

Forty Verses in Praise of Sri Ramana

by *Kavyakanta Ganapati Muni*
Translated by *Dr. Anil K. Sharma*

The great devotion of the seer-poet Ganapati Muni to his guru Sri Bhagavan Ramana Maharshi is well known. Bhagavan reciprocated the Muni's veneration by continuously shedding his grace on him and leading him to Self-abidance. The story of the genesis of Ganapati's "Forty Verses in Praise of Sri Ramana" (śrī ramaṇa-catvāriṃśat) has been wonderfully described by Sri K. Natesan in the Mountain Path (*Jayanti Issue*, 2000).

"Forty Verses," which is daily recited before the Maharshi's tomb, is a heartfelt outpouring of devotion from a disciple of the highest order, to his guru, Sri Ramana. It is hoped that this word-by-word translation will enable devotees to gain a deeper insight into the Divine manifestation of the Maharshi as proclaimed by a unique seer of the 20th Century.

*vande śrī ramaṇarṣer ācāryasya padābjam |
yo me'darśayadīśam bhāntam dvāntamatīya ||*

vande - I bow, *śrī ramaṇarṣeḥ* - of Rishi Sri Ramana, *ācāryasya* - of the spiritual teacher, *padābjam* - lotus feet, *yah* - who, *me* - me, *adarśayad* - showed, *īśam* - Lord, *bhāntam* - shining, *dhvāntam* - darkness, *atīya* - transcending

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

*kathayā nijayā kaluṣam haratā
karuṇā nidhinā'runāsaila juṣā |
khaga vāhana bhāṣita tattva vidā
vṛṣa vāhana mauna rahasya bhṛtā ||1||*

kathayā - story, *nijayā* - own, *kaluṣam* - impurity, *haratā* - removes, *karuṇā* - compassion, *nidhinā* - ocean, *aruṇa* - red, *śāila* - mountain, *juṣā* - takes delight in, resorts to, *khaga* - bird, *vāhaha* - mount, *bhāṣita* - spoken, *tattva* - truth, *vidā* - knowing, *vṛṣa* - bull, *vāhana*

- mount, *mauna* - silence, *rahasya* - mystery, *bhṛtā* - bearing, carrying

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-borne Vishnu, and bears the mystery of the silence of the bull-borne Siva.

*ganarānmukha sūrisabhāgurunā
guṇasañcaya ratnamahodadhinā |
ghanagūḍhasahasra kareṇa yathā
tanukañcuka guptamahāmahasā ||2||*

ganarāṇ - Ganapati, *mukha* - beginning with, *sūri* - learned men, *sabhā* - assembly, *gurunā* - guru, *guṇa* - virtues, *sañcaya* - heap, *ratna* - wealth, *mahodadhinā* - great repository, *ghana* - cloud, *gūḍha* - concealed, *sahasra* - one thousand, *kareṇa* - ray (of light), *yathā* - as, *tanu* - body, *kañcuka* - garb, *gupta* - hidden, *mahāmahasā* - true greatness

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.

*catureṇa calendriyanigrahane
patunā parakīyagunagrahane |
chalavarjita maunasamādhijuṣā
balatarjita bhīkarakāmaruṣā ||3||*

catureṇa - ingenious, *calendriya* - roving senses, *nigrahane* - in defeating, *patunā* - skillful, *para* - others, *kīya* - belonging to, *guṇa* - virtues, *grahane* - in mentioning with praise, *chala* - deceit, *varjita* - without, *mauna* - silence, *samādhī* - peace, *juṣā* - delighting in, *bala* - strong, *tarjita* - reviled, *bhīkara* - fear-causing, *kāma* - desires, *ruṣā* - slayer

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.

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jaṭharam samaye paripūrayatā
kaṭhinam vratamadrite caratā |
jhaṣaketanaśastra durāpahrḍā
kṛṣimāt mavibodhavidau dadhata ||4||

jaṭharam - stomach, *samaye* - at a (proper) time, *paripūrayatā* - filling, *kaṭhinam* - hard, inflexible, *vratam* - vow, *adri* - mountain, *tate* - slope, side, *caratā* - living, *jhaṣaketana* - Lord of Love (Cupid), *śastra* - weapon, *durāpa* - hard to obtain, win over, *hrḍā* - heart, *kṛṣim* - leading, *ātma* - self, *vibodha* - knowledge, *vidau* - in the method, *dadhata* - giving

He fills his stomach only at the proper time. Undertaking inflexible vows, he lives on the slope of 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).

bhavabhīkaravārinidhim taratā
karatāmarasena supātravatā |
svadṛśā’dikaśitalakānti bhṛtā
bhyamaṅghrisarojajuṣām haratā ||5||

bhava - wordly existance, *bhīkara* - fear producing, *vārinidhim* - ocean, *taratā* - crossing, *kara* - hand, *tāmarasena* - with lotus, *supātra* - bowl, *vatā* - having *svadṛśā* - own gaze, *adika* - unsurpassed, *śitala* - calming, *kānti* - bright, *bhṛtā* - to have, keep, *bhyam* - fear, *aṅghri* - foot, *saroja* - lotus,

juṣām - resort to, *haratā* - removing

He has crossed the fear-producing ocean of wordly life. He has 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.

namatām atibhaktimatām nidhinā
ghanatāpa vidhūnanasannidhinā |
yatidharmatatim paripālayatā
paritaśca tamo vinivārayatā ||6||

namatām - of adoring, *atibhaktimatām* - of true devotees, *nidhinā* - treasure, *ghana* - dense, *tāpa* - misery, *vidhūnana* - destroying, *sannidhinā* - presence, *yati* - ascetic, *dharma* - duty, *tatim* - mass, group, *paripālayatā* - maintaining, *paritaś* - everywhere, *ca* - and, *tamo* - darkness, *vinivārayatā* - preventing

For adoring devotees, he is a storehouse of divine treasure. His presence destroys dense misery. He maintains the duties of the ascetic, and he is preventing darkness all around.

phaṇināyakavarṇya guṇaughabhṛtā
bhaṇitih priyasatyahitā bhaṇatā |
bahumānavasādayatā sukhitām
avamānatater avidūnavatā ||7||

phaṇi nāyaka - leader of the serpents (*śeṣa*), *varṇya* - able to be described, *guṇaughā* - flood of virtues, *bhṛtā* - having, *bhaṇitih* - speech, words, *priya* - pleasing, *satya* - true, *hitā* - beneficial, wholesome, *bhaṇatā* - speaking, *bahumāna* - much respect, honor, *vasād* - (by) influence, *ayatā* - not governed, *sukhitām* - happiness *avamāna* - dishonor, disrespect, *tater* - from the crowd, *avidūna* - without distress, *vatā* - having

Flooded with virtues that only Sesha, the leader of the serpents, can describe. He speaks words that are pleasing, beneficial and true. He is not governed by that happiness influenced by respect or honor (from others), nor does he have distress due to dishonor (from others).

(To be continued)

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(Continued from the last issue)

The Muni's divine call continues to reverberate, exhorting all to seek refuge at the feet of the Sage Ramana, the manifestation of Lord Skanda and the refuge of the of world. Let us hear his inspired outpouring of devotion:

yatinām-adhipena kuśāgra-lasan
matinā dhṛti-nāśita-citta-buvā|
laharīm pramadasya sadā vahatā
nihatāntara śātrava saṁhatinā||8||

yatinām - of ascetics, *adhipena* - lord, *kuśāgra* - sharp (as kusha grass), *lasan* - shining, *matinā* - intelligent, *dhṛti* - firmness, *nāśita* - destroyed, *citta* - ego, *bhuvā* - being, *laharīm* - wave, *pramadasya* - of joy, *sadā* - always, *vahatā* - bearing, *nihata* - killed, *antara* - inner, *śātrava* - enemies, *saṁhatinā* - collection, array

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).

bhagavatpadam anyajanāsulabham
svaṅṅair-adhigatya param jayatā|
mamatā-rahitena hitena satām
nihitena guṇaprabhunā hṛdaye||9||

bhagavatpadam - the feet of the Lord, *anyajana* - other people, *asulabham* - not easily obtained, *svaṅṅair* - by his own merits, *adhigatya* - transcending, *param* - supreme, *jayatā* - winning, *mamatā* - the feeling of "mine", *rahitena* - free from, *hitena* - friend, *satām* - of the virtuous, *nihitena* - treasured, *guṇaprabhunā* - by the Lord of the gunas (Ganapati), *hṛdaye* - at heart

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 gunas, Ganapati.

dharaṇīdhara-jānkam-api tyajatā
dharaṇī-tala-vāsi-tamo dhutaye|
nara-veṣa-bhṛtā nagarandhrakṛtā
ramaṇena sanātham-idaṁ bhuvanam||10||

dharaṇīdhara - mountain, *jā* - born from, *ānkam* - lap, *api* - even, *tyajatā* - giving up, *dharaṇī* - earth, *tala* - surface, *vāsi* - dwells, *tamo* - darkness, *dhutaye* - for removing *nara* - man, *veṣa* - appearance, *bhṛtā* - having, *nagarandhrakṛtā* - mountain-splitter= Lord Skanda, *ramaṇena* - Ramana, *sanātham* - with Lord, *idaṁ* - this, *bhuvanam* - world

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!

paradeśīneva dhavalena vāsasaḥ
śakalena veṣṭita kaṭī-viśobhinā|
vara-deśīkena nara-veṣa-dhārinā
śikhi-vāhanena gurumaj-jagad-bhavet||11||

paradeśin - ascetic, *eva* - only, *dhavalena* - with white, *vāsasaḥ* - cloth, *śakalena* - piece, *veṣṭita* - wrapped, *kaṭī* - buttocks, *viśobhinā* - adorned by, *vara* - best, most excellent, *deśīkena* - guru, *nara* - man, *veṣa* - appearance, guise, *dhārinā* - wearing, *śikhi* - peacock, *vāhanena* - with the mount, (Skanda,) *gurumaj* - (has a) Master, *jagad* - world, *bhavet* - is

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

(to be continued)

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*atīta-guṇa-jālāya naiṣṭhika-brahmacārīne |
namo māyā-manuṣyāya gurave tārakāraye || 12 ||*

atīta - having transcended, *guṇa* - property, quality, *jālāya* - multitude, *naiṣṭhika* - highest, perfect, *brahmacārīne* - (to) brahmachari, *namo* - prostrations, *māyāmanuṣyāya* - to the mortal by Maya, *gurave* - to the guru, *tārakāraye* - to the enemy of Taraka (Skanda)

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 Taraka (Skanda), prostrations!

*yānāyātra na kekinām-kulapatih snānāya na svarṇadī
pānāya kṣitibhṛn-mahendra-duhitur na stanya-
dugdhāmṛtam |*

*gānāya pramatheśvarās-savayaso naivātra-
vīnābhṛtovāsam śonagirau karoṣi bhagavan krauñcādri-
bhettah kutah || 13 ||*

yānāya - for riding, *atra* - here, *na* - not, *kekinām* - of peacocks, *kulapatih* - leader of the family, *snānāya* - for bathing, *na* - not, *svaṛṇadī* - celestial river, *pānāya* - for drinking, *kṣitibhṛn* - mountain, *mahendra* - great lord, *duhitur* - daughter, *na* - not, *stanya* - mother’s, *dugdhāmṛtam* - nectar of milk, *gānāya* - for singing, *pramatheśvarās* - the divine attendants of Siva, *savayaso* - contemporaries,

naivātra - not even here, *vīnābhṛto* - vina playing, *vāsam* - dwelling, home, *śonagirau* - on Arunachala, *karoṣi* - you do, make, *bhagavan* - O Bhagavan, *krauñcādri-bhettah* - pounder of Krauncha hill*, *kutah* - how?

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, 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?

*ekam vaktram umānka-vāsa-virahaḥ pānau na
śaktyāyudham martyatvam na patākinī ca pṛtanā
pārśvadvaye nākinām |
veṣo’lam punareṣa mugdha-nayana-pracchādane
bhūjuṣām antardhānam-upaiṣi tāraka-ripo kva
stanyadāyādatabh || 14 ||*

ekam - one, *vaktram* - face, *umānka* - Mother’s lap, *vāsa* - seat, *virahaḥ* - separated, *pānau* - in hand, *na* - not, *śaktyāyudham* - spear weapon, *martyatvam* - mortal, *na* - not, *patākinī* - with flags, *ca* - and *pṛtanā* - army, *pārśvadvaye* - on either side, *nākinām* - of the gods (*nākin*), *veṣah* - disguise, *alam* - enough, *punar* - though, *eṣa* - this, *mugdha* - foolish, unwary, *nayana* - eyes, *pracchādane* - for covering, *bhūjuṣām* - delighting in the world, *antardhānam* - escape notice, pass out of sight, *upaiṣi* - you go, *tāraka* - Taraka, *ripo* - enemy, *kva* - where, *stanyadāyādatabh* - from your brother (suckled at the same breast)

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 Taraka (Skanda), escape the notice your brother (Ganapati)?

(To be continued)

* A demon took the form of the Krauncha Hill and Lord Subramanya pounded it to pieces.

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(Continued from Nov/Dec 2002 issue)

*kecid-yogavidāṁ purahsara iti prajñāni-
buddhyāparesādhuḥ kaścidititare gurudhiyā
ke'pyaṅghri-padmaṁ tava |
sevante ramaṇābhīdhāna manuḥja-kṣemāya jāta
kṣitau dvitrāstvāṁ girijāṅka-pīṭha-nīlayaṁ
jānanti devaṁ guhaṁ | | 15 | |*

kecid - some, *yogavidāṁ* - of the knowers of yoga, *purah* - foremost, *sara* - going, *iti* - indicates quotations (“”), *prajñāni* - gyaani, *buddhya* - with thought, idea, *apare* - others, *sādhuḥ* - sadhu, *kaścid* - some, *iti* - indicates quotations, *itare* - another, *gurudhiyā* - with idea of Guru, *ke'py* - some also, *aṅghripadmaṁ* - lotus feet, *tava* - your, *sevante* - they worship, *ramaṇābhīdhāna* - named Ramana, *manuḥja* - born of Manu, man, *kṣemāya* - for peace, *jāta* - born, *kṣitau* - on earth, *dvitrās* - two or three, *tvāṁ* - you, *girijāṅka* - Mother's lap, *pīṭha* - seat, *nīlayaṁ* - resting place, *jānanti* - they know, *devaṁ* - Lord, *guhaṁ* - Skanda

Some (know you) as “the foremost of the knowers of yoga,” others as “gyaani,” 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.

*omkāṛārtham-upādiśo bhagavate vāṇīmanohāriṇe
tātāyāpy-upadeṣṭum-udyatamabhūt kiñcit-
tvadīyaṁ mukhaṁ |
jyeṣṭhasyādyā sahodarasya gurutāṁ prāptosi dhī-
gauravāt subrahmaṇya kaniṣṭhatāmapī gataḥ
sarvādhikas-tvaṁ gunaiḥ | | 16 | |*

omkāṛārtham - the meaning of OM, *upādiśo* - explained, *bhagavate* - to Lord, *vāṇī-mano-hāriṇe* - the stealer of Vani's (Saraswati's) mind, *Brahma*, *tātāya* - to father (Shiva), *apyupadeṣṭum* - even to

explain, *udyatam* - undertaken, commenced, *abhūt* - had, *kiñcit* - something, *tvadīyaṁ* - your, *mukhaṁ* - mouth, *jyeṣṭhasya* - of the eldest, *adya* - now, *sahodarasya* - of brother, *gurutāṁ* - state of being guru, *prāptosi* - you obtained, *dhī* - intellect, wisdom, *gauravāt* - from the weight Subrahmaṇya, O Subrahmanya!, *kaniṣṭhatāṁ* - state of youngest, *api* - though, *gataḥ* - gone, *sarvādhikas* - greater than all, *tvāṁ* - you, *gunaiḥ* - by merits.

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 Subrahmanya, 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 eldest brother (Ganapati.)

*yat-pūrvam śruti-pāradarsīdhiṣaṇo
dvaipāyano'dhyāruhat paścād bodha-kalāvidhūta-
timiraḥ śaṅkāpahaś-śaṅkaraḥ |
tat-sampratya-khilāvanī-talajuṣāṁ ācārya-
siṁhāsanaṁ deva tvāṁ prativīkṣate naratano
gīrvāṇa-senāpate | | 17 | |*

yat - which, *pūrvam* - before, *śruti* - Vedas, *pāra* - fullest extent, *darśi* - seeing, *dhiṣaṇo* - wise, intelligent, *dvaipāyano* - Vyasa, *adhyāruhat* - mounted, *paścād* - after, *bodha* - knowledge, *kalā* - a single portion (one-sixteenth), *vidhūta* - dispelled, *timiraḥ* - darkness, *śaṅkā* - fear, *apahaś* - removing, *śaṅkaraḥ* - Sankara, *tat* - that, *sampratya* - now, *akhilā* - whole, *avanī* - world, *tala* - surface, *juṣāṁ* - suffering in, *ācārya* - teacher, *siṁhāsanaṁ* - lion's throne (seat of honor), *deva* O Lord!, *tvāṁ* - you, *prativīkṣate* - (it) awaits, *naratano* - embodied as man, *gīrvāṇa* - gods, *senāpate* - O army chief!

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)!

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(Continued from Nov/Dec 2002 issue)

dharme nāsamupāgate tribhuvane paryākule pāpataḥ
prajñāne parito girām pathi mudhā sañcāryamāṇe
janaiḥ |
sadbhāve paramēśvarasya ca pituḥ sandehaḍolām
gatedvīpaḥ kaitavamartya kekituraga tvāmantarā
kassatām | | 18 | |

dharme - when dharma, *nāsam* - destroyed, *upāgate* -
when has been, *tribhuvane* - when the three worlds,
paryākule - bewildered, confused, *pāpataḥ* - from
wrong-doing, *prajñāne* - when true knowledge, *parito*
- everywhere, *girām* - of words, *pathi* - way, course,
mudhā - in vain, *sañcāryamāṇe* - being brought
together, collected, *janaiḥ* - by men, *sadbhāve* - when
true existence, *paramēśvarasya* - of the supreme Lord,
ca - and, *pituḥ* - of the Father, *sandeha* - doubt, *ḍolām* -
swing, gate - has gone, *dvīpaḥ* - protector, refuge,
kaitava - deceit, *martya* - mortal, *kekituraga* - peacock
as a mount, *tvām* - you, *antarā* - except, *kas* - who, *satām*
- of the good

When dharma has been destroyed, when the three
worlds are bewildered by wrong doing, when scholars
everywhere declare words (polemics) 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, disguised as a
man (Skanda)?

vairāgyam tava vittamastu karunām śaknoṣi hātum
kathamdūṣyasthe'stu samudyamah pitṛapadadhyānam
ca kim tādṛśam |
kāmaṣte'stu vigarhito vinamatām rakṣā ca kim garhitā
skanda cchadmamanuṣya kinnu samayam kañcit
samudvikṣase | | 19 | |

vairāgyam - dispassion, *tava* - yours, *vittam* -
acquisition, wealth, *astu* - maybe, *karunām* -

compassion, *śaknoṣi* - you can, *hātum* - to forsake, *katham*
- how, *dūṣyas* - vile, reprehensible, *te* - to you, *astu* -
may be, *samudyamah* - great effort, *pitṛ* - Father, *pada* -
feet, *dhyānam* - meditation, *ca* - and, *kim* - is, *tādṛśam* -
of that kind, *kāmas* - desire, *te* - to you, *astu* - maybe,
vigarhito - prohibited, *vinamatām* - of those bowing
(devotees) *rakṣā* - protection, *ca* - and, *kim* - is, *garhitā* -
forbidden, denied, *skanda* - O Skanda, *cchadma* -
disguise, *manuṣya* - man, *kinnu* - do, *samayam* - occasion,
opportunity, *kañcit* - some, *samudvikṣase* - await

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?

dūram yāhi kuvāda dharmavṛṣa te netaḥ param
paṅgutādurbhrānte buvanam jahīhi parito vardhasva
saṁsatsatām |

sodaryeṇa samanvito bhuvamimam prāpto
gurugrāmaṇiḥ sūrantaḥ puranetra vibhramaharo devo
bhavānisutaḥ | | 20 | |

dūram far, at a distance, *yāhi* - go, *kuvāda* - detracting,
dharmavṛṣa - bull of dharma, *te* - your, *netāḥ* (*na itaḥ*) -
from here, *param* - afterwards, *paṅgutā* - lameness,
durbhrānte - O confusion, *buvanam* - world, *jahīhi* -
leave, *parito* - everywhere, *vardhasva* - may increase,
prosper, *saṁsat* - association, *satām* - of virtuous,
sodaryeṇa - with brother, *samanvito* - associated with,
bhuvam - world, *imam* - this, *prāpto* - obtained, *guru* -
guru, *grāmaṇiḥ* - leader, chief, *sūra* - the demon Shura,
antaḥpura - females, wives of Shura, *netra* - eyes,
vibhrama - amorous, *haro* - destroyer, *devo* - Lord,
bhavāni - Parvati, *sutaḥ* - son

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). He is the destroyer of the demon Sura and
of the amorous passions, Lord, son of the Divine
Mother Parvati.

FORTY VERSES IN PRAISE OF SRI RAMANA

By Kavyakanta Ganapati Muni

translated by Dr. Anil K. Sharma

(continued from May/June 2003 issue)

janmasthānamavāpya guptamahamo yo bheda-
mādhūtavān bhūtanām caratām pṛthag-
vidhadhiyām ātmaiva yo bhāsate |

deham sarvam idam jagacca vibhavādākramya
yaḥ prollasa-tyekastaṁ gurumurtimānamata re
lambodarabhrātaram | | 21 | |

janmasthānam - place of birth, *avāpya* - having
obtained, *gupta* - secret, *mahamo* - great, *yo* - who,
bhedam - dualism, *ādhūtavān* - shook off, *bhūtanām*
- of beings, *caratām* - (of) moving, *pṛthag* - several,
different, *vidha* - kind, sort, *dhiyām* - in the intellect,
ātmaiva - very self, *yo* - who, *bhāsate* - shines, *deham*
- body, *sarvam* - all, *idam* - this, *jagat* - world, *ca* -
and, *vibhavād* - with might, glory, *ākramya* - having
pervaded, *yaḥ* - who, *prollasaty* - shines, *ekastaṁ* -
that one, *gurumurtim* - form of the guru, *ānamata* -
salute, *re* - oh!, *lambodarabhrātaram* - brother of
Lambodara (Ganapati)

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!

antaryaśca bahirvidhūtātimiram jyotirmayam
śāśvataṁ sthānam prāpya virājate vinamatām
ajñānam unmūlayan |

paśyanviśvam apīdam ullasati yo viśvasya pāre
paraḥtasmai śrī ramaṇāya lokagurave śokasya
hantre namaḥ | | 22 | |

antar - inside, *yaś* - who, *ca* - and, *bahir* - outside,
vidhūta - removes, *timiram* - darkness, *jyotirmayam*

- made of light, *śāśvataṁ* - eternal, *sthānam* - state,
prāpya - having obtained, *virājate* - shines,
vinamatām - of devotees, *ajñānam* - ignorance,
unmūlayan - uprooting, destroying, *paśyan* seeing,
viśvam - universe, *api* - also, even, *idam* - this, *ullasati*
- sports, *yo* - who, *viśvasya* - of the universe, *pāre*
paraḥ - higher than, beyond, *tasmai* - to him, *śrī*
ramaṇāya - Sri Ramana, *lokagurave* - to the Guru of
the world, *śokasya hantre* - the destroyer of sorrow,
namaḥ -salutations

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!

prasaratāditaḥ śubhivilokitam |
ramaṇa te sakṛtphalatu me kṛtam | | 23 | |

prasaratāditaḥ - by the flowing forth, *itaḥ* - now, *śubha*
- splendid, *vilokitam* - gaze, *ramaṇa* - O Ramana, *te* -
your, *sakṛt* - at once, immediately, *phalatu* - may it
bear fruit, may it bless, *me* - me, *kṛtam* - done

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

MAHANYASA PURVAKA RUDRABHISHEKAM ON GURU PURNIMA DAY

at Arunachala Ashrama, New York City

led by Sri Chalapati Sharma

Sunday 13 July 2003

9:30 AM - 10:30 AM Arunaprashna Parayanam

10:30 AM - 11:30 AM Mahanyasa Parayanam

11:45 AM - 1:30 PM Rudrabhishekam

followed with prasād (meals)

Arunachala Ashrama

Bhagavan Sri Ramana Maharshi Center

66-12 Clyde St., Rego Park, NY 11374

(718) 575 - 3215

FORTY VERSES IN PRAISE OF SRI RAMANA

by Kavyakanta Ganapati Muni

translated by Dr. Anil K. Sharma

(continued from July/August 2003 issue)

ramaṇa janmināmayi bhavānguruḥ |
abhida āśayastava mahānuruḥ | |24| |

ramaṇa - O Ramana, *janminām* - of men, *aji* - O, *bhavān* - you, *guruḥ* - Guru, *abhidā* - non-difference, *āśayas* - heart, *tava* - your, *mahān* - very, *uruḥ* - great, infinite

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

jagadahaṁ paraḥ sphurati me trayam |
sadabhidaṁ girā tava viśamsayam | |25| |

jagad - the world, *ahaṁ* - 'I', *paraḥ* - the Supreme, *sphurati* - destroys, *me* - for me, *trayam* - the triad, *sad* - the reality, *abhidaṁ* - without differentiation, *girā* - speech, word, *tava* - your, *viśamsayam* - without doubt

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

tvadupadeśato galati saṁvidā |
mayi niranyayā sadahamorbhidā | |26| |

tvadupadeśato - from your teaching, *galati* - dropped, lost, *saṁvidā* - by knowledge, *mayi* - to me, *niranyayā* - not other, inseparable, *sadahamor* - between the reality and the ego, *bhidā* - difference

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

ahami yo'ntaras tam amalam hṛdi |
anubhavema bhos tava kṛpā yadi | |27| |

ahami - ego, *yo* - which, *antaras* - Supreme Self, *tam* - that, *amalam* - pure, *hṛdi* - in the Heart, *anubhavema* - we could experience, *bhos* - Oh, *tava* - your, *kṛpā* - grace, compassion, *yadi* - if

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

na karunā gunas tava vidāmpate |
hṛdayatejaṣaḥ sahaḥabhaiva te | |28| |

na - not, *karunā* - compassion, *gunas* - quality, *tava* - yours, *vidān* - of the wise, *pate* - Oh Lord, *hṛdaya* - heart, *tejaṣaḥ* - brilliance, *sahaḥabhaiva* - only natural, *te* - your

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

tava tanurjvalatyanagha vidyutā |
tava dṛgātātā lasati bhāsvatā | |29| |

tava - your, *tanur* - body, *jvalati* - blazes, *anagha* - Oh spotless one, *vidyutā*, as lightning, *tava* - your, *dṛg* - look, *ātātā* - pervasive, extended, *lasati* - shines, *bhāsvatā* - bright

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

kabalitaṁ manas tava vibho hṛdā |
tvamasi santataṁ vilasito mudā | |30| |

kabalitaṁ - weakened, dissolved, *manas* - mind, *tava* - your, *vibho* - Oh Lord, *hṛdā* - by the heart, *tvam* - you, *asi* - are, *santataṁ* - eternally, *vilasito* - gleaming, shining, *mudā* - with bliss

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

bhuvanabhūpater bhagavataḥ kṛte |
bhavasi pācako yamavatāṁ pate | |31| |

bhuvana - mankind, *bhū* - universe, *pater* - of the Lord, *bhagavataḥ* - Bhagavan, *kṛte* - for, on the account of, *bhavasi* - you are, *pācako* - the cook, *yamavatāṁ* - of the self-controlled, *pate* - Oh Lord

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

narapaśūnimān ahami tāḍayan |
paraśivaudanaṁ vitanuṣe pacan | |32| |

nara - man, *paśūn* - beasts, *imān* - these, *ahami* - ego, *tāḍayan* - slaying, *paraśivaudanaṁ* - food for Supreme Shiva, *vitanuṣe* - you prepare, make ready, *pacan* - cooking

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

into the embrace of the One; a beautiful family that always opens its heart.

I recall as well the President with his big smile, looking upon each one of his grandchildren and at his wife caring attentively for the little one in her arms, both sharing in devotions with the devotees during their trip.

How well I remember the last trip we took together when the smile of sweet Natasha awakening to a different life after her father remained forever at Arunachala was engraved on my heart.

I remember those who frequently attended the pujas: Vaidyanathan and Raksha, present every Friday, offering their songs and their rich dishes; great conversations at the satsang; always attentive about taking me to the subway in their car; Hena, with her big-eyed gaze, surrounded by her large family, the littlest of her daughters curled up asleep in her skirts; Ramesh, moving, singing, helping to serve, attending to everything, and Sivakami, his mother, always present at each ceremony; Savithri and Mohan with their profound conversations and rich dishes, while Radha, their daughter, grows up and adapts to North American life; Margo, coming and going with her mysterious smile or scanning an image into the computer; Peter, straight-backed, reciting Vedic chants to the rhythm of

the breeze and stone of Arunachala; Chris, arriving Tuesday night as if he'd come back from a trip all the way around the world or, on another day at the temple, with teary eyes talking about his first trip to Arunachala, as he holds his son in his arms; smiling Guruprasad, studying for his exam or cutting his birthday cake; Dinesh, the friend who before leaving for India in August, told us how he had found his beloved; Dick, arriving from Chicago after a long farewell to Olivia at Arunachala; Janet, arriving from Florida with her intense gaze; Darlene from Canada, whom I never met personally, but ever present; and all the others whose names I don't remember, only their dear words, their presence.

From this distance, in the shadow of the noble peaks of the Andes, I would like to thank each one of you for having been able to enjoy your company during the year I spent in New York. It was a beautiful and profound experience of great transcendence in my life.

Thank you for the words.

Thank you for the silence.

In Bhagavan,

Patricia Zárraga

Santiago de Chile

21st October, 2003

FORTY VERSES IN PRAISE OF SRI RAMANA

by Kavyakanta Ganapati Muni

(translated by Dr. Anil K. Sharma and continued from the Nov/Dec 2003 issue)

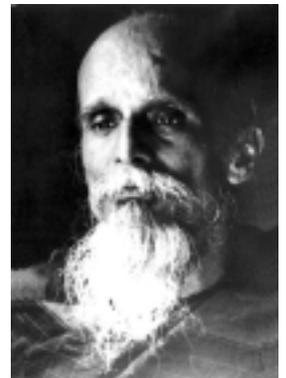
timirāṇi na kevalam vacobhiḥ
karuṇāpāṅgavilokitaiś ca nṛṇām |
hṛdaye prasaranti mardayantam
bhagavantam ramaṇam gurum namāmi ||33||

timirāṇi - darkness, *na* - not, *kevalam* - only, *vacobhiḥ* - by words, *karuṇā* - grace, compassion, *apāṅga* - from the corner of the eye, *vilokitaiś* - by glances, *ca* - and, *nṛṇām* - of men, *hṛdaye* - in the heart, *prasaranti* - prevails, *mardayantam* - destroying, *bhagavantam* - Bhagavan, *ramaṇam* - Ramana, *gurum* - to Guru, *namāmi* - I bow

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.

bhavajalanidhim gāham gāham cirādalasālasān
padajalaruhadvandva-dvīpaṁ śritāṁstava
samprati |
ramaṇabhadgavan kalyā-ṇānām nīketana pāhi
naḥ sadaya dayayā siktair bhaktān apāṅga-
vilokitaiḥ ||34||

bhava - world, *jalanidhim* - ocean, *gāham gāham* - diving into again and again, *cirād* - a long time, *alasālasān* - extremely tired, *pada* - foot, *jalaruha* - lotus, *dvandva* - two, pair, *dvīpaṁ* - island, *śritāṁs* - approached for refuge, *tava* - your, *samprati* - now, at this moment, *ramaṇabhadgavan* -



Oh Bhagavan Ramana, *kalyāṇānām* - of virtues, *niketana* - abode, *pāhi* - protect, *naḥ* - us, *sadaya* - merciful, *dayayā* - with grace, *siktair* - with pouring out, *bhaktān* - to the devotees, *apāṅga* - from the corner of the eye, *vilokitaiḥ* - by glances

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 through your eyes to your devotees .

yadi na janani stanyam dadyac chisor bata ka gatih
yadi pasupathiḥ krodham kuryat pasor avanam
kutaḥ |

yadi padajuṣam ācārya tvam nihamṣi na
samśayam bhramaśataparābhūta ete tarantu
bhavam katham || 35 ||

yadi - if, *na* - not, *janani* - mother, *stanyam* - milk, *dadyac* - would give, *chisor* - of the child, *bata* - oh!, alas, *ka* - what, *gatih* - the fate, *yadi* - if, *pasupathiḥ* - cowherd, or Lord of creatures, *krodham* - anger, *kuryat* - would be, (would make), *pasor* - of the cow, *avanam* - preservation, protection, *kutaḥ* - where, *yadi* - if, *pada* - feet, *juṣam* - resorting to, taking delight in, *ācārya* - Teacher, *tvam* - you, *nihamṣi* - dispel, *na* - not, *samśayam* - doubt, *bhrama* - confusion, *śata* - hundred, multiple, *parābhūtā* - overcome, *ete* - these, *tarantu* - may cross over, *bhavam* - wordly existence, *katham* - how?

If the mother will not give milk, alas, what will be the fate of the child? If the cowherd be angry, how will the cows be protected?

If you, Teacher, do not dispel the doubts of those resorting to your feet, how will those overcome by many confusions cross over this worldly existence?

(to be continued)

In the years when I used to sleep on the floor of the hall, beside Bhagavan, I woke up one night to see him reclining on his couch. Seeing that I was awake, he said: "In my early years at Tiruvannamalai I sometimes opened my eyes and found that it was dark, and sometimes it was light. That was all that I knew of the passing of day and night." —V. Venkataraman

LETTERS AND COMMENTS

The Maharshi and the Impersonal Self

I have one question after reading this newsletter [Nov/Dec 2003 issue], and that is, what exactly does it mean to say that the Maharshi still exists as the Self. The Maharshi is there spoken of as if he had a specific identity to whom one could relate. The problem becomes obvious when one considers that if he has indeed merged with the Absolute, he could not be distinguishable from it as Maharshi. I don't object to saying that he has merged with the Ocean of Being, or the Absolute; the confusion is that, having done so, he would no longer be Maharshi any more than any other who has thus merged. To speak of Maharshi, as opposed to Buddha, or Franklin Merrell-Wolff, etc., would be contradictory. So, does the Maharshi exist separate from the Self, or is he identified (if one can say this) as the Absolute, indistinguishable from it? To say that he still exists without a body, as if he were different from the Self, makes little sense. I don't see how one can have it both ways. Can you have your Maharshi and the impersonal Self? Is the Self somehow aware as Maharshi...? What do you think?

Steven, USA

Did the Maharshi extend his guidance and grace to seekers while he was embodied? If you put this question to those who earnestly sought his company and guidance, undoubtedly the answer would be a resounding "Yes". Many felt his influence from both far and near during the years he resided at Arunachala. If that was so then, what obstructs the same guidance and grace now? The disappearance of a physical body, you say.

For those with a limited vision of Reality the Maharshi 'appeared' to occupy a body and responded to seekers who sought his grace and guidance. This was perceived by the seekers and existed in accordance with the Divine scheme for the ultimate liberation of souls.

We must remember that the Maharshi existed as the 'Self' alone. With our limitations we perceived him to be embodied. He was not a body or a personality. We identify our self with our limited body and mind. He did not. "Maharshi: The error lies in the identification of the Self with the body. If Bhagavan is the

FORTY VERSES IN PRAISE OF SRI RAMANA

by Kavyakanta Ganapati Muni

(Translated by Dr. Anil K. Sharma and continued from the Jan/Feb 2004 issue)

viśadahasite pūrṇāśāntiḥ sudhākarasodare
sthiraṇṇthulayoḥ pūrṇā śaktir dṛśor atulārciśoḥ |
hṛdayakamale nityā niṣṭā bahiśca
saratprabhe ramaṇa bhagavan ko vā
maunī samastava bhūtale | | 36 | |

viśada - bright, splendid, *hasite* - (in) smile, *pūrṇāśāntiḥ* - full of peace, *sudhākara* - moon, *sodare* - related to, kin, *sthira* - firm, steady, *ṇṇthulayoḥ* - (in) broad, large, *pūrṇāśaktir* - full of power, *dṛśor* - (in) eyes, *atula* - unequalled, *arciśoḥ* - (in) luster, *hṛdaya* - heart, *kamale* - in the lotus, *nityā* - eternal, *niṣṭā* - abidance, *bahiś* - outwards, *ca* - and, *sarat* - flowing, *prabhe* - splendor, radiance, *ramaṇa* - Ramana, *bhagavan* - Oh Bhagavan, *ko* - who, *vā* - possibly, perhaps, *maunī* - Muni, Sage, *samas* - equal, *tava* - your, *bhūtale* - on the earth

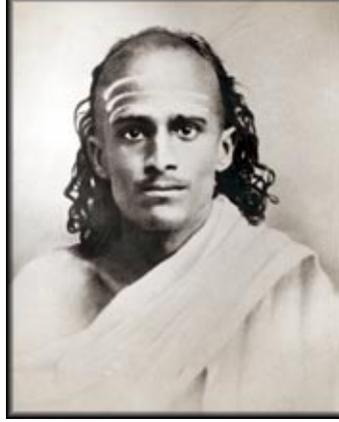
In your moon-like splendid smile peace reigns. Your large broad eyes are steady and unequalled in luster. You are eternally abiding in the lotus of the Heart with your splendor outwardly flowing. Oh Bhagavan Ramana! What Sage on earth is possibly your equal?

devī śaktiriyam dṛśoḥ śritajanadhvānta-
kṣayādhāyini devī śrīriyam ambujākṣamahīṣi
vaktre sahasracchade |

devī brahmavidhūr iyaṁ vijayate vyāhāragūḍhā
parā viśvācārya mahānubhāva ramaṇa tvām
stautu kaḥ prakṛtaḥ | | 37 | |

devī - Devi, Mother, *śaktir* - shakti, power, *iyam* - here, *dṛśoḥ* - in (two) eyes, *śrita* - attached to, *jana* - man, *dhvānta* - darkness, ignorance, *kṣaya* - to put an end to, *ādhāyini* - effecting, *devī* - Devi, *śrīr* - Lakshmi, *iyam* - here, *ambu* - water, *jā* - born in, *akṣa* - eye, *mahīṣi* - wife, *vaktre* - (in) face, *sahasra* - one thousand, *chade* - cover, veil, *devī* - Devi, *brahmavidhūr* - wife of Brahma, Saraswati, *iyam* - here, *vijayate* - victory-causing, *vyāhāra* - utterance,

gūḍhā - concealed, *parā* - supreme, *viśva* - universe, *acārya* - teacher, *mahā* - great, *anubhāva* - experience, *ramaṇa* - O Ramana! *tvām* - you, *stautu* - may praise, *kaḥ* - who?, *prakṛtaḥ* - ordinary



In your eyes is Devi Shakti, effecting the end of 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?

soham jāto ramaṇabhagavan pādayoste
daviṣṭho yadyapyasmin mahati samaye
śaktilāsye pravṛte |

sūryasyeva jvalatimahaso dūragām nātha
śaktim viśvasyāgryām tava mama mano
vīta duḥkham tathāpi | | 38 | |

soham - I that very person, myself, *jāto* - happened, become, *ramaṇabhagavan* - Oh Bhagavan Ramana, *pādayos* - from (two) feet, *te* - your, *daviṣṭho* - very far away, *yadyapyasmin* - even though in this, *mahati* - great, *samaye* - occasion, time, *śakti* - Shakti, power, *lāsye* - dance, *pravṛte* - begins, *sūryasyeva* - as of the sun, *jvalati* - blazing, *mahaso* - knowledge, *dūragām* - being far, remote, *na* - not, *atha* - now, *śaktim* - Shakti, *viśvasya* of the universe, *agryām* - topmost, *tava* - your, *mama* - mine, *mano* - mind, *vīta* - vanished, *duḥkham* - sorrow, *tathāpi* - even though

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, and has caused the sorrow of my mind to vanish.

(To be concluded)

FORTY VERSES IN PRAISE OF SRI RAMANA

By Kavyakantha Ganapati Muni

Translated by Dr. Anil K. Sharma

tadbhāgadheyam asamānam anekamauni-
vāsārjitaṁ kṣītibhṛtaḥ khalu lohitasya |
aṅgīcakāra bhagavan ramaṇo maharṣir anyeṣu
satsu yad imaṁ bahuṣu sthaleṣu | |39| |

tad - that, *bhāga* - good fortune, *dheyam* - giving,
asamānam - unequalled, *aneka* - many, *mauni* - saints,
vāsa - dwelling, *arjitaṁ* - earned, acquired, *kṣīti* -
mountain, *bhṛtaḥ* - borne, acquired, *khalu* - indeed,
verily, *lohitasya* - of the red-coloured, *aṅgīcakāra* -
chose, *bhagavān* - Bhagavan, *ramaṇo* - Ramana,
maharṣir - Maharshi, *anyeṣu* among others, *satsu* -
good, holy, *yad* - because, since, *imaṁ* - this, *bahuṣu*
among many, *sthaleṣu* places

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.

śāntir nitāntam adhikā paramāsyā śaktir
vairāgyam adbhutatamaṁ karuṇā tu sāndrā |
jñānaṁ nirastakuhanaṁ madhuraṁ ca vṛttān
nṛṇāṁ nidarśanam ayaṁ ramaṇo maharṣiḥ | |40| |

śāntir - peace, *nitāntaṁ* - extraordinary, *adhikā* -
surpassing, superior, *paramā* - chief, highest, *asya* -
of him, *śaktir* - power, *vairāgyam* - dispassion,
renunciation, *adbhutatamaṁ* - most extraordinary,
karuṇā - compassion, *tu* - used as exclamation, *sāndrā*
- strong, intense, *jñānaṁ* - knowledge, *nirasta* -
banished, *kuhanaṁ* - hypocrisy, *madhuraṁ* - sweet,
pleasant, *ca* - and, *vṛttān* - conduct, *nṛṇāṁ* - for, of
men, mankind, *nidarśanam* - pointed to, indicated,
ayaṁ - this, *ramaṇo* - Ramana, *maharṣiḥ* - Maharshi

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.

nārasimhirgaṇapatir vāsiṣṭho ramaṇaṁ gurum |
catvāriṁśanmitaiḥ padyaiḥ skandāṁśam
stutavānṛṣim | |

nārasimhir - son of Narasimha, *gaṇapatir* - Ganapati,
vāsiṣṭho - Vasishta, *ramaṇaṁ gurum* - Guru Ramana
catvāriṁśan - forty, *mitaiḥ* - by measured, *padyaiḥ* -
verses, *skanda* - Skanda, *āṁśam* - incarnation,
stutavān - praised, *ṛṣim* - Rishi

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

om tat sat

Let Us in Meekness Worship

Countless the habitats lived,
Countless the names borne,
Countless the kith and kin possessed,
Countless the bodies by karma caused,

Countless the Karmas daily performed,
Countless the thoughts entertained,
Countless the name and fame acquired,
Countless the heaven and hell experienced,
Countless the Gods worshipped,
Countless the faiths followed —

And so, realizing through *jnana* and grace
Our God of *turiya* form,
The Divine Cloud that pours the rains
of limitless rapture,
Descending through the dome of heaven
And through the love-filled eyes
of fervent devotees,

Who chant the names countless
That scriptures countless recount,

The Treasure vast of silence
That Wisdom Bliss of an inexplicable state,
That Immensity

Let us in meekness worship.

— *Thayumanavar*