

सदाशिवसंहिता / रामानुजवेदसंवाद

Sadāśiva Saṁhitā / Rāmānujaveda-saṁvāda

Complete extant 1→9 recension

Traditional; recension attribution unresolved
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About this edition

This edition presents every unit of the physically continuous extant recension: Chapter 1 followed directly by Chapter 9. It does not reconstruct or imply the survival of Chapters 2–8. RORI manuscript 38057 controls the 323-unit sequence.

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SADĀŚIVA SAṂHITĀ / RĀMĀNUJAVEDA-SAMVĀDA

Chapter 1 · Goloka and the Eternal Sāketa

Chapter 1 · Verse 1

भगवन्योगिनां श्रेष्ठ सर्वसत्त्वनिकेतन ।

भूधारकारणावास देवदेवजनार्दन ॥ १ ॥

O Lord, foremost of yogins, dwelling place of every being, abode of the cause that sustains the earth, God of gods, Janārdana!

Chapter 1 · Verse 2

सर्वेषां त्वं परं ज्योतिः परमात्मा प्रकृतेः परः ।
गुणेश्वरो गुणमयो गुणातीतो महेश्वरः ॥ २ ॥

You are the supreme light of all, the Supreme Self beyond primordial nature: Lord of the qualities, formed of qualities, yet transcending qualities—the great sovereign.

Chapter 1 · Verse 3

रघुवंशयशश्चन्द्रवर्द्धनो विश्वभावनः ।

सुमित्राहृदयानन्दश्चन्द्रको विश्वपालकः ॥ ३ ॥

You are the moon that increases the glory of Raghu's line, the creator and guardian of the universe,
and the little moon that delights Sumitrā's heart.

Chapter 1 · Verse 4

विषयेभ्यः परं वस्तु त्वमात्मा सर्वदृक् पुमान् ।
दाशरथे महाराज राक्षसानां कुलान्तक ॥ ४ ॥

O mighty son of Daśaratha, destroyer of the race of rākṣasas, you are the Reality beyond the objects of sense—the Self, the all-seeing Person.

Chapter 1 · Verse 5

रामानुज महाबाहो देवदेव रमापते ।

सहस्रमूर्धन् विश्वात्मन् कार्यकारणतत्त्ववित् ॥ ५ ॥

O Rāma's younger brother, mighty-armed God of gods, lord of Ramā, thousand-headed Soul of the universe, knower of the truth of cause and effect!

Chapter 1 · Verse 6

अस्माकं विषयान्धानां श्रुतीनां भ्रान्तचेतसाम् ।
परमात्मनि रघुश्रेष्ठे श्रीरामे परमाद्भुते ॥ ६ ॥

We Vedas, blinded by objects and bewildered in mind, became confused about wondrous Śrī Rāma, the Supreme Self and finest of the Raghus.

Chapter 1 · Verse 7

भ्रान्तिरासीन्महादेव तच्छान्तिं कर्तुमर्हसि ।
प्राकृते प्रलये प्राप्ते व्यक्ताव्यक्ते गते पुरा ॥ ७ ॥

O great god, that confusion arose in us; please bring it to rest. Long ago, when the dissolution of primordial nature arrived and both manifest and unmanifest had withdrawn—

Chapter 1 · Verse 8

उदरीकृत्य संरोधादूर्णनाभिरिवात्मजान् ।

कीदृशी क्रियते सृष्टिः पाल्यते केन वा पुनः ॥ ८ ॥

—after drawing his offspring into his own belly at withdrawal, like a spider gathering in its web,
how is creation made again, and by whom is it sustained?

Chapter 1 · Verse 9

कीदृशं चामरस्थानं यत्र तिष्ठति राघवः ।
प्रकृत्यावसंसरोधो बोधश्च केन जायते ॥ ९ ॥

What is that deathless realm where Rāghava dwells? By what does primordial nature subside into withdrawal, and from what does awakening arise?

Chapter 1 · Verse 10

कुत्र क्रीडति विश्वात्मा जानकीप्रेमलम्पटः ।
श्रीरामस्य परं धाम सीतास्पदमनोहरम् ॥ १० ॥

Where does the Soul of the universe, passionately devoted to Jānakī's love, perform his play? What is Śrī Rāma's supreme abode, the enchanting dwelling of Sītā?

Chapter 1 · Verse 11

निर्गुणं निरहंकारं निर्विकारं निरञ्जनम् ।
निरामयं निराभासं निरवद्यं निर्लेपकम् ॥ ११ ॥

It is beyond qualities and ego, unchanging and stainless, free from affliction and appearance, faultless and untouched.

Chapter 1 · Verse 12

सदसद्भ्यः परं वस्तु यज्ज्योतिरमलं शिवम् ।
गुह्याद्गुह्यतमं दिव्यं यत्र कुत्र विराजितम् ॥ १२ ॥

Where does that pure, auspicious light—the Reality beyond both being and nonbeing, divine and more secret than the secret—shine forth?

Chapter 1 · Verse 13

निर्गुणं ब्रह्म तत्सर्वं नित्यस्वच्छगुणान्वितम् ।

नारायणादिरूपाणि ज्ञातानि चास्माभिरच्युते ॥ १३ ॥

We know all of that as the attributeless Brahman, eternally pure yet endowed with qualities; in the Imperishable we also know forms beginning with Nārāyaṇa.

Chapter 1 · Verse 14

सगुणं ब्रह्म तत्सर्वं वस्तुबुद्धिर्न ते पुनः ।
ब्रह्मेति यद्यते याभिर्यद्वपं परमाद्भुतम् ॥ १४ ॥

All that is Brahman with qualities, yet our understanding does not reach the Reality itself—that supremely wondrous form which those revelations proclaim as Brahman.

Chapter 1 · Verse 15

तद्रूपं कथयास्माकं त्वं देवः सर्वदेश्वरः ।

किं रूपं किमधिष्ठानं किं तेजः परमाद्भुतम् ॥ १५ ॥

You, divine lord of every realm, tell us of that form. What is its form, what is its foundation, and what is its supremely wondrous radiance?

Chapter 1 · Verse 16

यत् श्रुत्वा न निवर्तन्ते संसारार्णववर्त्मनि ।
श्रुत्वैतत्परमप्रीतः सुमित्रानन्दवर्द्धनः ॥ १६ ॥

Having heard of it, beings never return to the road across the ocean of saṃsāra. Hearing this request, he who increases Sumitrā's joy became deeply pleased.

Chapter 1 · Verse 17

श्वासान् मुञ्चन् पुनः प्राह श्रुतीश्चैताः पुरा किल ।
अस्माकं स्वामिनो भ्रातुः पादपद्मदिदृक्षया ॥ १७ ॥

Releasing a breath, he spoke again: ‘Long ago these Vedas came desiring to behold the lotus feet of my lord and elder brother.’

Chapter 1 · Verse 18

युष्माभिः पृच्छते सर्वं भाग्यं तन्निगमात्मकम् ।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ॥ १८ ॥

‘That you now ask all this is the good fortune proper to the Vedas. For thousands of crores of kalpas and hundreds of crores of kalpas—’

Chapter 1 · Verse 19

पञ्चाङ्गोपासनेनैव रामे भक्तिः प्रजायते ।
अहो भाग्यमहो भाग्यमीदृशं वो मनोगतम् ॥ १९ ॥

‘—devotion to Rāma arises only through fivefold worship. Ah, what good fortune—what good fortune—that such a wish has entered your minds!’

Chapter 1 · Verse 20

अवश्यमेव वक्तव्यं युष्माकं हि तमुत्तमम् ।
नमस्कृत्य जगन्नाथं देवदेवं रघूद्वहम् ॥ २० ॥

‘I must therefore tell you that highest mystery.’ Bowing to the Lord of the world, the God of gods,
the exalted scion of Raghu—

Chapter 1 · Verse 21

द्विभुजं श्यामलं शान्तं केवलं भवखण्डनम् ।

यत् श्रुत्वा प्राणिनः सर्वे न पुनर्योनिमाविशन् ॥ २१ ॥

—two-armed, dark-hued, peaceful, the One who cuts through becoming—he began the teaching which, once heard, keeps all beings from entering another womb.

Chapter 1 · Verse 22

गुह्याद्गुह्यतमं दिव्यं गुह्यानां गुह्यमुत्तमम् ।
तत्सर्वं सम्प्रवक्ष्यामि श्रुत्वा मनसि संशृणु ॥ २२ ॥

‘I shall fully declare that divine teaching, more secret than the secret, the highest mystery among mysteries. Hear it and receive it within the mind.’

Chapter 1 · Verse 23

शठाय परिशिष्याय दत्त्वा मृत्युमवाप्नुयात् ।

इदं सत्यमिदं सत्यं सत्यमेतन्न संशयः ॥ २३ ॥

‘One who gives it to a deceitful or unworthy disciple meets death. This is true, this is true—this is certainly true; there is no doubt.’

Chapter 1 · Verse 24

अन्यथा प्रभवं कृत्वा तिर्यग्योनिमवाप्नुयात् ।
महर्लोकं क्षितेरुर्ध्वमेककोटिप्रमाणतः ॥ २४ ॥

‘One who causes it to circulate otherwise enters an animal womb. One crore of measure above the earth stands Maharloka.’

Chapter 1 · Verse 25

कोटिद्वयेन विख्यातं जनलोकं व्यवस्थितम् ।
चतुष्कोटिप्रमाणं तु तपोलोकं विराजितम् ॥ २५ ॥

Janaloka is established at a distance renowned as two crores, while Tapoloka shines at a measure of four crores.

Chapter 1 · Verse 26

उपरिष्टात्ततः सत्यमष्टकोटिप्रमाणतः ।

आपः प्रव्याप्तकौमारः कोटिषोडशसम्भवः ॥ २६ ॥

Above that, Satyaloka is measured at eight crores. Beyond the waters lies the Kaumāra realm, arising at a measure of sixteen crores.

Chapter 1 · Verse 27

तदूर्ध्वे परिसङ्ख्यातमुमालोकं सुनिश्चितम् ।
शिवलोकं तदूर्ध्वे तु प्रकृत्या च समागतम् ॥ २७ ॥

Above it is the firmly established realm of Umā, reckoned in due order; above that lies Śiva's realm, joined with primordial nature.

Chapter 1 · Verse 28

विश्वस्य पुरतो वृत्तिः शिवस्य पुरतो बहिः ।
एतस्माद्वहिरावृत्तिः सप्तावरणसंज्ञकम् ॥ २८ ॥

The circuit of the universe extends before it, while beyond Śiva lies the outer region. Outside this is the enclosure known as the seven coverings.

Chapter 1 · Verse 29

तदूर्ध्वे सर्वसत्त्वानां कार्यकारणमानिनाम् ।
निलयं परमं दिव्यं महावैष्णवसंज्ञकम् ॥ २९ ॥

Above that is the supreme divine abode of all beings who know cause and effect, called the Great Vaiṣṇava realm.

Chapter 1 · Verse 30

शुद्धस्फटिकसङ्काशं नित्यस्वच्छमहोदयम् ।

निरामयं निराधारं निराम्बुधिसमाकुलम् ॥ ३० ॥

It resembles pure crystal, forever clear and magnificently radiant, free from affliction and unsupported, untouched by the turmoil of an ocean.

Chapter 1 · Verse 31

भासमानं स्ववपुषा वयसा संविजृम्भितम् ।
मणिस्तम्भसहस्रैस्तु निर्मलं भुवनोत्तमम् ॥ ३१ ॥

It shines by its own form, flourishing in perpetual youth—the stainless, highest world adorned with thousands of jeweled pillars.

Chapter 1 · Verse 32

वज्रवैदूर्यमाणिक्यैर्ग्रथितं रत्नदीपकम् ।

हेमप्रासादमावृत्य तरवः कामजातयः ॥ ३२ ॥

Its jeweled lamps are fashioned from diamonds, cat's-eye gems, and rubies; golden palaces surround it, together with trees born to fulfill desire.

Chapter 1 · Verse 33

रत्नकुण्डैरसङ्ख्यातैः पुरुषैर्मलयवासिभिः ।

स्त्रीरत्नैः परमाह्लादैः सङ्गीतध्वनिमोदितैः ॥ ३३ ॥

It abounds in countless jeweled pools, in men who dwell in fragrant Malaya, and in jewel-like women of highest delight, gladdened by the sound of music.

Chapter 1 · Verse 34

स्तुतं च सेवितं रम्यं रत्नतोरणमण्डितम् ।
कारुण्यरूपं तन्नीरं गङ्गा यस्माद्विनिःसृता ॥ ३४ ॥

Praised and lovingly served, delightful and adorned with jeweled gateways, it holds waters that are compassion itself, from which the Gaṅgā flows forth.

Chapter 1 · Verse 35

अनन्तयोजनोच्छ्रायमनन्तयोजनायुतम् ।

यत्र शेते महाविष्णुर्भगवाञ्जगदीश्वरः ॥ ३५ ॥

It rises for endless yojanas and extends for endless yojanas; there the blessed Mahāviṣṇu, Lord of the universe, reclines.

Chapter 1 · Verse 36

सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ।

यन्निमेषाज्जगत्सर्वं लयीभूतं व्यवस्थितम् ॥ ३६ ॥

He is the thousand-headed Soul of the universe, thousand-eyed and thousand-footed; at the closing of his eyes the entire world abides dissolved.

Chapter 1 · Verse 37

इन्द्रकोटिसहस्राणां ब्रह्माण्डानां सहस्रशः ।
उद्भवन्ति विनश्यन्ति कालज्ञानविडम्बनैः ॥ ३७ ॥

Thousands upon thousands of universes—each containing crores of Indras—arise and perish in the bewildering play of time and knowledge.

Chapter 1 · Verse 38

यदंशेन समुद्भूता ब्रह्मविष्णुमहेश्वराः ।

कार्यकारणसम्पन्ना गुणत्रयविभावकाः ॥ ३८ ॥

From a mere portion of him arise Brahmā, Viṣṇu, and Maheśvara, endowed with the functions of cause and effect and manifesting the three qualities.

Chapter 1 · Verse 39

यत् आवर्तते विश्वं यत्रैव च प्रलीयते ।

तद्वेदाः परमं धाम मदीयं पूर्वसूचितम् ॥ ३९ ॥

O Vedas, that from which the universe proceeds and into which it dissolves is my supreme abode,
the realm indicated earlier.

Chapter 1 · Verse 40

एतद्ब्रह्मं समाख्यातं ददातु वाञ्छितं हि नः ।
तदूर्ध्वं तु परं दिव्यं सत्यमन्यद्ब्रह्मवस्थितम् ॥ ४० ॥

This mystery has now been declared—may it grant us what is desired. Yet above it stands another reality, supreme and divine.

Chapter 1 · Verse 41

न्यासिनां योगिनां स्थानं भगवद्भावनात्मनाम् ।

महाशम्भुर्मोदतेऽत्र सर्वशक्तिसमन्वितः ॥ ४१ ॥

It is the dwelling of renunciants and yogins whose very being is contemplation of the Lord. There Mahāśambhu rejoices, endowed with every power.

Chapter 1 · Verse 42

तदूर्ध्वं तु परं शान्तं महावैकुण्ठसंज्ञकम् ।
वासुदेवादयस्तत्र विहरन्ति स्वमायया ॥ ४२ ॥

Above it is the supremely peaceful realm called Great Vaikuṇṭha. There Vāsudeva and his other forms sport through their own divine power.

Chapter 1 · Verse 43

तदूर्ध्वं तु स्वयं शान्तं गोलोकं प्रकृतेः परम् ।
वाङ्मनोगोचरातीतं ज्योतिरूपं सनातनम् ॥ ४३ ॥

Above that is self-luminous, peaceful Goloka, beyond primordial nature, beyond the reach of speech and mind, eternal and made of light.

Chapter 1 · Verse 44

नित्यं गुणमहोत्साहं नित्योत्सवगुणान्वितम् ।
सौभाग्यनिलयं कान्तमानन्दकरमन्दिरम् ॥ ४४ ॥

It is an eternal great celebration of divine qualities, forever endowed with festival, a lovely abode of blessed fortune and a sanctuary that bestows bliss.

Chapter 1 · Verse 45

नित्यानन्दमयं रम्यं गुणोत्पत्तिमहोदयम् ।
सर्वतुराससंयुक्तं प्रमदागणसेवितम् ॥ ४५ ॥

Delightful and made of eternal bliss, it is the magnificent source from which virtues arise, joined with the rasa of every season and served by companies of lovely women.

Chapter 1 · Verse 46

पुण्यद्वीपसमाजुष्टं जुष्टं च परमर्षिभिः ।
सरितां जलकल्लोलं विलोलं नलिनीकुलम् ॥ ४६ ॥

It is adorned by a gathering of holy islands and frequented by the highest seers; its rivers ripple with water, and its masses of lotuses sway upon them.

Chapter 1 · Verse 47

तुलसीपुष्पसौभाग्यं नित्यानन्तवनमोदितम् ।
वासन्तीचम्पकाशोकपारिजातमहोदितम् ॥ ४७ ॥

It is blessed with tulasī and flowers and fragrant with eternal inner groves, splendid with vāsantī, campaka, aśoka, and pārijāta trees.

Chapter 1 · Verse 48

मालतीयूथिकाम्भोजकुन्दमन्दारसेवितम् ।
केतकीमल्लिकोल्लासं कदम्बघनमण्डितम् ॥ ४८ ॥

It is filled with mālatī, yūthikā, lotuses, kunda, and mandāra blossoms; ketakī and jasmine shine there, and dense kadamba trees adorn it.

Chapter 1 · Verse 49

दिव्यरत्नसमाकीर्णं हरिवंशसुरक्षकम् ।

इदं वेदापरं रम्यं सन्दद्याद्वाञ्छितं हि नः ॥ ४९ ॥

Strewn with divine jewels and carefully guarded by Hari's lineage, this lovely realm beyond the Vedas surely grants what is desired.

Chapter 1 · Verse 50

यत्रास्ते च स्वयं पुण्या सरयूर्विरजाम्बुजा ।
सुरभिः सुरगणा यत्र वृन्दादेवी मनोहरा ॥ ५० ॥

There dwells the holy Sarayū herself, lotus-born from the Virajā; there too are Surabhi, hosts of gods, and enchanting Vṛndā Devī.

Chapter 1 · Verse 51

यत्र सन्तानकं नाम वनं दिव्यं हरेः प्रियम् ।
तत्रैव देव्या वृन्दाया वनं कामदुर्घैर्द्रुमैः ॥ ५१ ॥

There is the divine forest called Santānaka, beloved of Hari; there too is the grove of the goddess Vṛndā, filled with wish-fulfilling trees.

Chapter 1 · Verse 52

तयोर्मध्ये पुरं दिव्यं साकेतं नाम संज्ञितम् ।
योषिद्रत्नमणिस्तम्भं प्रासादगुणसेवितम् ॥ ५२ ॥

Between those two stands the divine city known by the name Sāketa, adorned with jewel-like women and gem-set pillars, its palaces endowed with every excellence.

Chapter 1 · Verse 53

दिव्यचामरसंयुक्तं मुक्तादामविलम्बिनम् ।
चन्द्रातपघनच्छायं हेमकुम्भपरिष्कृतम् ॥ ५३ ॥

It is furnished with divine fly-whisks and hung with strings of pearls, covered by a dense canopy against the moonlight and adorned with golden finials.

Chapter 1 · Verse 54

पताकातोरणै रम्यं सुधासारघनाचलम् ।
वेङ्कटाद्रिचित्रकूटगोवर्धनगिरित्रयम् ॥ ५४ ॥

Lovely with banners and gateways, it is a massive mountain of flowing nectar and contains the three sacred heights—Veṅkaṭādri, Citrakūṭa, and Govardhana.

Chapter 1 · Verse 55

चामरग्राहिणीपुण्यप्रमदायुतनायकम् ।

परिखादुर्गसङ्कीर्णं मणिवज्रकपाटकम् ॥ ५५ ॥

It is attended by hosts of blessed women bearing fly-whisks, crowded with moats and fortifications, and fitted with gates of jewels and diamond.

Chapter 1 · Verse 56

दशकक्षासमापन्नं प्रभिन्नकपिरक्षकम् ।
चतुर्द्वारपरासक्तं वह्निबिन्दुसुरश्मिकम् ॥ ५६ ॥

It possesses ten successive enclosures guarded by diverse monkeys, and its four gates are set with emblems radiant like fire, points of light, and sunbeams.

Chapter 1 · Verse 57

पूर्वप्रतीचीदक्षोत्तरद्वारोपेताः सुरक्षकाः ।

आत्मतुल्यबलोपेताः सर्वैश्वर्यगुणान्विताः ॥ ५७ ॥

At the eastern, western, southern, and northern gates stand excellent guardians, endowed with strength equal to his own and with every lordly excellence.

Chapter 1 · Verse 58

महाबला महोत्साहा रामध्यानपरायणाः ।

रामाङ्घ्रिभक्तिनिरता निवृत्ताशेषवृत्तयः ॥ ५८ ॥

They are immensely strong and ardent, wholly devoted to meditation on Rāma, absorbed in devotion to Rāma's feet, with every other activity stilled.

Chapter 1 · Verse 59

दिव्याम्बरधराः सौम्या दिव्याभरणभूषिताः ।

दिव्यगन्धानुलिप्ताङ्गा दिव्यमाल्यविभूषिताः ॥ ५९ ॥

Gentle in bearing, they wear divine garments and divine ornaments; their limbs are anointed with celestial fragrances and adorned with heavenly garlands.

Chapter 1 · Verse 60

यज्ञसूत्रगुणोपेता लसन्मौलिकिरीटिनः ।

सिंहासने समासीना ललनायुतसेविताः ॥ ६० ॥

They are invested with sacred threads and wear radiant crowns upon their heads; seated upon thrones, they are served by hosts of attendants.

Chapter 1 · Verse 61

गदेषुचापशैलाग्रतरुहस्ताः व्यवस्थिताः ।
सुग्रीवाङ्गदवीरौ च विभीषणनिलात्मजौ ॥ ६१ ॥

Standing ready with maces, arrows, bows, mountain peaks, and trees in hand are the heroes
Sugrīva and Aṅgada, Vibhīṣaṇa, and the Wind-god's son Hanumān.

Chapter 1 · Verse 62

पश्चिमां पाति धर्मात्मा राक्षसेन्द्रो हरिप्रियः ।

पूर्वमावृत्य विश्वात्मा सुग्रीवस्तेजसात्मकः ॥ ६२ ॥

The righteous lord of the rākṣasas, dear to Hari, guards the west; radiant Sugrīva, whose being embraces the world, protects the east.

Chapter 1 · Verse 63

उत्तरं रक्षति वीरो वालिपुत्रो मम प्रियः ।

दक्षिणं तु सदा पाति हनुमान्नाम वत्सलः ॥ ६३ ॥

The heroic son of Vāli, dear to me, guards the north; the affectionate one named Hanumān always protects the south.

Chapter 1 · Verse 64

सर्वसत्त्वगुणोपेतः सर्वसत्त्वनिकेतनः ।

महाशम्भुः स्वयं सोऽपि कपिरूपो दुरासदः ॥ ६४ ॥

Endowed with every noble quality and the dwelling-place of all beings, he is Mahāśambhu himself, formidable and appearing in the form of a monkey.

Chapter 1 · Verse 65

सीतादत्तमहाहारशोभितोरुमहाभुजः ।

श्रीरामपार्षदैर्नित्यैर्हरिराक्षसयूथपैः ॥ ६५ ॥

His mighty arms and thighs shine beneath the great necklace given by Sītā, and he is accompanied by Rāma's eternal attendants, the leaders of the monkeys and rākṣasas.

Chapter 1 · Verse 66

रक्षितं पुरतः सम्यक् शालतालशिलायुधैः ।

बलश्च प्रबलश्चैव नन्दकश्चोपनन्दकः ॥ ६६ ॥

The city is thoroughly guarded at its approaches by those whose weapons are śāla trees, palms, and rocks: Bala, Prabala, Nandaka, and Upanandaka.

Chapter 1 · Verse 67

चण्डवीरः प्रचण्डश्च नन्दकश्च सुनन्दकः ।

भद्रश्चापि सुभद्रश्च द्वारोपेताः सुरेश्वराः ॥ ६७ ॥

Caṇḍavīra, Pracaṇḍa, Nandaka, Sunandaka, Bhadra, and Subhadra—these divine lords are stationed at the gates.

Chapter 1 · Verse 68

चतुर्भुजाः सायुधाश्च सर्वाभरणभूषिताः ।
एतैरपि वृतं मध्ये देवानां कपियूथपैः ॥ ६८ ॥

They are four-armed, fully armed, and adorned with every ornament; within, the city is encircled by these divine monkey-chiefs as well.

Chapter 1 · Verse 69

नलकुमुदनीलाद्यास्तुल्यवेषाः किशोरकाः ।

निर्विकारा महोदाराः धीरोदात्तगुणोत्तराः ॥ ६९ ॥

Nala, Kumuda, Nīla, and the others appear as youths in matching dress—unchanging, exceedingly generous, and surpassing all in noble heroic qualities.

Chapter 1 · Verse 70

गदाहस्ताः कामरूपा रामावयवसम्भवाः ।

महासत्त्वास्तुल्यरूपा रामभक्तिरहस्कराः ॥ ७० ॥

With maces in hand, able to assume any form, they have arisen from Rāma's own limbs; mighty and alike in form, they are keepers of the mysteries of devotion to Rāma.

Chapter 1 · Verse 71

अन्तरङ्गाः प्रियतमाः अङ्गावरणपालकाः ।

गायन्ति सुस्वरं प्रीत्या नृत्यन्ति मधुरस्वराः ॥ ७१ ॥

These most beloved intimates guard the inner enclosures. Lovingly they sing in beautiful tones and dance to melodious sound.

Chapter 1 · Verse 72

जयश्च विजयश्चैव वरायुधधरावुभौ ।
देवानां प्रवरौ नित्यौ सप्तमेऽपि सुनिष्ठितौ ॥ ७२ ॥

Jaya and Vijaya, both bearing excellent weapons, are eternal and foremost among the divine ones, firmly stationed at the seventh enclosure.

Chapter 1 · Verse 73

भवनस्योत्तरे वेदाः दिग्विभागे समेखले ।

सर्वतः काञ्चनी भूमिर्दिव्योद्यानं समुद्यतम् ॥ ७३ ॥

O Vedas, north of the palace, upon a level tract of that quarter, the ground is golden on every side and a divine garden rises there.

Chapter 1 · Verse 74

बर्हालिकोकिलसृष्टनादिते शुककूजिते ।
वृन्दागुल्मघनच्छाये कुञ्जपुञ्जमधुश्रवे ॥ ७४ ॥

It resounds with the calls of peacocks and cuckoos and the cooing of parrots; dense with groves and thickets, its clusters of bowers seem to drip with honey.

Chapter 1 · Verse 75

चिन्तामणिमहापीठे सर्वसत्त्वनिकेतनम् ।

तन्मध्ये परमोदारः कल्पवृक्षो वरप्रदः ॥ ७५ ॥

Upon the great seat of wish-fulfilling gems, the dwelling-place of all beings, stands at its center the supremely generous wish-fulfilling tree, bestower of boons.

Chapter 1 · Verse 76

वज्राङ्गयष्टिकः श्रीमान् करुणाङ्कुरमूलकः ।

षट्प्रेमरसश्रावी वाञ्छितत्वचा समावृतः ॥ ७६ ॥

Glorious, with a diamond-strong trunk and rooted in the sprout of compassion, that tree streams the six nectars of love and is clothed in the bark of every wish.

Chapter 1 · Verse 77

दानस्वभावः सततं स्थितिर्मानं गतिर्जयः ।
इन्द्रनीलमणिप्रख्यो नित्यस्वच्छसुपत्रकः ॥ ७७ ॥

Its nature is ceaseless giving, its stillness is silence, and its movement is victory. It gleams like an indranīla gem and bears ever-pure, beautiful leaves.

Chapter 1 · Verse 78

धर्मार्थकामपुष्पालिः स्कन्धशाखासमुत्थितः ।

प्रवालमञ्जरीरम्यमानन्दपुष्पसञ्चयः ॥ ७८ ॥

From its trunk and branches rise garlands of the flowers of dharma, prosperity, and love; lovely with coral-colored shoots, it is a mass of blossoms of bliss.

Chapter 1 · Verse 79

चिन्तामणिफलोत्पत्तिः करोतु वाञ्छितं हि नः ।
तस्याधः परमं दिव्यं रत्नमण्डपभूषितम् ॥ ७९ ॥

May its harvest of wish-fulfilling jewel-fruit grant what we desire. Beneath it is a supremely divine space adorned by a pavilion of gems.

Chapter 1 · Verse 80

तन्मध्ये वेदिका रम्या स्वर्णरत्नविभूषिता ।

तन्मध्ये च परं शुभ्रं रत्नसिंहासनं शुभम् ॥ ८० ॥

At its center is a lovely dais adorned with gold and jewels; at the center of that stands an auspicious, supremely radiant throne of gems.

Chapter 1 · Verse 81

सहस्रारं महापद्मं कर्णिकारमनुत्तमम् ।
तन्मध्ये मुद्रिकाभिन्नं मुद्राद्वापि विभिन्नकम् ॥ ८१ ॥

There is a great thousand-petalled lotus with an unsurpassed pericarp; within it is a distinct signet,
differentiated again by its sacred seal.

Chapter 1 · Verse 82

वह्नीन्दुमण्डलेनापि वेष्टितं बिन्दुभूषितम् ।
चन्द्रकोटिप्रतीकाशं छत्रकं च सचामरम् ॥ ८२ ॥

It is encircled by the discs of fire and moon and adorned with the sacred point; above it are a parasol radiant as ten million moons and ceremonial fly-whisks.

Chapter 1 · Verse 83

सदामृतघनश्रावी मुक्तादामवितानकम् ।
तन्मध्ये जानकी देवी सर्वशक्तिसमन्विता ॥ ८३ ॥

A canopy strung with garlands of pearls forever pours forth dense nectar. At its center is the goddess Jānakī, endowed with every divine power.

Chapter 1 · Verse 84

यत्रास्ते भगवान् रामः सर्वदेवशिरोमणिः ।
तत्रादौ चिन्तयेत्तेजो वह्निरूपं सशक्तिकम् ॥ ८४ ॥

There dwells Lord Rāma, crest-jewel of all the gods. First one should contemplate there their radiance, fiery in form and united with Śakti.

Chapter 1 · Verse 85

तेजसा महता श्लिष्टमानन्दैकाग्रमन्दिरम् ।
एकाग्रमनसा पश्येत्तत्र देवं सुविग्रहम् ॥ ८५ ॥

Enfolded in immense radiance, that sanctuary is wholly concentrated bliss. With one-pointed mind, one should behold there the Lord's beautiful form.

Chapter 1 · Verse 86

स्निग्धमिन्दीवरश्यामं कोटीन्दुललितद्युतिम् ।

चिद्रूपं परमोदारं वीरभद्रं रघूद्वहम् ॥ ८६ ॥

He is lustrous and dark as a blue lotus, with the lovely splendor of ten million moons—
consciousness embodied, supremely generous, heroic and auspicious, the exalted scion of Raghu.

Chapter 1 · Verse 87

द्विभुजं मधुरं शान्तं जानकीप्रेमविह्वलम् ।

दोर्दण्डचण्डकोदण्डशरचण्डमहाभुजम् ॥ ८७ ॥

Two-armed, sweet, and peaceful, he is overwhelmed by love for Jānakī; his mighty arms bear the formidable Kodaṇḍa bow and fierce arrows.

Chapter 1 · Verse 88

सीतालिङ्गितवामाङ्गं कामरूपं रसोत्सुकम् ।
करुणाङ्कुरसङ्काशं विकचाम्बुजपादकम् ॥ ८८ ॥

Sītā embraces his left side; he is love embodied and eager for rasa, tender as compassion's first sprout, with feet like fully opened lotuses.

Chapter 1 · Verse 89

पदद्वन्द्वनखचन्द्रं व्रियते तेजसावृतम् ।

कूर्मपृष्ठसदाभासं रणन्मञ्जीरपादकम् ॥ ८९ ॥

The moonlike nails of his two feet are chosen and encircled by radiance; their arches shine like a tortoise's back, and anklets ring upon them.

Chapter 1 · Verse 90

कटिसूत्राङ्कितं श्रीशं यज्ञसूत्रैरलङ्कृतम् ।
रत्नकङ्कणकेयूरशोभिताग्रभुजद्वयम् ॥ ९० ॥

The glorious Lord wears a girdle at his waist and is adorned with the sacred thread; jeweled bracelets and armlets beautify his two noble arms.

Chapter 1 · Verse 91

चन्द्रकोटिप्रतीभासं कौस्तुभेन विराजितम् ।
दिव्यरत्नसमायुक्तं मुद्रिकाभिरलङ्कृतम् ॥ ९१ ॥

He shines like ten million moons and is resplendent with the Kaustubha; divine jewels surround him, and rings adorn his hands.

Chapter 1 · Verse 92

नाशांशैकसमायुक्तं मुक्ताफलस्फुरन्मुखम् ।
सूर्यकोटिप्रतीकाशं कुण्डलाढ्यश्रुतिद्वयम् ॥ ९२ ॥

His face, perfectly harmonious in every feature, flashes like a pearl; his two ears, rich with earrings, blaze like ten million suns.

Chapter 1 · Verse 93

प्रद्युतारुणसङ्काशं किरीटेन विराजितम् ।

गोविन्दं गोविदां श्रेष्ठं चिन्मयानन्दविग्रहम् ॥ ९३ ॥

He glows with the crimson brilliance of lightning and shines beneath his crown—Govinda, supreme among those who know sacred truth, whose form is consciousness and bliss.

Chapter 1 · Verse 94

दिव्यायुधसुसम्पन्नं दिव्याभरणभूषितम् ।

अक्षरं केवलं ब्रह्म पीतकौशेयवाससम् ॥ ९४ ॥

Perfectly equipped with divine weapons and adorned with celestial ornaments, he is the imperishable, absolute Brahman, clothed in yellow silk.

Chapter 1 · Verse 95

शङ्खचक्रगदापद्मचर्मसिंहलमूसलैः ।

तद्रूपैर्विविधाकारैः सेव्यमानं परात्परम् ॥ ९५ ॥

The Supreme beyond the supreme is served by manifold forms of himself bearing conch, discus, mace, lotus, shield, sword, plough, and pestle.

Chapter 1 · Verse 96

भानुकोटिप्रतीकाशं चन्द्रकोटिप्रमोदकम् ।
इन्द्रकोटिसदामोदं वसुकोटिवसुप्रदम् ॥ ९६ ॥

He shines like ten million suns, delights ten million moons, forever gladdens ten million Indras,
and bestows the riches of ten million Vasus.

Chapter 1 · Verse 97

विष्णुकोटिप्रतीकाशं ब्रह्मकोटिविसर्जनम् ।
रुद्रकोटिप्रमथनं वै मातृकोटिविनाशनम् ॥ ९७ ॥

He equals ten million Viṣṇus in splendor, sends forth ten million Brahmās, overwhelms ten million Rudras, and dissolves ten million cosmic Mothers.

Chapter 1 · Verse 98

भैरवकोटिसंहारं मृत्युकोटिविवत्सकम् ।

यमकोटिदुराधर्षं कालकोटिप्रधावकम् ॥ ९८ ॥

He destroys ten million Bhairavas, terrifies ten million forms of death, cannot be assailed by ten million Yamas, and drives ten million powers of Time before him.

Chapter 1 · Verse 99

गन्धर्वकोटिसङ्गीतं गणकोटिगणेश्वरम् ।

कामकोटिकलानाथं दुर्गाकोटिविमोहनम् ॥ ९९ ॥

His music is that of ten million Gandharvas; he is lord of ten million hosts, master of the arts of ten million Loves, and enchanter of ten million Durgās.

Chapter 1 · Verse 100

सर्वसौभाग्यनिलयं सर्वानन्दैकदायकम् ।

कौशल्यानन्दनं रामं केवलं भवखण्डनम् ॥ १०० ॥

He is the abode of every blessed fortune and the sole giver of every joy—Rāma, delight of Kausalyā, who alone severs worldly becoming.

Chapter 1 · Verse 101

विश्वावसुचित्रकेतुचित्रसेनाद्युलूकैः ।
तुम्बुरैर्नारदाद्यैश्च शुकपिकसुकण्ठकैः ॥ १०१ ॥

Viśvāvasu, Citraketu, Citrasena, Ulūka, and their companions, together with Tumburu, Nārada, and others—and sweet-throated parrots and cuckoos—sing before him.

Chapter 1 · Verse 102

गीयमानं परं तत्त्वं श्रुतिजातिविशारदैः ।

अनन्तांशसमुद्भूतं मुनिनाक्षररूपिणा ॥ १०२ ॥

The supreme Reality is sung by masters of sacred recitation and musical modes, and by the sage whose imperishable form arose from a portion of Ananta.

Chapter 1 · Verse 103

सङ्गीयमानं विनयाद्वाल्मीकिनान्तरात्मना ।
मत्स्यकूर्मवराहैश्च नृसिंहहरिवामनैः ॥ १०३ ॥

Vālmīki, inwardly absorbed, sings him with humility; he is attended by the forms of Matsya, Kūrma, Varāha, Narasiṃha, Hari, and Vāmana.

Chapter 1 · Verse 104

भार्गवहालिकशौरिबुद्धकल्किविमिश्रितैः ।
उपास्यमानं देवेशं देवानां प्रवरं विभुम् ॥ १०४ ॥

Bhārgava, the plough-bearing one, Śauri, Buddha, and Kalki join them in worshiping the all-pervading Lord of gods, foremost among the divine.

Chapter 1 · Verse 105

तत्र वागीश्वरी देवी माधवी प्रियवल्लभा ।

असिता च सिता चैव प्रकृतिर्गुणसम्भवा ॥ १०५ ॥

There too are the goddess Vāgīśvarī, Mādhavī the beloved, Asitā and Sitā, and Prakṛti from whom the qualities arise.

Chapter 1 · Verse 106

उमा देवी महामाया श्रुतिजातिविशारदा ।

पद्महस्ता विशालाक्षी कमला हरिवल्लभा ॥ १०६ ॥

Umā, the goddess Mahāmāyā, is skilled in sacred sound and musical modes; lotus-handed, wide-eyed Kamalā is the beloved of Hari.

Chapter 1 · Verse 107

सुरभिः प्रेमसा नित्या वृन्दादेवी मनोरमा ।
चिदात्मकं सदाभासं नयनानन्ददायकम् ॥ १०७ ॥

Surabhi, eternal through love, and enchanting Vṛndā Devī contemplate him whose essence is consciousness, who shines forever and gives delight to the eyes.

Chapter 1 · Verse 108

सुकान्तं हृदयारामं रामं राजीवलोचनम् ।

निर्विकाराः पृथुश्रोण्यो राघवं पर्युपासते ॥ १०८ ॥

Unchanging and stately, those broad-hipped divine women attend Rāghava—lovely Rāma, delight of the heart, whose eyes are lotuses.

Chapter 1 · Verse 109

उर्वशी मेनका रम्भा राधा चन्द्रावली तथा ।

हेमा क्षमा वरारोहा पद्मगन्धा सुलोचना ॥ १०९ ॥

Urvaśī, Menakā, Rambhā, Rādhā, Candrāvalī, Hemā, Kṣamā, Varārohā, Padmagandhā, and Sulocanā are there.

Chapter 1 · Verse 110

हंसिनी मालिनी पद्मा हरिणी मृगलोचना ।
कर्पूराङ्गी विशालाक्षी शक्तिप्रिया रसोत्सवा ॥ ११० ॥

So too are Haṃsinī, Mālinī, Padmā, Hariṇī, Mṛgalocanā, Karpūrāṅgī, Viśālākṣī, Śaktipriyā, and Rasotsavā.

Chapter 1 · Verse 111

चारुनेत्रा चारुगात्रा सर्वाङ्गी चारुलोचना ।

रामाग्रे परिनृत्यन्ते गीतवादित्रमोहिताः ॥ १११ ॥

Cārunetrā, Cārugātrā, Sarvāṅgī, and Cārulocanā dance before Rāma, enraptured by song and instrumental music.

Chapter 1 · Verse 112

गोपकन्यासहस्रैस्तु गोपबालैश्च तादृशैः ।

गोकुलैरावृतं सम्यक् पद्मसङ्ख्यादिभिस्तथा ॥ ११२ ॥

He is completely surrounded by thousands of cowherd maidens, by cowherd boys of the same kind, and by herds of cows numbered in the countless measures beginning with padma.

Chapter 1 · Verse 113

अङ्गादिपरिसङ्कीर्णमात्मादिशक्तिरञ्जितम् ।

वेष्टितं वासुदेवाद्यैः सेवितं हनुमदादिभिः ॥ ११३ ॥

The enclosure is filled with the limbs and their orders, radiant with the powers beginning with Ātman, encircled by Vāsudeva and the other emanations, and served by Hanumān and his companions.

Chapter 1 · Verse 114

नयानयकलावेशनिलादिबलमोदकम् ।

अंशादंशसमुत्पत्तिर्ध्रुवादिपरिवृंहितम् ॥ ११४ ॥

It delights Nīla and the other mighty ones through mastery of guidance, discipline, and the arts;
portions arise from further portions, and Dhruva and the other steadfast beings enlarge its glory.

Chapter 1 · Verse 115

इन्द्रादिदेशदिक्पालैर्वेष्टितं नतकन्धरैः ।

वज्राद्यैरायुधैर्दिव्यैः पूजितं करपालितैः ॥ ११५ ॥

The bowed guardians of the quarters, led by Indra, surround it; they honor and protect it with divine weapons held in their hands, beginning with the thunderbolt.

Chapter 1 · Verse 116

तासां मध्ये वरारोहा तप्तकाञ्चनसन्निभा ।
विद्युच्चैलाञ्चलेनापि वीजयन्ती पतिं मुदा ॥ ११६ ॥

Among those women stands the lovely-limbed goddess, shining like molten gold; joyfully she fans her Lord with the edge of a garment flashing like lightning.

Chapter 1 · Verse 117

वामाङ्गाश्लिष्टदिव्याङ्गी यज्ञश्रेयविधायिनी ।
प्रेमानन्दसुखोत्पत्तिश्चिद्रूपा परमाकुला ॥ ११७ ॥

Her divine body embraces his left side; she brings the highest good of sacrifice, is the source of love, bliss, and joy, and is consciousness embodied, utterly absorbed in him.

Chapter 1 · Verse 118

ज्ञप्तिमात्रात्मिकानन्दा सर्वेश्वर्यरसोत्सवा ।

अर्धमात्रात्मिका नित्या चोङ्काराक्षरसम्भवा ॥ ११८ ॥

Her bliss consists in pure awareness; she is the festival of the rasa of all sovereignty, eternal as the half-mātrā, and manifest from the imperishable syllable Om.

Chapter 1 · Verse 119

सर्वशक्तिमयी रम्या शक्तीनां शक्तिदायिनी ।
जननी सर्वभूतानां योगिनामपि मोहिनी ॥ ११९ ॥

Lovely and composed of every power, she gives power to all powers; she is mother of every being and can enchant even yogins.

Chapter 1 · Verse 120

स्वयमात्मा द्विधाभूत्वा परमानन्दरूपिणी ।
परमानन्दसन्दोहा ज्ञानानन्दसुविग्रहा ॥ १२० ॥

The one Self becomes two through her; she is the form of supreme bliss, a mass of supreme bliss, and the beautiful embodiment of knowledge and joy.

Chapter 1 · Verse 121

सा सीता भगवती ज्ञेया राघवांशविनिःसृता ।
तया देव्या परं वेदाः काले काले प्रसूयते ॥ १२१ ॥

Know that goddess to be Sītā, issuing from Rāghava's own portion. Through her, O Vedas, divine beings are born again and again in every age.

Chapter 1 · Verse 122

ब्रह्मा विष्णुश्च रुद्रश्च देवेन्द्रो ऋषयस्तथा ।
भवकाले नृणां सैव राजसी शक्तिरूपिका ॥ १२२ ॥

Brahmā, Viṣṇu, Rudra, Indra, and the seers all arise through her. At the time of creation, for embodied beings she assumes the form of rājasic power.

Chapter 1 · Verse 123

जगतः पालने शक्तिर्लक्ष्मीरूपा भवत्युत ।

संहारे समनुप्राप्ते तामसी शक्तिरुत्तमा ॥ १२३ ॥

For preservation of the world she becomes power in the form of Lakṣmī; when dissolution arrives, she is the supreme tamasic power.

Chapter 1 · Verse 124

विश्वगर्भाविगर्भा वै मूलप्रकृतिसंज्ञका ।

यस्याः कटाक्षमात्रेण ब्रह्माण्डानां सहस्रशः ॥ १२४ ॥

She contains the universe within her yet is herself unborn, and is called primordial Prakṛti. By a mere sidelong glance from her, thousands upon thousands of universes—

Chapter 1 · Verse 125

आविर्भावस्तिरोधानं किं पुनः सृष्टिरेकधा ।

ऊत्यर्थे राघवस्याथ परमस्य च विभूम्नः ॥ १२५ ॥

—appear and disappear; what need is there to speak further of creation in any single form? All this manifestation serves the purpose of Rāghava, the supreme and all-pervading Lord.

Chapter 1 · Verse 126

प्रतिलोम्नि च ब्रह्माण्डं स्रावयन्ती मुहुर्मुहुः ।

सा तु देवी परा नित्या सोऽथ रामः परो हरिः ॥ १२६ ॥

From every hair she pours forth a universe again and again. That goddess is supreme and eternal,
while Rāma is the supreme Hari.

Chapter 1 · Verse 127

तयोरैक्यं विजानीयात् कार्यकारणकारणात् ।
तयोर्भावसमापन्नः कुमारः समपद्यत ॥ १२७ ॥

One should know their unity, for together they are the cause of effect and cause. From the fullness of their mutual being a divine Youth came forth.

Chapter 1 · Verse 128

शृङ्गाराख्यः सुकुमारः सर्वलोकैकमोहनः ।

येन विजृम्भितं विश्वं येन सर्वमिदं ततम् ॥ १२८ ॥

Tender and named Śṛṅgāra, he alone enchants every world; through him the universe blossoms,
and by him all this is pervaded.

Chapter 1 · Verse 129

येन वशीकृता भावा यस्मिन् सर्वं प्रलीयते ।

गोविन्द इति विख्यातो रामः सत्ता विजृम्भितः ॥ १२९ ॥

Through him all states of being are brought into harmony, and in him everything dissolves. He is renowned as Govinda—the expansive manifestation of Rāma's very being.

Chapter 1 · Verse 130

साकेतपश्चिमद्वारावृन्दावनमदूरतः ।

गोगणैरावृतः श्रीमान् कचणद्वेणुविनोदकृत् ॥ १३० ॥

Not far from Sāketa's western gate lies Vṛndāvana, where the glorious Lord, surrounded by herds of cows, delights in the music of his sounding flute.

Chapter 1 · Verse 131

सर्वरासरसोत्पन्नो गोपकन्यासमावृतः ।

गोवर्धनगिरिस्तत्र यत्र देवः प्रतिष्ठितः ॥ १३१ ॥

He arises as the savor of every rāsa and is surrounded by cowherd maidens. There stands Mount Govardhana, where the Lord is established.

Chapter 1 · Verse 132

एतद्बुद्धं परं वेदाः युष्माकं तदकाम्यया ।
कथितं सानुपूर्वेण राघवस्य परं महः ॥ १३२ ॥

O Vedas, because you desired it, this supreme mystery—the highest glory of Rāghava—has been told to you in its proper order.

Chapter 1 · Verse 133

एतच्छ्रुत्वा परं धाम मनसा राघवे स्थितम् ।

उद्धरेत्सप्तगोत्राणामेकोत्तरशतं कुलम् ॥ १३३ ॥

One who hears this teaching of the supreme abode with the mind fixed on Rāghava uplifts one hundred and one families across seven ancestral lineages.

Chapter 1 · Verse 134

यत्र कुत्र मृतो वापि तिष्ठन्नश्नन् स्वपन्नपि ।
गोलोके नियतं वासः सत्यं सत्यं वदाम्यहम् ॥ १३४ ॥

Wherever such a person may die—or while standing, eating, or sleeping—residence in Goloka is assured. Truly, truly, I declare it.

Chapter 1 · Verse 135

देवैरपि दुराधर्षं किमुतान्यगणैरपि ।

अश्वमेधसहस्राणि वाजपेयशतानि च ॥ १३५ ॥

This attainment is difficult even for the gods to approach, much less for other hosts. A thousand Aśvamedha sacrifices and a hundred Vājapeyas—

Chapter 1 · Verse 136

अटनं सर्वतीर्थेषु प्रदानं सर्वसम्पदाम् ।

एतद्ध्यानयोगस्य कलां नार्हति षोडशीम् ॥ १३६ ॥

—wandering to every sacred ford and giving away every possession do not equal even one sixteenth of this yoga of meditation.

Chapter 1 · Verse 137

ब्रह्महत्यासहस्राणि ज्ञानाज्ञानकृतानि च ।
स्वर्णस्तेयी सुरापयी गुरुतल्पायुतानि च ॥ १३७ ॥

Even thousands of killings of a brāhmaṇa committed knowingly or unknowingly, theft of gold, drinking intoxicants, and ten thousand violations of a teacher's bed—

Chapter 1 · Verse 138

कोटिकोटिसहस्राणि स्वपापानि च यान्यपि ।
सर्वाण्यपि प्रणश्यन्ति रामधामविसूचनात् ॥ १३८ ॥

—and one's other sins in thousands upon countless crores: all of them perish through this revelation of Rāma's divine abode.

SADĀŚIVA SAṂHITĀ / RĀMĀNUJAVEDA-SAṂVĀDA

Chapter 9 · Cosmology, the Divine Couple, and the Path of Devotion

Chapter 9 · Verse 1

श्रुतिरुवाच

श्रुतमस्माभिरीशान रहस्यं परमाद्भुतम् ।

इदं विश्वं कथं जातं सौमित्रे वद तत्त्वतः ॥ १ ॥

Śruti said: O Īśāna, we have heard the supremely wondrous mystery. Tell us truthfully, O Saumitri:
how did this universe arise?

Chapter 9 · Verse 2

शृणुध्वं श्रुतयः सर्वा रहस्यं सृष्टिसम्भवम् ।
यथाद्युपरिसम्भूतं तस्मिन्नेव प्रलीयते ॥ २ ॥

Listen, all you revealed scriptures, to the mystery of creation's arising: how all that comes forth from the first principle dissolves again into that very source.

Chapter 9 · Verse 3

सृष्टेरग्रे परं धाम्नि संवादः किमभूत्किल ।
महाशम्भुर्महाविष्णुर्महामायेरितः पुरा ॥ ३ ॥

At the beginning of creation, in the supreme abode, what dialogue took place? Long ago Mahāśambhu was addressed by Mahāviṣṇu at Mahāmāyā's prompting.

Chapter 9 · Verse 4

महाशम्भुर्महामाया महाविष्णुश्च सक्रियः ।
काले तु समनुप्राप्ते राघवं परिचिन्तयन् ॥ ४ ॥

When the appointed time arrived, Mahāśambhu, Mahāmāyā, and active Mahāviṣṇu contemplated Rāghava.

Chapter 9 · Verse 5

महाविष्णुरुवाच

कस्मादाविरहं तात केन वा जनिरुत्तमा ।

किं मूलं किमधिष्ठानं कुत एव समागतः ॥ ५ ॥

Mahāviṣṇu said: Father, from whom did I appear, and through whom came this exalted birth?
What is my root, what is my foundation, and from where have I come?

Chapter 9 · Verse 6

कथं मूलं विजानामि तव देव प्रसादतः ।
एतत्ते श्रोतुमिच्छामि प्रसादं कुरु मे प्रभो ॥ ६ ॥

How may I know that root through your grace, O God? I desire to hear this from you; show me favor, my Lord.

Chapter 9 · Verse 7

महाशम्भुवाच

अखण्डब्रह्मणो नित्याद्राघवानित्यविग्रहात् ।

चिदात्मकात्परानन्दात्साकेतनगराधिपात् ॥ ७ ॥

Mahāśambhu said: You arise from Rāghava—the eternal, indivisible Brahman, whose form is everlasting, whose essence is consciousness and supreme bliss, and who is Lord of the city of Sāketa.

Chapter 9 · Verse 8

मिथुनं पुरा प्रजातं सीतायाङ्गविमोक्षणात् ।
एकं वस्तु यथाधारे नानात्वेनोपलक्ष्यते ॥ ८ ॥

In the beginning the divine pair appeared through the manifestation of Sītā's form. One reality, while resting in its own ground, is perceived as manifold.

Chapter 9 · Verse 9

तथैकं परमं ब्रह्म नित्यलीलासुविग्रहम् ।
अद्वैतं सर्वतन्त्रेषु स्त्रीपुरुषव्यवस्थितिः ॥ ९ ॥

So too the one supreme Brahman, beautifully embodied for eternal līlā and nondual in every sacred system, abides as female and male.

Chapter 9 · Verse 10

महाविष्णुरुवाच

कथमेतद्विजानामि मिथुनं ब्रह्मसम्भवम् ।

सीता कापि परा नित्या रामः को वा सदात्मदृक् ॥ १० ॥

Mahāviṣṇu said: How am I to understand this pair arisen from Brahman? Who is supreme, eternal Sītā, and who is Rāma, the perpetual seer of the Self?

Chapter 9 · Verse 11

त्वं देवः परमं ज्योतिर्मतियं परमा गतिः ।

युवाभ्यां परतो नित्यौ कौ तौ देवौ सुरेश्वरौ ॥ ११ ॥

You, O God, are the supreme light, and this Mother is the highest refuge. Who then are those two eternal divine sovereigns beyond even you both?

Chapter 9 · Verse 12

संशयो मे महान् तात हृदये परिवर्तते ।

अनुग्राह्यस्त्वया शम्भो पुत्रोऽहं यदि तस्तव ॥ १२ ॥

A great doubt turns within my heart, Father. If I am indeed your son, O Śambhu, then I am worthy of your grace.

Chapter 9 · Verse 13

महाशम्भुरुवाच

शृणु तात प्रवक्ष्यामि रामस्याद्भुतकर्मणः ।

सीतायाश्च परं देव्याः लीलामात्राखिलं जगत् ॥ १३ ॥

Mahāśambhu said: Listen, child. I shall tell you of Rāma's wondrous deeds and of supreme goddess Sītā. The entire universe is but their līlā.

Chapter 9 · Verse 14

अत्युग्रे सतो धाम्नि सतो वाग्वह्निरूपिका ।
कालानिलसमारुढा वर्गपञ्चान्तभूषिता ॥ १४ ॥

In the intensely radiant abode of Being, the Word of Being has the form of fire; mounted upon the wind of Time, she is adorned by the terminals of the five phonetic classes.

Chapter 9 · Verse 15

इन्द्रनीलमणिस्निग्धरुचिराकृतिरव्ययः ।

द्विभुजावयवोदृक्तः शरकोदण्डमण्डितः ॥ १५ ॥

Imperishable, with a lovely form lustrous as an indranīla gem, he stands revealed with two arms, adorned by arrows and the Kodaṇḍa bow.

Chapter 9 · Verse 16

इति रामो विग्रहवान् परं ब्रह्माभिधीयते ।

भुक्तिमुक्तिप्रदानार्थं साधकानां पुनः पुनः ॥ १६ ॥

Thus Rāma, possessed of a visible form, is declared to be the supreme Brahman, repeatedly manifesting to grant both enjoyment and liberation to practitioners.

Chapter 9 · Verse 17

आनन्दवाचकः शब्दो विभूतिः सम्प्रयोजितः ।

अन्ते विष्णुं विजानीयात्प्रकृतेर्वशमागतम् ॥ १७ ॥

The sacred word signifies bliss and is joined with divine power. At its conclusion one should understand Viṣṇu as entering the domain of Prakṛti.

Chapter 9 · Verse 18

एवं ज्ञेया परा नित्या सीता ब्रह्मसुविग्रहा ।

अनुग्रहार्थमस्माकमेकं ब्रह्म द्विधाकृतम् ॥ १८ ॥

In this way one should know supreme, eternal Sītā, the beautiful embodiment of Brahman. For the sake of showing us grace, the one Brahman has become two.

Chapter 9 · Verse 19

आनन्दावयवाभिन्ना नित्यलीलासुविग्रहा ।

सर्वशक्तिमयी धात्री सर्वशक्तिमयी तथा ॥ १९ ॥

She is not separate from the very limbs of bliss and is beautifully embodied for eternal līlā. She is the sustaining Mother composed of every divine power—indeed, all power itself.

Chapter 9 · Verse 20

प्रेमानित्यसुखोत्पत्तिर्नित्यरूपा चिदात्मिका ।
ज्ञानमयी ज्ञानभूता ज्ञानदा ज्ञप्तिमात्रिका ॥ २० ॥

She is the eternal arising of love and joy, eternal in form and consciousness in essence; made of knowledge, established as knowledge, giver of knowledge, she is pure awareness alone.

Chapter 9 · Verse 21

अर्धमात्रात्मिका शश्वद्विन्दुनादस्वरूपिणी ।

ब्रह्मोत्पत्तिरसावेशा ब्रह्मैकपदमव्ययम् ॥ २१ ॥

Forever the essence of the half-mātrā, she has the form of bindu and nāda; immersed in the rasa from which Brahman manifests, she is the single imperishable station of Brahman.

Chapter 9 · Verse 22

निष्कलापि कलाधीशा निर्गुणापि गुणात्मिका ।

नित्योत्सवा परास्निग्धा रामावयवसम्भवा ॥ २२ ॥

Though without parts, she rules every part; though beyond qualities, she is their very essence. She is an eternal festival, supremely tender, arising from Rāma's own being.

Chapter 9 · Verse 23

लीलार्थं हि विभोर्नित्यं राघवस्य विहारिणः ।
आविर्भावं तिरोभावं करोति गुणसङ्गतः ॥ २३ ॥

For the līlā of all-pervading Rāghava, who eternally delights in divine play, she brings about manifestation and concealment through association with the qualities.

Chapter 9 · Verse 24

विश्वोत्पत्तिर्गुणाभासा जगदानन्दकारिणी ।

श्रीरामसन्निधिवशात्करोति विकरोति च ॥ २४ ॥

She is the arising of the universe, the appearance of the qualities, and the giver of joy to the world; through the power of Śrī Rāma's presence she creates and transforms.

Chapter 9 · Verse 25

इन्द्रकोटिसहस्राणि ब्रह्माण्डानां शतानि वै ।

लीलामात्रं जगद्धात्री सीतायास्त्वं निबोध मे ॥ २५ ॥

Thousands of crores of Indras and hundreds of universes are merely the play of Sītā, Mother of the world—understand this teaching from me.

Chapter 9 · Verse 26

अहं तथा महादेव्या सम्प्रसूतोऽनया सह ।
आद्या सृष्टिरिति ख्यातो जनकस्तव सुव्रत ॥ २६ ॥

I too was brought forth together with Mahādevī through her. This is known as the primal creation and as your own origin, O virtuous one.

Chapter 9 · Verse 27

आवाभ्यां त्वं महाबाहो सर्वदेवेश्वरेश्वरः ।
आविर्भूतो गुणावासः सर्वकारणकारणम् ॥ २७ ॥

From us you appeared, mighty-armed one: sovereign even over the lords of all gods, abode of the qualities, and cause of every cause.

Chapter 9 · Verse 28

एषा देवी महामाया सीतादेहसमुद्भवा ।
प्रकृतिर्गुणसम्पन्ना योनिरूपा प्रकीर्तिता ॥ २८ ॥

This goddess Mahāmāyā arose from Sītā's body. Endowed with the qualities, she is Prakṛti and is celebrated as the cosmic womb.

Chapter 9 · Verse 29

एषोऽहं परमं ज्योतिस्तल्लिङ्गं भगवान् शिवः ।

आद्यो जातो महाबाहो कालेन सह मायया ॥ २९ ॥

I am this supreme light, whose liṅga is the blessed Śiva. I was the first born, mighty-armed one, together with Time and Māyā.

Chapter 9 · Verse 30

योनिलिङ्गात्मकं विश्वं रामवीर्ये प्रतिष्ठितम् ।

रामबीजसमुद्भूतं वह्निय्योमात्मकं जगत् ॥ ३० ॥

The universe, formed of womb and liṅga, rests in Rāma's generative power. The world arises from Rāma's seed and has fire and space as its essence.

Chapter 9 · Verse 31

यथाङ्गसूक्ष्मवीर्यस्य प्राकृतस्त्वं महाद्रुमः ।
तथैव रामवीर्यस्थं जगदेतच्चराचरम् ॥ ३१ ॥

Just as a great tree exists in subtle potency within its natural seed, so this whole world of moving and unmoving beings abides within Rāma's generative power.

Chapter 9 · Verse 32

योनिरूपा महामाया तल्लिङ्गो भगवान् ह्यहम् ।
उभयोरपि तुल्यार्थं दर्शितश्च महानघ ॥ ३२ ॥

Mahāmāyā has the form of the womb, while I, the blessed Lord, am its līṅga. The two have been revealed with corresponding meaning, O greatly sinless one.

Chapter 9 · Verse 33

सीतारूपा महामाया रामरूपो ह्यहं विभो ।

आज्ञया तस्य देवस्य करोमि विकरोमि च ॥ ३३ ॥

Mahāmāyā is the form of Sītā, and I am the form of Rāma, all-pervading one. By that Lord's command I create and transform.

Chapter 9 · Verse 34

मिथुनं यत्त्वया पृष्टमधिष्ठानं समूलकम् ।
एतत्सर्वं मयाख्यातं गुह्याद्गुह्यतमं महत् ॥ ३४ ॥

The divine pair, its foundation, and its very root about which you asked—I have explained all of this, the great secret beyond every secret.

Chapter 9 · Verse 35

महाविष्णुरुवाच

धन्यस्त्वं कृतकृत्यस्त्वं जितात्मासि महेश्वर ।

वाङ्मनोगोचरातीतं यद्ब्रह्म प्रकटीकृतम् ॥ ३५ ॥

Mahāviṣṇu said: Blessed are you, fulfilled in all your purposes and master of yourself, O Maheśvara, for you have revealed that Brahman which lies beyond the reach of speech and mind.

Chapter 9 · Verse 36

इदानीं लब्धसंज्ञोऽस्मि मूलतत्त्वविशोधनात् ।
ज्ञानैश्वर्यबलोत्साहै रामशक्त्योपबृंहितम् ॥ ३६ ॥

Now I have gained true awareness through clarification of the root principle, strengthened by
Rāma's power through knowledge, sovereignty, strength, and divine energy.

Chapter 9 · Verse 37

कृपाकृता त्वया तात रामधाम निरूपितम् ।
सीतायाश्च तथा देव्याः कीर्तये तत्सुनिश्चितम् ॥ ३७ ॥

By your grace, Father, Rāma's abode has been explained, and likewise the goddess Sītā's. I shall praise that firmly established truth.

Chapter 9 · Verse 38

पृच्छामि त्वां महादेव कथ्यतां यदि रोचते ।
संशयो मे महानासीत् तच्छान्तिं कर्तुमर्हसि ॥ ३८ ॥

I ask you further, Mahādeva; speak if it pleases you. A great doubt has remained in me, and you are worthy to bring it to rest.

Chapter 9 · Verse 39

कस्मिन् धाम्नि च विश्वात्मा सीतया सह राघवः ।

दिवि क्रीडारतो देवः सर्वशक्तिविनोदकृत् ॥ ३९ ॥

In which abode does Rāghava, Soul of the universe, delight in celestial play with Sītā, sporting through all the divine powers?

Chapter 9 · Verse 40

के देवा मुनयस्तत्र के सन्ति पार्श्ववर्तिनः ।

द्वारपालाश्च पीठाश्च किं रूपेण व्यवस्थिताः ॥ ४० ॥

Which gods and sages dwell there, and who stand at his side? In what forms are the gatekeepers and sacred seats arranged?

Chapter 9 · Verse 41

का देव्यः परमादिव्या याभिः सार्धं नृपात्मजः ।

आत्मसात्कुरुते प्रेम्णा रमयन्ति रघूद्वहम् ॥ ४१ ॥

Who are those supreme divine goddesses with whom the royal prince unites in love, and who lovingly delight the exalted scion of Raghu?

Chapter 9 · Verse 42

महाशम्भुरुवाच

शृणु त्वं देवदेवेश प्रभावं पदमव्ययम् ।

रहस्यं रामदेवस्य सीतायाश्च विशेषतः ॥ ४२ ॥

Mahāśambhu said: Listen, Lord of the gods, to the glory of the imperishable abode—the mystery of Lord Rāma and, especially, of Sītā.

Chapter 9 · Verse 43

आद्यं तु वैष्णवं धाम भावगम्यं सनातनम् ।

भुक्तिमुक्तिप्रदानार्थं कथयाम्यखिलात्मकम् ॥ ४३ ॥

I shall describe the primal Vaiṣṇava abode, eternal and reached through devotional feeling, all-encompassing and able to grant both enjoyment and liberation.

Chapter 9 · Verse 44

यच्छ्रुत्वा न प्रवर्तन्ते जन्तवो विषयार्णवे ।
अन्तश्चिन्त्या बहिर्युक्ता निर्वाणगुणकर्मसु ॥ ४४ ॥

On hearing of it, beings no longer plunge into the ocean of sense objects; contemplating inwardly and disciplined outwardly, they turn toward the qualities and works of liberation.

Chapter 9 · Verse 45

श्रवणादस्य विज्ञेयः कूटस्थो रघुनन्दनः ।

निर्विकारी वनचारी मायाशतविनोदकृत् ॥ ४५ ॥

By hearing this, one should know Raghunandana as the changeless indwelling Reality—unchanging though he wanders the forest, delighting in hundreds of divine māyās.

Chapter 9 · Verse 46

अनिर्भिन्नगभीरत्वान्निर्गुणो गुणसंसदि ।

नित्यलीलागुणारामो विरामः परमापदाम् ॥ ४६ ॥

Because his depth is unbroken, he remains beyond qualities even amid their assembly; delighting eternally in the virtues of līlā, he brings the highest calamities to an end.

Chapter 9 · Verse 47

सर्वदृक्सर्वभोक्ता च कर्ता हर्ता रघूद्वहः ।

जानकीहृदयानन्दमहोल्लासविनोदकः ॥ ४७ ॥

The exalted Rāghava sees all, enjoys all, creates and withdraws all; his playful overflowing joy is the delight of Jānakī's heart.

Chapter 9 · Verse 48

यत्रास्ते भगवान् देवो नित्यरूपो जनार्दनः ।

तद्धाम परमं दिव्यमखण्डप्रकृतेः परम् ॥ ४८ ॥

The realm where the blessed, eternal-form Lord Janārdana dwells is supreme and divine, beyond even undivided primordial nature.

Chapter 9 · Verse 49

योजनानां शतार्धे द्वे परे धाम्नि शिवास्पदे ।
महाविष्णुशिवस्थाने वैकुण्ठभुवनार्धगे ॥ ४९ ॥

It lies beyond the two half-hundreds of yojanas, in the supreme abode that is Śiva's seat, above the stations of Mahāviṣṇu and Śiva and beyond the midpoint of the Vaiṣṇava world.

Chapter 9 · Verse 50

केवले द्वैतरहिते मायातीते गुणोज्झिते ।
गोलोके क्षरसञ्चारे प्रेमोत्सवरसोद्भवे ॥ ५० ॥

It is Goloka: absolute and without duality, beyond Māyā and free from the qualities, where immortal essence flows and the rasa of love's festival arises.

Chapter 9 · Verse 51

गुणोत्साहरसामोदे सर्वदेवनमस्कृते ।

सर्वन्तुराससम्पन्ने सर्वभावसमन्विते ॥ ५१ ॥

That realm delights in the rasa and festival of divine qualities, and every god bows before it. It is filled with every rasa and harmonizes every devotional mood.

Chapter 9 · Verse 52

ऋषिसंघसुरानीकैर्नित्यरूपपरिच्छदैः ।

भूयानेकबलोत्साहैर्देवतुल्यपराक्रमैः ॥ ५२ ॥

It is attended by assemblies of seers and hosts of gods, by eternal forms and retinues, and by countless beings of strength and ardor whose valor equals that of the gods.

Chapter 9 · Verse 53

ऋक्षश्रेष्ठकपिश्रेष्ठदैत्यराक्षसपन्नगैः ।

पार्षदैरस्त्रसम्पन्नैर्वीरधीरै रणोत्कटैः ॥ ५३ ॥

There are foremost bears and monkeys, Daityas, Rākṣasas, and serpent beings—attendants furnished with weapons, heroic and steadfast, formidable in battle.

Chapter 9 · Verse 54

सीतासितस्वरूपाङ्गैः (स्वरास्यै) रतिविभ्रमैः ।
तद्गुणै रूपसम्पन्नैर्दिव्याभरणभूषितैः ॥ ५४ ॥

Their bodies and faces reflect the forms of fair Sītā and dark Rāma, and they are absorbed in love's play. Endowed with the pair's qualities and beautiful forms, they are adorned with celestial ornaments.

Chapter 9 · Verse 55

ललनायुतसंवादै रामाङ्घ्रिभजनोत्थितैः ।
अन्योन्यभक्तिसंवादैर्निरूपकरुणान्वितैः ॥ ५५ ॥

Hosts of women converse there, their words arising from worship of Rāma's feet. In mutual exchanges of devotion, they reveal and embody compassion.

Chapter 9 · Verse 56

अवतारैरसङ्ख्यातैः प्राधानैर्दशभिस्तथा ।
वेदैः साङ्गोपनिषदैर्यज्ञैर्बहुविधैरपि ॥ ५६ ॥

It is served by innumerable avatāras, including the ten principal descents, by the Vedas together with their limbs and the Upaniṣads, and by sacrifices of many kinds.

Chapter 9 · Verse 57

सेव्यमाने परे रम्ये गुणावासे परं पदे ।

सर्वदा गुणसंवादे षड्वर्गरिपुवर्जिते ॥ ५७ ॥

This supreme and lovely station is worshiped as the dwelling of divine qualities. There the virtues are discussed forever, and the sixfold host of inner enemies is absent.

Chapter 9 · Verse 58

आनन्दस्वरूपे नित्ये परे पारे गुणान्विते ।
सरयूजलकल्लोलमन्दीकृतमनोभवे ॥ ५८ ॥

It is eternal, the very form of bliss, the transcendent farther shore endowed with every excellence.
The rippling waters of the Sarayū there humble even the god of desire.

Chapter 9 · Verse 59

तस्याश्चान्तःपुरे दिव्ये साकेतभुवनोत्तमे ।
जानकीपदसञ्चारे विहाररतिविभ्रमे ॥ ५९ ॥

Within its divine inner city—Sāketa, highest of worlds—Jānakī's footsteps move everywhere amid the enchantment of loving play.

Chapter 9 · Verse 60

तुलसीकुन्दमन्दारचम्पकाशोकमल्लिके ।
वापीकूपतडागादिप्रफुल्लकमलोत्तमे ॥ ६० ॥

It abounds in tulasī, kunda, mandāra, campaka, aśoka, and jasmine, and in stepwells, wells, ponds, and other waters bright with fully opened lotuses.

Chapter 9 · Verse 61

अखण्डब्रह्मसन्दोहे स्वरूपानन्दविग्रहे ।

सीताङ्गपरिसम्भूतानेकशक्तिमनोहरे ॥ ६१ ॥

It is a vast fullness of indivisible Brahman, an embodied form of innate bliss, enchanting through the many divine powers that have arisen from Sītā's own being.

Chapter 9 · Verse 62

सीताङ्घ्रिकमलस्पर्शजाताम्बुजसहस्रके ।
सुरद्रुमलतागुल्मछायारम्यप्रमोदके ॥ ६२ ॥

Thousands of lotuses spring from the touch of Sītā's lotus feet. Delightful bowers lie beneath the shade of celestial trees, flowering vines, and groves.

Chapter 9 · Verse 63

सन्तानकमहारण्यं वृन्दारण्यं सुमण्डिते ।
स्वप्रकाशरसग्रामसुखवृत्तमहोत्सवे ॥ ६३ ॥

It is beautifully adorned by the great Santānaka forest and the forest of Vṛndā. Self-luminous communities of rasa move there in a great festival of happiness.

Chapter 9 · Verse 64

कल्पवृक्षतरुच्छाये सर्वाधारसमन्विते ।

चिन्तामणिमहापीठे रत्नमण्डपमध्यगे ॥ ६४ ॥

Beneath the shade of wish-fulfilling trees, endowed with the ground of all existence, stands the great wish-jewel seat at the center of a pavilion of gems.

Chapter 9 · Verse 65

तन्मध्ये वेदिका रम्या तत्र दिव्यावरासनम् ।
तत्र सिंहासने दिव्ये हेमाम्बुजदलाष्टके ॥ ६५ ॥

At its center is a lovely dais, and upon it a divine seat: a celestial throne formed as an eight-petaled golden lotus.

Chapter 9 · Verse 66

तद्गते कर्णिकामध्ये मुद्रात्रयविभिन्नके ।

तत्र देवं समासीनं सीतया सह राघवम् ॥ ६६ ॥

Within its central pericarp, distinguished by the three sacred seals, the divine Rāghava sits enthroned together with Sītā.

Chapter 9 · Verse 67

अखण्डब्रह्मनिर्वाणद्विभुजः खरसूदनः ।

कोदण्डचण्डदोर्दण्डशरग्रामविभूषितः ॥ ६७ ॥

The two-armed slayer of Khara is the liberation of indivisible Brahman. His mighty arms bear the fierce Kodanda bow, and he is adorned with a host of arrows.

Chapter 9 · Verse 68

दिव्यायुधसुसम्पन्नो दिव्याभरणभूषितः ।

अदृश्यः सर्वतत्त्वानां बुद्ध्यादीनां गुणार्थिनाम् ॥ ६८ ॥

He is fully equipped with celestial weapons and adorned with divine ornaments, yet remains unseen by all the principles of existence, by intellect and the other faculties, and by those who seek him through qualities alone.

Chapter 9 · Verse 69

तेजःपुञ्जसदाभासोऽखण्डितज्ञानपालकः ।

अनन्तगुणगम्भीरो धीरोदात्तगुणोत्तरः ॥ ६९ ॥

He shines forever as a mass of splendor and guards unbroken knowledge. Fathomless with infinite virtues, he surpasses all in the noble and steadfast qualities of a hero.

Chapter 9 · Verse 70

आनन्दगुणविज्ञेयो नित्यानन्दः स्वरूपदृक् ।

चैतन्यगुणमाहात्म्यः सदोद्विक्तमनोरथः ॥ ७० ॥

He is known through the quality of bliss, is eternal bliss itself, and beholds his own true nature. His greatness is conscious being, and his divine purpose is forever overflowing.

Chapter 9 · Verse 71

आत्मदृग्गुणसम्पन्नो बुद्ध्यादिभिर्विलक्षितः ।

दृश्यादृश्यगुणातीतो द्रष्टा सगुणकर्मणाम् ॥ ७१ ॥

Self-seeing and complete in every excellence, he is distinct from intellect and the other faculties. Beyond the qualities of both the seen and unseen, he is the witness of every conditioned action.

Chapter 9 · Verse 72

एवं हि भगवान् वीरः पुरुषः सदसत्परः ।
दिव्यशक्तिगुणाविष्टः सीतया सह राघवः ॥ ७२ ॥

Thus the blessed and heroic Rāghava is the supreme Person beyond both being and nonbeing, pervaded by divine power and excellence, together with Sītā.

Chapter 9 · Verse 73

परं व्योम्नि सदाभासे दिव्ये तिष्ठन् पुनः पुनः ।
सच्चिल्लीलावपुः श्रीमान् सर्वानन्दैकमन्दिरः ॥ ७३ ॥

Abiding eternally in the radiant, divine supreme sky, the glorious Lord bears a form of being, consciousness, and līlā and is the one dwelling place of every bliss.

Chapter 9 · Verse 74

एकं विहरतस्तस्य श्रीरामस्याक्षरौजसः ।

अहं जातोऽनया सार्धं सीतया विश्वकारणात् ॥ ७४ ॥

While Śrī Rāma of imperishable splendor sported as the One, I was born together with this Sītā from him, the cause of the universe.

Chapter 9 · Verse 75

कालेनाप्यवितर्केणाप्रमेयबलविक्रमः ।

सच्चिद्रूपी अखिलव्यापी गुणभुग्गुणदृग्विभुः ॥ ७५ ॥

Through inscrutable Time there appeared the Lord of immeasurable strength and valor: formed of being and consciousness, all-pervading, the enjoyer and witness of the qualities.

Chapter 9 · Verse 76

महोत्साहो महावीरो महावीर्यो महाबलः ।

तेजःस्वभावदुर्द्धर्षो गुणानामीश्वरः प्रभुः ॥ ७६ ॥

He possesses boundless ardor, heroism, potency, and strength. Unassailable in the very nature of his splendor, the Lord is sovereign over all qualities.

Chapter 9 · Verse 77

सर्वाधारसमर्थोऽहं सर्वकारणभावनः ।

तत्त्वोत्पत्तिर्गुणावासो निरासो गुणकर्मसु ॥ ७७ ॥

I am able to sustain all, and I bring every cause into being. I am the source of the principles and the dwelling of qualities, yet remain detached from the actions those qualities produce.

Chapter 9 · Verse 78

मायाविनोदसक्ताङ्गो मायोदधिरनन्तकः ।

मायारङ्गविभिन्नात्मा मायोदधिविलङ्घनः ॥ ७८ ॥

My being engages in the play of Māyā, yet I am the endless ocean from which Māyā rises.
Assuming distinct selves upon her stage, I also cross beyond the ocean of Māyā.

Chapter 9 · Verse 79

नित्यस्वस्थः प्रतीकाशः कालात्मा कालकृद्विभुः ।

धीरः कलयतां कालः कालधर्मविवर्जितः ॥ ७९ ॥

Forever established in himself and self-luminous, the all-pervading Lord is Time's essence and Time's maker. Steadfast, he is the time that measures all measurers, yet is free from every condition of time.

Chapter 9 · Verse 80

कालैश्वर्यगुणारम्भो विराम इतरेषु वै ।

विश्वहेतोरधिष्ठाता विश्वभुग्विश्वदृक्शुचिः ॥ ८० ॥

He is the source of Time, sovereignty, and qualities, and the point at which all else comes to rest.
Pure, he governs the cause of the universe, experiences the universe, and beholds it all.

Chapter 9 · Verse 81

इयं शक्तिस्तथा जाता जननी तव सुव्रत ।
विश्वयोनिरधिष्ठात्री विश्वधात्री अखिलेश्वरी ॥ ८१ ॥

In this same way the divine Power arose—your mother, O virtuous one: womb of the universe, its governing ground and sustainer, the sovereign Lady of all.

Chapter 9 · Verse 82

मोहिनी सर्वसत्त्वानां जननी सर्वसम्पदाम् ।
विश्वोत्पत्तिलयावासरूपत्रयविधारिणी ॥ ८२ ॥

She enchants every being and is mother of every abundance. She is the ground of the universe's arising and dissolution and bears the three cosmic forms.

Chapter 9 · Verse 83

कालरात्रिर्महारात्रिर्महामायास्वरूपिणी ।

ईश्वरी सर्वभूतानां मोहिनी योगिनामपि ॥ ८३ ॥

She is the Night of Time and the Great Night, the very form of Mahāmāyā. She rules all beings and can enchant even yogins.

Chapter 9 · Verse 84

भक्तानां हि स्वरूपाङ्गी विरूपाङ्गी च दुष्कृताम् ।
नित्यरूपावितर्क्यं हेतुवादगुणादिषु ॥ ८४ ॥

To devotees she reveals the beauty of her own true form, but to evildoers she appears terrible. Her form is eternal and cannot be reached by causal argument, by analysis of qualities, or by similar reasoning.

Chapter 9 · Verse 85

चिरकालपरान्विष्टा ध्यानयोगादिभिः परैः ।

ध्येयाङ्घ्रिकमला नित्यं योगिवृन्दैरहर्निशम् ॥ ८५ ॥

For ages she is sought through the highest meditation, yoga, and related disciplines. Hosts of yogins contemplate her lotus feet without ceasing, day and night.

Chapter 9 · Verse 86

चिदानन्दा सदानन्दा ब्रह्मानन्दैकविग्रहा ।
ज्ञानमयी कलावेशचिच्छक्तिर्विश्वधारिणी ॥ ८६ ॥

She is the bliss of consciousness, bliss everlasting, the single embodiment of Brahman's bliss.
Made of knowledge, she is conscious power entering every divine potency and sustaining the universe.

Chapter 9 · Verse 87

मायोद्विक्तपरानन्दा रसरूपा गुणात्मिका ।

ज्ञानानन्दगुणाभासा चिद्रूपा वर्णरूपिका ॥ ८७ ॥

Overflowing beyond Māyā, she is supreme bliss, the form of rasa, and the inner life of the qualities. She shines as knowledge, bliss, and excellence; she is consciousness and the source of every manifest form.

Chapter 9 · Verse 88

निर्विकारा निरुत्साहा गुणतत्त्वविभाविनी ।

निरालम्बा निराधारा कूटस्था विश्वभाविनी ॥ ८८ ॥

Changeless and without personal striving, she manifests the reality of the qualities. Depending on nothing and resting on no support, she remains immutable while bringing the universe into being.

Chapter 9 · Verse 89

ऋग्यजुःसामवेदानामुच्चारध्वनिरूपिका ।

वेदार्थप्रथिता भाव्या काव्या सा हव्यरूपिणी ॥ ८९ ॥

She is the voiced sound in the recitation of the Ṛg, Yajur, and Sāma Vedas. She unfolds the Vedas' meaning and is to be contemplated as sacred poetry and as the sacrificial offering.

Chapter 9 · Verse 90

योगिनां मानसाम्भोजसूक्ष्मरूपापराजिता ।

योगमुद्रा महामाया कालवेगप्रहारिणी ॥ ९० ॥

Unconquered, she takes a subtle form within the lotus hearts of yogins. She is the seal of yoga, Mahāmāyā, and the power that strikes against Time's rushing force.

Chapter 9 · Verse 91

अस्यां जातोऽसि देवेश मत्तः परतरो महान् ।
सर्वैश्वर्यगुणाधीशः कालयानविनोदकृत् ॥ ९१ ॥

Within her you were born, Lord of the gods—great and higher even than me, master of all sovereignty and qualities, sporting through the vehicle of Time.

Chapter 9 · Verse 92

आत्मनिष्ठापराकाष्ठानिष्ठाशान्तिप्रकाशवान् ।
नानातत्त्वलसद्देहः प्रकृतिर्गुणवान् विभुः ॥ ९२ ॥

Established at the furthest summit of abiding in the Self, you shine with peace. Your body glitters with the many principles; all-pervading and rich in qualities, you embody Prakṛti.

Chapter 9 · Verse 93

भगवान् पुरुषः साक्षी आत्मानन्दैकविग्रहः ।
निराश्रयो गुणग्रामप्रकृतिर्गुणदृक्शुचिः ॥ ९३ ॥

You are the blessed Person and the witness, the single embodiment of the Self's bliss. Without dependence on any support, you are the source of Prakṛti's host of qualities, their pure beholder.

Chapter 9 · Verse 94

आत्मस्फूर्तिः सदानन्दो निरस्तप्रकृतिर्मतः ।

नानातत्त्वविहारोऽसि प्रकृतिर्निलयो महान् ॥ ९४ ॥

You are held to be the Self's own manifestation, everlasting bliss, with Prakṛti transcended. Yet you sport through its many principles and are the great abode in which Prakṛti rests.

Chapter 9 · Verse 95

सदानन्दः सदाभासः सदानन्दः सनातनः ।

सर्वशक्तिमनोहारी सर्वशक्तिविनोदकृत् ॥ ९५ ॥

You are eternal bliss, ever-radiant, the everlasting and beginningless joy. You captivate every divine power and delight in the play of all those powers.

Chapter 9 · Verse 96

कारणार्णवशायी च सर्वाधारवरासनः ।

सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ ९६ ॥

You recline upon the causal ocean and occupy the exalted seat that supports all. Soul of the universe, you have a thousand heads, a thousand eyes, and a thousand feet.

Chapter 9 · Verse 97

महाविष्णुर्महातेजाः स्वप्रकाशो गुणात्मवान् ।
विद्यानिधिर्महाशृङ्गः कृपापाङ्गविमोक्षणः ॥ ९७ ॥

You are Mahāviṣṇu of immense splendor, self-luminous and filled with divine qualities, a treasury of knowledge and the loftiest summit, granting liberation with a sidelong glance of grace.

Chapter 9 · Verse 98

कृपामयो महाबाहो महादेवो महेश्वरः ।

लक्ष्मीवान् गुणसम्पन्नः सर्वैश्वर्यैकमन्दिरः ॥ ९८ ॥

Mighty-armed one, you are made of compassion, the great God and supreme Lord. United with Lakṣmī and complete in every excellence, you are the single dwelling of all sovereignty.

Chapter 9 · Verse 99

सहस्रादित्यदुर्द्धर्षः सहस्रवक्त्रवान् हरिः ।
सहस्रायुधसम्पन्नः शार्ङ्गधन्वा गदाधरः ॥ ९९ ॥

Hari is unassailable like a thousand suns and possesses a thousand faces. Equipped with a thousand weapons, he bears the Śārṅga bow and the mace.

Chapter 9 · Verse 100

दुर्गमस्तु दुराराध्यो दुर्जयो दुरतिक्रमः ।

निर्गुणात्मा गुणातीतो गुणाधीशः स्वयं स्वराट् ॥ १०० ॥

He is difficult to reach and difficult to propitiate, unconquerable and impossible to overstep. His essence is beyond qualities; transcending them, he is their sovereign and rules in complete independence.

Chapter 9 · Verse 101

परं ज्योतिरतीतं यो विष्णुराद्यः पुरातनः ।
कृपापाङ्गविमोक्षेण कोटिब्रह्माण्डकारकः ॥ १०१ ॥

This ancient and primordial Viṣṇu is the supreme light beyond all things. With the liberating movement of his gracious glance, he brings forth millions of cosmic eggs.

Chapter 9 · Verse 102

एतच्छ्रुत्वा महाविष्णुरुवाच च महेश्वरम् ।
शनैः शनैः समुत्थाय दण्डवत्पतितो भुवि ॥ १०२ ॥

Hearing this, Mahāviṣṇu slowly rose, fell prostrate upon the ground, and addressed Maheśvara.

Chapter 9 · Verse 103

नमस्ते विश्वनाथाय नमस्तेऽखिलभाविने ।

नमस्तेऽस्तु महाशम्भो नमस्ते विश्वरूपिणे ॥ १०३ ॥

Homage to you, Lord of the universe; homage to you who become all things. Homage to you, Mahāśambhu; homage to you whose form is the universe.

Chapter 9 · Verse 104

ब्रह्मलिङ्गस्वरूपाय मायालिङ्गविकूटिने ।

लीलामात्राखिलाधारतनवे विश्वरूपिणे ॥ १०४ ॥

Homage to you whose form is the sign of Brahman and who breaks apart the defining signs of Māyā; whose mere līlā becomes the body supporting all, whose form is the universe.

Chapter 9 · Verse 105

आनन्दकन्दमूलाय सम्भविन्नात्मने नमः ।

व्यक्तायाव्यक्तरूपाय कार्यकारणसंसदि ॥ १०५ ॥

Homage to the root of the source of bliss, the Self becoming all; to the manifest one whose form is also unmanifest, present throughout the assembly of effects and causes.

Chapter 9 · Verse 106

प्रसीद भगवन् देव कृपां कुरु महेश्वर ।

आज्ञां लब्ध्वा करिष्यामि ब्रह्माण्डानां शतानि वै ॥ १०६ ॥

Be gracious, blessed God; show me mercy, Maheśvara. Once I receive your command, I shall indeed fashion hundreds of universes.

Chapter 9 · Verse 107

महाशम्भुरुवाच

आत्मतुल्यबलैश्वर्ययुक्तमात्मानमात्मना ।

विभज्य शतधात्मानं कुरु कार्यं यथोचितम् ॥ १०७ ॥

Mahāśambhu said: By your own power, divide your being a hundredfold into forms endowed with strength and sovereignty equal to your own, my son, and perform the work as is fitting.

Chapter 9 · Verse 108

ध्येयं मूर्ते जगद्धातू रामस्याद्भुतकर्मणः ।

सीताङ्घ्रिकमलं मूर्ध्नि ध्यानं त्वं कर्तुमर्हसि ॥ १०८ ॥

In every embodied work of sustaining the world, meditate upon Rāma of wondrous deeds. You should hold Sītā's lotus feet above your head in unbroken contemplation.

Chapter 9 · Verse 109

सौमित्रिरुवाच

श्रुत्वा तद्वचनं घोरं महाविष्णुरचिन्तयत् ।

आत्मैश्वर्यप्रकाशेन कालेन विकृतात्मना ॥ १०९ ॥

Saumitri said: Hearing that solemn command, Mahāviṣṇu contemplated creation through the radiance of his own sovereignty and through Time, whose nature produces transformation.

Chapter 9 · Verse 110

मायाबलानुरोधेन ज्ञानेन सह तेजसा ।

असृजत्सहसा विश्वान् कतिपयान् प्रभुः ॥ ११० ॥

In accordance with Māyā's power, and with knowledge and splendor, the Lord at once created a number of universes.

Chapter 9 · Verse 111

शेश्वरान् गुणसम्पन्नान् देवानीकविवर्द्धितान् ।
विचित्रगुणभेदेन अचिरेण रसात्मना ॥ १११ ॥

He quickly made them complete with their governing lords and qualities, filled with growing hosts of gods and varied through many distinctions of quality, by his own essence of rasa.

Chapter 9 · Verse 112

चिरं बहुप्रयासेन कृतिः शक्तिरचेतना ।

तांस्तथा संविलोक्यार्थं हरिनारायणः स्वराट् ॥ ११२ ॥

Yet for a long time, despite great effort, the created power remained without consciousness. To behold and awaken those worlds, Hari—self-sovereign Nārāyaṇa—then acted.

Chapter 9 · Verse 113

विसृज्य त्रिविधं तेजो लीलया विश्वकृद्धिभुः ।
अंशास्तेषु महाविष्णोः कृपया [संस्थितास्ततः] ॥ ११३ ॥

The all-pervading maker of the worlds playfully emitted a threefold radiance. Through grace, portions of Mahāviṣṇu then became established within those worlds.

Chapter 9 · Verse 114

चैतन्यघनविज्ञप्तिर्विविधान् सूर्यसंज्ञकान् ।

तेषां जातास्त्रयो देवाः ब्रह्मविष्णुमहेश्वराः ॥ ११४ ॥

Dense consciousness manifested diverse luminous beings called suns. From among these appeared the three gods: Brahmā, Viṣṇu, and Maheshvara.

Chapter 9 · Verse 115

प्रकृतिबोधकाः सर्वे चैतन्यघनविग्रहाः ।

सर्वैश्वर्यगुणाधीशाः प्रभवो विश्वकर्मणि ॥ ११५ ॥

All three bring Prakṛti into ordered manifestation and possess bodies of concentrated consciousness. Masters of every sovereignty and quality, they are the powers governing the work of the universe.

Chapter 9 · Verse 116

रजसा वर्धते ब्रह्मा सोमस्तस्य कलोद्भवः ।

सत्त्वेनैव सदा विष्णुर्वह्निर्वह्नौ प्रतिष्ठितः ॥ ११६ ॥

Through rajas Brahmā increases creation, and the moon arises from his portion. Through sattva Viṣṇu abides perpetually, as the divine fire is present within fire.

Chapter 9 · Verse 117

तमसा च महारुद्रः सर्वसंहारकारकः ।

एक एव त्रिधा भिन्नः सृष्टिस्थितिलयात्मकः ॥ ११७ ॥

Through tamas comes Mahārudra, the agent of universal dissolution. The One alone appears divided threefold as creation, preservation, and dissolution.

Chapter 9 · Verse 118

तेषु विष्णुर्महातेजाः ब्रह्मकोशे ऋतुजन्तवः ।

प्रतिष्ठः सहसा देवानुदतिष्ठज्जलात्ततः ॥ ११८ ॥

Among them the greatly radiant Viṣṇu entered the cosmic sheath and established the cycles and living beings. From the waters he then caused the gods to arise at once.

Chapter 9 · Verse 119

चेष्टमानास्ततो लोकाः गुणकर्मविवर्द्धिताः ।

इन्द्राश्च प्रथिता व्यग्रा आयान्ति प्रलयन्ति च ॥ ११९ ॥

The worlds then began to move, expanding through the actions of the qualities. Indras and the other active rulers appear, become renowned, and in time dissolve again.

Chapter 9 · Verse 120

उन्मेषनिमेषाभ्यां महाविष्णोरचेतनाः ।

कालः कटाक्षमात्रेण खण्डिताः स्थापिताः मुहुः ॥ १२० ॥

With the opening and closing of Mahāviṣṇu's eyes, the insentient worlds are repeatedly dissolved and established again by Time through the merest sidelong glance.

Chapter 9 · Verse 121

श्रुतिरुवाच

प्रवृत्तिश्च श्रुता देव लोकानां वदनात्तव ।

स्वभावमनुवर्तन्ते न निवृत्तिफलान्विताः ॥ १२१ ॥

Śruti said: Divine one, from your account we have heard how the worlds enter activity. They follow their inherent nature; are they not also endowed with the fruit of return and cessation?

Chapter 9 · Verse 122

सौमित्रिरुवाच

सृष्ट्वाथ विविधं वेद ब्रह्माण्डं तत्त्वबृंहितम् ।

सह सर्वैर्महातत्त्वैः कृत्वा काममनोरथम् ॥ १२२ ॥

Saumitri said: Know that, having created the manifold cosmic egg enlarged by all the principles, and having fulfilled the intended purpose together with those great principles, he then withdrew from that work.

Chapter 9 · Verse 123

जगाम विमलं धाम महाशाम्भवमैश्वरम् ।
तं दृष्ट्वा विमलं ज्ञानं सर्वदेवेश्वरेश्वरम् ॥ १२३ ॥

He went to Mahāśambhu's stainless and sovereign abode. There he beheld that stainless consciousness, the Lord even of all the lords of gods.

Chapter 9 · Verse 124

परं ज्योतिः परं स्थानं पराकाशं परात्परम् ।

पञ्चवक्त्रं महालिङ्गं मायाशक्तिमकल्मषम् ॥ १२४ ॥

He was the supreme light and supreme station, the transcendent space beyond the beyond: five-faced, the great liṅga, stainless power beyond Māyā.

Chapter 9 · Verse 125

इन्दुकोटिप्रतीकाशं सूर्यानलसमेक्षणम् ।

स्वज्ञानध्वस्ततिमिरं मायागुणविडम्बनम् ॥ १२५ ॥

He shone like millions of moons, with eyes like the sun and fire. His own knowledge had dispelled every darkness, and he made a mere play of Māyā and her qualities.

Chapter 9 · Verse 126

प्रणम्य च महादेवमुवाच परमेश्वरम् ।

कृताञ्जलिपुटो भूत्वा सानन्दगद्गदाकुलः ॥ १२६ ॥

Bowing to Mahādeva, he addressed the supreme Lord. His palms joined in reverence, he was overcome with joy and his voice faltered with devotion.

Chapter 9 · Verse 127

ऋतं सर्वं महाशम्भो सेश्वरं साधिदैवतम् ।
अहं तत्र प्रविष्टश्च गुणकर्मविभागवित् ॥ १२७ ॥

All that you have said is true, Mahāśambhu: every realm has its lord and presiding divinities. I entered those worlds knowing the divisions of qualities and actions.

Chapter 9 · Verse 128

इमे देवा मदंशेन चैतन्यघनविग्रहाः ।

जाता ईश्वरभावाश्च ब्रह्मविष्णुमहेश्वराः ॥ १२८ ॥

Through portions of me these gods arose as embodiments of concentrated consciousness,
assuming the governing forms of Brahmā, Viṣṇu, and Maheśvara.

Chapter 9 · Verse 129

तेजस्त्रयं मया सृष्टं कालकर्मविभावनैः ।
नियुक्तास्तेषु कुर्वन्ति भावाभावमनुत्तमौ ॥ १२९ ॥

I created the threefold radiance through the powers that unfold Time and action. Appointed within it, those deities bring manifestation and withdrawal into being.

Chapter 9 · Verse 130

प्रवृत्तिश्च कृता तात लोकानां नितरां मया ।

निवृत्तिं कथमन्येमि जन्मसंसारबन्धनात् ॥ १३० ॥

Father, through me the worlds have been set fully into activity. How may I now find the path of return from the bondage of birth and saṃsāra?

Chapter 9 · Verse 131

महाशम्भुवाच

शृणु वत्स प्रवक्ष्यामि लोकानां हितमुत्तमम् ।

श्रवणात्कीर्तनात्प्राज्ञः पदं याति निरामयम् ॥ १३१ ॥

Mahāśambhu said: Listen, my child. I shall proclaim the highest good for all the worlds. Through hearing and chanting it, a discerning person reaches the stainless state.

Chapter 9 · Verse 132

रामाङ्घ्रिकमलध्यानात्पूर्णानन्दरसाप्लुतः ।

आत्मारामश्चिदानन्दो ह्यहं प्रभुरलम्पटः ॥ १३२ ॥

Through meditation on Rāma's lotus feet I am flooded with the rasa of perfect bliss. Delighting in the Self, I am consciousness and joy—the Lord, untouched by craving.

Chapter 9 · Verse 133

इयं महेश्वरी देवी योगेशा योगमुद्रिका ।
विना रामप्रसादेन क्षणमेकं न तिष्ठति ॥ १३३ ॥

This goddess Maheśvarī is mistress of yoga and the very seal of yoga, yet without Rāma's grace she cannot remain for even a single moment.

Chapter 9 · Verse 134

कथयिष्यति ते सूत्रं रहस्यं भक्तिवर्द्धनम् ।
कामाहिनष्टचित्तानां जनानां पथमुत्तमम् ॥ १३४ ॥

She will explain to you the secret sūtra that increases devotion—the highest path for people whose minds have been ravaged by the serpent of desire.

Chapter 9 · Verse 135

महाविष्णुरुवाच

त्वं मातर्जगतां धात्री शाम्भवी करुणात्मिका ।

महाशक्तिर्महाविद्या महामेधा सरस्वती ॥ १३५ ॥

Mahāviṣṇu said: Mother, you sustain the worlds. You are Śāmbhavī, whose essence is compassion; the great Power, the great Wisdom, supreme intelligence, and Sarasvatī.

Chapter 9 · Verse 136

महामोहा च मोहाच घोररूपा विशारदा ।

चिन्मयी सात्त्विकी विद्या राजसी तामसी परा ॥ १३६ ॥

You are great delusion and delusion itself, fearsome in form yet perfectly wise. Made of consciousness, you are sattvic knowledge and also the supreme power expressed through rajas and tamas.

Chapter 9 · Verse 137

कथयस्व महामाये सीतापतिमनुत्तमम् ।
रहस्यं सूत्रसम्बन्धं निबन्धं विदुषामपि ॥ १३७ ॥

Tell me, Mahāmāyā, the unsurpassed mystery concerning Sītā's Lord—the teaching bound into this sūtra, subtle even for the learned.

Chapter 9 · Verse 138

केनोत्पन्नं कुतो वापि लघुकेन प्रवर्तितम् ।

मन्त्ररूपं सदाध्येयं कति पदाक्षरसंमितम् ॥ १३८ ॥

By whom did it arise, from where did it come, and through what concise form was it set in motion?
What is its mantra-form, to be meditated upon always, and how many words and syllables does it contain?

Chapter 9 · Verse 139

निरुक्तिलक्षणं वेदाः प्रमाणं वेदसम्मितम् ।

सर्वबीजमयं सूत्रमाद्यं रामाक्षरं महत् ॥ १३९ ॥

What are its etymology and defining marks, its Vedic authority and conformity with the Veda? This primordial sūtra, formed of every seed, is the great syllable of Rāma.

Chapter 9 · Verse 140

महामायोवाच

कदाचित्सूयते विश्वं येन वा त्रायते भयात् ।

इति सूत्रपदं प्रोक्तं ब्रह्मलिङ्गनिदर्शनम् ॥ १४० ॥

Mahāmāyā said: That by which the universe is brought forth, and by which it is protected from fear, is called by the word sūtra—a sign that points toward Brahman.

Chapter 9 · Verse 141

सूत्रमूलमिदं विश्वं सूत्रे सर्वं प्रतिष्ठितम् ।
सूत्रेण जायते विश्वं विना सूत्रं विलीयते ॥ १४१ ॥

This universe is rooted in the sūtra, and everything is established in it. Through the sūtra the universe arises; without it, the universe dissolves.

Chapter 9 · Verse 142

प्रणम्यादौ महादेवं देवदेवं रघूद्वहम् ।

जानकीवल्लभं कान्तं द्विभुजं खरवैरिणम् ॥ १४२ ॥

First I bow to the great God, God of gods, the exalted Rāghava—Jānakī's beautiful beloved, two-armed, and enemy of Khara.

Chapter 9 · Verse 143

रामाङ्घ्रिध्यानसौभाग्यात्सीतापदनिषेवणात् ।
किञ्चिज्जानामि देवेश सूत्रं भक्तिप्रवर्तनम् ॥ १४३ ॥

Through the blessing of meditating on Rāma's feet and devoted service to Sītā's feet, Lord of gods,
I know a little of the sūtra that sets devotion in motion.

Chapter 9 · Verse 144

महाविष्णुसहस्राणां महाशम्भुशतस्य च ।
सृष्टिस्थितिस्तत्त्वानां च कर्तासौ रघुनन्दनः ॥ १४४ ॥

Raghunandana is the maker of thousands of Mahāviṣṇus, hundreds of Mahāśambhus, and of the creation and continuance of all the principles.

Chapter 9 · Verse 145

सीता नित्या परा सूक्ष्मा सैष दाशरथिः प्रभुः ।

रामाच्चैकः परः सत्यो नान्यं सत्यं कदाचन ॥ १४५ ॥

Sītā is eternal, supreme, and subtle, and this son of Daśaratha is the Lord. Rāma alone is the truth beyond all; at no time is there any other ultimate truth.

Chapter 9 · Verse 146

शपथं करोमि ते वत्स पादयोर्नस्तु नः प्रभोः ।

रामादन्यं न संवेद्मि परं देवं सदेश्वरम् ॥ १४६ ॥

My child, I swear this at the feet of our Lord: I know no supreme and eternal God other than Rāma.

Chapter 9 · Verse 147

अद्वैतेऽथ परं व्योम्नि धामनि प्रभुरीश्वरः ।

सीताप्रेमरसामोदविनोदरतिविभ्रमः ॥ १४७ ॥

In the nondual supreme sky, within the highest abode, the sovereign Lord delights and sports in the wondrous rasa of Sītā's love.

Chapter 9 · Verse 148

कथयामास पुत्राय सदाशिवाय राघवः ।

मन्त्रं षडक्षरं तारं मन्त्रिणां कल्पभूरुहम् ॥ १४८ ॥

Rāghava taught his son Sadāśiva the six-syllabled liberating mantra, a wish-fulfilling tree for those who practice the mantra.

Chapter 9 · Verse 149

रामचन्द्रान्महाशम्भुर्लब्धवान्मन्त्रमुत्तमम् ।

सुप्रकाशं सदाबोधं वृजिनार्णवतारकम् ॥ १४९ ॥

Mahāśambhu received that highest mantra from Rāmacandra. Self-luminous and ever-awakening, it carries one across the ocean of sin.

Chapter 9 · Verse 150

पुरुषार्थप्रदं शश्वद्धत्याकोटिविनाशनम् ।

ज्ञानदीपकलारुढं सर्वविद्याफलप्रदम् ॥ १५० ॥

It eternally grants the aims of human life and destroys the guilt of millions of killings. Raised like a flame upon the lamp of knowledge, it bestows the fruit of every sacred science.

Chapter 9 · Verse 151

सर्वेषां मन्त्रवीर्याणां श्रेष्ठो वैष्णव उच्यते ।

तेषु वैष्णवमन्त्रेषु राममन्त्रः फलाधिकः ॥ १५१ ॥

Among all the powers embodied in mantras, the Vaiṣṇava mantras are called the highest; and among those Vaiṣṇava mantras, Rāma's mantra bears the greatest fruit.

Chapter 9 · Verse 152

गाणपत्यादिसौरेषु शिवशक्तिजपेषु च ।

मन्त्रराज इति ख्यातः कोटिकोटिगुणाधिकः ॥ १५२ ॥

Among the formulas of Gaṇapati, the solar deities, Śiva, Śakti, and the other traditions, it is renowned as the king of mantras, surpassing them by millions upon millions of powers.

Chapter 9 · Verse 153

राज्यं दद्यात्स्त्रियं दद्यात्पुत्रं दद्याद्धनादिकम् ।

मस्तकं तु स्वकं दद्यान् च दद्यात्षडक्षरम् ॥ १५३ ॥

One might give away a kingdom, give a bride, a son, wealth, and all else; one might even give one's own head, but one must not impart the six-syllabled mantra indiscriminately.

Chapter 9 · Verse 154

अश्वमेधसहस्राणि राजसूयशतानि च ।

एकतः सर्वतीर्थानि दानव्रततपांसि च ॥ १५४ ॥

Place on one side a thousand Aśvamedha sacrifices, a hundred Rājasūyas, every pilgrimage, and all gifts, vows, and austerities.

Chapter 9 · Verse 155

एतानि मन्त्रराजस्य कलां नार्हन्ति षोडशीम् ।

गुरुदेवप्रसादेन हृदि गम्यं षडक्षरम् ॥ १५५ ॥

All these do not equal even one sixteenth part of the king of mantras. The six-syllabled formula is realized in the heart through the grace of the divine guru.

Chapter 9 · Verse 156

एष धर्मपरः नित्य एष दानपरः शुचिः ।

एष ज्ञानपरः सूक्ष्म एष योगपरोऽर्थदः ॥ १५६ ॥

It is the eternal summit of dharma and the pure summit of giving. It is the subtle summit of knowledge and the summit of yoga, granting every worthy aim.

Chapter 9 · Verse 157

एष व्रतपरः सिद्धिर्ऋद्धिश्च सर्वसम्पदाम् ।

एष तपःपरः श्रेष्ठ एष यज्ञपरो हविः ॥ १५७ ॥

It is the highest vow, the attainment and flourishing of every abundance. It is the highest austerity, the highest sacrifice, and the offering itself.

Chapter 9 · Verse 158

धर्माणां धर्मनिचयः पुण्यानां पुण्यसञ्चयः ।

व्रतानां व्रतराजोऽसौ देवानां प्रवरो गुरुः ॥ १५८ ॥

It is the gathered essence of every dharma and the accumulated merit of every virtuous act. It is the king of vows and the preeminent guru even of the gods.

Chapter 9 · Verse 159

इति मन्त्रः स विज्ञेयस्तारक इति संज्ञितः ।

कल्पवृक्ष इति स्फीतः साधकानां फलप्रदः ॥ १५९ ॥

Thus one should know this mantra, named Tāraka because it carries one across. Flourishing like a wish-fulfilling tree, it grants practitioners their fruit.

Chapter 9 · Verse 160

महाविष्णुरुवाच

स तु मातस्त्वया ज्ञेयो मन्त्रराजः षडक्षरः ।

विना गुरुप्रसादेन कथं सिद्धिर्भविष्यति ॥ १६० ॥

Mahāviṣṇu said: Mother, that six-syllabled king of mantras is known through you; but without the guru's grace, how can its realization arise?

Chapter 9 · Verse 161

एवं च शिरसा तात प्रसादाय महाशिवम् ।

यत्प्रसादान्मनुं लब्ध्वा मोदथाः सह शक्तिभिः ॥ १६१ ॥

Therefore, my child, bow your head to Mahāśiva and seek his grace. By his favor you will receive the mantra and rejoice together with the divine powers.

Chapter 9 · Verse 162

महाशम्भुरुवाच

देवदेव जगद्धातर्लोकानामभयप्रद ।

प्रसादं कुरु देवेश देहि मन्त्रं षडक्षरम् ॥ १६२ ॥

Mahāśambhu said: God of gods, sustainer of the universe and giver of fearlessness to the worlds, show your grace, Lord of gods, and bestow the six-syllabled mantra.

Chapter 9 · Verse 163

सौमित्रिरुवाच

एतच्छ्रुत्वा महाशम्भुः प्रणम्यादौ रघूद्वहम् ।

सर्वैश्वर्यप्रदं मन्त्रं दत्तवान् विश्वहेतवे ॥ १६३ ॥

Saumitri said: Having heard this and first bowed to exalted Rāghava, Mahāśambhu gave the mantra that bestows every sovereignty to Mahāviṣṇu, the immediate cause of the manifest universe.

Chapter 9 · Verse 164

तस्य विज्ञानमात्रेण मन्त्रस्य जगदीश्वरः ।
सर्वेश्वर्यं समारूढो महाविष्णुः स्वयं स्वराट् ॥ १६४ ॥

Through realization of that mantra alone, Mahāviṣṇu became Lord of the universe, ascended to every sovereignty, and ruled in complete independence.

Chapter 9 · Verse 165

इत्युक्त्वासौ महाशम्भुर्भगवान् प्रभुरव्ययः ।

विससर्ज महाविष्णुं पुत्रमाघ्राय मस्तके ॥ १६५ ॥

Having spoken thus, the blessed and imperishable Lord Mahāśambhu kissed his son Mahāviṣṇu upon the head and sent him forth.

Chapter 9 · Verse 166

श्रुतय ऊचुः

एषा श्रुता महाबाहो सूत्रसम्बन्धिनी कथा ।

केन प्रवर्तितं लोके केन वा महात्मना ॥ १६६ ॥

The Śrutis said: Mighty-armed one, we have heard this account concerning the sūtra. Which great being first set it in circulation within the world?

Chapter 9 · Verse 167

एतत्सर्वं कृपापूर्वं कथयस्व यथातथम् ।

त्वं देव जगतां नाथ कार्यकारणतत्त्ववित् ॥ १६७ ॥

Tell us all of this graciously and exactly as it occurred, divine Lord of the worlds, for you know the truth of cause and effect.

Chapter 9 · Verse 168

सौमित्रिरुवाच

लब्ध्वाहूय ततो देवान् ब्रह्मविष्णुमहेश्वरान् ।

कथयामास देवेशो मूलमन्त्रं षडक्षरम् ॥ १६८ ॥

Saumitri said: Having received it, the Lord of gods then summoned Brahmā, Viṣṇu, and Maheśvara and taught them the six-syllabled root mantra.

Chapter 9 · Verse 169

एकमासीत्तथा पूर्वं सूत्रं कमलसम्भव ।

त्रिप्रपञ्चं यदा प्राप्तं देवैस्त्रिविधं कृतम् ॥ १६९ ॥

In the beginning, lotus-born one, the sūtra was one. When the threefold cosmos appeared, the gods expressed that single formula in three modes.

Chapter 9 · Verse 170

प्राकृतं ब्रह्मसूत्रं च महाशाम्भवमैश्वरम् ।

गुप्तं चक्रुश्च ते देवा ज्ञात्वा ब्रह्मनिदर्शनम् ॥ १७० ॥

Those gods distinguished its Prākṛta, Brahma, Mahāśāmbhava, and sovereign forms; recognizing it as the sign of Brahman, they kept it hidden.

Chapter 9 · Verse 171

गुप्तं भूतं तदा चासीद्विष्यं युगसहस्रकम् ।
किमपि कालभावाच्च जीवलोकानुकम्पया ॥ १७१ ॥

That divine teaching remained hidden for a thousand yugas. Then, at a certain turn of Time and out of compassion for the world of living beings, it was revealed again.

Chapter 9 · Verse 172

देव्यानुबोधितः श्रीमान् विष्णुः सर्वजनेश्वरः ।

ग्राहयामास तां देवीं तारकं ब्रह्मवाचकम् ॥ १७२ ॥

Prompted by the goddess, glorious Viṣṇu, Lord of all beings, caused that divine Tāraka formula—which expresses Brahman—to be received and transmitted.

Chapter 9 · Verse 173

कृतकृत्यस्तदालभ्य लब्ध्वा तन्मन्त्रषडक्षरम् ।

ददौ श्रीपतिरतो देवि विश्वक्सेनाय तारकम् ॥ १७३ ॥

Having thus fulfilled his purpose and received that six-syllabled mantra, Śrīpati then, O goddess, bestowed the liberating Tāraka formula upon Viśvaksena.

Chapter 9 · Verse 174

विश्वक्सेनात्ततो मन्त्रं लब्ध्वा वैष्णवोत्तमः ।

गोपदेव इति ख्यातो मुनिवर्यः सनातनः ॥ १७४ ॥

Then the supreme Vaiṣṇava, the eternal sage renowned as Gopadeva, received the mantra from Viśvakṣena.

Chapter 9 · Verse 175

विद्वान् वेदपुराणज्ञो वेदाङ्गपरिनिष्ठितः ।

गोपदेवं समाराध्य लेभे मन्त्रं यतिपुङ्गवः ॥ १७५ ॥

Learned in the Veda and Purāṇa and thoroughly grounded in the Vedāṅgas, that foremost ascetic worshipped Gopadeva and received the mantra.

Chapter 9 · Verse 176

चत्वारस्तस्य विद्वांसः शिष्याः पराशुकस्य च ।

भविष्यन्ति कलेर्ये च कारिणो वेदपारगाः ॥ १७६ ॥

His four learned disciples, disciples also of Parāśuka, will arise in the Kali age as practitioners deeply versed in the Veda.

Chapter 9 · Verse 177

श्रुतिवेदः श्रुतप्रज्ञः श्रुतधामा श्रुतोदधिः ।

त्रिदण्डिनः शिखायुक्ता रामानुजप्रपन्नकाः ॥ १७७ ॥

They were Śrutiveda, Śrutaprajña, Śrutadhāman, and Śrutodadhi—three-staffed renunciants bearing the sacred tuft and devoted to Rāmānuja.

Chapter 9 · Verse 178

मत्समीपे महापीठे विश्वरङ्गमण्डपे ॥ १७८ ॥

Near me, upon the great seat, in the pavilion that is the theatre of the universe,

Chapter 9 · Verse 179

जपिष्यन्ति चिरं मन्त्रं तारकं यतिमित्रम् ॥ १७९ ॥

they will long recite the Tāraka mantra, the friend of ascetics.

Chapter 9 · Verse 180

श्रीवैष्णवपदं प्रोक्तं राघवाक्षरचिन्तनात् ।
भवबन्धविनाशाय लोकानां हितकाम्यया ॥ १८० ॥

Through contemplation of Rāghava's sacred syllables, this was proclaimed as the blessed Vaiṣṇava word, from the wish to benefit the worlds and destroy the bonds of becoming.

Chapter 9 · Verse 181

इदं दिव्यमिदं रम्यमिदं भाव्यमिदं शुचि ।

गुह्याद्गुह्यतमं सौम्यं गुह्यानां गुह्यमुत्तमम् ॥ १८१ ॥

It is divine, delightful, worthy of contemplation, and pure—more secret than the most secret, gentle and gracious, the highest mystery among all mysteries.

Chapter 9 · Verse 182

पवित्राणां पवित्रं तन्मङ्गलानां च मङ्गलम् ।

आश्रयं सर्वदेवानां योगिनां सिद्धिदायकम् ॥ १८२ ॥

It is the purifier of all purifying things and the auspiciousness within every auspicious act, the refuge of all gods and the giver of attainment to yogins.

Chapter 9 · Verse 183

स्त्रीणामाकर्षणं दिव्यं मारणं दुष्टचेतसाम् ।

स्तम्भनं परसैन्यानां वशीकरणमायुषम् ॥ १८३ ॥

Its traditional fruits are said to include divine attraction, the ending of malicious intent, the arresting of hostile forces, and mastery that protects and extends life.

Chapter 9 · Verse 184

उच्चाटनं च पापानां दीपनं जडचेतसाम् ।

पठनाच्छ्रवणादस्य मुक्तिरेव न संशयः ॥ १८४ ॥

It drives away sins and kindles understanding in minds grown dull. Through reading or hearing this teaching comes liberation itself—of this there is no doubt.

Chapter 9 · Verse 185

तस्मात्सर्वप्रयत्नेन पठितव्यं समाहितैः ॥ १८५ ॥

Therefore it should be read with every effort by those whose minds are collected.