
.. Verbum Sapienti or Exhortations and Contemplations for the Mind ..

॥ मनाचे श्लोक इंग्रजी अनुवाद ॥

Manache Shloka

Verbum Sapienti
or
Exhortations and Contemplations for the Mind

by Swami Ramadas (1608-1681)
(Translation by Sunder Hattangadi)

.. jaya jaya raghuviira samartha ..

Victory to Rama the Omnipotent!

1.
Ganesha, the Lord of all virtues,
In whom takes origin the transcendant Truth,
And Sharada, mother of Speech,
To them we bow in reverence,
To lead the life in Rama's eternal remembrance. 1.
2.
Oh, gentle Mind! follow you the path of devotion,
Divine grace receive, Its own nature leaves no option.
When among people, all calumny abjure,
With all strength of heart, pursue deeds that all adore. 2.
3.
Wake up with thoughts of Rama;
Let the first word you speak be of Rama;
Truthful conduct never abandon,
Only then will you be blessed above everyone. 3.
4.
Oh, my Mind! evil desires will yield no fun,
Oh, my Mind! sinful thoughts wholly abandon;
Oh, my Mind! moral character never cast aside;
Oh, my Mind! in your innermost heart let abide
Thoughts of the essence of Existence! 4.
5.
Oh, my Mind! move away from sinful intent;
Oh, my Mind! truth-inspired motives do cherish in your heart;
Oh, my Mind! dwell not on ideas of indulgence,
Know for sure, their ill-effects will
Everywhere, disgust produce! 5.

6.

Oh, my Mind! harbor no anger, grief is its product;
Oh, my Mind! have no lustful desires, root of sickness galore;
Oh, my Mind! never give shelter to jealousy
Oh, my Mind! and neither to hypocrisy. 6.

7.

Oh, my Mind! in your heart great courage ensure,
Oh, my Mind! and insults do endure;
Humble words always utter,
Oh, my Mind! to all refreshing joy do offer. 7.

8.

Let fame prevail after one's death,
Only thus lead your life before death, oh! my gentle and upright Mind!
Like sandalwood, let fragrance emanate,
More so when for other's sake its body wastes;
And yet, oh Mind! offer joy to other gentle hearts. 8.

9.

Hanker not, oh Mind!, others' wealth abhor,
In selfishness demerits only you will store.
Untruthful are the acts that lead one to suffer the wages of sin.
Great grief befalls one with desires unfulfilled in the mind's bin. 9.

10.

Ever hold on to Rama's love,
Strive yourself, the grief from your heart relieve;
Bodily pleasure and pain alike, accept their play,
With discrimination, in your true Self forever stay. 10.

11.

Who ever there be, in happiness complete?
Oh, Mind! look within and search with thought replete;
Oh, dear Mind! garnered from actions past,
Have you reaped the fruits, alas! 11.

12.

Oh, dear Mind! shelter no grief in your heart;
Oh, dear Mind! nor sadness nor worry;
Bondage of body, with discrimination abandon,
Thus in delight, to Freedom hearken! 12.

13.

Oh, dear Mind! know you not Ravana's fate?
Lost all his kingdom, least did he expect;
Speedily, therefore, vile desires slay,
Death does stalk you, with not a moment's delay! 13.

14.

Birth resulted from actions past,
Death's jaws stilled him at last;
The way of Death even the greatest do trace,
Countless are born, and countless end in grave. 14.

15.

True this mortal world does appear, oh, Mind!

With every breath each one saying "I" and "Mine",
Deathless they all think themselves to be,
Only to disappear hastily, with no trace behind. 15.

16.

Death strikes one, but grief is shouldered by another!
Even the other faces the same in future;
Greed unmet, dear alas!, gives way to anger,
And lo! again is he born for sure. 16.

17

Vain is the worry one carries in the mind;
Unexpected, the inevitable comes to pass;
All experience is shaped by actions past;
Misery the lot for the dim of wit, disjoined from the truth of mind. 17.

18.

Oh, dear Mind! in Rama alone have hope, be not weary;
Oh, dear Mind! indulge not in flattery,
Whom all the scriptures and myths do laud,
Praise That, which includes All! 18.

19.

Oh, dear Mind! never forsake the eternal truth;
Oh, dear Mind! cling to never the eternal falsehood;
Truth alone speak, with truthful speech, oh Mind!
Untruth hold never, falsehood ever abjure, oh Mind! 19.

20.

The womb much sadness holds,
Oh, dear Mind! wish not for such pain;
Suffocating is the imprisonment in the womb;
Dear, alas! what a sad plight of the child, with its face down! 20.

21.

Oh Mind! these wearisome journeys escape,
O dear Mind! let go the passions for lust and wealth;
Oh Mind! great is the torment of a life in the womb;
O Mind! make me embrace Rama and the saints! 21.

22.

Oh, saintly Mind! grant me the true welfare;
Embrace Rama firmly in your heart,
The Emperor, master of Hanumat,
Lord of the three worlds, humanity's Savior. 22.

23.

Oh Mind! speak of Rama and nothing else whatsoever,
Untrue words bring to the mind nothing but fever;
Moment by moment does Death creep up on your life;
When arrives the last moment, who will save your life? 23.

24.

Without Rama, why labor in vain?
Why mimic others, and jabber in vain?
For ever let His Name reside on your tongue,
Sinful self-conceit, on it never ever get hung. 24.

25.

Oh Mind! feel no disgust for this advice,
Ever commune with Rama, or how else?
That moment of joy will bring the next one again,
Else, all will be lost, and nothing remain. 25.

26.

To preserve the body you did labor,
Only to be snatched by Death;
Oh my dear Mind! to Rama your devotion offer,
To be rid of the dread of both birth and death. 26.

27.

Why fear , you coward! these cycles of deaths and births,
Courage, oh my dear Mind! let go your fright,
With Rama's lordship in your life,
For your sake will He angry death despise. 27.

28.

Lord of the humble, is Rama , armed with the bow,
In confrontation, even Death trembles all over;
Oh Mind! this timeless truth regard,
Zealous of His devotees, never shall Rama them forsake. 28.

29.

Rama's footsteps resound with his vow,
On His devotees' foes, mightily twangs His bow.
He, who ferried a city entire, to heavenly abode,
Proud of His devotees, never shall He them forsake. 29.

30.

Who there be, over the whole earth,
Dare look askance at this servant of the Omnipotent;
Whose glories are sung in all the worlds;
Never shall Rama, proud of His devotees, them forsake. 30.

31.

He who saved the gods in times of great danger,
Great in virtues, might, and power,
Whom Parvati and Shankara ever remember,
Proud of His devotees, Rama them never desert. 31.

32.

By Rama was Ahalya saved from the malediction,
Touched by His foot, even the stone shone bright as the sun;
Praising whom, even the vedas went dumb;
Proudly does Rama, to His devotees turn. 32.

33.

Behold the miracle of creation! meru and mandara mountains,
The moon, the sun, the galaxies, and clouds;
Blessed He with immortality His two devotees,
Such is Rama, ever ready in His devotees' cause. 33.

34.

Never shall Rama's nature let you down,
But alas! creatures wait not for the trust to be born;

His promise He fulfilled, on His head did He carry earth's burden;
Such is Rama, proud of His devotees, never forsaken. 34.

35.

In the heart's faith does He tarry,
Formed from faith is He;
Rama, armed with the bow, egoless one defends He.
Proud of them, never shall Rama neglect thee. 35.

36.

Forever near you is He,
With compassion testing your courage small,
Earthly happiness and bliss divine gifts He,
Rama, proud of devotees, shelters them all. 36.

37.

As the sun to chakravaka's rescue runs,
Leaps the Lord, that devotees may danger shun;
Thus resound the chants of devotion,
Proudly does Rama, lead devotees to salvation. 37.

38.

Oh Mind! a single pledge from you I seek,
That even Rama may wonder,
Offend Him never, nor of it ever think,
Oh Mind! in Rama alone abide, with all the saints near. 38.

39.

Whom the scriptures, myths, and vedas praise,
With whom united, contentment will have no fear.
Oh Mind! to Him surrender your unsteady ways; in Rama alone abide, with all the saints near. 39.

40.

Oh Mind! where ecstasy resides,
Center yourself with all deference;
Impure thoughts transform, with reason clear,
Oh Mind! in Rama alone abide, with all saints near. 40.

41.

Wandering will bring you no joy,
Laboring will fetch you no weal,
In your inmost heart do search and ponder,
Oh Mind! in Rama alone abide, with all the saints near. 41.

42.

Firmly anchor your thought on this,
To make Rama your own without remiss;
His anklets echo His vow with thunder,
Oh Mind! in Rama alone abide, and all the saints near. 42.

43.

Oh saintly Mind! let your heart embrace
This thought alone, to seek His grace;
Utter no words that contain no Rama,
Forever dwell in His name, the abode of calm. 43.

44.

Oh dear Mind! your speech refrain, and hold quiet,

Only of Rama's exploits speak, and narrate;
Forsake the home that treasures not Rama,
Solitude endure, to rejoice in calm. 44.

45.

Interrupting the communion divine,
Clings the ego to thine and mine,
Such wayward liking do people cherish,
Mindless of Rama, resolved to perish. 45.

46.

Oh Mind! without Rama the moment slipped,
Great hurt on yourself you did inflict;
Without Rama, vain is the labor,
Alert stands the one, whom He does favor. 46.

47.

SriHari alone he sees, within and without,
The devotee with wisdom blessed;
Virtues he treasures, vigilantly treading his call,
That holy servant of Rama, the best master of them all. 47.

48.

Ever attrite in Rama's service,
His name eternal on his tongue, without remiss;
Virtuous in conduct, righteous in action, his footsteps fall,
The blessed servant of Rama, the best master of them all. 48.

49.

True to his word in every action,
Diverse the universe, yet communes with One;
Worships the Lord's form, still undeluded therewithal;
Blessed is Rama's servant, by the best master of them all. 49.

50.

Free in his mind from desires that sicken,
In penance immersed, seeking Truth with dispassion;
Tranquil in heart, no ignorance thrall,
Blessed is Rama's servant, by the best master of them all. 50.

51.

With pride, envy, and conceit renounced,
And worries mundane banished,
Pure in speech, and humble in words,
Blessed is this servant, by the best of lords. 51.

52.

Ever immersed in reflection Supreme,
Unsmear'd by debates extreme,
Joyously singing the song Primeval,
Blessed is this servant, by the best of them all. 52.

53.

Ever honest, and dear to all,
Truthful in speech, and ever mindful of all;
Utters never a falsehood, in conviction tall,
Blessed is this servant, by the best master of all. 53.

54.

Enjoys the solitude, even in youth,
Fantasies ever abhors, forsooth;
Unshakable resolve does his mind recall,
Blessed is this servant, by the best master of all. 54.

55.

Selfish motives touch him never,
The divine his heart thirsts for ever;
Indebted is God for the faith and resolve,
Blessed is this servant, by the best master of all. 55.

56.

Kind to the humble, tender in heart,
Friendly and forgiving, to God's servants patronage impart,
Whence anger or rage to such a one befall?
Blessed is this servant, by the best master of all. 56.

57.

Blessedness attain chanting Rama's name,
Disciplined action, worship, and devotion aflame;
Their essence verily is dispassion,
Reaping freedom as its dispensation. 57.

58.

Dwell not on passions engulfing the mind in desire,
The mind shaped by the senses afire;
Ever steep the passionless heart in Rama's name,
Oh Mind! fantasies forsake, with not even a trace to blame. 58.

59.

Oh dear Mind! myriads of fantasies imagine,
Yet never see Rama's vision divine;
With passions in the heart, and Rama forgotten,
For Him no reverence nor love will be begotten. 59.

60.

Oh Mind! excelling even the wish-fulfilling tree and cow,
And the gem, is Rama; whose omnipotence homage knows not how;
Whose presence rules the worlds,
Incomparable is He, defying any and all the words. 60.

61.

Sorrowful he stands, in the shade of the wish-fulfilling tree,
Never a moment in his heart will sorrow leave him free;
With saintly souls will arguments bring,
Before and after, every sorrow and its sting. 61.

62.

When you stopped the flow of contemplation,
Into your heart forcibly did enter sorrow and agitation;
Ecstasy divine and joy mundane, drowned by separation
From Truth, Oh Mind! sadly you lost all resolution. 62.

63.

A wish-fulfilling cow you own, yet buttermilk is all you ask,
Of like nature is argument vain, giving up true wisdom to fulfil life's task.

A wish-fulfilling gem you hold, yet seek only pieces of glass,
In plenty you will get them, worth nothing either to keep or to pass. 63.
64.

Firm resolve he lacks, who with feeble reason lives,
His heart holds not Rama, to every craving it gives.
Know sorrow to be his lot, who only harbors greed,
Ever impoverished is he, who only pleasure seeks. 64.
65.

Pity this life, void of devotion,
Twofold sorrow forever it reaps;
Oh Mind! give to Rama honor and love,
Without Rama, shun even the golden home. 65.
66.

How awful this life, which clings not to Spirit,
Oh saintly Mind! seek Truth alone, doubting not a whit;
After the poison of pleasures, what joy will you gain,
Oh Mind! dwell in the thought of Rama, and there ever remain. 66.
67.

Complexioned like a cloud, lovely is Rama's form,
Mighty in courage, profound, wholly majestic is He;
Who serve Him, them He shields from peril,
Waken the mind to Rama's name, to conquer every evil. 67.
68.

Mighty among the mighty is Rama, armed with a bow,
At His sight trembles even fearsome Death, and how;
What to say of the human creature, a paltry servant still,
Waken the mind to Rama's name, to conquer every evil. 68.
69.

Divine and earthly joy He gives, and protection from fear,
With faith and devotion worship Him, from far and near;
With good judgment abjure wickedness and envious cavil,
Waken the mind to Rama's name, to conquer every evil. 69.
70.

Rama's name will all your wishes grant, and give you all the means,
To keep off the evil spirits, with chanting of His hymns.
Conceit wholly give up, and not a moment be idle,
Waken the mind to Rama's name, to conquer every evil. 70.
71.

Great flaws His name can swallow whole,
Whose name can fly you to the supreme goal;
Reap a heap of merits, little by little,
Waken your mind to Rama's name, to conquer every evil. 71.
72.

Feel no need to empty your treasure,
Nor chanting His name to labor beyond measure;
Terrifying much is this birth and death cycle,
Waken your mind to Rama's name, to conquer every evil. 72.
73.

Penance of the body does much distress bring,
Chant His name, and relieve the sting;
Shiva chants Rama's name, though they be on same level,
Waken your mind to Rama's name , to conquer every evil. 73.

74.

Full of risks are the many penances,
Much gold it takes for vows, and charity, and shelters;
In your heart keep Rama, pardoner of the humble,
Waken your mind to Rama's name, to conquer every evil. 74.

75.

Verily is He the essence of all that exists;
If you grasp it not, seek Him in all that exists;
Give up this doubt, o creature! know it to be vain and futile,
Waken your mind to Rama's name, to conquer every evil. 75.

76.

Excelling all actions, duties, and penance,
Pleasures, sacrifices, and scriptural injunctions,
Avers this servant of Rama, faith in His name do not belittle,
Waken your mind to Rama's name, to conquer all evil. 76.

77.

Service of Rama will kill the craving,
Your true Self emerge as a blessing;
Singing His glories will duality transcend,
Faith in His name is indeed the best godsend. 77.

78.

Hearken well! he who keeps no faith in Rama's name,
Pity him, for all afflictions will bring him shame;
He, the Emperor and Master, donor of freedom supreme,
Will banish the worrisome fear of births and deaths, that vanity extreme. 78.

79.

Oh Mind! in Rama keep faith, the purifier,
From your heart worries expel, life's destroyer;
A hypnotised life the creature lives,
True Self, such futile belief never gives. 79.

80.

Hold Him, Laxmi's consort, abiding in Shiva's heart,
Go beyond the ocean uncrossable, which only He can part;
Feed the stomach, but the insatiable appetite forget,
Asinine envy forever annihilate. 80.

81.

Hearken, oh Mind! in jealousy forget not His name,
Anchor Him in your heart, and honor His fame;
His name is the essence in all that exists,
Beyond compare, from comparison desist. 81.

82.

Names there be many, but Rama's crests the wave,
Luckless creature knows not this, whom pity will not save;
When Shiva drank the poison, the antidote was His name,

What cure this lowly man can give, for the torment to be tamed. 82.
83.

Lust did Shiva vanquish, chanting Rama's name,
To Parvati he sings His glories with all acclaim;
Great resolve, wisdom, and dispassion seek,
In that heart will faith in His name never become weak. 83.

84.
Vitthala bears Shiva on his crown,
Yearning in his heart, dear Mind! to you unbeknown;
Who calmed Shiva's own ascetic fire,
The same Rama will free you from the funeral pyre!. 84.

85.
Haven of ascetics, from Rama's worship never sever,
Gauri and Hara pledge to chant His name forever;
Himself cools Shiva's burning power,
Freedom to you will Rama give, and blessings on you shower. 85.

86.
There alone find rest and peace, where Rama's name is chanted,
Where the joy of joys forever is granted;
Without Him, all is vain torment and doubt,
His name, the true abode, without sorrow fraught. 86.

87.
Whose tongue utters Rama's name, lust cannot afflict,
Resolute in every action, though blessed with every gift;
The devotee of Hari mightily slays the lust,
Like the blessed Hanuman, constant in Rama's trust. 87.

88.
What can excel Rama's name? Joy in it to be lost,
Most beautiful and short, easy and free of cost!
Uttering that name, both birth and death do cease,
Verily to the human creature, this alone is the supreme peace. 88.

89.
Among people and at meals, let the tongue speak Rama's name,
With utmost respect speak, in thunderous voice his fame;
To Hari offer the food you eat,
His grace will wait on you, this is His nature thus to devotees treat. 89.

90.
Great misfortune his, whose speech lacks Rama's name,
Despicable his life, in this world he breathes in vain.
In vedas, scriptures and myths, Vyasa spoke with authority,
Uniquely great is Rama's name, ever ready to bless humanity. 90.

91.
Weary not of Him, the foremost among the Raghu lineage,
With utmost honor speak of Rama, the pride of His heritage;
For His name to abide on your tongue, nothing you need expend,
With resounding voice utter His name, Janaki's consort you will befriend. 91.

92.
Resound Rama's name, with every honor due,

On mountains and in valleys, till imperfections leave no clue.
 He will stand before you, pleased by the echoing call,
 Even Shiva yearned for Rama, in his heart to install. 92.
 93.
 Closely look around you, for the bestower of food,
 Who by nature seeks only your essential good;
 Priceless name it is, yet costs you nothing to chant,
 Tell me, oh dear Mind! what loss you incur by this name you recant. 93.
 94.
 One who can burn the three worlds when enraged,
 That Shiva calmed down, when in Rama's name engaged;
 Parvati, mother universal, ceaselessly His name recites,
 Wherefore invoke His name, need say nothing besides. 94.
 95.
 Ajamela, derelict in duty, on his deathbed named his newborn
 Narayana, uttering which breathed his last, was blessed never to be reborn.
 Kuntani, a harlot, for Shuka's sake chanted Rama's name,
 And in legends of yore, famed she became for all to acclaim. 95.
 96.
 In demonic lineage , Prahlada, the great devotee was born,
 Chanting Rama's name, unceasingly from morn to morn;
 His father, sin personified, cared not to see him,
 Rama's name he spurned, demonic to the brim. 96.
 97.
 Whence will freedom come to one that utters not His name,
 Misery he will reap, only self-conceit to blame.
 When the end nears in future, it will reek of torment,
 So, oh dear one! call on the King of Gods, and be content. 97.
 98.
 Faith in Hari's name can even a stone save,
 What then of the human form who in His name can slave;
 To one ever in doubt of Rama's grace
 And speaks it not, that creature is a human disgrace. 98.
 99.
 Blessed in this universe is Varanasi, a granary for the meritorious,
 Which having reached, salvation one garners along with ancestors;
 Chant the glories of Rama's names without a break,
 Counsels Shiva to the creatures, for freedom's sake. 99.
 100.
 Actions undertaken, alas! follow not scriptures,
 Good deeds, even, heap not merits but failures.
 Compassion for creatures all, sorely lacking for all to see,
 Homeless His name without a tongue that can shelter it for free. 100.
 101.
 To one with dislike for His name, Death is a haunting thought;
 Doubt ends in vain debate, loathsome hell the prize one bought.
 Chant His name, therefore, with all respect due,
 Flaws, by nature, take to flight, hearing the name for the cue. 101.

102.

From the innermost depth of heart may humility glow,
To one and all, saintly withal, may joyous greetings flow;
May the body labor in cause divine,
And to Truth offer worship, within and without the shrine. 102.

103.

Pour all love on Rama, when divine glories you sing,
In sermons, only in Him rest your mind, to the body let it not cling.
Others' wealth and spouse wholly should you abjure,
Oh Mind! these precepts follow, else your very soul injure. 103.

104.

When actions belie words, neither can be trusted;
The mind deluded is a mind shame-faced.
Oh Mind! unbridled it wanders, obstinate and wild,
What chance of grace, when the mind is defiled. 104.

105.

Thoughtful be in conduct to change it,
Respectful be in action to cleanse it;
Oh dear one! let your actions reflect your speech,
Oh Mind! fantasies slay, to you may life's torments never reach. 105.

106.

Worship offers morn and eve, with cleansed body and singular faith,
Restless mind, with discrimination restrained, as if honed on a lathe;
Steeped in compassion, to beings one and all,
Supreme peace attains, for love and devotion fulfil that call. 106.

107.

Oh Mind! shelter not anger or blame,
Oh Mind! rest in the company of saints;
Oh Mind! wicked company abandon,
Oh dear Mind! unite yourself with freedom. 107.

108.

Oh Mind! company of saints forever seek,
And change to devotion true, and actions sublime and meek.
Give up vain chatter and insincere action,
Know that dialogue to be the best,
That heals the mind and wins the supreme quest. 108.

109.

Argue not for argument's sake,
Joyfully speak and happy dialogue make;
He alone is empowered to calm grief and rage,
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest. 109.

110.

Call that a dialogue where a debate ends,
Discrimination conquers and self-conceit bends;
In contentious ego afflictions sprout,
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest. 110.

111.

To the highest good, only truth in speech can bring you,
To the highest good, only the keenest probe can take you;
For the highest good, slay the mutinous mind that denies God,
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest. 111.

112.

Gone are the years, in counsel and advice,
Yet altered not the wrangle, and debate unwise.
The roots of doubt sank deeper, pretense grew denser;
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest. 112.

113.

Even the learned failed the quest ideal,
Self-conceit turned them into apparitions unreal;
Who there be in knowledge that excel Him?
Abide in Truth, and let the ego fade and dim. 113.

114.

For free you chant the Name, you spend not a dime,
A warehouse of pride you become, for chanting you spare no time.
Garrulity is vain, when actions and words conflict,
Search yourself with utmost thought, what you on yourself inflict. 114.

115.

With others converse, where disputations end,
With the sharpened intellect curb the ego's trend;
Let your conduct echo your speech,
Walk the way of devotion, and let your conduct preach. 115.

116.

Weighed down by curses, great was Ambarishi's distress,
The Lord Himself endured his rebirths, his devotion drawing His grace.
For a spoonful of milk thirsted Upamanyu,
Beseeched the Lord who gifted him the milky ocean.
Never does He, proud of devotees, fail their expectation. 116.

117.

A child rejected was Dhruva, helpless and pitiable besides,
Implored the hidden Lord, who strode to his side;
Among the galaxies He, the mine of love, gave him an abode,
The polar star of undying fame He chose, as to Him it behove,
Never does He, proud of His devotees, fail them in love. 117.

118.

Gajendra, in dire danger, implored the Lord,
Speedily He ran to his deliverance;
Jumped to free him from death's tightening cord,
Never does He, proud of His devotees, look at them askance. 118.

119.

Though a sinful life Ajamela lived to the end,
Divine compassion flowed, to eternal freedom he was sent;
Sustenance He showers on any creature orphaned,

Never does He, proud of His devotees, leave anyone abandoned. 119.
120.

For the Creator's sake, He assumed the form of Fish,
In Tortoise body, on His back upheld the earth, to fulfil Brahma's wish;
Lowly births He endures, for the creatures' salvation,
Never does He, proud of His devotees, fail their expectation. 120.
121.

The great devotee, Prahlada, suffered much distress
From his father's tyranny; and besought the Lord's grace.
A lion's form He assumed to protect him,
With blazing flames around, none dared approach Him.
Know the Lord, proud of His devotee, never will fail him. 121.
122.

When implored by Indra, the king of gods,
The Lord turned into Vamana, a dwarf;
To protect the brahmin priests,
He, as Parasurama, wielded the axe;
Never does He, in devotees' cause, ever relax. 122.
123.

Wrongly was Ahalya, the chaste wife, cursed,
Into a stone she turned; liberated soon, when by Rama's foot it was touched.
Imprisoned gods He freed, and mightily the drums resounded;
Ever proud of His devotees, never does He leave them wounded. 123.
124.

When Draupadi's honor was at stake, and implored His help,
Speedily He ran to her side, nothing could stop His step.
Incarnated Himself as Buddha, in this age of Ignorance,
Ever proud of His devotees, the Lord fulfils the fruit of their penance. 124.
125.

For the succor of the weak and the meek, incarnates the Lord,
Promise He has made to appear as Kalki, to spread divine accord;
All the scriptures failed to describe Him in words,
Ever proud of His devotees, to their salvation He shepherds. 125.
126.

Playfully He assumes forms, for creation's joy of life,
Many forms He takes, many dresses He wears,
They know Him not, offending Him though for them He cares.
Evil and sinful, wicked and ruinous, their lives full of tears. 126.
127.

Blessed is one, abiding in peace chanting Rama's name;
Wholly immersed in listening to His glory and fame.
Forgets the body by the communion with Rama,
And drowns the earthly desires in the divine balm. 127.
128.

Oh Mind! in the Truth bring all your desires to rest,
Oh Mind! drive away all your desires from the sensual quest;
Oh Mind! know the fantasies of the mind to be vain,
Oh Mind! saintly you are, with saints would live in fain. 128.

129.

For freedom from bondage, on saintly company rely,
Even wicked minds change, when on them noble ideas ply.
Destroyed are the passions, fit for animal and demon,
Making room for feelings, worthy of the divine human. 129.

130.

Oh Mind! root out the passions leaving no trace,
In your heart shelter truth, and nothing else embrace;
Vain debate and doubts in God subdue,
In solitude worship Rama, with His name your mind imbue. 130.

131.

Worship Rama, embodiment of the truth supreme,,
Unfailingly He hits the target, by a single word, or an arrow;
His deeds as your guide, salvation is sure to follow.
Of Him alone think, no effort can seem extreme. 131.

132.

Who seeks before speaking, and acts after thinking,
Can calm the angry creatures, and save them from sinking.
Listen! therefore, speak only after honest search,
May purity of actions be your motive, for all its worth. 132.

133.

Repositories of dispassion and intuition are the devotees,
Their minds anchored to His name, from bondage to final release.
Whose sight and touch verily showers grace,
Whose very words dispel doubts apace. 133.

134.

Carries no conceit, nor passions for earthly pleasures,
In pardon and peace rejoices, compassion and communion his treasures;
Bereft of greed and anger never can misery touch him,
These are the signs of a king of the seraphim. 134.

135.

Oh my dear Mind! in holy company alone abide,
Even wickedness transmutes, such powers there reside;
With vigor do faith and virtue blossom, in thought and in deed,
Merciless and terrifying Death, crushed is its sting indeed. 135.

136.

Filled with fear this world seems to be,
But the saint perceives only the fearless infinity.
Seeing That, the sense of duality does vanish;
From the mind, fear utterly banish. 136.

137.

Pellucid was the teaching of the great sages,
Yet remained ignorant creatures, their intellect in dark cages.
Faithless deeds they could not escape, mired in the embodied ego,
Eternal Truth they could not grasp, self-conceit they would not let go. 137.

138.

Hard to reach , for the delirious mind, the concealed wealth;
Impoverished it is born again, without the hope for health.

Plunged in bodily pleasures, and resolved not to quit,
The ancient Wisdom it cannot grasp, the ego keeps the mind unlit. 138.
139.
Though self-evident, and pervades all existence,
Unfortunate is the one, who only matter sees and not his own ignorance.
For want of faith worthy deeds turn sour,
The wealth of eternal truth lies hidden from the ego's heady power. 139.
140.
Mistaking the Spirit for Matter, the Spirit eludes the creature,
Misery the body suffers, for bondage is its chief feature.
Fails the inspiration to free the mind of its bonds,
The ancient Truth escapes it, when to the ego it redounds. 140.
141.
Says this servant of Rama, with faith serve the sage,
Bow down at the feet in reverence, no matter what the age;
With your sight blinded by ignorance, that wisdom is hard to grasp,
The sage alone can restore the sight, releasing you from the ego's clasp. 141.
142.
Thrice I repeat, comprehend you will not,
Thrice again I repeat, doubt you will dispel not,
If self-conceit you drop not, though repeatedly warned,
You will neither find it, nor understand it,
It shines when the ego is not born. 142.
143.
Ignorance clouds the intellect, wisdom's light dimmed,
Strays from the path of wisdom, search for freedom stilled.
Firmly holds the wealth of knowledge, with inquiry imperfect,
Separates not true from false, readily welcomes false and the true reject. 143.
144.
What in this universe is true for all time?
Persistent inquiry alone will take you to that peak sublime;
Communion with truth, by and by, then will shine,
All the false notions, born of ignorance, to oblivion consign. 144.
145.
In constant thoughts of pleasures lies the origin of creatures,
Rooted in egoism and ignorance, they adorn their features;
Unceasing discrimination will fill you up with your true nature,
For truth is deathless, and to birth it offers no signature. 145.
146.
What exists for the eyes, disappears in time,
Whatever formed gets destroyed, nothing does death decline.
Transience lies in falsehood, nothing remains behind,
Oh Mind! seek the infinite truth, learn from the sages kind. 146.
147.
It breaks not like a pot, nor like a string,
It moves not by itself, nor by anything,
Pervades all time and space, unperceived by the ego,
Firmly it stands alone, brooking nothing else beside,

Oh Mind! seek the infinite truth, with the sages by your side. 147.
148.

Formless, yet supports all the gods, even of creation and others;
The vedas sang its glories, from fatigue they fell to silence,
Separate the deathless from the transient, in the deathless abide,
Oh Mind! seek that infinite truth, with the sages by your side. 148.
149.

Seeing they view it not, these this body's eyes,
Yet with the sight of knowledge, it is transparent to the wise.
The physical sight withdraws, when the eye of wisdom sees,
Oh Mind! seek the infinite truth, bow to the sages without cease. 149.
150.

Color it has none, neither yellow, nor white, nor black,
Neither seen nor unseen, the sky's blue it lacks;
Says this devotee of Rama, faith will fetch the freedom,
Oh Mind! seek the infinite truth, seek the sages' kingdom. 150.
151.

Forever search for the true essence,
Oh Mind! seek the counsel to slay your insipience,
Verily the truth can be grasped, follow the sage's path,
Resolve this very moment to immerse yourself
In beatitude, and in love's bath. 151.
152.

Discern in all creatures the essence pervasive,
Apprehend it in the depth of your heart, with the mind intuitive;
Oh my dear Mind! that essence is different from everything you know,
Uniquely one it is, singular in all creation's flow. 152.
153.

Neither knowledge of the body, nor of philosophy,
Nor of musicology, will contentment yield,
Not asceticism, not sacrifices, nor giving up pleasures of the body,
Service to the sages render, and be with contentment filled. 153.
154.

Words of wisdom, philosophy, and creation of the elements,
These are only signposts, sages use for enlightenment;
Worship that essence they point to, dropping them on the way,
Like ignoring the signpost of the tree or star,
To show the waxing moon's crescent on the second day. 154.
155.

Invisible to the eyes is that essence, seek that alone,
Within your own heart lies that secret truth,
Discerned when the mind is honed;
Never can you find it, trying to grasp it in your hands,
Though pervading all creation, hard it is to understand. 155.
156.

Says the sage, one who says one sees the truth, is indeed a fool,
Who there be among logicians, sees what transcends logic cool;
Blinded by the ego, it remains unseen to the sight,

One who truly sees it, into that one merges, seeing beyond the light. 156.
 157.
 Search all the scriptures, vast and seemingly endless,
 Inconclusive their end, intolerant and senseless.
 Disputations aplenty, opinionated contradictions abound,
 Sleep in the field of ignorance, but awake is the sage living the wisdom sound. 157.
 158.
 Scriptures, logic, codes of conduct, and of debate,
 Myths, and astounding conclusions philosophies asseverate,
 Stilled to silence all the speaking tongues
 Trying to describe the essence of existence,
 Oh Mind! give up the conceit of knowledge, discern it with diligence. 158.
 159.
 Egotism is like the impurity of a fly in the food,
 Never can its swallower find the taste good;
 Whose mind cannot shake off the impurity of conceit,
 Will never digest the food of wisdom, until exists the egotist. 159.
 160.
 Oh my dear Mind! indulge not in debates, the cause for grief,
 Oh my dear Mind! divisive thoughts dispel, for afflictions' relief;
 Oh my dear Mind! dispense no advice to others,
 Rid yourself of the ego, the root of all fears. 160.
 161.
 Roots of grief in egotism lie,
 Wasted are words of wisdom prefixed by 'my',
 In egotism's death lies beatitude, the joy supreme,
 Only you can search the ego's roots, to the depths extreme. 161.
 162.
 Virtue in conduct dies, when egotism invades the intellect,
 Lost is all the nobility, when ego chooses virtue to desecrate.
 The truth abides in the heart, witness of the acts,
 Deprived of intellect and intuition, the human succumbs to the facts. 162.
 163.
 Firmly rooted in the idea, of the body as the ultimate,
 Cast out was the spirit, the beatitude of the immaculate.
 Whole awareness transform, from the body to the spirit-self,
 Learn it from the sages, to view the whole universe as your very own Self. 163.
 164.
 Thoughts of bodily pleasures from your mind forsake,
 Discern that truth transcendent, the only thought the mind should make.
 All other thoughts remove from your mind's view,
 Learn it from the sages, never their company shall you rue. 164.
 165.
 Constant thoughts of pleasures, of the body and senses others,
 On them thrives greed in the heart, and the spirit withers.
 Ever reflecting on Hari's name, court the bride of freedom,
 Forever seek the company of sages, wed the bride in their kingdom. 165.
 166.

Egotism dwells on the body, spreading far and wide,
Spouse, children, friends, and others, in your infatuation bide.
Away with this delirious worry, the vortex of birth and death,
Learn it in the company of sages, peace and joy their very breath. 166.
167.

Resolutely discern the eternal essence,
This servant of Rama says, give up the doubt of god's existence.
Spend each passing moment in truth's contemplation,
Serve the wise sages, their blessings akin to liberation. 167.
168.

Immersed in that essence is the one called a saint,
Not the one whose miserable mind wicked desires taint;
Afflictions grow when body is made the final quest,
Unaffected is the sage, who seeks the spirit
Of wisdom as the supreme rest. 168.
169.

Ask the sages what is endless and infinite,
Uproot the ego to the very last bit;
Dwell on the essence that transcends words,
Shrink to nothingness the thought of the body,
That the mind may the spirit gird. 169.
170.

Mind's infatuation with the body overcome
By discernment of the essence of existence,
The nature of the mind is to be divisive,
Till mergence in the essence, march on! as long as you live. 170.
171.

Truly the essence seems to hide,
When one views the world even with eyes wide;
Intangible it is, and attributeless too,
It escapes even imagination, egotism it cannot woo. 171.
172.

Ignorance inspires ideas of pleasures,
Oh dear one! Know that as true knowledge
That illumines reality, and unreality measures.
In the primal thought is born the duality of I and It,
They both merge in the Supreme That,
When discernment makes ignorance quit. 172.
173.

When the ego sprouts in the awareness,
It covers the whole view of space;
In all directions it spreads darkness,
Thoughtfully discern the source, the darkness to displace. 173.
174.

Invisible to the eyes, when you try to see it,
The universe it protects, and dissolves,
Whom it destroys, no one can save it;
Whom it protects no one can destroy it;

It decays not, it grants eternal freedom,
Embodies itself as compassion,
Protects its devotees with wisdom. 174.

175.

Results follow deeds, destiny's records on foreheads writ,
That writer's destiny to write no one is fit!
Burned to dissolution this world, at the time of Armageddon,
Supreme stands Shiva, none can destroy His escutcheon. 175.

176.

Some gods can be counted,
Like the suns, and their attendants,
Some are too numerous to count;
The true god is hard to find despite search,
Who and how it is, is a mystery beyond the church. 176.

177.

Never does that essence divide or break,
Nor does it move, nor slip, nor to misery take.
Never is it ever visible to these eyes,
It tarries not, from the ego it hides. 177.

178.

One worships that one regards as god;
But no one seeks the essence,
Thus the numbers of gods is beyond count,
And each one regards one's own worship as paramount. 178.

179.

Whence arose all the worlds,
To that addresses none;
That great One is hidden from us all,
None can see it, till to us the Teacher's grace call. 179.

180.

Countless numbers of teachers abound,
Adept in incantations and occult powers;
Who, by sorcery, can pleasures fulfil,
Also weave fabulous tales for the minds to fill.
Oh my dear Mind! vain are such teachers,
Incompetent for freedom in you to instill. 180.

181.

Not the sorcerer, nor the deceitful,
Nor the one greedy for wealth;
Not the reviler, nor the jealous,
Nor the one devotionless.
Not the insolent, nor the wicked,
Nor the one with dishonor afflicted.
That one alone released from all bonds
Is the incomprehensible sage of the beyond. 181.

182.

Not one with the mind mired in vain gossip and lust,
Nor one who thinks garrulity and inaction as just;

But the one doing good deeds in accord with one's words,
Oh Mind! seek that teacher alone, the sage whom wisdom girds. 182.
183.

The wise and discerning devotee, full of dispassion,
Self-controlled, forgiving, in communion divine, filled with compassion,
Mighty of will, vigilant, learned, and adept in daily deeds,
Such a sage's company keep, to imbue the mind with divinity indeed. 183.
184.

What seemed to be nought brought forth being,
The sage's words led to its understanding;
The truth lies beyond words, but needs to be spoken about,
Oh Mind! search for that infinity, seek the sage to dispel your doubt. 184.
185.

Devoutly take cover in Rama's form,
Fearless and worry-free be, your true nature inform.
Never is it visible, despite all the searching,
Ever in unity it dwells alone, indivisible in its being. 185.
186.

Rama is forever near you,
Oh Mind! wisely seek the truth,
Invoking Rama's presence every moment is true communion,
Oh my dear Mind! from Him end your separation
For which you need only your ego to abandon. 186.
187.

This body and the universe, comprised of the same elements,
They taint not the true essence;
Oh Mind! whatever one sees is only an apparition,
Detach yourself from it, and enjoy divine benediction. 187.
188.

Uproot the bodily engrossment by the sword of knowledge,
Transcending the bodily awareness, march on, and to devotion pledge.
Whatever despicable blocks your march, that overcome by dispassion,
Give up all attachment, and enjoy the divine benediction. 188.
189.

Recognise That, which made the world manifest,
Perceiving That, creatures gain freedom of eternal rest.
Observe That, adorned with qualities, all attachment abandon,
For the joy of divine benediction. 189.
190.

Neither a doer, nor a guardian,
Unselfish and supreme, beyond the seen and the unseen,
Ever thinking of the unthinkable, beyond all mention,
All attachment abandon, for the joy of divine benediction. 190.
191.

Whose engrossment in the physical form is firm,
Never, even at the end of time, will wisdom confirm.
That supreme truth the ego cannot understand,
Blank in wisdom stays the mind, ignorance never to end. 191.

192.

Whose form the mind can neither find, nor understand,
Mergence in that non-dual essence is indeed cotemplation grand;
No simile stands comparison with its grandeur,
Transcends both attachment and dispassion, its very nature pure. 192.

193.

Neither a knower nor a non-knower is the supreme god,
Not the scriptures, nor the myths
Could describe Him beyond a nod;
He is the witness of the seen, and the unseen,
They fathom not his farthest reach,
With words of wisdom or of paean. 193.

194.

Abiding in the heart, who is that god and how is he?
Thus does the aspirant question respectfully;
When the body dies, where does he live?
Moreover, his whereabouts how does he give?. 194.

195.

Know that thus in the heart lives the god,
Like the sky, know thus he pervades all;
Pervasive in all, he neither comes nor goes,
Exists there no space without him, thus should one know. 195.

196.

Whatever moves in space, smaller than the smallest,
Exists not without Rama's presence, from the smallest to the largest;
Ever observing him, one merges into him,
There the seen and the unseen dissolve,
Filled with truth to the brim. 196.

197.

Akin to the sky is Rama's form,
On its contemplation, from death to eternal life transform.
Dispelled is the ignorance of body's reality,
Yearning to see it forever,
The thirst for its vision never ends in satiety. 197.

198.

Space pervades the whole universe,
Still inadequate the metaphor, for Rama can it transpierce.
Innately He stands alone, one without a second,
To call Him pervasive is logically unsound. 198.

199.

Immeasurable time and space is truth's form,
Impossible to touch it by logic, it will not conform.
Though deeply profound, it yields to the vision
Nothing else but His power of grace alone can end the division. 199.

200.

Wisdom dawns when knowledge is whole,
Even ends the witness state as a goal;
Oh Mind! words fail when mind surpasses itself,

Oh dear one! one sees Rama everywhere as one's own self. 200.
201.
Recognising one's own self everywhere,
One cannot perceive anything else;
The duality of oneself and another
Is dispelled from the mind forever.
After many an aeon did we meet together,
Peace filled the body, ending the body's dream that was never. 201.
202.
Oh my dear Mind! this secret you acquired
Only after the heart yearned and labored;
That beatitude seize with constant contemplation
And the company of the sages, for eternal redemption. 202.
203.
Oh Mind! abandon all attachment,
Respectfully follow the sages, masters of detachment;
In whose company, even the greatest grief dissolves,
And tread the path of truth, and no penance involves. 203.
204.
Oh Mind! Devout attachment to the sage
Removes the ties of bondage;
Oh Mind! instant freedom is the prize you win
And give up the penance to remove the sin.
To dispel the last trace of duality
Devotion to the sages has no parity. 204.
205.
These two-hundred verses addressed to the mind,
Practised with faith, will cut the ties that bind.
Those without faith will penance seek,
Knowledge, dispassion, and will, shall adorn the meek;
Thus says this servant of Rama,
Faith will bring the Freedom, the everlasting joy's peak. 205.

.. jaya jaya raghuviira samartha ..

Victory to the Omnipotent Rama

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Please send corrections to sanskrit@cheerful.com
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