॥ सार्थ श्रीरमणचतवारिषत् ॥

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

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.

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

1. Ganapati, beginning with, learned men, assembly, guru, virtues, heap, wealth, great repository, cloud, concealed, one thousand, ray (of light), as, body, garb, hidden, true greatness.

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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.

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 slayer of the strong, reviled, frightening passions.

4. He fills his stomach only at the proper time, undertaking inflexible vows, he lives on the slope the mountain (Arunachala). His heart is unable to be won over by the arrows of Cupid (the God of Love). He is leading his devotees, and giving them the method for Self-Knowledge (Atma Vichara).
भवभीकरवारिनिधि तरता करतामरसेन सुपावता।
स्वद्वारविधिकीत्नकानित्यत्वता भवमङ्गिसरोजनुषण हरता॥५॥
भव - worldly existence, भीकर - fear producing,
वारिनिधि - ocean, तरता - crossing, कर - hand,
तामरसेन - with lotus, सुपावता - bowl, वता - having,
स्वद्वार - own gaze, अधिक - unsurpassed, शीतल - calming,
कान्ति - bright, भृता - to have, keep, भयं - fear,
अंष - foot, सरोज - lotus, जुषां - resort to,
हरता - removing. ५

5. He has crossed the fear producing ocean of worldly life. He has a
tahands 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.

नमदातमितभिमतां निधिना घनतापिवधूननसििधना।
यितधमतितं पिरपालयता पिरतस ् तमो विनवारयता॥६॥
नमतां - of adoring, अतिभिमतां - of true devotees,
निधिना - treasure, घन - dense, ताप - misery,
विध्वन - destroying, सजिनिना - presence, यति - ascetic,
धर्म - duty, ततितं - mass, group, पिरपालयता - maintaining,
पिरतस ् - everywhere, च - and, तमो - darkness,
विनवारयता - 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.

फिणनायकवयगुणौघभृता भिणतीः
िूयसिहता भणता।
बमानवशादयता सुिखतां अवमान ततेः
॥७॥
फिण - leader of the serpents (शेष: ),
वय - able to be described, गुणोध - flood of virtues,
भृता - having, भिणतीः - speech, words, मिय - pleasing,
सत्य - true, हिता - beneficial, wholesome, भणता - speaking,
बहुमान - much respect, honor, वशात ् - (by) influence,
अपता - not governed, सुिखित - happiness,
अवमान - dishonor, disrespect, ततेः: - from the crowd,
अविदून - without distress, वता - having.

7. Having a flood of virtues able to be described only by Sesa, 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).

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).

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.
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!

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!

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!
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?
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)?
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.

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.)
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 Acharyā (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 पापातः।
प्रहाने परितो गिरोन पथि मुघा सत्मार्माणे जने ।
सद्वावे परमेश्वरस्य च पितुः सन्देहानं गते
द्रौपः कैतवमत्यकैकितुरग ल्यामन्तर दरसताम् ॥

धर्मं - when dharma, नाशं - destroyed,
उपागते - when has been, त्रिभुवने - when the three worlds,
पर्याकुले - bewildered, confused, पापातः - from wrong-doing,
प्रहाने - when true knowledge, परितो - everywhere,
गिरो - of words, पथि - way, course, मुघा - in vain,
सत्मार्माणे - being brought together, collected,
जने - by men, सद्वावे - when true existence,
परमेश्वरस्य - of the supreme Lord, च - and,
पितुः - of the Father, सन्देहां - doubt, द्रौपः - swing,
गते - has gone, कैतवः - protector, refuge,
कैकितुरग - peacock as a mount, त्यां - you,
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?

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?
मूर्ति - far, at a distance, याहि - go,
कृक्षाद - detracting, धर्मेऽप्रयुक्त - bull of dharma,
ते - your, नेतः (न इतः) - from here,
परं - afterwards, पदुता - lameness,
दुष्टान्ते - O confusion, जुवनेऽ - world,
जहीिह - leave, लरितः - everywhere,
वर्षस्य - may increase, prosper, संसारः - association,
सतां - of virtuous, सोदयाण - with brother,
संज्ञितः - associated with, भुवः - world, इमां - this,
प्राप्तः - obtained, गुरु - guru, श्रामणीः - leader, chief,
शुरु - the demon Shura, अन्तःपुर - females, wives of Shura,
नेत्र - eyes, विध्रम - amorous, हरः - destroyer,
देवः - Lord, भवानी - Parvati, सूतः - 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.

जन्मस्थलमवाप्य गुरुमहमो यो भेदमाधूतवान्
भूतानां चरतां पृथिविधियामात्सैव यो भास्ते ।
देहं सर्वंसंधं जगाद विभवादाक्मय यः प्रोहस- 
त्यक्तस्तु गुहसूर्दितिमानमत र इव्योदातः आलम् ॥ २१॥

जन्मस्थानं - place of birth, अवाप्य - having obtained,
गुरुः - secret, अहमः - of the “I”, यः - who,
भेदम् - dualism,
आधूतवान् - shook off, भूतानां - of beings,
चरतां - (of)moving, पृथिवी - several, different,
विच - kind, sort, ध्रियां - in the intellect,
आत्मेऽ - very self, यः - who, भास्ते - shines,
देहं - body, सर्वं - all, इदं - this, जगाद - world,
च - and, विभवान् - with might, glory,
आक्मय - having pervaded, यः - who, प्रोहसत्वः - shines,
एक्सत्वं - that one, गुहसूर्दितिः - form of the guru,
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!

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!
ते - your, सकृत - 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 ज्ञिनानाम भवान् गुरू: || ॥ २४॥
अभिद आश्यस्स भवान्तु: || ॥

रमण - O Ramana, ज्ञिनां - of men, अय - O, 
भवान् - you, गुरू:- Guru, अभिदा - non-difference, 
आशयः - heart, तव - your, महान् - very, 
उरु: - great, infinite. २४

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

जगदहं परः स्कुरति मे त्रयम् || ॥ २५॥
सदुभिदं गिरा तव विसंशयम् || ॥

जगत् - the world, अहं - “I”, परः - the Supreme, 
स्कुरति - destroys, मे - for me, त्रयम् - 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.

ल्युपदस्तो गलिति संविदा || ॥ २६॥
मधि निर्यया सधमोभिदा || ॥

ल्युपदशत: - from your teaching, गलिति - dropped, lost, 
संविदा - by knowledge, मधि - to me, 
निर्यया - not other, inseparable, 
सधमोः - 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.

अहिम योः भूतस्य कृपा यदि ||
अनुभेवेम भूतस्य कृपा यदि || २७||
अहिम - ego, यः - which, अन्तरः - Supreme Self,
ते - that, अमरः - pure, हृदिः - in the Heart,
अनुभेवेम - 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 गुणस्तु विद्रा पते ||
हृदयतेजसः सहजभैवते || २८||
न - not, करुणा - compassion, गुणः - quality,
तव - yours, विद्रा - of the wise, पते - Oh Lord,
हृदयः - 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 तनुः तलित विचुदता ||
तव तेजाता तस्ति भास्वता || २९||
तव - your, तनुः - body, तलित - blazes,
अनघः - Oh spotless one, विचुदता - as lightning,
तव - your, तेजः - look, आतता - pervasive, extended,
तस्ति - shines, भास्वता - bright. २९

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

कबिलतं मनस्तः विभो हृदा ||
लमसि सन्तः विलिसितो मुदा || ३०||
कबिलतं - weakened, dissolved, मनः - mind, तव - your,
विभोः - Oh Lord, हृदा - by the heart, ले - you,
असि - are, सन्तः - eternally,
विलिसिती - gleaming, shining, मुदा - with bliss. ३०
30. Your mind has been dissolved by the heart, oh Lord! You are eternally shining with bliss.

भुवनभूतेभगवतः कृते ।
भविसि पाचको यमवतां पते ॥ ३१ ॥
भुवन - mankind, भू - universe, पते - of the Lord,
भगवतः - of divine, कृते - for,
भविसि - 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!

नरपशूिनमानहिम ताडयन ् ।
परिशवौदनं वितनुषे पचन ् ॥ ३२ ॥
नर - man, पशून ् - beasts, इमान् - these,
अहिम - ego, ताडयन - slaying,
परिशवौदनं - food for Supreme Shiva,
वितनुषे - you prepare, make ready, पचन - 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 वचोभि:
करुणापांजविपलोकितेन नूणाम् ।
हद्द्वेय प्रसरिति मदर्मण्टः
भगवन्तः रमणं गुरुं नमामि ॥ ३३ ॥
तिमिराणि - darkness, न - not, केवलं - only,
वचोभि: - by words, करुणा - grace, compassion,
अपांज - from the corner of the eye, विपलोकितेन: - by glances,
च - and, नूणां - of men, हद्द्वेय: - in the heart,
प्रसरिति - prevails, मदर्मण्ट - destroying,
भगवन्तः - Bhagavan, रमणः - 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.

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.
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?

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?
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?
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.

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.
अधिका - surpassing, superior, परमा - chief, highest,
अस्त्य - of him, शक्ति: - power,
वैराग्यं - dispassion, renunciation,
अकुलतमं - most extraordinary, क्रृष्णा - compassion,
तु - used as exclamation, सान्त्रा - strong, intense,
ज्ञानं - knowledge, निस्त - banished,
कुहनं - hypocrisy, मधुरं - sweet, pleasant,
च - and, वृं - conduct,
नृणां - for, of men, mankind,
निदर्शनं - pointed to, indicated, अवं - this,
रमण: - Ramana, महर्षि: - 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.

नारसिंहर्गिरणपतिवैसिष्ट्यं रमणं गुरूम् ।
चत्वारिश्चन्ति: पदेः: स्कन्दं अंशं स्तुत्वानृषम ्॥

नारसिंहि: - son of Narasimha, गणपति: - Ganapati,
वासिष्ठि: - Vasishtha, रमणं गुरूं - Guru Ramana,
चत्वारिश्चन्ति- forty, मिति: - by measured,
पदेः: - verses, स्कन्दं - Skanda, अंशं - incarnation,
स्तुत्वानृषं - praised, ऋषि: - Rishi. ०००

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

ॐ तत सत्