

THE 108 NAMES OF
SRI BHAGAVAN
(*Ramana Ashtothara*)

Original Sanskrit

By

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English Translation & Commentary

by

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FOREWORD

Ramana Ashtothara is being chanted daily at the Samadhi Shrine of Sri Bhagavan during the *pujas* with offerings of flowers, both in the morning and in the evening.

Though *Ramana Ashtothara*, in booklet form, has always been available in Sanskrit, for the benefit of devotees a lucid commentary in English on the significance of each Name is brought out for the first time. We are grateful to Professor K. Swaminathan for rendering this service.

In 'Ramana Kendras' and 'Ramana Sat Sangs', *Ramana Ashtothara* is being chanted as adoration to the Master. Now, devotees have the benefits of chanting these Holy Names with full understanding of their import.

February 29th 1984
(*Maha Sivaratri*)

Publisher

The 108 Names of Ramana

Viswanatha Swami, a great devotee and scholar, composed twenty slokas containing the 108 Names of Sri Bhagavan which are used in formal *puja*. As each Name is uttered by way of invocation, a flower is offered in worship. The choice and the arrangement of the Names provides an exquisite blend of biography, mythology and loving adoration and thus create the proper atmosphere for devotees invoking and enjoying the Presence of Sri Bhagavan.

What is most evocative about the string of Names is the strong thread, the steady undercurrent, of identity between Bhagavan and Kumara, the son of Siva and the embodiment of heroic youth pointing to and working for a future brighter than the past. This association, hallowed and enriched by Ganapati Muni and Muruganar, suggests without explicitly asserting the profound significance of Bhagavan's advent and its possible impact on the future of mankind.

The creative mystery that binds together God and man, Heaven and earth, spirit and matter, *purusha* and *prakriti*, is embodied in every human child, father of Man and potential Sage, the seed from which emerge the tree of *dharma* and the fruit of *moksha*. No man is mere man. He is a tree *plus*, an animal *plus*, a bird *plus*, a god *manque*, a sage who is a child again. Ever growing, from good to better, daily self-surpassed, even the Sage becomes a seed for a new *dharma*, a new *sangha*, a new humanity.

In this transitory condition of human beings and of the human race, the spiritual energy and direction, the *teleological* urge, the play of *purusha* in *prakriti*, of the Timeless in time, of

Awareness in action, of the Future in the present, of the child in the family, of the individual in society, of the sun's rays on the moving waters, all this play is symbolised by the six-faced Kumara, Muruga, Subrahmanya, Mahasena, Devasenapati, the Lord of the Divine Hosts waging perpetual war against the *asuras*, the dark, divisive powers of the mind and memory. Love is divine and becomes many in order to reunite as one. Power, even intellectual power, is *asuric*, mistakes play for war, difference for conflict and perpetuates division. Arising from Pure Awareness and merging in Pure Awareness, heroic love is a sport divine like any game we choose to play for the fun of it, regardless of the result. Skanda stands for the perennial *ananda*, enjoyed here and now by those who love beauty (*Ramaniya*) and war against the man-made evil which mars the natural beauty of the world.

Ganapati Muni and Muruganar love to sing of Ramana Maharshi as Skanda. As in the *Chhandogya Upanishad* Narada learnt from Sanatkumara (unageing youth) the mystery of *Bhuma Vidya*, the light beyond the darkness of unknowing, even so these erudite scholars gained from the young Swami the transcendental knowledge not found in any book. Sankara in *Subrahmanya Bhujangam* describes how Father Siva called "Come hither, child" and, stretching out his arms, caught and clasped Kumara as he leapt up from his Mother's lap. This scene is re-enacted, according to Ganapati Muni, in the youngster's "response to the Father's call", and his tranced journey from Madurai, his Mother's home, to Arunachala, his Father's presence. Siva (or *Sat*) and *Sakti* (or *Chit*) are blended in Skanda, the embodiment of ever-fresh *Ananda*. Again and again the Maharshi uses Guhesa (the Lord of the Cave) as the name of both the Heart and the Son.

“RAMANA ASHTOTHARA”

In order to perform *archana* (changing — with flowers) of these 108 Names of Bhagavan Sri Ramana Maharshi - *Ramana Ashtothara* — ‘Om’ should be added before each Name and *Namaha* after it, as shown under the explanation of the *namavali*.

I

1. ***Mahāsena mahomśena jātah: One sprung from the resplendence of Mahasena.***

[Skanda, commander of the divine forces, destroys the *vasanas*, the *asuric* desires and memories, that turn the mind away from the Self within].

Om Mahāsena mahomśena jātāya namah

2. ***Sri Ramana:***

[The Name, conferred on the young ascetic by Ganapati Muni and now universally accepted, reminds us that Bhagavan rejoiced in the Self of Pure Awareness and that his message is *Ramaniya*, the experience of bliss or beauty, inherent in good but not evil, in the true but not the false, in love but not in hatred, in peace but not in conflict. The inner comprehends and transcends the outer. Hence introversion, or turning towards the Self within, restores wholeness to the psyche and finds joy in work in the world as well as in pure contemplation].

Om Sri Ramanāya namah.

3. ***Guru:***

[The sadguru is like the sun, self-luminous, and like the Self, an inner light. Wholly identified with Awareness-Bliss, he is at once universal in the validity of his teaching and uniquely efficacious in drawing the disciple towards the Self].

Om Guravē namah.

4. ***Akhanda samvidākārah: The Embodiment of whole, unbroken Awareness.***

[He perceives no separation between his being and the universal Being, between his life and the life Eternal. He is

not a knower knowing the world. He is the world aware of itself as I, I].

Om Akhanda samvidākārāya namaha

5. ***Mahoujāh: The Great Light.***

[He is the light of Awareness which operates as Grace and draws all living beings to itself. Why divide his being into teacher, pupil and teaching; or knower, knowledge and that which is known? He is whole, unbroken Awareness, the sole Reality. The Father is in the Mother and both are in the Son, who is in the world as the Centre of Awareness to transform it. In this *mahouja*, in this living brightness, Father and Mother are both present in their entirety and the Son rejoices in manifold function. Heaven and earth have merged into one single entity].

Om Mahoujasē namaha.

6. ***Kāranodbhavah: One whose birth was for a purpose.***

[This child was born, not as a result of past Karma, but for the divine purpose of renewing human life and transforming the world. His birth can be explained only teleologically. It is wrong to conceive of time as the past flowing into the present and causing the future. The Timeless flows perennially into time as Awareness for transforming the world and creating a future more human and therefore more divine than the past].

Om Kāranōdbhavāya namaha.

II

7. ***Jagat-hitāvatārah: One whose advent is for the well-being of the world.***

[The *karana*, the purpose for which he was born, is the welfare and salvation of the world. Bhagavan has this stanza about *avatars*.

When *dharma* wanes and evil reigns,
 You appear to vanquish evil,
 Restore *dharma* and give strength
 To the virtuous and renew
 Earth's life. Who are we, after all,
 To know in what illusive form
 You come to save the world?

The play with mythology and metaphysics now becomes localised. The human child divine is born at a hallowed spot and gains illumination in another, both appropriate and well prepared by centuries of tradition, to re-establish the rule of *dharma* and ensure the world's welfare. An *avatar* helps *moksha-siddhi* (the attainment of liberation by persons) and *jagat hitam* (the well-being of the world). Bhagavan fulfils both these purposes, which are indeed mutually complementary.

Om Jāgathitāvatārāya namaḥ.

8. ***Sri Bhūmināthasthalotthitah*: He who sprang into being in the holy spot of Bhuminatha, or Tirumeninatha.**

[The name of Siva in Tiruchuzhi is the “navel of the universe”].

Om Sri Bhūminātha sthalōttitāya namaḥ.

9. ***Parāśara-Kulottamśah*: Crown-jewel of the Parasara Kula.**

[Parasara was the Maharshi who worshipped the Supreme as Agni and Bhagavan saw in Arunachala, the frozen column of fire, the symbol of the Supreme. The place and the family of his birth were both significant].

Om Parāśarakulōttamśāya namah.

10. *Sundarārya tapah phalam*: Fruit of Sundara Iyer's tapas (penance).

[Sundara, Alagu and Ramana are three words all meaning beauty or sweetness. A worthy father and a worthy mother were needed even for a *Karanodbhava*, and they must have accumulated much merit to have such a child].

Om Sundarārya tapah phalāya namah.

III

11. *Kamanīya suchāritrah*: Charming person of excellent behaviour.

[As a child, comely to behold, bright-eyed, sweet of speech and ever smiling, Bhagavan was a great favourite of the whole neighbourhood].

Om Kamanīya suchāritrāya namah.

12. *Sahāyambā sahāyavān*: One who enjoyed the help of Mother divine, the helper of all.

[Sahayamba is the name of the goddess of Tiruchuzhi. Once as a child Bhagavan left his house in a huff and ran off to the temple opposite and sat in front of the Mother's image. In a moment he was not only calmed but felt a thrill of joy profound].

Om Sahāyambā sahāyavatē namah.

13. *Śonāchala mahōlina mānasah*: One whose mind was merged in the effulgence of Arunachala.

[From childhood Bhagavan was haunted by the name, the light, the glory of Arunachala].

Om Śonāchala mahōlina mānasāya namah.

14. *Swarnahastakah: Gold-handed.*

[Dextrous in deed, victorious in games, lucky in every task he undertook, Bhagavan turned whatever he touched into the gold of Awareness and Bliss. Compare the epithet *Hiranyabahu* for Siva.

Om Svarnahastakāya namah.

IV

15. *Srimad dwādaśānta mahāsthalē labdha-vidyodayah:* **He who gained enlightenment in the most holy dvadasanta mahasthala (Madurai).**

[In the *stuti* which is a fine blend of biography, geography and mythology, three places are important: Tiruchuzhi, Madurai and Tiruvannamalai. But the highest dramatic significance attaches to Madurai, the venue of the sports of Siva (Thiru-vilayadal), because it was here, in the shadow of the temple of Minakshi-Sundara, that eternity broke into time, Siva-Sakti entered human history and the one “event” in Bhagavan’s life occurred. The illumination that came to young Venkataraman (mid-July, 1896) was so sudden and striking, so complete and permanent, that it takes its place in human history alongside the Buddha’s awakening beneath the Bodhi tree and the Crucifixion on Mount Calvary. The spot, 11, Chokkappa Naiken street, has become a place of pilgrimage and is bound to attract millions in the centuries to come.

The phrase *Srimad dvadasanta mahasthala* explains why this world-transforming event took place in this town of Madurai where Siva as Somasundara and Sakti as Minakshi played their games divine. Over and above the six *chakras* (Yogic centres) from *muladhara* to *sahasrara* in the human body, there are six more subtle *chakras*. The highest of these,

the twelfth and last (*dvadasanta*), is in the cosmic order identified with the most ancient and holy city of Madurai. Here in this *peeta* (throne) Sakti is most potent and dynamic, as legend and literature, the lives of saints and singers, testify in ample measure. It was only appropriate that when Mahasakti chose to take hold of a human body and make it her own she descended as *mahavidya* (the supreme knowledge) on this youthful but spiritually mature lad of sixteen. As the natural and supernatural met in Tiruchuzhi, the cultural matrix of Madurai provided the proper setting for the youngster's sudden awakening to the Truth].

Om Srīmad dvādaśānta mahāsthālē labdhā vidyōdayāya namaḥ.

16. *Mahāśakti nipātēna prabuddhah*: One whose awakening was perfect and permanent owing to the descent of the supreme power.

[Mahasakti nipatah - It is a descent of the divine, not an ascent of the human being. The Upanishad says, "He whom the *atman* chooses, he alone attains the *atman*". The choice was Mahasakti's, not the youngster's, that he should become a channel of her Grace].

Om Mahāśaktinipātēna prabuddhāya namaḥ.

17. *Paramārtha vit*: One who has realized the supreme value, one who knows the ultimate reality.

[That the meaning of I is Being-Awareness-Bliss, the identity of self and Self, this is the supreme truth that Bhagavan realized and taught. From that day in July 1896 when he transcended the *upadhis* (attributes of limitation and separation) and attained complete identity with Universal Awareness, he enjoyed the unbroken bliss of Eternal Being. Man has become God without ceasing to be man. An ordinary schoolboy has been chosen by Mother Sakti to be and

function as Kumara, a perennial source of spiritual energy and a living centre of creative goodness].

Om Paramārthavidē namah.

V

18. *Tīvrah*: One intensely active (far from inert).

[The *paramarthatvit*, the knower of the Supreme Truth, seemingly inert, but in reality intensely active. His restfulness is only apparent, like the stillness of a top spinning fast. The *jīva*, the individual soul, touched by *jñāna*, becomes “critically” and creatively alive with *bhakti* (love of God) and *karuna* (compassion). The youngster moves very fast towards his final, geographical destination on earth, Arunachala, the symbol of *moksha*, the ultimate goal for all mankind].

Om Tīvrāya namah.

19. *Pitruṣadānveshi*: One who seeks the Father’s abode, the Father’s presence.

[Now the mind, already with the Father, draws the body after it. Withdrawing the mind from outward objects and seeking the Self within is seeking the Father’s abode. “I go in search of my Father,” wrote Bhagavan when he left Madura. In Arunachala, Siva withdraws Sakti into Himself and stands as pure Being and Awareness. After reaching Arunachala Bhagavan ‘does’ nothing. His story is the story of his devotees and the story of the whole world].

Om Pitruṣadānveshinē namah.

20. *Indu-moulinā pitrumān*: Son of the crescent-crowned God.

[Siva is *Chandrasekhara*].

Om Indumoulinā pitrumatē namah.

21. *Piturādēsatah śōnaśailam prāptah*: He who reached Arunachala at his Father's bidding.

[Bhagavan's parting letter says "at my Father's bidding". The journey to Arunachala, like the descent of Grace, was divinely ordained; it was not due to any human effort].

Om Piturādēsatah śōna śailam prāptāya namah.

22. *Tapōmayah*: One who was all tapas, whose entire being was tapas.

[At this time, as he journeyed from Madurai to Tiruvannamalai, Bhagavan was in a state of trance. His whole body felt a burning sensation (*tapas*) till he reached the presence of Arunachaleswara on Sept. 1, 1896].

Om Tapōmayāya namah.

VI

23. *Udāsīnah*: One who is seated high above.

[He now abides in pure Being, unattached and uninvolved in the world without, but radiantly happy within].

Om Udāsīnāya namah.

24. *Mahāyogī*: The great yogi, one whose whole being is in the Self.

[The summit of yoga is total abidance as the Self].

Om Mahāyoginē namah.

25. *Mahōtsāhah*: The one supremely zealous.

[The *jnani* makes no effort and knows no fatigue; his enthusiasm, his energy is the radiance of blissful peace. His Awareness is itself energy and shines forever like the Sun, unwearied in well-doing].

Om Mahōtsāhāya namah.

26. *Kuśāgradhīh*: One of sharpest intellect.

[The intellect merged in the self is impersonal, unself-regarding and ever-blissful].

Om Kuśāgradhīē namah.

27. *Śanta sankalpa samrambhah*: One whose actions are well begun and well done, because they are decided upon calmly and without confusion of desires.

[The *jnani*'s tranquil mind unperturbed by desire reflects Reality like a clean mirror and acts with certitude and precision].

Om Śanta sankalpa samrambhāya namah.

28. *Susandrak*: One with clear, auspicious vision.

[He sees only the noumenon, the reality, behind the multitudinous, phenomenal world].

Om Susandrśe namah.

29. *Savitā*: Sun of Awareness, *jnana bhanu*.

[Creator and beholder and revealer of the earth].

Om Savitre namah.

30. *Sthirah*: Firm, unmoving.

[Bhagavan is the still Being wherein all things move and live. He is *achala*, the stillness of pure Being-Awareness].

Om Sthirāya namah.

VII

31. *Tapahkshapita sarvān gah*: One whose whole body had shrunk by *tapas*.

[During his first few months in Tiruvannamalai, Bhagavan was utterly oblivious of his body; he took no bath and went for days without a meal. He was thus reduced to a mere bundle of skin and bones. Six months in the great temple of Arunachaleswara, and two years in Gurumurtham and in a mango grove near it, were spent in deep *samadhi* devoid of body-consciousness].

Om Tapah kshapita sarvāngāya namah.

32. *Phullāmbuja vilōchanah*: One with eyes bright and beautiful like a fully blossomed lotus.

[In this unbroken and prolonged *samadhi*, when the body was neglected, starved and shrunk, the face was cool and charming and the eyes arresting in their brightness. The rest of the body had shrunk almost to nothing; he was just two eyes in a beaming face]

The phrase *phullambuja vilochanah* can also mean; one whose blossoming heart-lotus shone through the eyes. His whole heart was in the eyes. The inner brightness shone through the windows of his eyes].

Om Phullāmbuja vilōchanāya namah.

33. *Chandrikāsita hāsa śrī manditānana mandalah*: One whose comely face was lit up by the cool moonlight of a smile.

[The smile soothed and illumined like the cool brightness of the moon. The face lit up by the eyes was cooled by the smile. The stillness of the blissful heart was reflected in the calm, bright beauty of the face. Observers were transported by that gracious glance and bright smile, cool and calm like moonlight].

Om Chandrikāsita hāsa śrī manditānana mandalāya namah.

VIII

34. *Chūtavātyām samāsīnah*: Calmly seated in the mango grove.

[This name describes the two years' stay in Gurumurtham and the adjacent mango grove. In this period of stillness, he bestowed as well as enjoyed profound calmness].

Om Chūtavātyām samāsīnāya namah.

35. *Chūrnitākhila vibhramah*: One who has destroyed all illusions.

[He had completely annihilated every kind of *maya*, not only for himself, but for those who sought his guidance].

Om Chūrnitākhila vibhramāya namah.

36. *Vēda Vedānta tattvajnah*: One who has understood the inner significance of the Vedas and of Vedanta.

[Having known, enjoyed and himself become the very *chidananda*, Awareness-Bliss, which is the essence and import, the source and the goal, of the scriptures, he now fully embodies and directly reveals the reality to which the scriptures are only pointers].

Om Vēda Vedānta tattvajnāya namah.

37. *Chinmudrinē namah*: Bestower of supreme wisdom by silence.

[THAT, which cannot be imparted to others by words, can only be taught by *Mouna*, utter silence. The SILENT PRESENCE of Sri Bhagavan was His supreme teaching].

Om Chinmudrinē namah.

38. *Trigunātigah*: One who has transcended the three gunas.

[Having no ego, no 'I' sense, and being the pure, universal Awareness, Bhagavan is a *jivanmukta*, a *sthitaprajna*, a

gunatita. His very nature and being is *nirvikara chidakasa*, the immutable sky of pure Awareness, transcending all particularities].

Om Trigunātigāya namah.

IX

39. ***Virūpāksha guhāvāsah: Dweller in the Virupaksha cave.***

[Here Bhagavan lived for about 16 years, 1900 - 1916. Virupaksha is one of the names of Siva, the god with a third, supernormal eye. The word also means the heart-cave. During this period Bhagavan's radiance shone at its brightest and Ganapati Muni hailed him as Bhagavan *Maharshi*. If the power of the presence was most obvious and compelling then, it was because clouds had not begun to hide the Sun which shines for ever the same. The cloudless sky in which to see this sun is the devotee's own heart].

Om Virūpāksha guhāvāsāya namah.

40. ***Virājadachalākṛtiḥ: One whose form is radiant stillness.***

[During the Virupaksha days, not only men, women and children, but even monkeys and other animals stood transfixed in blissful stillness in the presence of Bhagavan. Arunachala is 'frozen fire' and people saw in Bhagavan a human embodiment of this blend of brightness and stillness].

Om Virājadachalākṛtaye namah.

41. ***Uddipta nayanah: He of lustrous eyes.***

[The Grace rising like a fountain from his heart streamed out through those lustrous eyes. The phrase also means : Distinguished leader on the well-lit spiritual path, one who leads others to the ever-present glow of the Heart].

Om uddipta nayanāya namah.

42. Pūrnah: The perfect one.

[Free from body-consciousness, free from any trace of ego, he is firmly established in the perfect state of Pure Awareness. Like the full moon or the bright unclouded sun, He shines in His own intrinsic splendour].

Om Pūrnāya namah.

43. Rachitāchala tāndavah: Dancer dancing the dance of stillness.

[Like the still foot of Nataraja, the state of pure Being, the bliss of Awareness, is a joyous, vibrant *sphurana* which is both rest and movement. Siva as Arunachala is the Master of this dance of stillness].

Om Rachitāchala tāndavāya namah.

X

44. Gambhīrah: Majestic, deep and high, of vast vertical dimension.

[*Jnana gambhīrya* is ‘the stillness at the depth of the ocean whose surface may be ruffled by waves’, the firmness of a huge mountain unmoved by the winds that blow around].

Om Gambhīrāya namaha.

45. Paramāchāryah: Supreme Teacher.

[Teacher of supreme reality, *jnana guru*, teacher of teachers].

Om Paramāchāryāya namah.

46. Suprasannah: One whose presence is pure grace.

[One who embodies grace, the visible manifestation of Siva. Siva’s grace takes form as the *Sadguru*].

Om Suprasannāya namah.

47. *Abhayapradah*: Giver of freedom from fear.

[Fear comes from the presence of ‘another’. When the sense of duality is destroyed, when identity with all creatures, the unity of all beings, is realized, who is to fear whom?]

Om Abhayapradāya namaha.

48. *Dakshināsyā nibhah*: The equal of Dakshinamurti.

[A modern *avatar* of Dakshinamurti, Bhagavan was a master of *mounopadesa* who could teach the profoundest wisdom through silence].

Om Dakshināsyā nibhāya namah.

49. *Dhīrah*: Intrepid, imperturbable one.

[*Dhīratva* corresponds to the Tamil word *uran*, inner strength. Pure, still, firm awareness knows no change, no disturbance, no movement. Such unshakeable firmness, unclouded clarity, heroic self-reliance marked Bhagavan].

Om Dhīrāya namaha.

50. *Dakshinābhimukhah*: One facing south.

[By accident perhaps, on most occasions Bhagavan sat facing south, as He does now in the shrine in Ramana Kendra, Delhi. *Dakshina* means the right side, and hence skillful, active, powerful. The spiritual heart in the right side is the home of God, Guru and Self. As the Master faces south and the disciple faces north, the two hearts meet, the flow of Grace is quickened and time and space dissolve in non-dual bliss].

Om Dakshinābhimukhāya namah.

51. *Svarāt*: Autonomous, self-luminous one.

[He is the sole Being, hence emperor of the realm of Being. *Swaraj* is self-reliance, self-awareness, self-control, the inner

or organic self-rule the Vedas proclaim as the human ideal and which Gandhiji pleads for in his '*Hind Swaraj*'. It is not mere freedom from control by others or freedom to control others. It is freedom from the sense of duality].

Om Svarāje namah.

XI

52. **Maharṣi: Great seer who has realized the Truth supreme and reveals it to others.**

[This name was given to Bhagavan (a youth till then known as *Brahmana Swami*) by the eminent scholar, Vasishtha Ganapathi Muni, himself recognised as Kavyakantha by a distinguished *Pandita Parishad*. (Books by Wei Wu Wei and other Western scholars refer to Sri Ramana simply as 'The Maharshi').

Om Maharṣaye namah.

53. **Bhagavān: Master of *bhaga*; god or godly person.**

[*Bhaga* stands for the plenitude of *aisvarya* (opulence), *parakrama* (heroic courage), *kirti* (renown), splendour, *jnana* and *vairagya* (dispassion). This title too was conferred by Ganapathi Muni. Outsiders and the general public speak of him as the Maharshi; people in the inner circle call him 'Bhagavan'. The word Bhagavan also means one who watches as a mere witness the world process].

Om Bhagavate namaha.

54. **Idyah: One worthy of praise, one able to elevate those who honour him.**

[Many devotees from far and near came to him and found comfort, strength, illumination, peace and joy in his presence].

Om Idyāya namah.

55. *Bhūma-vidyā viśāradah*: One well-versed in bhuma-vidya.

[*Bhuma* is the ground and *Brahma* is the Name of Being-Awareness, the blissful experience of the pure I AM, where one sees no other, hears no other, knows no other. This is the supreme knowledge which, according to the *Chandogya Upanishad*, the sage *Narada* sought and secured from *Sanatkumara*, youth eternal. In south Indian poetry and folklore, *Subrahmanya*, *Muruga*, youth eternal, communicates this supreme knowledge to even common people. If poets and people see in *Sri Ramana* the modern manifestation of the six-faced God ever revealing the future, it is because they find him ready and able to perform the special function and play the revolutionary role of broadcasting the highest wisdom to all and sundry and doing this without dilution or distortion. For the Truth is joy in widest commonality spread].

Om Bhūmavidyāviśārādāya namah.

56. *Vimalah*: The flawless one.

[The flaws in our human nature, which hide the Self as clouds conceal the Sun, are the dark shadows cast by the ego. *Bhagavan*, being wholly egoless, shines as pure Awareness free from every flaw].

Om Vimalāya namah.

57. *Dirghadarśi*: Far-sighted seer.

[One of transcendental vision who sees beyond time and space; one who looks through the phenomenal and sees the Real].

Om Dirgha darśinē namah.

58. *Aptah*: Near and dear one.

[Closest of friends and kinsmen, dwelling in one's own heart and ever available for help; *atmabandhu*; Self of the self].

Om Aptāya namaha.

59. *Rujumārga pradaśakah*: Revealer of the straight, direct path.

[Since he is no other than the I, the *atman* within each one of us, and therefore *aptah*, near and dear, the goal, the path, the journey and the guide, he can never mislead us. The seeker of *jnana* through self-enquiry, the follower of Bhagavan, can never miss the way, or be distracted, or cease to grow in wisdom and joy. Bhagavan's path is the vertical path, the sunward path, the inward path, growth in wholeness, in freedom and responsibility alike. In such growth, one can never lose one's way. Horizontal movement can be in any direction, but the vertical movement, the inward movement, is deep and high, pure awareness sustaining relative awareness. Bhagavan's followers grow like giant trees, rooted in actuality and conversing with the Sun of Reality; they are not creepers running in sundry directions. Turning to the eternal Sun, the guru within, and rooted in one's own soil, time, place, and circumstance, one grows straight in and through the strength of joy. One counts one's blessings and spreads brightness, as one faces the Sun and lets the shadow fall behind.

Though outwardly a gloomy shroud,

The inner half of every cloud

Is bright and shining.

I therefore turn my clouds about

And always wear them inside out

To show the lining.

Darkness is seen as only the partial or transient absence of the eternal light].

Om Rujumārga pradaśakāya namah.

60. *Samadṛk*: Seer who sees only sameness, oneness, wholeness, who sees with calm, impartial eyes.

[*Sama* means even, not odd, balanced, not tilted. The *samadrik* sees things as various manifestations of one sole awareness. He sees the unity of being, the substance, not the names and forms. He takes no sides in any conflict, as he recognises no duality and is therefore ever calm, impartial, all-comprehending].

Om Samadrśē namah.

61. *Satyadrk*: Seer of Truth, one who sees what is.

[He sees the permanent element in this changing universe. When a child scans a printed page, it recognises the letters but misses the meaning. The mother grasps the meaning at a glance and takes no notice of the individual letters, or notices them with and for the sake of the child. The letters are there, they are true, they have some *satya*. But they are not *satyasya satya*, the meaning, the spirit behind the letters. Bhagavan saw the reality behind appearances. But like the loving mother he also noticed the appearances, the *satya* which half conceals and half reveals the *Sat*. Name No. 17, *Paramarthavit* presented an earlier picture when the *Srimad dvadasanta mahasthale labdha vidyodah* and the *mahasakti nipatena prabuddhah* saw only the Self, the inner spirit, the total meaning of the universe, pure Awareness, and could not see what other people saw. Now, in the Virupaksha cave period, he reads the scriptures, talks to people at their level, recognises the need for letters to convey meaning, and so sees not only *sat*, the total truth, but *satya*, its actual, sensuous, mental, intellectual aspects which alone others have grasped. Thus like a good mother teaching her child the art of reading, he leads people step by step to higher levels of awareness, teaches them how to grow from *satya* to fuller *satya* within *sat*. *Samadrik* and *satyadrik* are mutually complementary terms. Every *satya* is a complete manifestation of the one *sat*. Bhagavan saw every *satya* in this light and hence did not choose as between one *satya* and

another. He saw all things as whole manifestations of the whole Reality. He saw the beauty of the crescent moon. He made no invidious comparisons which make us ‘rich one moment, to be poor forever’].

Om Satyadr̥śē namah.

62. *Satyah*: One who is all satya, one who embodies Reality.

[The Tamil word *Mei* stands both for the body and for truth. Muruganar says, “Without explanation he reveals the simple truth (his bare body).” Bhagavan revealed reality by his mere physical presence. The *paramartha sat*, transcendental Being, is here present before our physical eyes as *vyavahara satya*, relative truth. His body embodied *sat*, the Being which is Awareness-Bliss].

Om Satyaya namaha.

63. *Praśāntah*: One full of peace serene, the embodiment of stillness.

[Free from all distraction and dissatisfaction, he is all peace and calmness. His presence spreads tranquillity].

Om Praśāntāya namah.

64. *Amita Vikramah*: Boundless victor, one of immeasurable heroism.

[Peace or *santi* is the inner or awareness aspect and Power or *sakti* is the outer or active aspect of reality. Perfect peace is boundless power. The power of Being and the energy of Awareness are potential in stillness and visible in movement. *Prasantah* is *amita vikramah*. The top surface of a very high column of water may be still, but the stillness holds and hides an enormous force. Bhagavan’s living peace brings active power and moulds heroes out of common clay].

Om Amita vikramāya namah.

65. *Sukumārah*: The comely Son, Muruga, ever fresh, ever fair, ever fragrant, ever young.

[*Pranava* means ever new. *Om* is the symbol of *jnana*, the awareness which is perennially fresh, spontaneous, creative, unpolluted by any contact and purifying everything it touches. Muruga, god of beauty, god of youth, god of the future, is born of the perennially renewed union of sunlight and the Ganga at its source, both ever fresh and immaculate. *Amita vikrama*, the ever victorious warrior, and *Sukumarah*, the ever youthful hero full of courage and wisdom, delights in action every moment as he faces the future, joyous, free and unafraid].

Om Sukumārāya namah.

66. *Sadānandah*: One whose bliss is perpetually renewed.

[The sun, the Ganga, brightness, vigour, movement, joy, Being manifest as bliss in becoming, reborn from moment to moment, he is *sadyojata* and so *sadananda*].

Om Sadānandāya namah.

67. *Mrudubhāshi*: One whose speech is sweet and gentle.

[Moonlight is calm and cool but lifeless. Sunlight on Ganga water is bright, cool, sweet and vibrant and speaks to us in whispers of a bliss for ever new. Bhagavan's speech was a gentle ripple on the surface of deep silence].

Om Mrudu bhāshinē namah.

68. *Dayārnava*: Ocean of compassion.

[Bhagavan's grace makes him so accessible. Siva's grace is embodied in Muruga, who is a visible, vibrant, adorable beam of his splendour. The terrible and the sublime are now available to us in a comely, homely, manageable human form. Bhagavan Maharshi is also soft of speech and

overflowing with compassion. The Sun has been caught and tamed and brought home as *agni*, a flame of fire born in the waters of compassion].

Om Dayārnāvāya namah.

XIII

69. *Śri Śonāchala hrudbhūta Skandāśrama nikētanah:* **Dweller in Skandasramam, the heart of the Hill of Gold.**

[*Sonachala*, Hill of Gold, is one of the names of Arunachala.

Name No. 39 is *Virupaksha guha vasa*. Thirty names have been used to describe Bhagavan as he lived during the 16 years in the cave.

Virupaksha is a name of Siva. The true Virupaksha cave is the spiritual heart on the right side where the spaceless and transcendent Being is ever present. Siva or *sat* is the reality, the Being-Awareness, whose centre is everywhere, in every living being and in every particle of matter, and whose circumference is nowhere. *Satya* is the truth whose centre is in *sat*, pure Awareness, and whose circumference is in relative reality, in time and space; the other centre of this *satya* is the individual human heart, physical and tangible. The two, *sat* and *satya*, are apparently distinct, but are clearly and closely related and ultimately identical. See No. 20 in supplement to *Forty Verses*.

Sat is now embodied as *satya*. Virupaksha or Siva has taken concrete shape as Skanda. The transcendent has been made accessible as Sukumara, as Sunlight on the Ganga, as fire on earth, as a man among men. Kumara as Skanda now lives in Skandasramam, the heart of Arunachala, the Mountain which is the very embodiment of Father Siva, and

hence the centre of this universe, itself composed of pure Awareness. Skandasramam is the centre of this centre.

Bhagavan, as Skanda, lived here for six years (1915-1922). If Virupaksha is the spiritual centre, Skandasramam is the visible, tangible, geographical centre of the Hill which is the centre of this world.

The name Skandasramam and its meanings, for those who make much of mythology, come as matter of fact from a simple man, Kandaswami, a strong and sincere devotee who did the hard work of cleaning the jungle and putting up the modest structure. It was a convenient spot with a fresh water spring near it and a better place of residence than Virupaksha cave. It was higher up the Hill, more conspicuous and more easily seen from the town, and soon became an Ashram, commodious and hospitable, with the Mother as hostess.

From Skandasramam the next move was made in 1922 to the present site of Ramanasramam, within the municipal limits of Tiruvannamalai town].

Śri Śonāchala hrudbhūta Skandāśrama nikētanāya namah.

70. *Saddarśanōpadēshṭa*: Teacher of *Satdarshan*, revealer of Reality.

[In the years following 1922 “Ulladu Narpadu” (Forty Verses on Reality) came to be written at the request of devotees. Its translation in Sanskrit by Kavyakantha Ganapati Muni is named *Sat-Darshan*. There are commentaries on this work by Kapali Sastri, ‘WHO’, Sivaprakasam Pillai and Dr. T. M. P. Mahadevan].

Om Saddarśanōpadēshṭre namah.

71. *Sadbhakta Vrinda parivṛtah*: Surrounded by bands of lovers of Truth.

[The *Sadguru* attracted more and more *sadhakas*. These true devotees or seekers surrounded him both in the Ashram and during his frequent *giripradakshina*. In those years when

he had come and settled down at the foot of the Hill, crowds of seekers surrounded him].

Om Sadbhakta vrinda parīvṛtāya namaḥ.

XIV

72. ***Ganēśa muni bhṛṅgena sevitān ghri sarōruhaḥ: One whose lotus feet were sought by the honeybee Ganesa Muni.***

[The bee knows which flower holds the sweetest honey and seeks and sucks the honey and stores it. Hailed by competent scholars as Kavyakantha in his 21st year, Ganapati Muni was an accomplished *sadhaka* and poet. When he sat at the feet of Bhagavan, gathering the sweetness and light of *jnana* and making music through his *slokas* in praise of Bhagavan, other scholars and poets were also drawn to the same source of sweetness and light].

Om Ganēśa muni bhṛṅgena sevitān ghri sarōruhāya namaḥ

73. ***Gitōpadēśa-sārādi grantha saṁchinna samśayah: One who dispels all doubts by his Gita, Upadesa Sara and such other works.***

[Kavyakantha's *Ramana Gita* in 18 chapters and 300 *slokas* is a modern masterpiece answering many questions raised by Ganapati Muni, his wife and other disciples. It is absolutely original in many parts and has high metaphysical and practical value for earnest seekers because it explains the most profound truths in simple, clear, precise language.

If Ganapati Muni was responsible for *Ramana Gita*, another bee which sipped honey and made music at the lotus feet of Bhagavan was Muruganar, who was responsible for *Upadesa Saram* and *Ulladu Narpadu*. The former was translated into Sanskrit, Telugu and Malayalam by Bhagavan and the latter into Sanskrit by Kavyakantha. The common

feature of these works, brief but clear, precise and definitive, is that they face and solve all the honest doubts that trouble earnest seekers. They are not theoretical or speculative treatises for study, but practical guides for *sadhana* and direct experience of Reality. They take the reader firmly by the hand and convince him that *jnana* is the all-pervasive basic or *turiya* element underlying and transcending *karma*, *bhakti* and *yoga*, that these other methods are concerned with 'becoming', while *jnana*, concerned with 'being', includes and harmonises these three modes of becoming. Bhagavan destroys every shadow of doubt by the light of *jnana*].

Om Gitōpadēśa sārādi grantha saṁchinna samśayāya namah.

XV

74. *Varnāśrama matātītah*: One who has transcended varna (caste-distinctions) and asrama (stages of life).

[*Varna* and *asrama* are concepts based on the body-mind. When one has ceased to identify oneself with the body-mind the question of one's conforming to or departing from the rules and limitations of this conceptual system does not arise. The experience of Reality ends all conceptual distinctions. Frontiers and boundaries, elevations and depressions, exist on earth; the ethereal sky of *satchidananda* is one and indivisible].

Om Varnāśrama matātītāya namah.

75. *Rasajnah*: Relisher of rasa, of enjoyment.

[There is a lot of difference between *rasika* and *rasajna*. A *rasika* enjoys beautiful things, he is a man of taste. A *rasajna* enjoys enjoyment as a mode of awareness and is therefore free from the *triputi* (triad) of enjoyer, that which

is enjoyed and the act of enjoyment. In every act of enjoyment, his own or anyone else's, Bhagavan saw only a manifestation of the one Being-Awareness-Bliss. He enjoyed not only what he as a person enjoyed but all the joy of all creation. God is *rasa*. Bhagavan as a *rasajna* knew God as *rasa*. Rasovaisah - He himself is *rasa*, enjoyment. He enjoys knowledge. He knows joy. He does not merely know or enjoy objects. Like a good parent who enjoys the child's enjoyment of a story, he is *sukhi sukhitva*].

Om Rasajnāya namah.

76. Soumyah: Embodiment of auspiciousness, of benevolence.

[Peaceful, sweet and gentle, he is capable only of spreading goodness. Cool like the moon, ambrosial like the *soma* juice].

Om Soumyāya namah.

77. Atmavān: Ever-composed and Self-possessed.

[Bhagavan is all *atman*. Not being any one single body, he is all bodies as the *atman* or awareness equally present in them all. He is the one indivisible Being-Awareness dwelling as Bliss in all creatures. Awareness is Bhagavan's whole being and nature and sole possession. He knows the Self, enjoys the Self, is the Self].

Om Atmavatē namah.

78. Sarvāvani matasthānam ārādhyah: One adored by the followers of all religions in the whole world.

[Advaita sums up and transcends all the different creeds. The goal and the core of all religions is the experience of oneness, the direct realization of the Self. Bhagavan enjoyed and expressed this experience and is therefore adored by Buddhists, Christians, Muslims and Hindus of all schools. In Him we find the final fulfilment of every creed].

Om Sarvāvani matasthānam ārādhyāya namah.

79. *Sarva sadguni: Possessor of all good qualities.*

[He did not pursue, practise and acquire one good quality after another. He realized the Self, and all good qualities flocked to him unsought. Bad qualities arise from identification with the body-mind. Identification with awareness dispels all bad qualities and brings in all good qualities. One made up of awareness has all the *daivic* endowments, all divine, auspicious qualities, as his inherent and natural splendour].

Om Sarvasadguninē namah

XVI

80. *Atmārāmah: One who rejoices in the Self.*

[The Gita praises one whose bliss is in the Self as *atmarati, atmatrpta, atmasantushtah*. Bhagavan was *nirvikara, nityopa santa*, unchanging, ever serene, because he rejoiced in the bliss, the contentment, the simple purity of awareness].

Om Atmārāmāya namah.

81. *Mahābhāgah: One who is endowed with the noblest qualities.*

[The egoless person is the dwelling place of all goodness and greatness].

Om Mahābhāgāya namah.

82. *Mātrumukti vidhāyakah: Ordainer of Mother's moksha.*

[In some ways, this is the most significant of the 108 Names. Biographically, as an event in human history, what happened on May 19, 1922 (Vaisakha Bahula Navami) was only next in importance to the great illumination in July

1896. Mother Alagamma had in 1916 come finally to stay with Bhagavan and, during these six years of loving service to Him and the devotees in Skandasramam, had re-established the link between nature and the supernatural. On the last day, as she lay dying, Bhagavan was by her side all the time, his right hand on her heaving chest, his left upon her head. Some devotees were chanting Ramanama, others reciting the Vedas. In such a holy atmosphere sanctified by Bhagavan's close contact, she breathed her last. It was then 8 p.m. Bhagavan looked particularly happy, and seemed to feel free as a bird, having been released from his obligation to Mother. Kavyakantha Ganapati Muni (who was then living in Mango Tree Cave) was then present at Skandasramam, and he declared that she had attained *moksha* by the grace of her son. Her body was buried, not cremated. Attaining, giving 'moksha' are conventional terms for restoration to the original state of Being-Awareness-Bliss.

In giving *mukti* to his mother, Bhagavan played the part of Siva, Mrtyunjaya, the conqueror of Death. The auspicious functioning of a regular temple over Mother's *samadhi* is solid proof of the supreme Grace of Bhagavan. Again, *matru* means 'cow'. The Name refers also to the grace bestowed on the Cow Lakshmi, about whom there is a moving little booklet by Devaraja Mudaliar. Like the mutual love of Mother and child, the cow-calf relationship is a concrete fact, besides being a powerful symbol. Love is the living link between nature and the supernatural, between time and the timeless.

Also, *matru* means the measurer, calculator, knower, and refers to the *jiva*, the individual. Bhagavan's grace and the gift of *moksha* are available to anyone who turns towards Him in love and lets His love govern one's life].

Om Mātru mukti vidhāyakāya namah.

83. *Vinatah*: The meek and humble one.

[Bhagavan taught and practised the utmost humility. Muruganar says, “Meeker than the meekest, through meekness the Supreme reveals his true supremacy”].

Om Vinatāya namah.

84. Vinutah: The adored one.

[Proving thus through meekness his supremacy, he was adored by all. In the last line of *Siva Puranam* in *Tiruvachakam*, those who bow in worship at the Feet of Siva are exalted by all].

Om Vinutāya namah.

85. Viprah: True Brahmana.

[Called Brahmana Swami, he was like Kumara, a true Brahmana, a seer of Reality, from early youth].

Om Viprāya namah.

86. Munīndrah: King of munis, first among ascetics.

Om Munīndrāya namah.

87. Pāvakojjvalah: Brilliant flame of jnana.

[Bhagavan, well settled in his last earthly abode, burns steadily like a flame in a windless place and never swerves from Self-knowledge, Cf. Name 96. Bhagavan is a flame which burns steadily, purifies whatever it touches and transforms it into fuel. Approaching this fire, one is caught up in it and becomes a part of this continuous process of burning. In true living, awareness is a steady fire and action only feeds and becomes awareness, as fuel turns to heat and light].

Om Pāvakojjvalāya namah.

XVII

88. Darsanād agha samhāñ: *One whose very sight destroys impurity.*

[Evil flees in his presence as darkness before light].
Om Darśanādagha samhārinē namah.

89. Mounena swātma bodhakah: *One who through silence reveals the Self.*

[The ultimate Truth transcends thought and speech and cannot be 'taught'. Like Dakshinamurti of old, Bhagavan reveals the ineffable Truth in silence].

Om Mounena Swātma bodhakāya namah.

90. Hruchchāntikara sānnidhyah: *One whose very presence brings about inner peace.*

[When the ego mind is still, the awareness which is our eternal being is felt in the heart as blissful peace profound. Common people, children, birds and animals all felt this peace in their inmost heart in Bhagavan's presence. His very presence spread this supreme peace to all around Him].

Om Hruchchāntikara sānnidhyāya namah.

91. Smaranād bandha mochakah: *The very thought of whom brings about freedom from bondage.*

[What has been claimed from ancient times for Arunachala applies even more aptly to Bhagavan himself. The thought and name of Arunachala brought this youngster *moksha*. Hence the tradition lives with renewed force in this actual concrete human person. As the column of light which is Siva froze into the holy Hill, Siva and the Hill became embodied in the human form divine of Ramana. Siva, Arunachala and Ramana are three outstanding manifestations

(mythological, geographical and historical) of the one sole Reality, pure Awareness, whose nature is perennial bliss].

Om Smaranād bandha mōchakāya namah.

XVIII

92. *Antastimira chandāmsuh*: Blazing sun dispelling inner darkness.

[The sun in the sky, the brightest object we know, is only a symbol of inner awareness. Siva-Ramana is that sun of Pure Awareness before which the darkness called a separate ego cannot stand: “We are all one awareness”. Ignorance or inner darkness is the false identification of the Self with bodies and objects].

Om Antastimira chandāmsave namah.

93. *Samsārārnava tārakah*: One who takes us across the sea of samsara.

[To those who struggle in the deep stormy waters of phenomenal existence, Bhagavan comes as a boatman ready and able to rescue and carry us to the safety of the other shore].

Om Samsārārnava tārakāya namah.

94. *Sōnadrīśa stuti drashta*: One who saw and revealed the Five Hymns in praise of Arunachala.

[The *Five Hymns* (108 couplets, and Nine, Ten, Eight and Five stanzas) were not composed like ordinary poems; they were outpourings direct from the Heart. Like the Vedic mantras *seen* by the rishis, these Hymns were seen rather than composed.

The Hymns came into being because Bhagavan loved his devotees and sought to express for them their longings; He

himself had none. In these hymns some passages are autobiographical, but many are philosophical and convey Bhagavan's teachings. The Hymns serve as a bridge between Bhagavan and his devotees. Words and events which are rooted in Eternity and flower in Time should not be analysed and pulled apart and attributed to *either* Bhagavan, the embodiment of pure transcendent Awareness, *or* to the good, simple human being living on terms of perfect equality with other creatures. The *drashta* or the True Seer the unity of Time and Eternity, of 'others' and himself, of the natural and the supernatural. His words and actions reveal this unity. The *Five Hymns* should be studied and understood in this light, as mystical utterances comparable to the Vedic hymns].

Om Sōnadrīśa stuti drashtrē namah.

95. *Hārdavidya prakāśakah*: Revealer of the light of the Heart, Revealer of Inner Awareness.

[From very ancient times, the inner light, *Purusha* or Person, the 'I-I' shining in and as the Heart, had been identified as *Sat-Chit-Ananda*, Being-Awareness-Bliss. But the teaching was not precisely understood, nor was it widely taught or applied in practice. In *Ramana Gita, Supplement to the Forty Verses*, and many Talks, Bhagavan has clarified, simplified and driven home the teaching that the Heart, Being-Awareness-Bliss and the I are three concepts standing for one sole Reality. Bhagavan is the great and successful Teacher of this *Vidya*, the identity of the *sphuriti* of I and the Heart as the seat of Being-Awareness-Bliss].

Om Hārdavidya prakāśakaya namah.

XIX

96. *Avichyuta nija prajnah*: One who never swerves from Self-awareness.

[Father Siva, who is absolute Awareness, and Muruga, who seems to meet and mate with the world, are in substance one. Skanda does not swerve from self-awareness; rather he shares it with others in order to enjoy all the better that sole Awareness. Absolute Awareness is beyond all categories, it is all-transcendent *ananda*. Relative awareness is awareness of awareness, joy of mutuality, a stirring, a movement, a ripple. The ripple, the movement, the relativity is only an appearance, it exists only for Valli and for her benefit. Valli is only the human manifestation of the divine Deivasena, as Muruga is the human manifestation of Subramanyam. *Mey* is the outer truth or the body, as *unmai* is the inner truth or the spirit. There was a visible, living body moving before our eyes like a father, mother, child, master, teacher, friend or patient. This body, this *mey*, was used by Bhagavan as a medium with which to perceive the world and help others to perceive it aright. All this is not swerving from, but fully experiencing and exercising, his *nija prajna*, his self-awareness, as the 'I-I', all *atman*, seated in all beings. (*Bh. Gita*, X. 20). Bhagavan is and functions as the heart of all mankind and all the world. The world was and is in him; but he was not in the world. Only his body was. The universal becomes available to each one of us as a unique possession when we see our own inmost Self in such a manifestation. Bhagavan sees all of us and the whole world as Himself. The devotee sees in Bhagavan his own self].

Om Avichyuta nija prajnāya namah.

97. *Naisargika mahātapah*: One spontaneously blazing forth as Pure Awareness, a great *tapasvi* by his very nature.

[Bhagavan did not deliberately perform *tapas*, as the Sun does not choose to emit rays. As the last verse of *Upadesa Sara* declares, egoless living is itself the most excellent *tapas*. Bhagavan shines as the eternal I, effortlessly and without a thought, now as then. A *sthitaprajna*, one established in Self-awareness, he blesses the world by his mere presence, which continues even though the body is no more. It is this Presence which we invoke in this *puja*].

Om Naisargika mahā tapasē namah.

98. Kamandalu-dhara: One who holds the waterjug.

[The Kamandalu is a symbol of purity, simplicity and firmness. The water flows out of the vessel as Grace from his eyes. Unerringly he pours out on those he chooses the cool, cleansing waters of immortality].

Om Kamandalu dharāya namah.

99. Śubhra Koupīna vasanah: Wearer of a pure white Koupina.

[The waterjug and the clean white codpiece are marks of utmost simplicity. The barest necessities of human existence, they suggest what the renunciant can do without. This man the wisest and the happiest man we know, possessed nothing beyond a body, a water jug and a strip of cloth].

Om Śubhra koupīna vasanāya namah.

100. Guhah: Subrahmanya, dweller in the heart cave.

[Compare No. 20 of the supplement to the *Forty Verses*: The Lord who dwells and shines in the Heart-Lotus is worshipped as Guhesa (Guha, the Lord, or Lord of the Cave). When by continued effort, the conviction “I am that Guhesa” becomes as firm as the sense of ‘I’ in your body, and you become that Lord, the false notion that one is the body will disappear as darkness in the face of the Sun].

Om Guhāya namah.

101. *Dandapāni*: Wielder of the staff of wisdom.

[Subrahmanya uses this staff to drive away the demon of ignorance].

Om Dandapānayē namah.

102. *Krupāpūrnah*: One full of Grace.

[As Grace he pervades the whole universe].

Om Krupāpūrnāya namah.

103. *Bhavaroga bhishagvarah*: Best of physicians who destroys the ego, the root-cause of all disease and discomfort.

[The disease of mistaking this phenomenal existence as real is cured radically by destroying the ego].

Om Bhavaroga bhishagvarāya namah.

104. *Skandah*: Kumara, as the earthly manifestation of Siva.

[The *sphurana*, the vibration, of ‘I-I’ in the heart, is Skanda, God accessible and active on earth, a ray of the transcendent and unapproachable Sun who is Siva].

Om Skandāya namah.

105. *Devatamah*: Best of gods, God supreme.

[The Supreme is accessible to us here and now, like this morning’s sun, not yesterday’s or tomorrow’s. This God of Every Day is immanent in us and the world. (Cf., Derek Neville’s poem in the *Mountain Path*, April, 1975)

I will not have God in his heaven,
And part of his creation
Still in hell.

I want God grimy with the grime of men
Hewing in face of coal;
Glistening in sweat

On brows, tired of work.
 I want God dirty with the dirt of towns,
 All soot-encrusted there among the chimney-pots.
 I want heaven and God put back where they belong -
 Waiting on earth
 Until men come to see
 The glory of the every-day
 Behind their greed and blindness.
 Oh - he shall sing with birds upon the bough
 And he shall ride up there among the blue,
 In the dark night of cities,
 Among the earth-bound,
 And the dead.
 Then, then shall he be waiting
 Like a jewel
 Hid in the dark, clay-shuttered
 Souls of men.
 Freed, at long last, from pulpit
 And from pew,
 From sect and creed,
 From Litany and Mass;
 No longer what we seek,
 But what we've found -
 Here, on the common earth,
 In common ways,
 God of the even-day
 With every heart a manger,
 And every life a throne].
Om Devatamāya namah.

106. Amartyah: Immortal one.

[One consciously identified with Eternal Awareness not the mortal body. This immortal spirit is present as 'I-I' within each one of us, but we forget it. Thinking of Bhagavan who never forgot it, we share his immortality].

Om Amartyāya namah.

107. *Senāni*: Commander of the army.

[Skanda is the Lord of the divine Hosts vanquishing the demons of evil tendencies, latent and patent; born of the ego. When the Self destroys the ego, the battle is won].

Om Senānye namah.

108. *Purushottamah*: The Supreme Person.

[Bhagavan is the supreme person present as sovereign awareness in all persons. He is thus the *purushottama* who as Awareness unites all persons in one common being. Awareness-Bliss, the great God Siva, the magnetic Mountain Arunachala, the pure awareness shining as 'I-I' in every human heart - all these are names and forms of one *Purusha*, the only *Purusha*, whose most glorious *vibhuti* and active manifestation in our age is Sri Ramana].

Om Purushottamāya namah.

भारद्वाज विश्वनाथ विरचितं
श्री रमणाष्टोत्तरशतनामस्तोत्रम्

अपारसच्चित्सुखवारिराशे-
र्यस्योर्मिमात्रं भुवनं समस्तम् ।
गुहाहितं तं रमणं गभीरं
चिन्ताविहीनं हृदि चिन्तयामि

- महासेनमहोशेन जातः श्रीरमणो गुरुः ।
अखण्डसंविदाकारो महौजाः कारणाद्भवः ॥ १
- जगद्धितावतारः श्रीभूमिनाथस्थलोत्थितः ।
पराशरकुलोत्तंसः सुन्दरार्य तपःफलम् ॥ २
- कमनीयसुचारित्रः सहायाम्बासहायवान् ।
शोणाचलमहोलीनमानसः स्वर्णहस्तकः ॥ ३
- लब्धविद्योदयः श्रीमद्द्वादशान्तमहास्थले ।
महाशक्तिनिपातेन प्रबुद्धः परमार्थवित् ॥ ४
- तीव्रः पितृपदान्वेषी पितृमानिन्दुमौलिना ।
पितुरादेशतः शोणशैलं प्राप्तस्तपोमयः ॥ ५
- उदासीनो महायोगी महोत्साहः कुशाग्रधीः ।
शान्तसङ्कल्पसंरम्भः सुसन्दृक्सविता स्थिरः ॥ ६
- तपःक्षपितसर्वाङ्गः फुल्लाम्बुजविलोचनः ।
चन्द्रिकासितहास श्रीमण्डिताननमण्डलः ॥ ७

- चूतवाट्यां समासीनश्चूर्णिताखिलविभ्रमः ।
वेदवेदान्ततत्त्वज्ञश्चिन्मुद्री त्रिगुणातिगः ॥ ८
- विरूपाक्षगुहावासो विराजदचलाकृतिः ।
उद्दीप्तनयनः पूर्णो रचिताचलताण्डवः ॥ ९
- गम्भीरः परमाचार्यः सुप्रसन्नोऽभयप्रदः ।
दक्षिणास्यनिभो धीरो दक्षिणाभिमुखः स्वराटू ॥ १०
- महर्षिर्भगवानीड्यो भूमविद्याविशारदः ।
विमलो दीर्घदर्श्यात्त ऋजुमार्गप्रदर्शकः ॥ ११
- समदृक्सत्यदृक्सत्यः प्रशान्तोऽमितविक्रमः ।
सुकुमारः सदानन्दो मृदुभाषी दयार्णवः ॥ १२
- श्रीशोणाचलहृद्गतस्कन्दाश्रमनिकेतनः ।
सद्दर्शनोपदेशा सद्भक्तवृन्दपरीवृतः ॥ १३
- गणेशमुनिभृङ्गेन सेवितांग्रिसरोरुहः ।
गीतोपदेशसारादिग्रन्थसंछिन्नसंशयः ॥ १४
- वर्णाश्रममतातीतो रसज्ञः सौम्य आत्मवान् ।
सर्वावनिमतस्थानामाराध्यः सर्वसद्गुणी ॥ १५
- आत्मारामो महाभागो मातृमुक्तिविधायकः ।
विनतो विनुतो विप्रो मुनीन्द्रः पावकोज्ज्वलः ॥ १६
- दर्शनाददृष्टसंहारी मौनेन स्वात्मबोधकः ।
हृच्छान्तिकरसान्निध्यः स्मरणाद्वन्धमोचकः ॥ १७

अन्तस्तिमिरचण्डांशुः संसारार्णवतारकः ।
शोणाद्रीशस्तुतिद्रष्टा हार्दविद्याप्रकाशकः ॥

१८

अविच्युतनिजप्रज्ञो नैसर्गिकमहातपाः ।
कमण्डलुधरः शुभ्रकौपीनवसनो गुहः ॥

१९

दण्डपाणिः कृपापूर्णो भवरोगभिषग्वरः ।
स्कन्दो देवतमोऽमर्त्यः सेनानीः पुरुषोत्तमः ॥

२०

यः स्थाणोररुणाचलस्य पदयोः स्मृत्यार्जानं प्राप्यत
दिव्यानुग्रहसुप्रवाहविवशस्तादात्म्यभावं गतः ।
हृन्निष्ठः स्वगभीरनित्यतपसा लोकान्पुनास्येकराटू
तस्मै श्रीरमणाय ते नम इदं लोकोत्तरज्योतिषे ॥

Bhāradvāja Viśvanātha viracitaṃ Śrī Ramaṇāṣṭottaraśatanāmastotram

- apārasaccitsukhavārirāse-
ryasyormimātraṃ bhuvanaṃ samastam |
guhāhitaṃ taṃ ramaṇaṃ gabhīraṃ
cintāvihīnaṃ hṛdi cintayāmi
- mahāsenamahomśena jātaḥ śrīramaṇo guruḥ |
akhaṇḍasaṃvidākāro mahaujāḥ kāraṇodbhavaḥ | | 1
- jagaddhitāvataṛaḥ śribhūmināthasthalotthitaḥ |
parāśarakulottaṃsaḥ suṇḍarārya tapaḥphalam | | 2
- kamaṇīyasucāritraḥ saḥāyāmbāsaḥāyavān |
śoṇācalamaholinamānaṣaḥ svaṛṇahastakaḥ | | 3
- labdhavidyodayaḥ śrīmaddvādaśāntamahāsthale |
mahāśaktinipātena prabuddhaḥ paramārthavit | | 4
- tivraḥ pitṛpadānveṣī piṭṛmānindumaulinā |
piturādeśataḥ śoṇaśailaṃ prāptastapomayaḥ | | 5
- udāsīno mahāyogī mahotsāhaḥ kuśāgradhīḥ |
śāntasaṅkalpasamṛambhaḥ susaṇḍṛksavitā sthiraḥ | | 6
- tapaḥkṣapitasarvāṅgaḥ phullāmbujavilocanaḥ |
candrikāsitaḥāsa śrīmaṇḍitānanamaṇḍalaḥ | | 7
- cūtavāṭyām samāsīnaścūrṇitākḥilavibhramaḥ |
vedavedāntatattvajñaścīnmudrī triguṇāṭigaḥ | | 8
- virūpākṣaguhāvāso virājadacalākṛtiḥ |
uddīptanayanaḥ pūrṇo racitācalatāṇḍavaḥ | | 9

- gambhīraḥ paramācāryaḥ suprasanno'bhayapradaḥ |
dakṣiṇāsyānibho dhīro dakṣiṇābhimukhaḥ svarātū | | 10
- maharṣirbhagavānīdyo bhūmavidyāviśāradaḥ |
vimalo dīrghadarśyāpta r̥jumārgapradarśakaḥ | | 11
- samadṛksatyadr̥ksatyāḥ praśānto'mitavikramaḥ |
sukumāraḥ sadānando mṛdubhāṣī dayārṇavaḥ | | 12
- śrīṣoṇācalahr̥dbhataskandāśramaniketaṇaḥ |
saddarśanopadeṣṭā sadbhaktavṛndaparivṛtaḥ | | 13
- gaṇeśamunibhṛṅgena sevitāṅghrisaroruhāḥ |
gītopadeśasārādigranthaśaṅchinnaśamśayaḥ | | 14
- varṇāśramamatātīto rasajñāḥ saumya ātmavān |
sarvāvanimatasthānāmārādhyāḥ sarvasadguṇī | | 15
- ātmārāmo mahābhāgo māṭṛmuktividhāyakaḥ |
vinato vinuto vipro munīndraḥ pāvakojjvalaḥ | | 16
- darśanādaghasamhārī maunena svātmabodhakaḥ |
hṛcchāntikarasānnidhyāḥ smarāṇādvandhamocakaḥ | | 17
- antastimiracaṇḍāmśuḥ saṁsārārṇavatārakaḥ |
śoṇādrīśastutidraṣṭā hārdavidyāprakāśakaḥ | | 18
- avicyutanijaprajño naisargikamahātapāḥ |
kamaṇḍaludharaḥ śubhakraupīnavasano guhaḥ | | 19
- daṇḍapāṇiḥ kṛpāpūrṇo bhavarogabhiṣagvaraḥ |
skando devatamo'martyāḥ senāniḥ puruṣottamaḥ | | 20
- yaḥ sthānoraruṇācalasya padayoḥ smṛtyārjānaṁ prāpyata
ddivyaṇugrahasupravāhāvivaśastādātmyabhāvaṁ gataḥ |
hṛnniṣṭhaḥ svagabhīranityatapasā lokānpunāsyekarātū
tasmai śrīramaṇyaya te nama idaṁ lokottarajyotiṣe | |

॥ नामावली ॥

ओं महासेनमहोंशेनजाताय नमः

ओं श्रीरमणाय नमः

ओं गुरुवे नमः

ओं अ'ण्डसंविदाकाराय नमः

ओं महौजसे नमः

5

ओं कारणोद्धवाय नमः

ओं जगद्धितावताराय नमः

ओं श्रीभूमिनाथस्थलोत्थिताय नमः

ओं पराशरकुलोत्तंसाय नमः

ओं सुन्दरार्यतपःफलाय नमः

10

ओं कमनीयसुचरित्राय नमः

ओं सहायाम्बासहायवते नमः

ओं शोणाचलमहोलीनमानसाय नमः

ओं स्वर्णहस्तकाय नमः

ओं श्रीमद्द्वादशान्तमहास्थले लब्धविद्यो दयाय नमः

ओं महाशक्तिनिपातेनप्रबुद्धाय नमः

ओं परमार्तविदे नमः

ओं तीव्राय नमः

ओं पितृपदान्वेषिणे नमः

ओं इन्दुमौलिनापितृमते नमः

20

ओं पितुरादेशतः शोणशैलंप्राप्ताय नमः

ओं तपोमयाय नमः

ओं उदासीनाय नमः

ओं महायोगिने नमः

ओं महोन्त्साहाय नमः

ओं कुशाग्रधिजे नमः

ओं शान्तसङ्कल्पसंरम्भाय नमः

ओं सुसन्दृशे नमः

ओं सवित्रे नमः

ओं स्थिराय नमः

30

ओं तपःक्षपितसर्वाङ्गाय नमः

ओं फुल्लाम्बुजविलोचनाय नमः

ओं चन्द्रिकासितहासश्रीमण्डितानन मण्डलाय नमः

ओं चूतवाटयांसमासीनाय नमः

ओं चूर्णितालविभ्रमाय नमः

ओं वेदवेदान्ततत्त्वज्ञाय नमः

ओं चिन्मुद्रिणे नमः

ओं त्रिगुणातिगाय नमः

ओं विरूपाक्षगुहावासाय नमः

ओं विराजदचलाकृतये नमः

ओं उद्दीप्तनयनाय नमः

40

ओं पूर्णाय नमः

ओं रचिताचलताण्डवाय नमः

ओं गम्भीराय नमः

ओं परमाचार्यय नमः

ओं सुप्रसन्नाय नमः

ओं अभयप्रदाय नमः

ओं दक्षिणास्यनिभाय नमः

ओं धीराय नमः

ओं दक्षिणाभिमुण्डाय नमः

ओं स्वराजे नमः

50

ओं महर्षये नमः

ओं भगवते नमः

ओं ईडयाय नमः

ओं भूमविद्याविशारदाय नमः

ओं विमलाय नमः

ओं दीर्घदर्शिने नमः

ओं आप्ताय नमः

ओं ऋजुमार्गप्रदर्शकाय नमः

ओं समदृशे नमः

ओं सत्यदशे नमः

60

ओं सत्याय नमः

ओं प्रशान्ताय नमः

ओं अमितविक्रमाय नमः

ओं सुकुमाराय नमः

ओं सदानन्दाय नमः

ओं मृदुभाषिणे नमः

ओं दयार्णवाय नमः

ओं श्रीशोणाचलहृत्स्वकन्दाश्रमनिकेतनाय नमः

ओं सहर्शनोपदेष्ट्रे नमः

ओं सद्भक्तवृन्दपरिवृताय नमः

70

ओं गणेशमुनिभृङ्गे.न सेवितांघ्रिसरोरुहाय नमः

ओं गीतोपदेशसारादिग्रन्थसंछिन्नसंशयाय नमः

ओं वर्णाश्रममतातीताय नमः

ओं रसज्ञाय नमः

ओं सौम्याय नमः

ओं आत्मवते नमः

ओं सर्वानिमित्स्थानामाराध्याय नमः

ओं सर्वसद्गुणिने नमः

ओं आत्मारामाय नमः

ओं महाभागाय नमः

80

ओं मातृमुक्तिविधायकाय नमः

ओं विनताय नमः

ओं विनुताय नमः

ओं विप्राय नमः

ओं मुनीन्द्राय नमः

- ओं पावकोज्ज्वलाय नमः
 ओं दर्शनादघसंहारिणे नमः
 ओं मौनेन स्वात्मबोधकाय नमः
 ओं हृच्छान्तिकरसान्निध्याय नमः
 ओं स्मरणाद्बन्धमोचकाय नमः
 ओं अन्तस्तिमिरचण्डांशवे नमः
 ओं संसारार्णवतारकाय नमः
 ओं शोणाद्रीशस्तुतिद्रष्ट्रे नमः
 ओं हार्दविद्याप्रकाशकाय नमः
 ओं अविच्युतनिजप्रज्ञाय नमः
 ओं नैसर्गिकमहातपसे नमः
 ओं कमण्डलुधराय नमः
 ओं शुभ्रकौपीनवसनाय नमः
 ओं गुहाय नमः
 ओं दण्डपाणये नमः
 ओं कृपापूर्णाय नमः
 ओं भवरोगभिषग्वराय नमः
 ओं स्कन्दाय नमः
 ओं देवतमाय नमः
 ओं अमर्त्याय नमः
 ओं सेनान्ये नमः
 ओं पुरुषोत्तमाय नमः

90

100

108