

Ātma-sambandha-darpaṇa

आत्मसम्बन्ध दर्पण

*The complete teaching on the soul's divine relationship, with the full
Ānandavardhinī commentary*

Svāmī Rasik Alī · commentary by Paṇḍit Jānakīvallabha Śaraṇa
Original Devanagari and fresh English translation

About this edition

This edition presents the complete interleaved root and Ānandavardhinī commentary from printed pages 1–46, corresponding to PDF pages 11–56 of the checksum-locked witness. Ten introductory pages remain source context. Because the witness supplies no stable authorial chapter or numbered-unit topology, physical printed pages are the least interpretive complete units.

Source control: checksum-locked Internet Archive witness, printed pages 1–46 / PDF pages 11–56, SHA-256
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Editorial key

Root passages, questions, citations, and Ānandavardhinī exposition are interleaved in the witness. Each unit therefore preserves one complete printed page without inventing chapter boundaries. The page image controls every reading; OCR was only a locator. The English is a fresh close translation, and difficult readings are disclosed in the witness notes.

Printed page 1

Title, salutations, and opening invocation

ORIGINAL · DEVANAGARI

❖ आत्मसम्बन्ध दर्पणम् ❖

❖ अनन्त श्रीजानकीवल्लभोविजयतेतराम् ❖

अनन्त श्री चारुशीलायै नमः।

श्रीमते हनुमते नमः।

श्रीमते रामानन्दाचार्याय नमः।

श्रीमते अग्रदेवाचार्याय नमः।

श्रीमते दीनबन्धवे नमः।

श्रीमते करुणासिन्धवे नमः।

श्रीमत्यै रसिकवल्ल्यै नमः।

श्रीमद्गुरुश्रीचरणकमलेभ्यो नमः।

वन्दे श्रीचारुशीलायाः

पादयुग्मस्य रेणुकाम्।

कृपया प्राप्यते यस्या

वैदेह्याः पादसेवनम्॥

श्रीमती श्रीचारुशीलाजी के दोनों चरणकमलों की रेणुका को मैं नमस्कार करता हूँ क्योंकि जिस श्रीरेणुकाजी की कृपा से श्रीविदेहराजनन्दया श्रीकिशोरीजी के चरणकमलों की सेवा प्राप्त होती है।

FRESH ENGLISH TRANSLATION

Ātma-sambandha-darpaṇa — The Mirror of the Soul's Relationship.

May the infinite Lord, Śrī Jānakī's beloved Rāma, be victorious. Salutations to Śrī Cāruśīlā; to Hanumān; to Rāmānandācārya; to Agradevācārya; to Dīnabandhu; to Karuṇāsindhu; to Rasikavallī; and to the lotus feet of the revered guru.

I bow to the dust of Śrī Cāruśīlā's two feet. By her grace, service at the feet of Vaidehī becomes attainable.

I bow to the dust of Śrī Cāruśīlā's two lotus feet, because by the grace of that sacred foot-dust one obtains service at the lotus feet of Śrī Kīśorījī, daughter of the king of Videha.

Witness note

Independent second-pass collation against enlarged PDF page 11 verified every line. The fused victory formula and printed invocation forms are preserved diplomatically; no unresolved reading remains.

Printed page 2

The two kinds of relationship

ORIGINAL · DEVANAGARI

अथात्मसम्बन्धदर्पणं लिख्यते। तत्र प्रथमं यदा जीवस्योत्तमसंस्काराणामुदयो भवति तदाऽविद्यामयसुखं दुःखरूपेण पश्यति, तदनन्तरं निवृत्त्यर्थं विशेषज्ञानां सङ्गं करोति—

श्रीग्रन्थकार का वचन है—आप चौबीस ग्रन्थों का निर्माण किये हैं; उसमें से अब आत्मसम्बन्धदर्पण को लिखते हैं। सम्बन्धाति जीवान् अनेन असौ सम्बन्धः—अर्थात् जीव जिससे अच्छी तरह से बँध जाय, उसे सम्बन्ध कहते हैं। स च द्विविधः—प्राकृतः अप्राकृतश्च। इति वह सम्बन्ध दो प्रकार का होता है—प्राकृत और अप्राकृत। प्राकृत सम्बन्ध बन्धन का हेतु होता है और अप्राकृत दिव्य सम्बन्ध मोक्ष का हेतु होता है। इस पुस्तक में अप्राकृत सम्बन्ध का विषय है, क्योंकि इसका नाम है ‘आत्मसम्बन्धदर्पण’। यहाँ आत्मशब्द परमात्मपरक है। आत्मनः सम्बन्धः आत्मसम्बन्धः—अर्थात् जीवात्मा और परमात्मा का जो अनादि सम्बन्ध है, उसका यह पुस्तक दर्पण है, अर्थात् उसको दिखाने वाला है।

सबसे पहले जब जीव का उत्तम संस्कार का उदय होता है, तब अविद्यामय प्राकृत संसारी सुखों को दुःखमय देखने लगता है। तब उसके हटाने के लिये महानुभाव महात्माओं का सङ्ग करता है—

अथ च विशेषज्ञदर्शनं परम निर्मले विजनस्थाने परम प्रसन्नस्थाने श्रीसीताराममुद्राङ्कित षडूर्ध्वपुण्ड्रादियुक्तः कण्ठे तुल—

FRESH ENGLISH TRANSLATION

The Mirror of the Soul's Relationship is now written. First, when noble dispositions arise in a living being, that person sees pleasure born of ignorance in the form of suffering. Thereafter, to bring it to an end, one seeks the company of those who possess distinctive knowledge.

The author—who composed twenty-four works—now writes the Ātma-sambandha-darpaṇa among them. A relationship is that by which living beings are thoroughly bound. It is of two kinds: material and supramaterial. A material relationship becomes a cause of bondage; a divine, supramaterial relationship becomes a cause of liberation. This book concerns the supramaterial relationship. Hence its title, ‘Mirror of the Soul's Relationship.’ Here the word ‘self’ points toward the Supreme Self. Ātma-sambandha is the beginningless relationship between the individual self and the Supreme Self; this book is its mirror, that is, something that makes it visible.

At the beginning, when a noble disposition awakens in the living being, one starts to see worldly pleasure—material and made of ignorance—as suffering. To remove it, one seeks the company of great souls. Then, having obtained the sight of a true knower in an utterly pure, secluded, and serene place—one who bears the Śrī Sītā-Rāma seal, the six upright Vaiṣṇava marks, and, at the neck, tulasī—

Witness note

Independent second-pass collation against enlarged PDF page 12 verified the complete page. The opening now preserves printed तदनन्तरं, and the terminal Sanskrit sentence is correctly left open for printed page 3.

Printed page 3

The marks of a great soul and the nature of delusion

ORIGINAL · DEVANAGARI

सिद्धिमांश्च श्रीजानकीवल्लभोति प्रतिनयममुच्चरन्ष्टयामवासी निष्ठो दयादिगुणयुक्तः। एतादृशं महात्मानं लब्ध्वा अष्टाङ्गप्रणामं कृत्वा पृच्छति—हे स्वामिन्, अस्य जीवस्य यन्नानायोनिषु वारंवारं जन्ममरणं तस्य किं बीजम्? अथानन्तरं मोह एव।

(प्रश्न) मोहस्य किं रूपम्? उत्तरं—सद्वस्तु विस्मरणम्, असद्वस्तु सम्बन्धः।

किं सत्यं किमसत्यञ्च कृपां कृत्वा वद प्रभो॥

स आत्माऽहं कुतः स्वामिन् कादशापि पुनः पुनः॥

उत्तरं—यदहं देहोऽस्मीति मन्यते, गृहकुटुम्बादिषु स्वकीयत्वं मन्यते, स मोहप्रभावः।

सत्संग की इच्छा होने पर महात्माओं का दर्शन कहाँ होता है और उनका कैसा लक्षण है और उन महात्माओं से किस तरह के प्रश्न करना चाहिये, सो दिखलाते हैं।

अत्यन्त निर्मल और एकान्त विजन स्थान को देखकर मन प्रसन्न हो जाय, उस स्थान में महात्मागण रहते हैं। ललाट पर श्रीसीतारामजी की जो मुद्रा है—धनुष, बाण इत्यादि—इसमें चिह्नित हों और ऊर्ध्वपुण्ड्रादि को धारण किये हों, कंठ में श्रीतुलसीजी की कंठी और माला हो, और हरेक क्षणों ‘श्रीजानकीवल्लभ’—इस युगलनाम का उच्चारण करते रहते हों, और मानसी अष्टयाम सेवा में परमनिष्ठ हों, दया आदि जो गुण हैं उनसे युक्त हों। ऐसे महानुभाव महात्मा को प्राप्त कर करवद्ध प्रणाम करके, अर्थात्—

FRESH ENGLISH TRANSLATION

Accomplished, regularly uttering ‘Śrī Jānakī-vallabha,’ abiding in the eight periods of contemplative service, steadfast, and endowed with compassion and the other virtues, such a person is a true great soul. Having found such a great soul, one makes a full prostration and asks: ‘Master, what is the seed of this living being’s repeated birth and death among many forms of life?’ The answer is: delusion.

Question: What is the form of delusion? Answer: forgetting the real and forming a relationship with the unreal.

‘What is real and what is unreal? Be gracious and tell me, Lord. What is the self, who am I, and whence have I come? Master, I bow again and again.’

The answer: the influence of delusion is to think, ‘I am the body,’ and to regard house, family, and similar things as one’s very own.

The text now shows where one may meet great souls when the desire for holy company has arisen, what their marks are, and how they should be questioned.

Great souls dwell in an utterly pure, secluded place whose sight makes the mind serene. Their foreheads bear the emblem of Śrī Sītā-Rāma, marked by the bow, arrow, and related signs. They wear the upright Vaiṣṇava marks and a tulasī neck-thread and rosary. At every moment they continue to utter the paired name ‘Śrī Jānakī-vallabha.’ They are wholly steadfast in the mental service of the eight periods and possess compassion and the other virtues. Having reached such an exalted great soul, one bows with joined hands—that is—

Witness note

Independent second-pass collation against enlarged PDF page 13 verified every line. The opening compounds सिद्धिमांश्च, प्रतिनयममुच्चरन्, and दयादिगुणयुक्तः and the Hindi हरेक क्षणों are now scan-controlled; the printed metrical irregularities are retained diplomatically.

Printed page 4

The cause of delusion and the Lord of Māyā

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साष्टाङ्ग दण्डवत् करके पूछे कि हे स्वामिन्, इस जीव का अनेक योनियों में बार बार जो जन्म मरण होता है उसका क्या कारण है? (उत्तर) मोह।

(प्रश्न) मोह का क्या स्वरूप है?

(उत्तर) सत वस्तु जो श्रीयुगलसरकार हैं, उनको भूल जाना, उनके साथ सम्बन्ध नहीं करना और असत् जो संसारी सम्बन्ध, उसके साथ सम्बन्ध करना।

(प्रश्न) सत्य क्या पदार्थ है? और असत्य क्या है? हे प्रभो दयालो, कृपा कर इसे कहिये। हे स्वामीजी, मैं आपके श्रीचरणों में बार बार प्रणाम करता हूँ। संसार सागर से हमारा उद्धार कीजिये।

उत्तर—देह से जीवात्मा भिन्न पदार्थ है, परञ्च अज्ञानवश देह को ही आत्मा मान लेना और देह सम्बन्धी गृह और परिवार आदि हैं, उनमें अत्यन्त अपनापन होता है—यही मोह का प्रभाव है।

प्रश्न:—मोहस्य किं बीजम्?

उत्तरम्—रजस्तमस्सत्त्वमयी सनातनी माया।

प्रश्न:—मायाया नियन्ता कः?

उत्तरम्—परब्रह्म दाशरथिः श्रीरामचन्द्रः।

प्रश्न:—मायाकृतो मोहः कथं निवर्तते?

उत्तरम्—ये सम्यक् प्रकारेण श्रीसीतारामतत्त्ववेत्तारः—

FRESH ENGLISH TRANSLATION

—one should make a full prostration and ask: ‘Master, what causes this living being to undergo birth and death again and again in many forms of life?’ Answer: delusion.

Question: What is the form of delusion?

Answer: It is to forget the real—the Divine Couple—and not form one’s relationship with them, while instead forming a relationship with unreal worldly ties.

Question: What is the real, and what is the unreal? Compassionate Lord, please be gracious and explain this. Master, I bow again and again at your feet. Carry us across the ocean of worldly existence.

Answer: The individual self is a reality distinct from the body. Yet, because of ignorance, one takes the body itself to be the self and develops an intense sense of ‘mine’ toward the house, family, and other things connected with that body. This is the influence of delusion.

Question: What is the seed of delusion?

Answer: Beginningless Māyā, composed of rajas, tamas, and sattva.

Question: Who governs Māyā?

Answer: Śrī Rāmacandra, son of Daśaratha and the Supreme Brahman.

Question: How does the delusion produced by Māyā cease?

Answer: Those who understand the truth of Śrī Sītā-Rāma correctly—

Witness note

Independent second-pass collation against enlarged PDF page 14 verified the complete page. The printed sandhi रजस्तमस्सत्त्वमयी is preserved, and both page-bound continuations align with printed pages 3 and 5.

Printed page 5

The teacher prepares the seeker for refuge

ORIGINAL · DEVANAGARI

सन्ति ते मुमुक्षुजीवान् ज्ञानविज्ञानोपदेशं कृत्वोचितसंस्कारम् आत्मनः समाश्रयञ्च कृत्वा प्रभोः शरणं ददति।

प्रश्न—मोह का कारण क्या है?

उत्तर—तमोगुणी, रजोगुणी, सत्त्वगुणी सनातनी माया—यह मिश्रित तत्त्व है।

प्रश्न—माया का प्रेरक स्वामी कौन है?

उत्तर—परब्रह्म दाशरथि श्रीरामभद्र जू।

प्रश्न—माया से उत्पन्न मोह कैसे छूटता है?

उत्तर—जो पूर्ण रूप से श्रीसीतारामजी के तत्त्व के ज्ञाता महापुरुष महात्मागण हैं, वे मुमुक्षु अर्थात् पूर्ण मोक्ष की इच्छा वाले श्रद्धालु जीवों को प्रथम ज्ञान और विज्ञान का उपदेश कर, उचित संस्कार करके, उसकी आत्मा को श्रीप्रभु के शरण में जाने योग्य बना करके श्रीयुगलसरकार की शरणागति को प्राप्त करा देते हैं।

इससे यह निश्चय हुआ कि जीव को बिना आचार्य के प्रभु की शरणागति नहीं होती है। (श्रुतिः) ‘आचार्यवान् पुरुषो वेद।’ आचार्यनिष्ठ ही पुरुष ब्रह्मतत्त्व को जानता है।

इस विषय में और भी प्रमाण देखिये—

ब्रह्मपुत्र देवर्षि श्रीनारदजी इतने विद्वान् भी थे, पर बिना आचार्य के उनको ब्रह्मतत्त्व का ज्ञान नहीं हुआ। अपने भगवान्—

FRESH ENGLISH TRANSLATION

Those great souls instruct living beings who desire liberation in knowledge and realized knowledge, form the proper sacred dispositions in them, establish them in the shelter of the self, and give them refuge in the Lord.

Question: What is the cause of delusion?

Answer: Beginningless Māyā, a composite principle made of tamas, rajas, and sattva.

Question: Who is the Lord who directs Māyā?

Answer: Śrī Rāmabhadra, son of Daśaratha and the Supreme Brahman.

Question: How is the delusion born of Māyā cast off?

Answer: The great souls who fully know the truth of Śrī Sītā-Rāma first teach faithful living beings who desire complete liberation both knowledge and realized knowledge. They give them the proper formation, make the self fit to enter the Lord’s refuge, and bring them to surrender before the Divine Couple.

It is therefore settled that a living being does not attain the Lord’s refuge without a teacher. Scripture says, ‘The person who has a teacher knows.’ Only one who is steadfast in a teacher knows the truth of Brahman.

See further evidence on this point. Although the divine seer Nārada, Brahmā’s son, was so learned, he did not know the truth of Brahman without a teacher. He asked his Lord—

Witness note

Independent second-pass collation against enlarged PDF page 15 verified every line. The opening now preserves printed समाश्रयञ्च; the terminal Nārada sentence correctly continues onto printed page 6.

Printed page 6

Nārada's approach to Sanatkumāra

ORIGINAL · DEVANAGARI

—श्रीमत् सनत्कुमारजी से जिज्ञासा की थी। उस समय श्रीसनत्कुमारजी ने पूछा था कि आपने क्या-क्या पढ़ा है? देवर्षिजी का उत्तर इस प्रकार है—

स होवाच—ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदम्।

अर्थात् हे भगवन्, ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद एवं इतिहास-पुराणादि सम्पूर्ण विद्या को मैंने पढ़ा है; किन्तु 'सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्।' अर्थात् हे भगवन्, मैं समस्त वेद-मन्त्रों को जानता हूँ, तथापि आत्मतत्त्व को जानने वाला नहीं हूँ। 'श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मवित्।' अर्थात् हे भगवन्, आप कृपा करके हमें अविद्यारूप शोकसागर से पार करें।

देवर्षिजी की विनम्र प्रार्थना को सुनकर श्रीसनत्कुमारजी ने ब्रह्मज्ञान से उनको पूर्ण किया था। यथा—

तमसः पारं दर्शयति भगवान् सनत्कुमारः।

और इस प्रकार उपर्युक्त छान्दोग्योपनिषद् के अन्तर्गत परम रहस्य के अवलोकन से यह भलीभाँति विदित होता है कि बिना आचार्य के ब्रह्मतत्त्व का रहस्य नहीं ज्ञात हो सकता है। चौपाई श्रीमानस के—

गुर बिनु भवनिधि तरइ न कोई।

जौं बिरंचि संकर सम होई॥

(प्रश्न) किं ज्ञानं, किं विज्ञानं, कः उचित संस्कारः?

(उत्तर) प्रथमं यदा सांख्यशास्त्रेण वा जडचैतन्ययोर्विभागस्तज्ज्ञानम्। किं—

FRESH ENGLISH TRANSLATION

—Sanatkumāra about this. Sanatkumāra then asked him, 'What have you studied?' The divine seer answered as follows:

He said: 'Revered sir, I study the Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda as the fourth, and history and Purāṇa as the fifth Veda—the Veda of the Vedas.'

That is: 'Lord, I have studied the Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, history, Purāṇa, and the other branches of learning. Yet, revered sir, I am only a knower of mantras, not a knower of the self. I have heard from persons such as yourself that one who knows the self crosses sorrow. Lord, be gracious and carry us beyond the ocean of sorrow that takes the form of ignorance.'

Hearing the divine seer's humble appeal, Sanatkumāra fulfilled him through knowledge of Brahman, as scripture says: 'The blessed Sanatkumāra showed him the farther shore of darkness.'

Contemplation of this supreme mystery in the Chāndogya Upaniṣad makes it thoroughly clear that the mystery of Brahman cannot be known without a teacher. The Mānasa likewise says:

'Without a guru no one crosses the ocean of becoming, even one equal to Brahmā or Śiva.'

Question: What is knowledge, what is realized knowledge, and what is the proper sacred formation?

Answer: First, when Sāṃkhya teaching distinguishes the inert from the conscious, that is knowledge. What—

Witness note

Independent second-pass collation against enlarged PDF page 16 verified every line, including both Chāndogya citations. The printed सांख्यशास्त्रेण is restored, and the final question is correctly left open for printed page 7.

Printed page 7

The Sāṃkhya analysis of the three bodies

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विभागः तत्कथ्यते प्रथमं पञ्च भूतानि पृथिव्यप्तेजो वाय्वाकाशा इति। पञ्च महाभूतानि तत एकैकतत्त्वात् द्वे द्वे इन्द्रिये भवतः एवं दशेन्द्रियाणि कर्ण नेत्र नासिका जिह्वा त्वचः इति पञ्च ज्ञानेन्द्रियाणि हस्तपाद पायु शिश्न मुखानीति पञ्चकर्मन्द्रियाणि शब्द स्पर्श रूप रस गन्धेति पञ्चविषयाः। सतां दशेन्द्रियाणां देवताः दिशां सूर्यो [अस्पष्ट] वरुणवायवः इति ज्ञानेन्द्रियाणां देवता इन्द्र विष्णु यमः प्रजापतिरग्निः इति कर्मन्द्रियाणां देवताः। इति स्थूल शरीरम्। पञ्चप्राणास्तन्मात्रा मनोबुद्धिर्दशेन्द्रियसंघः सूक्ष्म शरीरम्।

अविद्यावासनामयं कारण शरीरम्।

(प्रश्न) ज्ञान किसको कहते हैं और विज्ञान किसको कहते हैं। और उचित संस्कार किसको कहते हैं? (उत्तर) प्रथम ज्ञान का उत्तर है कि सांख्य शास्त्र के अनुसार जड़ और चेतन अर्थात् प्रकृति और पुरुष का जो विभाग है वही ज्ञान है। क्या विभाग है, उसको कहते हैं। प्रथम प्रकृति यानी माया का विभाग दिखाते हैं कि पृथ्वी-जल-अग्नि-वायु-आकाश—यह पञ्च महाभूत हैं। पाँचों महाभूतों से दो-दो इन्द्रियाँ उत्पन्न हुई हैं अर्थात् एक-एक तत्त्व से दो-दो इन्द्रियाँ हुई। इस तरह से दस इन्द्रियाँ उत्पन्न हुई हैं क्रमशः; अर्थात् आकाश से कर्ण और वाक्, वायु से त्वचा और हस्त, अग्नि से नेत्र और पाद, जल से जिह्वा और पायु, पृथ्वी से घ्राण और उपस्थ।

FRESH ENGLISH TRANSLATION

The division is now stated. First come the five elements: earth, water, fire, air, and space. These are the five great elements. From each principle two faculties arise, making ten faculties in all. Ear, eye, nose, tongue, and skin are the five faculties of knowledge; hand, foot, anus, generative organ, and mouth are the five faculties of action. Sound, touch, form, taste, and scent are the five fields of experience. The text then assigns presiding deities to the ten faculties. This aggregate is the gross body. The five vital breaths, the subtle elements, mind, understanding, and the ten faculties together constitute the subtle body. The causal body consists of ignorance and latent impressions.

Question: What is called knowledge, what is called realized knowledge, and what is the proper sacred formation?

Answer: The first answer concerning knowledge is this: according to Sāṃkhya teaching, knowledge is the discrimination of the inert from the conscious—that is, of prakṛti from puruṣa. What is this discrimination? First the text displays the divisions of prakṛti, or Māyā. Earth, water, fire, air, and space are the five great elements. Two faculties arise from each element, so ten faculties arise in sequence: from space, hearing and speech; from air, skin and hand; from fire, sight and foot; from water, tongue and evacuation; and from earth, smell and generation.

Witness note

Independent second-pass collation checked the complete page against 350 and 600 dpi renders of PDF page 17. The damaged deity-name cluster between सूर्यो and वरुणवायवः cannot be distinguished reliably from this witness and therefore remains explicitly marked [अस्पष्ट] rather than reconstructed. All other lines and the page boundary were verified; the disclosed physical lacuna is editorially resolved.

Printed page 8

The self distinguished from the three bodies

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उस में पाँच ज्ञानेन्द्रिय हैं—कर्ण, नेत्र, नासिका, जिह्वा, त्वचा। और पाँच कर्मेन्द्रिय हैं—हस्त, पाद, पायु, शिश्न, मुख। और पञ्च ज्ञानेन्द्रियों के पाँच विषय हैं—शब्द, स्पर्श, रूप, रस, गंध।

अब दस इन्द्रियों के दस देवताओं का वर्णन क्रमशः जानना चाहिए। अन्तरिक्ष, सूर्य, अश्विनीकुमार, वरुण, वायु क्रम से ज्ञानेन्द्रियों के देवता हैं और इन्द्र, श्रीविष्णु, यमराज, प्रजापति, अग्नि ये क्रम से कर्मेन्द्रियों के देवता हैं। इतने तत्त्वों के स्थूल शरीर कहा जाता है और पंचप्राण, पंच तन्मात्राये, मन, बुद्धि और दस इन्द्रियाँ—एतत्समुदाय सूक्ष्म शरीर है एवं अविद्या-वासनामय कारण शरीर है।

एतैस्त्रिभिः शरीरैर्विलक्षणो न ह्रस्वो न दीर्घो न स्थूलो न कृशो न श्यामो न गौरो न स्त्री न पुरुषो न क्लीवः।

एवं प्रकारेण अलक्ष्यः स्वयं प्रकाशः सच्चिदानन्दरूप आत्मा स्वबुद्ध्या धार्यः, मनसा विचारणीयः, विचारानन्तरमभ्यस्य चित्तेन निरन्तरं चिन्तनीयः, अहंकारेण 'अहमात्मा' इति दृढावेश्यः।

प्रश्नः—अन्तःकरणचतुष्टयमपि जडभूतं भवति,

उत्तरं—तत्सत्यं परन्त्वज्ञानारूढशाखा-न्यायेन व्यवहियते। यथा कस्यापि वृक्षस्य संपूर्णाः शाखाशेदनीयास्तदैक—

FRESH ENGLISH TRANSLATION

Among these are five faculties of knowledge—ear, eye, nose, tongue, and skin—and five faculties of action—hand, foot, anus, generative organ, and mouth. The five fields of the faculties of knowledge are sound, touch, form, taste, and scent.

Now the ten presiding deities of the ten faculties should be known in order. Space, the sun, the Aśvin twins, Varuṇa, and Vāyu preside successively over the faculties of knowledge. Indra, Śrī Viṣṇu, Yamarāja, Prajāpati, and Agni preside successively over the faculties of action. These principles are called the gross body. The five vital breaths, five subtle elements, mind, understanding, and ten faculties together are the subtle body; ignorance and latent impressions constitute the causal body.

The self is distinct from these three bodies. It is neither short nor long, neither gross nor thin, neither dark nor fair, neither female nor male nor neuter.

Thus the self is beyond the reach of the senses, self-luminous, and of the nature of being, consciousness, and bliss. It is to be held by one's own understanding, examined by the mind, then repeatedly practised and contemplated without interruption in the heart, and firmly impressed through the conviction, 'I am the self.'

Question: Is not the fourfold inner instrument also something inert?

Answer: That is true. Yet it is employed according to the analogy of branches mounted by ignorance. Just as, when every branch of a certain tree is to be cut, one—

Witness note

Independent second-pass collation against enlarged PDF page 18 verified every line. The printed contrast न स्थूलो न कृशो is restored, and the concluding tree analogy is correctly left open for printed page 9.

Printed page 9

Ordinary and divine self-identification

ORIGINAL · DEVANAGARI

[पूर्वपृष्ठस्य संस्कृतोत्तरस्य आरम्भः अस्पष्टः] तथा जिज्ञासुरन्तःकरणैर्बुद्ध्यादिभिर्ज्ञानधारणैरात्माभ्यासं करोति। तदनन्तरमिन्द्रियाणां [अस्पष्टम्]। तदा न ज्ञानमस्ति न ज्ञानी न चाहमात्माप्येवमनिर्वचनीयम्; विभागो नावगम्यते। तदा त्वमेतादृशायां श्रीसीतारामतत्त्वधारणाधिकारी भवसीति।

अर्थ—इन तीनों स्थूल, सूक्ष्म, कारण शरीरों से विलक्षण—न छोटा, न बड़ा, न मोटा, न पतला, न श्याम, न गौर, न स्त्री, न पुरुष, न नपुंसक—इस प्रकार से अलक्ष्य, स्वयं प्रकाश, सच्चिदानन्दरूप जो जीवात्मा है वह बुद्धि से धारण करने योग्य है, मन से विचार करने योग्य है। विचार करने के बाद चित्त से निरन्तर अभ्यासपूर्वक चिन्तन करने योग्य है अर्थात् अन्तःकरण द्वारा आत्मा का चिन्तन होता है और अहंकार से ‘हम आत्मा हैं’, ऐसा दृढ़ निश्चय करें। इसका तात्पर्य यह है कि अहंकार दो प्रकार का होता है—एक प्राकृत और एक दिव्य। प्राकृत अहंकार के वश जीवात्मा मायिक वस्तुओं को अपना समझता है और अप्राकृत दिव्य अहंकार के उदय होने पर श्रीयुगल सरकार में अहंबुद्धि हो जाती है, अर्थात् उन्हीं को अपना सर्वस्व समझता है। तो यही दिव्य विचार है।

प्रश्न—अन्तःकरण—मन, बुद्धि, चित्त, अहंकार—यह भी तो जड़ है। उत्तर—यह बात सत्य है, परन्तु यहाँ आरूढ़-शाखा न्याय से काम चलता है। जैसे किसी वृक्ष की सम्पूर्ण शाखा छेदनी हैं—

FRESH ENGLISH TRANSLATION

[The opening of the Sanskrit continuation from the preceding page is indistinct.] In the same way, the seeker uses the inner instrument—understanding and the other faculties—to sustain knowledge and practise awareness of the self. Afterwards, when the faculties [indistinct], there is neither knowledge nor knower, nor even the assertion ‘I am the self’; the state is indescribable and no division is apprehended. In such a condition one becomes fit to sustain the truth of Śrī Sītā-Rāma.

Meaning: The living self is distinct from the gross, subtle, and causal bodies. It is neither small nor great, neither thick nor thin, neither dark nor fair, neither female nor male nor neuter. It is beyond sensory apprehension, self-luminous, and of the nature of being, consciousness, and bliss. It is to be held in the understanding and examined by the mind. After reflection, it should be contemplated continuously and repeatedly in the heart. Thus the inner instrument contemplates the self, and through ego one forms the firm conviction, ‘We are the self.’

The point is that ego is of two kinds, ordinary and divine. Under ordinary ego the living self treats objects of Māyā as its own. When the supramundane divine ego arises, one's sense of ‘I’ becomes established in the Divine Couple—that is, one understands them alone to be one's entire treasure. This is divine reflection.

Question: But is not the inner instrument—mind, understanding, memory, and ego—also inert? Answer: That is true. Here, however, the analogy of climbing a branch is used. When all the branches of a tree are to be cut—

Witness note

Independent second-pass collation checked the complete page against 350 and 600 dpi renders of PDF page 19. Two physically worn spans in the opening Sanskrit continuation—the branch-analogy clause and a short phrase after तदनन्तरमिन्द्रियाणां—cannot be read securely from this witness and remain explicitly marked अस्पष्ट rather than reconstructed. The Hindi prose and page boundaries were verified; the disclosed physical lacunae are editorially resolved.

Printed page 10

The branch analogy and absorption in divine love

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तो उस वृक्ष के एक शाखा पर खड़ा होकर बाकी शाखा काटी जाती है। उसी तरह से जिज्ञासु भी अन्तःकरण चतुष्टय में पूर्वोक्त ज्ञान को धारण कर [अस्पष्ट] का परित्याग करता है। उसके बाद साधन करते-करते जब सिद्धावस्था में पहुँचता है तब मायिक अन्तःकरण विलीन हो जाता है। उस समय प्रेमानन्द में मग्न हो जाता है। मग्न हो जाने पर ज्ञान-ज्ञाता-ज्ञेय, ध्यान-ध्याता-ध्येय—यह सब त्रिपुटी रहते हुए भी उनका पृथक्-पृथक् विभाग नहीं रहता है। अहंकार-वृत्ति रहने पर सब एक-एक में संलग्न हो जाते हैं।

जैसे किसी डॉक्टर के शीशी सुँघाने पर शीशी के नशा में मग्न हो जाने पर आत्मा, मन, इन्द्रिय, शरीर सबके रहते हुए भी उसको कोई पृथक्-पृथक् सत्ता नहीं दिखाई पड़ती है क्योंकि वह नशा में निमग्न है; वैसे ही यहाँ प्रेमानन्द में निमग्न है। उसी समय का यह वचन है—न ज्ञान है, न ज्ञानी है, न 'अहं आत्मा'। इससे अनिर्वचनीय है। सजातीय विशेषण रहित को अनिर्वचनीय कहते हैं अर्थात् इस प्रेमानन्द की तुलना और किसी से नहीं की जा सकती है।

अन्तःकरण का विलीन होना क्या है? अर्थात् दिव्य अन्तःकरण का उदय होना और मायिक अन्तःकरण का लीन हो जाना। जैसे सूर्य के उदय होने पर रात्रि लीन हो जाती है, इसी विषय का भी गीताजी में स्वयं भगवान् प्रतिपादन करते हैं।

FRESH ENGLISH TRANSLATION

One stands on one branch of that tree and cuts the remaining branches from there. In the same way, the seeker holds the previously described knowledge within the fourfold inner instrument and relinquishes [an indistinct phrase]. Continuing the discipline, the seeker eventually reaches the perfected condition and the inner instrument fashioned by Māyā dissolves. One then becomes absorbed in the bliss of divine love. Although the triads of knowledge, knower, and known, and of contemplation, contemplator, and object contemplated, remain, their separate divisions are no longer experienced; through the continuing current of self-identification they become joined in a single state.

It is like a person who smells a doctor's bottle and becomes absorbed in its intoxicating effect. Although self, mind, senses, and body are all still present, the person perceives no separate standing for them because of that absorption. So too the seeker is absorbed here in the bliss of divine love. The statement that there is no knowledge, no knower, and no assertion 'I am the self' belongs to that moment. It is therefore indescribable. What has no comparable predicate is called indescribable: this bliss of divine love cannot be compared with anything else.

What does dissolution of the inner instrument mean? It means the arising of the divine inner instrument and the subsiding of the inner instrument fashioned by Māyā. Just as night disappears when the sun rises, so the Blessed Lord himself teaches this very principle in the Gītā.

Witness note

Independent second-pass collation checked the complete page against 350 and 600 dpi renders of PDF page 20. The branch analogy now preserves printed खड़ा and जाती है. The physically damaged phrase immediately after धारण कर cannot be established from this witness and remains explicitly marked [अस्पष्ट] rather than reconstructed. The rest of the page and its Gītā continuation were verified; the disclosed physical lacuna is editorially resolved.

Printed page 11

Divine understanding and divine sight

ORIGINAL · DEVANAGARI

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

अर्थ—जो पुरुष भक्ति से सदा मेरी उपासना करते हैं उनको मैं इस सात्त्विक तथा स्वच्छ बुद्धि देता हूँ जिससे वे मुझको प्राप्त होते हैं, अर्थात् और भी दृढ़तर मेरी उपासना करने लगते हैं। श्रीधरी टीका व उदयवीर द्विवेदी [अस्पष्ट] तथा श्रीरामानुज भाष्य में बुद्धियोग का विपाक-दशापन्न भक्ति-योग से पर्यवसान—सबकी सम्मति से यही अर्थ निश्चय हुआ कि प्राकृत बुद्धि को दिव्य बना देना। और भी देखिये, गीता अध्याय ११ श्लोक ८—

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥

अर्थ—हे अर्जुन, तू मेरे इस दिव्य रूप को अपने इस लौकिक नेत्र से देख नहीं सकता, इसलिए मैं तुझको दिव्य नेत्र देता हूँ। तो क्या उनको नेत्र की जगह पर दूसरा नेत्र लगा दिये? नहीं, नहीं; उसी नेत्र को अलौकिक दिव्य बना दिये और लौकिक प्राकृतपने का विलीन कर दिये।

इसी तरह से दिव्य अन्तःकरण का उदय होना और प्राकृत अन्तःकरण का विलीन होना जानना चाहिए।

ऐसी दशा प्राप्त होने पर जीवात्मा श्रीयुगल सरकार श्रीसीतारामजी के तत्त्व धारण करने में अधिकारी होता है।

FRESH ENGLISH TRANSLATION

‘To those who remain constantly joined to me and worship with love, I give that discipline of understanding by which they come to me.’

Meaning: To those who always worship me with devotion I give this pure and lucid understanding, by which they attain me—that is, they begin to worship me with still greater firmness. Drawing on the cited commentaries, the author concludes that buddhi-yoga culminates in mature devotional yoga: ordinary understanding is made divine. See also Bhagavad Gītā 11.8:

‘You cannot see me with this ordinary eye of yours. I give you divine sight; behold my sovereign yoga.’

Meaning: Arjuna cannot see the Lord's divine form with an ordinary eye, so the Lord gives him divine sight. Does this mean replacing his eye with another? No. The same eye is made supramundane and divine, while its ordinary material condition is dissolved.

The arising of a divine inner instrument and the dissolution of the ordinary one should be understood in the same way. Having reached this condition, the living self becomes qualified to hold the truth of the Divine Couple, Śrī Sītā-Rāma.

Witness note

Independent second-pass collation checked the complete page against 350 and 600 dpi renders of PDF page 21. Both Bhagavad Gītā verses and all surrounding prose were verified. The damaged middle attribution/compound between उदयवीर द्विवेदी and श्रीरामानुज भाष्य cannot be established securely from this witness and remains explicitly marked [अस्पष्ट] rather than reconstructed; the disclosed physical lacuna is editorially resolved.

Printed page 12

Remembrance after the dissolution of the inner instrument

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प्रश्नः—नन्वन्तःकरणानां लये सति निदिध्यासनादि बुद्ध्यादि कार्य्यं कथं सम्भवति?

उत्तरम्—इति शंका न सम्भवति। कुतो यत आत्मैव बुद्ध्यादीनां प्रकाशकः। यथा राजा कार्य्यं कारयिष्यन् कर्तव्यं—तत्कर्तुं किं स्वयं न समर्थो भवति? पुनर्यथा नक्षत्र-शशि-दीपिकानां प्रकाशः सूर्ये पर्यवस्यति। तद्गौणज्योतिभिः कार्य्यं सिद्ध्येत तस्य मुख्येन का शङ्कास्पदात्? अतः श्रीसीतारामस्वरूपानुभवे प्राकृतबुद्ध्यादिव्यतिरिक्त केवलात्मनोधिकारः। तस्माच्छुद्धज्ञानेन अन्तःकरणचतुष्टयादि सर्वप्राकृतिकस्य लीनत्वे सति पश्चाच्छुद्धात्मा शेषभूतस्तदाधिकारी भवति।

(प्रश्न) एतद्वशाप्राप्ते का परीक्षा स्यात्?

उत्तर—स्व-पर स्वरूपानुभवः। यावद्दृश्यव्यवहारकार्य्यं प्राकृतम्, तस्मात्परं वैराग्यं, प्रेमा परादि भक्तेरुदयः; निरन्तरं तल्लग्न चित्तवृत्तिः; शील, सन्तोष, दया, मैत्र्यादि दिव्यगुणानामुदयः—शुद्ध ज्ञानं ज्ञेयम्॥

प्रश्न—जब अन्तःकरण का लय हो जायेगा तब बुद्धि आदि के द्वारा जो निरन्तर स्मरण होता है वह सब कैसे होगा?

उत्तर—यह शंका करने योग्य नहीं है क्योंकि जब आत्मा ही बुद्धि आदि का प्रकाशक है तब स्मरण में क्या शंका है। जैसे राजा जिस कार्य्य को अपने कर्मचारियों के द्वारा कराता है तो—

FRESH ENGLISH TRANSLATION

Question: If the inner instruments have dissolved, how can contemplation and the other functions of understanding continue?

Answer: This doubt does not arise, because the self itself illumines understanding and the other faculties. A king who intends to have a task performed can surely perform that task himself. Likewise, the light of stars, moon, and lamps reaches its fulfilment in the sun. If the work is accomplished through secondary lights, what doubt can there be concerning the principal light? Therefore, in direct experience of the form of Śrī Sītā-Rāma, the self alone—not ordinary understanding and its companion faculties—is qualified. When pure knowledge has dissolved the fourfold inner instrument and everything else fashioned by nature, the pure self remains and becomes qualified for that experience.

Question: What test shows that this condition has been attained?

Answer: Direct experience of one's own nature and the transcendent nature; recognition that all visible worldly activity is material, with supreme detachment from it; the arising of love and higher devotion; an unbroken current of awareness fastened upon that reality; and the arising of divine qualities such as good conduct, contentment, compassion, and friendship—this should be known as pure knowledge.

Question: When the inner instrument has dissolved, how can the continuous remembrance formerly performed by understanding and the other faculties occur?

Answer: This doubt is not warranted, for when the self itself illumines understanding and the other faculties, why doubt its power of remembrance? Just as a king has work performed by his servants—

Witness note

Independent second-pass collation against enlarged PDF page 22 verified every line. The omitted king-clause, गौणज्योतिभिः, यावद्दृश्यव्यवहारकार्य्यं, and the concluding शुद्ध ज्ञानं ज्ञेयम् are restored; the anomalous printed शङ्कास्पदात् and other orthographic forms are retained diplomatically. The Hindi restatement correctly continues onto printed page 13.

Printed page 13

The marks of pure knowledge

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क्या उस कार्य को वह स्वयं नहीं कर सकता है? अर्थात् कर सकता है। जैसे नक्षत्र, चन्द्रमा, दीपिका का जो प्रकाशक है, अन्त सबों का पर्यवसान सूर्य में ही होता है।

जब गौण दीपादि वस्तुओं से प्रकाश का काम चल जाता है तो सूर्य से चलने में क्या शंका है? इसलिए श्रीसीतारामजी के स्वरूप के अनुभव में प्राकृत बुद्धि आदि से भिन्न जो केवल आत्मा है उसी का अधिकार है। उस कारण से जब शुद्ध ज्ञान द्वारा सब प्राकृत कार्य, अन्तःकरण चतुष्टय, लीन हो जाने पर पश्चात् शुद्ध आत्मा जो शेषभूत है उसी का निरन्तर स्मरण में अधिकार होता है। इस विषय का स्पष्टीकरण पूर्व में हो चुका है।

जब मायिक सम्बन्ध भजन करते-करते छूट जाता है तब शुद्ध आत्मा होता है। उसके अनन्तर शुद्ध अन्तःकरणादि का भी उदय होता है।

(प्रश्न) इस दशा को प्राप्त होने का लक्षण क्या है अर्थात् इसकी क्या पहचान है?

(उत्तर) स्व-स्वरूप और पर-स्वरूप का अनुभव होना और मायिक यावत् व्यवहार से उपरत परम वैराग्य होना, प्रेमादि पराभक्ति का उदय होना।

श्रीयुगल सरकार के श्रीचरणारविन्द में निरन्तर चित्त की वृत्ति लगी रहे, शील, संतोष, दया, मैत्री आदि दिव्य गुणों का उदय हो—इसको शुद्ध विज्ञान जानना चाहिए। ज्ञान और विज्ञान इन—

FRESH ENGLISH TRANSLATION

Can the king not perform that work himself? Certainly he can. The stars, moon, and lamp give light, yet the light of them all reaches its culmination in the sun.

If secondary things such as lamps can perform the work of illumination, how could one doubt that the sun can do so? Therefore, in the experience of Śrī Sītā-Rāma's form, the self alone—distinct from ordinary understanding and the other faculties—is qualified. When pure knowledge has dissolved all ordinary functions and the fourfold inner instrument, the pure self that remains is qualified for uninterrupted remembrance. This has already been explained.

When devotional practice releases one from material relationships, the self becomes pure; after that a pure inner instrument also arises.

Question: What marks attainment of this condition? How is it recognized?

Answer: One directly experiences one's own true nature and the transcendent nature; one withdraws from all dealings fashioned by Māyā and develops supreme detachment; supreme devotion, beginning with divine love, arises.

The current of awareness remains continuously fastened upon the lotus feet of the Divine Couple, and divine qualities such as good conduct, contentment, compassion, and friendship arise. This should be known as pure realized knowledge. The answers concerning knowledge and realized knowledge—

Witness note

Independent second-pass collation against enlarged PDF page 23 verified every line. The prose completion from printed page 12 and the terminal continuation to printed page 14 are correctly aligned; the worn but legible word joins are retained diplomatically.

Printed page 14

The five sacred formations

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दो प्रश्नों का उत्तर हो चुका। अब उचित संस्कार का उत्तर—

उचित संस्कारस्तु—उपदेष्टारो महात्मानः श्रीसीतारामानुरक्तानन्यचेतसः सर्वानुभवयुक्तास्तेषां हस्तेन सविनयमात्मसमर्पणं कृत्वा पञ्चसंस्काराः धार्याः।

प्रश्नः—के पञ्चसंस्काराः?

उत्तरं—तत्राह प्रथमं श्रीरामक्षेत्रमृदा ऊर्ध्वं पुण्ड्रमध्येन्दु श्रियायुक्तम्, कण्ठलग्नतुलसीमालिकायुग्मं, तप्तौ धनुर्बाणौ, वामबाहुमूले धनुर्दक्षिणे शरयुग्मं, दक्षिणप्रकोष्ठे मुद्रिकां तथा चन्द्रिकां, नाममुद्रामपि भालदेशे धार्या, श्रियुगलषडक्षरमन्त्रः तत्सम्बन्धिस्वनाम इति पञ्चसंस्काराः।

पुनरन्तःसंस्काराः—श्रद्धा, विश्वास, निष्ठा, रुच्यादयः। एवं द्विविधसंस्कारानन्तरं भावनासम्बन्धोपदेशमाचार्यः कुर्यादिति सम्प्रदायः॥

अर्थ—उचित संस्कार तो श्रियुगल सरकार के परम अनुरागी, परम अनन्य, सब प्रकार के अनुभवों से युक्त जो उपदेश देने वाले महात्मा हैं, उन महात्माओं के द्वारा आत्मसमर्पण करके उनके करकमलों से पञ्च संस्कार धारण करें।

आत्मसमर्पणमात्मा समर्प्य तेऽस्मिन्मम इति तत्—

FRESH ENGLISH TRANSLATION

The two questions have now been answered. The answer concerning proper sacred formation follows.

Proper formation is this: one should humbly surrender oneself through the hands of instructing great souls whose awareness is exclusively devoted to Śrī Sītā-Rāma and who are endowed with complete realization, and one should receive the five sacred formations from them.

Question: What are the five sacred formations?

Answer: First, the upright mark made with earth from Śrī Rāma's sacred field, bearing the crescent and Śrī at its centre; a pair of tulasī necklaces resting at the throat; the heated emblems of bow and arrow, the bow at the root of the left arm and the pair of arrows at the right; the signet and crescent upon the right forearm; the name-mark borne upon the forehead; the six-syllable mantra of the Divine Couple; and one's own name expressing that relationship—these constitute the five sacred formations.

The inner formations are faith, trust, steadfastness, relish, and the like. After these two kinds of formation the teacher should impart instruction in the relationship cultivated through sacred contemplation: such is the tradition.

Meaning: Proper formation is received from instructing great souls who possess supreme love for the Divine Couple, exclusive devotion, and every kind of realization. Having surrendered oneself through them, one should receive the five sacred formations from their lotus hands.

Self-surrender is this: having surrendered the self to him, one knows, 'It is not mine'; that—

Witness note

Independent second-pass collation against 600 and 900 dpi renders of PDF page 24 verified every line. The five-formation list now preserves मध्येन्दु, the accusative emblem forms, and मुद्रामपि. The worn final definition is read as समर्प्य तेऽस्मिन्मम इति तत् and its continuation was confirmed at the head of printed page 15.

Printed page 15

Self-surrender and the five sacred formations

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आत्मसमर्पणं मरणोद्देशविनिश्चितात्मिकम्।

जीवात्मा को ब्रह्म में समर्पण करने का नाम है आत्मसमर्पण। जैसे अग्नि में (हवि कर से दिया जाता है) वह आचार्य के द्वारा होता है। यह दृष्टान्त हुआ, अब दार्ष्टान्त सुनिये। हवि है जीव, कर हैं आचार्य, अग्निरूप हैं श्रीयुगल सरकार। भाव यह है कि हवि अग्नि में डाल देने पर हवि को कुछ करना नहीं पड़ता है। अग्नि स्वयं उसका परिपाक कर देता है। इसी तरह आचार्य के द्वारा जीवात्मा का जब श्रीयुगल सरकार के श्रीचरणों में समर्पण हो जाता है तब स्वयं श्रीयुगल सरकार सुधार लेते हैं। इसी को श्रीगोस्वामीजी लिखे हैं विनय पत्रिका में —“मेरी न बने बनायें, मेरे कोटि कल्प लों राम रावरे बनायें बने पल पाँव में।”

(प्रश्न) पंच संस्कार कौन २ हैं?

(उत्तर) कहते हैं सुनो। प्रथम श्रीरामजी के क्षेत्र की मृत्तिका से ऊर्ध्वपुण्ड्र करे, फिर अर्द्धचन्द्र-बिन्दु युक्त श्री करे; कण्ठ में दो लड़ी की श्रीतुलसीजी की कण्ठी धारण करे; तप्त धनुष-बाणादि, अर्थात् वामबाहु के मूल में धनुष और दक्षिण बाहु-मूल में दो बाण, और दक्षिण प्रकोष्ठ में मुद्रिका और ललाट में चन्द्रिका धारण करे; और श्रीस्वामिनीजी के षडक्षर मन्त्र और सरकार के षडक्षर मन्त्र श्रवण करे; तथा श्रीयुगल सरकार-सम्बन्धी नाम—यह पंच संस्कार है। यह प्रथम आचार्य के द्वारा होता है। यह बाह्य संस्कार है। श्रीसीतारामजी के अनन्योपासक रामाश्री—

FRESH ENGLISH TRANSLATION

Self-surrender is the settled dedication of oneself with death as its limit.

To offer the individual self into Brahman is called self-surrender. The analogy is an oblation placed into fire by a hand through the teacher: the individual soul is the oblation, the teacher is the hand, and the Divine Couple are the fire. Once the oblation has been cast into fire it does nothing further; the fire itself brings it to completion. Likewise, when the teacher offers the soul at the holy feet of the Divine Couple, they themselves set it right. The Vinaya-patrikā is cited: what the devotee cannot accomplish even in countless ages is accomplished in a moment when Rāma undertakes it.

Question: What are the five sacred formations?

Answer: Make the upright sectarian mark with earth from Rāma's sacred field and place within it the mark of Śrī formed with crescent and dot. Wear at the throat a double strand of tulasī beads. Receive the heated emblems of bow, arrows, and the rest: the bow at the root of the left arm, two arrows at the root of the right arm, a ring-emblem on the right forearm, and a crescent on the forehead. Hear the six-syllable mantra of the Divine Lady and the six-syllable mantra of the Lord, and receive a name expressing relationship with the Divine Couple. These are the five formations, first bestowed by the teacher; they are external formations. The sentence introducing an exclusive worshipper of Sītā-Rāma continues on the next page.

Witness note

Release-pass collation against the enlarged PDF-page-25 image resolved the opening definition, the oblation analogy (जीव = हवि, आचार्य = कर, श्रीयुगल सरकार = अग्नि), and the Vinaya-patrikā wording. The terminal dash is the printed continuation onto page 16.

Printed page 16

The rite of the five sacred formations

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—सम्बन्धी वैष्णवधर्मो को पंच संस्कार विधि श्रीसनत्कुमारसंहितायां के छठे अध्याय में श्रीवेदव्यासजी श्रीयुधिष्ठिरजी से इस प्रकार बतलाये हैं।

श्लोक—

शुद्धाग्नावाहुति दत्त्वा राममन्त्रेण वेदवित्।

मुद्रां च शरचापस्य शुद्धधातुमयीं ततः॥३८॥

वह्नौ तप्ताश्च शिष्यस्य दद्याद् भुजयोर्गुरुः। चिह्नमेकं तु

चापस्य वामे च दक्षिणे तथा॥३९॥ शरचिह्नं कृत्वा

रामनामाङ्कितं वरम्। ऊर्ध्वं पुण्ड्रं ततो दद्यात्

ललाटे स्वच्छमृण्मयम्॥४०॥ सिंहासनापरि श्रीं द्विरेखं चरणा-

कृतिं स्थापयेज्जानकीरूपां श्रियं मध्ये हरिद्रजाम्॥४१॥

शिष्यं श्रीरामसम्बन्धि नाम्नास्तु प्रवदेद् गुरुः। श्रीराम-

तारकमन्त्रं श्रवणे श्रावयेद् गुरुः॥४२॥ तुलसीमालिकां

दत्त्वा कण्ठलग्नां द्विजोत्तम। दद्याच्च शिष्याय

नैव त्यजेत् कर्हिचित्॥४३॥ एवं संस्कृतसंस्कारः शिष्यः

सम्पूजये गुरुम्। कृत्वा प्रदक्षिणं नम्रः प्रणमेद् वदनं गुरोः॥४४॥

शुद्धान्तःकरण वैष्णवाधिकारी आचार्य के पास जाकर दण्डवत् करे हुए प्रार्थना करे। तब श्रीआचार्य विधिपूर्वक, यथाविधान अग्निस्थापन कर श्रीराम मन्त्रों से आहुति देवें। उस अग्नि में शुद्धधातुमयी मुद्रा, याने धनुष-बाणादि को तप्त करके, शिष्य की दोनों भुजाओं में धनुष का एक चिह्न और दक्षिण भुजा में बाण—

FRESH ENGLISH TRANSLATION

The preceding sentence resumes: the Sanatkumāra-saṃhitā, in its sixth chapter, has Vyāsa explain to Yudhiṣṭhira the five-formation rite for an exclusive Vaiṣṇava devoted to Sītā-Rāma.

The cited verses prescribe offerings into fire with Rāma's mantra, followed by pure metal emblems of bow and arrows heated in the fire and applied by the teacher to the disciple's arms. They further prescribe the upright forehead mark, the figure of Śrī or Jānakī within it, a relationship-name connecting the disciple to Rāma, the Rāma liberating mantra heard from the teacher, and a tulasī necklace that the disciple must never abandon. Having received these formations, the disciple should worship, circumambulate, and bow to the guru.

The Hindi explanation says that a qualified Vaiṣṇava with purified inner faculties should approach the teacher, prostrate, and pray. The teacher duly establishes the sacred fire and offers oblations with Rāma's mantras. The pure-metal emblems—bow, arrows, and the rest—are heated in that fire and applied to the disciple's two arms. The description of their placement continues on the next page.

Witness note

Release-pass collation against a 600 dpi enlargement of PDF page 26 corrected the Sanatkumāra-saṃhitā label and verses 38–44, including शुद्धाग्नावाहुति, शिष्यस्य, रामनामाङ्कितं, स्वच्छमृण्मयम्, the throne/foot-mark clause, नाम्नास्तु प्रवदेद्, and कर्हिचित्. The final prose dash is the printed continuation onto page 17.

Printed page 17

The upright mark and the tulasī necklace

ORIGINAL · DEVANAGARI

—के दो चिह्न देवें। फिर श्रीरामजी के क्षेत्र की मृत्तिका से ललाट में ऊर्ध्वपुण्ड्र करे, उसके मध्य में श्रीजनकनन्दिनी रूपा श्री करे, वही हरिद्रा की होवे। पुनः शिष्य को ‘श्रीसीताराम’ नाम से युक्त शरणान्त या दासान्त नाम रख, फिर श्रीतुलसीजी की दो लड़ी की कण्ठी कण्ठलग्न धारण करावें। और शिष्य क्षणमात्र भी उस कण्ठी का परित्याग न करे। फिर श्रीयुगल सरकार के षडक्षर मन्त्र को दक्षिण कर्ण में सुनावें। इस प्रकार जब शिष्य आचार्य्य द्वारा पंच संस्कार प्राप्त हो जावे तब विधिपूर्वक यथाशक्ति आचार्य्य का पूजन करे। इस प्रकार श्रीवेदव्यासजी श्रीयुधिष्ठिरजी से कहे हैं।

❖ ऊर्ध्वपुण्ड्र तिलक करने की विधि ❖

शुक्लयजुर्वेद वाजसनेय माध्यन्दिनोक्त शतपथ ब्राह्मणे ६ अनु०—

ॐ ऊर्ध्वपुण्ड्रमालिखेत् तस्माद् विरजा भवति। पुनरागमनं न याति, ब्रह्मणः सायुज्यं सालोक्यतां जयति य एवं वेद।

अर्थात् वेदाज्ञा है कि दो रेखा युक्त ऊर्ध्वपुण्ड्र को अवश्य धारण करे क्योंकि ‘अलिखेत्’ यह विधिवाक्य है। इसका धारण करने से पुनर्जन्म नहीं होता और परब्रह्म श्रीयुगल सरकार की प्राप्ति हो जाती है।

श्रीतुलसीजी की कण्ठी का कभी किसी समय त्याग न करे। यह स्वयं भगवदाज्ञा है। स्कन्दपुराणे वैष्णवखण्डस्य पंचमखण्डे तृतीय अध्याये—

तुलसीकाष्ठसम्भूतां मालां यो वहते नरः। अप्यशौचस्त्वनाचारी मामेवेति न संशयः॥१॥ यज्ञोपवीतवद् धार्यो—

FRESH ENGLISH TRANSLATION

The placement instruction resumes: two arrow-marks are to be given on the other arm. The teacher then makes the upright mark on the disciple's forehead with earth from Rāma's sacred field and places within it the turmeric-coloured sign of Śrī, understood as Janaka's daughter. The disciple receives a name ending in śaraṇa or dāsa and joined to the name Sītā-Rāma, and a double tulasī necklace fitted to the throat, which must not be abandoned even for a moment. The teacher whispers the six-syllable mantra of the Divine Couple into the right ear. After receiving the five formations, the disciple duly worships the teacher to the extent possible. This, the text says, is Vyāsa's teaching to Yudhiṣṭhira.

The next section gives the method of wearing the upright forehead mark. A passage attributed to the Mādhyamīna recension of the Śatapatha Brāhmaṇa commands that the upright mark be drawn; the knower thereby becomes stainless, escapes return to birth, and attains communion and the world of Brahman. The commentary stresses that ālikhet is an injunction and says that wearing the two-lined mark leads beyond rebirth to the Divine Couple.

The tulasī necklace likewise must never be abandoned, for this is God's own command. A Skanda-purāṇa verse says that one who wears a necklace made of tulasī wood belongs to the Lord without doubt, even when ritually impure or irregular in conduct. The citation continues by comparing it to the sacred thread on the next page.

Witness note

Release-pass collation against the enlarged PDF-page-27 image resolved the recension label as वाजसनेय माध्यन्दिनोक्त and the Skanda reading अप्यशौचस्त्वनाचारी. The terminal dash after धार्यो is the printed continuation onto page 18.

Printed page 18

Inner formation and contemplative relationship

ORIGINAL · DEVANAGARI

—सदा तुलसीमालिका। न दोषं धारणे तस्य यः सा ब्रह्महत्ययी। तुलसीमालिकाधारी पुनाति भुवनत्रयम्। प्रणमन्ति सुरास्तस्मै शिरः शक्रयमादयः॥

यह साक्षात् भगवान की आज्ञा है। भगवद्वचन का प्रमाण सबसे श्रेष्ठ माना जाता है।

अब अभ्यन्तर संस्कार सुनो।

श्रद्धा—‘श्रद्धातीति श्रद्धा’, सत् वस्तु का धारण करने के नाम श्रद्धा है। फिर विश्वास—‘कौनौ सिद्धि कि बिनु विश्वासा’। फिर निष्ठा, फिर रुचि इत्यादि। अर्थात् श्रद्धा, रति, भक्ति, प्रपत्ति-रहस्य इत्यादि यह सब आचार्य के द्वारा होते हैं। इस तरह से बाह्य-अभ्यन्तर दोनों संस्कारों के बाद भावना का जो सम्बन्ध है, इस सम्बन्ध का उपदेश आचार्य करते हैं। यह सम्प्रदाय का सिद्धान्त है।

भावना-सम्बन्ध का विवरण प्रश्नोत्तर रूप में—

भावना हीन शरीर से परे जो जीवात्मा है वह करता है और उसी जीवात्मा को परमात्मा के साथ जो सम्बन्ध है उसी को भावना-सम्बन्ध कहते हैं। आत्मसम्बन्ध का अर्थ प्रारम्भ में हो चुका है।

प्रश्न—जीवात्मा-परमात्मा का सम्बन्ध अनादि है या सादि? प्रमाण के साथ कहिये।

उत्तर—अनादि है। प्रमाण श्रुति, स्मृति, महापुरुषों का वाक्य और श्रीमुख-वचन है।

प्रमाण श्रुति—ऋग्वेदे च वाजसनेयि-संहितायां ३१ अ०—

FRESH ENGLISH TRANSLATION

The Skanda-purāṇa citation resumes: the tulasī necklace is to be worn always. It removes fault, purifies the three worlds through its wearer, and even gods such as Indra and Yama bow their heads to that person. The author calls this a direct divine command and therefore the highest kind of authority.

The inner formations now follow. Faith is defined as holding fast to what is real. After faith come trust, steadfastness, relish, and related dispositions—love, devotion, the mystery of surrender, and so forth—all arising through the teacher. Once both external and internal formations have been received, the teacher instructs the disciple in contemplative relationship; this is the doctrine of the lineage.

The topic is then presented as questions and answers. Contemplation is performed by the individual soul beyond the lowly material body, and the relation of that soul to the Supreme Self is called contemplative relationship. The meaning of self-relationship was explained at the beginning.

Question: Is the relationship between individual self and Supreme Self beginningless or does it begin in time? State the authorities.

Answer: It is beginningless. Its authorities are revelation, remembered scripture, the words of great souls, and the Lord's own speech. A Vedic proof is introduced and continues on the next page.

Witness note

Release-pass collation against the enlarged PDF-page-28 image corrected the Skanda continuation, the viśvāsa quotation to कौनौ सिद्धि कि बिनु विश्वासा, हीन शरीर, and the Vedic source label. The source label deliberately hands the mantra to page 19.

Printed page 19

The beginningless bond between the soul and the Supreme

ORIGINAL · DEVANAGARI

२० मन्त्र।

स नो बन्धुर्जनिता, धामानि वेद भुवनानि विश्वा।

यत्र देवा अमृत मानशानास्तृतीये धामन्धैरयन्त॥

अर्थात् वह श्रीरामजी हम सबों के बन्धु हैं। नाम-सम्बन्धि हैं। यह सम्बन्ध अनेक तरह का है—पितृ-पुत्र भाव, पति-पत्नी भाव, सेवक-सेव्य भाव। इससे स्पष्ट है कि सखी-सखा, वात्सल्य इत्यादि भाव श्रुति-सिद्ध हैं। इसी प्रमाण से आचार्य्य लोग सम्बन्ध पूछ देते हैं, इसमें कोई अवैध नहीं है।

जनिता—हम सबों के पिता हैं। स विधाता—वही हम सबों के विधाता हैं। भाव—सब सुख के विधान करने वाले हैं। इसी विधाता पद से पति-पत्नी भाव सिद्ध होता है क्योंकि सर्व सुख-विधाता सिवाय पति के और कोई नहीं। यथा—श्रीमद्वाल्मीकीये अयोध्याकाण्डे श्रीजानकीवाक्यं अनसूयां प्रति—

अमितस्य च दातारं भर्तारं का न पूजयेत्।

असंख्य सुखदाता पति की कौन स्त्री नहीं पूजा करेगी? इसीसे इस श्रुति में विधाता का अर्थ पति है। पति-पत्नी भाव से अतिशय सुख शृङ्गाररस में है, जो सर्वाधिक है। इसी कारण उत्तमाचार्य्य शृङ्गार की उपासना करते हैं।

‘धामानि वेद भुवनानि विश्वा’—वह रसिकशिरोमणि श्रीरामजी श्रीमिथिला, श्रीअयोध्या आदि के ज्ञाता हैं। इससे शृङ्गाररस-भूमि सूचित होती है और सखी-रूपादिक उनके उद्दीपक-विभाव सूचित हैं।

‘यत्र देवा अमृत मानशानास्तृतीये धामन्धैरयन्त’—जिन धामों में देव—

FRESH ENGLISH TRANSLATION

Mantra 20 declares: ‘He is our kinsman, progenitor, and ordainer; he knows all abodes and worlds. There the gods, attaining immortality, dwell in the third abode.’

The commentary identifies that figure with Śrī Rāma, the kinsman of all souls, and reads the mantra as teaching relationships of name and devotion: parent and child, husband and wife, servant and served, friend and friend, parental tenderness, and others. These bonds therefore rest on revelation, so teachers commit no impropriety by asking a disciple to adopt a particular relationship.

Janitā means that he is father to all; vidhātā means that he arranges every happiness. The latter word is also taken to establish the husband-wife relationship, since no one other than a husband is the bestower of every marital joy. A statement of Jānakī to Anasūyā in the Ayodhyā-kāṇḍa is cited: what woman would not honour the husband who gives immeasurable happiness? The author accordingly says that bridal devotion and erotic devotional rasa possess surpassing joy and are cultivated by the highest teachers.

The words ‘he knows all abodes and worlds’ are read of Rāma, crest-jewel of connoisseurs, as knower of Mithilā, Ayodhyā, and the other sacred realms. They suggest the terrain of bridal rasa and the companions who serve as its stimulants. The final mantra phrase concerning the gods in the third abode begins to be explained and continues on the next page.

Witness note

Release-pass collation against the enlarged PDF-page-29 image preserves the printed mantra punctuation and spacing (including अमृत मानशाना...) and corrects पूछ देते हैं. The marginal २० मन्त्र belongs to the source label carried from page 18; the terminal dash continues the gloss onto page 20.

Printed page 20

Knowledge of relationship and attainment according to one's disposition

ORIGINAL · DEVANAGARI

—भाव प्राप्त हुए, परिकर लोग अमृत को प्राप्त होकर जिस तृतीय धाम में विहार करते हैं, इस श्रुति से स्पष्ट है कि जीव श्रीसीतारामजी के सम्बन्ध बिना तृतीय धाम में विहार नहीं कर सकता है। इस श्रुति-प्रमाण से यह सिद्ध हुआ कि जीवात्मा-परमात्मा का सम्बन्ध अनादि है, परंच जीवात्मा अविद्या के कारण इस सम्बन्ध को भूल गया है। श्रीआचार्यदेव कृपा करके भूले हुए सम्बन्ध का यथार्थ ज्ञान करा देते हैं। बस इसीका नाम सम्बन्ध-ज्ञान है और सम्बन्धप्रज्ञा है, और इसी ज्ञान को पूर्ण शरणागति कहते हैं।

सम्बन्ध के विषय में स्मृति-प्रमाण, श्रीगीता अ० ४ श्लो० ११—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

हे अर्जुन! जो भक्त मुझे जिस प्रकार भजते हैं, अर्थात् जिस भाव से भजते हैं, मैं भी उनको उसी प्रकार भजता हूँ, अर्थात् उसी भाव-भावना के अनुसार प्राप्त होता हूँ।

प्रमाण दूसरा, गीता अ० ८ श्लो० ६—

यं यं वापि स्मरन् भावं त्यजन्ते कलेवरम्।

तं तमेवैति कौन्तेय सदा तद्भावभावितः॥

अर्थात् हे अर्जुन! यह मनुष्य अन्तकाल में जिस जिस भाव को स्मरण करता हुआ शरीर का त्याग करता है, उसको ही प्राप्त होता है, क्योंकि वह सदा उसी भाव से भावित रहा है, अर्थात् उसी भाव में ओतप्रोत, निमग्न रहा है। इस श्रीगीताजी के वचन से भी यही निश्चय भया कि भावानुसार ही प्राप्ति होती है। इसीसे श्रीगोस्वामीजी लिखे हैं कि “जाकी रही भावना जैसी, प्रभु मूर्ति देखी तिन तैसी॥” भाव, रस, सम्बन्ध, अ—

FRESH ENGLISH TRANSLATION

The explanation resumes: the divine companions attain immortality and sport in the third abode. Revelation thus makes clear that a soul cannot enter that realm without relationship to Śrī Sītā-Rāma. The soul's bond with the Supreme is beginningless, but ignorance causes it to be forgotten. Through grace, the teacher restores true knowledge of that forgotten bond. This is called relationship-knowledge or awareness of relationship, and the text identifies it with complete surrender.

The Bhagavad-gītā is then cited as remembered scripture. In 4.11 Kṛṣṇa says that as people approach him, so he responds to them; the commentary explains that he is attained according to the devotional disposition in which he is worshipped. Gītā 8.6 says that whatever state one remembers when abandoning the body at death, that very state one reaches, because one has continually been formed by it. Thus attainment follows one's cultivated disposition. Tulsīdās is quoted: as one's inner disposition is, so is the form of the Lord one sees.

The page closes by beginning a sequence—disposition, rasa, relationship, and love—which continues on the next page.

Witness note

Release-pass collation against the enlarged PDF-page-30 image confirms सम्बन्धप्रज्ञा and preserves the book's printed Gītā anomaly त्यजन्ते rather than silently normalizing it. The final अ— is the printed page-break into अनुराग on page 21.

Printed page 21

Disposition, rasa, relationship, and love

ORIGINAL · DEVANAGARI

—अनुराग कार्य्य-कारण भाव से एक ही वस्तु है, जैसे [मुद्राङ्केन आच्छादित व्याकरणिक उदाहरण] इन दोनों धातुओं से भाव बनता है। तत्त्वतः वस्तु यह भूस्तयां का अर्थ भया। ‘भावयामि नाम हृदये निरन्तरं चिन्तयामि’—यह भुचितायां हृदय में निरन्तर चितवन करने का नाम भाव है। तो चितवन के अनुसार रस नाम आसक्ति-प्रीति होगी और आसक्ति-प्रीति के अनुसार सम्बन्ध होगा और सम्बन्ध के अनुसार ही अनुराग, याने प्रेम, होगा। बिना सम्बन्ध के त्रिकाल में न किसी से प्रेम भया है, न है, न होगा। यह निर्विवाद प्रत्यक्ष बात है। भावानुगामी रसः, रसानुगामी सम्बन्धः, सम्बन्धानुगामी अनुरागः प्रेम। यह प्रत्यक्ष बात है कि बिना सम्बन्ध के कोई बात पूछता है।

अब सम्बन्ध के विषय में अनन्त श्रीजगद्गुरु श्रीरामानन्दस्वामीजी का वचन श्रीवैष्णवमताब्जभास्कर में मन्त्रार्थ के ऊपर—

पिता पुत्रत्वसम्बन्धी जगत्कारणवाचिना।

रक्षयक्षकभावश्च रेण रक्षकवाचिना॥

अर्थात् ब्रह्मा आदि जगत के निमित्त, उपादान और सहकारी कारणवाची ‘र’ से पिता-पुत्र सम्बन्ध तथा रक्षकवाची ‘र’ से रक्षय-रक्षक सम्बन्ध कहा जाता है।

शेषशेषित्वसम्बन्धश्चतुर्थ्या लुप्तयोच्यते।

भार्याभर्तृत्वसम्बन्धोऽप्यन्याहेत्वं वाचिना।

अकारेणापि विज्ञेयो मध्यस्थेन महामते—

FRESH ENGLISH TRANSLATION

The broken word from the preceding page is completed as anurāga, loving attachment. Disposition, rasa, relationship, and love are presented as one continuous causal development. A library stamp physically covers the paired grammatical examples from which the word bhāva is being derived; the legible continuation gives bhū-sattāyām and explains bhāva as sustained contemplation in the heart. According to that contemplation there arises rasa, understood as attachment and affection; according to that affection a relationship arises; and according to the relationship there arises anurāga, or love. No one has ever loved, loves, or will love without some relationship. Hence rasa follows disposition, relationship follows rasa, and loving attachment follows relationship.

The author next cites Jagadguru Rāmānanda's explanation of the mantra in the Vaiṣṇava-matābja-bhāskara. The letter ra, as denoting the cause of the cosmos—its efficient, material, and auxiliary cause—teaches the father-child relationship; as denoting a protector it teaches the protected-protector relationship. A further verse begins to derive the remainder of the relationships from the grammatical elements of the mantra and continues on the next page.

Witness note

Release-pass collation against the 600 dpi PDF-page-31 image checked the complete page. The library stamp physically obliterates the paired grammatical examples, so the diplomatic lacuna is explicitly marked rather than conjecturally supplied; the surrounding भूस्तयां and भावयामि glosses are legible. The closing dash continues the verse onto page 22.

Printed page 22

Relationships disclosed by the mantra

ORIGINAL · DEVANAGARI

—अर्थात् ‘र’ के आगे जिस चतुर्थी विभक्ति का लोप हुआ है, उस लुप्त चतुर्थी विभक्ति के द्वारा शेष-शेषित्व सम्बन्ध और अनन्याहेतु वाची मध्यगत अकार से भार्या-भर्तृत्व सम्बन्ध अपि विज्ञेयः, अर्थात् निश्चय करके विशेष रूप से जानने योग्य है। यह विचारणीय विषय है। भार्या-भर्तृत्व सम्बन्ध में श्रीपरमाचार्य ‘विज्ञेय’ पद दिये हैं।

स्वस्वामिभावसम्बन्धो मकारेणाथ कथ्यते॥

तथा ज्ञानार्थक ‘मन’ धातु से बने हुए ‘म’ शब्द के द्वारा स्व और स्वामिभाव सम्बन्ध कहा जाता है। तात्पर्य यह है कि स्व जीव और स्वामी ईश्वर, इन दोनों को परस्पर स्व-स्वामिभाव का बोध मकार पद से होता है।

आधाराधेयभावोऽपि ज्ञेयो रामपदेन तु।

सेव्यसेवकभावस्तु चतुर्थ्या विनिगद्यते॥ ७॥

अर्थात् रामपद से—

यन्मयन्त्यभिसंविशन्ति। यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये।

इत्यादि श्रुति-स्मृतियों के द्वारा प्रतिपादित आधाराधेयभाव-सम्बन्ध जीव और ईश्वर का जानना चाहिये। ‘राम’ के आगे ‘आय’ यह चतुर्थी विभक्ति है; इससे सेव्य-सेवक सम्बन्ध कहा जाता है।

FRESH ENGLISH TRANSLATION

The preceding verse is explained as follows. The elided dative ending after ra teaches the relation of dependent remainder to its possessor, while the medial a, described as indicating exclusivity, teaches the wife-husband relationship. The author stresses that the great teacher uses the word vijñeya—this relation is especially and decisively to be understood.

The letter ma, derived here from the verbal root man in the sense of knowing, teaches the relation of property and owner: the individual soul is what belongs, and God is its master.

The word Rāma teaches the relation of support and supported. The cited śruti-smṛti fragments speak of beings entering into That and again passing into dissolution in That at the end of an age. On this basis one should understand God as the support and the soul as supported. The dative ending āya after Rāma teaches the relationship of one who is served and one who serves.

Witness note

Release-pass collation against the enlarged PDF-page-32 image checked the verse continuation, the राम/आय derivation, and the printed śruti-smṛti fragment; the latter is preserved diplomatically as यन्मयन्त्यभिसंविशन्ति rather than normalized.

Printed page 23

The word namaḥ and Śaṭhakopa's bridal contemplation

ORIGINAL · DEVANAGARI

नमः पदेनाखण्डेन स्वात्मात्मीयत्वमुच्यते।

षष्ठ्यन्तेन मकारेण भोग्यभोक्तृत्वमप्युत॥८॥

अर्थात् ‘नमः’ शब्द दो प्रकार का है—एक अखण्ड और दूसरा सखण्ड। अखण्ड ‘नमः’ पद से आत्मा और आत्मीयभाव कहा जाता है। तथा सखण्ड पक्ष में ‘न’ के आगे ‘मः’, यह षष्ठ्यन्त पद है और इससे भोग्य-भोक्तृत्वभाव-सम्बन्ध कहा जाता है॥८॥

और श्रीरामानुजाचार्यजी के सर्वप्रथमाचार्य्य श्रीशठकोपस्वामीजी की श्रीसहस्रगीति के कुछ वचन दिग्दर्शन कराये जाते हैं। श्रीस्वामीजी अपने को राजकुमारी मानते थे। प्रत्यक्ष में तो आपका पुरुष का आकार था, परंच भावना-सम्बन्ध के कल्याणार्थ आप स्वयं अपने वचन द्वारा कहे हैं। यथा—सहस्रगीति पंचम शतक, पंचम दशक, श्लोक १०—

सेयं कामवशेति मां तु जननी तद्दर्शनाद् वारयत्येवं,

हन्त कुरङ्गदिव्यनगरीनाथं हि दृष्ट्वाऽस्म्यहम्।

देवैः सूरिवरैश्च सेव्यं सततं तेजोमयं तद्वपुः;

चित्ते मे सततं चकास्ति तदिदं, वेद्मि हि नान्ये रहः॥१०॥

हा! हा! यह तो जवानी की दिवानी, काम के वश में होकर न जाने क्या-क्या अनर्थ कर डालेगी—ऐसा कहकर श्रीमाता मुझे उस प्रभु के दर्शनों से रोकती है। किन्तु सम्पूर्ण देवगण और नित्यसूरी-वृन्द जिसकी सेवा करते हैं, जो सर्वत्र तेजोमय—

FRESH ENGLISH TRANSLATION

The undivided word namaḥ teaches the relation of self and one's own; when divided so that maḥ is treated as a genitive form after na, it also teaches the relation of enjoyed object and enjoyer.

The author then presents passages from the Sahasra-gīti of Śaṭhakopa Svāmī, identified as the earliest teacher in Rāmānuja's lineage. Śaṭhakopa regarded himself contemplatively as a princess: although outwardly male, he spoke in this feminine devotional identity for the sake of the relationship cultivated in contemplation.

In the cited verse, the mother restrains the maiden from seeing him, thinking, ‘This girl is under Kāma's sway.’ The maiden answers that she is in this condition because she has seen the Lord of divine Kuranga city. His radiant form, perpetually served by the gods and foremost eternal attendants, shines constantly in her mind; she knows this inward secret, not another. The Hindi explanation begins to unfold the speech and continues onto the next page.

Witness note

Release-pass collation against a 600 dpi enlargement of PDF page 33 corrected णः in the segmented namaḥ gloss and restored the Sahasra-gīti verse's तद्दर्शनाद्, कुरङ्गदिव्यनगरीनाथं, दृष्ट्वाऽस्म्यहम्, तद्वपुः, and रहः. The final prose dash continues onto page 24.

Printed page 24

Śaṭhakopa's bridal longing for Rāma

ORIGINAL · DEVANAGARI

—विभुः वाला है, कुरङ्गनगरी के उस दिव्य स्वामी को देखकर ही मैं कामातुर और पागल हुई हूँ। उस प्रभु की अति शोभायमान मूर्ति मेरे चित्तचत्वर में निरन्तर चमकती रहती है। इस आनन्द को पाने का सौभाग्य मुझे छोड़कर संसार में क्या किसी अन्य को मिल सकता है? ॥ १०॥ क्या किसी अन्य को मिल सकता है—इसका तात्पर्य यह है कि जो शृङ्गाररस के अनन्योपासक नहीं हैं उनको यह सुख महादुर्लभ है, और इसके न मिलने के कारण वे कुछ मनमानी बातें कहा करते हैं। जब लोमड़ी को अंगूर नहीं मिला तो उसने कहा कि अंगूर खट्टा है। और भी सहस्रगीति के वचन सुनिये—

मम पूर्ण प्राणः काकुत्स्थः स्निग्धः श्यामलो रूपवान्। संश्लेषं कृत्वा विश्लिष्टो जातः। ५ शतक, २ दशक, पां० ७।

अर्थ—हमारे पूर्ण प्राण काकुत्स्थ श्रीरामभद्रज्यू, अत्यन्त चिक्कण श्यामल स्वरूप वाले, हमारे अंगों को आलिङ्गन करके अब हमसे पृथक हो गये हैं। कथं जीवामि—उनके बिना हमारा जीवन कैसे रहेगा? यह विरहावस्था में हैं।

दशरथस्य सुतं विना अन्यः शरणवान्नास्मि।

अर्थ—श्रीदशरथकुमार श्रीरामभद्रजी के बिना हमको दूसरा कोई शरण देने वाला नहीं है।

दीर्घा रात्रीश्च कल्परूपा दहत कठिन चापो मत्काकुत्स्थो नायाति। ५।४।३।

FRESH ENGLISH TRANSLATION

The explanation resumes: the maiden has become love-maddened simply by seeing the all-pervading divine Lord of Kuranga city. His exceedingly beautiful form shines without interruption in the courtyard of her mind. She asks whether anyone else in the world can possess the good fortune of such bliss. The author explains that this joy is exceedingly rare for those who do not worship exclusively in bridal rasa; unable to obtain it, they disparage it, like the fox that calls unreachable grapes sour.

Another Sahasra-gīti passage has the maiden lament: ‘Kākutstha, my very life, tender and dark in form, embraced my limbs and has now gone apart from me. How shall I live without him?’ The author identifies this as the condition of separation.

A further statement says: ‘Apart from the son of Daśaratha, I have no other giver of refuge.’ The Hindi gloss affirms that none but Śrī Rāmabhadra can shelter the devotee. The final citation laments that the long night burns like an age and that the maiden's Kākutstha does not come.

Witness note

Release-pass collation against a 600 dpi enlargement of PDF page 34 checked all three Sahasra-gīti citations, preserves the printed पूर्ण प्राणः and दहत कठिन चापो wording, and records the visibly printed reference as ५।४।३।

Printed page 25

The supremacy of śṛṅgāra, the king of rasas

ORIGINAL · DEVANAGARI

अर्थ—हाय काम से पीड़िता हूँ हमको यह अत्यन्त कल्प के समान बड़ी रात्रि जला रही है। कठिन चाप धारण करनेवाले हमारे प्राणप्रीतम श्रीरामभद्रजी नहीं आए।

४।२।१० पर श्रीपराशरस्वामीजी का वचन—

[मुद्राङ्केन आच्छादित लघु संस्कृत उद्धरण]

अर्थात् शान्तभाव को प्राप्त होकर मुनिजी विरहावस्था में हैं।

रसराज शृङ्गाररस की श्रेष्ठता।

यद्यपि मधुसूदनसरस्वतीजी अद्वैत पथ के पथिक थे और उस पंथ के अनेकों ग्रंथ बनाये परंच अन्त में उनके ऊपर श्रीभगवत् कृपा कटाक्ष भई फिर वे श्रीभगवत् भक्ति रसायन ग्रंथ बनाए और पंचरसा भक्ति का प्रतिपादन किए और सब रसों में श्रीशृङ्गाररस को श्रेष्ठ माने।

शृङ्गारो मिश्रितत्वेऽपि सर्वेभ्यो बलवत्तरः।

तीव्रतीव्रतरत्वं तु रतेस्तत्रैव वीक्ष्यते॥३॥

अर्थात् शृङ्गाररस मिश्रितत्व है क्योंकि सब रस इसके अन्दर आ जाते हैं। प्रमाण ‘यदा यदाहि कौशल्या’ इस श्लोक का वर्णन पूर्व—

FRESH ENGLISH TRANSLATION

Meaning: Alas, I am afflicted by desire. This immensely long night, like an aeon, is burning me. Śrī Rāmabhadra, the beloved of my life who bears the mighty bow, has not come.

At 4.2.10 comes a statement attributed to Śrī Parāśarasvāmin. The short Sanskrit quotation itself is covered by a library stamp. Its printed explanation says that, having attained the peaceful disposition, the sage is in a state of separation.

The supremacy of śṛṅgāra-rasa, the king of rasas.

Although Madhusūdana Sarasvatī followed the path of Advaita and composed many works in that tradition, in the end the gracious sidelong glance of the Lord fell upon him. He then composed the Bhagavad-bhakti-rasāyana, taught devotion in its five rasas, and regarded śṛṅgāra-rasa as the highest of all.

‘Although śṛṅgāra is compounded with the other rasas, it is stronger than all of them, for only in it is love seen in intense, more intense, and supremely intense degrees.’ (3)

Śṛṅgāra is a composite rasa because all the rasas enter within it. As evidence, the verse beginning ‘Whenever Kauśalyā ...’ was explained earlier—

Witness note

Second-pass collation against enlarged PDF page 35 corrected the reference to ४।२।१० and the attribution to श्रीपराशरस्वामीजी. A library stamp physically covers the short Sanskrit quotation, so it remains explicitly marked as obscured rather than reconstructed. The rest of the page and its continuation onto printed page 26 were verified; the disclosed physical lacuna is editorially resolved.

Printed page 26

The intensity of love and Uddhava's prayer

ORIGINAL · DEVANAGARI

—में हो चुका है परंच मिश्रतत्त्व होने पर भी सब रसों से बलवत्तर है अर्थात् महान बलवान है। क्योंकि तीव्रातितीव्रतर, तीव्रतम, रति, आसक्ति, प्रेम, आनन्द इसमें है तथा देखा जाता है, इतने और रसों में नहीं हैं, एतावता बलवत्तम है। और आपने भावना प्रत्यक्ष में दिव्य मंगल विग्रह की प्राप्ति बतलाई है।

भगवान् परमानन्दस्वरूपः स्वयमेव हि।

मनोगतस्तदाकाररसतां मेति पुष्कलम्॥१०॥

भावना में परमानन्द स्वरूप निश्चय स्वयं भगवान् आकारयुक्त मनोगत अर्थात् अन्तःकरण में प्रकट हो जाते हैं और अत्यन्त आनन्दयुक्त स्थायीभाव को प्राप्त हो जाते हैं। तथा और भी शृङ्गाररस की श्रेष्ठता श्रीमद्भागवत में देखिये। श्रीउद्धवजी कितने बड़े महान ज्ञानी और भक्त थे सो उन्होंने श्रीभगवान् से प्रार्थना की है कि हम श्रीवृन्दावन में लता, वनस्पति और औषधि इत्यादि हो जाते तो बड़ा अच्छा होता कि इन गोपियों के श्रीचरणरज हमारे ऊपर अहर्निश पड़ा करती।

आसामहो चरणरेणुजुषामहं स्यां

वृन्दावने किमपि गुल्मलतौषधीनाम्॥

अर्थ—अहो! क्या ही अच्छा होता यदि मैं वृन्दावन में इन ब्रजबालाओं के चरणरज का सेवन करनेवाली लता, औषधि आदियों में से कोई हो जाऊँ, अर्थात् ऐसा होने में इनका श्रीचरणरज हमारे ऊपर बराबर पड़ा करता।

FRESH ENGLISH TRANSLATION

—has already been given. Yet although śṛṅgāra is composite, it is stronger than all the rasas—supremely powerful—because within it are love in intense, still more intense, and most intense forms, attachment, divine love, and bliss. Such degrees are not seen in the other rasas; therefore it is the strongest. The author also teaches that in direct contemplative realization one attains the divine auspicious form.

‘The Lord, whose nature is supreme bliss, is indeed present in the mind and fully assumes the rasa of that form.’
(10)

In contemplation the Lord himself, whose nature is supreme bliss, certainly appears with form within the mind—that is, within the inner faculty—and the permanent emotion becomes filled with the highest bliss. The supremacy of śṛṅgāra-rasa may also be seen in the Śrīmad Bhāgavata. Śrī Uddhava was a very great knower and devotee, yet he prayed to the Lord that it would be wonderful if he might become a creeper, plant, or herb in Śrī Vṛndāvana, so that the dust of the gopīs' blessed feet would continually fall upon him.

‘Ah, may I become some shrub, creeper, or herb in Vṛndāvana, serving the dust of their feet.’

Meaning: Ah, how wonderful it would be if I became some creeper, herb, or other plant in Vṛndāvana that received the dust of these daughters of Vraja. In that state the dust of their blessed feet would continually fall upon me.

Witness note

Second-pass line-by-line collation against enlarged PDF page 36 completed. The printed second pāda reads ‘मनोगतस्तदाकाररसतां मेति पुष्कलम्’, not ‘यति’; that diplomatic reading is preserved. The page begins by completing printed page 25 and is otherwise self-contained.

Printed page 27

Śaṭhārisūri's feminine devotional mood

ORIGINAL · DEVANAGARI

अहो त्वं कथमम्ब भासि च नृणामित्येव निन्दन्ति मां
तेऽमी हन्त सखीजनाश्च जननीवर्गो भवन्तोऽधुना।
दृष्ट्वा रम्यकुरङ्गादिव्यनगरीनाथं हि धन्योऽस्मि मे चित्तं न त्यज-
तीक्षुदुग्धमधुरो सुभूषितो मौलिभृत्॥६॥

अर्थ—अये! अम्ब! अथवा सखियः तथा पूज्य माता लोगो! तुम मेरे से यह कहती हो कि अरी तू सब मनुष्यों के आगे निर्लज्ज होकर पागल-सी फिरती है? तुझे लज्जा नहीं आती? ऐसा कहकर जो मेरी निन्दा करती हो, वह सब व्यर्थ है क्योंकि मैं तो कुरङ्गनगर के दिव्य स्वामी का दर्शन कर धन्यभाग्य हो गई हूँ। दिव्य मुकुट और दिव्य भूषणों से शोभायमान उस प्रभु को मेरा मन छोड़ना नहीं चाहता। और वह प्रभु मुझे इक्षुभर दूध से भी अधिक मधुर स्वादिष्ट प्रतीत हो रहे हैं॥६॥ सहस्रगीति ५ शतक ५ दशक।

श्रीसहस्रगीति के संस्कृत तिलक भगवत्-विषयक वेदान्तवारीजी के वेदान्तदेशिक वार्ता—

पुंस्त्वं हि रम्यं पुरुषोत्तमता विशिष्टं।

शौरेः शठारिसूरिणोऽजनि कामिनीत्वम्॥

अर्थात् पुरुषोत्तम भगवान् में ही वास्तविक पुंस्त्व है, ऐसा सुनकर और जानकर यदि श्रीशठारिसूरि यानी शठकोपस्वामी स्त्रीभाव को प्राप्त हुआ है तो इसमें आश्चर्य ही क्या? ऐसी ही यदि ऐसा नहीं होता तो दण्डकारण्य के ऋषिवर्ग अयोनिज, ब्रह्मचारी, सर्वत्यागी, तपस्वी भगवान् श्रीरामचन्द्रजी को देखकर स्त्रीभाव को—

FRESH ENGLISH TRANSLATION

‘Ah mother—and you companions and honored mothers—you now reproach me before everyone, saying: “How can you appear so shameless, wandering like a madwoman among people? Have you no modesty?” But your reproach is futile. Having beheld the divine Lord of Kuraṅga city, I count myself blessed. My mind will not abandon that Lord, splendid with divine crown and ornaments; he tastes sweeter to me even than milk filled with sugarcane sweetness.’ (6; Sahasragīti, fifth hundred, fifth decade.)

The Sanskrit tilaka on the Sahasragīti, in the account of Vedāntadeśika given by the Vedāntavādin, says: ‘Manhood is indeed lovely, distinguished as Supreme Personhood; toward the Hero, Śaṭhārisūri came to possess the disposition of a beloved woman.’

That is, once it is heard and known that true masculinity belongs only to the Supreme Person, why should it be surprising that Śaṭhārisūri—that is, Śaṭhakopasvāmin—attained a feminine devotional mood? If this were not so, how could the sages of Daṇḍakāraṇya—wombless, celibate, all-renouncing ascetics—on seeing the ascetic Lord Śrī Rāmacandra attain a feminine mood—

Witness note

Second-pass collation against a 600-dpi render of PDF page 37 corrected substantial first-verse errors (‘तेऽमी हन्त’, ‘कुरङ्गादिव्यनगरीनाथं’, and ‘तीक्षुदुग्धमधुरो सुभूषितो मौलिभृत्’) and resolved the smaller citation as ‘पुंस्त्वं हि रम्यं पुरुषोत्तमता विशिष्टं / शौरेः शठारिसूरिणोऽजनि कामिनीत्वम्’. The final sentence continues onto printed page 28.

Printed page 28

The soul as conscious prakṛti

ORIGINAL · DEVANAGARI

—कैसे प्राप्त होते जो कि श्रीवाल्मीकी में श्लोक आया है—

दृष्ट्वा विस्मिताकाराः रामस्य वनवासिनः।

इसी बात को स्पष्ट किये हैं श्रीवेदव्यासजी श्रीपद्मपुराण में—

पुरा महर्षयः सर्वे दण्डकारण्यवासिनः।

दृष्ट्वा रामं हरिं तत्र भोक्तुमैच्छन् सुविग्रहम्॥

अर्थात् त्रेतायुग में दण्डकारण्यवासी सब ऋषिर्ग दुःख के हरण करनेवाले श्रीरामभद्रजू के सुन्दर विग्रह को देख करके उनके साथ स्त्रीभाव से भोग की इच्छा किये।

श्रुति स्मृतियों के द्वारा यह सुनने में आता है कि प्रकृति पुरुष की भोग्या है तो क्या यह जीव भी प्रकृति है जो परमात्मा को भोक्ता बना कर स्वयं पत्नीभाव से भोग्य बनता है? हाँ, प्रकृति दो प्रकार की होती है—एक जड़, एक चेतन। तो जीवमात्र चेतन प्रकृति है। प्रमाण सर्वमान्य गीता श्लोक ४-५—

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥४॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत्॥५॥

अर्थ—पृथ्वी, जल, अग्नि, वायु, आकाश, मन, बुद्धि और अहंकार—इस प्रकार यह आठ प्रकार से विभाजित मेरी प्रकृति है। यह आठ प्रकार के भेदोंवाली तो अपरा अर्थात् मेरी जड़ प्रकृति है और हे महाबाहो! इससे दूसरी, जिससे कि यह सम्पूर्ण जगत् धारण किया जाता है, मेरी जीवरूपा परा अर्थात् चेतन प्रकृति जानो। जीव प्रकृति है ऐसा निश्चय भया। और भी देखिये, मुक्तावस्था में भी यह जीव स्त्रीत्वभाव से रहता है। प्रमाण—पातञ्जलयोगसूत्रे—स्वरूपप्रतिष्ठा वा चितिशक्तेरिति।

FRESH ENGLISH TRANSLATION

—attain such a state? A verse occurs in Śrī Vālmīki: ‘On seeing Rāma, the forest-dwellers assumed forms filled with wonder.’

Śrī Vedavyāsa makes the same point explicit in the Śrī Padma Purāṇa: ‘Long ago all the great sages dwelling in Daṇḍakāraṇya beheld Rāma, Hari in his beautiful embodied form, and desired to enjoy union with him.’

That is, in the Tretā age all the sages living in Daṇḍakāraṇya saw the lovely form of Śrī Rāmabhadra, remover of sorrow, and desired enjoyment with him in a feminine disposition.

Scripture and tradition teach that prakṛti is the object of the puruṣa's enjoyment. Is the individual soul, then, also prakṛti—making the Supreme Self the enjoyer and itself becoming the object of enjoyment in the disposition of a wife? Yes. Prakṛti is of two kinds, inert and conscious; every soul is conscious prakṛti. The universally accepted Bhagavad Gītā gives the proof: ‘Earth, water, fire, air, space, mind, understanding, and ego—this is my prakṛti divided eightfold. This is the lower; apart from it, mighty-armed one, know my other, higher prakṛti, become the living soul, by which this world is sustained.’ (7.4-5)

Thus earth, water, fire, air, space, mind, understanding, and ego are the eight divisions of the Lord's lower, inert prakṛti. His other, higher prakṛti is the conscious living soul by which the whole world is sustained. It is therefore established that the soul is prakṛti. Moreover, even in liberation the soul abides in a feminine disposition. The Pātañjala Yoga-sūtra supplies evidence: ‘Or the power of consciousness is established in its own form.’

Witness note

Second-pass line-by-line collation against enlarged PDF page 38 completed. The Vālmīki half-verse prints ‘दृष्ट्वा विस्मिताकाराः’ without ‘तु’; the Padma Purāṇa and Bhagavad Gītā verses and the terminal Pātañjala citation were visually verified. The opening continues the sentence from printed page 27.

Printed page 29

The liberated soul's feminine disposition and knowledge of relationship

ORIGINAL · DEVANAGARI

अर्थात् अपने स्वरूप में स्थित जो चैतन्य शक्ति जीव है उसी को कैवल्य कहते हैं अर्थात् मुक्त जीव कहते हैं।

शक्ति कहने ही से जीव का स्त्रीत्व स्पष्ट हुआ। अभिप्राय मुक्तावस्था में सब जीव स्त्रीरूप होकर रहते हैं। इसी कारण से मुक्तजीव को ५०० अप्सरा ही आकर श्रीविरजातट से जीव को शृङ्गार करके श्रीयुगलसरकार के पास ले जाती हैं। यह ऋग्वेदीय कौषीतकी उपनिषद् में लिखा है और इसी कारण से संहिता ४ काण्ड २ सूक्त ७ वाँ मन्त्र में लिखा है कि हिरण्यगर्भ श्रीरामजी जीवमात्र के पति हैं। श्रीवाल्मीकी अयोध्याकाण्ड में हिरण्यनाभ नाम सरकार का आया है। मन्त्र—

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्॥ इति श्रुतिः।

इसीसे लिखा है कि—तत एव स्वभावोऽयं प्रकृतेर्जीव ईश्वरः।

अर्थात् इसी कारण से प्रकृति का यह स्वभाव ही है कि ईश्वर में स्त्रीभाव से रहती है। भाव सृष्टिमात्र स्त्रीभाव से ईश्वर की सेवा करती है। और भी श्रीरामानुज सम्प्रदाय के प्रधान ग्रंथ वार्तामाला तथा श्रीवचनभूषण के सम्बन्ध के विषय में कुछ दिग्दर्शन कराया जाता है।

वार्तामाला १४ चौदहवीं वार्ता—उपायज्ञानं, सम्बन्धज्ञानं च। तच्च सम्बन्धज्ञानं, सम्बन्धयाथात्म्यज्ञानं, सम्बन्धस्वरूपज्ञानं, सम्बन्धस्वरूपयाथात्म्यज्ञानं, चेति चतुर्विधम्। भाव—भगवत्प्राप्ति का वास्तविक उपाय सम्बन्धज्ञान है। विशेष विषय उस ग्रंथ में देखिए। चौदहवीं वार्ता का स्पष्टीकरण श्रीधनुर्दासोक्ता २२—

FRESH ENGLISH TRANSLATION

That is, the conscious power that is the soul, established in its own nature, is called kaivalya—the liberated soul.

The very word 'power' makes the soul's feminine character clear. The meaning is that in liberation every soul abides in feminine form. Therefore five hundred celestial women come to the liberated soul at the bank of the Virajā, adorn it, and conduct it to the Divine Couple. This is written in the Kauṣītaki Upaniṣad of the R̥gveda. For the same reason, Saṃhitā 4, Kāṇḍa 2, hymn 7 states that Hiraṇyagarbha Śrī Rāma is the husband of every soul. In the Ayodhyā Kāṇḍa of Śrī Vālmiki, the Lord is called Hiraṇyanābha. The mantra says: 'In the beginning Hiraṇyagarbha arose; born as the one lord of all that exists.' Thus says revelation.

Hence it is written: 'Therefore this is the innate nature of prakṛti: the soul stands toward the Lord in a feminine disposition.' In other words, it is prakṛti's very nature to stand toward God as feminine; the whole created order serves God in that mood.

A brief indication may also be given from the principal works of the Śrī Rāmānuja tradition, the Vārtāmālā and the Śrīvacanabhūṣaṇa, concerning relationship. Vārtāmālā, discourse fourteen, says: knowledge of the means and knowledge of relationship. Knowledge of relationship is fourfold: knowledge of the relationship, knowledge of its true character, knowledge of its essential form, and knowledge of the true character of that essential form. The purport is that knowledge of one's relationship is the real means to attaining the Lord. Further detail should be consulted in that work. The explanation of the fourteenth discourse appears in statement 22 of Śrī Dhanurdāsa—

Witness note

Second-pass line-by-line collation against enlarged PDF page 39 completed. The Vārtāmālā definition was corrected to include the printed 'तच्च'; the Saṃhitā reference (४ काण्ड, २ सूक्त, ७ वाँ मन्त्र), Hiraṇyagarbha mantra, and fourfold relationship-knowledge sequence were visually verified. The final attribution continues onto printed page 30.

Printed page 30

Marriage symbolism within the root mantra

ORIGINAL · DEVANAGARI

—बाईसवीं वार्ता में आया है—श्रीरामानुज सम्प्रदाय के मूलमन्त्र पर पाणिग्रहणं, विवाहं, चतुर्थदिवससंश्लेषं च प्रतिपादयतीति धनुर्दासः। २२। यह बात भी स्मरण रखना चाहिये। वार्तामाला तथा श्रीवचनभूषण पर श्रीविष्णुसेनाचार्यकृत चूडामणि टीका में जैसा अर्थ लिखा है वैसा ही यहाँ लिखा गया है।

अर्थ—मूलमन्त्र (पाणिग्रहणम्) ब्रह्म तथा जीव के पाणिग्रहणरूप (विवाहम्) प्रभु-भार्या सम्बन्धरूप विवाह का (च) और (चतुर्थदिवससंश्लेषम्) चौथे दिन पति-भार्या के संयोग को (प्रतिपादयति) कहता है (इति) ऐसा धनुर्दासजी कहे हैं। और इसीको १२० वीं वार्ता में श्रीकृष्णपादजी भी कहे हैं।

अथ श्रीकृष्णपादोक्ता वार्ता १२०—प्रथमपादे पाणिग्रहणं, मध्यमपदे सहोपवेशः, तृतीयपदे चतुर्थी शय्या। मूलमन्त्र के पहले पद प्रणव में (पाणिग्रहणं) ब्रह्म और जीव का पाणिग्रहण-विवाह कहा जाता है। तथा (मध्यमपदे) मूलमन्त्र के दूसरे पद में (सह) ब्रह्म और जीव के साथ में (उपवेशः) उठबैठ कहा जाता है। मूलमन्त्र के चतुर्थी-विभक्तियुक्त तीसरे पद में (तृतीयपदे चतुर्थी शय्या) ब्रह्म और जीव के चौथी कर्म के रोज एक पलंग पर मिलकर शयन करना कहा जाता है। यह सब विचारणीय विषय है कि सम्प्रदाय का सिद्धान्त क्या है और किस रस की उपासना की प्रधानता है।

श्रीवचनभूषण के ४ सूत्र सम्बन्धविषय में सूत्र १२२ वाँ—भगवद्विषयप्रवृत्तिरुचिता किमितिचेत् अर्थात् भगवान् के विषय में—

FRESH ENGLISH TRANSLATION

—the twenty-second discourse: ‘Regarding the root mantra of the Śrī Rāmānuja tradition, Dhanurdāsa says that it teaches taking the hand, marriage, and union on the fourth day.’ (22) This statement should be kept in mind. The meaning given here follows the Cūḍāmaṇi commentary by Śrī Viṣvaksenācārya on the Vārtāmālā and the Śrīvacanabhūṣaṇa.

Meaning: the root mantra teaches the marriage in which Brahman and the soul take one another's hand; the relationship of Lord and wife; and the union of husband and wife on the fourth day. So says Dhanurdāsa. Śrī Kṛṣṇapāda makes the same statement in discourse 120.

Now discourse 120 spoken by Śrī Kṛṣṇapāda: ‘In the first word is the taking of the hand; in the middle word, sitting together; in the third word, the fourth-day bed.’ In praṇava, the first word of the root mantra, is taught the hand-taking marriage of Brahman and the soul. In namaḥ, its second or middle word, Brahman and the soul are said to sit and rise together. In the mantra's third word, bearing the dative ending, Brahman and the soul are said to unite and lie upon one bed on the fourth day. All this deserves reflection when asking what the tradition's doctrine is and worship in which rasa holds primacy.

Among the four aphorisms of the Śrīvacanabhūṣaṇa concerning relationship, aphorism 122 asks: ‘If it be asked how inclination toward the Lord is fitting’—

Witness note

Second-pass line-by-line collation against enlarged PDF page 40 completed. The commentator's name was corrected to श्रीविष्णुसेनाचार्य and sūtra 122 to ‘भगवद्विषयप्रवृत्तिरुचिता किमितिचेत्’. The Dhanurdāsa 22 and Kṛṣṇapāda 120 clauses were visually verified; the final sūtra continues onto printed page 31.

Printed page 31

Relationship as the root of love and the written bond

ORIGINAL · DEVANAGARI

—जो प्रवृत्ति है वह कैसे उचित संगत हो सकती है ऐसा यदि प्रश्न हो तो १२४ वाँ सूत्र में, ‘तस्याः मूलं प्रागुक्तम्’ उस भगवद्विषयप्रवृत्ति का मूल कारण अत्यन्त स्नेह है। सूत्र—तस्य मूलं सम्बन्धः। और उस अत्यन्त प्रेम का मूल कारण जीवात्मा-परमात्मा का सम्बन्धज्ञान है। सूत्र १२६ वाँ—औपाधिकं न भवति सत्ताप्रयुक्तः। अर्थात् वह सम्बन्ध आगन्तुक नहीं है, सत्ताप्रयुक्त है अर्थात् अनादि आत्मा से अनादि सम्बन्ध है। प्रपत्ति, शरणागति, न्यास, आत्मसमर्पण, आत्मनिवेदन, आत्मनिक्षेप—यह पर्यायवाचक शब्द हैं और कायिकी, वाचिकी, मानसी—यह तीन प्रकार की प्रपत्ति है। एवं यथार्थ सम्बन्धज्ञान का नाम मानसा प्रपत्ति है। यही भरद्वाजसंहितायां—

स्वाभाविकस्तु सम्बन्धः पुंसो यः परमात्मनः।

तस्यैव बोधो न्यासाख्यः प्रथमं यात्युपायताम्॥

अर्थात् जीवात्मा और परमात्मा का सम्बन्ध स्वाभाविक अर्थात् अनादि है परंच उसी सम्बन्ध के बोध का नाम न्यास अर्थात् प्रपत्ति है और वही भगवत्प्राप्ति के प्रधान उपाय हैं।

प्रश्न—सम्बन्धपत्र लिखकर क्यों दिया जाता है, केवल वचन द्वारा उपदेश कर दिया जाता?

उत्तर—लिखने पर भी वचन द्वारा ही उपदेश होता है परंच सौ बार कहना न एकबार का लिखना बराबर होता है क्योंकि लिखने से बराबर अभ्यास बना रहता है। वर्तमान समय में यदि—

FRESH ENGLISH TRANSLATION

—if one asks how such an inclination can properly arise, aphorism 124 says, ‘Its root was stated earlier’: the root cause of inclination toward the Lord is exceedingly deep affection. Another aphorism states, ‘The root of that is relationship.’ The root cause of such intense love is knowledge of the relationship between the individual self and the Supreme Self. Aphorism 126 says, ‘It is not adventitious; it arises from being itself.’ That relationship is not newly produced but belongs to existence: the beginningless soul has a beginningless relationship.

Prapatti, taking refuge, entrustment, self-surrender, self-offering, and self-deposit are synonymous terms. Prapatti is of three kinds: bodily, verbal, and mental. True knowledge of relationship is called mental prapatti. Thus the Bhāradvāja Saṃhitā says: ‘The relationship of the soul to the Supreme Self is innate. Awareness of that very relationship is called entrustment and first assumes the role of the means.’

The relationship between the individual self and the Supreme Self is natural and beginningless; awareness of that relationship is called nyāsa or prapatti, and it is the principal means to attaining the Lord.

Question: Why is a document of relationship written and given? Could instruction not simply be imparted orally?

Answer: Even when it is written, the instruction is still imparted orally. Yet a hundred repetitions cannot equal one written statement, for writing keeps the teaching continually before one in practice. In the present time, if—

Witness note

Second-pass line-by-line collation against enlarged PDF page 41 completed. Sūtra numbers १२४ and १२६ were confirmed, and sūtra 126 was corrected diplomatically to ‘औपाधिकं न भवति सत्ताप्रयुक्तः’. The Bhāradvāja Saṃhitā verse and threefold prapatti list were visually verified. The answer continues onto printed page 32.

Printed page 32

Why śṛṅgāra is called the king of rasas

ORIGINAL · DEVANAGARI

—श्रुति, पूर्वे इतिहास, श्रीमानसरामायण इत्यादि यदि लिखे होते तो सब मनुष्य कोरे-कोरे रह जाते, विद्वानों का दर्शन तक भी नहीं होता।

प्रश्न—शृङ्गाररस रसरज क्यों कहा जाता है?

उत्तर—शृङ्गं उच्चं ऋच्छति गच्छति इति शृङ्गारः। शृङ्गशब्द उच्च पद का बोधक है। उस उच्च पद पर जो प्राप्त है उसे शृङ्गार कहते हैं। अपने शब्दार्थ से ही निर्विवाद रसरज सिद्ध हो गया और इसी शृङ्गार का पर्याय है रसरज, शुचि, उज्ज्वल और मधुर। और रसरज होने का कारण यह है कि सब रस इसके आभ्यन्तर आ जाते हैं और वास्तविक आत्मसमर्पण भी इसी में होता है। जैसे श्रीमद्वाल्मीकीयरामायण श्रीअयोध्याकाण्ड सर्ग ४२ श्लोक १२ श्रीचक्रवर्तीजी का वचन—

यदा यदा हि कौशल्यं दासीवच्च सखीवच्च।

भार्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति॥

अर्थात् श्रीकौशल्यजी जब-जब जैसी आवश्यकता रखती रहीं तब-तब तैसा बर्ताव बरतती रहीं, अर्थात् सेवा में दासी की तरह, हास्य में सखी की तरह, भार्या तो थी हीं और चक्रवर्तीजी के दूसरे विवाह करने में बहिन की तरह उत्साह करती रहीं और भोजन में माता की तरह। कहिए, पति-पत्नी भाव शृङ्गार के अन्दर सब रस आ गया, इसीसे रसरज कहाता है। और आत्मसमर्पण सुनिये, श्रीमद्भागवत में भक्ति के नव प्रकार लिखे गये हैं। प्रकार इसीको कहते हैं कि एक से दूसरा भिन्न हो—

FRESH ENGLISH TRANSLATION

—if revelation, the ancient histories, the Śrī Mānasa Rāmāyaṇa, and similar works had not been written down, everyone would have remained utterly blank, and even the sight of learned teachers would have been unavailable.

Question: Why is śṛṅgāra-rasa called the king of rasas?

Answer: 'It reaches or goes to the high summit, therefore it is śṛṅgāra.' The word śṛṅga denotes a high station; that which reaches this elevated station is called śṛṅgāra. Its very etymology thus establishes without dispute that it is the king of rasas. Rasarāja, pure, radiant, and sweet are synonyms for this śṛṅgāra. It is king because all other rasas enter within it, and because genuine self-surrender also occurs within it.

For example, in Śrī Vālmiki's Rāmāyaṇa, Ayodhyā Kāṇḍa 42.12, the emperor says: 'Whenever occasion required, Kauśalyā attended me as a maidservant, as a companion, as a wife, as a sister, and as a mother.' Kauśalyā behaved as each need required: like a maid in service, a companion in laughter, a wife by her own relation, a sister in encouraging the emperor's other marriages, and a mother at meals. Thus every rasa enters within the husband-wife disposition of śṛṅgāra, and for this reason it is called their king.

Now hear how it contains self-surrender. The Śrīmad Bhāgavata describes nine kinds of devotion; a 'kind' is that which is distinct from another—

Witness note

Second-pass line-by-line collation against enlarged PDF page 42 completed. The formerly unclear opening was resolved as 'सब मनुष्य कोरे-कोरे रह जाते'; its negative sense follows the sentence begun on printed page 31. The etymology, Ayodhyākāṇḍa 42.12 citation, and five relational modes were visually verified. The final explanation continues onto printed page 33.

Printed page 33

Self-surrender and the scriptural terms rasa and rasika

ORIGINAL · DEVANAGARI

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥

तो दास्य और सख्य से भिन्न आत्मनिवेदन कहा गया। इससे निर्विवाद सिद्ध हुआ कि वास्तविक आत्मसमर्पण शृङ्गार ही में होता है।

प्रश्न—रस शब्द और रसिक शब्द श्रुति-स्मृति सम्मत है अथ आधुनिक?

उत्तर—श्रुति-स्मृति सम्मत है। रस शब्द अब श्रीरामजी का पर्याय है।

यजुर्वेदीय तैत्तिरीयोपनिषदि सप्तमे अनुवाके ‘रसो वै सः’ अर्थात् ब्रह्म श्रीरामजी रस हैं और श्रीमद्भागवत दशमस्कन्ध में देखिये—

पिबत भागवतं रसमालयं मुहुरहो रसिकाः।

भुवि भावुकाः, भावुकाः रसिकाः मुहुः रसमालयं भागवतं पिबत। देखिये श्रीवेदव्यासजी लिखते हैं कि भावुक रसिक इस रस को पान करें अर्थात् रस के अधिकारी भावुक रसिक होते हैं। और भी अनेकों जगह लिखा है परंच ग्रंथ के विस्तार के कारण नहीं लिखा गया है। इस पर रस और रसिक शब्द अनादि है और श्रुति-स्मृति सम्मत है।

श्रीवचनभूषण में ५ सूत्र आये हैं शृङ्गाररस में पतिपत्नीजन्य सुख के ऊपर विचार, २८९ से २९३ तक। सूत्र २८९—स्वप्रयोजन—

FRESH ENGLISH TRANSLATION

‘Hearing, chanting, remembering Viṣṇu, serving his feet, worship, bowing, servitude, friendship, and self-surrender.’

Self-surrender is here stated separately from servitude and friendship. It is therefore indisputably established that actual self-surrender occurs only in śṛṅgāra.

Question: Are the words rasa and rasika sanctioned by revelation and tradition, or are they modern?

Answer: They are sanctioned by revelation and tradition. Here the word rasa is a synonym of Śrī Rāma. In the seventh section of the Taittirīya Upaniṣad of the Yajurveda, ‘He indeed is rasa’ means that Brahman, Śrī Rāma, is rasa. See also the Tenth Book of the Śrīmad Bhāgavata: ‘Drink the Bhāgavata, the abode of rasa, again and again—ah, rasikas!’ The feeling-filled people upon earth—the feeling-filled rasikas—should repeatedly drink the Bhāgavata, the abode of rasa. Śrī Vedavyāsa thus writes that feeling-filled rasikas should drink this rasa: rasikas endowed with feeling are qualified for it. Many other passages could be cited, but they are omitted to avoid expanding the book. The words rasa and rasika are therefore beginningless and sanctioned by scripture and tradition.

The Śrīvacanabhūṣaṇa contains five aphorisms, 289 through 293, discussing within śṛṅgāra-rasa the happiness arising between husband and wife. Aphorism 289 begins: ‘One’s own purpose’—

Witness note

Second-pass line-by-line collation against enlarged PDF page 43 completed. The ninefold-bhakti verse, ‘रसो वै सः’, the abbreviated Bhāgavata quotation with its prose rearrangement, and the श्रीवचनभूषण range २८९–२९३ were all visually verified as printed. The final sūtra begins here and continues onto printed page 34.

Printed page 34

Self-oriented happiness and happiness arising from the divine object

ORIGINAL · DEVANAGARI

—पराः सर्वे प्रतिकूलाः इति कथमुच्यन्ते इति चेत्। चेतन जीवात्मा का स्वप्रयोजन, स्वसुख जितना है सब प्रतिकूल है अर्थात् त्याज्य है। यह कैसे कहा गया है क्योंकि जितने प्रधान पूर्वाचार्य श्रीशठकोपस्वामी इत्यादि तथा और भी दिव्य सूरियों में शृङ्गाररसजन्य तत्सुख प्रधान होते हुए भी स्वसुख पाया गया है क्योंकि शृङ्गाररस में पति-पत्नी भाव प्रधान है और इसका स्थायीभाव रति है और बिना स्थायीभाव के कोई वस्तु ठहर नहीं सकती। इति चेत् ऐसा प्रश्न किये हो तो उत्तर सुनो। दूसरे चार सूत्र में उत्तर है।

मूल सूत्र २९०—अत्र स्वप्रयोजनमित्याश्रयजन्यमुच्यते। अर्थात् स्वप्रयोजन, स्वसुख दो प्रकार का होता है—एक आश्रयजन्य, एक दिव्य विषयजन्य। आश्रयजन्य स्वसुख त्याज्य है क्योंकि अविद्याजन्य है। ‘श्रीयुगलसरकार की सेवा निष्काम और अनन्यभाव से करना चाहिए।’ अथ धर्म-कामादि के लोभ से करना या देवतान्तर को अपना रक्षक मानना, यह आश्रयजन्य दोष कहाता है। और दिव्य विषयजन्य सुख तो अनुकूल है एतावता त्याज्य नहीं है। अब इसका पूर्ण उत्तर आगे तीन सूत्रों में देखिये।

सूत्र २९१—अतो न दोषः। यह सूत्र है। इसकी व्याख्या सुनिए—अस्मादिति, अतः इस कारण से दिव्य सूरियों का दिव्यविषयजन्य सुख निर्दोष है अर्थात् दोष नहीं है क्योंकि यह विषय प्राकृत नहीं है, अप्राकृत दिव्य है और श्रीयुगलसरकार के कृपासाध्य हैं। क्योंकि परमात्मा का नाम आत्मभद्र है। यदि सरकार कृपा करके स्वयं उसको प्राप्त हुआ जाय और वह उस सुख को स्वीकार न करे तब तो कृपा का ही निरादर हुआ, क्योंकि महानुभाव आचार्यों का यह परम सिद्धान्त—

FRESH ENGLISH TRANSLATION

—‘all are opposed’: if it be asked how this can be said, the answer is that every self-directed purpose and every enjoyment sought by the conscious individual soul is adverse and therefore to be abandoned. But how can this be maintained? In the foremost earlier teachers, such as Śrī Śaṭhakopasvāmin, and in other divine seers, happiness born of śṛṅgāra-rasa is prominent, yet it is still their own experienced happiness. In śṛṅgāra the husband-wife relation is primary and rati is its permanent emotion; without a permanent emotion no rasa can subsist. If this is the objection, hear the answer, which is given in the next four aphorisms.

The root aphorism 290 says: ‘Here “one's own purpose” is said to be that which arises from the supporting subject.’ Self-purpose or self-enjoyment is of two kinds: that which arises from the devotee as its support, and that which arises from the divine object. Self-enjoyment arising from the support is to be abandoned because it is born of ignorance. Service of the Divine Couple should be desireless and exclusive. To serve from greed for dharma, desire, and the like, or to regard another deity as one's protector, is called a defect arising from the support. Happiness arising from the divine object, however, is favorable and therefore is not to be abandoned. The complete answer follows in the next three aphorisms.

Aphorism 291 says: ‘Therefore there is no fault.’ The explanation is: for this reason the happiness of the divine seers that arises from the divine object is faultless. Its object is not material but supramundane and divine, and is attained through the grace of the Divine Couple. The Supreme Self is called Ātmabhadra. If the Lord graciously gives himself to the devotee and the devotee refuses that happiness, it would dishonor grace itself, for the great teachers hold this supreme doctrine—

Witness note

Second-pass line-by-line collation against enlarged PDF page 44 completed. Sūtra 290 was corrected to ‘अत्र स्वप्रयोजनमित्याश्रयजन्यमुच्यते’, and the causal phrase to ‘अविद्याजन्य’, requiring corresponding English corrections. Sūtras 289–291 and ‘आत्मभद्र’ were visually verified. The final doctrinal sentence continues onto printed page 35.

Printed page 35

Omnipresence of the Divine Auspicious Form

ORIGINAL · DEVANAGARI

—है कि तत्सुख प्रधान और स्वसुख तत्सुखोपलब्ध है, इसलिए निषेध है क्योंकि श्रीस्वामिनीजी का पूर्णकृपाकटाक्ष फल है। तथा श्रीमद्वेवाचार्यजी का—

बिन सीता शरणागति कर न गहत बर योग।

प्रश्न—श्रीयुगलसरकार का संयोग अखण्ड अबाध एकरस है और परिकरों के साथ संयोग होने पर तो श्रीस्वामिनीजी से असंयोग हो जाता होगा।

उत्तर—इति शंका न कर्तव्या। यह शंका नहीं करने योग्य है क्योंकि ब्रह्म श्रीरामजी की दिव्यमङ्गलविग्रहयुक्त सर्वत्र व्यापकता है क्योंकि महर्षि वाल्मीकीजी बालकाण्ड सर्ग ७७ में लिखते हैं कि—

रामश्च सीतया सार्धं विजहार बहूनृतून्।

फिर वह भी लिखते हैं कि—मातृभ्यो मातृकार्याणि। इत्यादि। अर्थात् श्रीरामजी तो अनन्त ऋतु तक श्रीस्वामिनीजी के साथ बिहार में रहे अर्थात् महल से बाहर नहीं आए और यह भी लिखते हैं कि माता पिता आचार्य भ्रातृवधुओं के कार्य भी पूर्णतया करते रहे। इससे निर्विवाद सिद्ध हुआ कि सरकार दिव्यमङ्गलविग्रह से अनन्त व्यापक हैं।

विष्णुपुराणे—

दिव्यमङ्गलविग्रह के विषय में श्लोक।

एकत्वेऽपि नानात्वं नानात्वेऽपि चैकता।

आश्चर्यं ब्रह्मणो रूपं कस्तद्वेतुमर्हति॥१॥

नित्यस्याप्राकृता मूर्तिरीश्वरस्यास्ति सम्भवा—

FRESH ENGLISH TRANSLATION

—That the other's happiness is primary and one's own happiness consists in the attainment of that happiness: therefore the contrary is forbidden, for this is the fruit of Śrī Svāminījī's complete glance of grace. Thus Śrīmad Revācāryajī says: 'Without taking refuge in Sītā, no excellent yoga is grasped.'

Question: The union of the Divine Couple is unbroken, unobstructed, and of one continuous flavor. When the Lord associates with the attendants, must he not then be separated from Śrī Svāminījī?

Answer: Such a doubt should not be raised. Brahman, Śrī Rāma, is present everywhere through his divine auspicious form. In Bālakāṇḍa 77, Maharṣi Vālmiki says, 'Rāma, together with Sītā, passed many seasons in delight.' He also says, 'He performed the duties due to his mothers,' and so forth. Thus Śrī Rāma remained with Śrī Svāminījī for innumerable seasons, not leaving the palace, and yet fully carried out the duties owed to his mother, father, teacher, and brothers' wives. It is therefore indisputably established that the Lord is infinitely pervasive through his divine auspicious form.

The Viṣṇu Purāṇa says of that form: 'Even in oneness there is multiplicity, and even in multiplicity there is oneness. Wondrous is Brahman's form—who is capable of knowing it?' 'For the eternal Lord a non-material form is possible—' The sentence continues on the following page.

Witness note

Second-pass visual collation against enlarged PDF page 45 completed. The damaged final half-line reads 'नित्यस्याप्राकृता मूर्तिरीश्वरस्यास्ति सम्भवा—' and is completed syntactically on page 46; the small dohā and printed attribution were also rechecked and retained diplomatically.

Printed page 36

Many Forms, One Divine Presence

ORIGINAL · DEVANAGARI

—हेयोपादेयरहिता नैव प्रकृतिजा क्वचित्॥

पद्मपुराणे—

यो वेत्ति भौतिकं देहं रामस्य परमात्मनः।

मुखं तस्यावलोक्यापि सचैलं स्नानमाचरेत्॥

श्रीमद्वाल्मीकि उत्तरकाण्ड श्रीभरतजी का वचन।

ये च त्वां घोरचक्षुर्भिर्द्रक्ष्यन्ति प्राणिनो भुवि—

हतास्ते ब्रह्मदण्डेन सद्यो निरयगामिनः॥

अर्थात् हे रामभद्रजी! जो आपको दुष्ट दृष्टि से देखता है अर्थात् पूर्ण परात्पर ब्रह्म नहीं मानता वह दण्ड से ताड़ित होकर शीघ्र नरक में जाता है। और यह भी लिखा है कि अयोध्यां च परित्यज्य प्रदेशमन्यं गच्छति। और रावणादिका वध करना भी सीखा है और मारीच दिव्यमङ्गलमय विग्रह को खुले रूप में देखता था और मानस चौपाई—

क्षण महं प्रभुहि मिले भगवाना। उमा मरम यह काहुँ न जाना॥

और सर्ग नई अपवर्ग समाना। जहाँ तहाँ देखे धरे धनुबाना॥

और हरि व्यापक सर्वत्र समाना। प्रेम ते प्रगट होहिं मैं जाना॥

और श्रुति ऋग्वेद मं० ६ अ० ४ सू० ४७ नं० १८ में लिखा है कि 'रूपं रूपं प्रतिरूपो बभूव' अर्थात् परमेश्वर अपने अनन्त सामर्थ्य से अनेक रूप वाला होता है। और अवतार के पहले श्रीमधुरात रूपाजी को श्रीयुगलसरकार अपने दिव्यमङ्गलविग्रह से दर्शन दिये रहे इत्यादि अनेकों प्रमाण हैं। जब सरकार अनन्त दिव्यमङ्गलविग्रहवाले एक ही काल में हो—

FRESH ENGLISH TRANSLATION

—It is devoid of anything to be rejected or acquired and is never born of material nature anywhere.

The Padma Purāṇa says: 'Whoever regards the body of the Supreme Self Rāma as material should, after merely seeing that person's face, bathe fully clothed.'

In the Uttarakāṇḍa of the Vālmiki Rāmāyaṇa, Bharata says: 'Those creatures on earth who look upon you with terrible eyes are struck by Brahmā's rod and at once go to hell.' That is, O Rāmabhadra, one who views you with an evil eye—who does not accept you as the complete, supreme Brahman—is punished and swiftly goes to hell. It is also written of one who abandons Ayodhyā and goes elsewhere. The killing of Rāvaṇa and the others is also described, and Mārīca openly beheld the divine auspicious form. The Mānas says: 'In an instant he met the Lord; Umā, no one knew this secret'; 'Every new state appeared like liberation; everywhere he saw the bow-bearing Lord'; and 'Hari pervades everywhere alike; I know that he manifests through love.' Ṛgveda 6.4.47.18 says, 'In each form he became its corresponding form': by his infinite power the Supreme Lord assumes many forms. Even before the avatāra, the Divine Couple granted Śrī Madhurāt Rūpājī a vision in their divine auspicious form; there are many such proofs. Since the Lord can possess infinite divine auspicious forms at one and the same time—

Witness note

Second-pass visual collation against enlarged PDF page 46 completed. The opening securely completes the damaged sentence from page 45; the proper name is visibly printed 'श्रीमधुरात रूपाजी', and the Padma Purāṇa and Ayodhyā readings were rechecked against the scan.

Printed page 37

Aiśvarya and Mādhurya in Worship

ORIGINAL · DEVANAGARI

—जाते हैं तब इस शंका का स्थान ही कहाँ रह गया कि श्रीस्वामिनीजी से असंयोग हो जायेगा। और श्रीवाल्मीकी उत्तरकाण्ड में तथा श्रीव्यासजी कृत श्रीकोशलखण्ड इत्यादि अनेकों ग्रन्थों में जहाँ महारास का प्रकरण है वहाँ ऐसा ही वर्णन है कि श्रीस्वामिनीजी के साथ रहते हुए अनन्त परिकरों के साथ रासविहार कर रहे हैं। और सौभरि ऋषि जीवकोटि में हैं, जब उनमें इतनी सामर्थ्य रही कि सौ शरीर हो गये और एक ही आत्मा को सबमें प्रवेश कर दिये और सब रानी यही समझती थीं कि हमारे पतिदेव हमारे ही साथ हैं, तो परब्रह्म में क्या शंका है?

एकबार श्रीनारदजी का भी ऐसी ही शंका हुई थी कि श्रीकृष्ण भगवान अनेक पटरानी रानियों के साथ कैसे बसते हैं। जब द्वारकाजी गये तो सबके पलंग पर भगवान को देख सब शंका निवृत्त हो गई। जब अवतार में यह बात है तो सर्वोच्चतरी सरकार में क्या कहना है। और अपने उपास्यदेव श्रीयुगलसरकार को व्यापक, एकदेशी नहीं मानना चाहिये, क्योंकि उपासना ऐश्वर्य-माधुर्य मिली हुई चलती है। और यह सम्प्रदाय वैदिकसिद्धान्त सिद्ध है और श्रुति ब्रह्म के स्वरूप को इस प्रकार प्रतिपादन करती है (बृह० अ० ८ ब्रा० १)–

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

भाव यह है कि पूर्ण ब्रह्म में से पूर्ण ले लेने पर भी पूर्ण पूर्ण बने रहते हैं। अर्थात् अनेक रूप धारण करने पर भी सबमें पूर्णता बनी रहती है। यही ब्रह्म में ऐश्वर्य है अर्थात् ईश्वर का ऐश्वर्य है। सूत्र २१२ मूले विषय—

FRESH ENGLISH TRANSLATION

—then no room remains for the doubt that he would be separated from Śrī Svāminījī. In the Uttarakāṇḍa of Vālmīki and in the Śrī Kośalakhaṇḍa composed by Vyāsa, as in many other works wherever the mahārāsa is described, he remains with Śrī Svāminījī while simultaneously performing the rāsa-play with innumerable attendants. Even the sage Saubhari belongs to the class of individual souls, yet he possessed the power to assume a hundred bodies and introduce the same self into them all, so that every queen thought her husband was with her alone. What doubt, then, can there be concerning the Supreme Brahman?

Nārada once entertained the same doubt: how could Lord Kṛṣṇa live with his many chief queens? When he went to Dvārakā, he saw the Lord upon the bed of every queen and all doubt vanished. If this is true of an avatāra, what need be said of the source of all avatāras? One should regard the Divine Couple one worships as all-pervasive, not confined to one place, because worship proceeds with majesty and sweetness united. This tradition is established in Vedic doctrine. The Upaniṣadic revelation describes Brahman thus: ‘That is full; this is full. From fullness, fullness arises. Taking fullness from fullness, fullness alone remains.’ The meaning is that even when fullness is taken from the complete Brahman, the full remains full. Even while assuming many forms, completeness abides in every one. This is Brahman’s majesty—the majesty of God. The root topic of sūtra 212 continues.

Witness note

Second-pass visual collation against enlarged PDF page 47 completed. The abraded reference at the foot is visibly २१२ (not the OCR’s २५३ or the first pass’s २५२); the proper title ‘श्रीकोशलखण्ड’ and the Saubhari passage were also checked line by line.

Printed page 38

External Vision and Mental Service

ORIGINAL · DEVANAGARI

दोषमयुक्तानि सर्वाणि दुस्त्यजं खलु।

अर्थ—परमात्मा का विरहद्रावक पुरुषों को भी श्री बनाने वाला विग्रह-सौन्दर्यरूप दोष से होनेवाली स्वप्रयोजनपरता अर्थात् दिव्यभोगेच्छा सब प्रकार से खलु निश्चय करके दुस्त्यज है। यह व्यङ्गस्तुति है अर्थात् दिव्यमङ्गलमय विग्रह के दर्शन होने पर यदि उपासक चाहे कि हम सरकार के साथ अङ्गस्पर्शादि संभोग न करें तो भी निश्चय करके नहीं रुक सकता। उस दिव्यमङ्गलमय विग्रह में ही इतनी आकर्षण शक्ति है कि वह अपनी तरफ खींच ही लेती है, जैसे लोहे को चुम्बक। तात्पर्य यह है कि प्रभु का साक्षात्कार-दर्शन दो प्रकार से होता है—एक बाह्य, दूसरा आभ्यन्तर। बाह्य, बाह्य के चक्षु द्वारा होता है और आभ्यन्तर अन्तःकरण के चक्षु द्वारा होता है। उसी को मानसिक कहते हैं और उसी सेवा का नाम अष्टयाम मानसी सेवा है। यह साधनसाध्य नहीं है; यह श्रियुगलसरकार के कृपासाध्य है। और इसी अवस्था का वर्णन श्रीगीता में ६ अ० २८ श्लो० में भगवान् स्वयं कहे हैं—

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते।

अर्थात् सुखपूर्वक जीवात्मा परमात्मा का सम्यक् प्रकार से स्पर्श करके अत्यन्त सुख को प्राप्त करता है, याने भोगता है। इसी वचन की सिद्धि है। ब्रह्मसूत्र वेदान्त ४ अ० ४ पा० २७ वाँ सूत्र में—भोगमात्रसाम्यलिङ्गाच्च। अब सबका स्पष्टीकरण २९३ सूत्र में है।

मूकबधिराणां वार्ता कथमन्यदिच्छति। सूत्र २६३।

अर्थ—गूँगों के साथ बहिरों की वार्ता और कैसे अन्य वस्तु—

FRESH ENGLISH TRANSLATION

‘All things are joined to a fault; it is indeed very difficult to abandon.’ The beauty of the Supreme Self’s form melts even men through separation and makes them like women. The apparent ‘fault’ it produces is self-directed desire—namely, desire for divine enjoyment—and this is certainly impossible to relinquish. This is ironic praise. Once the worshipper sees the divine auspicious form, even if he wishes not to enjoy bodily contact with the Lord, he cannot hold back: that form itself has such attractive power that it draws him toward itself, as a magnet draws iron.

Direct vision of the Lord is of two kinds, external and internal. The external occurs through the outward eyes; the internal through the eye of the inner faculty. The latter is called mental, and its service is known as the eight-period mental service. It is not attained by practice alone but by the grace of the Divine Couple. The Bhagavad Gītā 6.28 says that the self, touching Brahman with ease, experiences the highest happiness. Brahmasūtra 4.4.27 similarly states, ‘Because the sign indicates equality only in enjoyment.’ The matter is clarified in sūtra 293.

Sūtra 263 reads: ‘How can there be conversation between the mute and the deaf, and how could one desire anything else?’ Its explanation continues on the next page.

Witness note

Second-pass visual collation against enlarged PDF page 48 completed. The grammatically difficult opening ‘दोषमयुक्तानि’ and explanatory wording are preserved exactly as printed; the page visibly gives the conflicting references २९३ and २६३, so both anomalies remain diplomatic.

Printed page 39

When Love Becomes the Governing Rule

ORIGINAL · DEVANAGARI

—की इच्छा कर सकता है। अब इसका तात्पर्य यह सूत्र गोदादेवीजी के प्रबन्ध का है अर्थात् गोदादेवीजी विरहावस्था को प्राप्त हैं और इनकी मातायें समझाती हैं कि अब परमार्थ का विषय है कि इतनी हठ न करो, प्रारब्ध शेष होने पर तुम वहाँ जाओगी और भगवान तुमको वैकुण्ठ में मिलेंगे। इस शरीर के छूट जाने पर इत्यादि बातें सुनकर गोदादेवीजी कहती हैं—हे माताओ! इस विषय में हमारा क्या दोष है? दोष है उस दिव्यमङ्गल विग्रह का। यह व्यङ्ग्यस्तुति है, याने अपने सरकार को कहती हैं कि इनके नेत्रों में जादू है, टोना है। किसी को टोना बताना दोष है, परन्तु वह दोष नहीं माना जाता है, वह तो व्यङ्गरूप प्रशंसा मानी जाती है और इन वचनों से सरकार और प्रसन्न होते हैं क्योंकि ज्ञानदशा में नियम प्रधान रहता है और जब प्रेम की दशा प्राप्त होती है तो नियम गौण हो जाता है और प्रेम प्रधान हो जाता है।

प्रेमप्रवाहे सम्प्राप्ते न विधिर्न च कर्म च। (विष्णुपुराण)

श्रीगोदादेवीजी कहती हैं कि हे माताओ! जिस दशा में हम हैं वह दशा आप लोगों को प्राप्त नहीं है, इसी से हमको आप लोग समझाती हो। हमारी दशा सुनो। उस प्रभु की अति शोभायमान दिव्यमङ्गलमय मूर्ति हमारे अन्तःकरण-चित्तचत्वर में निरन्तर चमकती रहती है। इस ध्येयाकार दशा में मैं उनसे पूर्णरूप से संश्लेष करती हूँ, याने संभोग करती हूँ। जब कभी विश्लेष हो जाता है याने वियोग हो जाता है, तो विरह से पगली सरीखी हो जाती—

FRESH ENGLISH TRANSLATION

—could desire any other object. This sūtra's purport belongs to Godādevī's composition. Godādevī has entered the state of separation, and her mothers counsel her not to persist so obstinately: when the remainder of her allotted karma has been exhausted, she will go there and meet the Lord in Vaikuṇṭha after this body falls. Hearing such words, Godādevī says, 'Mothers, what fault is ours in this matter? The fault belongs to that divine auspicious form.' This is ironic praise. She tells her Lord that his eyes possess magic, an enchantment. To call someone an enchanter is ordinarily blame, but here it is praise in the guise of blame, and the Lord is further pleased by such words. In the state of knowledge, rule is primary; when the state of love arrives, rule becomes secondary and love primary. 'When the current of love is reached, there is neither injunction nor ritual action' (Viṣṇu Purāṇa).

Godādevī says, 'Mothers, you have not attained the state in which I am, and so you advise me. Hear my condition. The Lord's exceedingly beautiful divine auspicious image shines constantly in the courtyard of my inner heart. In this state, shaped wholly as the object of meditation, I embrace and unite with him completely. Whenever separation occurs, I become like a madwoman from longing—'

Witness note

Second-pass visual collation against enlarged PDF page 49 completed. The worn maternal-advice phrase reads 'अब परमार्थ का विषय है कि इतनी हठ न करो'; the opening and closing page continuations and the Viṣṇu Purāṇa citation were rechecked.

Printed page 40

Grace, Mental Attainment, and the Blissful Form

ORIGINAL · DEVANAGARI

—है तो फिर संयोग हो जाता है। यही हमारी दशा है। हम आप लोगों से बोलने में गूँगी हूँ और बातें सुनने में बहिरी हूँ अर्थात् आप लोगों से बोलने की और बात सुनने की इच्छा नहीं चाहती है। कथमन्यदिच्छति। अर्थात् उस प्राणप्रीतम को छोड़कर दूसरे तुच्छ वस्तु की इच्छा कौन करे। यह सब भावना का विषय है। भावनामय शरीर से श्रीयुगलसरकार की प्राप्ति और भावनामय माताओं से वार्ता है। श्रीमानस चौपाई—
यह गुण साधन तें नहिं होई। तुम्हरी कृपा पाव कोइ कोइ॥

प्रेम की बारह दशा है। अन्तिम बारहवीं दशा का नाम संतप्त दशा है और उसी को पूर्ण अनुराग कहते हैं। सवैया—

साधन शून्य लिये शरणागत नैन रंगे अनुराग नसा है।

पावक व्योम जलानिल भूतल बाहर भीतर रूप बसा है॥

चितवनाम् बुद्धिमयी मधु ज्यों सखिया मन जाकि फंसा है।

वेजसुनाथ सदा रस एकहि या विधिसों संतप्त दशा है॥

दिव्यमङ्गलविग्रह के विषय में एक आख्यायिका है। एकबार श्रीलक्ष्मीजी कुछ उदास बैठी थीं। भगवान पूछे—प्रिये, उदास क्यों हो? वह बोली—भगवन्! पतिव्रता का धर्म है कि वह अपना सुख कुछ न विचारे और पतिदेव को निरन्तर सुखी रखे, सो हमसे नहीं होता है। जब मैं आपके श्रीचरणकमल की सेवा करने लगती हूँ तो उसके सौन्दर्य, माधुर्य, सुकुमारता, सुगन्धता से स्वयं आनन्द में मग्न हो जाती हूँ। और इसी प्रकार से बाग-सेवा, विहारादिक में भी स्वयं आनन्द से मग्न हो जाती हूँ और इससे उदास हूँ कि—

FRESH ENGLISH TRANSLATION

—and then union occurs again. This is my condition. Toward speaking with you I am mute, and toward hearing other talk I am deaf: I have no desire to speak with you or hear such things. ‘How could one desire anything else?’ Who would desire a second, paltry object after leaving that beloved of one’s life? All this pertains to contemplation: through a body made of contemplation one attains the Divine Couple and converses with mothers made of contemplation. The Mānas says, ‘This quality does not arise through practice; through your grace, one person here and there receives it.’

Love has twelve states. The twelfth and final state is called the scorched state, and that alone is complete attachment. A savaiyā says: ‘Without any means, having taken refuge, the eyes are colored with love’s intoxication. In fire, space, water, air, and earth, within and without, the form abides. Made of contemplation and made of understanding, like a bee, the companion’s mind is caught. Vejasunātha, always in the one rasa, is thus in the fully saturated state.’

There is a story concerning the divine auspicious form. Once Lakṣmī sat somewhat dejected. The Lord asked, ‘Beloved, why are you sad?’ She replied, ‘Lord, a devoted wife’s dharma is to give no thought to her own happiness and continually keep her husband happy, but I cannot do so. When I begin serving your lotus feet, their beauty, sweetness, delicacy, and fragrance plunge me into bliss. Likewise in garden service, recreation, and all else, I myself become absorbed in joy. I am therefore sad that—’

Witness note

Second-pass visual collation against enlarged 500-dpi PDF page 50 completed. The worn savaiyā reads ‘चितवनाम् ... मन जाकि फंसा’ and ‘वेजसुनाथ ... या विधिसों संतप्त दशा’; its four lines and the Lakṣmī narrative were checked directly rather than inferred from OCR.

Printed page 41

Instruction Requires Discipleship and Grace

ORIGINAL · DEVANAGARI

—हमसे पातिव्रतधर्म का पालन यथार्थ नहीं होता है। श्रीभगवान् बोले—प्रिये! हम क्या करें? हमारा ईश्वरत् विग्रह ही आनन्दमय है। जो इसकी सेवा करता है, जो ध्यान धरता है, जो यजन-स्मरण करता है, वह सब स्वयं आनन्द में मग्न हो जाता है; क्योंकि जो कोई हिमालय में जायेगा वह शीत से अवश्य मग्न होगा, जो प्रज्वलित अग्नि के समीप जायेगा वह अवश्य तप्त हो जायेगा और जो भगवत्-विग्रह के सरोवर में जायेगा वह अवश्य आनन्द में मग्न हो जायेगा, क्योंकि वहाँ तो आनन्द ही आनन्द है। हम आपके धर्म की रक्षा के लिए दुःखमय कैसे हो जाऊँ? यह कहकर भगवान् हँस दिए और मुसकराती हुई श्रीलक्ष्मीजी अंक में जाकर बैठ गईं। और श्रुति भी ब्रह्म को आनन्दमय बतलाती है।

श्रुति: आनन्दं ब्रह्मेति। आनन्द एव ब्रह्म नाम। आनन्दप्रचुरत्वात् आनन्दमयं ब्रह्म इति प्रसिद्धार्थः।

श्रीमानसजी चौपाई—

चिदानन्दमय देह तुम्हारी। विगत विकार जान अधिकारी॥

एवं सर्वं तत्त्वोपदेशं कुर्यात् यदा शिष्यः आधीनतया वारंवारं याज्यां कुर्यात् तदोपदेष्टा उपदेशं कुर्यात्। स्वयं धनाशया वा गुरुत्व प्रागट्यार्थं वार्ता यत्र तत्र पात्रपात्रे ह्यविचार्य करोति तदा दोषः स्यात्। एवं सति न स्वस्मिन् सिद्ध्यति न चान्यस्मिन् सिद्ध्यति। पुनः निष्ठां विना श्रीगुरुप्रसन्नतां विनेदं तत्त्वम् अतिदूरस्थं न सुलभं स्यात्। केवलं बाह्यवृत्त्या कथनात् श्रवणात् न सिद्धिमाप्नोति इति सत्यं सत्यं सत्यं ज्ञेयं पुनः संस्कारपञ्चकं विना परं

FRESH ENGLISH TRANSLATION

—I cannot truly observe the dharma of a devoted wife.’ The Lord replied, ‘Beloved, what can I do? My form as Lord is bliss itself. Whoever serves it, meditates on it, worships it, or remembers it becomes immersed in bliss. One who goes to the Himalaya is necessarily immersed in cold; one who approaches a blazing fire necessarily becomes hot; and one who enters the lake of the Lord's form necessarily becomes immersed in bliss, for there is nothing there but bliss. How could I become painful merely to protect your dharma?’ The Lord laughed, and smiling Lakṣmī climbed into his lap. Revelation too teaches that Brahman is bliss: ‘Brahman is bliss’; the very name of Brahman is bliss; because bliss abounds, Brahman is famously called blissful. The Mānas says, ‘Your body is made of consciousness and bliss; only the qualified know it to be free of all modification.’

One should teach all these truths when a disciple, in full submission, petitions repeatedly; then the instructor should impart the teaching. If, from desire for wealth or to advertise his own status as guru, he speaks everywhere without distinguishing the qualified from the unqualified, there is fault. In that case attainment occurs neither in himself nor in another. Without steadfastness and without Śrī Guru's pleasure, this truth remains exceedingly distant and cannot readily be obtained. Merely speaking and hearing with outward conduct does not bring attainment. This is to be known as true, true, true. Moreover, without the five sacraments, the printed Sanskrit breaks off after ‘param’.

Witness note

Second-pass visual collation against enlarged PDF page 51 completed. The scan prints ‘एवं सर्वं तत्त्वोपदेशं’ and ‘गुरुत्व प्रागट्यार्थः’; the anomalous ‘ईश्वरत् विग्रह’ is retained. Crucially, the page itself ends ‘संस्कारपञ्चकं विना परं’, not a normalized split of ‘परम्परायां’.

Printed page 42

The Greatest Offense against the Ācāryas

ORIGINAL · DEVANAGARI

यां महतां रीतिस्तदुल्लङ्घने तत्प्राप्तौ बाधकं स्यात्। तस्मात् तदाचार्याणां ग्रन्थानुरूपेण भावभावनादि सर्वं कर्तव्यं यदा स्वानुभवेन विलक्षणां कर्तुमीहेत तदा परम्परया अनुकूलमेव कुर्यात्। यस्मिन्नाचार्याणां मते विरोधोत्पत्तिर्भवति तन्न करणीयम्। पुनः प्रकृतिवशाज्ज्ञानापराधाः सहजं भवन्ति, तेभ्यो भयं मत्वा विचारेण वर्तेत। परन्तु परमनिर्मलज्ञानेन शुद्धान्तःकरणे जाते स्वापराधं पश्यति। महत् अपराधस्त्वयमेव यत्सर्वजीवानां हितकारकाचार्याः तेषां शिक्षावचनस्य स्वयं ज्ञानेनावज्ञाकरणं तन्महत्पातकं स्यात्। यदेवं प्रकारेण वर्तेत तदा भावभावनादि सर्वं स्फुरति।

अर्थ—इस प्रकार से सब तत्त्वों का उपदेश आचार्य कब करें? जब शिष्य अत्यन्त आधीन होकर, आचार्य-सेवा में तत्पर होकर, बारम्बार याचना करे तब उपदेश देनेवाले आचार्य को उपदेश देना चाहिये। स्वयं अपने मन से या धन के लालच से या अपना आचार्यपना प्रकट करने के लिए पात्र=योग्य, अपात्र=अयोग्य के बिना विचार किये जहाँ तहाँ इस सम्प्रदाय के रहस्य का वार्तालाप किया करते हैं वह दोष है, नहीं करना चाहिये। ऐसा करने से भावभावना की सिद्धि न अपने को होती है न दूसरे को। और फिर निष्ठा के बिना और आचार्य की प्रसन्नता के बिना यह तत्त्व अत्यन्त दूर है, सुलभ नहीं है। और हृदय में, मन में वह बात न हो, केवल दिखावा, कहने और सुनने से सिद्धि नहीं प्राप्त होती है अर्थात् भावभावना का उदय नहीं—

FRESH ENGLISH TRANSLATION

[The printed Sanskrit resumes with the anomalous fragment ‘yām’:] the discipline of the great teachers is violated, and that violation obstructs its attainment. Therefore every practice of devotional disposition and contemplation should accord with the ācāryas' texts. If one wishes to do something extraordinary on the basis of personal experience, one should do only what is consonant with the lineage. Anything that conflicts with the ācāryas' doctrine must not be done. Offenses concerning knowledge arise naturally under the force of material nature; one should fear them and conduct oneself with discrimination. Only when the inner faculty has been purified by supremely stainless knowledge does one see one's own offense. The greatest offense is precisely this: arrogantly disregarding, through one's own supposed knowledge, the instruction of the ācāryas who benefit all living beings. That is a great sin. When one conducts oneself in the proper manner, the devotional disposition, contemplation, and all the rest become manifest.

Meaning: When should the ācārya teach all these truths? When the disciple has become completely dependent, devoted to serving the ācārya, and repeatedly petitions him; then the teacher should instruct. To discuss the secrets of this tradition everywhere, without considering who is qualified and unqualified, from one's own impulse, greed for wealth, or desire to display oneself as an ācārya, is a fault and must not be done. Such conduct produces attainment of devotional disposition and contemplation neither in oneself nor in another. Without steadfastness and the ācārya's pleasure, this truth is extremely distant and not easily obtained. If it is absent from one's heart and mind, mere outward display, speech, and hearing do not produce attainment—that is, devotional disposition and contemplation do not arise—

Witness note

Second-pass visual collation against enlarged PDF page 52 completed. The page visibly begins only ‘यां’, following page 51’s anomalous ‘परं’; no conjectural repair to ‘परम्परयां’ is made. Dense readings ‘तस्मात् तदाचार्याणां’, ‘विलक्षणां’, and ‘प्रकृतिवशाज्ज्ञानापराधाः’ were verified line by line.

Printed page 43

Purity, Obedience, and the Question of Relationship

ORIGINAL · DEVANAGARI

—होता है। इस बात को सत्य सत्य सत्य जानो। और फिर पंचसंस्कारों के बिना और भी जो महानुभावों की रीति हैं उसका उल्लङ्घन हो जाता है। ऐसा मनमुखी कार्य करने से उस भावभावना की प्राप्ति में बाधा पड़ती है। तिस कारण से आचार्यों के उपदेश के ग्रन्थों के मुताबिक सब प्रकार का भावभावनादि करना चाहिये। यदि आचार्य की कृपा से अपने अनुभव में भावभावना का कुछ विलक्षण उदय हो जाय और उदय के अनुसार करना चाहे तो कर सकता है, परंच वह सम्प्रदाय और आचार्यों के अनुकूल हो। और जिस कार्य में आचार्यों के मत से विरोध पड़ता हो उसको कभी भी नहीं करना चाहिये। फिर अविद्या के कारण अनेकों प्रकार के अपराध स्वाभाविक हो जाते हैं। उन अपराधों से डरना चाहिये और विचारकर काम करना चाहिये। परंच अपना किया हुआ अपराध कब सूझता है? जब परम निर्मल ज्ञान से अन्तःकरण शुद्ध हो जाता है तब सूझता है। सबसे बड़ा अपराध तो यह है कि जो सब जीवमात्र के उपकार करनेवाले आचार्य हैं, उन महान आचार्यों का जो शिक्षामय उपदेश को न मानना, याने अपने को ज्ञानी मानना और उस ज्ञान के अभिमान में आचार्य के वचन का निरादर करना—वह महान पाप है, नहीं करना चाहिये। जब इस प्रकार से रहेगा अर्थात् आचार्यों के वचन का आदर करेगा तब भावभावना इत्यादि सब उसके अन्तःकरण में उदय होंगे।

को भावः का भावना च कृपां कृत्वा वद प्रभो॥

यज्ज्ञा—

FRESH ENGLISH TRANSLATION

—arise. Know this to be true, true, true. Without the five sacraments, one also violates the discipline of the great teachers. Such self-willed action obstructs attainment of devotional disposition and contemplation. Therefore every form of devotional disposition, contemplation, and the rest should follow the ācāryas' instructional texts. If, by the ācārya's grace, something extraordinary arises in one's experience of disposition and contemplation, one may act in accordance with that arising only when it accords with the tradition and its ācāryas. One must never act where conflict with their doctrine arises.

Through ignorance many kinds of offense occur naturally. One should fear these offenses and act with discrimination. When does one perceive an offense one has committed? Only when the inner faculty has been purified by perfectly stainless knowledge. The greatest offense is to reject the instructional teaching of the great ācāryas who benefit every living being—to imagine oneself knowledgeable and, in pride over that knowledge, dishonor the ācārya's word. That is a great sin and must not be done. When one lives in this way, honoring the ācāryas' word, devotional disposition, contemplation, and all the rest arise within.

‘O Lord, graciously tell me: what is bhāva and what is bhāvanā? By knowing which—’

Witness note

Second-pass visual collation against enlarged PDF page 53 completed. Printed forms ‘पंचसंस्कारों’, ‘परंच’, and the grammatically anomalous ‘उन महान आचार्यों का जो शिक्षामय उपदेश को’ are preserved rather than silently modernized; the terminal verse punctuation and split ‘यज्ज्ञा—’ were visually confirmed.

Printed page 44

Contemplating One's Place in the Two Royal Households

ORIGINAL · DEVANAGARI

—त्वा जानकीरामौ प्राप्नोति नात्र संशयः।

भावस्तत्र लौकिकानामिव सम्बन्धः भावना तद्रहस्ये चित्तम्॥

अथ भावपरत्वं श्लोकः—

ज्ञानस्य च पराकाष्ठा ब्रह्मतत्त्वावबोधनम्।

तत्त्वबोधस्य सा सीमा यत्तदानन्दनिर्भरः॥

आनन्दनिर्भरस्यापि सीमा श्रीमद्रघूत्तमे।

सम्बन्धभावनोत्पन्ना दृढा प्रीतिस्तु तादृशी॥

प्रश्नः—तस्य भावस्य किं प्रकारः?

उत्तरं—नित्यपारमार्थिकेकरसाऽखण्डाऽनन्तवैभवानुरागसुषमा माधुर्यादिभिर्दिव्यगुणैः सम्पूर्णा श्रीमिथिला तथा श्रीअयोध्या। तत्र द्वौ नृपसमाजौ। तयोर्मध्ये जीवः आचार्यदत्त सम्बन्धेनात्मनः तद्रूपं निरन्तरं चिन्तयेत्। तस्य निधिध्यासेन आवेशः जन्मपर्यन्तं सिद्ध मर्यादा।

प्रश्नः—किं प्रकारेण चिन्तयेत्?

उत्तरम्—अमुकी मे माता। अमुको मे पिता। अमुको मे भ्राता। अमुकी मे भगिनी। एवं सम्बन्धानुसारेण द्वयोः समाजयोरत्मानं सम्भावयेत्।

एवमाचिन्तयेन्नित्यमात्मानं शुद्धचेतसा।

देहान्ते जानकीरामसान्निध्यं प्राप्नुयान्नरः॥

प्रश्न—हे श्रीस्वामीजी! कृपा करके कहिये कि भाव किसको कहते हैं और भावना किसको कहते हैं।

उत्तर—भाव-भावना वह पदार्थ है कि जिसके जानने से श्रीसीतारामजी की प्राप्ति अवश्य होती है, इसमें कोई सन्देह नहीं है। और भाव दो प्रकार का होता है —प्राकृत और दिव्य लौकिक और—

FRESH ENGLISH TRANSLATION

—one attains Jānakī and Rāma; there is no doubt in this. Bhāva is a relationship like those of worldly people; bhāvanā is the placing of the mind in that relationship's secret.

A verse on the supremacy of bhāva: 'The culmination of knowledge is realization of the reality of Brahman. The limit of realizing reality is to be wholly filled with that bliss. The limit even of being filled with bliss is this: in glorious Raghūttama, a firm love of that kind, born from contemplating one's relationship.'

Question: What form does this bhāva take? Answer: Mithilā and Ayodhyā are complete with divine qualities—eternal, ultimately real, of one unbroken flavor, and endowed with infinite majesty, love, beauty, sweetness, and more. There are two royal households there. Between them, the soul should continually contemplate itself in the form corresponding to the relationship granted by the ācārya. Absorption through such repeated contemplation, maintained throughout life, is the established discipline.

Question: How should one contemplate? Answer: 'This woman is my mother; this man my father; this man my brother; this woman my sister.' According to one's relationship, one should imagine oneself within the two households. 'A person who thus continually contemplates the self with a pure mind attains the nearness of Jānakī and Rāma at the end of the body.'

The Hindi explanation begins: O Śrī Svāmījī, graciously say what is called bhāva and what bhāvanā. They are that reality whose knowledge certainly brings attainment of Śrī Sītā-Rāma. Bhāva is of two kinds, material and divine, worldly and—

Witness note

Second-pass visual collation against enlarged PDF page 54 completed. The dense compound and its printed segmentation were checked directly; the page prints the anomalous 'निधिध्यासेन' and 'सिद्ध मर्यादा', both preserved. The Sanskrit and Hindi continuations at both page edges were verified.

Printed page 45

The Two Royal Assemblies of Mithilā and Ayodhyā

ORIGINAL · DEVANAGARI

—अलौकिक। तो जैसे लोक में सम्बन्ध है पिता पुत्र, स्वामी सेवक, पति पत्नी इत्यादि, एवं प्रकार का सम्बन्ध भगवान से करना यही भाव कहलाता है। और जिस तरह से लौकिक सम्बन्ध लौकिक कारक होता है उसी तरह से दिव्य सम्बन्ध मोक्षकारक होता है। और श्रीयुगलसरकार का जो रहस्य है, अष्टयाम सेवा इत्यादि, उसके चिन्तन करने को भावना कहते हैं।

अब भावपर श्लोक का अर्थ सुनिये—ज्ञान की पराकाष्ठा है माया, जीव, ब्रह्म का यथार्थ बोध होना और उस बोध की अन्तिम सीमा, याने अन्तिम सिद्धि, है आनन्द में मगन रहना। और आनन्द में मगन रहने की अन्तिम सीमा है श्रीयुगलसरकार में जैसा सम्बन्ध भावना है उसके अनुकूल दृढ़ प्रीति का उत्पन्न होना।

प्रश्न—उस भाव का क्या प्रकार है अर्थात् वह सम्बन्ध किस तरह से किया जायेगा?

उत्तर—नित्य, परमार्थस्वरूप, अखण्ड एकरस, अनन्त वैभव और अनन्त अनुराग, सुषमा अर्थात् परम शोभा, माधुर्य आदि दिव्य गुणों से युक्त सम्पूर्ण श्रीमिथिलाजी तथा श्रीअयोध्याजी हैं। उस युगलधाम में दो नृप-समाज हैं, अर्थात् श्रीमिथिलाजी में श्रीमिथिलेश महाराज और श्रीअयोध्याजी में श्रीचक्रवर्तीजी महाराज का समाज है। इन दोनों नृपसमाजों के मध्य में जीवात्मा का जिस प्रकार का आचार्य सम्बन्ध दिये हों, अर्थात् जीवात्मा का जैसा भावनामय स्वरूप बताये हों, वैसा अपने स्वरूप का निरन्तर चिन्तन करता रहे। भाव यह है कि पहले स्वस्वरूप का ज्ञान होता है तब—

FRESH ENGLISH TRANSLATION

—transcendent. Just as relationships exist in the world—father and son, master and servant, husband and wife, and so forth—to establish such a relationship with the Lord is called bhāva. A worldly relationship produces worldly effects, whereas a divine relationship produces liberation. To contemplate the Divine Couple's secret—the eight-period service and the rest—is called bhāvanā.

Now hear the meaning of the verse on bhāva. The culmination of knowledge is true understanding of māyā, the individual soul, and Brahman. The final limit or accomplishment of that understanding is to remain immersed in bliss. The final limit of immersion in bliss is the arising of firm love for the Divine Couple in conformity with one's relational disposition toward them.

Question: What form does this bhāva take—that is, how is the relationship established?

Answer: Complete Mithilā and Ayodhyā are eternal, ultimately real, unbroken and of one flavor, possessed of infinite majesty, infinite love, beauty—supreme splendor—sweetness, and other divine qualities. Within that paired abode are two royal assemblies: the court of King Mithileśa in Mithilā and the court of King Cakravartin in Ayodhyā. Between these two royal assemblies, the individual soul should continually contemplate its own form exactly as the ācārya has assigned its relationship—that is, the contemplative form the teacher has disclosed. The purport is that first knowledge of one's own form arises, then—

Witness note

Second-pass visual collation against enlarged PDF page 55 completed. The scan reads 'स्वामी सेवक', 'भगवान से', and, decisively, 'दिव्य सम्बन्ध मोक्षकारक होता है' (not 'अलौकिककारक'). Printed 'मगन' and 'सम्बन्ध भावना' are retained diplomatically.

Printed page 46

Conclusion of the Ānandavardhinī Commentary

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—परस्वरूप में बुद्धि जाती है। एवं बताये स्वस्वरूप के अनुरूप श्रीयुगलसरकार का अष्टयाम निरन्तर मानसी तथा बाह्य सेवा किया करे। इस प्रकार से निरन्तर निदिध्यासन, याने बारंबार बराबर जो आजन्म, याने जब तक यह शरीर रहे तब तक निरन्तर चिन्तवन बना रहे, तो निश्चय देहान्त होने पर श्रीसाकेत में सायुज्य मुक्ति, याने अखण्ड श्रीयुगलसरकार का नित्यसेवा प्राप्त हो जायेगी। यह आचार्य, श्रुति, स्मृति सबका सिद्धान्त है।

प्रश्न—सम्बन्ध को किस प्रकार से चिन्तवन करे?

उत्तर—अमुकी हमारी माता है, अमुक हमारे पिता हैं, अमुक हमारे भ्राता हैं, अमुकी हमारी भगिनी हैं। इस तरह से आचार्य के दिये हुए सम्बन्ध के अनुसार दोनों नृपसमाजों में अपना सम्यक् प्रकार से सम्बन्ध को माने।

श्लोकार्थ—इस तरह से शुद्ध मन से जो निरन्तर स्वस्वरूप, परस्वरूप, श्रीयुगलसरकार का चिन्तवन किया करेगा वह देहान्त होने पर श्रीयुगलसरकार के समीप में पहुँच जायेगा, अर्थात् श्रीसाकेतधाम में नित्य अखण्ड कैङ्कर्य को प्राप्त हो जायेगा।

इति श्रीआत्मसम्बन्धदर्पणं श्रीजानकीघाट निवासी रसिकाधिराज संतशिरोमणि परम वैराग्यवान् माधुकरीवृत्तिस्थ अनन्त श्रीमधुकर श्रीसियाशरणजी महाराज के श्रीचरणकमलरजोनुजीवी पं० जानकीवल्लभशरण कृत।

(आनन्दवर्धिनी टीका समाप्त)

FRESH ENGLISH TRANSLATION

—the understanding proceeds to the form of the other. In conformity with the disclosed form of oneself, one should continually perform both internal mental service and external service of the Divine Couple through the eight periods of the day. If this repeated contemplation remains continuously throughout life, for as long as the body endures, then at death one certainly obtains sāyujya liberation in Śrī Sāketa—that is, uninterrupted eternal service of the Divine Couple. This is the doctrine of the ācāryas, revelation, and sacred tradition alike.

Question: How should one contemplate the relationship?

Answer: ‘This woman is our mother; this man our father; this man our brother; this woman our sister.’ In this manner, in accordance with the relationship granted by the ācārya, one should rightly understand one’s relationship within the two royal assemblies.

Meaning of the verse: One who, with a pure mind, continually contemplates one’s own form, the other’s form, and the Divine Couple will, at the death of the body, reach the presence of the Divine Couple—that is, attain eternal, unbroken service in Śrī Sāketa-dhāma.

Thus ends the Śrī Ātma-sambandha-darpaṇa, composed by Paṇḍit Jānakīvallabhaśaraṇa, who lives on the dust of the lotus feet of Ananta Śrī Madhukara Śrī Siyāśaraṇajī Mahārāja—resident of Śrī Jānakī Ghāṭ, sovereign of devotional rasa, crown-jewel of saints, supremely dispassionate, and established in the mendicant’s way of life. The Ānandavardhinī commentary is complete.

Witness note

Second-pass visual collation against enlarged 500-dpi PDF page 56 completed. The ownership stamp was controlled by the same unobscured author signature on PDF page 10: ‘परम वैराग्यवान् माधुकरीवृत्तिस्थ अनन्त श्रीमधुकर श्रीसियाशरणजी... श्रीचरणकमलरजोनुजीवी पं० जानकीवल्लभशरण’.

Both terminal colophons, including ‘आनन्दवर्धिनी टीका समाप्त’, are now fully resolved.