

॥ सार्थ श्रीरमणचत्वारिंशत् ॥

.. Forty Verses in Praise of Maharshi Ramana ..

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वन्दे श्रीरमणर्षेराचार्यस्य पदाब्जम् ।
यो मेऽदर्शयदीशं भान्तं ध्वान्तमतीत्य ॥

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

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 ।
खगवाहनभाषिततत्त्वविदा वृषवाहनमौनरहस्यभृता ॥ १ ॥

कथया - story, निजया - own, कलुषं - impurity,
हरता - removes, करुणा - compassion, निधिना - ocean,
अरुण - red, शैल - mountain,
जुषा - takes delight in, resorts to,
खग - bird, वाहन - mount, भाषित - spoken,
तत्त्व - truth, विदा - knowing, वृष - bull,
वाहन - 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.

गणराण्मुखसूरिसभागुरुणा गुणसञ्चयरत्नमहोदधिना ।
घनगूढसहस्रकरेण यथा तनुकञ्चुकगुप्तमहामहसा ॥ २ ॥

गणराण् - Ganapati, मुख - beginning with, सूरि - learned men,
सभा - assembly, गुरुणा - guru, गुण - virtues,
सञ्चय - heap, रत्न - wealth, महोदधिना - great repository,
घन - cloud, गूढ - concealed, सहस्र - one thousand,
करेण - ray (of light), यथा - as, तनु - body,
कञ्चुक - garb, गुप्त - hidden, महामहसा - 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.

चतुरेण चलेन्द्रियनिग्रहणे पटुना परकीयगुणग्रहणे ।
छलवर्जितमौनसमाधिजुषा बलतर्जितभीकरकामरुषा ॥ ३ ॥

चतुरेण - ingenious, चलेन्द्रिय - 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. ३

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 व्रतमद्रितटे चरता ।
झषकेतनशस्त्रदुरापहृदा कृषिमात्मविबोधविधौ दधता ॥ ४ ॥

जठरं - stomach, समये - at a (proper) time,
परिपूरयता - filling, कठिनं - hard, inflexible,
व्रतं - vow, अद्रि - mountain, तटे - slope, side,
चरता - living, झषकेतन - Lord of Love (Cupid),
शस्त्र - weapon, दुराप - hard to obtain, win over,
हृदा - 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).

भवभीकरवारिनिधिं तरता करतामरसेन सुपात्रवता ।
स्वदृशाऽधिकशीतलकान्तिभृता भयमङ्घ्रिसरोजजुषां हरता ॥ ५ ॥

भव - worldly existance, भीकर - fear producing,
वारिनिधिं - 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,
हरता - 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 घनतापविधूननसन्निधिना ।
यतिधर्मततिं परिपालयता परितश्च तमो विनिवारयता ॥ ६ ॥

नमतां - of adoring, अतिभक्तिमतां - of true devotees,
निधिना - treasure, घन - 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.

फणिनायकवर्ण्यगुणौघभृता भणितीः प्रियसत्यहिता भणता ।
बहुमानवशादयता सुखितामवमानततेरविदूनवता ॥ ७ ॥

फणि नायक - leader of the serpents (शेषः),
वर्ण्य - able to be described, गुणौघ - flood of virtues,
भृता - having, भणितीः - speech, words, प्रिय - pleasing,
सत्य - true, हिता - beneficial, wholesome, भणता - speaking,
बहुमान - much respect, honor, वशात् - (by) influence,
अयता - not governed, सुखितां - 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 Seshha, 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 कुशाग्रलसन्मतिना धृतिना शितचित्तभुवा ।
लहरीप्रमदस्य सदावहता निहतान्तरशात्रवसंहतिना ॥ ८ ॥

यतिनां - of ascetics, अधिपेन - lord,
कुशाग्र - sharp (as kusha grass), लसन् - shining,
मतिना - intelligent, धृति - firmness, नाशित - destroyed,
चित्त - ego, भुवा - being, लहरी - wave,
प्रमदस्य - of joy, सदा - always, वहता - bearing,
निहत - killed, अन्तर - inner, शात्रव - enemies,
संहतिना - 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).

भगवत्पदमन्यजनासुलभं स्वगुणैरधिगत्य परं जयता ।
ममतारहितेन हितेन सतां निहितेन गणप्रभुणा हृदये ॥ ९ ॥

भगवत्पदं - the feet of the Lord, अन्यजन - other people,
असुलभं - not easily obtained, स्वगुणैः - by his own merits,
अधिगत्य - transcending, परं - supreme, जयता - winning,
ममता - 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.

धरणीधरजाङ्गमपि त्यजता धरणीतलवासितमोधुतये ।
नरवेषभृता नगरन्ध्रकृता रमणेन सनाथमिदं भुवनम् ॥ १० ॥

धरणीधर - mountain, जा - 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, नगरन्ध्रकृता - 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 शकलेन वेष्टितकटीविशोभिना ।
वरदेशिकेन नरवेषधारिणा शिखिवाहनेन गुरुमज्जगद्भवेत् ॥ ११ ॥

परदेशिन् - ascetic, एव - only, धवलेन - with white,
वाससः - cloth, शकलेन - piece, वेष्टित - wrapped,
कटी - loins, विशोभिना - adorned by, वर - best, most excellent,
देशिकेन - guru, नर - man, वेष - appearance, guise,
धारिणा - wearing, शिखि - peacock,
वाहनेन - 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!

अतीतगुणजालाय नैष्ठिकब्रह्मचारिणे ।
नमो मायामनुष्ठाय गुरवे तारकारये ॥ १२ ॥

अतीत - having transcended, गुण - property, quality,
जालाय - multitude, नैष्ठिक - highest, perfect,
ब्रह्मचारिणे - (to) brahmachari, नमो - prostrations,
मायामनुष्ठाय - to the mortal by Maya, गुरवे - to the guru,
तारकारये - 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!

यानायात्र न केकिनां कुलपतिः स्नानाय न स्वर्णदी
पानाय क्षितिभृन्महेन्द्रदुहितुर्नस्तन्यदुग्धामृतम् ।
गानाय प्रमथेश्वरास्सवयसो नैवात्र वीणाभृतो
वासं शोणगिरौ करोषि भगवन् क्रौञ्चाद्रिभेत्तः 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, महेन्द्र - 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,
क्रौञ्चाद्रि - 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 ?

एकं वक्रमुमाङ्कवासविरहः पाणौ न शक्त्यायुधं
मर्त्यत्वं न पताकिनी च पृतना पार्श्वद्वये नाकिनाम् ।
वेषोऽलं पुनरेष मुग्धनयनप्रच्छादने भ्रूजुषा-
मन्तर्धानमुपैषि तारकरिपो क्व स्तन्यदायादतः ॥ १४ ॥

एकं - one, वक्रं - face, उमाङ्क - Mother's lap,
वास - seat, विरहः - separated, पाणौ - in hand,
न - not, शक्त्यायुधं - spear weapon,

मर्त्यत्वं - mortal, न - not, पताकिनी - with flags,
च - and, पृतना - army,
पार्श्वद्वये - on either side, नाकिनां - of the gods,
नाकिन् gods
वेषः - disguise, अलं - enough, पुनः - though,
एष - this, मुग्ध - foolish, unwary,
नयन - eyes, प्रच्छादने - 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 इति प्रज्ञानिवुद्ध्या परे
साधुः कश्चिदितीतरे गुरुधिया केऽप्यङ्घ्रिपद्मं तव ।
सेवन्ते रमणाभिधानमनुजक्षेमाय जातक्षितौ
द्वित्रास्त्वां गिरिजाङ्कपीठनिलयं जानन्ति देवं गुहम् ॥ १५ ॥

केचित् - some, योगविदां - of the knowers of yoga,
पुरः - foremost, सर - going,
इति - indicates quotation (“”),
प्रज्ञानि - ज्ञानि , बुद्ध्य - with thought, idea,
अपरे - others, साधुः - sadhu, कश्चित् - some,
इति - indicates quotation, इतरे - 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, गिरिजाङ्ग - Mother's lap,
पीठ - seat, निलयं - resting place,
जानन्ति - they know, देवं - Lord, गुहं - Skanda. १५

15. Some (know you) as “the foremost of the knowers of yoga”, others as “gyAni”, some others as “sadhu”, 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 वाणीमनोहारिणे
तातायाप्युपदेष्टुमुद्यतमभूत् किञ्चित्त्वदीयं मुखम् ।
ज्येष्ठस्याद्य सहोदरस्य गुरुतां प्राप्तोऽसि धीगौरवात्
सुब्रह्मण्य कनिष्ठतामपि गतः सर्वाधिकस्त्वं गुणैः ॥ १६ ॥

ओङ्कार अर्थ - the meaning of OM, उपादिशः - explained,
भगवते - to Lord,
वाणी-मनो-हारिणे - 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, मुखं - mouth, ज्येष्ठस्य - of the eldest,
अद्य - now, सहोदरस्य - of brother,
गुरुतां - state of being guru, प्राप्तोसि - 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 द्वैपायनोऽध्यारुहत्
पश्चाद्बोधकलाविधूततिमिरः शङ्कापहश्शङ्करः ।
तत्सम्प्रत्यखिलावनीतलजुषामाचार्यसिंहासनं

देव त्वां प्रतिवीक्षते नरतनो गीर्वाणसेनापते ॥ १७ ॥

यत् - which, पूर्वं - before, श्रुति - Vedas,
 पार - fullest extent, दर्शि - seeing,
 धिषणः - wise, intelligent, द्वैपायनः - Vyasa,
 अध्यारुहत् - 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,
 अखिला - 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 च पितुः सन्देहडोलां गते
 द्वीपः कैतवमर्त्यकेकितुरग त्वामन्तरा कस्सताम् ॥ १८ ॥

धर्म - when dharma, नाशं - 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, डोलां - swing,

गते - has gone, द्वीपः - protector, refuge,
कैतव - deceit, मर्त्य - mortal,
केकितुरग - peacock as a mount, त्वां - you,
अन्तरा - except, कः - who, सतां - 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 हातुं कथं
दूश्यस्तेऽस्तु समुद्यमः पितृपदध्यानं च किं तादृशम् ।
कामस्तेऽस्तु विगर्हितो विनमतां रक्षा च किं गर्हिता
स्कन्दच्छद्ममनुष्य किं नु समयं कञ्चित्समुद्रीक्षसे ॥ १९ ॥

वैराग्यं - dispassion, तव - yours,
वित्तं - acquisition, wealth, अस्तु - maybe,
करुणां - compassion, शक्नोषि - you can,
हातुं - to forsake, कथं - how,
दूष्यः - vile, reprehensible ते - to you, अस्तु - may be,
समुद्यमः - great effort, पितृ - Father, पद - feet,
ध्यानं - meditation, च - and, किं - is,
तादृशं - of that kind, कामः - desire, ते - to you,
अस्तु - maybe, विगर्हितः - prohibited,
विनमतां - of those bowing (devotees) रक्षा - protection,
च - and, किं - is, गर्हिता - forbidden, denied,
स्कन्द - O Skanda, च्छद्म - disguise, मनुष्य - man,
किञ्चु - do, समयं - occasion, opportunity,
कञ्चित् - some, समुद्रीक्षसे - await. १९

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 कुवाद धर्मवृष ते नेतः परं पङ्कता

दुर्भ्रान्ते भुवनं जहीहि परितो वर्धस्व संसत्सताम् ।
सोदर्येण समन्वितो भुवमिमां प्राप्तो गुरुग्रामणीः
शूरान्तःपुरनेत्रविभ्रमहरो देवो भवानीसुतः ॥ २० ॥

दूरं - far, at a distance, याहि - go,
कुवाद - detracting, धर्मवृष - bull of dharma,
ते - your, नेतः (न इतः) - from here,
परं - afterwards, पङ्गुता - lameness,
दुर्भ्रान्ते - O confusion, बुवनं - world,
जहीहि - leave, परितः - everywhere,
वर्धस्व - may increase, prosper, संसत् - association,
सतां - of virtuous, सोदर्येण - with brother,
समन्वितः - associated with, भुवं - world, इमां - this,
प्राप्तः - obtained, गुरु - guru, ग्रामणीः - leader, chief,
शूर - the demon Shura, अन्तःपुर - females, wives of Shura,
नेत्र - eyes, विभ्रम - amorous, हरः - 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 गुप्तमहमो यो भेदमाधूतवान्
भूतानां चरतां पृथग्विधधियामात्मैव यो भासते ।
देहं सर्वमिदं जगच्च विभवादाक्रम्य यः प्रोल्लस-
त्येकस्तं गुरुमूर्तिमानमत रे लम्बोदरभ्रातरम् ॥ २१ ॥

जन्मस्थानं - place of birth, अवाप्य - having obtained,
गुप्तम् - secret, अहमः - of the "I", यः - who,
भेदम् - dualism,
आधूतवान् - shook off, भूतानां - of beings,
चरतां - (of)moving, पृथग् - several, different,
विध - kind, sort, धियां - in the intellect,
आत्मैव - very self, यः - who, भासते - shines,

देहं - body, सर्व - all, इदं - this, जगत् - world,
च - and, विभवात् - with might, glory,
आक्रम्य - having pervaded, यः - who, प्रोह्यसत्य् - shines,
एकस्तं - that one, गुरुमूर्ति - form of the guru,
आनमत - salute, रे - oh!,
लम्बोदरभ्रातरं - brother of Lambodara (Ganapati) २१

21. He who has shaken off all duality having obtained the great secret of the place of birth (of the "I" thought) , and who shines as the very self in the various intellects of sentient beings, he who having pervaded the world and all bodies shines forth with his glory, oh men! salute that one, in the form of the Guru, the brother of Ganapati!

अन्तर्यश्च बहिर्विधूततिमिरं ज्योतिर्मयं शाश्वतं
स्थानं प्राप्य विराजते विनमतामज्ञानमुन्मूलयन् ।
पश्यन्विश्वमपीदमुल्लसति यो विश्वस्य पारे पर-
स्तस्मै श्रीरमणाय लोकगुरवे शोकस्य हन्त्रे नमः ॥ २२ ॥

अन्तः - inside, यः - who, च - and, बहिः - outside,
विधूत - removes, तिमिरं - darkness,
ज्योतिर्मयं - made of light, शाश्वतं - eternal,
स्थानं - state, प्राप्य - having obtained, विराजते - shines,
विनमतां - of devotees, अज्ञानं - ignorance,
उन्मूलयन् - uprooting, destroying, पश्यन् - seeing,
विश्वं - universe, अपि - also, even, इदं - this,
उल्लसति - sports, यः - who, विश्वस्य - of the universe,
पारे परः - higher than, beyond, तस्मै - to him,
श्री रमणाय - Sri Ramana,
लोकगुरवे - 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 शुभविलोकितम् ।
रमण ते सकृत्फलतु मे कृतम् ॥ २३ ॥

प्रसरतादितः - by the flowing forth, इतः - now,
शुभ - splendid, विलोकितं - gaze, रमण - O Ramana,
ते - your, सकृत् - at once, immediately,
फलतु - 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 महानुरुः ॥ २४ ॥

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

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

जगदहं परः स्फुरति मे त्रयम् ।
सदभिदं गिरा तव विसंशयम् ॥ २५ ॥

जगत् - the world, अहं - "I", परः - the Supreme,
स्फुरति - destroys, मे - for me, त्रयं - the triad,
सत् - the reality, अभिदं - 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.

त्वदुपदेशतो गलति संविदा ।
मयि निरन्यया सदहमोर्भिदा ॥ २६ ॥

त्वदुपदेशतः - from your teaching, गलति - dropped, lost,
संविदा - by knowledge, मयि - to me,

निरन्यया - not other, inseparable,
सदहमोः - 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.

अहमि योऽन्तरस्तममलं हृदि ।
अनुभवेम भोस्तव कृपा यदि ॥ २७ ॥

अहमि - ego, यः - which, अन्तरः - Supreme Self,
तं - that, अमलं - pure, हृदि - 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 ।
हृदयतेजसः सहजभैवते ॥ २८ ॥

न - not, करुणा - compassion, गुणः - quality,
तव - yours, विदां - of the wise, पते - Oh Lord,
हृदय - heart, तेजसः - brilliance,
सहजभैव - 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.

कवलितं मनस्तव विभो हृदा ।

त्वमसि सन्ततं विलसितो मुदा ॥ ३० ॥

कवलितं - 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 पाचको यमवतां पते ॥ ३१ ॥

भुवन - mankind, भू- universe, पतेः - of the Lord,
भगवतः - of divine, कृते - for,
भवसि - you are, पाचकः - the cook,
यमवतां - of the self-controlled, पते - Oh Lord. ३१

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

नरपशूनिमानहमि ताडयन् ।
परशिवौदनं वितनुषे पचन् ॥ ३२ ॥

नर - man, पशून् - beasts, इमान् - these,
अहमि - ego, ताडयन् - slaying,
परशिवौदनं - food for Supreme Shiva,
वितनुषे - you prepare, make ready, पचन् - cooking. ३२

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 वचोभिः
करुणापाङ्गविलोकितैश्च नृणाम् ।
हृदये प्रसरन्ति मर्दयन्तं
भगवन्तं रमणं गुरुं नमामि ॥ ३३ ॥

तिमिराणि - darkness, न - not, केवलं - only,
वचोभिः - by words, करुणा - grace, compassion,
अपाङ्ग - from the corner of the eye, विलोकितैः - by glances,

च - and, नृणां - of men, हृदये - in the heart,
 प्रसरन्ति - prevails, मर्दयन्तं - destroying,
 भगवन्तं - Bhagavan, रमणं - Ramana,
 गुरुं - to Guru, नमामि - I bow. ३३

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 गाहं गाहं चिरादलसालसान्
 पदजलरुहद्वन्द्वद्वीपं श्रितांस्तव सम्प्रति ।
 रमणभगवन् कल्याणानां निकेतन पाहि नः
 सदय दयया सिक्तेर्भक्तानपाङ्गविलोकितैः ॥ ३४ ॥

भव - world, जलनिधिं - ocean,
 गाहं गाहं - diving into again and again, चिरात् - a long time,
 अलसालसान् - extremely tired, पद - foot,
 जलरुह - 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, पाहि - protect, नः - us,
 सदय - merciful, दयया - with grace,
 सिक्तेः - with pouring out, भक्तान् - to the devotees,
 अपाङ्ग - from the corner of the eye, विलोकितैः - 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 दद्याच्छिशोर्बत का गतिः
 यदि पशुपतिः क्रोधं कुर्यात्पशोरवनं कुतः ।
 यदि पदजुषामाचार्यं त्वं निहंसि न संशयं
 भ्रमशतपराभूता एते तरन्तु भवं कथम् ॥ ३५ ॥

यदि - if, न - not, जननी - mother, स्तन्यं - milk,

दद्याच् - would give, छिशोः - of the child,
 बत - 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, निहंसि - dispel, न - not,
 संशयं - doubt, भ्रम - confusion,
 शत - hundred, multiple, पराभूता - overcome,
 एते - these, तरन्तु - may cross over,
 भवं - worldly existence, कथं - how? ३५

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?

विशदहसिते पूर्णा शान्तिः सुधाकरसोदरे
 स्थिरपृथुलयोः पूर्णा शक्तिर्दृशोरतुलार्चिषोः ।
 हृदयकमले नित्या निष्ठा बहिश्च सरत्प्रभे
 रमणभगवन् को वा मौनी समस्तव भूतले ॥ ३६ ॥

विशद - bright, splendid, हसिते - (in) smile,
 पूर्णाशान्तिः - full of peace, सुधाकर - moon,
 सोदरे - related to, kin, स्थिर - firm, steady,
 पृथुलयोः - (in) broad, large, पूर्णाशक्तिः - full of power,
 दृशोः - (in) eyes, अतुल - unequalled,
 अर्चिषोः - (in) luster, हृदय - heart,
 कमले - in the lotus, नित्या - eternal, निष्ठा - abidance,
 बहिः - outwards, च - and, सरत् - flowing,
 प्रभे - splendor, radiance, रमण - Ramana,
 भगवन् - Oh Bhagavan, कः - who, वा - possibly, perhaps,
 मौनी - 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 श्रितजनध्वान्तक्षयाघायिनी
देवी श्रीरियमम्बुजाक्षमहिषी वक्त्रो सहस्रच्छदे ।
देवी ब्रह्मवधूरियं विजयते व्याहारगूढा परा
विश्वाचार्य महानुभाव रमण त्वां स्तौतु कः प्राकृतः ॥ ३७ ॥

देवी - Devi, Mother, शक्तिः - shakti, power, इयं - here,
दृशोः - in (two) eyes, श्रित - attached to,
जन - man, ध्वान्त - darkness, ignorance,
क्षय - to put an end to, आघायिनी - effecting,
देवि - Devi, श्रीः - LakShmi, इयं - here,
अम्बु - water, जा - born in, अक्ष - eye,
महिषी - wife, वक्त्रे - (in) face,
सहस्र - one thousand, छदे - cover, veil, देवी - Devi,
ब्रह्मवधूः - wife of Brahma=Saraswati, इयं - here,
विजयते - victory-causing, व्याहार - utterance,
गूढा - concealed, परा - supreme, विश्व - universe,
आचार्य - teacher, महा - great, अनुभाव - experience,
रमण - O Ramana! त्वां - you, स्तौतु - may praise,
कः - 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 जातो रमणभगवन् पादयोस्ते दविष्टो
यद्यप्यस्मिन्महति समये शक्तिलास्ये प्रवृत्ते ।
सूर्यस्येव ज्वलितमहसो दूरगां नाथ शक्तिं
विश्वस्याग्रं तव मम मनो वीतदुःखं तथापि ॥ ३८ ॥

सोहं - I that very person, myself, जातः - happened, become,
रमणभगवन् - Oh Bhagavan Ramana, पादयोः - from (two) feet,

ते - your, दविष्टः - very far away,
यद्यप्यस्मिन् - even though in this, महति - great,
समये - occasion, time, शक्ति - Shakti, power,
लास्ये - dance, प्रवृत्ते - begins,
सूर्यस्येव - as of the sun, ज्वलति - blazing,
महसः - knowledge, दूरगां - being far, remote,
न - not, अथ - now, शक्ति - 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 क्षितिभृतः खलु लोहितस्य ।
अङ्गीचकार 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, भृतः - borne, acquired,
खलु - indeed, verily, लोहितस्य - of the red-coloured,
अङ्गीचकार - chose, भगवान् - Bhagavan,
रमणः - Ramana, महर्षिः - Maharshi,
अन्येषु - among others, सत्सु - good, holy,
यत् - because, since, इमं - 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 निरस्तकुहनं मधुरं च वृत्तं
नृणां निदर्शनमयं रमणो महर्षिः ॥ 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,
कुहनं - hypocrisy, मधुरं - sweet, pleasant,
च - and, वृत्तं - conduct,
नृणां - for, of men, mankind,
निदर्शनं - pointed to, indicated, अयं - this,
रमणः - Ramana, महर्षिः - 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 ।
चत्वारिंशन्मितैः पद्यैः स्कन्दांशं स्तुतवानृषिम् ॥

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

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

ॐ तत् सत्

<:रु>

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