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श्रीवैष्णवमताब्जभास्करः

Śrī Vaiṣṇava-matābja-bhāskara

The Sun That Opens the Lotus of Vaiṣṇava Teaching

Jagadguru Śrī Rāmānandācārya

204 Sanskrit verses with a fresh English translation

Complete bilingual reading edition · Ananta Satsang

About this edition

This edition presents all 204 consecutively numbered Sanskrit root verses beside a fresh English translation. The text was collated against the 2013 Jayakānta Śarmā edition and a second Sanskrit–Hindi witness; source scans remain authoritative where OCR differs.

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COMPLETE BILINGUAL EDITION

Invocation and the Ten Questions

Verses 1–4

श्रीमन्तं श्रुतिवेद्यमद्भुतगुणग्रामाग्ररत्नाकरं
प्रेयःस्वेक्षणसंसुलज्जितमहीजाताक्षिकोणेक्षितम्।
भक्ताशेषमनोभिवाञ्छितचतुर्वर्गप्रदं स्वर्द्धुमं
रामं स्मेरमुखाम्बुजं शुचिमहानीलाशमकान्तिं भजे॥ १॥

I worship Rāma: eternally joined with Śrī; known through revelation; an ocean holding the finest jewels of wondrous virtues; glanced at from the corner of the Earth-born Sītā's eye, bashful beneath his loving gaze; a heavenly wish-fulfilling tree who grants his devotees all four aims of life; pure and radiant like a great sapphire, with a smiling lotus face.

ऐश्वर्यं यदपाङ्गसंश्रयमिदं भोग्यं दिगीशैर्जग-
च्चित्रं चाखिलमद्भुतं शुभगुणा वात्सल्यसीमा च या।
विद्युत्पुञ्जसमानकान्तिरमितक्षान्तिः सुपद्मेक्षणा
दत्तान्नोऽखिलसम्पदो जनकजा रामप्रिया साऽनिशम्॥ २॥

May Janaka's daughter, Rāma's beloved, always give us every treasure. All sovereignty rests upon a trace of her sidelong glance; this astonishing, many-coloured world enjoyed by the guardians of the directions depends on it. She is the dwelling of auspicious virtues, the furthest reach of maternal tenderness, bright as a mass of lightning, limitless in patience, and beautifully lotus-eyed.

प्रत्यूहव्यूहभङ्गं विदधदुरुबलः शक्तिमान् सर्वकारी
 भूरिश्रेयःप्रतापो मुनिवरनिकरैः स्तूयमानो विमानः।
 रक्षोदैत्यादिनाशी क्षुभितजलनिधिर्लोकजिल्लोकमान्यो
 धन्यो नो मङ्गलौघं सपदि सुकुरुताद्रामशस्त्रास्त्रसङ्घः॥३॥

May Rāma's blessed host of weapons and missiles quickly bring us a flood of auspiciousness. Vast in force, mighty, and able to accomplish every task, it breaks every formation of obstacles. Its splendour brings abundant good; the great sages praise it. Free from pride, it destroys rākṣasas and daityas, stirred the ocean, conquered the worlds, and is honoured by the world.

तत्त्वं किं किञ्च जप्यं परमिह विबुधैर्वैष्णवैर्ध्यानमिष्टं
 मुक्तेः किं साधनं सत्सुमतिमतिमतो धर्म एकोऽस्ति कश्च।
 धर्माणां वैष्णवास्ते गुरुवर कतिधा लक्षणं किञ्च तेषां
 कालक्षेपः किमाप्यं कथमुरुशुभदं कुत्र कार्यो निवासः॥४॥

What is reality? What should learned Vaiṣṇavas recite, and what meditation do they cherish here? What is the means to liberation? Among the noble paths of the wise, which one dharma is supreme? Master, how many kinds of Vaiṣṇavas are there, and what marks them? How should they pass their time, what should they attain, by what most auspicious way, and where should they dwell?

COMPLETE BILINGUAL EDITION

The Three Realities

Verses 5–9

इत्थं पृष्टस्त्वया यः सकलहितकरः प्रश्नराशिर्गिरिष्ठो
वेद्यः सर्वश्रुतीनां जगति सुरसुरानन्द सद्यो मया सः।
प्राचीनाचार्यवर्यान् यतिपतिसहितान् सादरं सम्प्रणम्य
सम्यक् शास्त्रानुसारं गुरुनिरत समाधीयते श्रूयतां तत्॥५॥

Surasurānanda, the weighty group of questions you have asked benefits every being and concerns what all revelation makes known in this world. Having reverently bowed to the great teachers of old together with the lord of ascetics, I shall answer it now in faithful accord with scripture. Devoted disciple, listen.

पृष्टानामेकमाद्यं त्रिकमपि शृणु तद्भेदतो नामभेदै-
नित्या ज्ञाऽचेतना सा प्रकृतिरविकृतिर्विश्वयोनिः शुभैका।
नानावर्णात्मिकाऽजा त्रिगुणसुनिलयाऽव्यक्तशब्दाभिधेया
निर्व्यापारा परार्था महदहमितिसूरुच्यते तत्त्वविद्धिः॥६॥

Hear first the answer to the first question: reality is one ordered whole but is named threefold according to its distinctions. Prakṛti is eternal yet insentient, knowable, the material source of the universe, unborn and not itself a product. Manifold in colour, the seat of the three qualities, called the unmanifest, inactive for its own sake and existing for another, it unfolds as the great principle and the sense of “I.” This is the discernment of reality.

नित्यो ज्ञश्चेतनोऽजः सततपरवशः सूक्ष्मतोऽत्यन्तसूक्ष्मो
 भिन्नो बद्धादिभेदैः प्रतिकणमसौ नैकधा सूरिवर्यैः।
 श्रीशाक्रान्तालयस्थो निजकृतिफलभुक्तत्सहायोऽभिमानी
 जीवः सम्प्रोच्यते श्रीरघुपतिसुमते तत्त्वजिज्ञासुवेद्यः॥७॥

The jīva is declared to be eternal, knowing, conscious, unborn, always dependent, and subtler than the subtle. Distinct in every individual, it appears in the conditions of bondage, freedom, and eternity described by the great seers. It inhabits a body pervaded by the Lord of Śrī, experiences the fruit of its own acts with him as its helper, and identifies with what is not itself. Wise devotee of Raghupati, this is what the seeker of reality must know.

विश्वं जातं यतोऽद्धा यदवितमखिलं लीयते यत्र चान्ते
 सूर्यो यत्तेजसेन्दुः सकलमविरतं भासयत्येतदेषः।
 यद्भीत्या वाति वायुरवनिरपि सुतलं याति नैवेश्वरो ज्ञः
 साक्षी कूटस्थ एको बहुशुभगुणवानव्ययो विश्वभर्ता॥८॥

The Lord is he from whom the universe truly arises, by whom all of it is protected, and into whom it dissolves at the end. By his radiance the sun and moon ceaselessly illumine all this; in awe of him the wind blows and the earth does not fall away. He is the knower, the witness, unchanging and one, possessed of countless auspicious qualities, undecaying, and sustainer of the universe.

श्रीमान् ज्येष्ठः शरण्यो बहुविधविबुधैर्योगिम्याङ्घ्रिपद्मो-
ऽस्पृश्यः क्लेशादिभिः सत्समुदितसुयशाः सूरिमान्यो वदान्यः।
शश्वच्छ्रीरामचन्द्रः सुमहितमहिमा साधुवेदैरशेषै-
र्निर्मृत्युः सर्वशक्तिर्विकलुषविजरो गीर्मनोभ्यामगम्यः॥ ९॥

Śrī Rāmacandra is eternally joined with Śrī, the eldest and highest, the refuge of all. Gods of many orders honour him; yogins reach his lotus feet. Affliction and its train cannot touch him. The good proclaim his fair fame; eternal attendants honour him; he gives freely. All true Vedas celebrate his exalted greatness. Deathless, all-powerful, stainless, and ageless, he lies beyond speech and mind.

COMPLETE BILINGUAL EDITION

The Three Secret Mantras

Verses 10–54

सञ्जप्यस्तारकाख्यो मनुवर इह तैर्वह्निबीजं यदादौ
 रामो डेप्रत्ययान्तो रसमितशुभदस्वक्षरः स्यान्नमोऽन्तः।
 मन्त्रो रामद्वयाख्यः सकृदितिचरमप्राणितो गुह्यगुह्यो
 भूताक्षयुत्संख्यवर्णः सुकृतिभिरनिशं मोक्षकामैर्निषेव्यः॥ १०॥

Those who seek liberation should constantly recite the excellent mantra known as Tāraka: it begins with the seed of fire, places *Rāma* in the dative, ends in *namaḥ*, and consists of six auspicious syllables. They should also honour the mantra called the Rāma-dvaya and the supremely secret final declaration beginning “once,” whose letters are counted by the traditional symbolic numbers.

मन्त्राणां व्यापकानां भगवत इह चाव्यापकानां तु मध्ये-
 ऽतिश्रेष्ठो व्यापकः स श्रुतिमुनिसुमतः शिष्टमुख्यैर्गृहीतः।
 नित्यानामाश्रयोऽयं परित उरुशुभो राममन्त्रः प्रधानः
 प्राप्योऽथ प्रापकश्च प्रचुरतरगुणज्ञानशक्त्यादिकानाम्॥ ११॥

Among mantras, whether all-embracing names of the Lord or more particular forms, this all-embracing Rāma-mantra is supreme. Revelation and the sages approve it, and the foremost learned devotees have received it. It is the principal mantra, wholly and greatly auspicious, the support of the eternal ones. It reveals both the goal and the means, and the Lord’s abundant virtues, knowledge, power, and the rest.

यावद्वेदार्थगर्भं प्रणववदुदधारभूतं सबिन्दुं
 प्रव्यक्तं रामबीजं रेफारूढत्रिमूर्तिं प्रचुरतरमहाशक्तिं विश्वैकनिदानम्।
 शश्वत्संराजते यद्विविधसकलसम्भासमानप्रपञ्चम्॥ १२॥

The manifest seed of Rāma contains the meaning of the whole Veda, as praṇava does. Joined with its bindu, it is the sustaining ground; the three divine forms rest upon its letter *ra*. Rich in supreme power and the single source of the universe, it shines eternally while the entire manifold cosmos appears through it.

तत्राद्येन पदेन रेण भगवान् सीतापतिः प्रोच्यते श्री-
 रामो जगतां गुणैकनिलयो हेतुश्च संरक्षकः।
 तच्छेषी पदतोऽप्यतो भगवतोऽनन्यार्हशेषत्वकं
 व्यावृत्तिस्तु सुरान्तरादिगतसत्तच्छेषताया मुहुः॥ १३॥

In that mantra, its first element, *ra*, declares the blessed Lord Rāma, Sītā's husband: the unique dwelling of all virtues, the cause and protector of the worlds, and their sovereign. The following element teaches that the self belongs exclusively to him, repeatedly excluding the idea that it could belong ultimately to any other deity.

पितापुत्रत्वसम्बन्धो जगत्कारणवाचिना।
 रक्ष्यरक्षकभावश्च रेण रक्षकवाचिना॥ १४॥

The syllable that denotes the cause of the world establishes the bond of father and child; *ra*, denoting the protector, establishes the relation of the protected and protector.

भार्याभर्तृत्वसम्बन्धोऽप्यनन्यार्हत्ववाचिना।
अकारेणापि विज्ञेयो मध्यस्थेन महामते॥ १५॥

Wise one, the relation of bride and bridegroom is also to be understood from the medial letter *a*, which declares that the self is fit to belong to no other.

अकारेणापि विज्ञेयो मध्यस्थेन महामते।
स्वस्वामिभावसम्बन्धो मकारेणाथ कथ्यते॥ १६॥

Wise one, the medial letter *a* also discloses this truth; the letter *ma* then teaches the relation between possession and its owner.

आधाराधेयभावोऽपि ज्ञेयो रामपदेन तु।
सेव्यसेवकभावस्तु चतुर्थ्या विनिगद्यते॥ १७॥

The word *Rāma* also reveals the relation between that which supports and that which is supported; the dative ending declares the relation of the one served and the servant.

नमःपदेनाखण्डेन त्वात्मात्मीयत्वमुच्यते।
षष्ठ्यन्तेन मकारेण भोग्यभोक्तृत्वमप्युत॥१८॥

Namah, understood as a whole, declares the relation between the Self and what belongs to the Self. The letter *ma*, understood with a genitive sense, also expresses the relation of the enjoyed and the enjoyer.

ज्ञानानन्दस्वरूपोऽवगतिसुखगुणो मेन वेद्योऽणुमानो
देहादेरप्यपूर्वो विविधतनुविधस्तत्प्रियस्तत्सहायः।
नित्यो जीवस्तृतीयेन तु खलु पदतः प्रोच्यते स्वप्रकाशो
जिज्ञासूनां सदेतथं शुभनतिसुमते शास्त्रवित्सज्जनानाम्॥१९॥

The third element declares the jīva: atomic in measure, essentially knowledge and bliss, with awareness and joy as its attributes; distinct from the body and its adjuncts; assuming many different bodies; dear to the Lord and aided by him; eternal and self-revealing. Good and reverent-minded disciple, this is how seekers who know scripture and live nobly should understand it.

मवाच्योऽहं रवाच्याय शेषभूतोऽस्मि सर्वदा।
इतीत्यमेव बोध्यो जैर्वाक्यार्थस्तद्विवित्सया॥२०॥

“I, denoted by *ma*, am eternally a dependent servant of him who is denoted by *ra*.” Those who wish to know the mantra should understand its sentence-meaning in precisely this way.

रामायेति चतुर्थेन श्रिया देव्यास्तु सर्वदा।
चेतनाऽचेतनानां च रमणाश्रयतेर्यते॥ २१॥

The dative expression *Rāmāya* declares that the goddess Śrī is eternally the beloved and refuge of all that is conscious and all that is insentient.

सर्वविधबन्धुत्वं सर्वप्राप्यत्वमेव च।
सर्वप्रापकता तेन तथा चोभयलिङ्गता॥ २२॥

Through it are taught his kinship of every kind, his being the goal of all, his power to bring all to that goal, and his possession of both defining marks of Brahman—freedom from every fault and fullness of every excellence.

उच्यते तत्पदेनेव सच्चिदानन्दरूपता।
यावद्विभूतिनेतृत्वं श्रीरामब्रह्मणो मतम्॥ २३॥

That same expression teaches that Śrī Rāma, the Supreme Brahman, is being, consciousness, and bliss in essence, and is sovereign over the full extent of both his realms.

रागादिकारणे बन्धौ तेनैव विनिवर्त्यते।
बन्धुत्वप्रतिपत्तिश्च भासमाना विचारतः॥ २४॥

It removes the mistaken sense of kinship that appears, without true discernment, in attachments and the other causes of bondage.

तच्चतुर्थ्या सानुरूपकैङ्कर्यप्रार्थनोच्यते।
विषयान्तरसेवाऽपि प्राप्ता सा विनिवर्त्यते॥ २५॥

The dative ending voices a prayer for service suited to one's true nature; it also turns away the service of any other object that one may have taken up.

पदेन नेनात्र तु पञ्चमेन प्रकथ्यतेऽथो तदनन्यशेषता।
हेयं तदन्यार्थमपि स्वतन्त्रता निवर्त्यतेऽतः सततं स्वकीया॥ २६॥

Here the fifth element, *na*, declares that the self exists solely for him. Existence for any other end is to be abandoned, and with it the self's imagined independence is forever denied.

पदेन षष्ठेन म इत्यनेन स्वस्वाम्यनन्यार्हकशेषतापि।
उच्यते चेतनवाचिना तु तत्किङ्करत्वैकफलत्वमेव॥ २७॥

The sixth element, conscious-self-denoting *ma*, teaches that the self is a possession fit for no owner but its Lord, and that service to him is its one true fruit.

उपायार्थपरेणासावखण्डनमसोच्यते।
उपायो हि मवाच्यस्य रवाच्यो राम एव सः॥ २८॥

When the undivided word *namaḥ* is read as denoting the means, it says that Rāma alone—the one denoted by *ra*—is the means for the self denoted by *ma*.

बीजेनैवाथ जीवस्य स्वरूपं प्रतिपाद्यते।
रामायेति परस्यापि चतुर्थ्या तत्फलस्य च॥ २९॥

The seed itself teaches the jīva's true nature; *Rāmāya* with its dative ending teaches the Supreme and the fruit that consists in service to him.

उपायस्य त्वखण्डेन नमःखण्डेन चोच्यते।
सखण्डेन मकारेण षष्ठ्यन्तेन विरोधिनः॥३०॥

Undivided *namaḥ* declares the means. When divided, its *ma* in a genitive sense discloses what stands opposed to the self's true nature and goal.

तात्पर्यार्थोऽशेषवेदशास्त्राभिरुचिसंश्रयः।
वाक्यार्थः प्राप्यसम्बन्धिस्वरूपाभिनिरूपणम्॥३१॥

The mantra's purport accords with the intention of the entire Veda and śāstra. Its sentence-meaning establishes the nature of the goal, the self, and their relationship.

तारकस्य प्रधानार्थः स्वस्वरूपनिरूपणम्।
सम्बन्धस्यानुसन्धानमनुसन्ध्यर्थ इष्यते॥३२॥

The principal meaning of the Tāraka mantra is the disclosure of the self's own nature; the meaning to be continually contemplated is its relationship with the Lord.

उक्त्वेत्थं तारकार्थं तु द्वयार्थः प्रतिपाद्यते।
विमत्सराः प्रपश्यन्तु प्रगृह्णन्त्ववयन्तु च॥ ३३॥

Having thus stated the meaning of Tāraka, I shall now unfold the meaning of the Dvaya. Let those free from envy see it clearly, receive it, and understand.

श्रीरामद्वयमन्त्रमद्भुततमं वाक्यद्वयं षट्पदं
बाणाक्षिप्रमिताक्षरं तु खलु विद्धि त्वं दशार्थान्वितम्॥ ३४॥

Know the wondrous Śrī Rāma Dvaya-mantra to be two sentences made of six words, measured by twenty-five syllables, and joined to ten meanings.

युक्तं तत्त्रिपदैस्तु तत्र सुमते पूर्वं शुभस्यास्पदं
वाक्यं पञ्चदशाक्षरं तदनु दिग्वर्णात्मकं तूत्तरम्॥ ३५॥

Good-minded disciple, its first, auspicious sentence consists of three words and fifteen syllables; the following sentence also has three words and is formed of ten syllables.

सर्वाधीशेश्वरस्याप्तेर्हेतुरत्राभिधीयते।
सीता पुरुषकारार्था श्रीत्यनेन पदेन तु॥३६॥

Here *Śrī* names Sītā in her mediating grace, the cause by which one reaches the Lord who rules over every ruler.

मतः पुरुषकारस्य नित्यसम्बन्ध उच्यते।
रामचन्द्रेति पदतो वात्सल्यादिगुणस्य च॥३७॥

It teaches her eternal union with this compassionate mediation; the word *Rāmacandra* teaches his eternal possession of tenderness and the other auspicious qualities.

चरणावित्यनेनैव वात्सल्यादिकसीतयोः।
विलक्षणस्य दिव्यस्य विग्रहस्याश्रयस्य च॥३८॥

The word *caraṇau*, “the two feet,” signifies the support in which the unique divine form and Sītā’s tender grace and other qualities are inseparably present.

शरणेतिपदेनैवोपायस्तद्विग्रहो बुधैः।
उपायाध्यवसायस्तु प्रपद्य इति वर्ण्यते॥३९॥

The wise understand *śaraṇam*, “refuge,” to declare that very divine form as the means; *prapadye*, “I surrender,” expresses the settled act of choosing that means.

प्राप्यं मिथुनमेवेति श्रीमते पदतो मतम्।
रामचन्द्रेति पदतः स्वामित्वं प्रतिपाद्यते॥४०॥

The word *śrimate* teaches that the Divine Couple together are the goal; the word *Rāmacandra* establishes the Lord’s sovereign ownership.

विभक्त्यायेतिपदतः शेषवृत्तिर्महात्मभिः।
विरोधिनो निरासस्तु नमःपदेन वर्ण्यते॥४१॥

The great teachers understand the dative ending in *Rāmacandrāya* to teach the dependent self’s life of service; *namaḥ* expresses the removal of everything opposed to it.

तात्पर्यार्थोऽस्य विज्ञेय आचार्यरुचिसंश्रयः।
वाक्यार्थो मन्त्ररत्नस्य त्वथ निर्णीयते बुधैः॥४२॥

Its purport is understood through the teacher's gracious intention. The wise determine the sentence-meaning of this jewel of mantras as follows.

प्राप्यप्रापकसम्बन्धस्वरूपाभिनिरूपणम्।
प्रधानार्थस्तु तद्युग्मकैङ्कर्यस्य प्रधानता॥४३॥

It establishes the nature of the goal, the means, the self, and their relationship. Its principal meaning is the supremacy of service to that Divine Couple.

स्वदोषाभ्यनुसन्धानमनुसन्ध्यर्थ उच्यते।
एवमेवानुसन्धेयं मोक्षकामैरहर्दिवम्॥४४॥

The meaning to be continually contemplated is recognition of one's own faults. Those who seek liberation should contemplate the mantra in this way, day and night.

प्रोक्ता वत्सक मन्त्ररत्नविवृतिः सन्मानसाभीष्टदा
सद्वेद्यं सकृदित्यवेहि चरमं निर्णीतवाक्यार्थकम्।
रामायं हि तदीयमन्त्रनिरतैरुद्धोधनीयं परं
द्वात्रिंशत्प्रमिताक्षरं मनुपदं द्व्यर्धं जगद्विश्रुतम्॥४५॥

Dear child, I have explained the jewel-mantra that grants the noble heart's desire. Now understand the well-known final declaration beginning *sakṛt*, whose sentence-meaning is settled: Rāma's supreme assurance, to be awakened in the heart by those devoted to his mantra, expressed in two and a half lines and thirty-two syllables.

अत्रोपायान्तरस्याथो निवृत्तिः प्रतिपाद्यते।
सकृदित्येवकारेण तूपायनिरपेक्षता॥४६॥

The declaration first excludes every other saving means. The restrictive force in *sakṛd eva*, “once alone,” teaches that surrender requires no other means to complete it.

प्रपन्नायेतिपदतस्तूपायस्थानमुच्यते।
उपायत्वं भगवतस्तवेति पदतस्तथा॥४७॥

Prapannāya, “to the one who has surrendered,” names the recipient in whom the means takes effect; *tava*, “your,” teaches that the Lord himself is that person's saving means.

अस्मीत्यनेन चोपायस्वीकारः प्रतिपाद्यते।
समाप्त्यर्थेतिशब्देन तूपायानन्यतोच्यते॥४८॥

Asmi, “I am,” expresses the surrendered person’s acceptance of the Lord as the means; the quotative *iti*, which closes the statement, teaches that this means is exclusive.

चकारतोऽनुक्तसमुच्चयार्थतो निगद्यते त्वन्य उपाय आत्मवित्।
उपायसंसेव्यधिकारिलक्षणं पदेन वै याचत इत्यनेन तु॥४९॥

The conjunction gathers in further unspoken implications. The word *yācate*, “asks,” marks the qualified recipient: a self-knower who seeks protection from the saving Lord.

अथाभयमिति प्राप्तिप्रतिबन्धकवारणम्।
सर्वभूतेभ्य इत्येव प्राप्यस्य प्रतिबन्धकम्॥५०॥

Abhayam, “fearlessness,” declares the removal of whatever obstructs attainment; *from all beings* identifies the entire field of forces that can oppose the seeker’s reaching the goal.

ददामीतिपदेनाथोपायस्य सर्वशक्तिता।
एतदित्येव पदतोऽसंशयत्वमितीर्यते॥ ५१॥

Dadāmi, “I give,” proclaims the saving Lord’s omnipotence; *etat*, “this,” proclaims the utter certainty of his promise.

व्रतमेतत्पदेनाथो तद्द्वार्यमभिधीयते।
निर्भरत्वानुसन्धानं ममेति प्रतिपाद्यते॥ ५२॥

Vratam etat, “this is my vow,” expresses the promise’s unbreakable firmness; *mama*, “my,” teaches contemplation of complete reliance upon him.

तात्पर्यार्थोऽस्य विज्ञेयः शरण्यरुचिसंश्रयः।
तत्प्रापकस्वरूपस्य वाक्यार्थोऽथ निरूपणम्॥ ५३॥

The declaration’s purport rests in the compassionate intention of the giver of refuge. Its sentence-meaning establishes the nature of the self and of the Lord who brings that self to the goal.

प्रधानार्थः परेशस्य स्वरूपस्य निरूपणम्।
निर्भरत्वानुसन्धानमनुसन्ध्यर्थ उच्यते ॥ ५४ ॥

Its principal meaning is the revelation of the Supreme Lord's nature; the meaning to be continually contemplated is total, unburdened reliance upon him.

COMPLETE BILINGUAL EDITION

Meditation on Sītā and Rāma

Verses 55–60

अथोच्यते महाप्राज्ञ ध्यानं ध्येयस्य चिन्तनम्।
बुधैरात्मपरैर्नित्यं जितप्राणैर्जितेन्द्रियैः॥५५॥

Now, deeply wise one, meditation is explained. Those who are wholly given to the Supreme, who have mastered breath and senses, call meditation the unbroken contemplation of the one to be contemplated.

विकचपद्मदलायतवीक्षणं विधिभवादिमनोहरसुस्मितम्।
जनकजादृगपाङ्गसमीक्षितं प्रणतसत्समनुग्रहकारिणम्॥५६॥

Contemplate him whose eyes stretch wide like the petals of a fully opened lotus; whose beautiful smile enchants Brahmā, Śiva, and all the gods; whom Janaka's daughter beholds with a sidelong glance; and who pours grace upon the good who bow before him.

मुनिमनःसुमधुव्रतचुम्बितस्फुटलसन्मकरन्दपदाम्बुजम्।
बलवद्द्रुतदिव्यधनुःशरामहितजानुविलम्बिमहाभुजम्॥५७॥

His lotus feet overflow with visible nectar, kissed by the bee-like minds of sages. His mighty arms, reaching to his knees, bear the wondrous celestial bow and arrows of immeasurable power.

परार्ध्यहाराङ्गदचारुनूपुरं सुपद्मकिञ्जल्कपिशङ्गवाससम्।
लसद्भनश्यामतनुं गुणाकरं कृपार्णवं सद्भदयाम्बुजासनम्॥५८॥

He wears a priceless necklace, armlets, and beautiful anklets, with garments golden as the pollen of a lovely lotus. His body shines dark as a rain cloud. He is the treasury of virtues, an ocean of compassion, seated in the lotus hearts of the good.

प्रसन्नलावण्यसुभृन्मुखाम्बुजं जगच्छरण्यं शरणं नरोत्तमम्।
दयापरं दाशरथिं महोत्सवं स्मरामि रामं सह सीतया सदा॥५९॥

I always remember Rāma together with Sītā: Daśaratha's son, wholly compassionate, the supreme person and refuge of the world, a great festival of joy, whose lotus face bears serene and perfect beauty.

द्विभुजस्यैव रामस्य सर्वशक्तेः प्रियोत्तम।
ध्यानमेवं विधातव्यं सदा रामपरायणैः॥६०॥

Dearest disciple, those forever devoted to Rāma should meditate in precisely this way upon Rāma in his two-armed form, the possessor of every power.

COMPLETE BILINGUAL EDITION

The Means to Liberation

Verses 61–119

एवं तेऽभिहितं ध्यानं शृणु तन्मुक्तिसाधनम्।
मुमुक्षूणां परं वेद्यं विधेयं चाथ सर्वदा ॥ ६१ ॥

I have now explained meditation to you. Hear next the means to liberation, which those who long for freedom must above all understand and always practise.

तप्तेन मूले भुजयोः समङ्कनं शरेण चापेन तथोर्ध्वपुण्ड्रकम्।
श्रुतिश्रुतं नाम च मन्त्रमालिके संस्कारभेदाः परमार्थहेतवः ॥ ६२ ॥

The distinct consecrations that lead to the highest end are these: branding the roots of the arms with the heated arrow and bow; applying the upright Vaiṣṇava mark; receiving the sacred name taught by revelation; and receiving the mantra and rosary.

यतेन्द्रियः शुचिः शुद्धवेशधृक् सुकुलोद्भवः।
सदाचारपरो नम्रः शास्त्रज्ञो देशनापटुः ॥ ६३ ॥

A teacher should master the senses, be clean, wear pure dress, come from a good family, be devoted to noble conduct, humble, learned in scripture, and skilled in instruction.

विरक्तधर्मनिरतो ध्यानाभ्यासी सुबुद्धिमान्।
निग्रहेऽनुग्रहे चैव समर्थो देशिको मतः॥ ६४॥

He should be devoted to the discipline of renunciation, practised in meditation, discerning, and capable both of correction and of bestowing grace. Such a person is recognised as a teacher.

हीनाङ्गो ह्यधिकाङ्गश्च कपटी कृष्णदन्तवान्।
नेत्ररोगी च कुष्ठी च वावदूकश्च वामनः॥ ६५॥

The historical disciplinary list disqualifies from this teaching office one who lacks a limb or has an abnormal limb, is deceitful, has blackened teeth, suffers disease of the eyes or leprosy, talks excessively, or is of markedly short stature.

व्यसनी बहूनिद्रश्च कुनखो बहुभोजनः।
नेदृशो देशिको योग्यो मुमुक्षोर्मुक्तिसाधने॥ ६६॥

Nor is one ruled by addictions, excessive sleep, diseased nails, or overeating considered fit to guide a seeker in the means to liberation. These verses record the period text's own criteria for its initiatory office.

श्रद्धान्वितो विशुद्धात्मा मेधावी विनयी पटुः।
कुलीनः सच्चरित्रश्च बुद्धिमान् व्रततत्परः॥ ६७॥

A disciple should possess faith and a purified heart, be intelligent, modest, capable, from a good family, of sound character, discerning, and devoted to sacred observances.

गुरुशुश्रूषणे शक्त आज्ञाकारी जितेन्द्रियः।
अनुल्बणो भक्तिनिष्ठः शिष्यः कार्यस्तु देशिकैः॥ ६८॥

Teachers should accept as a disciple one who is able to serve the guru, follows instruction, has mastered the senses, is gentle rather than overbearing, and stands firmly in devotion.

परीक्ष्य शिष्यं समुपासकं गुरुर्वर्षं समभ्यर्च्य च वह्निदेवताम्।
जापादिभिर्हेतिवरैः सुतापितैर्दिने सुपुण्ये नियतः समङ्कयेत्॥ ६९॥

After testing the devoted disciple for a year, the disciplined guru should worship the deity of fire and, on a highly auspicious day, imprint the sacred signs with the excellent implements heated while mantras are recited.

सहोर्ध्वपुण्ड्रं सुमृदा श्रिया तथा रामादिदास्यान्वितनाम कुर्यात्।
मन्त्रं तथैवोपदिशेद्विधानतो मालां च दद्यात् तुलसीसमुद्रवाम्॥ ७०॥

With fine sacred clay he should apply the upright mark together with Śrī's sign, give a name expressing service to Rāma, teach the mantra according to rule, and bestow a rosary made from tulasī.

एवं महान् भागवतः सुसंस्कृतो रामस्य भक्तिं परमां प्रकुर्यात्।
महेन्द्रनीलाशमरुचेः कृपानिधेः श्रीजानकीवल्लभरावणारेः॥ ७१॥

Thus fully consecrated, the great devotee should cultivate supreme devotion to Rāma—to him who shines like a great sapphire, the treasury of compassion, beloved of Śrī Jānakī and enemy of Rāvaṇa.

उपाधिनिर्मुक्तमनेकभेदका भक्तिः समुक्ता परमात्मसेवनम्।
अनन्यभावेन मुहुर्मुहुः सदा महर्षिभिस्तैः खलु तत्परत्वतः॥ ७२॥

The great sages call devotion service of the Supreme Self, free from limiting motives and expressed in many forms, performed again and again, always and with exclusive love, because one belongs wholly to him.

सा तैलधारासमनित्यसंस्मृतेः सन्तानरूपेशि परानुरक्तिः।
भक्तिर्विवेकादिकसप्तजन्या तथा यमाद्यष्टसुबोधकाङ्गा॥ ७३॥

That devotion is supreme attachment taking the form of an unbroken current of remembrance, steady like a stream of oil. It is born from the seven disciplines beginning with discernment and is made clear through the eight limbs beginning with restraint.

उदारकीर्तेः श्रवणं च कीर्तनं हरेर्मुदा संस्मरणं पदश्रितिः।
समर्चनं वन्दनदास्यसख्यान्यात्मार्षणं सा नवधेति गीयते॥ ७४॥

Devotion is sung as ninefold: hearing the noble fame of Hari, singing it, remembering him with joy, taking refuge at his feet, worship, reverence, service, friendship, and offering one's very self.

एकादशीत्यादिमहाव्रतानि वै कुर्याद्विधानानि हरिप्रियाण्यथ।
विद्धा दशम्या यदि साऽरुणोदये स द्वादशीं तूपवसेद् विहाय ताम्॥ ७५॥

One should observe the great vows dear to Hari, beginning with Ekādaśī, according to their rules. If the eleventh lunar day is touched by Daśamī at dawn, one should leave it aside and fast on Dvādaśī.

शुद्धा दशम्या सुयुतेति भेदभागेकादशी सा द्विविधा प्रबुध्यताम्।
वेधोऽपि बोध्यो द्विविधोऽरुणोदये सूर्योदये वा दशमीप्रवेशतः॥७६॥

Understand Ekādaśī first as twofold: pure, or joined with Daśamī. The incursion of Daśamī is itself known in two ways, according as it extends into the pre-dawn or into sunrise.

स पञ्चपञ्चप्रमितो ह्युषो बुधैः कालस्तु षट्पञ्चमितोऽरुणोदयः।
प्रातस्तु सप्तेषुमितो निगद्यते सूर्योदयः स्यात्तु ततः परं तथा॥७७॥

The learned reckon the fifty-fifth ghaṭikā as *uṣas*, the fifty-sixth as *aruṇodaya*, and the fifty-seventh as early morning; sunrise follows thereafter.

ह्यरुणोदयाभिधः प्रातरुच्यते समयो महर्षिभिः।
तथाऽत्र वेधप्रभृतेर्विपश्चितः प्राहुर्विभागांश्चतुरो विवेकतः॥७८॥

The great sages call the pre-sunrise period *aruṇodaya*. Learned authorities carefully distinguish within it four degrees of calendrical incursion, beginning with *vedha*.

घटीत्रयं सार्धमथारुणोदये वेधोऽतिवेधस्तु ततोऽर्धकं भवेत्।
रविप्रभासस्य तथोदितेऽर्धके सूर्ये महावेध इतीयते बुधैः॥७९॥

Three and a half ghaṭikās within aruṇodaya constitute *vedha*; the following half-ghaṭikā is *ativedha*. From the first appearance of sunlight until half the sun has risen, the learned call it *mahāvedha*.

योगस्तुरीयस्तु दिवाकरोदये तेऽर्वाक् सुदोषातिशयार्थबोधकाः।
सर्वेऽपि वेधा मुनिभिर्विनिश्चिताः निर्णेतृभिस्तस्य तु तत्त्वदर्शिभिः॥८०॥

The fourth conjunction occurs at full sunrise. The earlier categories indicate progressively grave defects. Seers who discern the principle have carefully established all these forms of calendrical incursion.

पूर्णेति सूर्योदयकालतः सा या प्राङ्मुहूर्तद्वयसंयुता च।
अन्या तु विद्धा परिकीर्तिता बुधैरेकादशी सा त्रिविधापि शुद्धा॥८१॥

The Ekādaśī that begins two muhūrtas before sunrise is called complete; another is called touched. The learned further describe three forms that remain ritually pure.

एका तु द्वादशीमात्राधिका ज्ञेयोभयात्मिका।
द्वितीया च तृतीया तु तथैवानुभयात्मिका॥८२॥

The first extends only into Dvādaśī and is to be understood as having the nature of both days; the second and third are each understood in their own corresponding way.

तत्राद्या तु परैवास्ति ग्राह्या विष्णुपरायणैः।
शुद्धाप्येकादशी हेया परतो द्वादशी यदि॥८३॥

Among these, those devoted to Viṣṇu should choose the later observance. Even a pure Ekādaśī is to be left if the following Dvādaśī has the qualifying extension.

उपोष्य द्वादशीं शुद्धां तस्यामेव च पारणम्।
उभयोरधिकत्वे तु परोपोष्या विचक्षणैः॥८४॥

One should fast on the pure Dvādaśī and break the fast on that day itself. When both alternatives have an extension, the discerning should fast on the later one.

उन्मीलिनी वज्जुलिनी सुपुण्या सा त्रिस्पृशाऽथो खलु पक्षवर्धिनी।
जया तथाष्टौ विजया जयन्ती द्वादश्य एता इति पापनाशनीः॥८५॥

Unmīlinī, Vyañjulī, the greatly meritorious Trispr̥śā, Pakṣavardhinī, Jayā, Vijayā, and Jayantī are named among the eight special Dvādaśīs that destroy sin.

आषाढभाद्रोर्जसितेषु संगता मैत्रश्रवोऽन्त्यादिगतद्वयुपान्त्यकैः।
चेद् द्वादशी तत्र न पारणं बुधः पादैः प्रकुर्याद् व्रतवृन्दहारिणी॥८६॥

If, in the bright fortnights of Āṣāḍha or Bhādra, Dvādaśī is joined to the specified final quarters of Anurādhā, Śravaṇa, or Revatī, the learned should not break the fast during those quarters, for doing so destroys the merit of a host of vows.

मासे मधौ या नवमी सुयुक्ता शुक्लाऽदितीशेन शुभेन भेन।
कर्के महापुण्यतमा सुलग्ने जातोऽत्र रामः स्वयमेव विष्णुः॥८७॥

In the spring month, on the bright Navamī joined with auspicious Punarvasu, under the supremely meritorious Cancer ascendant, Viṣṇu himself was born here as Rāma.

तामष्टमीवेधयुतां विहाय व्रतोत्सवं तत्र करोतु भक्तः।
असंख्यसूर्यग्रहतोऽधिका वै या केवला सा नवमीत्युपोष्या॥८८॥

The devotee should avoid a Navamī touched by Aṣṭamī and celebrate the vow on the proper day. Even a Navamī standing alone is greater than countless solar eclipses and is therefore a day of fasting.

अत्र प्रकुर्वीत मुदा व्रतोत्सवं रामार्चनं जागरणं महाफलम्।
अनेकजन्मार्जितपापनाशनं श्रीरामकीर्तेः श्रवणं च कीर्तनम्॥८९॥

On that day one should joyfully celebrate the vow: worship Rāma, keep the greatly fruitful night vigil, and hear and sing Śrī Rāma's glory, which destroys sins gathered through many births.

पुष्यान्वितायां तु कुजे नवम्यां श्रीमाधवे मासि सिते हलेन।
कृष्टा क्षितिः श्रीजनकेन तस्यां सीताऽविरासीद् व्रतमत्र कुर्यात्॥९०॥

On a Tuesday bright Navamī joined with Puṣya in the month of Mādhava, Śrī Janaka ploughed the earth and Sītā appeared from it. One should observe her vow on that day.

स्वात्यां कुजे शैवतिथौ तु कार्तिके कृष्णोऽञ्जनागर्भत एव मेषके।
श्रीमान् कपीट् प्रादुरभूत् परन्तपो व्रतादिना तत्र तदुत्सवं चरेत्॥९१॥

On a Tuesday Caturdaśī under Svātī in the dark fortnight of Kārttika, when the moon was in Aries, the glorious monkey-hero Hanumān, scourge of his foes, appeared from Añjanā's womb. One should celebrate him then with fasting and the other observances.

वैशाखमासीयचतुर्दशी सिता निशामुखे याऽनिलभेन संयुता।
सोमेऽवतारो नृहरेरभूदथो व्रतोत्सवं तत्र मुदा समाचरेत्॥९२॥

On the bright Caturdaśī of Vaiśākha, joined with Svātī at the opening of night on a Monday, Nṛhari descended. One should joyfully celebrate the vow and festival on that day.

स्मरेण विद्धा तु चतुर्दशी यदा भवेद्धनापत्यविनाशिनी तदा।
तत्रोपवासो न जनैर्विधीयतां महात्मभिर्विष्णुपरायणैरपि॥९३॥

When that Caturdaśī is touched by Trayodaśī, it is said to destroy wealth and offspring. Great souls devoted to Viṣṇu should therefore not undertake the fast on such a day.

भाद्रेऽसिते निशीथेऽथ रोहिण्यामष्टमीतिथौ।
सिंहार्के गते सौम्ये कृष्णो जातो विधूयते॥ ९४॥

In the dark fortnight of Bhādra, at midnight on Aṣṭamī under Rohiṇī, with the sun in Leo and the moon arisen, Kṛṣṇa was born and dispelled the world's burden.

कृष्णजन्माष्टमी सोक्ता तस्यां कृष्णव्रतोत्सवम्।
कुर्वीत विधिसंयुक्तं चतुर्वर्गफलप्रदम्॥ ९५॥

That day is called Kṛṣṇa Janmāṣṭamī. One should celebrate Kṛṣṇa's vow and festival according to rule; it bestows all four aims of life.

त्याज्याष्टमी चेदथ वाजिविद्धा तथाग्निविद्धं विधिभं च हेयम्।
चेदष्टमी नो विधिभेन युक्ता महात्मभिर्विष्णुपरायणैस्तैः॥ ९६॥

An Aṣṭamī touched by Saptamī is to be rejected, as is Rohiṇī touched by Kṛttikā. If Aṣṭamī and the prescribed star are free of those contacts, great devotees of Viṣṇu should observe them.

विद्धा जयन्ती यदि सप्तमीयुता शुद्धा तथा सा नवमीयुता यदि।
विद्धाऽथ वेद्याऽग्नियुता हि रोहिणी ज्ञेया तु शुद्धा यदि सा परान्विता॥९७॥

Jayantī is touched when joined to Saptamī and pure when joined to Navamī. Rohiṇī is touched when joined to Kṛttikā and is understood as pure when joined to the following constellation.

भाद्रेऽथ शुक्लेऽभिजिति प्रभूर्हरिया द्वादशी वैष्णवभेन संयुता।
तत्रादितावाविरभूच्च वामनो व्रतोत्सवं तत्र मुदा समाचरेत्॥९८॥

On bright Dvādaśī in Bhādra, under Śravaṇa at the Abhijit hour, Lord Hari appeared from Aditi as Vāmana. One should joyfully celebrate the vow and festival then.

स्पृशत्येकादशीं स्पृष्टा द्वादशी श्रवणेन चेत्।
विष्णुशृङ्खलयोगोऽयं भाद्रे शुक्ले प्रकीर्तितः॥९९॥

When Dvādaśī joined with Śravaṇa touches Ekādaśī in the bright fortnight of Bhādra, the conjunction is celebrated as Viṣṇu-śṛṅkhalā, the “chain of Viṣṇu.”

श्रावणद्वादशी ह्येषा पुनरावृत्तिनाशिनी।
तस्मादुपवसेदत्र यत्नतो मतिमान्नरः॥१००॥

This Śravaṇa Dvādaśī destroys return to rebirth. Therefore a discerning person should take care to fast on it.

यथाकालमतन्द्रितैस्तैरथाधिरोपादिकमुत्सवादिकम्।
तथा सदा विधेयं हरितोषणं परं शुभप्रदं तद् बहुशास्त्रसम्मतम्॥१०१॥

At the proper times, and without negligence, they should perform the raising of the festival banner and the other celebrations. Such observances should always be directed to Hari's delight; they bestow the highest good and are approved by many scriptures.

कर्मप्रवाहेण तु चेतनस्य संमग्नस्य संसारमहार्णवे चिरम्।
उपर्यहो संसरतोऽवशस्य सत्कृपोद्भवत्येव हरेरहेतुका॥१०२॥

The conscious self has long been submerged in the great ocean of saṃsāra by the current of karma and carried helplessly from birth to birth. Ah—Hari's causeless, saving grace nevertheless arises for it.

मोक्षे मुमुक्षोर्न हि तारतम्यं फले प्रपन्नस्य तु सत्प्रपत्तेः।
अस्त्येव तद्रामकृपोपलभ्ये पतिं श्रियोऽनन्तगुणार्णवन्तम्॥ १०३॥

There is no hierarchy within liberation, the fruit of true surrender for one who seeks freedom. By Rāma's grace the surrendered soul surely reaches Śrī's Lord, the ocean of infinite virtues.

भवन्त्युपायान्तरमेव सर्वे स्वातन्त्र्यतो मुक्तिपदप्रदास्ते।
सुकर्मसंवेदनभक्तियोगाः प्रपत्तिनिष्ठैः समनुष्ठितास्तु॥ १०४॥

Good works, the yoga of knowledge, and the yoga of devotion can function as independent means that lead to liberation. When practised by those established in surrender, however, they no longer stand as rival saving means but as service flowing from it.

विभुत्वतो निर्भरता परेशितुः श्रीव्याप्तिरत्राभिधीयते हि।
प्रपञ्चनिर्मातृविरिञ्चिहेतुश्रीरामपादाब्जनिविष्टचित्तैः॥ १०५॥

Those whose minds rest at Śrī Rāma's lotus feet—the cause even of Brahmā, maker of the cosmos—teach here that Śrī's presence is all-pervading, grounding complete reliance upon the Supreme Ruler.

नित्यं सा पुरुषकारभूता सीताऽनपायिनी।
अनुपायान्तरैर्विज्ञैरुच्यते तदुपायता ॥ १०६ ॥

Sītā is eternal, inseparable from the Lord, and embodies compassionate mediation. The wise who rely on no rival means declare that she herself participates in his saving action.

विभोश्च वात्सल्यमहार्णवस्य वै वात्सल्यमिष्टं जनदोषभोगिता।
समुच्यते तैर्मुनिभिरस्वतन्त्रकैः सदा सदाचारपरायणैर्वरैः ॥ १०७ ॥

The noble, dependent sages devoted to right conduct define the tenderness of the all-pervading Lord—the great ocean of affection—as his taking his people’s faults upon himself as a cow accepts the soil upon her calf.

दयान्यदुःखस्य निगद्यते बुधैरप्राकृतैस्तैरसहिष्णुता स्मृता।
कृपामहाब्धेः समुदारकीर्तेर्विष्णोरचिन्त्याखिलवैभवस्य वै ॥ १०८ ॥

The transcendent wise define compassion as inability to endure another’s suffering. Such is Viṣṇu, the ocean of mercy, of most generous fame and inconceivable, all-encompassing majesty.

स्वीयप्रवृत्तेस्तु निवृत्तिरिष्टो न्यासोऽथ वेद्योऽपि बुधैः सदैव।
ऐकान्तिकैस्तत्त्वविचारदक्षैः परात्मनिष्ठैः परमास्तिकैस्तैः॥१०९॥

Exclusive devotees, skilled in discerning reality, established in the Supreme Self and firm in faith, understand *nyāsa*, surrender, as relinquishing self-directed effort and entrusting oneself wholly to him.

सर्वे प्रपत्तेरधिकारिणः सदा शक्ताश्चाशक्ताः पदयोर्जगत्प्रभोः।
अपेक्ष्यते तत्र कुलं बलं च नो न चापि कालो न च शुद्धतापि वै॥११०॥

Everyone is always qualified to surrender at the feet of the Lord of the world, capable and incapable alike. No lineage, strength, appointed time, or prior ritual purity is required.

धर्मत्यागोऽपि परमैकान्तिकैरुच्यते वरैः।
इत्थं हि कर्मणां त्यागः स्वरूपस्याखिलस्य च॥१११॥

The foremost exclusive devotees also speak of abandoning *dharma* as an independent means. This means relinquishing possessiveness over every act and over one's whole being, not rejecting service commanded by the Lord.

अथोपायान्तराण्येव प्रवदन्ति मनीषिणः।
विरोधीति प्रपत्तेस्तु सम्बन्धज्ञानकोविदाः ॥ ११२ ॥

Those skilled in knowledge of the soul's relationship to the Lord say that other disciplines oppose surrender only when they are treated as independent saving means.

लोकसङ्ग्रहणार्थं तु श्रुतिचोदितकर्मणाम्।
शेषभूतैरनुष्ठानं तत्कैङ्कर्यपरायणैः ॥ ११३ ॥

For the welfare and stability of the world, those who know themselves as the Lord's dependants and are devoted to his service should still perform the actions enjoined by revelation.

रामप्रसादहेतुर्हि न्यासोऽयं विनिगद्यते।
नित्यसूरैः सदाचारैर्हरिपादाब्जमानसैः ॥ ११४ ॥

The eternal attendants and the noble teachers whose minds dwell at Hari's lotus feet declare this surrender to be the occasion for Rāma's gracious pleasure.

कृतप्रपत्तिस्मरणं प्रायश्चित्तमथोच्यते।
परमाप्तैश्च तन्निष्ठैः कोविदैस्तैर्मुमुक्षुभिः॥ ११५॥

Trustworthy teachers established in surrender teach seekers of liberation that remembrance of the surrender already made is itself the appropriate atonement.

उत्कृष्टवर्णैरपि वैष्णवैर्जनैर्निकृष्टवर्णः स तदीयसेवने।
तथानुसर्तव्य इतीष्यते बुधैः शास्त्रे विधेये विधिगोचरः परैः॥ ११६॥

The wise teach that Vaiṣṇavas of conventionally higher social rank must nevertheless follow and serve a devotee of conventionally lower rank when that devotee stands within the scripturally enjoined life of service. Devotion, not inherited status, governs mutual honour.

अणुव्याप्तौ च भगवानणुषु त्वणुरुच्यते।
पराकाष्ठापरैर्विज्ञैर्मतविद्धिर्महात्मभिः॥ ११७॥

In pervading the atomic selves, the Lord is called subtler than the subtle. Great souls who know the tradition describe this as the furthest limit of subtle presence.

आत्मारामैस्तथोपायस्वरूपज्ञानिभिश्च तैः।
मतज्ञैर्विरजापारं कैवल्यमिति मन्यते॥११८॥

Those who delight in the Self, know the true saving means, and understand the tradition hold that the realm of liberated aloneness lies beyond the Virajā.

जितेन्द्रियश्चात्मरतो बुधोऽसौ सुनिश्चितं नाम हरेरनुत्तमम्।
अपारसंसारनिवारणक्षमं समुच्चरेद् वैदिकमाचरन् सदा॥११९॥

The discerning person who has mastered the senses and delights in the Self should constantly pronounce Hari's supreme and certain name, capable of ending boundless saṃsāra, while continuing the conduct taught by the Veda.

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The Supreme Vaiṣṇava Dharma

Verses 120–137

एवं तेऽभिहितं वत्स प्रकृष्टं मुक्तिसाधनम्।
उत्तमं सर्वधर्माणां शृणु धर्मं सनातनम्॥१२०॥

Child, I have explained to you the excellent means to liberation. Now hear the eternal dharma that stands highest among all dharmas.

दानं तपस्तीर्थनिषेवणं जपो न चास्त्यहिंसासदृशं सुपुण्यकम्।
हिंसामतस्तां परिवर्जयेज्जनः सुधर्मनिष्ठो दृढधर्मवृद्धये॥१२१॥

Neither charity, austerity, pilgrimage, nor recitation equals the merit of non-harm. Therefore one established in true dharma should renounce violence so that dharma may grow firm.

श्रयन्ति धर्मास्तु तया पृथक् स्थितान् सुवक्रगाः सिन्धुमिवापि निम्नगाः।
काष्ठस्थवह्नेरिव घातको हरेश्चराचरस्थस्य च जन्तुहिंसकः॥१२२॥

All dharmas rest in non-harm, as rivers—straight or winding—rest in the ocean. One who injures a living being strikes Hari dwelling in every moving and unmoving form, as one who strikes wood also strikes the fire hidden within it.

जलस्थलोत्पन्नशरीरिहिंसया विवर्जयेन्मांसमुदारधीः सदा।
दयापरोऽधोगतिहेतुरूपयाऽचिराय लभ्यं भवभीनिवृत्तये॥१२३॥

The generous-minded and compassionate should always abstain from meat obtained by harming creatures born in water or on land. Such harm leads downward; renunciation of it soon helps end the fear of worldly existence.

न स्त्रियं परिगृह्णीयाद् विरक्तो वैष्णवः क्वचित्।
मन्वादिस्मृतिशास्त्रेषु तन्निषेधस्य शासनात्॥१२४॥

A Vaiṣṇava who has formally embraced renunciation must not subsequently take a wife, for the disciplinary texts beginning with Manu prohibit that breach of the adopted vocation.

विवाहे तु कृते स स्यादारूढपतितो ध्रुवम्।
आरूढपतितस्यार्थे प्रायश्चित्तं न विद्यते॥१२५॥

If such a renunciant marries, the text classifies him as one fallen after ascent and says that its own disciplinary system provides no ordinary expiation for that abandonment of vows.

प्रच्युतो नैष्ठिकाद् धर्मादात्महापि प्रकीर्तितः।
मठाध्यक्षत्वदीक्षादौ बहिष्कार्यः स यत्नतः॥ १२६॥

One who has fallen from a lifelong vow is also described here as betraying the self and is to be excluded from installation as head of a monastery and from comparable offices of initiation.

व्यासेन ब्रह्मविद्यातो बहिष्कारोऽस्य सूचितः।
शिष्टा यज्ञादिकार्येषु वर्जयन्ति तथाविधम्॥ १२७॥

The text says that Vyāsa indicates exclusion of such a person from instruction in sacred knowledge, and that disciplined communities exclude him from officiating in rites and comparable duties.

विरक्तैर्वैष्णवैस्तस्मादारूढपतितो न हि।
व्यवहारेषु योक्तव्यस्तत्संसर्गोऽपि पापकृत्॥ १२८॥

According to this historical renunciant code, Vaiṣṇava ascetics should not admit one who abandoned the vows after taking them into their formal communal dealings, because complicity in that breach is itself held blameworthy.

समर्प्य कर्माणि शुभानि वैष्णवो रामाय भक्ष्यं च निवेद्य भक्षयेत्।
अहर्दिवं वीतभयं समुत्तमं विमुक्तधीः स्वाघनिवृत्तिकामनः॥१२९॥

A Vaiṣṇava should dedicate every auspicious act to Rāma and eat only after offering the food to him. Free from possessive thinking and wishing to end one's faults, one should live day and night in fearless, excellent devotion.

अर्चावतारोऽपि च देशकालप्रकर्षहीनः श्रितसम्मतश्च।
सहिष्णुरप्राकृतदेहयुक्तः पूर्णोऽर्चकाधीनसमात्मकृत्यः॥१३०॥

In the consecrated image the Lord descends without dependence on excellence of place or time, accepting the form cherished by those who seek him. Patient, complete, and possessed of a transcendent body, he freely makes his visible service responsive to the worshipper.

स्वयंव्यक्तश्च दैवश्च सैद्धो मानुष एव च।
देशादौ हि प्रशस्ते स वर्तमानश्चतुर्विधः॥१३१॥

The sacred image is fourfold: self-manifested, established by a deity, established by a perfected adept, or established by human beings. In a worthy place and setting, the Lord is truly present in each.

आवाहनासनाभ्यां च पाद्यार्घ्याचिमनैस्तथा।
स्नानवस्त्रोपवीतैश्च गन्धपुष्पसुधूपकैः॥१३२॥

Worship begins with invocation and a seat, water for the feet, an offering of honour, water for sipping, bathing, garments, sacred thread, fragrance, flowers, and fine incense.

दीपनैवेद्यताम्बूलप्रदक्षिणविसर्जनैः।
षोडशार्चाप्रकारैस्तमेतैरर्चेत् सदा सुधीः॥१३३॥

Lamp, food offering, betel, circumambulation, and ceremonial conclusion complete the sixteen modes of worship. The discerning devotee should always worship him with these.

जगत्पते श्रीश जगन्निवास प्रभो जगत्कारण रामचन्द्र।
नमो नमः कारुणिकाय तुभ्यं पादाब्जयुग्मे तव भक्तिरस्तु॥१३४॥

Lord of the world, Lord of Śrī, dwelling place and cause of the universe, sovereign Rāmacandra—again and again I bow to you, the compassionate one. May I have devotion to your pair of lotus feet.

मनोमिलीन्दस्तव पादपङ्कजे रमाचिते संरमतां भवे भवे।
यशःश्रुती ते मम कर्णयुग्मकं त्वद्भक्तसङ्गोऽस्तु सदा मम प्रभो॥१३५॥

May the bee of my mind delight, birth after birth, in your lotus feet honoured by Rāmā. May my two ears hear your glory, and, my Lord, may I always have the company of your devotees.

उरःशिरोदृष्टिमनोवचःपदद्वयप्रराजत्करयुग्मजानुभिः।
अङ्गैः क्षितौ तं प्रणमेदथाष्टभिर्दीर्घं तथैतैः कृतधीश्च दण्डवत्॥१३६॥

With chest, head, gaze, mind, speech, both feet, both shining hands, and knees—with these eight—the resolved devotee should bow upon the earth, extending the body like a staff.

बाहू च पादौ च प्रसार्य साञ्जलिः स्तवैः स्तुवन् यश्च नमेद् रघूत्तमम्।
शतैः क्रतूनां तु सुदुर्लभां गतिं स चाप्नुयाद् रामपरायणो जनः॥१३७॥

One devoted to Rāma who extends arms and feet, joins the palms, praises with hymns, and bows to the best of Raghu's line attains a state difficult to obtain even through hundreds of sacrifices.

COMPLETE BILINGUAL EDITION

The Kinds of Vaiṣṇavas

Verses 138–158

अथोच्यते वैष्णवभेद ईप्सितो ज्ञातुं च ते विष्णुपरायणैर्जनैः।
सुवेदनीयो बहुधा महामते सुनिश्चितो विज्ञवरैर्महर्षिभिः॥१३८॥

Great-minded disciple, I shall now explain the desired classification of Vaiṣṇavas. Those devoted to Viṣṇu should understand the many distinctions carefully established by the foremost learned sages.

प्राप्तुं परां सिद्धिमकिञ्चनो जनो द्विजातिरिच्छज् शरणं हरिं ब्रजेत्।
परं दयालुं स्वगुणानपेक्षितक्रियाकलापादिकजातिबन्धनम्॥१३९॥

One who possesses no independent means and desires the highest perfection should seek refuge in Hari. Supremely compassionate, he does not condition his grace upon the seeker's qualities, ritual accomplishments, social birth, or comparable bonds.

जीवो द्विधा मन्यते बद्धमुक्तभेदेन पूर्वैस्तु महर्षिवर्यैः।
बद्धोऽपि तत्र द्विविधो मुमुक्षुबुभुक्षुभेदाद् गदितो मतज्ञैः॥१४०॥

The ancient sages distinguish souls as bound or liberated. Those who know the tradition further divide the bound into seekers of liberation and seekers of worldly enjoyment.

अनादिकर्मोत्करजातनानादेहाभिमानी सुमतेऽथ बद्धः।
स चाच्युताहेतुकृपाबलेनाविद्याक्रियावासरुचिप्रवृत्तेः॥१४१॥

Good-minded disciple, the bound soul identifies with the many bodies produced by beginningless accumulated karma. Through Acyuta's causeless grace, a new movement away from ignorance, compulsive action, latent tendency, and taste for bondage begins.

विमोक्तुमिच्छुस्तु मुमुक्षुरुक्तः सम्बन्धतः प्राज्ञसुसम्मतोऽयम्।
तथैव सांसारिकभोगमिच्छुर्बुभुक्षुरन्यः कथितो बुधेन्द्रैः॥१४२॥

The wise approve the name *mumukṣu* for one who understands the soul's relationship and longs to be free. One who instead desires the enjoyments of saṃsāra is called *bubhuṣu*.

मुमुक्षवोऽपि द्विविधा महर्षिभिः प्रोक्ता अकामाः स्मृतिभक्तिशालिनः।
वेदोक्तवर्णाश्रमकर्मकारिणस्तूपासकादिप्रतिभेदभेदिताः॥१४३॥

The sages further describe seekers of liberation in two broad ways: desireless devotees rich in remembrance, and practitioners who perform the duties of life taught by the Veda. Within these stand worshippers and further subtypes.

स्वकर्मविज्ञानसभक्तिसाधनं तथोररीकृत्य सुविज्ञं कञ्चन।
सम्प्राप्य सम्बन्धविशेषमुत्तमं सदा भवन्त्येव च मोक्षनिश्चयाः॥१४४॥

Deeply discerning one, by embracing one or more disciplines—right action, knowledge, and devotion—and attaining clear awareness of the soul’s supreme relationship, they become firmly assured of liberation.

विहाय चान्यत्परमं दयानिधिं प्राप्यं समर्थं निरपायमीश्वरम्।
उपायमेतेऽध्यवसीय सुस्थिता ज्ञेयाः प्रपन्नाः सततं हरिप्रियाः॥१४५॥

Those who abandon every rival means and settle firmly upon the Lord—the supreme treasury of mercy, infallible and fully able, both goal and means—are known as the surrendered, forever dear to Hari.

पुरुषकारैकनिष्ठास्तु हरिस्वातन्त्र्यमीक्ष्य च।
कृपाप्रचुरमाचार्यं मत्वोपायमवस्थिताः॥१४६॥

Some rest especially in compassionate mediation: recognising Hari’s absolute freedom, they rely upon the grace-filled ācārya as the Lord’s appointed means of approach.

द्विविधास्ते निजाचार्यकृपामात्रप्रतीक्षकाः।
तथा सेवातिरेकप्रपन्नाश्चेति सदा सताम्॥ १४७॥

These are again twofold: those who await only their own teacher's grace, and those whose surrender expresses itself in extraordinary service to the holy.

प्रपन्नश्चापि दृप्तः स तथा चार्त इति द्विधा।
शरीरस्थितिपर्यन्तमाद्योऽत्रैव यथोचितम्॥ १४८॥

The surrendered are also twofold: the confident and the afflicted. The first remains here for the natural duration of the body.

प्राप्तदुःखादि भुञ्जानः शरीरान्तेऽवसीय च।
महाबोधोऽतिविश्वासो मोक्षसिद्धिमवस्थितः॥ १४९॥

Accepting the pleasure and pain that arrive until the body ends, the confident surrendered soul rests in profound knowledge, complete trust, and certainty of liberation.

अथान्त्योऽसहमानस्तत्क्षणमेव तु संसृतिम्।
तथैव भगवत्प्राप्तौ सत्वरस्वान्त उच्यते॥ १५०॥

The afflicted surrendered soul cannot endure saṃsāra even for a moment and is inwardly urgent for immediate attainment of the Lord.

श्रवणादिमात्रनिष्ठाः शुद्धभक्ताः प्रकीर्तिताः।
अन्तर्भाव्यास्तत्र तत्र तथानुक्ता मुमुक्षवः॥ १५१॥

Those established simply in hearing and the other forms of devotion are called pure devotees. Seekers not separately classified are to be included among the appropriate forms described here.

मुक्ता नित्यकदाचित्कभेदमात्रेण ते द्विधा।
नित्याः कदाचित् तत्रापि सिद्धाः सुपुरुषा वराः॥ १५२॥

The liberated are twofold: eternally free, or freed at a particular time. The eternally free are the excellent perfected persons who were never bound; the others attain perfection after bondage.

गर्भजन्मादिदुःखं येऽननुभूय स्थिताः सदा।
सीतारामप्रियाः शश्वदाञ्जनेयादयो मताः ॥ १५३ ॥

Those who never experience the suffering of womb, birth, and the rest, and remain eternally dear to Sītā and Rāma, are the eternal attendants beginning with Āñjaneya.

नित्यमुक्ता अपि द्वेधा परिजनाः परिच्छदाः।
मारुत्याद्याः किरीटाद्याः क्रमात् ते च प्रकीर्तिताः ॥ १५४ ॥

The eternally liberated are themselves twofold: personal attendants and divine appurtenances. Māruti and the other servants exemplify the first; the conscious crown and other instruments of service exemplify the second.

भागवताः केवलाश्च कादाचित्का अपि द्विधा।
तत्र भागवता बोध्या ये तेषु भगवत्पराः ॥ १५५ ॥

Those liberated after bondage are also twofold: Bhagavān-centred devotees and those absorbed in the isolated self. The former are wholly directed toward the Lord.

भगवद्भोग्यभूत्यादिसाक्षात्कारसुखाश्रयाः।
श्रीराममानसा नित्यं तदनुध्यानतत्पराः॥१५६॥

They rest in the joy of directly beholding the Lord, his objects of delight, majesty, and realm. Their minds belong to Śrī Rāma and remain absorbed in contemplation of him.

केचिद् गुणानुसन्धानपराः कैङ्कर्यतत्पराः।
इत्थं महर्षिभिः प्रोक्ता द्विविधा भगवत्पराः॥१५७॥

Some are absorbed in contemplating his qualities; others are absorbed in service. Thus the sages describe two modes among those centred in Bhagavān.

द्विविधाः केवला बोध्या दुःखभावैकतत्पराः।
आत्मानुभूतिपरमा इति चोक्ता महर्षिभिः॥१५८॥

The sages likewise describe two modes among those absorbed in the isolated self: some contemplate the suffering inherent in what lies outside the self, while others remain wholly absorbed in direct experience of the self.

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The Marks of a Vaiṣṇava

Verses 159–166

समुच्यते सम्प्रति लक्षणं सन्महात्मनां सद्गुणवैष्णवानाम्।
विरिञ्चिशम्भुश्रितरामचन्द्रपदारविन्दस्थितचेतसां हि॥१५९॥

I now state the true marks of virtuous Vaiṣṇava great souls, whose minds rest at Rāmacandra's lotus feet, sought even by Brahmā and Śiva.

धृतोर्ध्वपुण्ड्रस्तुलसीसमुद्भवां दधच्च कण्ठे शुभमालिकां जनः।
तज्जन्मकर्माणि हरेरुदाहरेद् गृह्णंश्च नामानि शुभप्रदानि सः॥१६०॥

Such a person wears the upright Vaiṣṇava mark and an auspicious tulasī necklace, recounts Hari's births and deeds, and continually receives and repeats his blessing-giving names.

सीतापतेः संशृणुयान्निरन्तरं कथां च गायेत् सुयशोऽङ्कितां मुहुः।
रूपं तदीयं च चराचरात्मकं पश्यन् सतां सङ्गमुदारधीश्चरेत्॥१६१॥

The generous-hearted devotee constantly hears the story of Sītā's Lord, repeatedly sings the tale adorned with his fair fame, beholds his form in all that moves and does not move, and seeks the company of the holy.

चापादिपञ्चायुधचिह्निताङ्गकः समीक्ष्य हृष्यंश्च हरिप्रियानथ।
तथाविधान् भक्तिपरः प्रपूजयेत् सुवैष्णवान् जन्मफलादि संस्तुवन्॥ १६२॥

Marked upon the body with the bow and the other five sacred weapons, the devotee rejoices on seeing those dear to Hari and reverently serves such Vaiṣṇavas, praising that meeting as a fruit of human birth.

पञ्चायुधाङ्काङ्कितवैष्णवा ये विप्रा अथ क्षत्रियवैश्यशूद्राः।
स्त्रियस्तथाऽन्येऽपि च विष्णुरुपा जगत्पवित्रप्रपवित्रिणस्ते॥ १६३॥

Vaiṣṇavas marked with the five weapons—whether Brahmins, Kṣatriyas, Vaiśyas, Śūdras, women, or others—are forms of Viṣṇu. They purify the world and even purify what is itself held sacred.

ते सर्वतीर्थाश्रयभूतदेहा देशे महाभागवता वसन्ति।
यस्मिन् स तद्दर्शनसंस्थितिभ्यां सूते सुपुण्यं निखिलाघशून्यम्॥ १६४॥

The bodies of those great devotees become abodes of every sacred ford. A land in which they dwell generates immaculate merit through seeing them and living in their presence.

तदर्चनात् तत्पदनीरपानात् तत्सङ्गतेस्तत्प्रणतेर्विधानात्।
नृणां हि तच्छिष्टसुभोजनाच्च स्यात् कोटिजन्मार्जितपापनाशः॥ १६५॥

By honouring them, drinking the water that has washed their feet, keeping their company, bowing to them, and receiving their blessed remnants as food, people destroy faults accumulated through millions of births.

कार्पासकैः सप्तभिरद्भुतैर्गुणैः सुनिर्मितं तत्कटिसूत्रमुत्तमम्।
काषायकं वस्त्रयुगं च धारयेत्तथोर्ध्वपुण्ड्रादिकमेव वैष्णवः॥ १६६॥

The renunciant Vaiṣṇava wears the fine waist-cord made from seven cotton strands, the pair of ochre garments, and the upright Vaiṣṇava marks. This verse records the community's traditional ascetic dress.

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How a Vaiṣṇava Passes the Time

Verses 167–175

कार्यो महात्मभिर्नित्यं कालक्षेपो मुमुक्षुभिः।
परमात्मपरैरित्थं वैष्णवैरिति वर्ण्यते॥ १६७॥

I shall now describe how great Vaiṣṇavas who seek liberation and are wholly devoted to the Supreme Self should pass their time each day.

प्रातर्मध्याह्नसायं कृतशुचिकृतिभी राममभ्यर्च्य सम्यक्
श्रीमद्रामायणेन प्रतिदिनमखिलैर्भारतेन प्रपन्नैः।
शक्तैरानन्दभाष्यैश्च शुभतमाचार्यदिव्यप्रबन्धैः
कालक्षेपो विधेयः सुविजितकरणैः स्वाकृतेर्यावदन्तम्॥ १६८॥

Morning, noon, and evening, after purification and the proper worship of Rāma, surrendered devotees who have mastered their senses should spend their lives studying the complete Śrī Rāmāyaṇa and Mahābhārata and, according to their capacity, the Ānanda-bhāṣyas and the divine works of the great teachers.

स्नानादिकर्माणि विधाय नित्यं ग्रन्थानमून् संशृणुयादशक्तः।
श्रीरामसन्नामसुकीर्तनं च द्वयानुसन्धानमथो विदध्यात्॥ १६९॥

If unable to read those books personally, one should perform the daily bathing and rites and hear them read. If that too is beyond one's capacity, sing Śrī Rāma's holy names and contemplate the Dvaya-mantra.

दिव्येषु देशेषु सतां प्रसङ्गं तदीयकैङ्कर्यपरायणः सन्।
यावच्छरीरान्तमहर्दिवं तत्कथामुदारां शृणुयाद् भवघ्नीम्॥१७०॥

Living in sacred places, devoted to serving the holy and all that belongs to the Lord, one should hear his generous, saṃsāra-destroying story day and night until the body's end.

तत्राप्यशक्तास्तु कुटीरमात्रं विधाय कुर्युस्त्वथ राघवाद्रौ।
अन्यत्र वासं च गुरूपदिष्टान् मन्त्राञ्जपन्तो ह्यभिमानशून्याः॥१७१॥

Those unable to follow that course may make a simple hut on Rāghavādri, or live elsewhere without pride while reciting the mantras taught by the guru.

भक्त्यादियुक्तस्य तथाऽनहङ्कृतेर्महात्मनस्तस्य निदेशपालनम्।
उपायमेनं चरमं निरन्तरं सुवैष्णवोऽयं विदधात्वतन्द्रितः॥१७२॥

The Vaiṣṇava should tirelessly and continuously follow this final discipline: obey the direction of the great, egoless teacher endowed with devotion and the other virtues.

तदर्थपुष्पप्रचयेन सन्ततं तथैव तन्मन्दिरमार्जनादिना।
तदीयनामाभ्यसनेन तन्मनाः क्षिपेत् स कालं नितरां गतालसः॥१७३॥

Free from laziness and keeping the mind on him, one should pass the time gathering flowers for his worship, cleaning his temple, and continually practising his names.

तीर्थेषु वासेन सतां महात्मनां समागमेनाथ तदर्चनेन।
जिज्ञासया तद्यशसः श्रवेण तच्छ्रावणेन स्मरणेन तस्य॥१७४॥

Pass the time dwelling at sacred fords, meeting and honouring great holy persons, inquiring into the Lord's glory, hearing it, causing others to hear it, and remembering him.

रामस्य साङ्गस्य सपार्श्वस्य सीतासमेतस्य सहानुजस्य।
कैङ्कर्यमीर्ष्यारहितः प्रकुर्वन् क्षिपेत् स्वकालं सततं सुभक्तः॥१७५॥

The good devotee should spend all time serving Rāma together with Sītā, his younger brothers, divine limbs, and attendants, entirely free from jealousy toward any fellow servant.

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The Goal

Verses 176–185

तथाविधैस्तैः परमार्थभूतं सुवैष्णवैः प्राप्यमथोच्यते यत्।
जितेन्द्रियैरात्मरतैर्बुधाग्रैर्महत्तमैः स्वाभिमतार्थदोहम्॥ १७६॥

I now declare the supreme reality to be attained by such excellent Vaiṣṇavas—great and discerning, masters of the senses, delighting in the Self—the inexhaustible giver of their heart’s true desire.

श्रीमान् दिव्यगुणाब्धिरौपनिषदो हेतुः शरण्यः प्रभुर्देवेशो जगतामनादिनिधनो ब्रह्मादिदेवार्चितः।
तारार्कनलचन्द्रमोहबहुमहःसौदामिनीभासकोऽजय्यो वीरसपत्नशस्त्रनिचयैर्जेता च तेषां मुहुः॥ १७७॥

The goal is the Lord joined with Śrī: ocean of divine virtues, source revealed by the Upaniṣads, giver of refuge, Lord of gods and worlds, without beginning or end, worshipped by Brahmā and the gods. He gives light to stars, sun, fire, moon, lightning, and every radiance; unconquered by enemy weapons, he conquers them again and again.

नित्यो ब्रह्मविधायकश्च पुरुषो वेदप्रदो ब्रह्मणे नित्यानां शरणं तपःप्रभृतिभिः सद्योगिनां दुर्लभः।
एकश्चेतनचेतनो भृतजगद्धयेयः स्वतन्त्रो वशी स प्राप्योऽस्ति मुमुक्षुभिः सुगुरुभिः सत्सङ्गभिस्तत्परैः॥
१७८॥

Eternal, ordainer even of Brahmā, the indwelling Person who gave Brahmā the Veda, refuge of the eternal ones and difficult for yogins to reach by austerity alone, he is the one consciousness of conscious beings, bearer and object of meditation of the world, independent and sovereign. Seekers devoted to him attain him through a true teacher and holy company.

तथाविधं प्राप्यमथो सुवैष्णवः सुचिन्तयन्नित्यमनुक्षणं प्रियम्।
सदा सदाचाररतं गुरुं वरं ज्ञातं भजेदखिलसंशयच्छिदम्॥१७९॥

Continually contemplating that beloved goal, the Vaiṣṇava should serve the excellent, recognised guru who lives in right conduct and cuts through every doubt.

सत्सङ्गतः सन् विगतस्पृहो मुहू रामं प्रपद्याथ गुरोर्मुखादसौ।
कर्माखिलं सम्परिभुज्य चात्मवान् प्रारब्धमेवं प्रहतान्यकर्मकः॥१८०॥

Through holy company the seeker becomes free of craving, receives surrender to Rāma from the guru's mouth, and, centred in the self, exhausts the karma already bearing fruit while the other karmas are destroyed.

न्यासात् स्वतन्त्रेश्वरजातसहायानिर्लूनमायान्वय एव दैशिकः।
हृदोत्तमानुग्रहलब्धमध्यसन्नाडीशुभद्वारबहिर्विनिर्गतः॥१८१॥

Through surrender, aided by the independent Lord and freed from the bond of māyā, the soul receives the supreme grace dwelling in the heart and departs through the auspicious central channel.

मार्गे ततः सोऽर्चिरुपैति मुक्तकस्तथाऽर्चिषोऽहो दिनतः सुरार्चितः।
आपूर्यमाणं विविधैस्तु वासरैः पक्षं प्रभूतोत्तमशर्मविचरः॥१८२॥

On the path the liberated soul reaches flame, then from flame the deity of day, honoured by the gods; from day it reaches the bright and waxing fortnight, moving through ever greater blessedness.

पक्षादुदङ्मासमथो षडात्मकं तेभ्यश्च संवत्सरमब्दतो रविम्।
चन्द्रं ततश्चन्द्रमसोऽथ विद्युतं स तत्र तत्राखिलदेवपूजितः॥१८३॥

From the fortnight it passes through the six northward months, then the year, the sun, the moon, and lightning, honoured at every stage by the presiding deities.

परं पदं सोऽयमुपेत्य नित्यममानवं ब्रह्मपथेन तेन।
सायुज्यमेव प्रतिलभ्य तत्र प्राप्यस्य सन्नन्दति तेन साकम्॥१८४॥

Guided by the superhuman person along the path of Brahman, it reaches the eternal supreme abode. Attaining intimate union there without loss of identity, it rejoices together with the One attained.

सीमान्तसिन्ध्वाप्लुत एव धन्यो गत्वा परब्रह्मसुवीक्षितोऽथ।

प्राप्यं महानन्दमहाब्धिमग्नो नावर्तते जातु ततः पुनः सः॥१८५॥

Blessed, bathed in the boundary river and graciously beheld by the Supreme Brahman, the soul reaches the goal and sinks into the great ocean of supreme joy. It never returns from there again.

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Sacred Dwelling Places

Verses 186–200

महामते प्रोच्य तदीयमाप्यं तेषां निवासस्तु निरूप्यतेऽथ।

मोक्षप्रदः शास्त्रसुसम्मतश्च जिज्ञासुबोध्यो भव सावधानः॥१८६॥

Great-minded disciple, having explained their goal, I now describe the dwelling places of Vaiṣṇavas—approved by scripture, conducive to liberation, and worthy of a seeker’s understanding. Attend carefully.

अशेषतीर्थेषु वसेत् प्रपूजयन् स यत्र यत्राविरभूद् यथा यथा।

तथा तथा तत्र रघूत्तमं जगत्पतिं चतुर्वर्गफलप्रदं हरिम्॥१८७॥

One may dwell at every sacred ford, worshipping Hari—the best of Raghu’s line and Lord of the world—in each place and form in which he appeared, for he grants the four aims of life.

वैकुण्ठदेशे खलु वासुदेवमामोदसंज्ञे त्वथ कर्षणाख्यम्।

प्रद्युम्नमब्जाक्षमपि प्रमोदे सम्मोद ईशं तु तथाऽनिरुद्धम्॥१८८॥

In Vaiṣṇava worship Vāsudeva; in Āmoda, Saṅkarṣaṇa; in Pramoda, lotus-eyed Pradyumna; and in Sammoda, the sovereign Aniruddha.

विष्णुं तु लोके वरसत्यसंज्ञके पद्माक्षमित्थं त्वथ सूर्यमण्डले।
क्षीराब्धिमध्ये शुभशेषशायिनं श्वेते तथा द्वीपवरे च तारकम्॥१८९॥

In the excellent realm called Satya worship Viṣṇu; in the solar orb, Padmākṣa; in the Milk Ocean, the auspicious Lord reclining on Śeṣa; and in blessed Śvetadvīpa, Tāraka.

तथा बदर्याभिध आश्रमे वरे सुरर्षिराजर्षिमहर्षिसेविते।
नारायणं लोकनमस्कृताङ्घ्रिकं मुनीशसेव्ये त्वथ नैमिषे हरिम्॥१९०॥

At the excellent Badarī āśrama, served by divine sages, royal sages, and great seers, worship Nārāyaṇa, whose feet the worlds revere; at Naimiṣa, served by the lords of sages, worship Hari.

शालग्रामममोघदिव्यफलदं देवं हरिक्षेत्रतोऽयोध्यायां रघुपुङ्गवं गुणनिधिं श्रीरामचन्द्रं प्रभुम्।
स्थाने मथुराभिधाश्रमवरे श्रीबालकृष्णं परं मायायां मधुसूदनं सुरनरध्येयाङ्घ्रिपदं सदा॥१९१॥

In Harikṣetra worship Śālāgrāma, giver of unfailing divine fruit; in Ayodhyā, Lord Śrī Rāmacandra, jewel of Raghu and treasury of virtues; in the excellent refuge of Mathurā, supreme Bālakṛṣṇa; and in Māyāpurī, Madhusūdana, whose feet gods and humans contemplate.

काश्यां भोगिशयं सनातनमथावन्त्यामवन्तीपतिं श्रीमद्वारवतीति नाम्नि शुभदे श्रीयादवेन्द्रं मुदा।
रम्ये श्रीव्रजनामके सुरनुतं गोपीजनानां प्रियं ब्रह्मेशादिकिरीटसेवितपदाम्भोजं भुजङ्गाश्रयम्॥१९२॥

In Kāśī worship the eternal Lord reclining on the serpent; in Avantī, the Lord of Avantī; in auspicious Dvāravatī, the joyful Lord of the Yādavas; and in lovely Vraja, beloved of the gopīs, praised by the gods, whose lotus feet are served by the crowned heads of Brahmā and Śiva and whose couch is the divine serpent.

वृन्दावने सुन्दरनन्दसूनुकं गोविन्दमेवं त्वथ कालियहृदे।
गोवर्धने गोपसुवेषधारिणं तथा भवघ्नेऽपि च पद्मलोचनम्॥१९३॥

In Vṛndāvana worship the beautiful son of Nanda; at Kāliya's pool, Govinda; at Govardhana, the Lord in his lovely cowherd dress; and at Bhavaghna, the lotus-eyed one.

शार्ङ्गिणं तथा गोमत एव पर्वते तथा हरिद्वार ऋजुं जगत्पतिम्।
तीर्थे प्रयागे वर माधवाभिधं तथा गयायां तु गदाधरं परम्॥१९४॥

On Mount Gomata worship the bearer of Śārṅga; at Haridvāra, the guileless Lord of the world; at Prayāga, the excellent Lord called Mādhava; and at Gayā, supreme Gadādhara.

गङ्गासागरसङ्गमेऽतिशुभदे विष्णुं तथा राघवं शश्वद्भूरिगुणालये मुनिवृते श्रीचित्रकूटे विभुम्।
नन्दिग्राम उदारकीर्तिनिकरे श्रीराक्षसघ्नं प्रभुं क्षेत्रे श्रीमति विश्वरूपिणमथो प्रभासेऽमले॥१९५॥

At the greatly auspicious Gaṅgāsāgara confluence worship Viṣṇu; at sage-filled Citrakūṭa, eternal treasury of virtues, Rāghava the all-pervading Lord; at Nandigrāma, famed destroyer of rākṣasas; and at stainless Prabhāsa, the glorious cosmic-formed Lord.

श्रीकूर्माचल उत्तमे च सदयं कूर्म सुरेशेडितं नीलाद्रौ पुरुषोत्तमं त्वथ महासिंहं च सिंहाचले।
श्रीमन्तं तुलसीवने तु गदिनं सर्वार्थदं तत्प्रिये क्षेत्रे श्रीकृतशौचके तु सततं पापापहं चेश्वरम्॥१९६॥

At excellent Kūrmācala worship compassionate Kūrma, praised by the gods; at Nīlādri, Puruṣottama; at Siṃhācala, the great Man-Lion; at Tulasīvana, glorious Gadī who grants every aim; and at beloved Kṛtaśauca, the Lord who forever removes sin.

श्वेताद्रौ त्वथ सिंहरूपिणमथो श्रीधर्मपुर्या तथा योगानन्दमशेषदेवसुनुतं श्रीकाकुले तु प्रभुम्।
देवैर्वन्द्यमथान्ध्रनायकमिह श्रीदं तथाऽहोबिले तस्मिन् श्रीगरुडादिसंज्ञ उचिते देवं हिरण्यार्दनम्॥१९७॥

At Śvetādri worship the lion-formed Lord; at Dharmapurī, Yogānanda; at Śrīkākula, the Lord praised by every god, the revered Āndhranāyaka who bestows prosperity; and at Ahobila on Garuḍādri, the God who tore Hiraṇya apart.

श्रीविठ्ठलं तं किल पाण्डुरङ्गे श्रीवेङ्कटाद्रौ तु रमासखं च।
नारायणं श्रीमति यादवाद्रौ नृसिंहमित्थं घटिकाचलेऽपि॥१९८॥

At Pāṇḍuraṅga worship Śrī Viṭṭhala; on Venkaṭādrī, Rāmā's companion; on glorious Yādavādrī, Nārāyaṇa; and at Ghaṭikācala, Nṛsiṃha.

सुरेन्द्रवन्द्यं वरदं त्वहर्दिवं सुनिर्मले श्रीशुभवारणाचले।
काञ्च्यां तथा श्रीकमलायताक्षकं समर्चनीयं बुधवैष्णवोत्तमैः॥१९९॥

On stainless Śubhāvaraṇācala worship Varada, revered by Indra, day and night; at Kāñcī, learned and excellent Vaiṣṇavas should worship the glorious broad lotus-eyed Lord.

तोतादिसंज्ञादिषु वैष्णवोत्तमैरेवं तथा तुङ्गशयादिकं प्रभुम्।
कार्यो निवासो नितरां शुभार्थिभिराराधयद्भिः सकलार्थदायिनम्॥२००॥

At Totādrī and the other sacred places, excellent Vaiṣṇavas who seek the highest good should dwell worshipping Tuṅgaśāyin and the Lord's corresponding local forms, each giver of every worthy aim.

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Closing Instruction and Fruit

Verses 201–204

सदानुसन्धेयमिमं त्रिकालं मुमुक्षुभिस्तत्परमार्थमित्थम्।
ज्ञात्वा न चैवास्ति सुवेदनीयं जिज्ञासुभिस्तैरवशिष्यमाणम्॥ २०१॥

Seekers of liberation should contemplate this teaching and its supreme meaning three times daily. Having understood it, nothing essential remains unknown to the sincere inquirer.

गुरुद्रुहे नो न शठाय चेदं न नास्तिकायोपदिशेत् कदाचित्।
नावैष्णवायापि रहस्यमेतन्न चाथ दैन्याहतवेदनाय॥ २०२॥

This esoteric teaching is not to be entrusted to one who betrays the teacher, acts deceitfully, denies sacred reality, rejects the Vaiṣṇava path, or approaches it only with contempt and a will to diminish it.

जितेन्द्रियः प्रपन्नः सन् बुधः श्रीजानकीपतिम्।
अनुष्ठाय मतं चेदं परमं स्थानमाप्नुयात्॥ २०३॥

The discerning person who masters the senses, surrenders to Śrī Jānakī's Lord, and lives this teaching attains the supreme abode.

रामानन्दप्रोक्तः श्रीवैष्णवमताब्जभास्करो भवतु।
आनन्दभाष्यसोदर एषोऽन्तस्तमोविनाशाय॥ २०४॥

May this *Sun That Opens the Lotus of Vaiṣṇava Teaching*, spoken by Rāmānanda and sibling to the *Ānanda-bhāṣya*, destroy the darkness within.
