

गुरु गीतम्

१ अव्यक्ताद्यत एतद् व्यक्तं जातमशेषम् |
यद् धत्ते तदजस्रं यत्रान्ते लयमेति ||

1 avyaktādyata ētad vyaktaṁ jātamaśēṣam |
yad dhattē tadajasraṁ yatrāntē layamēti ||

That Unmanifest, from which this entire manifested creation has arisen, that by which it is continuously supported, and where, in the end, it dissolves (we worship.)

(or, This entire manifested creation has arisen from that Unmanifest, is continuously supported by That, and in the end, dissolves into That.)

२ आधारे खलु यस्मिन् गोलानां सह लक्षैः |
ब्रह्माण्डं प्रतिष्ठत्येतन्निस्तुलसत्ये ||

2 ādhārē khalu yasmin gōlānām saha lakṣaiḥ |
brahmāṇḍaṁ pratitiṣṭhatyētannistulasatvē ||

The universe, along with many thousands of planets and stars, stands firmly established in its foundation, which is incomparable Existence.

३ सूर्यादिग्रहभासां यन्मूलं घनतेजः |
यद् ब्रह्मादिसुराणां शक्त्यै शक्तिरुताहो ||

3 sūryādigrahabhāsāṁ yanmūlaṁ ghanatējaḥ |
yad brahmādisuraṇām śaktyai śaktirutāhō ||

That deep, abiding brilliance, which is verily the source of light of the sun and the other planets, and is the power which is the power of Brahma and other gods...

४ ज्ञात्वा तत्त्वमसङ्गा भासा यस्य रमन्ते |
यज्जालेन समस्ते द्वैतेक्षाऽल्पमतीनाम् ||

4 jñātvā tattvamasāṅgā bhāsā yasya ramantē |
yajjālēna samastē dvaitēkṣā'lpamatīnām ||

By knowing that truth, those who are free from attachments delight (or revel) in its light, (whereas) all those of small intellect are bound by the net of duality...

५ यद्भ्यानेन भवन्ति स्वात्मानन्दनिमग्नाः ।
यन्निष्ठा खलु मुक्तिर्यच्छन्दोऽपि तदर्थः ॥

5 yaddhyānēna bhavanti svātmānandanimagnāḥ |
yanniṣṭhā khalu muktiryacchandō'pi tadarthaḥ ||

By meditating on whom they become sunk in their own blissful Self,
by being established in whom is indeed mukti, and for the sake of whom
even the Vedas exist.

६ तद् ब्रह्म प्रणवाख्यं चित्ते ध्यानकृते मे ।
अश्रान्तं रमणाख्यां बिभ्रद् भातु मदिष्टाम् ॥

tad brahma praṇavākhyam cittē dhyānakṛtē mē |
aśrāntam ramaṇākhyām bibhrad bhātu madiṣṭām ||

May that reality, known as OM, shine ceaselessly within my heart,
assuming the name of my beloved named Ramana!

७ आधारे धृतमूलं हार्दाब्जे कृतवासम् ।
शीर्षाब्जाय वहद्यत् पश्चादिन्द्रियशक्त्यै ॥

7 ādhārē dhṛtamūlam hārdābjē kṛtavāsam |
śīrṣābjāya vahadyat paścādindriyaśaktyai ||

(That power which is) rooted firmly in the muladhara, and resides in the lotus of the heart, flows toward
the thousand-petaled lotus in the head, and afterwards manifests as the power of the senses.

८ दृष्ट्यां तत्र पराच्यां यद्देहभ्रमकारि ।
आवृत्तं तु पुनर्यत् स्वात्मैक्यानुभवाय ॥

8 drṣṭyām tatra parācyām yaddēhabhramakāri |
āvṛtaṁ tu punaryat svātmaikyānubhavāya ||

When the vision is directed outwards, it causes the delusion of (I am) the body.
But when (that vision) is again turned inwards, it leads to the experience of oneness with the
Self.

९ पश्यद्वा विषयोघं विश्रान्तं यदुताहो ।
मुक्त्यै संस्थितमन्तर्वृत्यैक्यानुभवेन ॥

9 paśyadvā viṣayaugham viśrāntam yadutāhō |
muktyai saṁsthitamantarvṛtyaikyānubhavēna ||

Whether seeing the flood of sense-objects, or whether remaining at rest, by the experience of the of the oneness of the inner movement (vṛtti), he remains established in samadhi.

१० आत्मज्योतिरिदं मे बिभ्राणं रमणाख्याम् |
अश्रान्तं स्फुरतात् तत् शुद्धं हार्दसरोजे ||

10 ātmajyōtiridaṁ mē bibhrāṇaṁ ramaṇākhyāṁ |
aśrāntaṁ sphuratāt tat śuddham hārdasarōjē ||

May this light of the Atma, bearing the name of Ramana shine (or throb) ceaselessly in the pure lotus of my heart!

११ यद्दीपाद्रमणाख्याद् व्याप्तं गाणपतीषु |
वाणीभित्तिषु धत्ते गीतचित्रविलासम् ||

11 yaddīpādramaṇākhyāḍ vyāptaṁ gāṇapatīṣu |
vāṇībhittiṣu dhattē gītācitravilāsam ||

From (by) the light of the lamp known as Ramana, which pervades Ganapati's walls of speech (poetry), the play of these wonderful verses become manifest.

१२ यद् हन्तिञ् छविजालै रज्ञानां तिमिराणि |
तत्तत्त्वं स्फुरताद्गः तारधानसमाधौ ||

12 yad hantiñ chavijālai rajñānāṁ timirāṇi |
tattattvaṁ sphuratādvaḥ tāradhānasamādhau ||

That light which by its many brilliant rays destroys the ignorance of darkness, may that truth shine forth within you in the stillness of contemplative samadhi.

१३ यातायातविहारै राधारेषु च शीर्षे |
सञ्चारं विदधानं किञ्चाशेषविसारि ||

13 yātāyātavihārai rādhāreṣu ca śīrṣe |
sañcāraṁ vidadhānaṁ kiñcāśeṣavisāri ||

That power which, moving back and forth between the supporting (lower) centers and in the head, effecting these movements, spreads infinitely, everywhere.

१४ आलम्बेन विहीनं व्योमामं परिपूर्णम् |
निशब्दं गुरुरूपं तद् ब्रह्म स्फुरतान्मे ||

14 ālambēna vihīnaṁ vyōmāmaṁ paripūrṇam |
niśśabdaṁ gururūpaṁ tad brahma sphuratānmē ||

That silent fullness, which is like the all-pervading sky and devoid of any support,
may that Brahman shine within me in the form of guru.

१५ ध्यानं भाति परोक्षं यत्तत्त्व श्रवणेन |
यत्साङ्गत्यविशेषो हेतुः स्यादपरोक्षे ||

15 dhyānaṁ bhāti parōkṣaṁ yattattva śravaṇēna |
yatsāṅgatyaviśēṣō hētuḥ syādaparōkṣē ||

That (seeming truth) of meditation which shines forth as a result of indirect knowledge such as by
hearing, that truth is experienced as direct knowledge by (due to) the extraordinary satsang of the Guru.

१६ यच्चिन्ता स्थिरमुक्त्यै ब्रह्मैतद्रमणाख्यम् ।
मामावृत्य समन्तादानन्दे निदधातु ॥ १६ ॥

16 yaccintā sthīramuktyai brahmaitadramaṇākhyam |
māmāvṛtya samantā dānandē nidadhātu ||

May that Brahman known as Ramana, on whom steady meditation establishes one
in mukti, may he, having enveloped me completely, establish me in Bliss!

१७ तारानन्दनियुक्तः प्रीत्या तस्य मतेन |
आधाद्दीप्तगभीरं वासिष्ठो गुरुगीतम् ॥

17 tārānandaniyuktaḥ prītyā tasya matēna |
ādhāddīptaḡabhīraṁ vāsiṣṭhō guruḡītam ||

Inspired by the bliss of Sri Ramana, and with love, in accordance to his guru's wishes,
Vasiṣṭha Muni composed this luminous and profound *Guru Gitam*.