिभि - peacock,
 वाडनेन - with the mount, (Skanda,) गुरुमत् - (has a)Master,
 जगत् - world, भवेत् - is. ११

11. He is an ascetic, wearing only a white piece of cloth adorning his loins. He is the Supreme guru, he is the peacock-riding Skanda, wearing the guise of a man. In him the world has a Master!

अतीतगुणजावाय नैष्ठिकब्रह्मचारिणे ।

नमो मायामनुष्याय गुरवे तारकारथे ॥ १२ ॥

अतीत - having transcended, गुण - property, quality,
 जावाय - multitude, नैष्ठिक - highest, perfect,
 ब्रह्मचारिणे - (to) brahmachari, नमो - prostrations,
 मायामनुष्याय - to the mortal by Maya, गुरवे - to the guru,
 तारकारथे - to the enemy of Tarakasura (Skanda) १२

12. Prostrations to him who has transcended the multitude of gunas and is the perfect brahmachari! To him who is mortal by the workings of Maya, to the Guru, the enemy of Tarakasura (Skanda), prostrations!

यानायत्र न केकिनां कुलपतिः स्नानाय न स्वर्णदी

पानाय क्षितिभृन्मडेन्द्रदुडितुर्नस्तन्यदुग्धामृतम् ।

गानाय प्रमथेश्वरास्सवयसो नैवात्र वीणाभृतो

वासं शोषागिरौ करोषि भगवन् कौथ्याद्रिभेत्तः कुतः ॥ १३ ॥

यानाय - for riding, अत्र - here, न - not,
 केकिनां - of peacocks, कुलपतिः - leader of the family,
 स्नानाय - for bathing, न - not,
 स्वर्णदी - celestial river, पानाय - for drinking,

क्षितिभृन् - mountain, भडेन्द्र - great lord,
 दुहितुः - daughter, न - not, स्तन्य - mother's,
 दुग्धामृतं - nectar of milk, गानाय - for singing,
 प्रमथेश्वराः - the divine attendants of Siva,
 सवयसः - contemporaries,
 नैवात्र (न एव अत्र) वीणा-भृतः - vina playing,
 वासं - dwelling, home, शोणगिरौ - on Arunachala,
 करोषि - you do, make, भगवन् - O Bhagavan,
 कौञ्च्याद्रि-भेत्तः - pounder of Krauncha hill,
 कुतः - how? १३

13. Here there is no king of the peacocks for riding, nor a celestial river for bathing, nor is there the nectar of milk from the breast of the daughter of the Mountain-Lord (Parvati). The divine vina-playing attendants of Shiva, who are your contemporaries, are not even here to sing to thee! How is it then O Bhagavan, Pounder of Krauncha hill, that you make your dwelling upon Arunachala ?

એકં વક્ત્રમુમાહુવાસવિરહઃ પાણી ન શક્ત્યાયુધં
 મર્ત્યત્વં ન પતાકિની ચ પૂતના પાર્શ્વદ્વયે નાકિનામ્ ।
 વેષોડલં પુનરેષ મુગ્ધનયનપ્રચ્છાદને ભૂજુષા-
 મન્તર્ધાનમુપૈષિ તારકરિપો ક્વ સ્તન્યદાયાદતઃ ॥ ૧૪ ॥

એકં - one, વક્ત્રં - face, ઉમાહુ - Mother's lap,
 વાસ - seat, વિરહઃ - separated, પાણી - in hand,
 ન - not, શક્ત્યાયુધં - spear weapon,
 મર્ત્યત્વં - mortal, ન - not, પતાકિની - with flags,
 ચ - and, પૂતના - army,
 પાર્શ્વદ્વયે - on either side, નાકિનાં - of the gods,
 નાકિન્ - gods
 વેષઃ - disguise, ડલં - enough, પુનઃ - though,
 એષ - this, મુગ્ધ - foolish, unwary,
 નયન - eyes, પ્રચ્છાદને - for covering,

भूजुषां - delighting in the world,

अन्तर्धानं - escape notice, pass out of sight,

उपैषि - you go, तारक - Tarakasura,

रिपो - enemy, क्व - how

स्तन्यदायादतः - from your brother (suckled at the same breast)? १४

14. You have one face, you are separated from Mother Uma's lap! You do not have a spear in your hand. You are mortal, and there are no flag bearing armies of the gods on either side! This disguise is enough to cover the eyes of those unwary ones who delight in the world, but how will you, O enemy of Tarakasura (Skanda), escape the notice your brother (Ganapati)?

केचिद्योगविदां पुरःसर एति प्रज्ञानिबुद्ध्यपरे

साधुः कश्चिद्वितीतरे गुरुधिया केऽप्यङ्घ्रिपद्मं तव ।

सेवन्ते रमणाभिधानमनुजक्षेमाय जातक्षितौ

द्वित्रास्त्वां गिरिजङ्घुपीठनिलयं जानन्ति देवं गुडम् ॥ १५ ॥

केचित् - some, योगविदां - of the knowers of yoga,

पुरः - foremost, सर - going,

एति - indicates quotation (“”),

प्रज्ञानि - ज्ञानि , बुद्ध्य - with thought, idea,

अपरे - others, साधुः - sadhu, कश्चित् - some,

एति - indicates quotation, एतरे - another,

गुरुधिया - with idea of “Guru”,

केऽपि - (के अपि) some also,

अङ्घ्रिपद्मं - lotus feet, तव - your,

सेवन्ते - they worship, रमणाभिधान - named Ramana,

मनुज - born of Manu, man, क्षेमाय - for peace,

जात - born, क्षितौ - on earth, द्वित्राः - two or three,

त्वां - you, गिरिजङ्घु - Mother's lap,

पीठ - seat, निलयं - resting place,

जानन्ति - they know, देवं - Lord, गुडं - Skanda. १५

15. Some (know you) as “the foremost of the knowers of yoga”, others as “gyAni”, some others as “sadhv”, while some thinking of you as “guru” worship your lotus feet. Ramana, born on earth for the peace of men, (only) two or three know you as Lord Skanda, resting on the lap of Girija, the Divine Mother.

ओङ्कारार्थमुपादिशो भगवते वाणीमनोदारिणे
 तातायाप्युपदेष्टुमुद्यतमभूत् किञ्चित्त्वदीयं मुष्मम् ।
 ज्येष्ठस्याध सखीदरस्य गुरुतां प्राप्तोऽसि धीगौरवात्
 सुब्रह्मण्य कनिष्ठतामपि गतः सर्वाधिकस्त्वं गुणैः ॥ १६ ॥

ओङ्कार अर्थ - the meaning of OM, उपादिशः - explained,
 भगवते - to Lord,
 वाणी-मनो-दारिणे - the stealer of Vani's (Saraswati's) mind=Brahma,
 ताताय - to father (Shiva),
 अप्युपदेष्टुं (अपि उपदेष्टुं) - even to explain,
 उद्यतं - undertaken, commenced, अभूत् - had, किञ्चित् - something,
 त्वदीयं - your, मुष्मं - mouth, ज्येष्ठस्य - of the eldest,
 अध - now, सखीदरस्य - of brother,
 गुरुतां - state of being guru, प्राप्तोऽसि - you obtained,
 धी - intellect, wisdom, गौरवात् - from the weight ,
 सुब्रह्मण्य - O Subramanya!, कनिष्ठतां - state of youngest,
 अपि - though, गतः - gone, सर्वाधिकः - greater than all,
 त्वं - you, गुणैः - by merits. १६

16. The meaning of OM was explained (by you) to Lord Brahma. (Opening) your mouth, you had undertaken to explain something to even your father (Shiva).O Subramanya, even though you are the youngest, by your merits you have become greater than all! By the weight of your wisdom, you have obtained the state of Guru to your elder brother (Ganapati.)

यत्पूर्वं श्रुतिपारदर्शिधिषणो द्वैपायनोऽध्यारुढत्
 पश्चाद्बोधकलाविधूततिमिरः शङ्कापडशङ्करः ।
 तत्सम्प्रत्यम्बिलावनीतलजुषामार्यासिंहासनं

देव त्वां प्रतिवीक्षते नरतनो गीर्वाणसेनापते ॥ १७ ॥

यत् - which, पूर्वं - before, श्रुति - Vedas,
 पार - fullest extent, दर्शि - seeing,
 धिषणः - wise, intelligent, द्वैपायनः - Vyasa,
 अध्यारुढत् - mounted, पश्चात् - after, बोध - knowledge,
 कला - a single portion (one-sixteenth), विधूत - dispelled,
 तिमिरः - darkness, शङ्का - fear, अपहः - removing,
 शङ्करः - Sankara, तत् - that, सम्प्रति - now,
 अभिला - whole, अवनी - world, तल - surface,
 जुषां - suffering in, आचार्य - teacher,
 सिंहासनं - lion's throne (seat of honor),
 देव - O Lord!, त्वां - you, प्रतिवीक्षते - (it) awaits,
 नरतनो - embodied as man, गीर्वाण - gods,
 सेनापते - O army chief! १७

17. That Lion's seat of honor which was previously mounted by the wise Vyasa, who saw the fullest extent of the Vedas, was afterwards occupied by fear destroying Sankara, who with a single portion of his knowledge dispelled the darkness (of ignorance). Now that throne of Acharya (to save) those who are suffering in the world awaits thee, O Lord embodied as man, O Army Chief of the Gods (Skanda)!

धर्मं नाशमुपागते त्रिभुवने पर्याकुले पापतः
 प्रज्ञाने परितो गिरां पथि मुधा सञ्चार्यमाणे जनैः ।
 सद्भावे परमेश्वरस्य य पितुः सन्देशोलां गते
 द्वीपः कैतवमर्त्यकिङ्कितुरग त्वामन्तरा कस्सताम् ॥ १८ ॥

धर्म - when dharma, नाश - destroyed,
 उपागते - when has been, त्रिभुवने - when the three worlds,
 पर्याकुले - bewildered, confused, पापतः - from wrong-doing,
 प्रज्ञाने - when true knowledge, परितः - everywhere,
 गिरां - of words, पथि - way, course, मुधा - in vain,
 सञ्चार्यमाणे - being brought together, collected,

जनैः - by men, सद्भावे - when true existence,
 परमेश्वरस्य - of the supreme Lord, च - and,
 पितुः - of the Father, सन्देह - doubt, ओलां - swing,
 गते - has gone, द्वीपः - protector, refuge,
 डैतव - deceit, मर्त्य - mortal,
 डेडितुसुग - peacock as a mount, त्वां - you,
 अन्तर - except, डः - who, सती - of the good. १८

18. When dharma has been destroyed, when the three worlds are bewildered
 by wrong doing, When everywhere the way of words (polemics) has been
 brought together by men in vain as true knowledge, When the true existence
 of the supreme Lord the Father is doubted, Who but you is the refuge of
 the good, O peacock-mounted one (Skanda), disguised as a man?

वैराग्यं तव वित्तमस्तु करुणां शक्नोषि डतुं डथं
 दृश्यस्तेडस्तु समुधमः पितृपदध्यानं च डिं तादृशम् ।
 डामस्तेडस्तु विगडितो विनमतां रकुषा च डिं गडिता
 स्कन्दश्चमनुष्य डिं नु समयं डञ्चित्समुद्रीकुषसे ॥ १८ ॥

वैराग्यं - dispassion, तव - yours,
 वित्तं - acquisition, wealth, अस्तु - maybe,
 करुणां - compassion, शक्नोषि - you can,
 डतुं - to forsake, डथं - how,
 दृष्यः - vile, reprehensible ते - to you, अस्तु - may be,
 समुधमः - great effort, पितृ - Father, पद - feet,
 ध्यानं - meditation, च - and, डिं - is,
 तादृशं - of that kind, डामः - desire, ते - to you,
 अस्तु - maybe, विगडितः - prohibited,
 विनमतां - of those bowing (devotees) रकुषा - protection,
 च - and, डिं - is, गडिता - forbidden, denied,
 स्कन्द - O Skanda, चम - disguise, मनुष्य - man,
 डित्तु - do, समयं - occasion, opportunity,
 डञ्चित् - some, समुद्रीकुषसे - await. १८

19. Dispassion may be your wealth, but how can you forsake compassion? Great effort may seem reprehensible, but what of meditation on the feet of the Father? Desire may be prohibited by you, but is protection denied to your devotees? O Skanda, in the disguise of a man, do you await a proper opportunity?

दूरं याहि कुवाढ धर्मवृष ते नेतः परं पङ्गुता
दुर्भान्ते भुवनं जडीडि परितो वर्धस्व संसत्सताम् ।
सोदर्येण समन्वितो भुवमिमां प्राप्सो गुरुग्रामणीः
शूरान्तःपुरनेत्रविभ्रमडरो देवो भवानीसुतः ॥ २० ॥

दूरं - far, at a distance, याहि - go,
कुवाढ - detracting, धर्मवृष - bull of dharma,
ते - your, नेतः (न एतः) - from here,
परं - afterwards, पङ्गुता - lameness,
दुर्भान्ते - O confusion, भुवनं - world,
जडीडि - leave, परितः - everywhere,
वर्धस्व - may increase, prosper, संसत् - association,
सतां - of virtuous, सोदर्येण - with brother,
समन्वितः - associated with, भुवं - world, इमां - this,
प्राप्सः - obtained, गुरु - guru, ग्रामणीः - leader, chief,
शूर - the demon Shura, अन्तःपुर - females, wives of Shura,
नेत्र - eyes, विभ्रम - amorous, डरः - destroyer,
देवः - Lord, भवानी - Parvati, सुतः - son. २०

20. O detraction, go far away! Bull of dharma, henceforth you will not be lame! Leave the world, O confusion, may association with the virtuous increase everywhere! In association with his brother (Ganapati), this world has obtained the chief of gurus (Ramana), the destroyer of the demon Sura and of the amorous passions, Lord, son of the Divine Mother Parvati.

जन्मस्थानमवाप्य गुप्तमडमो यो भेदमाधूतवान्
भूतानां चरतां पृथग्विधधियामात्मैव यो भासते ।

विश्वं - universe, अपि - also, even, एतं - this,
 उल्लसति - sports, यः - who, विश्वस्य - of the universe,
 पारे परः - higher than, beyond, तस्मै - to him,
 श्री रमणाय - Sri Ramana,
 लोङ्गुरवे - to the Guru of the world,
 शोकस्य हन्त्रे - the destroyer of sorrow,
 नमः - salutations. २२

22. He who removes the darkness from within and without, having obtained that eternal state made of light, who uproots the ignorance of his devotees, who though seeing and sporting in this universe is beyond the universe, to him, Sri Ramana, the Guru of the world and destroyer of sorrow, salutations!

प्रसरतादितः शुभविलोडितम् ।
 रमण ते सकृत्कृतु मे कृतम् ॥ २३ ॥

प्रसरतादितः - by the flowing forth, एतः - now,
 शुभ - splendid, विलोडितं - gaze, रमण - O Ramana,
 ते - your, सकृत् - at once, immediately,
 कृतु - may it bear fruit, may it bless, मे - me,
 कृतं - done. २३

23. Oh Ramana, now, by the flowing forth of your splendid gaze, may I at once be blessed!

रमण जन्मिनामयि भवान् गुरुः ।
 अभिद आशयस्तव मडान्गुरुः ॥ २४ ॥

रमण - O Ramana, जन्मिनां - of men, अयि - O,
 भवान् - you, गुरुः - Guru, अभिद - non-difference,
 आशयः - heart, तव - your, मडान् - very,
 उरुः - great, infinite. २४

24. Oh Ramana, you are the Guru of men. Infinite is your heart, in which there is no differentiation.

जगदलं परः स्फुरति मे त्रयम् ।
सदभिर्दं गिरा तव विसंशयम् ॥ २५ ॥

जगत् - the world, अलं - “I”, परः - the Supreme,
स्फुरति - destroys, मे - for me, त्रयं - the triad,
सत् - the reality, अभिर्दं - without differentiation,
गिरा - speech, word, तव - your,
विसंशयं - without doubt. २५

25. Your word destroys for me the triad of “world”, “I”, and
“the Supreme”, (and there remains) the one reality without
differentiation, without doubt.

त्वद्गुपदेशतो गलति संविदा ।
मयि निरन्यथा सदलमोर्भिदा ॥ २६ ॥

त्वद्गुपदेशतः - from your teaching, गलति - dropped, lost,
संविदा - by knowledge, मयि - to me,
निरन्यथा - not other, inseparable,
सदलमोः - between the reality and the ego,
भिदा - difference. २६

26. From your teaching, by knowledge inseparable from me, the
difference between the reality and the ego is lost.

अलमि योऽन्तरस्तममलं लृटि ।
अनुभवेम भोस्तव कृपा यदि ॥ २७ ॥

अलमि - ego, यः - which, अन्तरः - Supreme Self,
तं - that, अमलं - pure, लृटि - in the Heart,
अनुभवेम - we could experience, भोः - Oh, तव - your,
कृपा - grace, compassion, यदि - if. २७

27. Oh (Ramana), if your grace (extends to us), we could experience
the supreme self in the pure heart, hidden within the ego.

न करुणा गुणस्तव विदां पते ।
 हृद्यतेजसः सञ्जलैवते ॥ २८ ॥

न - not, करुणा - compassion, गुणः - quality,
 तव - yours, विदां - of the wise, पते - Oh Lord,
 हृद्य - heart, तेजसः - brilliance,
 सञ्जलैव - only natural, ते - your. २८

28. Oh Lord of the wise! Compassion is not just a quality of yours.
 It is natural for you, as the effulgence of your Heart.

तव तनुर्ज्वलत्यनघ विद्युता ।
 तव दृगातता लसति भास्वता ॥ २९ ॥

तव - your, तनुः - body, ज्वलति - blazes,
 अनघ - Oh spotless one, विद्युता - as lightning,
 तव - your, दृग् - look, आतता - pervasive, extended,
 लसति - shines, भास्वता - bright. २९

29. Oh spotless one, your body blazes like lightning. Bright and
 pervasive is your look.

कबलितं मनस्तव विभो हृदा ।
 त्वमसि सन्ततं विलसितो मुदा ॥ ३० ॥

कबलितं - weakened, dissolved, मनः - mind, तव - your,
 विभो - Oh Lord, हृदा - by the heart, त्वं - you,
 असि - are, सन्ततं - eternally,
 विलसितो - gleaming, shining, मुदा - with bliss. ३०

30. Your mind has been dissolved by the heart, oh Lord! You are
 eternally shining with bliss.

भुवनभूपतेर्भगवतः कृते ।
 भवसि पायको यमवतां पते ॥ ३१ ॥

भुवन - mankind, भू - universe, पतेः - of the Lord,
 भगवतः - of divine, कृते - for,

भवसि - you are, पायकः - the cook,
यमवती - of the self-controlled, पते - Oh Lord. 31

31. For the Divine Universal Lord of mankind, you are the cook, oh Lord of the self-controlled!

नरपशूनिमानुषमि ताडयन् ।
परशिवौदनं वितनुषे पयन् ॥ 32 ॥

नर - man, पशून् - beasts, एमान् - these,
अडमि - ego, ताडयन् - slaying,
परशिवौदनं - food for Supreme Shiva,
वितनुषे - you prepare, make ready, पयन् - cooking. 32

32. Slaying the ego of these man-beasts (humans steeped in ignorance), and cooking them, you prepare food for the supreme Shiva.

तिमिराणि न केवलं वयोभिः
करुणापाङ्गविलोकितैश्च नृणाम् ।
हृदये प्रसरन्ति भर्द्यन्तं
भगवन्तं रमणं गुरुं नमामि ॥ 33 ॥

तिमिराणि - darkness, न - not, केवलं - only,
वयोभिः - by words, करुणा - grace, compassion,
अपाङ्ग - from the corner of the eye, विलोकितैः - by glances,
य - and, नृणां - of men, हृदये - in the heart,
प्रसरन्ति - prevails, भर्द्यन्तं - destroying,
भगवन्तं - Bhagavan, रमणं - Ramana,
गुरुं - to Guru, नमामि - I bow. 33

33. I bow to the guru Bhagavan Ramana, who destroys the darkness prevailing in the hearts of men, not only by his words, but by his sidelong glances of grace and compassion.

भवजलनिधिं गाढं गाढं चिरादलसावसान्
पदजलरुडङ्गद्वीपं श्रितांस्तव सम्प्रति ।

रमणभगवन् कल्याणानां निकेतन पाछि नः
सद्य दयया सिक्तैर्भक्तानपाङ्गविलोडितैः ॥ ३४ ॥

भव - world, जलनिधि - ocean,
गाढं गाढं - diving into again and again, चिरत् - a long time,
अवसावसान् - extremely tired, पद - foot,
जलरुड - lotus, द्वन्द्व - two, pair, द्वीपं - island,
श्रितान् - approached for refuge, तव - your,
सम्प्रति - now, at this moment,
रमणभगवन् - Oh Bhagavan Ramana, कल्याणानां - of virtues,
निकेतन - abode, पाछि - protect, नः - us,
सद्य - merciful, दयया - with grace,
सिक्तैः - with pouring out, भक्तान् - to the devotees,
अपाङ्ग - from the corner of the eye, विलोडितैः - by glances. ३४

34. Oh Bhagavan Ramana, diving again and again into the ocean of the world, we are extremely tired. Now, at this moment, we approach the island of your lotus feet for refuge. You, the merciful abode of virtues, please protect us with the grace that pours out to your devotees from the glances of your eyes.

यदि न जननी स्तन्यं दद्याच्छिशोर्भत का गतिः
यदि पशुपतिः क्रोधं कुर्यात्पशोरवनं कुतः ।
यदि पदजुषामाचार्य त्वं निहंसि न संशयं
भ्रमशतपराभूता येते तरन्तु भवं कथम् ॥ ३५ ॥

यदि - if, न - not, जननी - mother, स्तन्यं - milk,
दद्यात् - would give, शिशोः - of the child,
भत - oh!, alas, का - what, गतिः - the fate,
यदि - if, पशुपतिः - cowherd, or Lord of creatures,
क्रोधं - anger, कुर्यात् - would be, (would make),
पशोः - of the cow, अवनं - preservation, protection,
कुतः - where, यदि - if, पद - feet,
जुषां - resorting to, taking delight in, आचार्य - Teacher,

त्वं - you, निडंसि - dispel, न - not,
 संशयं - doubt, भ्रम - confusion,
 शत - hundred, multiple, पराभूत - overcome,
 अते - these, तस्त्ु - may cross over,
 भवं - wordly existence, कथं - how? उप

35. If the mother would not give milk, alas, what would be the fate of the child? If the cowherd would be angry, where would be protection for the cow? If you Teacher, do not dispel the doubts of those resorting to your feet, how will those overcome by multiple confusions cross over this worldly existence?

विशदडसिते पूरुषा शान्तिः सुधाकरसोदरे
 स्थिरपृथुलयोः पूरुषा शक्तिर्दृशोरतुलार्षिषोः ।
 हृदयकमले नित्या निष्ठा बडिश्च सरत्प्रभे
 रमणभगवन् डो वा भौनी समस्तव भूतले ॥ ३६ ॥

विशद - bright, splendid, डसिते - (in) smile,
 पूरुषाशान्तिः - full of peace, सुधाकर - moon,
 सोदरे - related to, kin, स्थिर - firm, steady,
 पृथुलयोः - (in) broad, large, पूरुषाशक्तिः - full of power,
 दृशोः - (in) eyes, अतुल - unequalled,
 अर्षिषोः - (in) luster, हृदय - heart,
 कमले - in the lotus, नित्या - eternal, निष्ठा - abidance,
 बडिः - outwards, च - and, सरत् - flowing,
 प्रभे - splendor, radiance, रमण - Ramana,
 भगवन् - Oh Bhagavan, डः - who, वा - possibly, perhaps,
 भौनी - Muni, Sage, समः - equal, तव - your,
 भूतले - on the earth. ३६

36. In your moon-like splendid smile peace reigns. Your large broad eyes are steady and unequalled in luster. You are eternally abiding in the lotus of the heart with your splendor outwardly flowing. Oh Bhagavan Ramana! What Sage on earth is possibly your equal?

देवी शक्तिरियं दृशोः श्रितजनध्वान्तक्षयाधायिनी
 देवी श्रीरियमम्बुजाक्षमलिषी वक्त्रो सदस्रच्छदे ।
 देवी ब्रह्मवधूसियं विजयते व्याडारगूढा परा
 विश्वाचार्य मडानुभाव रमण त्वां स्तौतु ङः प्राकृतः ॥ ३७ ॥

देवी - Devi, Mother, शक्तिः - shakti, power, धं - here,
 दृशोः - in (two) eyes, श्रित - attached to,
 जन - man, ध्वान्त - darkness, ignorance,
 क्षय - to put an end to, आधायिनी - effecting,
 देवि - Devi, श्रीः - LakShmi, धं - here,
 अम्बु - water, ज - born in, अक्ष - eye,
 मलिषी - wife, वक्त्रे - (in) face,
 सदस्र - one thousand, छदे - cover, veil, देवी - Devi,
 ब्रह्मवधुः - wife of Brahma=Saraswati, धं - here,
 विजयते - victory-causing, व्याडार - utterance,
 गूढा - concealed, परा - supreme, विश्व - universe,
 आचार्य - teacher, मडा - great, अनुभाव - experience,
 रमण - O Ramana! त्वां - you, स्तौतु - may praise,
 ङः - who?, प्राकृतः - ordinary. ३७

37. In your eyes is Devi Shakti, effecting the end of the man's
 ignorance. In your face of a thousand expressions is LakShmi, the wife
 of the lotus-eyed Vishnu. Concealed in your utterance is victory-causing
 Saraswati, supreme. Oh universal teacher Ramana of great experience
 (of Being)! What ordinary man could praise you?

सोऽहं जतो रमणभगवन् पादयोस्ते दविष्ठो
 यद्यप्यस्मिन्मडति समये शक्तिवास्ये प्रवृत्ते ।
 सूर्यस्येव ज्वलितमडसो दूरगां नाथ शक्तिं
 विश्वस्थाग्र्यां तव मम मनो वीतदुःखं तथापि ॥ ३८ ॥

सोऽहं - I that very person, myself, जतः - happened, become,
 रमणभगवन् - Oh Bhagavan Ramana, पादयोः - from (two) feet,
 ते - your, दविष्ठः - very far away,

यद्यप्यस्मिन् - even though in this, महति - great,
समये - occasion, time, शक्ति - Shakti, power,
वास्ये - dance, प्रवृत्ते - begins,
सूर्यस्येव - as of the sun, ज्वलति - blazing,
महसः - knowledge, दूरगां - being far, remote,
न - not, अथ - now, शक्तिं - Shakti,
विश्वस्य - of the universe, अग्र्यां - topmost,
तव - your, मम - mine, मनः - mind,
वीत - vanished, दुःखं - sorrow,
तथापि - even though. ३८

38. Even though I myself am very far away from your holy feet Oh Bhagavan Ramana, when on this great occasion the dance of Shakti commences, the knowledge that your power, blazing as the sun and foremost in the universe, is not remote from me, has caused the sorrow of my mind to vanish.

तद्भागधेयमसमानमनेकमौनि-
वासार्जितं क्षितिभूतः भलु लोडितस्थ ।
अङ्गीयकार भगवान् रमणो महर्षि-
रन्येषु सत्सु यदिमं बहुषु स्थलेषु ॥ ३९ ॥

तत् - that, भाग - good fortune, धेयं - giving,
असमानं - unequalled, अनेक - many, मौनि - saints,
वास - dwelling, अर्जितं - earned, acquired,
क्षिति - mountain, भूतः - borne, acquired,
भलु - indeed, verily, लोडितस्थ - of the red-coloured,
अङ्गीयकार - chose, भगवान् - Bhagavan,
रमणः - Ramana, महर्षिः - Maharshi,
अन्येषु - among others, सत्सु - good, holy,
यत् - because, since, एमं - this,
बहुषु - among many, स्थलेषु - places. ३९

39. Verily, that good fortune acquired by the red colored mountain

(Arunachala), gained by the dwelling there of many sages, is now unequalled, because Bhagavan Ramana Maharshi has chosen this (dwelling) from among other holy places.

शान्तिर्नितान्तमधिका परमास्य शक्ति-
वैराग्यमद्भुततमं करुणा तु सान्द्रा ।
ज्ञानं निरस्तकुडनं मधुरं च वृत्तं
नृणां निदर्शनमयं रमणो मदर्षिः ॥ ४० ॥

शान्तिः - peace, नितान्तं - extraordinary,
अधिका - surpassing, superior, परमा - chief, highest,
अस्य - of him, शक्तिः - power,
वैराग्यं - dispassion, renunciation,
अद्भुततमं - most extraordinary, करुणा - compassion,
तु - used as exclamation, सान्द्रा - strong, intense,
ज्ञानं - knowledge, निरस्त - banished,
कुडनं - hypocrisy, मधुरं - sweet, pleasant,
च - and, वृत्तं - conduct,
नृणां - for, of men, mankind,
निदर्शनं - pointed to, indicated, अयं - this,
रमणः - Ramana, मदर्षिः - Maharshi. ४०

40. For his extraordinary peace, supreme power, most extraordinary dispassion, intense compassion, for knowledge that has banished hypocrisy and for his sweet conduct, Ramana Maharshi is indicated (as the ideal) for mankind.

नारसिंहिर्गणपतिर्वासिष्ठो रमणं गुरुम् ।
यत्वारिशन्मितैः पद्यैः स्कन्दांशं स्तुतवानृषिम् ॥

नारसिंहिः - son of Narasimha, गणपतिः - Ganapati,
वासिष्ठः - Vasishtha, रमणं गुरुं - Guru Ramana,
यत्वारिशन् - forty, मितैः - by measured,
पद्यैः - verses, स्कन्द - Skanda, अंशं - incarnation,
स्तुतवान् - praised, ऋषि - Rishi. ०००

Vasistha Ganapati, son of Narasimha, has praised with forty measured verses the Rishi, the incarnation of Skanda, Guru Ramana.

ॐ तत् सत्

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Forty Verses in Praise of Maharshi Ramana

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