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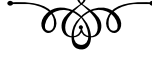
Forty Verses in Praise of Maharshi Ramana

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ಸಾರ್ಥ ಶ್ರೀರಮಣಚತ್ವಾರಿಂಶತ್

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## ಸಾರ್ಥ ಶ್ರೀರಮಣಚತ್ವಾರಿಂಶತ್



ವಂದೇ ಶ್ರೀರಮಣರ್ಷೀರಾಚಾರ್ಯಸ್ಯ ಪದಾಬ್ಜಂ .  
ಯೋ ಮೇದರ್ಶಯದೀಶಂ ಭಾಂತಂ ಧ್ವಾಂತಮತೀತ್ಯ ..  
ವಂದೇ - I bow, ಶ್ರೀ ರಮಣರ್ಷೇಃ - of Rishi Sri Ramana ,  
ಆಚಾರ್ಯಸ್ಯ - of the spiritual teacher, ಪದಾಬ್ಜಂ - lotus feet,  
ಯಃ - who, ಮೇ - to me, ಅದರ್ಶಯತ್ - showed,  
ಈಶಂ - the Lord, ಭಾಂತಂ - shining, ಧ್ವಾಂತಂ - darkness,  
ಅತೀತ್ಯ - transcending. 0

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

ಕಥಯಾ ನಿಜಯಾ ಕಲುಷಂ ಹರತಾ ಕರುಣಾನಿಧಿನಾರುಣಶೈಲಜುಷಾ .  
ಖಗವಾಹನಭಾಷಿತತತ್ತ್ವವಿದಾ ವೃಷವಾಹನಮೌನರಹಸ್ಯಭೃತಾ .. 1..  
ಕಥಯಾ - story, ನಿಜಯಾ - own, ಕಲುಷಂ - impurity,  
ಹರತಾ - removes, ಕರುಣಾ - compassion, ನಿಧಿನಾ - ocean,  
ಅರುಣ - red, ಶೈಲ - mountain,  
ಜುಷಾ - takes delight in, resorts to,  
ಖಗ - bird, ವಾಹನ - mount, ಭಾಷಿತ - spoken,  
ತತ್ತ್ವ - truth, ವಿದಾ - knowing, ವೃಷ - bull,  
ವಾಹನ - mount, ಮೌನ - silence,  
ರಹಸ್ಯ - mystery, ಭೃತಾ - bearing, carrying, 1

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.

ಗಣರಾಣ್ಮುಖಸೂರಿಸಭಾಗುರುಣಾ ಗುಣಸಂಚಯರತ್ನಮಹೋದಧಿನಾ .  
ಘನಗೂಢಸಹಸ್ರಕರೇಣ ಯಥಾ ತನುಕಂಚುಕಗುಪ್ತಮಹಾಮಹಸಾ .. 2..  
ಗಣರಾಣ್ - Ganapati, ಮುಖ - beginning with, ಸೂರಿ - learned men,

ಸಭಾ - assembly, ಗುರುಣಾ - guru, ಗುಣ - virtues,  
 ಸಂಚಯ - heap, ರತ್ನ - wealth, ಮಹೋದಧಿನಾ - great repository,  
 ಘನ - cloud, ಗುಂಢ - concealed, ಸಹಸ್ರ - one thousand,  
 ಕರೇಣ - ray (of light), ಯಥಾ - as, ತನು - body,  
 ಕಂಚುಕ - garb, ಗುಪ್ತ - hidden, ಮಹಾಮಹಸಾ - true greatness. 2

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.

ಚತುರೇಣ ಚಲೇಂದ್ರಿಯನಿಗ್ರಹಣೇ ಪಟುನಾ ಪರಕೀಯಗುಣಗ್ರಹಣೇ .  
 ಭಲವರ್ಜಿತಮೌನಸಮಾಧಿಜುಷಾ ಬಲತರ್ಜಿತಭೀಕರಕಾಮರುಷಾ .. 3..

ಚತುರೇಣ - ingenious, ಚಲೇಂದ್ರಿಯ - roving senses,  
 ನಿಗ್ರಹಣೇ - in defeating, ಪಟುನಾ - skillful, ಪರ - others,  
 ಕೀಯ - belonging to, ಗುಣ - virtues,  
 ಗ್ರಹಣೇ - in mentioning with praise, ಭಲ - deceit,  
 ವರ್ಜಿತ - without, ಮೌನ - silence, ಸಮಾಧಿ - peace,  
 ಜುಷಾ - delighting in, ಬಲ - strong, ತರ್ಜಿತ - reviled,  
 ಭೀಕರ - fear-causing, ಕಾಮ - desires, ರುಷಾ - 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.

ಜಠರಂ ಸಮಯೇ ಪರಿಪೂರಯತಾ ಕರಿನಂ ವ್ರತಮದ್ವಿತೀ ಚರತಾ .  
 ಝಷಕೇತನಶಸ್ತ್ರದುರಾಪಹೃದಾ ಕೃಷಿಮಾತ್ಮವಿಬೋಧವಿಧೌ ದಧತಾ .. 4..

ಜಠರಂ - stomach, ಸಮಯೇ - at a (proper) time,  
 ಪರಿಪೂರಯತಾ - filling, ಕರಿನಂ - hard, inflexible,  
 ವ್ರತಂ - vow, ಅದ್ವಿ - mountain, ತೀರ - slope, side,  
 ಚರತಾ - living, ಝಷಕೇತನ - Lord of Love (Cupid),  
 ಶಸ್ತ್ರ - weapon, ದುರಾಪ - hard to obtain, win over,  
 ಹೃದಾ - heart, ಕೃಷಿಂ - leading, ಆತ್ಮ - self,  
 ವಿಬೋಧ - knowledge, ವಿಧೌ - in the method, ದಧತಾ - giving. 4

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).

ಭವಭೀಕರವಾರಿನಿಧಿಂ ತರತಾ ಕರತಾಮರಸೇನ ಸುಪಾತ್ರವತಾ .

ಸ್ವದೃಶಾಽಧಿಕಶೀತಲಕಾಂತಿಭೃತಾ ಭಯಮಂಘ್ರಿಸರೋಜಜುಷಾಂ ಹರತಾ .. 5..

ಭವ - worldly existance, ಭೀಕರ - fear producing,

ವಾರಿನಿಧಿಂ - ocean, ತರತಾ - crossing, ಕರ - hand,

ತಾಮರಸೇನ - with lotus, ಸುಪಾತ್ರ - bowl, ವತಾ - having,

ಸ್ವದೃಶಾ - own gaze, ಅಧಿಕ - unsurpassed, ಶೀತಲ - calming,

ಕಾಂತಿ - bright, ಭೃತಾ - to have, keep, ಭಯಂ - fear,

ಅಂಘ್ರಿ - foot, ಸರೋಜ - lotus, ಜುಷಾಂ - resort to,

ಹರತಾ - removing. 5

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.

ನಮತಾಮತಿಭಕ್ತಿಮತಾಂ ನಿಧಿನಾ ಘನತಾಪವಿಧೂನನಸನ್ನಿಧಿನಾ .

ಯತಿಧರ್ಮತತಿಂ ಪರಿಪಾಲಯತಾ ಪರಿತಶ್ಚ ತಮೋ ವಿನಿವಾರಯತಾ .. 6..

ನಮತಾಂ - of adoring, ಅತಿಭಕ್ತಿಮತಾಂ - of true devotees,

ನಿಧಿನಾ - treasure, ಘನ - dense, ತಾಪ - misery,

ವಿಧೂನನ - destroying, ಸನ್ನಿಧಿನಾ - presence, ಯತಿ - ascetic,

ಧರ್ಮ - duty, ತತಿಂ - mass, group, ಪರಿಪಾಲಯತಾ - maintaining,

ಪರಿತಶ್ಚ - everywhere, ಚ - and, ತಮೋ - darkness,

ವಿನಿವಾರಯತಾ - preventing. 6

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.

ಘಣಿನಾಯಕವರ್ಣ್ಯಗುಣೌಘಭೃತಾ ಭಣಿತೀಃ ಪ್ರಿಯಸತ್ಯಹಿತಾ ಭಣತಾ .

ಬಹುಮಾನವಶಾದಯತಾ ಸುಖಿತಾಮವಮಾನತತೇರವಿದೂನವತಾ .. 7..

ಘಣಿ ನಾಯಕ - leader of the serpents ( ಶೇಷಃ ),

ವರ್ಣ್ಯ - able to be described, ಗುಣೌಘ - flood of virtues,

ಭೃತಾ - having, ಭಣಿತೀಃ - speech, words, ಪ್ರಿಯ - pleasing,  
 ಸತ್ಯ - true, ಹಿತಾ - beneficial, wholesome, ಭಣತಾ - speaking,  
 ಬಹುಮಾನ - much respect, honor, ವಶಾತ್ - (by) influence,  
 ಅಯತಾ - not governed, ಸುಖಿತಾಂ - happiness  
 ಅವಮಾನ - dishonor, disrespect, ತತೇಃ - from the crowd,  
 ಅವಿದೂನ - without distress, ವತಾ - having. 7

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).

ಯತಿನಾಮಧಿಪೇನ ಕುಶಾಗ್ರಲಸನ್ಮತಿನಾ ಧೃತಿನಾ ಶಿತಚಿತ್ತಭುವಾ .  
 ಲಹರಿಂಪ್ರಮದಸ್ಯ ಸದಾವಹತಾ ನಿಹತಾಂತರಶಾತ್ರವಸಂಹತಿನಾ .. 8..

ಯತಿನಾಂ - of ascetics, ಅಧಿಪೇನ - lord,  
 ಕುಶಾಗ್ರ - sharp (as kusha grass), ಲಸನ್ - shining,  
 ಮತಿನಾ - intelligent, ಧೃತಿ - firmness, ನಾಶಿತ - destroyed,  
 ಚಿತ್ತ - ego, ಭುವಾ - being, ಲಹರಿಂ - wave,  
 ಪ್ರಮದಸ್ಯ - of joy, ಸದಾ - always, ವಹತಾ - bearing,  
 ನಿಹತ - killed, ಅಂತರ - inner, ಶಾತ್ರವ - enemies,  
 ಸಂಹತಿನಾ - collection, array. 8

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).

ಭಗವತ್ಪದಮನ್ಯಜನಾಸುಲಭಂ ಸ್ವಗುಣೈರಧಿಗತ್ಯ ಪರಂ ಜಯತಾ .  
 ಮಮತಾರಹಿತೇನ ಹಿತೇನ ಸತಾಂ ನಿಹಿತೇನ ಗಣಪ್ರಭುಣಾ ಹೃದಯೇ .. 9..

ಭಗವತ್ಪದಂ - the feet of the Lord, ಅನ್ಯಜನ - other people,  
 ಅಸುಲಭಂ - not easily obtained, ಸ್ವಗುಣೈಃ - by his own merits,  
 ಅಧಿಗತ್ಯ - transcending, ಪರಂ - supreme, ಜಯತಾ - winning,  
 ಮಮತಾ - the feeling of "mine", ರಹಿತೇನ - free from,  
 ಹಿತೇನ - friend, ಸತಾಂ - of the virtuous, ನಿಹಿತೇನ - treasured,  
 ಗಣಪ್ರಭುಣಾ - by the Lord of the ganas (Ganapati),  
 ಹೃದಯೇ - at heart. 9

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.

ಧರಣೀಧರಜಾಂಕಮಪಿ ತ್ಯಜತಾ ಧರಣೀತಲವಾಸಿತಮೋಧುತಯೇ .  
ನರವೇಷಭೃತಾ ನಗರಂಧ್ರಕೃತಾ ರಮಣೇನ ಸನಾಥಮಿದಂ ಭುವನಂ .. 10..  
ಧರಣೀಧರ - mountain, ಜಾ - born from, ಅಂಕಂ - lap,  
ಅಪಿ - even, ತ್ಯಜತಾ - giving up, ಧರಣೀ - earth,  
ತಲ - surface, ವಾಸಿ - dwells, ತಮಃ - darkness,  
ಧುತಯೇ - for removing, ನರ - man, ವೇಷ - appearance,  
ಭೃತಾ - having, ನಗರಂಧ್ರಕೃತಾ - mountain-splitter, Lord Skanda,  
ರಮಣೇನ - Ramana, ಸನಾಥಂ - with Lord, ಇದಂ - this,  
ಭುವನಂ - world. 10

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!

ಪರದೇಶಿನೇವ ಧವಲೇನ ವಾಸಸಃ ಶಕಲೇನ ವೇಷ್ಟಿತಕಟೀವಿಶೋಭಿನಾ .  
ವರದೇಶಿಕೇನ ನರವೇಷಧಾರಿಣಾ ಶಿಖಿವಾಹನೇನ ಗುರುಮಜ್ಜಗದ್ಭವೇತ್ .. 11..  
ಪರದೇಶಿನ್ - ascetic, ಏವ - only, ಧವಲೇನ - with white,  
ವಾಸಸಃ - cloth, ಶಕಲೇನ - piece, ವೇಷ್ಟಿತ - wrapped,  
ಕಟೀ - loins, ವಿಶೋಭಿನಾ - adorned by, ವರ - best, most excellent,  
ದೇಶಿಕೇನ - guru, ನರ - man, ವೇಷ - appearance, guise,  
ಧಾರಿಣಾ - wearing, ಶಿಖಿ - peacock,  
ವಾಹನೇನ - with the mount, (Skanda,) ಗುರುಮತ್ - (has a)Master,  
ಜಗತ್ - world, ಭವೇತ್ - is. 11

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!

ಅತೀತಗುಣಜಾಲಾಯ ನೈಷ್ಠಿಕಬ್ರಹ್ಮಚಾರಿಣೇ .  
ನಮೋ ಮಾಯಾಮನುಷ್ಯಾಯ ಗುರವೇ ತಾರಕಾರಯೇ .. 12..  
ಅತೀತ - having transcended, ಗುಣ - property, quality,  
ಜಾಲಾಯ - multitude, ನೈಷ್ಠಿಕ - highest, perfect,

ಬ್ರಹ್ಮಚಾರಿಣೀ - (to) brahmachAri, ನಮೋ - prostrations,  
ಮಾಯಾಮನುಷ್ಯಾಯ - to the mortal by Maya, ಗುರವೇ - to the guru,  
ತಾರಕಾರಯೇ - to the enemy of Tarakasura (Skanda) 12

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!

ಯಾನಾಯಾತ್ರ ನ ಕೇಕಿನಾಂ ಕುಲಪತಿಃ ಸ್ನಾನಾಯ ನ ಸ್ವರ್ಣದೀ  
ಪಾನಾಯ ಕ್ಷಿತಿಭೃನ್ಮಹೇಂದ್ರದುಹಿತುರ್ನಸ್ತನ್ಯದುಗ್ಧಾಮೃತಂ .  
ಗಾನಾಯ ಪ್ರಮಥೇಶ್ವರಾಸ್ಸವಯಸೋ ನೈವಾತ್ರ ವೀಣಾಭೃತೋ  
ವಾಸಂ ಶೋಣಿಗಿರೌ ಕರೋಷಿ ಭಗವನ್ ಕ್ರೌಂಚಾದ್ರಿಭೇತ್ತಃ ಕುತಃ .. 13..

ಯಾನಾಯ - for riding, ಅತ್ರ - here, ನ - not,  
ಕೇಕಿನಾಂ - of peacocks, ಕುಲಪತಿಃ - leader of the family,  
ಸ್ನಾನಾಯ - for bathing, ನ - not,  
ಸ್ವರ್ಣದೀ - celestial river, ಪಾನಾಯ - for drinking,  
ಕ್ಷಿತಿಭೃನ್ - mountain, ಮಹೇಂದ್ರ - great lord,  
ದುಹಿತುಃ - daughter, ನ - not, ಸ್ತನ್ಯ - mother's,  
ದುಗ್ಧಾಮೃತಂ - nectar of milk, ಗಾನಾಯ - for singing,  
ಪ್ರಮಥೇಶ್ವರಾಃ - the divine attendants of Siva,  
ಸವಯಸಃ - contemporaries,  
ನೈವಾತ್ರ ( ನ ಏವ ಅತ್ರ ) ವೀಣಾ-ಭೃತಃ - vina playing,  
ವಾಸಂ - dwelling, home, ಶೋಣಿಗಿರೌ - on Arunachala,  
ಕರೋಷಿ - you do, make, ಭಗವನ್ - O Bhagavan,  
ಕ್ರೌಂಚಾದ್ರಿ - ಭೇತ್ತಃ - pounder of Krauncha hill,  
ಕುತಃ - how? 13

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 ?

ಏಕಂ ವಕ್ತ್ರಮುಮಾಂಕವಾಸವಿರಹಃ ಪಾಣೌ ನ ಶಕ್ತ್ಯಾಯುಧಂ  
ಮರ್ತ್ಯತ್ವಂ ನ ಪತಾಕಿನೀ ಚ ಪೃತನಾ ಪಾರ್ಶ್ವದ್ವಯೇ ನಾಕಿನಾಂ .

ವೇಷೋಽಲಂ ಪುನರೇಷ ಮುಗ್ಧನಯನಪ್ರಚ್ಛಾದನೇ ಭೂಜುಷಾ-  
ಮಂತರ್ಧಾನಮುಪೈಷಿ ತಾರಕರಿಪೋ ಕ್ಷ ಸ್ತನ್ಯದಾಯಾದತಃ .. 14..

ಏಕಂ - one, ವಕ್ತ್ರಂ - face, ಉಮಾಂಕ - Mother's lap,

ವಾಸ - seat, ವಿರಹಃ - separated, ಪಾಣೌ - in hand,

ನ - not, ಶಕ್ತ್ಯಾಯುಧಂ - spear weapon,

ಮರ್ತ್ಯತ್ವಂ - mortal, ನ - not, ಪತಾಕಿನೀ - with flags,

ಚ - and, ಪೃತನಾ - army,

ಪಾರ್ಶ್ವದ್ವಯೇ - on either side, ನಾಕಿನಾಂ - of the gods,

ನಾಕಿನ್ gods

ವೇಷಃ - disguise, ಅಲಂ - enough, ಪುನಃ - though,

ಏಷ - this, ಮುಗ್ಧ - foolish, unwary,

ನಯನ - eyes, ಪ್ರಚ್ಛಾದನೇ - for covering,

ಭೂಜುಷಾಂ - delighting in the world,

ಅಂತರ್ಧಾನಂ - escape notice, pass out of sight,

ಉಪೈಷಿ - you go, ತಾರಕ - Tarakasura,

ರಿಪೋ - enemy, ಕ್ಷ - how

ಸ್ತನ್ಯದಾಯಾದತಃ - from your brother (suckled at the same breast)? 14

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)?

ಕೇಚಿದ್ಯೋಗವಿದಾಂ ಪುರಃಸರ ಇತಿ ಪ್ರಜ್ಞಾನಿಬುದ್ಧ್ಯಾ ಪರೇ

ಸಾಧುಃ ಕಶ್ಚಿದಿತಿತರೇ ಗುರುಧಿಯಾ ಕೇಽಪ್ಯಂಘ್ರಪದ್ಮಂ ತವ .

ಸೇವಂತೇ ರಮಣಾಭಿಧಾನಮನುಜಕ್ಷೇಮಾಯ ಜಾತಕ್ಷಿತೌ

ದ್ವಿತ್ರಸ್ತ್ವಾಂ ಗಿರಿಜಾಂಕಪೀಠನಿಲಯಂ ಜಾನಂತಿ ದೇವಂ ಗುಹಂ .. 15..

ಕೇಚಿತ್ - some, ಯೋಗವಿದಾಂ - of the knowers of yoga,

ಪುರಃ - foremost, ಸರ - going,

ಇತಿ - indicates quotation (""),

ಪ್ರಜ್ಞಾನಿ - ಜ್ಞಾನಿ , ಬುದ್ಧ್ಯಾ - with thought, idea,

ಅಪರೇ - others, ಸಾಧುಃ - sadhu, ಕಶ್ಚಿತ್ - some,



ಇತಿ - indicates quotation, ಇತರೇ - another,

ಗುರುಧಿಯಾ - with idea of “Guru”,

ಕೇಽಪಿ - ( ಕೇ ಅಪಿ ) some also,

ಅಂಘ್ರಪದ್ಮಂ - lotus feet, ತವ - your,

ಸೇವಂತೇ - they worship, ರಮಣಾಭಿಧಾನ - named Ramana,

ಮನುಜ - born of Manu, man, ಕ್ಷೇಮಾಯ - for peace,

ಜಾತ - born, ಕ್ಷಿತೌ - on earth, ದ್ವಿತ್ರಾಃ - two or three,

ತ್ವಾಂ - you, ಗಿರಿಜಾಂಕ - Mother’s lap,

ಪೀಠ - seat, ನಿಲಯಂ - resting place,

ಜಾನಂತಿ - they know, ದೇವಂ - Lord, ಗುಹಂ - Skanda. 15

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.

ಓಂಕಾರಾರ್ಥಮುಪಾದಿಶೋ ಭಗವತೇ ವಾಣೀಮನೋಹಾರಿಣೇ  
ತಾತಾಯಾಪ್ಯುಪದೇಷ್ಟುಮುದ್ಯತಮಭೂತ್ ಕಿಂಚಿತ್ತ್ವ ದೀಯಂ ಮುಖಂ .

ಜ್ಯೇಷ್ಠಸ್ಯಾದ್ಯ ಸಹೋದರಸ್ಯ ಗುರುತಾಂ ಪ್ರಾಪ್ತೋಽಸಿ ಧೀಗೌರವಾತ್  
ಸುಬ್ರಹ್ಮಣ್ಯ ಕನಿಷ್ಠತಾಮಪಿ ಗತಃ ಸರ್ವಾಧಿಕಸ್ತ್ವಂ ಗುಣೈಃ .. 16..

ಓಂಕಾರ ಅರ್ಥಂ - the meaning of OM, ಉಪಾದಿಶಃ - explained,

ಭಗವತೇ - to Lord,

ವಾಣೀ-ಮನೋ-ಹಾರಿಣೇ - the stealer of Vani’s (Saraswati’s) mind=Brahma,

ತಾತಾಯ - to father (Shiva),

ಅಪ್ಯುಪದೇಷ್ಟುಂ ( ಅಪಿ ಉಪದೇಷ್ಟುಂ ) - even to explain,

ಉದ್ಯತಂ - undertaken, commenced, ಅಭೂತ್ - had, ಕಿಂಚಿತ್ - something,

ತ್ವದೀಯಂ - your, ಮುಖಂ - mouth, ಜ್ಯೇಷ್ಠಸ್ಯ - of the eldest,

ಅದ್ಯ - now, ಸಹೋದರಸ್ಯ - of brother,

ಗುರುತಾಂ - state of being guru, ಪ್ರಾಪ್ತೋಽಸಿ - you obtained,

ಧೀ - intellect, wisdom, ಗೌರವಾತ್ - from the weight ,

ಸುಬ್ರಹ್ಮಣ್ಯ - O Subramanya!, ಕನಿಷ್ಠತಾಂ - state of youngest,

ಅಪಿ - though, ಗತಃ - gone, ಸರ್ವಾಧಿಕಃ - greater than all,

ತ್ವಂ - you, ಗುಣೈಃ - by merits. 16

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.)

ಯತ್ಪೂರ್ವಂ ಶ್ರುತಿಪಾರದರ್ಶಿಧಿಷಣೋ ದ್ವೈಪಾಯನೋಽಧ್ಯಾರುಹತ್  
ಪಶ್ಚಾದ್ಭೋಧಕಲಾವಿಧೂತತಿಮಿರಃ ಶಂಕಾಪಹಶೃಂಕರಃ .  
ತತ್ಸಂಪ್ರತ್ಯಖಿಲಾವನೀತಲಜುಷಾಮಾಚಾರ್ಯಸಿಂಹಾಸನಂ  
ದೇವ ತ್ವಾಂ ಪ್ರತಿವೀಕ್ಷತೇ ನರತನೋ ಗೀರ್ವಾಣಸೇನಾಪತೇ .. 17..

ಯತ್ - which, ಪೂರ್ವಂ - before, ಶ್ರುತಿ - Vedas,  
ಪಾರ - fullest extent, ದರ್ಶಿ - seeing,  
ಧಿಷಣಃ - wise, intellegent, ದ್ವೈಪಾಯನಃ - Vyasa,  
ಅಧ್ಯಾರುಹತ್ - mounted, ಪಶ್ಚಾತ್ - after, ಬೋಧ - knowledge,  
ಕಲಾ - a single portion (one-sixteenth), ವಿಧೂತ - dispelled,  
ತಿಮಿರಃ - darkness, ಶಂಕಾ - fear, ಅಪಹಃ - removing,  
ಶಂಕರಃ - Sankara, ತತ್ - that, ಸಂಪ್ರತಿ - now,  
ಅಖಿಲಾ - whole, ಅವನೀ - world, ತಲ - surface,  
ಜುಷಾಂ - suffering in, ಆಚಾರ್ಯ - teacher,  
ಸಿಂಹಾಸನಂ - lion's throne (seat of honor),  
ದೇವ - O Lord!, ತ್ವಾಂ - you, ಪ್ರತಿವೀಕ್ಷತೇ - (it) awaits,  
ನರತನೋ - embodied as man, ಗೀರ್ವಾಣ - gods,  
ಸೇನಾಪತೇ - O army chief! 17

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)!

ಧರ್ಮೇ ನಾಶಮುಪಾಗತೇ ತ್ರಿಭುವನೇ ಪರ್ಯಾಕುಲೇ ಪಾಪತಃ  
ಪ್ರಜ್ಞಾನೇ ಪರಿತೋ ಗಿರಾಂ ಪಥಿ ಮುಧಾ ಸಂಚಾರ್ಯಮಾಣೇ ಜನ್ಯಃ .  
ಸದ್ಭಾವೇ ಪರಮೇಶ್ವರಸ್ಯ ಚ ಪಿತುಃ ಸಂದೇಹಡೋಲಾಂ ಗತೇ  
ದ್ವೀಪಃ ಕೈತವಮರ್ತ್ಯಕೇಕಿತುರಗ ತ್ವಾಮಂತರಾ ಕಸ್ತತಾಂ .. 18..

ಧರ್ಮೇ - when dharma, ನಾಶಂ - destroyed,  
 ಉಪಾಗತೇ - when has been, ತ್ರಿಭುವನೇ - when the three worlds,  
 ಪರ್ಯಾಕುಲೇ - bewildered, confused, ಪಾಪತಃ - from wrong-doing,  
 ಪ್ರಜ್ಞಾನೇ - when true knowledge, ಪರಿತಃ - everywhere,  
 ಗಿರಾಂ - of words, ಪಥಿ - way, course, ಮುಧಾ - in vain,  
 ಸಂಚಾರ್ಯಮಾಣೇ - being brought together, collected,  
 ಜನೈಃ - by men, ಸದ್ಭಾವೇ - when true existence,  
 ಪರಮೇಶ್ವರಸ್ಯ - of the supreme Lord, ಚ - and,  
 ಪಿತುಃ - of the Father, ಸಂದೇಹ - doubt, ಡೋಲಾಂ - swing,  
 ಗತೇ - has gone, ದ್ವೀಪಃ - protector, refuge,  
 ಕೃತವ - deceit, ಮರ್ತ್ಯ - mortal,  
 ಕೇಕಿತುರಗ - peacock as a mount, ತ್ವಾಂ - you,  
 ಅಂತರಾ - except, ಕಃ - who, ಸತಾಂ - of the good. 18

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?

ವೈರಾಗ್ಯಂ ತವ ವಿತ್ತಮಸ್ತು ಕರುಣಾಂ ಶಕ್ನೋಷಿ ಹಾತುಂ ಕಥಂ  
 ದೂಷ್ಯಂತೇಽಸ್ತು ಸಮುದ್ಯಮಃ ಪಿತೃಪದಧ್ಯಾನಂ ಚ ಕಿಂ ತಾದೃಶಂ .  
 ಕಾಮಸ್ತೇಽಸ್ತು ವಿಗರ್ಹಿತೋ ವಿನಮತಾಂ ರಕ್ಷಾ ಚ ಕಿಂ ಗರ್ಹಿತಾ  
 ಸ್ತಂದಚ್ಛದ್ಮಮನುಷ್ಯ ಕಿಂ ನು ಸಮಯಂ ಕಂಚಿತ್ಸಮುದ್ವೀಕ್ಷಸೇ .. 19..

ವೈರಾಗ್ಯಂ - dispassion, ತವ - yours,  
 ವಿತ್ತಂ - acquisition, wealth, ಅಸ್ತು - maybe,  
 ಕರುಣಾಂ - compassion, ಶಕ್ನೋಷಿ - you can,  
 ಹಾತುಂ - to forsake, ಕಥಂ - how,  
 ದೂಷ್ಯಃ - vile, reprehensible ತೇ - to you, ಅಸ್ತು - may be,  
 ಸಮುದ್ಯಮಃ - great effort, ಪಿತೃ - Father, ಪದ - feet,  
 ಧ್ಯಾನಂ - meditation, ಚ - and, ಕಿಂ - is,  
 ತಾದೃಶಂ - of that kind, ಕಾಮಃ - desire, ತೇ - to you,  
 ಅಸ್ತು - maybe, ವಿಗರ್ಹಿತಃ - prohibited,  
 ವಿನಮತಾಂ - of those bowing (devotees) ರಕ್ಷಾ - protection,

ಚ - and, ಕಿಂ - is, ಗರ್ಹಿತಾ - forbidden, denied,  
 ಸ್ಕಂದ - O Skanda, ಚ್ಛದ್ಮ - disguise, ಮನುಷ್ಯ - man,  
 ಕಿನ್ನು - do, ಸಮಯಂ - occasion, opportunity,  
 ಕಂಚಿತ್ - some, ಸಮುದ್ವೀಕ್ಷನೇ - await. 19

19. Dispassion may be your weatlh, 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?

ದೂರಂ ಯಾಹಿ ಕುವಾದ ಧರ್ಮವೃಷ ತೇ ನೇತಃ ಪರಂ ಪಂಗುತಾ  
 ದುಭ್ರಾಂತೇ ಭುವನಂ ಜಹೀಹಿ ಪರಿತೋ ವರ್ಧಸ್ವ ಸಂಸತ್ಸತಾಂ .  
 ಸೋದರ್ಯೇಣ ಸಮನ್ವಿತೋ ಭುವಮಿಮಾಂ ಪ್ರಾಪ್ನೋ ಗುರುಗ್ರಾಮಣೀಃ  
 ಶೂರಾಂತಃಪುರನೇತ್ರವಿಭ್ರಮಹರೋ ದೇವೋ ಭವಾನೀಸುತಃ .. 20..

ದೂರಂ - far, at a distance, ಯಾಹಿ - go,  
 ಕುವಾದ - detracting, ಧರ್ಮವೃಷ - bull of dharma,  
 ತೇ - your, ನೇತಃ (ನ ಇತಃ) - from here,  
 ಪರಂ - afterwards, ಪಂಗುತಾ - lameness,  
 ದುಭ್ರಾಂತೇ - O confusion, ಬುವನಂ - world,  
 ಜಹೀಹಿ - leave, ಪರಿತಃ - everywhere,  
 ವರ್ಧಸ್ವ - may increase, prosper, ಸಂಸತ್ - association,  
 ಸತಾಂ - of virtuous, ಸೋದರ್ಯೇಣ - with brother,  
 ಸಮನ್ವಿತಃ - associated with, ಭುವಂ - world, ಇಮಾಂ - this,  
 ಪ್ರಾಪ್ತಃ - obtained, ಗುರು - guru, ಗ್ರಾಮಣೀಃ - leader, chief,  
 ಶೂರ - the demon Shura, ಅಂತಃಪುರ - females, wives of Shura,  
 ನೇತ್ರ - eyes, ವಿಭ್ರಮ - amorous, ಹರಃ - destroyer,  
 ದೇವಃ - Lord, ಭವಾನೀ - Parvati, ಸುತಃ - son. 20

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.

ಜನ್ಮಸ್ಥಾನಮವಾಪ್ಯ ಗುಪ್ತಮಹಮೋ ಯೋ ಭೇದಮಾಧೂತವಾನ್  
ಭೂತಾನಾಂ ಚರತಾಂ ಪೃಥಗ್ವಿಧಧಿಯಾಮಾತ್ಮೈವ ಯೋ ಭಾಸತೇ .  
ದೇಹಂ ಸರ್ವಮಿದಂ ಜಗಚ್ಚ ವಿಭವಾದಾಕ್ರಮ್ಯ ಯಃ ಪ್ರೋಲ್ಲಸ-  
ತ್ಯೇಕಸ್ತಂ ಗುರುಮೂರ್ತಿಮಾನಮತ ರೇ ಲಂಬೋದರಭ್ರಾತರಂ .. 21..

ಜನ್ಮಸ್ಥಾನಂ - place of birth, ಅವಾಪ್ಯ - having obtained,  
ಗುಪ್ತಂ - secret, ಅಹಮಃ - of the "I", ಯಃ - who,  
ಭೇದಂ - dualism,

ಆಧೂತವಾನ್ - shook off, ಭೂತಾನಾಂ - of beings,

ಚರತಾಂ - (of)moving, ಪೃಥಗ್ - several, different,

ವಿಧ - kind, sort, ಧಿಯಾಂ - in the intellect,

ಆತ್ಮೈವ - very self, ಯಃ - who, ಭಾಸತೇ - shines,

ದೇಹಂ - body, ಸರ್ವಂ - all, ಇದಂ - this, ಜಗತ್ - world,

ಚ - and, ವಿಭವಾತ್ - with might, glory,

ಆಕ್ರಮ್ಯ - having pervaded, ಯಃ - who, ಪ್ರೋಲ್ಲಸತ್ಯಃ - shines,

ಏಕಸ್ತಂ - that one, ಗುರುಮೂರ್ತಿಂ - form of the guru,

ಆನಮತ - salute, ರೇ - oh!,

ಲಂಬೋದರಭ್ರಾತರಂ - brother of Lambodara (Ganapati) 21

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!

ಅಂತರ್ಯಜ್ಞ ಬಹಿರ್ವಿಧೂತತಿಮಿರಂ ಜ್ಯೋತಿರ್ಮಯಂ ಶಾಶ್ವತಂ

ಸ್ಥಾನಂ ಪ್ರಾಪ್ಯ ವಿರಾಜತೇ ವಿನಮತಾಮಜ್ಞಾನಮುನ್ಮೂಲಯನ್ .

ಪಶ್ಯನ್ನಿಶ್ಚಪಮಪೀದಮುಲ್ಲಸತಿ ಯೋ ವಿಶ್ವಸ್ಯ ಪಾರೇ ಪರ-

ಸ್ತಸ್ಮೈ ಶ್ರೀರಮಣಾಯ ಲೋಕಗುರವೇ ಲೋಕಸ್ಯ ಹಂತ್ರೇ ನಮಃ .. 22..

ಅಂತಃ - inside, ಯಃ - who, ಚ - and, ಬಹಿಃ - outside,

ವಿಧೂತ - removes, ತಿಮಿರಂ - darkness,

ಜ್ಯೋತಿರ್ಮಯಂ - made of light, ಶಾಶ್ವತಂ - eternal,

ಸ್ಥಾನಂ - state, ಪ್ರಾಪ್ಯ - having obtained, ವಿರಾಜತೇ - shines,

ವಿನಮತಾಂ - of devotees, ಅಜ್ಞಾನಂ - ignorance,

ಉನ್ಮೂಲಯನ್ - uprooting, destroying, ಪಶ್ಯನ್ - seeing,

ವಿಶ್ವಂ - universe, ಅಪಿ - also, even, ಇದಂ - this,  
 ಉಲ್ಲಾಸತಿ - sports, ಯಃ - who, ವಿಶ್ವಸ್ಯ - of the universe,  
 ಪಾರೇ ಪರಃ - higher than, beyond, ತಸ್ಮೈ - to him,  
 ಶ್ರೀ ರಮಣಾಯ - Sri Ramana,  
 ಲೋಕಗುರವೇ - to the Guru of the world,  
 ಶೋಕಸ್ಯ ಹಂತ್ರೇ - the destroyer of sorrow,  
 ನಮಃ - salutations. 22

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!

ಪ್ರಸರತಾದಿತಃ ಶುಭವಿಲೋಕಿತಂ .

ರಮಣ ತೇ ಸಕೃತ್ಫಲತು ಮೇ ಕೃತಂ .. 23..

ಪ್ರಸರತಾದಿತಃ - by the flowing forth, ಇತಃ - now,  
 ಶುಭ - splendid, ವಿಲೋಕಿತಂ - gaze, ರಮಣ - O Ramana,  
 ತೇ - your, ಸಕೃತ್ - at once, immediately,  
 ಫಲತು - may it bear fruit, may it bless, ಮೇ - me,  
 ಕೃತಂ - done. 23

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

ರಮಣ ಜನ್ಮಿನಾಮಯಿ ಭವಾನ್ ಗುರುಃ .

ಅಭಿದ ಆಶಯಸ್ತವ ಮಹಾನುರುಃ .. 24..

ರಮಣ - O Ramana, ಜನ್ಮಿನಾಂ - of men, ಅಯಿ - O,  
 ಭವಾನ್ - you, ಗುರುಃ - Guru, ಅಭಿದಾ - non-difference,  
 ಆಶಯಃ - heart, ತವ - your, ಮಹಾನ್ - very,  
 ಉರುಃ - great, infinite. 24

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

ಜಗದಹಂ ಪರಃ ಸ್ವರತಿ ಮೇ ತ್ರಯಂ .

ಸದಭಿದಂ ಗಿರಾ ತವ ವಿಸಂಶಯಂ .. 25..

ಜಗತ್ - the world, ಅಹಂ - "I", ಪರಃ - the Supreme,

ಸ್ಫುರತಿ - destroys, ಮೇ - for me, ತ್ರಯಂ - the triad,  
ಸತ್ - the reality, ಅಭಿದಂ - without differentiation,  
ಗಿರಾ - speech, word, ತವ - your,  
ವಿಸಂಶಯಂ - without doubt. 25

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

ತ್ವದುಪದೇಶತೋ ಗಲತಿ ಸಂವಿದಾ .

ಮಯಿ ನಿರನ್ಯಯಾ ಸದಹಮೋರ್ಭಿದಾ .. 26..

ತ್ವದುಪದೇಶತಃ - from your teaching, ಗಲತಿ - dropped, lost,  
ಸಂವಿದಾ - by knowledge, ಮಯಿ - to me,  
ನಿರನ್ಯಯಾ - not other, inseparable,  
ಸದಹಮೋಃ - between the reality and the ego,  
ಭಿದಾ - difference. 26

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

ಅಹಮಿ ಯೋಽನ್ತರಸ್ತಮಮಲಂ ಹೃದಿ .

ಅನುಭವೇಮ ಭೋಸ್ತವ ಕೃಪಾ ಯದಿ .. 27..

ಅಹಮಿ - ego, ಯಃ - which, ಅಂತರಃ - Supreme Self,  
ತಂ - that, ಅಮಲಂ - pure, ಹೃದಿ - in the Heart,  
ಅನುಭವೇಮ - we could experience, ಭೋಃ - Oh, ತವ - your,  
ಕೃಪಾ - grace, compassion, ಯದಿ - if. 27

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

ನ ಕರುಣಾ ಗುಣಸ್ತವ ವಿದಾಂ ಪತೇ .

ಹೃದಯತೇಜಸಃ ಸಹಜಭೈವತೇ .. 28..

ನ - not, ಕರುಣಾ - compassion, ಗುಣಃ - quality,  
ತವ - yours, ವಿದಾಂ - of the wise, ಪತೇ - Oh Lord,  
ಹೃದಯ - heart, ತೇಜಸಃ - brilliance,  
ಸಹಜಭೈವ - only natural, ತೇ - your. 28

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.

ತವ ತನುಜ್ವಲತ್ಯನಘ ವಿದ್ಯುತಾ .

ತವ ದೃಗಾತತಾ ಲಸತಿ ಭಾಸ್ವತಾ .. 29..

ತವ - your, ತನುಃ - body, ಜ್ವಲತಿ - blazes,

ಅನಘ - Oh spotless one, ವಿದ್ಯುತಾ - as lightning,

ತವ - your, ದೃಗ್ - look, ಆತತಾ - pervasive, extended,

ಲಸತಿ - shines, ಭಾಸ್ವತಾ - bright. 29

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

ಕಬಲಿತಂ ಮನಸ್ತವ ವಿಭೋ ಹೃದಾ .

ತ್ವಮಸಿ ಸಂತತಂ ವಿಲಸಿತೋ ಮುದಾ .. 30..

ಕಬಲಿತಂ - weakened, dissolved, ಮನಃ - mind, ತವ - your,

ವಿಭೋ - Oh Lord, ಹೃದಾ - by the heart, ತ್ವಂ - you,

ಅಸಿ - are, ಸಂತತಂ - eternally,

ವಿಲಸಿತೋ - gleaming, shining, ಮುದಾ - with bliss. 30

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

ಭುವನಭೂಪತೇರ್ಭಗವತಃ ಕೃತೇ .

ಭವಸಿ ಪಾಚಕೋ ಯಮವತಾಂ ಪತೇ .. 31..

ಭುವನ - mankind, ಭೂ - universe, ಪತೇಃ - of the Lord,

ಭಗವತಃ - of divine, ಕೃತೇ - for,

ಭವಸಿ - you are, ಪಾಚಕಃ - the cook,

ಯಮವತಾಂ - of the self-controlled, ಪತೇ - Oh Lord. 31

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

ನರಪಶೂನಿಮಾನಹಮಿ ತಾಡಯನ್ .

ಪರಶಿವಾದನಂ ವಿತನುಷೇ ಪಚನ್ .. 32..

ನರ - man, ಪಶೂನ್ - beasts, ಇಮಾನ್ - these,

ಅಹಮಿ - ego, ತಾಡಯನ್ - slaying,

ಪರಶಿವಾದನಂ - food for Supreme Shiva,

ವಿತನುಷೇ - you prepare, make ready, ಪಚನ್ - cooking. 32

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



ತಿಮಿರಾಣಿ ನ ಕೇವಲಂ ವಚೋಭಿಃ

ಕರುಣಾಪಾಂಗವಿಲೋಕಿತೈಶ್ಚ ನೃಣಾಂ .

ಹೃದಯೇ ಪ್ರಸರಂತಿ ಮರ್ದಯಂತಂ

ಭಗವಂತಂ ರಮಣಂ ಗುರುಂ ನಮಾಮಿ .. 33..

ತಿಮಿರಾಣಿ - darkness, ನ - not, ಕೇವಲಂ - only,

ವಚೋಭಿಃ - by words, ಕರುಣಾ - grace, compassion,

ಅಪಾಂಗ - from the corner of the eye, ವಿಲೋಕಿತೈಃ - by glances,

ಚ - and, ನೃಣಾಂ - of men, ಹೃದಯೇ - in the heart,

ಪ್ರಸರಂತಿ - prevails, ಮರ್ದಯಂತಂ - destroying,

ಭಗವಂತಂ - Bhagavan, ರಮಣಂ - Ramana,

ಗುರುಂ - to Guru, ನಮಾಮಿ - 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.

ಭವಜಲನಿಧಿಂ ಗಾಹಂ ಗಾಹಂ ಚಿರಾದಲಸಾಲಸಾನ್

ಪದಜಲರುಹದ್ವಂದ್ವದ್ವೀಪಂ ಶ್ರಿತಾಂಸ್ತವ ಸಂಪ್ರತಿ .

ರಮಣಭಗವನ್ ಕಲ್ಯಾಣಾನಾಂ ನಿಕೇತನ ಪಾಹಿ ನಃ

ಸದಯ ದಯಯಾ ಸಿಕ್ಶೈರ್ಭಕ್ತಾನಪಾಂಗವಿಲೋಕಿತೈಃ .. 34..

ಭವ - world, ಜಲನಿಧಿಂ - ocean,

ಗಾಹಂ ಗಾಹಂ - diving into again and again, ಚಿರಾತ್ - a long time,

ಅಲಸಾಲಸಾನ್ - extremely tired, ಪದ - foot,

ಜಲರುಹ - lotus, ದ್ವಂದ್ವ - two, pair, ದ್ವೀಪಂ - island,

ಶ್ರಿತಾನ್ - approached for refuge, ತವ - your,

ಸಂಪ್ರತಿ - now, at this moment,

ರಮಣಭಗವನ್ - Oh Bhagavan Ramana, ಕಲ್ಯಾಣಾನಾಂ - of virtues,

ನಿಕೇತನ - abode, ಪಾಹಿ - protect, ನಃ - us,

ಸದಯ - merciful, ದಯಯಾ - with grace,

ಸಿಕ್ಶೈಃ - with pouring out, ಭಕ್ತಾನ್ - to the devotees,

ಅಪಾಂಗ - from the corner of the eye, ವಿಲೋಕಿತೈಃ - by glances. 34

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.

ಯದಿ ನ ಜನನೀ ಸ್ತನ್ಯಂ ದದ್ಯಾಚ್ಛೋರ್ಬತ ಕಾ ಗತಿಃ  
ಯದಿ ಪಶುಪತಿಃ ಕ್ರೋಧಂ ಕುರ್ಯಾತ್ಪಶೋರವನಂ ಕುತಃ .  
ಯದಿ ಪದಜುಷಾಮಾಚಾರ್ಯ ತ್ವಂ ನಿಹಂಸಿ ನ ಸಂಶಯಂ  
ಭ್ರಮಶತಪರಾಭೂತಾ ಏತೇ ತರಂತು ಭವಂ ಕಥಂ .. 35..

ಯದಿ - if, ನ - not, ಜನನೀ - mother, ಸ್ತನ್ಯಂ - milk,  
ದದ್ಯಾಚ್ಛ - would give, ಛೋರೋಃ - of the child,  
ಬತ - oh!, alas, ಕಾ - what, ಗತಿಃ - the fate,  
ಯದಿ - if, ಪಶುಪತಿಃ - cowherd, or Lord of creatures,  
ಕ್ರೋಧಂ - anger, ಕುರ್ಯಾತ್ - would be, (would make),  
ಪಶೋಃ - of the cow, ಅವನಂ - preservation, protection,  
ಕುತಃ - where, ಯದಿ - if, ಪದ - feet,  
ಜುಷಾಂ - resorting to, taking delight in, ಆಚಾರ್ಯ - Teacher,  
ತ್ವಂ - you, ನಿಹಂಸಿ - dispel, ನ - not,  
ಸಂಶಯಂ - doubt, ಭ್ರಮ - confusion,  
ಶತ - hundred, multiple, ಪರಾಭೂತಾ - overcome,  
ಏತೇ - these, ತರಂತು - may cross over,  
ಭವಂ - wordly existence, ಕಥಂ - how? 35

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?

ವಿಶದಹಸಿತೇ ಪೂರ್ಣಾ ಶಾಂತಿಃ ಸುಧಾಕರಸೋದರೇ  
ಸ್ಥಿರಪೃಥುಲಯೋಃ ಪೂರ್ಣಾ ಶಕ್ತಿದೃಶೋರತುಲಾರ್ಚಿಷೋಃ .  
ಹೃದಯಕಮಲೇ ನಿತ್ಯಾ ನಿಷ್ಠಾ ಬಹಿಶ್ಚ ಸರತ್ಪ್ರಭೇ  
ರಮಣಭಗವನ್ ಕೋ ವಾ ಮೌನೀ ಸಮಸ್ತವ ಭೂತಲೇ .. 36..

ವಿಶದ - bright, splendid, ಹಸಿತೇ - (in) smile,  
ಪೂರ್ಣಾಶಾಂತಿಃ - full of peace, ಸುಧಾಕರ - moon,  
ಸೋದರೇ - related to, kin, ಸ್ಥಿರ - firm, steady,  
ಪೃಥುಲಯೋಃ - (in) broad, large, ಪೂರ್ಣಾಶಕ್ತಿಃ - full of power,

ದೃಶೋಃ - (in) eyes, ಅತುಲ - unequalled,  
 ಅರ್ಚಿಷೋಃ - (in) luster, ಹೃದಯ - heart,  
 ಕಮಲೇ - in the lotus, ನಿತ್ಯಾ - eternal, ನಿಷ್ಠಾ - abidance,  
 ಬಹಿಃ - outwards, ಚ - and, ಸರತ್ - flowing,  
 ಪ್ರಭೇ - splendor, radiance, ರಮಣ - Ramana,  
 ಭಗವನ್ - Oh Bhagavan, ಕಃ - who, ವಾ - possibly, perhaps,  
 ಮೌನೀ - Muni, Sage, ಸಮಃ - equal, ತವ - your,  
 ಭೂತಲೇ - on the earth. 36

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?

ದೇವೀ ಶಕ್ತಿರಿಯಂ ದೃಶೋಃ ಶ್ರಿತಜನಧ್ವಾಂತಕ್ಷಯಾಧಾಯಿನೀ  
 ದೇವೀ ಶ್ರೀರಿಯಮಂಬುಜಾಕ್ಷಮಹಿಷೀ ವಕ್ತ್ರೋ ಸಹಸ್ರಚ್ಛದೇ .  
 ದೇವೀ ಬ್ರಹ್ಮವಧೂರಿಯಂ ವಿಜಯತೇ ವ್ಯಾಹಾರಗುಢಾ ಪರಾ  
 ವಿಶ್ವಾರ್ಯ ಮಹಾನುಭಾವ ರಮಣ ತ್ವಾಂ ಸ್ತೌತು ಕಃ ಪ್ರಾಕೃತಃ .. 37..

ದೇವೀ - Devi, Mother, ಶಕ್ತಿಃ - shakti, power, ಇಯಂ - here,  
 ದೃಶೋಃ - in (two) eyes, ಶ್ರಿತ - attached to,  
 ಜನ - man, ಧ್ವಾಂತ - darkness, ignorance,  
 ಕ್ಷಯ - to put an end to, ಆಧಾಯಿನೀ - effecting,  
 ದೇವಿ - Devi, ಶ್ರೀಃ - LakShmi, ಇಯಂ - here,  
 ಅಂಬು - water, ಜಾ - born in, ಅಕ್ಷ - eye,  
 ಮಹಿಷೀ - wife, ವಕ್ತ್ರೇ - (in) face,  
 ಸಹಸ್ರ - one thousand, ಛದೇ - cover, veil, ದೇವೀ - Devi,  
 ಬ್ರಹ್ಮವಧೂಃ - wife of Brahma=Saraswati, ಇಯಂ - here,  
 ವಿಜಯತೇ - victory-causing, ವ್ಯಾಹಾರ - utterance,  
 ಗುಢಾ - concealed, ಪರಾ - supreme, ವಿಶ್ವ - universe,  
 ಆಚಾರ್ಯ - teacher, ಮಹಾ - great, ಅನುಭಾವ - experience,  
 ರಮಣ - O Ramana! ತ್ವಾಂ - you, ಸ್ತೌತು - may praise,  
 ಕಃ - who?, ಪ್ರಾಕೃತಃ - ordinary. 37

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?

ಸೋಹಂ ಜಾತೋ ರಮಣಭಗವನ್ ಪಾದಯೋಸ್ತೇ ದವಿಷ್ಠೋ  
ಯದ್ಯಪ್ಯಸ್ಮಿನ್ನಹತಿ ಸಮಯೇ ಶಕ್ತಿಲಾಸ್ಯೇ ಪ್ರವೃತ್ತೇ .  
ಸೂರ್ಯಸ್ಯೇವ ಜ್ವಲಿತಮಹಸೋ ದೂರಗಾಂ ನಾಥ ಶಕ್ತಿಂ  
ವಿಶ್ವಸ್ಯಾಗ್ರಾಂ ತವ ಮಮ ಮನೋ ವೀತದುಃಖಂ ತಥಾಪಿ .. 38..

ಸೋಹಂ - I that very person, myself, ಜಾತಃ - happened, become,  
ರಮಣಭಗವನ್ - Oh Bhagavan Ramana, ಪಾದಯೋಃ - from (two) feet,  
ತೇ - your, ದವಿಷ್ಠಃ - very far away,  
ಯದ್ಯಪ್ಯಸ್ಮಿನ್ - even though in this, ಮಹತಿ - great,  
ಸಮಯೇ - occasion, time, ಶಕ್ತಿ - Shakti, power,  
ಲಾಸ್ಯೇ - dance, ಪ್ರವೃತ್ತೇ - begins,  
ಸೂರ್ಯಸ್ಯೇವ - as of the sun, ಜ್ವಲತಿ - blazing,  
ಮಹಸಃ - knowledge, ದೂರಗಾಂ - being far, remote,  
ನ - not, ಅಥ - now, ಶಕ್ತಿಂ - Shakti,  
ವಿಶ್ವಸ್ಯ - of the universe, ಅಗ್ರಾಂ - topmost,  
ತವ - your, ಮಮ - mine, ಮನಃ - mind,  
ವೀತ - vanished, ದುಃಖಂ - sorrow,  
ತಥಾಪಿ - even though. 38

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.

ತದ್ಭಾಗಧೇಯಮಸಮಾನಮನೇಕಮೌನಿ-  
ವಾಸಾರ್ಜಿತಂ ಕ್ಷಿತಿಭೃತಃ ಖಲು ಲೋಹಿತಸ್ಯ .  
ಅಂಗೀಚಕಾರ ಭಗವಾನ್ ರಮಣೋ ಮಹರ್ಷಿ-  
ರನ್ಯೇಷು ಸತ್ಸು ಯದಿಮಂ ಬಹುಷು ಸ್ಥಲೇಷು .. 39..

ತತ್ - that, ಭಾಗ - good fortune, ಧೇಯಂ - giving,  
ಅಸಮಾನಂ - unequalled, ಅನೇಕ - many, ಮೌನಿ - saints,  
ವಾಸ - dwelling, ಅರ್ಜಿತಂ - earned, acquired,

ಕ್ಷಿತಿ - mountain, ಭೃತಃ - borne, acquired,  
ಖಲು - indeed, verily, ಲೋಹಿತಸ್ಯ - of the red-coloured,  
ಅಂಗೀಚಕಾರ - chose, ಭಗವಾನ್ - Bhagavan,  
ರಮಣಃ - Ramana, ಮಹರ್ಷಿಃ - Maharshi,  
ಅನ್ಯೇಷು - among others, ಸತ್ಸು - good, holy,  
ಯತ್ - because, since, ಇಮಂ - this,  
ಬಹುಷು - among many, ಸ್ಥಲೇಷು - places. 39

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.

ಶಾಂತಿನಿತ್ಯಾಂತಮಧಿಕಾ ಪರಮಾಸ್ಯ ಶಕ್ತಿ-  
ವೈರಾಗ್ಯಮದ್ಭುತತಮಂ ಕರುಣಾ ತು ಸಾಂದ್ರಾ .  
ಜ್ಞಾನಂ ನಿರಸ್ತಕುಹನಂ ಮಧುರಂ ಚ ವೃತ್ತಂ  
ನ್ಯುಣಾಂ ನಿರ್ದರ್ಶನಮಯಂ ರಮಣೋ ಮಹರ್ಷಿಃ .. 40..

ಶಾಂತಿಃ - peace, ನಿತ್ಯಾಂತಂ - extraordinary,  
ಅಧಿಕಾ - surpassing, superior, ಪರಮಾ - chief, highest,  
ಅಸ್ಯ - of him, ಶಕ್ತಿಃ - power,  
ವೈರಾಗ್ಯಂ - dispassion, renunciation,  
ಅದ್ಭುತತಮಂ - most extraordinary, ಕರುಣಾ - compassion,  
ತು - used as exclamation, ಸಾಂದ್ರಾ - strong, intense,  
ಜ್ಞಾನಂ - knowledge, ನಿರಸ್ತ - banished,  
ಕುಹನಂ - hypocrisy, ಮಧುರಂ - sweet, pleasant,  
ಚ - and, ವೃತ್ತಂ - conduct,  
ನ್ಯುಣಾಂ - for, of men, mankind,  
ನಿರ್ದರ್ಶನಂ - pointed to, indicated, ಅಯಂ - this,  
ರಮಣಃ - Ramana, ಮಹರ್ಷಿಃ - Maharshi. 40

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.

ನಾರಸಿಂಹಿರ್ಗಣಪತಿರ್ವಾಸಿಷ್ಠೋ ರಮಣಂ ಗುರುಂ .

ಚತ್ವಾರಿಂಶನ್ನಿತ್ಯೈಃ ಪದ್ಯೈಃ ಸ್ಕಂದಾಂಶಂ ಸ್ತುತವಾನ್ಮುಷಿಂ ..

ನಾರಸಿಂಹಿಃ - son of Narasimha, ಗಣಪತಿಃ - Ganapati,

ವಾಸಿಷ್ಠಃ - Vasishtha, ರಮಣಂ ಗುರುಂ - Guru Ramana,

ಚತ್ವಾರಿಂಶನ್ - forty, ಮಿತ್ಯೈಃ - by measured,

ಪದ್ಯೈಃ - verses, ಸ್ಕಂದ - Skanda, ಅಂಶಂ - incarnation,

ಸ್ತುತವಾನ್ - praised, ಋಷಿಃ - Rishi. 000

Vasistha Ganapati, son of Narasimha, has praised with forty measured

verses the Rishi, the incarnation of Skanda, Guru Ramana.

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