SRI RAMA GITA.

(Former part of 'Tattvasārayana,' the Occult Philosophy taught by the great Sage S'rî Vasishtha.)

Translated into English.

BY

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Of the Adyar Library.

With an Introduction

By NETTA E. WEEKS;

THE ORIGINAL SAMSKRITA TEXT

AND AN APPENDIX.

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INTRODUCTION.

The translator feels that the present work, published now for the first time in English and in Devanagari, should be of especial value to theosophical students, and it is with the purpose of pointing out the correspondences in the two lines of teaching that he has requested me to undertake an explanatory introduction. It is with great reluctance that I have consented, as the subject is worthy of treatment by one far more learned in both Vedânta and in theosophy. The first portion will contain as much of the history and general information concerning the work as can be gathered together. The second part will consist of translations of portions of the Appendix, which is printed in full in Devanagari, and, under the head of Symbolism, I shall place before the student explanations of the allegory, and suggestions for study, which I trust may prove useful.

Although "history, in the ordinary sense of the word, is almost unknown in Indian literature," as Prof. Max Müller has expressed it in his Hibbert lectures (page 131), yet the Hindus believe that Itihâsas and Purânas are their most precious records. They at least appear to be of the greatest value and the memorials of spiritual evolution, and the student of Philosophy and occultism has much to learn from them. Each Itihâsa and each Purâna contains one or more Gîtâs, or divine Odes, in which are condensed the teachings, in one form or other, of the Science of the Self. Just as the well-known Bhagavad Gîtâ forms part of the
Mahābhārata, so does Rāma Gītā form part of another Itihāsa called Tattvasārāyaṇa, to which ought to be prefixed the words "Gurujñāna Vāsishthā" to make its name complete. There are many works in Samskrita literature which have not come to the notice of the public and among them the Tattvasārāyaṇa. Indeed, until very recently, it was beyond the reach even of most Sanskritists as it existed only in the form of rare Mss. in private and public libraries.

At the "A'disarasvatī Nilaya" Press, Madras, was printed, in 1882, the Jñāna (the first) Kānda of this Itihāsa together with that most important work called "Adhikaraṇa Kanchuka," a very-valuable commentary on Dakshināmūrti's Brahmastra-vṛtti, forming part of its second pāda, by the great Appayadikshita. The name of the publisher of this work was Appayadikshitāchārya, a worthy descendant of the author of "Adhikaraṇa Kanchuka." He was the modern exponent and leader of the Anubhavādvaīta system. He died in July last, leaving behind him very many voluminous works in Samskrita and Tamil, bearing on this system. He also left a short autobiography giving the principal events of his life. He was not generally known to the public, for he was a literary recluse all his life, and actually led the life of a Brāhmaṇa of the olden time. He had consequently no public recognition and government honors like his cousin Mahāmahopādhyāya Tyāgārāja Mākhi who is popularly known as Mannārgudi Raju S'āstrī. Even the majority of those that knew Appayadikshitāchārya disliked him very much for his bold views, which often openly contradicted the views of S'ankarācharya concerning the ancient teachings. If he had any real merit about him his works will form his monument and frame his epitaph. Mantri Lakshmiṇārāyaṇa S'āstrī edited: "Yajnavarāha Gītā" (chapters 11, 12 and 13 of the Jñāna Kānda, of Tattva-sārāyaṇa) with Telugu meaning, and his book was printed about the year 1887, in Madras: The (second) Upāsanā, and the (third)
Karma, Kândas were printed in 1894 and 1897 respectively at the "Bhâratililâsadana" Press of Karvetnagar Estate by order of the Rajah. Thus the whole of Tâttvasârâyanâ is now printed in Telugu characters.

In the "Catalogus Catalogorum" of Aufrecht we see an entry on page 156 (line 15), thus: "Gurujiñâna Vâsishtha, Vêdânta, Oppert 7053;" and Dr. Oppert in his "Lists of Sanskrit Mss. in private Libraries of Southern India," vol. I, page 522, says that Mandâdi Kondayya Pantulu, of Kattapêta, Vijayanagaram, has a copy of it in his possession. The Adyar Library, also, has a copy of it in the Grandha characters, but portions of this cadjan Ms. are somewhat damaged.

This manuscript is considered of the utmost importance by a large portion of the Indian public. Quite recently the management of the Adyar Library issued a short list of Mss. not yet published and requested the pandits who received them to select such as they considered of greatest value and entitled to be printed first in the new Samskrita journal under consideration by the Trustees. In nine out of ten cases, the Tâttvasârâyanâ was selected as that which should be first issued.

Of the authorship of the work in question, nothing is known definitely, nor the date of its compilation. Doubtless the most eminent Orientalists will some day decide these important points. All the information that we have at present is in the tradition held by a few followers of the Anubhavâdvaita system now living in Southern India. They believe that this "Gurujiñâna Vasishtha" is the most ancient Vedântic Itihâsa, and that all the later systems of Vêdânta are its modifications. The authorship is ascribed to Vasishtha, who is said to have taught it to his disciple, Râma. It is written in the form of a dialogue between Dakshshinâmârti, the divine teacher and Brahmâ, the Creator.

The most important commentaries on the Anubhavâdvaita system, which is based on the Tâttvasârâyanâ and the Râma
Gitâ, the gem of the work, are, as we have said, those of Appayadikshítâchârya. He has left about one hundred and thirty works on the Anubhavadvaita system. The translator of this work was personally acquainted with him; to him were given copies of nearly all his writings; he holds the copyright and has since published a portion of them. He presented copies of them to the Mysore Government Oriental Library, but, by some mischance, the works, are all ascribed in its Catalogue to Appaya Sivâchârya, and not the real author. The mistake will doubtless be rectified as Mr. Krishṇa Sâstrî has called their attention to the error.

From these numerous works, and the teachings of the few pupils whom Appayadikshítâchârya left behind him, as far as is now known, must be gathered all that can be known of these ancient teachings.

The translator has, in his short preface, given a few general particulars concerning the nature of this work and the purpose of its teachings. Being a careful student of the Anubhavadvaita Vedânta, and the Tattvasârâyaṇâ being the basic work of that system, he seems to have been peculiarly fitted to undertake the work. Doubtless many minor imperfections will be noticed, due in large part to the difficulties of expressing Indian ideas in our young Western language. But, as Prof. Max Müller, in his Introduction to the Larger Sukhâvati-Vyûha, Sacred Books of the East, Vol. XLIX, says:

"Those who venture to translate Oriental texts that have never been translated before, are few in number, and they have to do the work of pioneers. Those who follow in their track find it very easy, no doubt, to do over again what has been done before, and even to point out here and there what they consider and represent as mistakes; nay, they evidently imagine that because they can discover a mistake, they themselves could have done the pioneer’s work as well or much better. If only they would try for once to find their way through the jungle and the brushwood of an unexplored forest they would become more just to
their predecessors, and more humble in judging of their own performances. Nay, they might possibly find that often when they differ from the translation of others, they themselves may be wrong, and their precursors right."

Let us accept this, then, as pioneer work, and study the merits of the book itself.

The Tattvasărāyana is an Itihāsa, but, unlike the Mahābhārata, it has no stories, no thrilling incidents, by means of which the reader is to be made to feel the great truths underlying them; instead, it contains only disquisitions on the 108 Upanishads, and is said to be a complete record of the ancient philosophic and mystical teachings.

For the benefit of those who can understand Samskrita, the contents and the teachings in brief of each of the three Kāṇḍās of the Tattvasărāyana are given in the appendix to this book. For those who know no Samskrita, Mr. Krishṇa Sāstrī has translated the following portions of the appendix:

**Abstract of the Jñāna Kāṇḍa.**

That endless Nirguṇa Brahman which has the privative attributes of Sat, Chit and Anānā, as opposed to non-existence, non-intelligence and non-bliss; which is the source of Jivas; which is back of the Universe and its Lord (Saguṇa Brahman); and which is below that Nirguṇatita Brahman which is beyond the reach of speech and mind, should be known as the One Being which is back of all, without a second. No state is attributed to it because it is beyond the three states (of waking, dreaming, and dreamless sleep). Being the witness of the three kinds of Jiva, it is said to be no-Jiva. Being devoid of the three bodies, it is said to be bodiless. Being full of knowledge, it is said to be devoid of ignorance. A portion of that Brahman alone having become Jiva, always thinks and grieves, that "I am the doer, I am the enjoyer." All the rest, which are the creations (or rather, emanations) of Māyā and Avidyā, including the Universe and its Lord, are non-eternal. He who, by means of his past virtues, knows thus; who is possessed of discrimination and non-attachment; and who has seen the self within the body, is entitled to hear more about the Self. He should take in-
structions from a good teacher regarding the formula ‘That thou art.’ The word ‘That’ denotes the Lord who is joined to Mâyâ, but aims at that Nirgûnâ Brahman, whose attributes are Truth, Knowledge and Beauty—Symmetry or Harmony. The word ‘Thou’ denotes the Jîva who is subject to Avidyâ, but aims at that Kûtastha (or Supreme one) who is Nirguna, and subtle in his nature, and who is known as Pratyagâtman. The other word ‘art’ while denoting the identity of Jîva and I’sa’, virtually aims at that of Kûtastha and Brahman. By hearing this from his teacher one frees himself from the ignorance of the Self. By means of discriminative knowledge produced by constant reflection on these teachings, he frees himself from doubts, and then through the world of Brahman, gradually attains Moksha which knows no rebirth. He enjoys comfort after he has known that ‘I am the Pratyagâtman who is the witness of the body, Indriyas, Manas, Buddhi, and the Void; and who is free from decay.’ When the superimposition of Self on the body is known by means of the knowledge of the identity of the Self and Brahman, he enters Brahman through the sun and enjoys bliss. Only when one knows the decayless and deathless Self whose nature is Sat, Chit and A’nanda, is he saved from sinking in the Ocean of Samsâra, subject to decay and death. Knowledge is extolled, and the study of Vedas and Vedântas, and the performance of various ceremonies, sacrifices, devotion, pilgrimage, siddhis, etc., are said to be useless without the dawn of self-knowledge. Desires which are worldly and heavenly, are said to linger in the minds of men and devas only until the dawn of the knowledge of Brahman. After acquiring the knowledge ‘I am Brahman,’ one is freed from ignorance and doubt, and also from all Sanchita Karma. He then becomes pure. He who knows that he is not Annamaya, not Prâpamaya, not Manomaya, not Vijnânamaya, not even the fifth which is A’nandamaya, in the state of deep sleep; but that he is the sixth one who is the Brahmic-self, full of bliss; (such a man) at his death, reaches, through the path of the Devas, the seat of Brahman, even though he might only lead an ordinary life in this world. One should know that he is not the elements or their qualities, but he is that Sat-chit-ananda which is back of all affects and causes.’

Then follows the teaching of the Advaitic doctrine of superimposition. Then the three theories of Vedânta, A’rambha, Parinâma, and Vivarta, are considered. It is said that all these
three theories are true and that they should be studied in their
due order. But the second one, known by the name of Pariṇāma,
or evolution, is taught as the most acceptable of all. Kāmya-
Karma and Saguṇopāsanā with selfish motives, are deprecated.

"Jñāna is said to be of two kinds, viz., Svarūpa and Vritti. Their
subdivisions are shown below—

\[ \text{Jñāna} \]
\[ \text{(knowledge)} \]
\[ \text{Svarūpa} \]
\[ \text{(outgoing activity of knowledge)} \]
\[ \text{Vritti} \]
\[ \text{(indrawing of knowledge)} \]
\[ \text{Saguṇa} \]
\[ \text{(3rd Logos)} \]
\[ \text{Nirguṇa} \]
\[ \text{(2nd Logos having privative attributes)} \]
\[ \text{Jiva} \]
\[ \text{(individual soul)} \]
\[ \text{I'sa} \]
\[ \text{(universal soul)} \]
\[ \text{Sarūpa} \]
\[ \text{(primordial matter)} \]
\[ \text{Virūpa} \]
\[ \text{(spirit)} \]

Paroksha (theoretical side) secures Kramamukti (gradual
liberation).

Aparoksha (practical side) secures Sadyomukti (immediate
liberation).

\[ \text{born of Viveka (discrimination)} \]
\[ \text{born of Sravaṇa (hearing)} \]
\[ \text{born of Manana (meditation).) \]
\[ \text{born of Nīśidhyāsaṇa (concentration).} \]

S'arūpa is Parabrahman, the non-dual. It should be known first indi-
rectly and then directly. The Universe—movable and immovable—and
its cause—Māyā and I's'vara—are false from the standpoint of the
true Brahman.

At the beginning of the Upāsanā Kanda, Brahmā says: "I
have now heard the Jñāna Kanda, and I think I have nothing
more to hear." Then Dakshiṇamūrti replies: "Thou hast
known very little, because thou hast only heard the theory, thou
shouldst hear the Upāsanā Kanda, and then know how to put
those theories into practice. The same question is put at the beginning of the Karma Kânda, and Brahmâ is there told that he has still to hear the Karma Kânda to enable him to practise more and more, and to realise the Truth. So, a knowledge of the theory, a knowledge of the methods of practice, and direct realisation by practice, are three different things, and they are respectively taught in the Jnâna, Upâsana, and Karma Kândas of the Tattvasârâyaṇa.

The Advaitins are mostly satisfied with the Jnâna Kânda alone, or in many cases with the portions of it treating of Nirguṇâtita Brahmaṇa; whereas the Vis'ishtâdvaitins are fully satisfied with the Saguṇa portions of the three Kândas; but the Anubhavâdvaitins are satisfied only with both the Saguṇa and Nirguṇa portions of the three Kândas. This is one way of expressing their differences. We may also put the same in another form. The Advaitins are satisfied with the mere theoretical knowledge of the Nirguṇa and the Nirguṇâtita; and hope thereby to attain Jîvanmukti. This is very aptly compared to the satisfaction of a man who, seeing the reflection of a mango in the water of a tank feels that he requires nothing more. The Vis'ishtâdvaitins are satisfied with the knowledge, practice and direct realisation of the Saguṇa. Whereas the Anubhavâdvaitins are only satisfied with the knowledge, practice and direct realisation of the Nirguṇa Brahmaṇa. They do not mind the Saguṇa and the Nirguṇâtita, as through the former liberation cannot be secured and as the latter is beyond the reach of speech and mind. The Anubhavâdvaitin works on with his Nirguṇa until his Jîvanmukti and Videhamukti are ensured.

The Abstract of the Upa'sana' Kâ'nda.

The Jnâna-Kânda ends with S'ravaṇa and Manana (i.e., with hearing and reflection). The aspirant should practice meditation (or Nididhyâśana) after obtaining the discriminative knowledge "I am Brahma"
by means of Manana (or reflection). Upāsana is nothing but constant meditation on the identity of Self and Brahman. This meditation called Nididhāyasana entirely removes Viparyaya (i.e., obstructions, errors or misconceptions). As intensely and rapidly as meditation is practised in the manner herein taught, so intensely and rapidly does the Light (or Jyotis) manifest. According as the manifestation of Light is, so is the removal of veils. On the entire removal of veils, the aspirant gets a complete view of the supreme Light, and experiences full bliss after overcoming all sorrows. Owing to the identity of the thing meditated upon and himself, the aspirant attains liberation in life, being freed from sanchita and āgami karmas. Just as knowledge is enforced in the S'ruti by means of commandments, even so is Upāsanā, undoubtedly, enforced in the S'rutis. This Upāsanā, coupled with Jnāna, being the seventh stage of Yoga, the wise do not see any difference between the meditator and that meditated upon. That Nirguṇa Brahman which is the source of Māyā and all other effects, and which is the final peace, is verily said by the S'rutis to be the only Being to be meditated upon. He is liberated who meditates thus: "I am that Non-dual Brahman which supports all, which needs no other support, and which is centred in Praṇava. Just as Brahman, which was originally devoid of parts, or differentiation, ultimately became Jīva by the process of evolution, even so does the differentiated Jīva become Brahman by means of this Yoga (or Upāsanā). This very same Upāsanā or the highest meditation on the identity of the Self and the Supreme, is taught by means of Gāyatrī and other mighty mantras. That meditation whereby the identity of the meditator and the thing meditated upon is accomplished, is the only means of self-experience. The Vedānta holds that he who knows Brahman perfectly well, is the only one who is entitled to practice this meditation. The method, or process, by which this meditation is carried on, is also given in full detail. During meditation, the mind, on account of its previous impressions, will run after external objects. The wise man should then repeatedly meditate upon Brahman by controlling the mind by means of arguments and non-attachment. He will not feel the practice tiresome as he will soon experience bliss. When, by the practice of such meditation, Jīva is absorbed in Brahman, then the Prānas which support the Jīva are agitated. When Prānas are absorbed, the Nādis, which support the Prānas, are agitated. When Nādis are absorbed, the body which supports the Nādis, is agitated. Just as when a pole firmly fixed in the ground is agitated, the ground also shakes,
even so the bodies are shaken and exhausted. But such indications are seen only in those practitioners who are slow and middling. Whereas in the case of the practitioners of the highest order, no such indications are seen because they do not need great efforts in controlling the mind. If the practitioner meditate upon Paramātmā by conceiving Him as bright as the midday Sun, then he becomes capable of pervading everything like the all-pervading ether. The Sūtras and Smṛitis teach this very idea in the words “as one wills so he becomes.” Let one hear the meanings of Mahāvākyas constantly and let him also intensely reflect upon those meanings continually, he can never hope for liberation without this Upāsanā. By the knowledge of the identity of Self and Brahmān, the mind can never be absorbed (or annihilated), but it can, by means of this meditation (or Upāsanā), be absorbed with the Prānas and Indriyas along with it. By this meditation on the Self as the Brahmān which is back of the universe, the Self, will, naturally, take the form of the undivided bliss, and the veil of darkness will be removed, as self-effulgence will then begin to spread itself on all sides. Let it not be doubted that that Nirguna which is beyond the reach of speech and mind can be conceived of by the mind. We are not speaking here about that Nirgunātīta which is formless and which is back of the Nirguna, because it can never be grasped by the mind. The Nirgunātīta is the one which even transcends the moksha state. We speak of that Nirguna alone, which is non-dual and Sat-chit-ananda by nature, and which is the seat of moksha itself. If this Nirguna Brahmān be meditated upon as directed with a pure mind, then by that, the knot* of the heart will be entirely broken. No amount of hearing about the non-dual nature of the self and no amount of reflection will ever enable any one to realise that Brahmān without this meditation on Brahmān. Hundreds of Sūtras and Smṛitis proclaim the necessity of Brahmadhyāna. Then, how can one directly cognise Brahmān by mere argumentation? Deplorable indeed is the ignorance of people who profess to follow the Vedāntic teachings which pre-eminently urge the necessity of meditation, and who, at the same time, contend that knowledge alone is sufficient for moksha. By this Upāsanā alone can one destroy the various kinds of distractions and yeils, and by it alone can one annihilate the mind, and attain Jīvanmukti. Even some among those who know this perfectly well, are deluded. They think that after the dawn of knowledge, nothing more has to be done. After duly considering

* Sūridhara says that this knot is Ahankāra or egotism.
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what is secondary and what is essential, the wise have come to the conclusion that knowledge is secondary, and Upāsanā is essential. If one will not admit that knowledge is secondary to Upāsanā, then surely will his Indriyas become wayward. Owing to such waywardness, many sins will be committed. What is the use of his knowledge when he commits all sorts of sins? If knowledge is considered secondary, then it is used for purposes of Upāsanā by means of which the waywardness of Indriyas can be arrested. In the S'rutis it is declared: 'that the disciple ought to hear the teacher only after beholding (the self), that he should then reflect on those teachings, and then alone should Nidīdhyāsanā (or abstract meditation) be practised.' When such is the declared order, how can one say that S'ravana or hearing is the last thing? The knowledge necessary for Kramamukti is obtained by S'ravana. The perfect knowledge necessary for Jivanmukti is obtained by Upāsanā. The best among the wise, who alone know the method of realising the Self in the S'āstraic way, attain Jivanmukti by their practice, and not others who cheat the world. They are cheats who say that that formless Brahman which is beyond the reach of speech and mind, can be reached by words, that It is endowed with privative attributes, that It should be known by those who desire Moksha; and who also say that that Brahman whose form is Intelligence (or Light) is Saguna and that It is, on that account alone, fit to be meditated upon. Those who thus discourse upon the Ārūpa Brahman, having lost their intellect, are sure to fall into miseries owing to their waywardness. The Jivanmukta who meditates upon the identity of Self and Brahman, reaches that Ārūpa, on the loss of his Prārabdha body. The wise man shall, therefore, with the Idea "I am Brahman" meditate upon that Nirguna Brahman whose form is intelligence, and who is the object of perfect knowledge. That Brahman which is recommended to be known should alone be meditated upon. That which is not recommended to be meditated upon is the one which cannot be known."

THE ABSTRACT OF THE KARMA KANDA.

"In the S'rutis and Smritis are mentioned three kinds of Karmas (or religious practices), viz., Nitya (obligatory), Naimittika (occasional) and Kāmya (optional or those performed with motives). Out of them, the Kāmya Karmas are to be rejected altogether by those who desire moksha. Naimittika Karmas ought to be performed even by Yogins who are Jivanmuktas, and the Nityakarmas ought to be performed either for the good of the world or for one's own good. Agnihotra and
others, are Nityakarmas, and they ought to be performed for preserving
one’s own A’s’rāma or order of life. Until the Jivanmukta reaches the
state of Ativarnās’rāmin (i.e., one who has risen above castes and orders
of life), and until he attains Videhamukti, he ought to perform Nitya
Karmas. Because the highest liberation called Videhamukti depends
upon the performance of Nityakarmas, it follows that that Mukti is born
of Karma. Or because that Mukti is attained by means of Nirvikalpa
and other Samādhis, it is said that it is born of Karma. That Samādhi
which should be performed by a Jivanmukta and which is even superior
to Upāsana is a mental Karma. Even Upāsana which is only a form of
meditation is a mental Karma. What will Jnānins attain if they will
neither practice dhyāna nor that samādhi which removes samsāra? The
Upāsakas, too, without considering their own downfall, neglect the
Karmas pertaining to their respective order of life. Nitya-Karmas, etc.,
are the external Karmas, and Samādhi the last internal Karma that
should be performed for the sake of Videhamukti. He who does not
perform his Nitya-Karmas loses his caste status, and he who has no
such status is not entitled to Mukti, even nominally. Only he who be-
longs to his A’s’rāma or order of life, is allowed to undergo S’ravana-
Maniṣa, and Dhyāna, but not that sinner who is devoid of any
discipline. Those who, on account of their delusion, do what
they like of their own account, after neglecting the observance
of duties pertaining to their order of life, are said to be viola-
tors of Vedic injunctions. Even though one has attained Jivan-
mukti, he has to meet with sorrows. To remedy those sorrows he is
ordained to follow the observances pertaining to his order of life to the
very end of his life. By merely following the observances pertaining to
the order of life to which one belongs, sorrows cannot be remedied.
They can only be remedied by Samādhi, and Samādhi is impossible with-
out the help of some A’s’rama. Even a Jivanmukta should always per-
form Samādhi along with his A’s’ramāchāra for the sake of attaining
Videhamukti. Whether he be student, householder, hermit, or Ascetic,
one should, until he forgets his body, diligently perform the Karmas
pertaining to his A’s’rāma. All those that do not perform the unsel-
fish deeds that are ordained by the S’rutis and Smritis, are sinners. It is
definite to say that because a Jivanmukta does not desire to secure
Videhamukti, his observing the Karmas is useless. Even if such a
jivanmukta neglect his Karmas, he will become wayward, will meet
with downfall, and will then become the chief among the Violators of
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Vedic injunctions. If you hold that it is reasonable to say that ignorance is the cause of bondage, and knowledge that of release, but that it is not reasonable to say that Karma is the cause of both bondage and release, then hear the reply: The cause of bondage is the action done with desire or motive; the cause of release is the desireless action which is never to be deprecated. By the Upāsanā spoken of before, one becomes the knower of Brahman (or Brahmavid).* For attaining the conditions of Brahmavidvāra, Brahmavidvariya, and Brahmavid-varishtha, one should, with Vairāgya, perform the higher Samādhi known as Nirvikalpa, Nissamkalpa and Nirvrittika respectively. He who thus reaches the condition of Varishtha and remains in the seventh stage (or Bhūmi), will in a short time attain the Nirvāsana state. That is the Nirvāsana state which is beyond the reach of all speech and mind, which is devoid of all pairs of opposites, and which can only be described by negations. Of what use is that unknowable and unknown to the hearer now, when it is impossible to describe it by authorities or reasoning. One should therefore understand that Brahman alone which can be directly cognized by means of Samādhis, which is the true knowledge and bliss, and by which Moksha is attained. He whose mind is absorbed in that Brahman, whose form is one undivided bliss, and which is motionless, is, undoubtedly, liberated. The Videhamukta enjoys permanent self-bliss by means of the highest Samādhi. He does not experience anything else—no, not even in the least—than self-bliss. By the experience of self-bliss alone that Muni (silent man) attains supreme peace and rests extended on the ground like Ajagara (a huge snake), having reached the condition of Varishtha. Then having attained Videhamukta, he gives up even his observances of customs like a child, a madman, or a ghost, and becomes motionless. That is a great man in this world who has so forgotten his body as not to feel the effect of Prārabdha which has been completely worked out. By Karma is Karma generated, by Karma is Karma destroyed, and by Karma is attained Akarma (or absence of Karma) by means of which is attained that bliss which is due to no karma whatever. Some Karmas are to be rejected, some are to be accepted and some are such as are not to be rejected or accepted.† The seed of akarma is

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* See foot note on page 45 of the translation, for the words Brahmavid, vara, variya, and varishtha.

† Literally, performed, as the Bhagavad Gītā says, without attachment, or thought of the result. The doer has nothing to do with the result of the deed.
karma, and the seed of karma is akarma, hence the wise man should always depend upon both. When Jiva who is the doer is totally lost, by means of Samâdhi, in Brahman which is mere Intelligence (or Light), which is devoid of doubts (or volitions) and which is eternal, then, whatever may be the effects of merits and demerits of the doer, all of them become extinct. There is no doubt of this. Thoughts, devotions, yogas, meditations, bodies. Samsâra, Indriyas, Manas, Prânas, A'varana, nescience, intelligence, matter, animal species, men, devas, Brihaspati, Brahmâ, Vishnu, S'iva, Prakriti and the whole universe are due to Karma alone. He is liberated who, fully knowing this, avoids Karma by depending upon Karma. Karma is capable of releasing him who is bound to this Samsâra by Karma, in the same manner as the elephant which has fallen into the pit can be raised by another elephant. What is the use of Vedântic knowledge to him who is subjected to samsâric pains, and who yet will disregard Samâdhis. That Karmin is very rare in this world who, having cast off Ajnâna (ignorance), A'varâpa (veil), and Vikshepa (projection of thoughts), which are the seeds of samsâric pains, remains, by means of Samâdhis, as mere SELF. To those who diligently perform obligatory rites such as Agnihotra, etc., and who also perform the internal Karma called Samâdhi, there will be no decay whatever. He who has reached the condition of Jivanmukti, shall perform, until his death, the obligatory rites, and Samâdhi Karma. If that wise one desires to attain Videhamukti, let him always perform Samâdhi by depending upon the Hundred and eight Upanishads."

From many facts connected with the subject we are led to conclude that this great work is the basis of all the Hindu systems of philosophy. It has frequently happened that the commentator has made the problem appear more difficult by his self-coloured explanations, and it is merely in these explanations of the great basic truths that lie the differences between the six systems, which seem so much at variance with each other. Each of the great teachers chose a portion of the whole truth as his great truth; he amplified it and clothed it in symbolical language; he quite ignored the truths he did not choose to explain.

With this introduction of the work itself, let us now turn to
the meaning of the allegory and its teachings, and first we will consider the

**Symbolism.**

Râma is said to have been a full incarnation of Vishnu. He, together with his consort, Sita, stands as the Second Logos personified: he as Purusha; she as Prakriti. In Theosophical teachings He is A’nanda of the trinity Sat-ananda-chit. The Vedântins place the three in a different order, Sat-chit-ananda, and this difference of arrangement causes some confusion in the minds of students. Râma means *Bliss* and his consort *Self-bliss*. He represents the essence of bliss—the spiritual side, and she the more personal quality. Râma is also said to represent the phase of intelligence—chit. This I think may mean that in his waking consciousness he stood for the Third Logos to which the causal body in man corresponds, while in Samâdhi he was the Second Logos, represented in man by the Buddhic principle, the Self-conscious centre. He certainly showed himself to Hanûman as the Saguna Brahman, the form or intelligence side of the Logos, but generally he represents the Nirguṇa or formless phase.

Sîtâ is the higher Prakriti, inseparable from Râma, and herself divine.

Hanûman, the monkey, represents the higher Manas. He was a celibate—a Brahmachârin—all his life. There seem to be two kinds of monkeys; one, ordinary monkeys, representing the Lower Manas, or rather, the Kâmic body—sensations chiefly. They wander hither and thither and are incapable of continuity of action or thought. They must be controlled. In the S‘ivânandalahārî, verse 20, a work attributed to S’ankarâchârya, this mind is compared to a monkey in words like the following: "This mind, the monkey, always roams about the forest of delusion (Samsāra), instantly jumps from one branch of desire to
another, and is always restless, going from one to the other of these as it likes. O Lord! be pleased to bind this mind with the rope of my devotion and keep it under thy control."

The symbolic Hanûmân is the Lord of the lower manas; the Higher Manas which curbs its activity. By placing the Manas, in devotion, on Râma, or Krishna, it becomes one-pointed—that condition which, in the Bhagavad Gîtâ is called the austerity of the Mind: “Mental calmness, equilibrium, silence, self-control, purity of nature”, (p. 149). All this was Hanûmân; a great general, a wise counsellor in action, a devotee who carried only the image of Râma in his heart, one-pointed in mind, pure in life. And of him Râma said that none was so worthy to receive his teachings. Verily, it is to the higher Manas, or through the higher Manas, that all great teaching must come. Hanûman, also, is sometimes called meditation, or concentration.

Judging from Hanûmân’s words of adoration and his questions, he had already reached the stage when he must realize the Saguṇa, or form side of Brahmâ. And Râma’s chief effort is to lead him to the contemplation, the worship and the realization of the Nirguṇa Brahman, that which is without form, without qualities, but not the attributeless the Nirguṇātita Brahman, for this last is not to be realized. He says the way is four-fold. By action, karma; by jnâna, knowledge; by bhakti, devotion; and by yoga, realization. These four methods should be followed by all. Neither is of more importance than the others, for all are necessary. But one may say that one is lowest, karma, the mere performance of prescribed rites, another is highest, yoga, the summit of realization, and the others, jnâna and bhakti, lie between. The faithful performance of duties, (karmas) which includes the effort to understand why they must be done; leads to knowledge (jnâna), knowledge to devotion (bhakti), and devotion to realization (yoga). Each has its proper
place in man’s evolution and each is equally necessary for the
building of the perfect man.

The first chapter contains only a description of Rāma’s
surroundings, and of his highest form of meditation. In the
second chapter Hanumān asks for instructions, and Rāma enu-
merates the 108 Upanishads as the works wherein such teaching
is to be found.

In the third chapter is an exceedingly instructive discourse
on the nature of the Jīva. It is declared to be dual in its nature;
the one part eternal in its essence; the other—the outward,
having bodies—is of a transitory nature: The higher is called
the “witness”: (the Higher Self, a word familiar to students of
the Bhagavad Gītā) The other is the reincarnating Ego, the
consciousness in causal body. Then Rāma goes on to speak
of meditation. He declares that the “source of all beings is
of its own nature capable of being known and then meditated
upon,” and that there are three methods of meditation. The
first is the contemplation of an effect and its cause; the effect
being the direct outcome of the working of active causes. The
second method is that of contemplation of cause and effect
and then a dwelling upon the cause as that, only, which it is of
value to know. The first is for the aspirant to self-devotion;
the second for him who has begun the practice of it. The third
method is a confounding of things and leads to wrong under-
standing and in the end, to annihilation. Here, of course, the Self to
be meditated upon is man’s Higher Self.

The fourth chapter deals with the nature of a Jīvanmukta.
The necessary condition to Jīvanmukti is the destruction of
Rūpa Manas.—the withdrawal of the consciousness into the
Ego (causal body).

Chapter V. deals with the nature of the Videhamukta and
gives rules by which that state is attained. Before Videhamukti
is reached, Arūpa Manas must be destroyed. Here we see the
transcending of the Ego—the breaking of the confining shell—for the centre (the Buddhic consciousness) is no longer in need of limitation.

The sixth chapter teaches the methods by which each of these states may be reached. By rejecting the impure mental impressions, and cultivating pure ones, by gnosis, and by destroying Kâma Manas.

In the seventh chapter the seven stages of knowledge are described and their differences explained. Also the seven stages from ignorance to contentment, and the seven states from Brahman to Vikâra.

The eighth chapter deals with the six Šamâdlhîs, and the proper observances for each stage of development are specified.

The ninth chapter gives a clear idea of what the life of a man should be. All his religious and other duties are specified for the particular grade to which he may belong. It is certainly true that even now, in India, men’s lives are guided to a greater extent than a Western mind can comprehend, by the observances prescribed for their caste. These are what the Hindu calls Karmas. The Western idea is more general. We have prepared all these conditions in our past stages of evolution, and it is true we come back just where we must work them out; the Hindu considers the duties pertaining to the family and caste to which he belongs as the inevitable working out of the Karma. The tenth chapter deals very fully with Karma in its several aspects and also with the two lines of teaching on the working out of Karma. These two chapters should prove of the greatest interest to students of Theosophy, as should, also, chapter XI, in which is described the natures of the four classes of devotees, with its three groups each representing a modification of one of the three guṇâs. For instance, the three classes of Karma Yogins would represent those in whom the Tâmasic, Râjasic and Sâttvic qualities predominate. Râma, having instructed Hanûmân, the
Higher Manas, thus far, makes him realise the Universal Self, the Saguṇa Brahman. Having realized Saguṇa Brahman he is to strive toward the higher ideal and all the further teachings tend toward a realization of the Nirguṇa Brahman.

A careful study of the Rāma Gītā will well repay our members. They will find amplification of much of the teachings already given out and valuable hints for self help and for study. The methods are carefully described, in considerable detail, and the consecutive stages are indicated.

The translator begs the indulgence of the readers for whatever may be faulty in his work, for he has done it for the Society and only with the desire to help earnest students. In the same spirit I offer these few suggestions.

N. E. Weeks.
PREFACE.

We learn from the Râmâyana and other works that S'ri Râma was a perfect model of humanity. He taught both by precept and example and was equally balanced in everything. Râma has been rightly compared by an old author, to a piece of sandal-wood, because we know that all its particles smell equally sweet. Where is to be seen a more moral and spiritual king than Râma whose life was as exemplary in filial and fraternal affections as in love for the people he ruled over, and where is to be seen a more staunch and devoted follower and a more deserving chela than Hanûman who was taught this precious Gitâ which is the most advanced of the teachings on the practical Science of Soul. The one noteworthy feature of the teachings of S'ri Râma is that he advocates, throughout, the idea of a universal religion, not in theory alone but in practice also.

Râ'MA Gr'î'tâ', consisting of one thousand verses, forms part of the second or the Upâsanâ Kânda of Tatvasârâyana, an invaluable Itihâsa now published for the first time in Telugu characters. From a close perusal of it we find, that the 108 Upanishads are classified in that work, under three heads, viz.—(1) those pertaining to Jnâna, (2) those referring to Upâsanâ and (3) those treating of karma. The first or the Jnânakânda contains numerous disquisitions on those Upanishads that fall under the first head. The second or the Upâsanâkânda, and the third or the Karmakânda, contain likewise lengthy discussions on those Upanishads that respectively fall under the second and third heads. Tatvasârâyana gives thus a very exhaustive treatment of all the 108 Upanishads comprising the whole range of the Vedânta. Each Kânda is divided into 4 pâdas of 25 chapters each. The whole work thus consists of 24,000 slokas and 300 chapters. The great Appaya Dikshita, the commentator of a portion of this work, speaks of its merits in the following terms:—
"What benefit are the learned going to derive from other Sástras when they have completely mastered Vasishtha's Tatvasárayana—a rare work in this age of Kali, treating exhaustively of Vedánta alone, containing as many thousands of Slokas as there are letters in the Gáyatri, consisting of three Kándas written in a lucid and simple style, explaining all the sacred and secret meanings and thereby setting right heterodox notions and exposing the fallacies and errors of unsound doctrines."

From very ancient times several commentaries are said to have been written on the Brahma-sútras by several great men. The followers of some of the later commentators are known as Dvaitins, Viśistádvaitins, Śuddhádvaitins, Śivádvaitins, Advaitins, &c.

There is yet another system of Vedánta. It is called the Anubhavādvaita or the practical system of Advaita. This system has its Prasthānatraya based on the authoritative interpretations given to the Vyāsa Sútras and the Upanishads in the Tatvasárayana. Besides having its own Prasthānatraya this school of Vedánta has a very large and hitherto unpublished literature worthy of being carefully studied by men of culture. The votaries of this system seen here and there in Southern India, follow the S'rāuta-sánkhya and Yoga in their highly developed forms. These Sánkhya and Yoga systems are very elaborately treated of in their literature. The Anubhavādvaitins have for their highest authorities (1) the S'rutis, i.e., the 108 Upanishads with their commentaries, (2) the three Kándas of Tatvásárayana, in the first of which is contained the Vyāsa-Sútra-Vritti and in the second of which is contained the Ráma Gitā, and (3) the teachings of ancient Rishis diffused in several other works. Besides, they have equal regard for the Karma, the Jnána, the Bhakti, and the Yoga Mārgas. According to their teachings even Jivanmukta of the highest type, as long as they live, should observe the Varṇās'ramāchāras and perform the Nityakarmas; have faith or Bhakti on the Nirguna Brahman; constantly meditate on the teachings of the 108 Upanishads and practise Ātma yoga. They prefer the Grihastha or the second Ā'srama to the Sanyása or the fourth Ā'srama. They have faith in the teachings of the Rishis only but not in those of others. Some of the most
important MSS. belonging to the Anubhavâdvaita system are preserved in the Government Oriental Library, Mysore.

Vyâsa-Sûtra-Vritti is a dialogue between Dakshinâmûrti and Brahmâ, contained in the first 17 chapters of the second Pâda of the first kânda of Tatvasârâyana and is commented upon by the famous Appaya Dikshita, the author of 104 works. This commentary is known by the name of Adhikaranakanchuka and concludes with the following observations:

"Many works treating of the S'âiva and Vaishnava doctrines and many others treating of the Advaita system, have been written by me—all of them from the standpoint of the respective sects. But this work alone is written by me for spiritual benefit, because it contains all the secrets of the Self."

Râma Gitâ bears the same relation to Tatvasârâyana as Bhagavad Gitâ bears to Mahâbhârata and comprises 18 chapters whose contents in brief are given below.

Those who are unacquainted with Sânskrit, especially the Western readers, will, no doubt, find it difficult to understand the technical terms that occur in the contents as well as in the body of the work, but their difficulty will be partly removed by constant perusal and partly by the aid of footnotes that will be given in their appropriate places.
CONTENTS.

CHAPTER I. contains a graphic description of the royal seat of Râma
in his garden at Ayodhyâ and of his Samâdhi,
or highest mode of meditation.

II. says that Hanûman, who was given a private audience,
requested Râma to enlighten him on the highest
Vedântic truths. Then Râma enumerates the 108
Upanishads as the chief texts dealing with the Vedânta
exhaustively.

III. contains the arguments establishing the imperative
necessity of Dhyâna or meditation, after acquiring a
knowledge of the Existent-Intelligent-Bliss and Eternal
Brahman.

IV. deals with Jîvanmukti.

V. "" Videhamukti.

VI. "" Vâsanâkshaya, etc.

VII. "" Saptabhûmikâs, or the seven grades of
spiritual progress and their uses.

VIII. "" the nature of six Samâdhis.

IX. "" the importance of the Varnâs'ramâchâras
and the extreme necessity of observing
them until death.

X. "" the Sanchita, the A'gâmi and the Prârabdha
Karmas.

XI. "" the three-fold division of the Karmins, the
Bhaktas, the Jnânins and the Yogins.

XII. "" a description of S'ri Râma's Vis'varûpa.

XIII. "" the sub-divisions of Pranava into 256 Mâtras.

XIV. deals with the Mâhavâkyas.

XV. "" Navachakras such as Mûlâdhâra, etc.

XVI. contains arguments to prove that the Eight Siddhis are
to be condemned as retarding Kaivalya-mukti.

Chapter XVI. deals with the 16 Vidyâs such as Satyavidyâ, Daharavidyâ, etc. These Vidyâs are also described in full and classified under Saguna and Nirguna heads.

XVIII. summarises the contents of the previous 17 Chapters.
RA'MA GI'TA'.

CHAPTER I.
S'ri Gurumūrti said:

I am extremely delighted to narrate to you the most wonderful and divine Râma Gîtâ; hear, O, Brahman! with an attentive mind. (1)

The beautiful city of Ayodhya possessed of all the necessary requisites and surpassing the very abode of Brahman, is as celebrated as Vaikuntha. (2)

Therein shines the excellent royal garden bright with all the seasons (of the year), filled with all the trees and frequented by all the birds; (3)

Adorned with beautiful ponds, wells and tanks, and capable of allaying all sorrows and bestowing all bliss. (4)

In the centre of it shines, with the splendour of a crore of suns, a hall adorned with precious stones, supported by the chief gods in the shape of many golden columns; (5)

Whose shafts shine with the S'ruti texts in the shape of diamonds, with which they are set; and whose cornices, likewise, blaze with the grand letters (of the alphabet) in the shape of strings of pearls overhanging their tops. (6)

The bases (of the columns) set with Vaidûrya,* represent the multitudes of Maharshis (great sages), while the well-adorned arches and Kadali† trees represent the Purânas and Smritis. (7)

Likewise the broad mirrors represent the different kinds of Vidyâs.‡ The (ceiling of the) hall is decorated with silken and other

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* Vaidûrya—one of the nine kinds of precious stones. It is of a dark-blue color.
† Kadali—a superior kind of plantain tree.
‡ Vidyâ—the Satya, Dahara, Sândilya, and other Vidyâs mentioned in the Upanishads and the Brahma Sûtras.
superior tapestries representing the Mahâmantras (great Mantras or incantations);

With various kinds of pictures representing tranquillity, self-restraint and other good qualities; and with Mâlatî (Jasminum grandiflorum), Mallikâ (Jasminum Zambac) and As’oka* flowers, representing dars’ana, Ṣravana ‡ and other Sâdhanas; §  

And supplied with sandal-paste, Agaru-unguent || and camphor in the shape of Sânkhya, Yoga and Samâdhi respectively; with varieties of fruits and flowers in the shape of chidânanda (intelligence-bliss) and other vrittis (modifications);  

With betel-holders (containing betel-leaves, areca nuts, spices, etc., ready made for use), cloves, etc., in the shape of high devotional feelings; with several golden vessels in the shape of Nishkâma-karmas; **  

With varieties of incense and ceremonial lights in the shape of Svadha and Svâha †† offerings; with various golden seats in the shape of superior Yantras; ††  

Also with various kinds of music in the shape of the eightfold Yoga; with tasteful dishes of food (of six kinds of taste) in the shape of ambrosial A’tmic bliss;  

And with various other requisites that can only be seen by means of penance performed in several previous births and that are incapable of even being thought of by the mind of Viśvakarma (the celestial architect).  

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* Asoka—a kind of tree which yields red flowers.
† Darâna (cognising of the individual self or pratyagâtman); the first of the four Sâdhanas insisted upon as the means by which one ought to realise practically the teachings of the Vedânta. The three other Sâdhanas are Śravana, Manana and Nididhyâsana.
‡ Śravana: After one perceives, through meditation, the individual Self, he should hear from the Guru about the identity of that Self and the universal Self. This is Śravana.
§ Sâdhanâ: means of attainment. Theoretical Vedânta has four other Sâdhanas different from these.
|| Agâru is a kind of tree like the sandal.
** Nishkâma-karmas: acts done without any motive or without any desire for their fruits.
†† Svadha: is what is offered to the Pitris by means of water. Svâha is what is offered to the Devas by oblations given through fire.
+++ Yantras are different diagrams used in both white and black magic.
CHAPTER I.

In the centre of such a hall, the like of which will not be found anywhere in the 14 worlds or in any of the past, present or future periods of time, shines the excellent and great royal seat of gold adorned with strings of diamonds, vaidûryas and pearls. (15-16)

It (the royal seat) is ever shining there because of its being (occasionally) occupied by S'ri Râma who is attended by Sitâ, Bhârata, S'atrughna and Lakshmana; (17)

And praised by Brahma and Saraswati, Sanaka and other sages, Vasishtha and other Rishis, Sûka and other devotees and several other great sages. (18)

He (S'ri Râma) would sometimes give instructions in the Vedas to those disciples who are desirous of Vedic study; sometimes give lessons in logic, grammar and the supplemental S'âstras; (19)

Would sometimes initiate those who are highly advanced, into the secret meanings taught by the Vedânta; at times be immersed in communion with his Self; and at other times be bent upon enjoying A'tmic bliss. (20)

He illuminates every day:—the golden crown set with diamonds, vaidûryas, emeralds, sapphires, etc., by His head; (21)

The pair of pendants that are as brilliant as the Sun and Moon, by His ears; the pair of golden bracelets, by His upper arms; (22)

The sets of rings, by His fine fingers; the garlands of large-sized pearls, by His neck and breast; (23)

The soft silken cloth, by His waist, thighs and knees; and the pair of anklets, by His feet resembling the fresh lotus. (24)

Even there, the lotus-navelled S'ri Râma, the Lord of the Universe, bearing in His hands the Conch-shell, the Discus and the Club,* went into communion with His Self. (25)

The Lord who is never lonely on account of worldly and spiritual matters that ever engage His attention, now withdrew His mind into loneliness. (26)

Thereupon Brahma and others as well as Lakshmana and others who understood the inclinations of others, quietly withdrew therefrom, and all, except Hanuman and the Gate-keeper, went out. (27)

* The conch-shell, the discus and the club respectively represent the Ahankâra, the Manas and the Buddhi.
Then Ravana’s enemy (Rāma), seated as He was in the Padmāsana* posture, withdrew all His senses from their (respective) objects; (28)

Firmly fixed His mind on that Nirguna Brahman † which is declared in all the Vedāntas and which is unconditioned and undecaying and which is the concentrated Sat-Chit-Ananda (Existence-Intelligence Bliss); (29)

And then by readily entering into Nirvikalpa Samādhi ‡ (He) имmersed Himself in that Ocean of undivided Bliss; (30)

Where nothing else is seen, nothing else is heard and nothing else is known except the Supreme Blissful SELF. (31)

* Padmāsana: one of the four principal postures in Yoga. In Ch. I., Verse 45, of Hatha Pradīpikā it is described thus:—Place the right heel at the root of the left thigh and the left heel at the root of the right, cross the hands behind the back and take hold of the toes, the right toe with the right hand and the left toe with the left.

† Nirguna Brahman: Vedāntas treat of Brahman as Saguna (having attributes), Nirguna (having negative attributes) and Nirgunātīta (having no attributes).

Saguna has personal form and is endowed with all conceivable good qualities, Nirguna has no personal form and has no attributes except Sat (Existence), Chit (Intelligence) and Anūnda (Bliss) as opposed to Anūtita (non-existence), Jada (non-intelligence) and Dukkha (non-bliss).

Nirgunātīta is attributeless and is unknowable.

‡ Nirvikalpa Samādhi: One of the six grades of Samādhis known as Drīṣṭānuviddha, Śabdānuviddha, Nissankalpa, Nirvikalpa, Nirvvittika and Nirvāsana.

Samādhi, to quote from the Theosophical glossary,—“is a state of ecstatic and complete trance. The term comes from the words Sam-ādha, ‘Self-possession.’ He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of yoga.”

The Sarasvāti Rahasya (the 106th Upanishad) says: Of the five factors, 1. Existence, 2. Intelligence, 3. Bliss, 4. Name, 5. Form, the first three pertain to Brahman and the next two to the Universe. Discarding names and forms, one should rest in Sat-Chit-Ananda (Brahma). This is done by the help of the aforesaid Samādhis.

In Drīśṭānuviddha Samādhi (where all forms are discarded) the aspirant realises Brahman as the Universal Light, without noticing the various forms with which different objects appear to the eyes. He notices the subject alone everywhere and that as Supreme Light.

In Śabdānuviddha Samādhi (where names are discarded), the aspirant overcomes in his mind the differences caused by names.

In Nissankalpa Samādhi he gets the mind freed from sankalpas (ponderings or desires); in Nirvikalpa the mind is freed from Vikalpa or doubt; in Nirvvittika it is freed from its Vrittis or modifications; and in Nirvāsana it is freed from Vāsanās or impressions,
Then Râma with all His organs delighted by the enjoyment of that Bliss, came out of His Samâdhi, being induced to do so by the germs of consciousness pertaining to His function of preserving the Universe. (32)

Thereupon Vayu's son Hanûmân, of great intellect, knowing that Râma had come out of Samâdhi, approached Him with joined hands; (33)

And with a downcast face indicating modesty, prostrated at his feet like a tree felled to the ground, and worshipped Him, in the manner ordained, with arghya (oblation), pâdyâ (water to wash the feet) and all the rest. (34)

Then, having, with devotion and attentiveness, pleased Râma, Who was intent upon teaching spiritual truths, Hanûmân, with words soft and clear, addressed Him with much concern: (35)

O, Râma! Thou art the Supreme Self Whose form is made up of Existence, Intelligence and Bliss. Thou alone art the cause of creation, preservation and destruction of all beings. (36)

This much I have ordinarily understood by Thy grace and by the supreme virtue of my having served Thee, but I am now afflicted because of my not having got a thorough knowledge (of the Self). (37)

The more I think of Samsâra (the unending chain of cause and effect) the more sorrowful I become. Even then, through my desire for comfort, I have been caught in it like a fish by a hook. (38)

Lo! I cannot, even in imagination, get over to the other shore of this Samsâra. The body is ever the abode of diseases and the six kinds of changes* are its attributes. (39)

Even with a body similar to steel, how can one attain to perfection? Our happiness is never in the body, my opinion is that it is elsewhere. (40)

O, Ocean of kindness! This personal form of Thine that Thou, the Omniscient and the Omnipotent, hast, of Thine own accord, assumed through Thy Mâyâ; (41)

* The six kinds of changes that the body is subjected to are: conception, birth, growth, maturity, decay and death.
For the welfare of all the worlds and for the purification of the minds of those that have no desire, should be meditated upon, even by the most learned, within the cavity of the lotus-like heart. (42)

By the highest virtues of my past birth this personal form of Thine has been made visible to my eyes. The other, impersonal one—not visible to the naked eyes, (43)

Devoid of any form, like unto the all-pervading Ether, the most supreme light, the well-known, the ever pure, the Omuiiscient, the eternal,

The ever free and the imperishable one called the Paramâtman (the Supreme Self of all)—is that which I wish to know, if Thou hast kindness for me. (45)

If I deserve to be instructed in this and if it will not be tiresome to Thee to spend Thy words, I beseech Thee, O, Lord! to impart the same to me for the realisation of my Self. (46)

Thus in the glorious Upanishad of RA' MA GI'TA', the secret meaning of the Vedas, embodied in the second Pâda of the Upâsana Kânda of Tatvasârâyana, reads the first chapter entitled:

The Description of Ayodhya Mantapa, etc.
CHAPTER II.

S'ri Râma said:

Well done O, Mâruti! thou hast. O, wise one! done well in asking Me about that which is beneficial to the world. This path of salvation from Samsâra is wonderful.

O, Conqueror of foes! thou hast, for the most part, learnt from Me the meanings of the Vedas. Even then I am very much delighted to tell thee now exhaustively.

There is none else equally deserving with thee to be taught the Science of Brahman. What am I to do with the secrets if I do not give them to thee?

Besides thee I do not know of any one who is the source of My pleasure in this world. Come near Me, My hand wishes to feel thy body!

So saying, the chief of the Raghu family passed His hand over Hanûmân from head to foot and began to teach the spiritual truths.

That which is devoid of hunger, etc., of caste distinctions such as Brâhmana, Kshatriya, etc., of such evils as sins, etc.; that which is motionless, full and one without a second;

That which is beyond the three states* (of consciousness), that which is devoid of the five sheaths,† that which is intelligence alone, the Brahman, the most subtle, and the Supreme one devoid of qualities,

Is alone My real and wonderful form and it is firmly established in all the eternal Vedântas.

Thou canst not properly understand it from any texts other than the Vedântas. Among S'rutis, Smritis and Purânas, the most authoritative are the S'rutis.

* The three states of Consciousness are, 1. Jâgrat or waking; 2. Svapna or dreaming; and 3. Sushupti or dreamless sleep.
† The five sheaths are, the Annamaya, the Prânamaya, the Manomaya, the Vijnanamaya and the Anandamaya.
Therefore, O son of Anjanâ ! thou, who art desirous of getting thyself freed from Samsâra, shalt forthwith apply to the study of Vedântas for the better understanding of My true nature. (10)

The Upanishad, the visible manifestation of the Goddess of Wisdom, is pregnant with all spiritual truths and there is no secret which is unknown to her. (11)

O, son of Pavana ! thou, who art scorched by Samsâra, shalt approach her even as a child that is hungry approaches its mother, and in conformity with her teachings, thou shalt question Me regarding My nature. (12)

Hanûmân said:

Tell me, O, chief of the Raghu family ! which are the Vedântas and where are they embodied ? O, Râma! How many are the Vedas? and O, Râghava ! how many are their branches? (13)

Kindly tell me accurately, how many Upanishads are there in them, by a knowledge of whose meaning I will be freed from the bondage of Samsâra. (14)

S’ri Râma said:

O, Hanûmân ! I shall tell you the position of the Vedântas; hear straight on. From Me, Vishnu, the Vedas with their supplements, came out as my outgoing breaths. (15)

The Vedânta is firmly established in the Veda even as the oil in the sesamum seed. The Vedas, divided as they are into Rigveda, etc., are four in number. (16)

Many are the branches of the Vedas and many are the Upanishads of those branches. The branches of the Rigveda are twenty-one in number. (17)

O, Son of Marut ! the branches of the Yajurveda are nine and one hundred in number. O, scorcher of enemies ! One thousand branches have come out of Sâma Veda. (18)

O, Hanûmân ! The branches of the Atharvaveda are fifty in number. It is said that for each branch there is an Upanishad. (19)

He that studies one Rik or verse of one of these Upanishads, with great devotion for me, that man attains to the salvation
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called Sâyujya* (becoming one with Me) which is difficult of attainment.

Although that salvation called Sâyujya is far superior to the three lower ones called Sâlokya, † Sârûpya‡ and Sâmîpya, § yet it is excelled by the fifth state called the Kaivalya mukti. ||

Hanûmân said:

By what means can I attain to this Kaivalya mukti with which one can avoid falling again into the well of this Samsâra?

S'rî Râma said:

(The Ten Upanishads.)


(The Thirty-two Upanishads.)


(The Hundred and Eight Upanishads.)


* Sâyujya: The worshipper is said to attain Sâyujya when he becomes one with the Deity worshipped by him.
† Sâlokya: when he attains the abode of that Deity.
‡ Sârûpya: when he is blessed with a form like that of the Deity.
§ Sâmîpya: when he is blessed to remain near, or by the side of, the Deity.
|| Kaivalya mukti, or freedom to remain in Self-hood: One is said to attain Kaivalya when he is able to merge his human Self into the Divine Self and that again into the Universal Self. This Kaivalyamukti is of two kinds, viz., Jivan-mukti and Videhanmukti, which will be explained hereafter. As the terms Sâyujya, &c., refer to the results of Saguna worship so does the term Kaivalya refer to the result of Nirguna worship.
(27)
(28)
(29)
(30)
(31)
(32)
Thus (I have enumerated) the One Hundred and Eight (Upanishads) that destroy the three states of existence.  
(33)
Here, the one Upanishad Māndūkya* alone is enough to secure, by degrees, the Kaivalyamukti. Failing to secure it thereby, study the Ten Upanishads.  
(34)
Thereby obtaining an indirect knowledge of Me, thou shalt reach the abode of Brahma and from there the supreme Vaikuntha wherefrom thou shalt be completely freed along with me.  
(35)

* Māndūkya gives hints on Atmopāsana or meditation on the SELF. The Monosyllable OM is said to be made up of a + u + m + ardhamāṭra. The Jīvatma or the human soul should meditate upon this Pranava and thereby perceive the Pratyagātma or divine SELF within. Then he should identify himself with It which stands in the same relation to the Universal SELF as the spark is to the fire. If he fail to realise this by the study of Māndūkya, he is asked to apply himself to the study of the Ten Upanishads for Parokshajñāna or indirect cognition.
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If thou desirest Jivanmukti (liberation while in life) on account of thy dread for the agonies, etc., felt during the dissolution of this body, thou shalt then study the Thirty-two* Upanishads for the sake of direct cognition of the Self.

If, even as a Jivanmukta, thou shouldst desire for Videhamukti (liberation from the trammels of bodily existence while in the body) one account of the effects, whether real or apparent, of Prarabdha Karma, thou shalt then study the Hundred and Eight† Upanishads.

Although this body apparently exists, yet when the effect of Prarabdha ceases, Videha Kaivalya is attained. There is no doubt about it.

Because of the one thousand one hundred and eighty Upanishads, the Hundred and Eight are more important than even the Ten or the Thirty-two;

And because, by bestowing on men wisdom and dispassion, they destroy the three kinds of Vasanas (mental impressions), they should be studied with their respective Santis (peace chantings) at the beginning and end of each of them.

To the twice-born men who are already initiated into the Vedas, Vidyas and Vows, and who study the Hundred and Eight after having received them direct from the mouth of the teacher;

To such, the spiritual knowledge, of its own accord, shines forth like the Sun and they, no doubt, become (virtually) bodiless even though they are (apparently) possessed of bodies.

To him who solicits a boon, may be given country or wealth to his heart's content, but to everyone cannot be taught this Hundred and Eight.

* Upanishads numbers 11 to 32 (vide verses 24 and 25 supra) are technically known as “the Thirty-two,” Nos. 1 to 10 (vide verse 23) being likewise known as “the Ten.”
† Upanishads numbers 33 to 108 (vide verses 26 to 33 supra) are technically known as “the Hundred and Eight.”

By studying the Ten Upanishads one attains Kramamukti (Slokya and the rest). By studying the Thirty-two Upanishads, one attains Jivanmukti and by studying the Hundred and Eight, one attains Videhamukti.
To an atheist, an ungrateful one, one who is bent upon evil doings, also to one who has no devotion for Me, and to him who is led away by pitfalls in his studies of Śāstras; And to one who is devoid of devotion to his teacher, this (Hundred and Eight) should never be taught. But, O, Son of Marut! to the devoted disciple and to the dutiful son, And to one who is My devotee, one who is endued with good qualities, who is born of good parents and who has a good intellect, must, after due examination, be taught the Hundred and Eight (Upanishads).

He who studies or teaches and he who hears or recites (the Hundred and Eight), no doubt reaches Me when the body due to Prārabdha falls.

O, Son of Pavana! what is taught by Me to thee who art my disciple, destroys all classes of sins, by merely hearing (it) once Those who study knowingly or unknowingly this secret science of One Hundred and Eight Upanishads promulgated by Me are liberated from the bonds of Samsāra.

The Spiritual Science approached the Brahmana and said to him: "Guard me, I am thy treasure. Do not make me over to one who is envious or crooked-minded, nor to a rogue. So guarded my virtue endures."

The teacher should impart this science of devotion to the Self, given out by Vishnu, to him who is versed in the Vedas, who is diligent, and intelligent, and who keeps up the vow of Brahmacharya, after duly testing him.

Thus in the glorious Upanishad of RA'MA GĪ'TA', the secret meaning of the Vedas, embodied in the second Pāda of the Upāsana Kānda of Tattvasarāyana, reads the second chapter entitled:

The Consideration of the Essence of Scriptural Authorities.
CHAPTER III.

Hanūmān said:

O, Lord! O, Consort of Jānaki!* the doctrine, verily, of Advaitins is that because Jīva had no origin, it is impossible that it can be an effect.

If it had origin it must also have dissolution. If it be dissolved it cannot attain the state of being Brahman. Then (in that case) the displeasure of the Śrutis that declare unity, is inevitably incurred.

In case duality is established there will always be fear on the path of transmigratory life and death. Besides this, even the well-known fearlessness (on account of their having become one with Brahman) of Janaka and others will be set at naught.

Yājñavalkya † and other āchāryās are well-known Advaita-Brahma-Vādins (*i.e.*, those who uphold the doctrine of absolute identity). Not even the slightest idea of anything being separate from It, is found in this (Advaita) Śāstra.

O, Illustrious one! O, Ocean of kindness! there is none else in this world who is competent to tell me whether this (what is stated in the foregoing four verses) is correct or incorrect.

Śrī Rāma said:

That which admits the union of Jīva and Brahman, even though they are the effect and the cause, is what is known as the doctrine of the Advaitins and this (their very doctrine) itself presupposes the origin of Jīva.

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* Janaka, the royal sage known also as Videha (*i.e.*, bodiless) on account of his having attained complete emancipation in that life, was the foster-father of Śtā. Hence she is called Jānaki. Rāma is addressed as the “consort of Jānākī,” for the reason that Hanūmān evidently doubted that Rāma’s doctrine was opposed to that of Janaka, one of the highest authorities in spiritual science.

† Yājñavalkya was the teacher of Janaka. Brahadāranyaka Upanishad contains many of his teachings.
If the origin of Jiva is not admitted its dissolution also becomes impossible. If there be no dissolution, duality must ever prevail. Then, in that case too, the displeasure of the S’rutis that declare unity, must certainly be incurred.

Jiva is of a two-fold nature, its dissolution too is two-fold, hear (from Me) how the two-fold Jiva is dissolved. This Jiva (i.e., the lower-self) who is directly denoted by the word ‘thou’ (in the phrase, “That thou art”)* is subject to transmigratory life, and has bodies.

The dissolution of this Jiva (lower-self) who is born of ignorance and who is to the internal modifications as heat is to the heated iron ball, is brought about just in the same manner as that of other productions (vikritis). †

The other (Jiva) who is indirectly denoted by the word ‘thou’ (in ‘That thou art’) is devoid of transmigratory life, is the witness of the lower-self, the conscious entity in man, the Kūtastha known as Pratyagātman (the spiritual Monad) and who is the type of Paramātman.

He (that Pratyagātman or Higher-self) who comes out of Brahma vidya (the Universal Super-Consciousness) like the spark from the fire, is destroyed by merging him into that Brahman, the Absolute concentrated Intelligence, the First Principle or His (Pratyagātman’s) matrix, so to speak.

That from which the Bhūtas‡ (denoting either the undifferentiated elements or the Jivas) have their being, That by which they are

* The word ‘thou’ in the phrase “That thou art” (or Tat-tvam-asī, which is one of the Mahāvākyās) by which identity is taught by the spiritual teacher, refers to the two-fold individual self, viz., the lower-self and the Higher-self respectively known as Jivātman and Pratyagātman. The reference here is to the lower-self and not to the Higher-self. The word ‘That’ in this phrase, likewise, refers to the Universal Self which is also two-fold, viz., Yāvāra and Paramātman. Just as Jiva is the individual lower-self, so is Yāvāra said to be the universal lower-self.

† Prakriti is the matter of which every substance is primarily or secondarily composed, or it is the productive principle of a secondary substance or production. This subsequent production is termed Vikriti, which is merely a modification of a state of being; a new development or form of something previously extant.

‡ In the Dakshināmūrti-Vṛtta, a gloss on the Brahma Sūtras, we find that the second and the third Sūtras are thus interpreted in one verse:

By knowing that First Cause—which is devoid of attributes, from whence is the origin, etc., of this Jiva who is the cause of the Kalpaka tree that produces
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supported, That unto which they return, verily that Absolute Brahman alone should be known by those who desire liberation. (12)

To what does the word ‘ Bhūtas ’ (mentioned in the last verse) refer? Does it refer to the Jivas or to the undifferentiated elements such as Ether, etc., or to the worlds produced from the differentiated elements? It does not refer to the last (of these three) because in this (Nirguna Brahman) is found only negative attributes. (13)

The source of all Jivas is Nirguna Brahman and not any other. It is also the source of the undifferentiated elements but it is never the source of Jagat or Universe. (14)

He who is known as the cause of the Universe and who is called (I’s’a) the Lord, that Saguna Brahman is, verily, the instrumental cause of the Universe and the differentiated elements. (15)

The material cause (of the Universe and the gross elements) is Māyā consisting of the sentient and the non-sentient. Therefore the consideration of the effect, the cause, and the Lord, of the Universe is of no use here (in this science of A’tman). (16)

The sumnum bonum is attained by contemplating upon Jīva and Brahman in the light of the science of Self (or Adhyātma S’āstra) coupled with the strength of the benevolent teacher’s kindness. (17)

The instrumental cause of Jīva (the lower-self) who becomes an effect, is Nirguna Brahman and the material cause whereby this Jīva is clothed in a dense material garb which shuts him out of Light, is Avidyā. (18)

this Universe and its Lord, and which is also the source of Śāstra (i.e., Rik, etc.)—is one freed from the fear of transmigratory life, without delay.

Appaya Dīkshita in his commentary on this verse says:—

That Brahman which has no other distinguishing marks except such negative attributes as Existence, Intelligence, and Bliss, as opposed to Non-existence, Non-intelligence, and Non-bliss, is the source from which Jīvas come out like sparks from fire.

This Jīva by his Avidya, creates the Kalpaka tree of Jagat and Iśvara—the effect and the cause—because he is possessed of creative and other functions. [Note: Iśvara, according to this system of Vedānta, is only a very highly advanced Jīva limited by Māyā. Jīva who is said to create Jagat and Iśvara, cannot be the ordinary Jīva or the lower-self which is limited by Avidyā. Pratyāgātman or the Higher Self being born of Brahma-Vidyā or the Universal Super-Consciousness must be the cause of such creation; Jīva or the lower-self, being a reflection of Pratyāgātman.]
By meditating in this life, for the purpose of purifying the mind-stuff, upon the consort of Uma, who is the Lord of all the worlds, who is Omniscient and who is limited by Mâyâ, one reaches, afterwards, the source of all Jivas (i.e., the Nirguna Brahman).

The Source of all beings is of Its own nature capable of being known and then meditated upon. Those who desire for Kaivalya-moksha must, therefore, first know It.

And then by always intently meditating, without any idea of difference, upon that Nirguna Brahman which is ever full, they (i.e., those who aspire for Kaivalya) certainly attain what they have desired.

One who aspires to rise to self-devotion should think on the lines of thought suggested by A'rambha-vâda.† Whereas, he who practises Self-devotion should intently reflect on the lines of thought suggested by Parinâma-vâda. †

Verily, in the case of one who has well advanced (in abstract meditation), the Vivarta-vâda as a matter of fact, becomes appli-

* The A'rambha vâda is the theory of Nâyâyikas, Vaiśeshikas and Mimâmsakas, according to which an effect which was not, is produced through the activity of the causes which are. For example: The effect or Kârya, pot, had no antecedent existence before the potter and other causes produced it.

The student should first contemplate and grasp the cause as existing apart from its effects; He would then constantly see by inseparable relation, the cause in the effect.

† Parinâma-vâda or the theory of evolution is followed by the Sânkhyâs, the Pâtanjalâs and some of the followers of the Paurânic and Tânuic schools of Vedânta. According to it, just as a tree existed potentially in a seed before the cause that brought the tree into existence came into operation, the effected Universe existed before as real though in a subtle invisible form and was rendered manifest through the activity of a cause.

Having contemplated the cause as reflected in the effect, the cause must be entirely dismissed (from the mind). When this is done, the cause will cease to be such, and what will remain will be the Ever-existent, Ever-conscious, All-pervading indescribable Brahman.

A man becomes that on which he resolutely and persistently thinks. This we infer from the ordinary illustration of the beetle and the insect, explained later on.

† The Vivarta-vâda or the theory of transcendental illusion is that adopted by certain schools of Vedântins. The Advaita Vedântins who are otherwise known as the Mâyâvâdins maintain that the self-luminous and perfectly blissful Brahman which is one only without a second, by mistake, through its own power of Mâyâ, appears as the whole world. They teach non-distinction or identity of cause and effect.
cable in his case. But he who merely prattles with it, undergoes self-degradation. Such a one (ultimately) kills his Self. (23)

The Vivarta-vâda which draws its illustrations from such examples as "the serpent in a rope," "the thief in a pillar," "the son of a barren woman," etc., is not at all suitable to the aspirant who desires to get himself freed from Samsâra. (24)

But this excellent Parinâma-vâda which mainly draws its illustrations from such examples as "the beetle and the insect,"* "the curd and the milk," "the pot and the earth," etc., is certainly most acceptable to him. (25)

By constantly meditating, in seclusion, upon the identity of the Self and the Brahman, and by remaining with the mere consciousness of having united the Self with the Brahman, one becomes no doubt free. (26)

Jñâna (knowledge) is said to be of two kinds (Svarûpa), external or objective and (Vritti) internal or subjective. Of the two, the first relates to the True, Infinite, and Blissful Nirguna Brahman. (27)

And the other (the subjective knowledge) relates to the undivided spiritual essence of A'tman, called the Pure-existence. This (latter) knowledge is subdivided into two, viz., the Paroksha (indirect) and Aparoksha (direct). (28)

By the first (indirect knowledge), liberation comes in due course at the time of the dissolution of the world of Brahmâ (the Creator). By the second (direct cognition), Kaivalya is here attained when Prârabdha is exhausted. (29)

* The following is found in Webster's Dictionary in connection with his definition of an insect: "Insects leave the egg as caterpillars or grubs, which are called larvae. The higher insects undergo a metamorphosis in which the larve incloses itself in a cocoon or shell and is then called the chrysalis or pupa. After remaining torpid in this shell for a time, it breaks forth as the perfect winged insect or imago."

Almost the same idea is conveyed by the example of "the beetle and the insect," of which, according to tradition, the following is the illustration: The beetle takes hold of an insect and when it is alive puts it into a hole of clay specially prepared, and blocks up the opening. The insect thinks in its dark prison, of the beetle, and beetle alone, and remains there till the beetle, returning at its proper time, removes the clay and with a sting awakens the insect which immediately flies out another beetle incarnate.
And verily, Jivanmuktı too is attained even in this life. Hence thou (Hanumān) shalt always reflect upon Brahman, after having got yourself entirely rid of Kāmā (desire), etc. (30)

That which is termed Nirguna Brahman is of two kinds. The one called Salakshana having negative attributes is, indeed, capable of being meditated upon, and the other called Alakshana having no attributes is beyond meditation (i.e., incapable of being meditated upon). (31)

And the first (of the two mentioned in the last verse), on account of its three pādas known as existence, etc., is said to be of three kinds. Hence It is (termed) the Eternal and Immortal Three-footed Brahman, having only Svagata-bheda* (i.e., the differences in its own parts). (32)

The wise man who, having seated himself in some posture, concentrates his Buddhi there (in that immortal Triad or Tripād Brahman), obtains union with It without the slightest difference. (33)

The differences, known as Sajātiya† and Vijātiya‡ which exist in the case of Jivas as well as Jagat, do not exist in the case of Supreme Brahman of Triple nature. (34)

If there be no Svagata-bheda or the difference in its parts, the subject (Brahman) becomes incapable of being meditated upon. Surely, without meditation, Moksha can never be obtained by Jivas who are subject to Samsāra. (35)

In this state of bondage, there is difference between Jivātman and Paramātman. In the liberated state there is non-difference and in the state transcending Moksha, there is no difference at all. (36)

Moksha is attained by meditating upon Nirguna Brahman, on account of its having negative attributes (Existence, Intelligence, and Bliss) which are antagonistic to bondage (made up of Non-existence, Non-intelligence, and Non-bliss). But S'rutı says that

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* The differences existing between the stem, the branches, the leaves, the flowers, the fruits, etc., of one and the same tree, is known as Svagata-bheda.
† Although there is no difference among Jivas when considered as belonging to the same species, yet there is much difference when they are considered as men and women. This example illustrates Sajātiya-bheda.
‡ In the case of Jagat or Universe, there will be difference between any two things. Take for example, a granite stone and a tree; these two are unlike in every respect. This difference is known as Vijātiya-bheda.
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There is no such remedial or antagonistic attributes in the Attributeless One called the Nirguna-tita.

The Brahmanas who have reached the other shore of Srutis, say that men whose (Chitta) mind-stuff is drowned in that ocean of Undivided Blissful Essence will attain Videha Mukti.

He is called Videha (bodiless) who has succeeded in Samâdhi Yoga; who has got rid of the impressions relating to matters worldly, etc., from his mind; who is actionless; and who is free from mental modifications of any kind.

There are six kinds of Samâdhis (abstract meditations) leading to trance, such as Dris'-yanuviddha and (five) others. The wise man ought to realise by concentrated meditation, all of them one after the other, just like a leech which takes firm hold of one blade of grass before it leaves its hold on the one behind it.

Those sinful men who are devoid of Samâdhis, who are boastful of their knowledge of Vedânta texts, and who are ever bent upon doing what they like, (such men) go to the infernal regions.

How can a man who has not killed his mind, get himself freed from Samsâra, and how can he kill his mind (while he is) in this world, if he is devoid of Samâdhis?

He who views Samâdhi in the light of an injunction and considers it similar to Karma, will never be freed from Samsâra even after millions of Kalpas.

Rules of injunction, etc., are said to be equally applicable to both Jnâna and Yoga. If so how is it that Jnâna alone does not come under an injunction?

The first requisite for Moksha is the knowledge derived from Vedânta passages, and the last requisite is Yoga; therefore, apply thyself to the practice of Yoga.

And Yoga is said to be of two kinds known as Sabheda (admitting of difference) and Abheda (admitting of no difference). Again the first is said to be of several kinds known as Hatha Yoga, Râja Yoga, etc.

Abheda Yoga, the one now under consideration, is of one kind only. It aims at the identity of Jiva and Brahman, its distinguish-
ing feature being Samâdhi which is the chief requisite for Moksha. (47)

And because the scripture itself insists upon the joining of this (i.e., the individual Self) with That (i.e., the Universal Self), he who is devoid of Yoga does not attain Moksha by Jnâna alone. (48)

The wise man who is endowed with Vairâgya, and who is ever given up to the practice of Yoga, does not, at any time, fear for any miseries other than those of Samsâra, difficult of being got over. (49)

The Jñâni who, by practising this best Yoga, has got himself freed from all impurities, attains the highest happiness, he being freed from Mâyâ and its binding effects. (50)

The great Yogan who has realised the identity of the Self and the Brahman whose movements are regulated by his well-broken Indriyas (organs) and who is free from the agitations of his mind-stuff, attains immediate liberation. (51)

The Yoga which is now stated (by Me) and which is finally established by authoritative Vedântic interpretations, is, by the wise, termed the highest Upâsana. (52)

The Sruti says "meditate upon that eternal Peace (Brahman) which is the Source, &c., (of Jivas)" and intense meditation on the idea of non-difference, all the more strengthens the identity (of Self and Brahman). (53)

Even though one is proficient in all Sâstras, if he be devoid of Upâsana, he will never be able to overcome the confusions of his mind-stuff. (54)

If Saguna Brahman (having different forms and various attributes) be meditated upon with desire or motive, it secures all kinds of enjoyments for men. But when the same is meditated upon with no desire whatever, it purifies the mind. Such is the settled meaning of the Sâstras. (55)

And the Upâsana (meditation) of the individual Higher-self (i.e., the Pratyagâtman) who is devoid of attributes and who is of very small size equal to a hair's end, the thumb, or the sharp end of (wild) paddy grain, will also purify the mind. (56)

But meditating upon the Universal Sat-Chit-Ananda-Nirguna-Brahman is the highest of all. This Upâsana which consists of
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meditation upon the identity conveyed in the phrase “I am Brahman,” becomes the cause of immediate liberation. (57)

By rightly understanding the meanings of the Mahâvâkyas one will be confirmed in his conviction that every other thing is unreal. After being thus confirmed in his convictions, let him meditate always upon That alone for his liberation. (58)

If without Upâsana any one will attain liberation by mere Jnâna alone, then, verily, without the bride, will the marriage, of the bridegroom, take place. (59)

That by which the lower-self, on account of its identity, is seated near, or brought into close proximity with, the Higher-self, is called Upâsana (Upa = near, and âsana = seat) which kills all human afflictions. (60)

The highest and undecaying happiness is attained by all, only by applying themselves to that meditation which, through non-difference or perfect identity brings to the devotee, full super-consciousness. (61)

How can men who whirl round this Samsâra, on account of their mistaking this body for the Self, get themselves freed from such whirling, without that Upâsana which teaches the identity of the Self and Brahman. (62)

He alone becomes a Brahmaid or knower of Brahman who has, by constant communion, obtained that Spiritual knowledge or full Super-consciousness (mentioned in verse No. 61, supra) called Samvit, which alone is the independent witness of Jiva and I’s’ a. (63)

Samvit alone is Parâsakti or the Supreme and Universal Super-consciousness and that alone is Nirguna Brahman. The one above it (termed Nirgunâtita) cannot be comprehended by word or mind. (64)

That (Nirgunâtita) is devoid of attributes, indescribable, devoid of forms, and can only be named. The teacher cannot be questioned regarding That (Nirgunâtita) and the S’ruti says, “Don’t question any more than That (Nirguna).” (65)

Thus in the glorious Upanishad of RA’MA Gî’Ta, the secret meaning of the Vedas, embodied in the second Pâda of the Upâsana Kânda of Tatvasârayana, reads the third Chapter, entitled:

The Consideration of Jnana Yoga.
Chapter IV.

Hanumān said:

O, Chief of the Raghu race! How can any question regarding the established Truth* be prohibited, when, by a knowledge of it, Jivanmukti accrues to men? (1)

S'rī Rāma said:

That which is the subject of enquiry, etc., is the True, Blissful Paramātmā† who is ever full, whose attribute is knowledge and who is realised only by direct cognition. (2)

That supreme being which can be reached by speech and mind that are pure, know that as the middle Brahman (and not the Nirgunātita which is beyond speech and mind). The S'ruti also says “Tell that (Nirguna) to me.” (3)

Because it is capable of being taught (derived) and is even possessed of form (which form is no other than supreme effulgence), it can be known and meditated upon. The S'ruti speaks of this Brahman alone. (4)

Because the expression (i.e., the scriptural passage beginning with) “Having then reached” speaks of the attainment of the formless (Brahman) it should not be doubted therefrom that the possession of form (mentioned in the last verse) is unimportant. (5)

That it is the origin, etc., of Jīvas, that it is also the source of S'astras (Vedas) and that it is the subject of discussion of the connected S'rutis (these characteristics), are (to be found only) in THING-IN-ITSELF which is chiefly desired to be known. (6)

It is very difficult to find these characteristics in the Formless (Brahman)—they do not at all exist there. Hence it is that the—

* Here Hanumān refers to the Nirgunātita Brahman regarding which it was said, in the last verse of the last chapter, that no question should be asked.

† S'rī Rāma says that the first (i.e., the Nirgunātita Brahman) is not the subject of our enquiry and that the middle one (i.e., the Nirguna Brahman) alone is the subject of such enquiry. The third (i.e., the Saguna Brahman) is not considered in this Science of SELF for the only reason that it cannot directly secure muki,
CHAPTER IV.

author of the (Vedânta) Sûtras has considered Its form or essential properties (Existence, Intelligence, and Bliss).

It is well known that Intelligence, Bliss and other characteristics which are opposed to those of Mâyâ (non-eternal) and Avidyâ (non-intelligent), belong to the Nirvis'ësha (i.e., Brahman having negative attributes).

It never loses Its characteristic negative attributes, even though non-existence is discarded. Anyhow, such (characteristics of the non-existent) as are said to have originated therefrom, adhere to It like the pollen of flowers.

Though the non-existent is never separate from the Existent, is not the Existent different from the non-existent? The ability to discard the non-existent belongs to the Existent alone and to none else.

O, wise one! By the argument now under consideration regarding this dual nature, etc., let it not be supposed that the well-known Advaita doctrine is set aside. This does not affect it.

By this, the doctrine of Advaita is affected only apparently, but not otherwise. And where particular mention is made of duality, it (the Advaita) is as much affected by it as the Sun is by the firefly.

As that Advaita-Brahma-Vâda (i.e., the doctrine of absolute Monism), which was propounded by the older school of Advaitins,*

* Sânkarâchârya was an exponent of this older school of Advaita. That it is only the prima facie view can be proved by several passages from Tatvasârâyan. It should not be argued that the Advaita propounded in this Râma Gitâ which is one of the three Prasthânas of the Anubhavâdvaita system, is later than the Sânkara school. The only possible inference that can be drawn from the teachings of this system which makes no mention of Sânkarâchârya, is that there was an older school of Advaita long before the time of Vasishtha and Râma, which was set down by them as Pûrva-paksha or the prima facie view and that, contemporaneously with it, there was in existence this siddhânta paksha otherwise known as the Anubhavâdvaita system. Both the systems are, no doubt, as old as the SELF. The former or the theoretical side of Advaita is the prima facie view, while the latter or the practical side of it is the conclusive proof of the truth established by the former. Time called forth a Sânkarâchârya who appeared on the scene to give out publicly the teachings of the theoretical school. Then time was not ripe for giving out these advanced teachings so publicly. When the proper time came, the Theosophical Society appeared on the stage to give out portions of the Siddhânta-paksha to the public. Hindu Theosophists will, therefore, profit much by reading and digesting the three volumes of Tatvasârâyan.
merely imparts an indirect or theoretical knowledge, it should be considered as Pūrva-paksha or the *prima facie* view. (13)

This doctrine which maintains two kinds of Brahman is well discussed (and supported) by the S’rutis. As this leads to practical knowledge or direct cognition, it becomes the Siddhānta-paksha or final conclusion (*i.e.*, the conclusive proof of the established Truth). (14)

A clear knowledge of the identity of Brahman and the (individual) Self removes the false knowledge of erroneously attributing the qualities of the Self to the body. He who does not think of his body as “I” becomes a Jīvānuṃkta. (15)

He who does not firmly believe either in the existence or the non-existence of the Universe* and he who has the knowledge of the mediator (*i.e.*, the spiritual essence unconnected with bodily wants or passions), such a man becomes a Jīvānuṃkta. (16)

He who has personal experience of the Self during his abstract meditation and he who, after coming out of that meditation, carries with him (until he goes again into such meditation) the knowledge of such experience, such a man becomes a Jīvānuṃkta. (17)

He who establishes himself above Sākṣi-vṛtti† and below Akhandāikaśaras-sthiti,‡ becomes a Jīvānuṃkta. (18)

He who has in his mind the Akhandākāra-vṛtti§ which is full

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* The older Advaitins hold that this Universe is false. The Ambravadvaitins hold that it is neither false nor true. When one is under bondage it is true and when he is relieved it is false. It is, in other words, true for a samsārin and false for a Mukta.

† Sākṣi-vṛtti is the result of the second Samādhi known as Sābdānuvīddha. It is the meditation on the subjective Atman as the witness of all. The idea that the Self is the witness and not the doer is experienced in this Samādhi.

‡ Akhandākaśaras-sthiti is the result of the fourth Samādhi known as Nisankalpa, where all thoughts vanish. The enjoyment of the one eternal pleasure arising from the experience of the Universal Self is the outcome of this Samādhi.

§ Akhandākāra-vṛtti is the result of the third Samādhi called Nirvikalpa where the one, unique, and Satchidānanda Brahman is mediated upon as the only reality in this Universe.

The three Samādhis (*i.e.*, Sābdānuvīddha, Nirvikalpa, Nisankalpa) can be better illustrated by taking the example of the two pieces of Arani-wood, used in kindling the sacred fire by attrition. When Arani is churned, smoke, fire, and flame are produced. The results of the aforesaid three Samādhis can respectively be compared to the above three results produced by the churning of Arani.
CHAPTER IV.

of intelligence, becomes a Jivanmukta. Even though he may be possessed of the mind stuff he will be virtually devoid of it. (19)

He who directs his attention (after having seated himself in the SELF to worldly affairs like Karmi, Bhakta, Yogi and Jnani, such a one becomes a Jivanmukta.

(20)
The idea that I am the body is (the cause of) bondage. The idea that I am always Brahman is (the cause of) emancipation. Therefore the wise man should consider himself as Brahman.

(21)
How could fear approach him who, with his best intellect, constantly feels “I am Brahman?” The S'rti everywhere says that he is fearless.

(22)
To him who thinks that his body is the SELF, there is fear everywhere. Therefore one should, with all his efforts, reject the idea that his body is the SELF.

(23)
Just as crystal assumes red colour when brought into contact with a China-rose even so does A'tman become non-intelligent when it comes into contact with the three (Gunas) qualities, etc.

(24)
Just as non-intelligence is the result of imposing upon the SELF the attributes of the not-self, even so is non-intelligence the result of imposing upon the not-self, the attributes of the SELF.

(25)
Just as there is heat in the fire, even so there is Chit (i.e., Intelligence or Light) in the Supreme SELF. By a knowledge of the oneness of Chit is immediate Kaivalya attained.

(26)

In Samadhi, or abstract meditation, there are different grades of spiritual progress. Some Upanishads speak of Savikalpa and Nirvikalpa. Savikalpa is said to be of two kinds, viz., Driyanaaviddha and Sabdanaaviddha. These two together with Nirvikalpa make up three grades of abstract meditation. By dividing each of these three into the internal and external we get six grades of Samadhis. According to some books the external Nirvikalpa is the highest.

But Sri Rama gives in ch. VIII. a better classification, according to which there are three Samadhis above Nirvikalpa (see footnote under verse 30, chapter I.). When one realises the first three Samadhis, he becomes a Jivanmukta and when he realises the last three (i.e., Nissankalpa, Nirvrittika, and Nirvasana Samadhis) he becomes a Videhamukta. Reasons for desiring to attain Jivanmukta and Videhamukta are to be found in verses 36 and 37 of chapter II. There are three obstacles to each of these Muktis. Therefore, six grades of Samadhis are necessary for overcoming the six kinds of obstacles and for attaining the six grades of spiritual progress. The sixth grade leads to Nirvana.

* Karmi: he who works for liberation by performing those karmas that are recommended by the Vedas.

† Bhakta: he who works for liberation through devotion,
"I am the undivided One, I am eternal, I am ever full and non-dual," whosoever reflects thus will become a Jiva.mukta. (27)

If he does not practise Samâdhi, he will, besides bitterly experiencing miseries, be compelled to look upon the Universe as real until the body due to his Prârabdha falls (dead). (28)

Even after fully destroying the idea of the real existence of this Universe, the idea of its apparent existence will continue to remain on account of Prârabdha. (29)

On account of the apparent existence of the body, etc., which will appear to him like a burnt cloth,* he will have to undergo slight temporary miseries, but he will never be born again. (30)

When all the Sanchita† and Agâmi Karmas‡ leave their hold on the Jivannmukta, Prârabdha§ alone is wakeful in order to produce its effects on him. (31)

Even though he may experience the pleasures and pains produced by Prârabdha, he is, at all times, free because his Kai-valya is not thereby hindered. (32)

There is no inconsistency in saying that he is Mukta (free) who does not identify himself with the transformations of his body, etc., and who is devoid of any changes in his self-consciousness. (33)

How can he be subjected to bondage who does not identify himself with semen, blood, marrow, bone, hair, vein, nail, etc., (that make up his gross body). (34)

How can that learned man be subjected to bondage who does not identify himself with the Karmendriyas or the powers of the organs of action such as speech, handling, locomotion, excretion and secretion. (35)

How can he be subjected to bondage, who knows that he is not any of the vital ethers or currents known as Prâna (the upper),

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* Even though a cloth fully spread on glowing fire is burnt, it can be seen, before it is converted into ashes, like an ordinary cloth with its length and breadth and warp and woof.

† Sanchita is the store of past Karmas. When any part of it begins to take effect, it becomes Prârabdha.

‡ Agâmi Karmas are those that are done during one Prârabdha life.

§ Prârabdha: That Karma which has borne fruit and by the effect of which one gets an embodied existence.
Chapter IV.

Apâna (the lower), Vyâna (the distributing), Udâna (the projecting), and Samâna (the equilibrating).

How can he be subjected to bondage who knows that he is not any of the Upa-prânas or the sub-vital currents known as Nâgâ* Kûrma, Krikara, Devadatta and Dhananjaya.

How can he be subjected to bondage who knows that he is not any of the Jnânendriyas, i.e., the powers of hearing, touching, seeing, tasting and smelling.

How can he be subjected to bondage to whom each of the four internal instruments of perception, viz., Manas†, Buddhi, Ahankara and Chitta appears as not-Self.

How can he be subjected to bondage to whom Avyakta,‡ Mahat,§ etc., Vikshepa ‖ and A’varana, each and every one of these, appears as not-Self.

How can he be subjected to bondage, who knows that Brahman is other than the three states of consciousness, the three kinds of Jivas and the three gunas.

How can bondage be to him who is possessed of that keen intelligence whose only function is the uninterrupted discernment of Paramâtman everywhere, even when engaged in worldly affairs.

He alone is the most elevated man in whom the characteristics

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* Naga is supposed to be the cause of vomiting, Kûrma, of opening and closing of the eyes; Krikara, of sneezing; Devadatta of yawning; and Dhananjaya, of the swelling of the body.

† Manas is the thinking faculty whose function is investigation, Buddhi is the determinative faculty whose function is judgment, Ahankara is the egotistic faculty whose function is lower Self-consciousness and Chitta is the retentive faculty whose function is to store up experiences.

‡ Avyakta is the primordial invisible element or productive principle. The primary germ of Nature.

§ Mahat (in sâṃkhya philosophy) is ‘the great principle’—the intellect (=Buddhi, i.e., the second of the twenty-five Tattvas produced from Pradhâna or Mûlaprakriti and itself producing the third principle of Ahankâra, being thus both a Vikriti and Prakriti; Buddhi, intellect, is called Mahat to distinguish it from the Tattva Manas, mind, with which and with Ahankâra it is connected and to both of which it is superior).

‖ Vikshepa is projection. That power of projection which raises up on the soul enveloped by it the appearance of the external world. The power of Mâyâ, the projective power of ignorance.

Avarana is the power of illusion, that which veils the real nature of things.
of tranquility, self-restraint, etc., resulting from his knowledge, shine forth as if they were born with him. (43)

He alone is the most elevated man in whom the characteristics of desire, anger, etc., resulting from ignorance, do not shine, on account of their seeds having been destroyed. (44)

He alone is the most elevated man who is not in the least astonished by the most wonderful effects produced with the aid of such Siddhis as Anima (or the superhuman power of becoming as small as an atom), etc. (45)

He alone is the most elevated man who does not even smile in the least on seeing the beautiful creation, etc., due to the wonderful acts of the supreme Lord of the Universe. (46)

He alone is the most elevated man who does not even in his dream desire for any of the four kinds of Mukti known as Sâlokya, etc. (47)

O, son of Pavana! None is able to describe the greatness of Jîvanmukta. Such is undoubtedly his greatness that even (the thousand-tongued) A'dis'esha cannot describe it. (48)

The attainment of Jîvanmukti is very rare in this world. It overcomes birth, kills all sorrows, and destroys delusion, etc. It is the one seed of Self-bliss, and is well-known to all the S'ruti, Smriti and Purânic texts. (49)

O, son of Pavana! Thou shalt very soon attain the state of Jîvanmukti here (in this world) by firmly fixing thy mind on that Brahman which is Existence, which is full of Knowledge, which is devoid of qualities and which ultimately remains after dissolving all the external and internal modifications. (50)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second Pâda of the U Burgess Kânda of Tatvasâráyana, reads the fourth Chapter, entitled:

The Consideration of Ji’vanmukti.
CHAPTER V.

Hanumān said:

O Holy one, Master of all the worlds! O Ocean of knowledge of Vedic meanings! O Śrī Rāma, seat of pleasure for all! O Rāghava, fond of devotees! Having drunk enough through my ears, of the description of Jīvanmukta, which streamed forth like nectar from Thy lotus-like face, I have, no doubt, become satiated.

(i & 2).

Even then, some doubt has risen in my mind. When the body which is due to Prārabdha continues to exist, how can Videhamukti be attained?

(3)

Videhamukti is attained by Jīvanmukta after his death. Discarding this well-known interpretation, Thou hast said otherwise.

If it be contended that he is called a Videhamukta on account of his being devoid of the idea that the body is the Self, then, he is on a par with Jīvanmukta, as he has no other distinguishing peculiarity.

(4)

If it be said that his forgetting the body is the peculiarity that marks off a Videhamukta, then, it is but pronouncing a eulogium on him. He has not attained the real state of Videhamukti.

(5)

When the body of him who either believes in the illusory nature of it or who entirely forgets it, dies here, such death itself, in my opinion, is that (Videhamukti).

(6)

Śrī Rāma said:

O Son of Marut! Because he forgets his body, he is a Videhamukta even when the body which is the effect of Prārabdha continues to exist.

(7)

O Hanumān! What I have told you is the real secret meaning of all the Upanishads and it cannot be otherwise.

(8)

When the body finally falls down (dead), the Formless One (i.e.,
the Nirgunātīta Brahman) which is far removed from bondage and emancipation, is then attained without effort.* (10)

He is called a Jīvanmukta who has neutralised the essential nature of his Sarīpa Chitta (i.e., the mind associated with forms), and the only function of whose mind is to cognise the undivided Universal Intelligence in the form of supreme effulgence, on account of his firm conviction that all other things are illusory. (11)

He is called a Videhamukta who has neutralised the essential nature of his Arūpa Chitta (i.e., the mind unassociated with forms), and who has identified himself with the Akhandaikarasa (i.e., the Blissful Nature of the One undivided Universal Essence) on account of his having forgotten everything else. (12)

To thee who art the most deserving disciple and devoutee, and who considers the supreme Paramātman as the seat of his love, what! (to such a one) shall I teach the eulogistic passages as true? (13)

Thou shalt know that that Mukti which transcends Videhamukti, which is attained after the fall of the body, and which is beyond speech and mind, is not a state (of consciousness). (14)

He alone is Videhamukta whose Varnāsramāchāras + here slip away from him of their own accord, like the flower that slips down from the hand of the man who is overtaken by sleep. (15)

He alone is Videhamukta who is not affected by comfort or discomfort when his body is worshipped by good people or when it is molested by bad people.

That chief among the Yogins is alone Videhamukta whose behaviour is like that of a child, an insane man, or a ghost (Pīṣāćha) and who is ever free from all kinds of afflictions. (16)

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* Videhamukti is said to be of two kinds. The Gauna or secondary, and the Mukhya or chief.

The Secondary Videhamukti is attained when the body exists and when he forgets it through the effect of the three higher Samādhīs, viz, the Nissankalpa, Nirvritti and Nirvāśana.

The chief Videhamukti is attained without any effort on that account, when the Prārabdha body wears out and falls dead. Nirgunātīta Brahman which is beyond mind and speech, is then alone reached by him.

† Varnāsramāchāra: A'cha or conduct pertaining to one's Varna or Caste and Aśrama or order of religious life, viz, that of Brahmachārin or student, householder, etc.
CHAPTER V.

He alone is Videhamukta who is devoid of this or that notion, who is free from egoism, and who has no such idea as that or thou.*

He alone is Videhamukta, in whose mind there never arises here at any time, the idea of separateness such as Brâhmana, Kshatriya, Vais'ya, and S'ûdra.

That wise man alone is Videhamukta who like the deaf, the dumb, the blind, the lame and the eunuch, is devoid of his Indriyas or the powers of the organs.

He alone is Videhamukta, before whom worldly affairs never shine (because he takes no cognisance of them) and who is entirely free from such states of consciousness as the waking, etc.

That Pûrûñâtmân (or fully developed SELF) is alone Videhamukta in whom the differences caused by the seer, sight and the seen do not even rise in the mind.

He alone is Videhamukta of whom the cattle or domestic animals, birds, and beasts are never afraid and who also, in like manner, is never afraid of them.

Him the senses do not touch who has the form of Akhandai-karasa, who has Akhandai-karasa for his food and who is seated in Akhandai-karasa.†

Him the wise worship whose only observance is Akhandai-karasa, whose only asylum is Akhandai-karasa and who is drowned in Akhandai-karasa.

Him the Vedântas proclaim whose delight is Akhandai-karasa, whose attention is always directed to Akhandai-karasa and who is dissolved in Akhandai-karasa.

He is said to be established in Wisdom, who knows not even an atom other than Akhandai-karasa even for a moment.

He is said to be established in Wisdom, who is never agitated, who is extremely solemn like the waveless ocean and who is motionless and changeless.

* That or thou: The word 'that' applies to Paramâtmân and 'thou' to Pratyagâtmân. Videhamukta having realised the identity of 'that' and 'thou', has no reason to think any more of them.

† Akhandai-karasa is the one undivided essence of the Universal Spirit or the Universal Blissful Intelligence.
He is said to be established in Wisdom, whose condition being similar to that of *ajagara* (a huge snake that can hardly move about) is as unshakable as the mountain Meru, and who is devoid of all modifications.

He is said to be established in Wisdom in whom the knowledge that "I am Videhamukta" is never present and who is bodiless even though possessed of a body.

Hanûmân said:

O Lord! My obeisance to Thee, O Chief of the Raghu race! Pardon me, for, the more I hear, the more questions I have to ask.

My greatest doubt lies there where Thou hast said that not even an atom other than Akhandaikarasa is known (*Vide*, Verse 27). Because the attainability spoken of by the S'ruti refers to *Rasa* (i.e., the Universal Blissful Essence) alone, it follows from it that there should be one who obtains It. When there are such differences as (the obtained), the one who obtains, etc., how can nonduality exist?

Akhandaikarasa (*i.e.*, the One Undivided Essence of Bliss) can only be spoken of in relation to, or as contradistinguished from, the non-bliss which is divided and dual in its nature. Whereas the Absolute (*Nirgunâtita*) Brahman is well-known for Its independence and neutrality or indifference.

*Nirguna* is always identified with It (*i.e.*, the *Nirgunâtita*) and is capable of being discussed. It is by such words as Akhandaikarasa, etc., that it becomes thus capable of being discussed.

Deducibility, mutability, perfectibility and attainability are characteristics that are never attributed to Brahman even by the wise.

Therefore, Videhamukti is of its own accord attained after death by Jivanmukta without his efforts. It is never attained by Samâdhis.

As even the condition of Jivanmukti which is attained by Samâdhis, becomes pûrvapaksha (*i.e.* the prima facie view) and is finally rejected, I am of opinion that it is Saguña or qualified.
CHAPTER V.

S'rif Râma said:

The increase of doubts here, O wise one! is beneficial to thee, because thy conviction shall thereby become perfect and stronger. (39)

Even though thy questions be too many, they shall not rouse My anger. As declared by S'rutis, Yâjnavalkya and others were not angry when such questions were put to them. (40)

How can non-duality be affected if it is taught that the Blissful Átmân should be realised? Whoever has seen increase of darkness when the Sun is young, i.e., not yet high in the sky? (41)

Where is to be had a reliever of his own accord without any desire on the part of some one for relief? Without your desire to obtain the Advaitic relief, the Advaita (of its own accord) cannot relieve you. (42)

If indifference and other characteristics can thus be attributed to ParamÁtmân, It must also be capable of being discussed. It is likewise attainable by means of scriptural passages. (43)

That, of which it was said, before, that it is beyond mind and speech, is incapable of being questioned by you, because deducibility, etc., are not there. (44)

As Nirguna Brahman has (Sat-Chit-A'nanda) form, there is no contradiction in saying that It can gradually be attained by means of Samâdhis recommended for the two kinds of Muktis (the Jivan-mukti and Videhamukti). (45)

It is improper to reject Jivanmukti on the score of its being Saguna, because it is devoid of the quality of Mâyâ and because it is sought after by Mumukshûs (i.e., those who desire liberation). (46)

O Mâruti, proficient in thinking and reasoning! calmly brood over My teachings and then positively hold on to them. (47)

The S'rutis speak of Mândavya, Janaka and many others who have attained Videhamukti. Do not therefore entertain any doubt regarding this matter. (48)

By continuously meditating upon the Akhandaikarasa-Brahman, the mind is very soon destroyed, root and branch. (49)

When the Virûpa manas (i.e., the mind that has no form to
cognise) with the senses is destroyed, Videhamukti described above is attained. (50)

Those that have become entitled to Jivanmukti have completely detached themselves from the future effects of Karma. Those that have become entitled to Videhamukti have completely detached themselves from the present effects of Karma. (51)

We can only offer our salutations to those holy beings who dwell in forests and mountain caves, whose minds are dissolved in that nectar of eternal knowledge, and with whose locks of hair birds build their nests over their heads. (52)

They have no other form (besides the Formless), all their bonds have burst, and they are firmly established in the enjoyment of Self Bliss pertaining to the Universal Consciousness. Verily, the stay of these most elevated beings amongst us, even for a moment, is a very rare thing. (53)

Among a crore of persons there will be one Mumukshu, among many such Mumukshus there will be one who possesses the knowledge of the supreme Self. Among many persons possessing such knowledge there will be one Jivanmukta and among many such Jivanmuktas there will be one Videhamukta. (54)

Even the thousand-faced, the four-faced, the six-faced, or the five-faced (God)* is unable to know the nature of Videhamukta's Self-Knowledge, which is only known to himself. (55)

Thus in the glorious Upanishad of RA' MA GI'TA', the Secret meaning of the Vedas, embodied in the second Padha of the Upasanā Kanda of Tatva Sārayana, reads the fifth Chapter entitled:

The Consideration of Videhamukti.

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* God of thousand faces is A'di S'ésha.
  Do four Do Brahma.
  Do six Do Subrahmany.
  Do five Do Paramesvara,
CHAPTER VI.

Hanûmân said:

O Chief of the Raghûs! O Ocean of kindness! O Omniscient One! By Thy grace I have properly understood the essence of all the Vedânta. (1)

Even then, these my Indriyas (i.e., the powers of the organs), fall upon the objects of senses like bees that swiftly fall upon the cheek or temple of an elephant in rut. (2)

O Lord! How shall my mind which is attached to the senses, be able to attach itself to that which is beyond the senses, is the thought which burns like fire within me. (3)

If Thou art kind to me (be pleased to) tell me now, how these Indriyas (i.e., the powers of the organs) may be detached from the objects of senses. (4)

S'ri Râma said:

O Son of Marut! I shall tell thee what is always practised by great men to bring about this non-attachment. (5)

(1) Annihilation of Vâsanâs or mental impressions, (2) gnosis or thorough knowledge of SELF, and (3) dissolution of mind, these three alone, if practised well and simultaneously, will be able to overcome the (affection that the powers of sense-organs have towards the objects of) senses. (6)

If each of them is taken separately and practised one after another, the desired effect is never produced even though such practice may extend to a very long period, just as no good result is produced by meditating upon the scattered portions of a mantra or incantation. (7)

If thou wilt endeavour to cast off or reject the Vâsanâs, thou shalt not be able to bring about their annihilation as long as the mind is not completely neutralised. (8)
As long as the Vásanás are not curbed, so long will the mind not become quiescent, and until the knowledge of Tatva or Truth is gained (by experience), how can mental tranquillity be obtained?

And as long as there is no mental quiescence so long will there be no knowledge of Tatva, and until the Vásanás are annihilated, how can Tatva be realised?

As long as Tatva is not realised so long will there be no extinction of Vásanás. And as the knowledge of Tatva, the destruction of mind, and the annihilation of Vásanás are causes which mutually depend upon each other and are difficult to be conquered separately, thou shalt, after abandoning the desire for enjoyment, practise these three simultaneously.

O Máruti! He who aspires for Videhanukti must necessarily realise the aforesaid three sàdhanas or means, without which it can never be attained.

Hanúmán said:

O Lord! In the case of Jivanmukta who sees the identity of Brahman and his Self, there is the cessation of all miseries and also the attainment of Bliss.

If these mighty material Vásanás or impressions be found in him, then he can by no means be said to have attained here the state of (Jivan) Mukti.

His having become perfect in knowledge and his having attained the state of non-manas (i.e., the neutralised condition of his mind) are well known. (Whereas the secular (or transmigratory) nature of the ignorant man in this world is clear enough from his (active) mental condition.

O Lord! Whoever is competent to practise simultaneously the three (aforesaid) means? I think that even the practice of one of them at a time is very rare.

S'rí Rāma said:

The miseries pertaining to those Karmas which are known by the name of A'gâmi and Sanchita and which are distinct from Prārabdha, have been overcome by Jivanmukta.
His experience of Bliss is, without doubt, fettered by pains, as he is subject to visible misfortunes (due to Prârabdha), but in the case of Videhamuktâ, it is unfettered Bliss that is enjoyed by him. (19)

The Vâsanâs that pertain to his Prârabdha (Karma) are unlike the original ones and they, on no account, become obstacles to his Jivanmukti. (20)

He (Jivanmukta) has, as well, attained the state of complete vision (wherein he has an accurate perception of the Universal Self), but has not (gained by experience) that knowledge of being one with It. His Sarûpa-Manas has been destroyed, but he has not attained the state of non-manas by destroying his Arûpa-Manas. (21)

Although you are the son of one who is ever in motion, as you are the son of him alone who is not attached to anything* it is the one like you in this world who is competent to practise all the three (aforesaid means) simultaneously. (22)

O Mâruti! Thou art not affected even to the smallest degree by the contagion of these sense-objects. Hence I fully believe that the practice of these three (means) is easy for you. (23)

As long as these three are not equally and simultaneously practised over and over again, so long will the goal be never reached even after hundreds of years. (24)

These three practised for a long time, break, without doubt, the strong knots of the heart, just as when the lotus-stalk is broken the threads inside it are also broken. (25)

The impressions (that we have) of this illusory world have been acquired (by us) through the experience of hundreds of past births. They are never destroyed in any other manner than by a long course of Yoga practice. (26)

It is only on account of Loka-vâsanâ (ideas gained from the world), S'âstra-Vâsanâ (ideas gained from S'âstra or learning), and Deha-vâsanâ (ideas concerning the body) that knowledge in its real state is not gained by living beings. (27)

* Although Vayu, the Spirit presiding over the winds, while blowing on all sides, carries with him the fragrant or offensive smell, he is never affected by such odour, as he does not attach himself to anything. The worldly man is therefore taught here to copy the example of Vayu, the father of Hanûmân.
The multitudes of mental impressions in thee are of two kinds, viz., the pure and the impure. Of these two, if thou art led by the multitude of pure Vâsanâs, then (being gradually led by it) thou wilt soon attain My state. By destroying the multitude of impure (Vâsanâs, thou wilt, instantly, obtain unfettered self-contentment i.e.; Bliss). (28 & 29)

O Hanûmân! If the effect of impure Vâsanâs place thee under difficulty, then it should be overcome by thy effort, as such effect is due to thy past Karma. (30)

The stream of Vâsanâs runs through pure and impure channels, but its course should be diverted by human efforts and it must be made to flow through the pure channel. (31)

That (mind) which is filled with the impure (Vâsanâs) should be translated into the pure (Vâsanâs) alone. When they are shaken and diverted from the impure (channel), they go into the pure (channel). (32)

Pretending as if he were going to satisfy all its demands, one should, with all human efforts, fondle the child of Chitta (mind-stuff).

O Destroyer of foes! When, by the force of practice, the impressions rising in the mind begin to come out quickly, then shalt thou know that thy practice has borne fruit. (34)

Even in doubtful cases, repeatedly follow the good Vâsanâs alone. O son of Marut! there is no harm in increasing the good Vâsanâs. (35)

The wise people know that the mind is bound when it is overpowered by multitudes of impure Vâsanâs and that it is free when, by the force of pure Vâsanâs, it is released from the impure ones. (36)

O Valiant one! Strive for that mental state in which it is devoid of all Vâsanâs. Vâsanâs become dissolved when perfect perception (or complete vision) is gained and when the Truth is realised. (37)

When by Akhandâkâra Vritti and by the two kinds (i.e., the dawning and setting) of Akhandaikarasa, the Vâsanâs are destroyed, then the mind also will come to a stand-still, like a lamp (devoid of oil and wick). (38)
CHAPTER VI.

He who gives up all the Vâsanâs, who becomes devoid of affections, and who then establishes himself in Me whose form is mere Intelligence, (such a one) is Myself who is made up of Existence, Intelligence, and Bliss. (39)

He who has an excellent heart, and whose mind is stripped of all desires is, no doubt, free, whether or not he performs Samâdhi as well as (obligatory and other) Karmas. (40)

There are four grades of Sadyomuktas (i.e., those that have attained immediate liberation) known by the name of Brahma-Vid, etc.* Even though all of them are free, they have different degrees of sufferings as far as their apparent miseries are concerned. (41)

Therefore the skilful and the wise (man) ought to perform, in their regular order, the Samâdhis known as Nirvikalpa, etc.† as well as also the Nityakarmas.‡ (42)

To him whose mind is devoid of Vâsanâs, no advantage accrues from Naishkarmya (i.e., the salvation obtained by abstraction in opposition to that obtained by works) or from karmas, or from profound contemplation or from prayers. (43)

He who knows the SELF should continually perform the auspicious Naishkarmya, etc. (mentioned in the last verse), either for the sake of overcoming his apparent miseries or for the benefit of the world. (44)

Without fully abandoning the Vâsanâs and without (attaining) the attitude of silence, the Supreme State cannot be reached. (For

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* The four grades of Sadyumuktas, i.e., those that have attained immediate emancipation are: 1. Brahma-Vid, 2. Brahma-Vid-Vara, 3. Brahma-Vid-Vârîya, and 4. Brahma-Vid-Varishtha. The first, i.e., Vid is the knower of Brahan by direct cognition. The rest, i.e., Vara, Vârîya, and Varishtha differ from him only in degrees of comparison. They may respectively be said to be superior, more superior and most superior to the first.

† The four Samâdhis, i.e., Nirvikalpa, Nissankalpa, Nirvrittika, and Nirvâsanâ refer respectively to the four grades of Sadyomuktas mentioned in the last verse.

‡ Karmas pertaining to Varnâsramins are classified as Nitya, Naimittika, Prâyaschitta, Kâmya and Nishiddha.

Nitya Karmas: Obligatory daily rites such as Sandhya and five others.
Naimittika: Occasional rites such as those that are performed on New-Moon and other days; Sraddha, etc.
Prâyaschitta: Expiatory rites such as Upâkarma, etc.
Kâmya: rites performed with motives for attaining certain desired ends, such as yâga (sacrifice), etc.
Nishiddha: forbidden rites.
this purpose) reject the impure Vâsanâs and entertain the pure Vâsanâs.

The powers of the senses beginning with the eye, tend of themselves to their objects without, even in the absence of any Vâsanâ to induce them to act, whence it appears that Vâsanâ is not the cause.

As the eye perceives space and things presented in space, in the course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in actions.

O Mâruti! The sages know the nature of Vâsanâ or the innate idea which unfolds the true condition of the intellect, which is conformable to that intellect, and which is the chief source of the mind.

By constantly reflecting upon things of strong experience, comes into being that extremely wavering mind which is the cause of birth, old age, and death.

On account of Vâsanâ or innate idea, the prâna begins to vibrate, but not the Vâsanâ. This vibration transmitted to the mind-germ (i.e., the subjective mind), causes it to sprout (i.e., objectifies it).

The tree of Chitta (mind-stuff) has two seeds; the one is the vibration of Prâna and the other is Vâsanâ. If one of them is enfeebled, both of them are soon destroyed.

Vâsanâ is deprived of its activity by performing the duties of ordinary life without attachment, by chasing out all imaginations of worldly things from the mind, and by never losing sight of the perishable nature of the body.

When Vâsanâ is abandoned, chitta (mind-stuff) becomes achitta (no-mind-stuff), on account of its incapability to think, being then always devoid of Vâsanâs.

Then the state of non-Manas which gives extreme tranquillity, is reached, and Vijnâna (i.e., comprehensive knowledge or gnosis) which is the cause of immediate emancipation, then begins to in-crease.

Until thou art able, with thy neutralised mind, to directly cognise the Supreme Seat, thou shalt act according to the dictates of the spiritual teacher and the Sûstras.
CHAPTER VI.

Then after thoroughly cognising the Truth by abstract meditation, ripened or infused, thou shalt, naturally, be able to abandon even the multitude of pure Vāsanās. (56)

There are two kinds of dissolution of mind, viz., that of Sarūpa (objective) and of Arūpa (subjective). In the case of Jīvanmukta, the Sarūpa-Manas and in the case of Videhamukta, the Arūpa-Manas, is dissolved. (57)

O son of Pavana! Once more attentively hear the nature of that neutralisation which thou hast known as the dissolution of Chitta. (58)

The mind of Jīvanmukta, being endowed with friendliness and other qualities and being free from future birth, without doubt, attains tranquillity. (59)

The mind alone is the root of the tree of this Samsāra which has spread on all sides its thousands of branches with shoots, blossoms and fruits. (60)

That mind, I believe, is Sankalpa alone and that by the cessation of Sankalpas (volitions) thou shalt soon dry up the mind in such a manner as to dry up the tree of Samsāra. (61)

The (fourth) Samādhi called Nissankalpa which dries up all the Sankalpas or volitions is the only means by which that (Arūpa) Manas can be dissolved by itself. (62)

The activity of the mind is misery, its dissolution is Bliss. The mind of the knower is soon dissolved, but to the ignorant, it is like fetters. (63)

That Chitta which is devoid of Vāsanās is the real knowledge of the supreme Jñānins. That Chitta which is full of Vāsanās is easy to obtain, and is useless. (64)

The Sapta-bhūmikās, or the seven stages of consciousness which are blissful and which are taught by the Vedāntas, are known as S'ubhechha (the desire to obtain spiritual bliss), etc. Closely follow the seven-fold sub-division of each and every one of those planes, and contemplate upon those sets of sevens in the aforesaid three ways (mentioned in verse 6 of this chapter). (65)

The first Bhūmikā or plane of consciousness is only reached
through the effect of great virtues stored up in many past births. Even he who has realised this first stage would never be entangled in this Samsâra, but would remain unaffected by matters relating to this mundane existence.

Thus in the glorious Upanishad of RA'MA GRITA', the secret meaning of the Vedas, embodied in the second Páda of the Upâsanâ Kânda of Tatvasârâyana, reads the sixth chapter, entitled:

The Consideration of Va'sana'kshaya, etc.
CHAPTER VII.

Hanûmân said:

O Lord! Knower of Vedic Truth! I do not know the seven stages* which Thou deemest the most essential of all the Tattvas. (1)

O Chief of the Raghûs! O Ocean of kindness! Tell me this in such plain language as will enable me to clearly understand the seven stages in order to accomplish my purpose. (2)

S'rî Râma said:

The first stage of Jñâna is said to be S'ubhechhâ (spiritual ardour), the second is Vichâraṇâ (contemplation), the third is Tanumānasî (attenuation of the mind). (3)

The fourth is Satvâpatti (pacification), the next is the one called Asam'sakti (indifference), the sixth is Padârtha bhâvanâ (the conception of Truth) and the seventh is known as Turyagâ (the fourth state of the Self). (4)

The desire accompanied with non-attachment, resulting from repentance for one's own ignorance and leading to the study of S'âstra (the Science of Self) and the company of good people, is by the wise called S'ubhechha (THE FIRST STAGE).† (5)

That practice of right conduct (accompanied by a constant flow of good thought) born of S'âstra, company of the wise, non-attachment, and repeated application is what is called Vichâraṇâ (THE SECOND STAGE). (6)

The daily wearing away to almost imperceptible thinness, of the deep attachment to objects of sense, under force of ardour and contemplation, leads to (THE THIRD STAGE called) attenuation of the mind. (7)

When the mind, being emptied of all that belongs to the objective, finds complete rest in the pure bliss of Satva, through the

* These seven stages are mentioned in the fourth chapter of the Varâhopanishad.

† This is rather a free translation of the original verse. The full sense could be brought out only by such rendering
practice of the (first) three stages, then it is called pacification (The Fourth Stage).

That condition which results from the practice of the (first) four stages, and which being devoid of all contact with the objective is the all-wondrous Satva, is called indifference (The Fifth Stage).

The absence of perception of objects, external as well as internal, in consequence of having accomplished the five preceding stages, and the resulting fusion of the objective in the subjective, as also the state of being called to action from the desire of others, is collectively described as the Sixth Stage, called the perception of Truth or the Thing-in-Itself.

By the constant practice of these six stages and by giving up all sense of separateness, the condition of Self-realisation is gained. This is called the fourth* state of the Self (which is the Seventh Stage).

The three † stages beginning with S'ubhechha (or ardour), belong to the waking condition, for the world is seen as it is, through the sense of separateness, only in that condition.

Duality having disappeared from before and Unity being realised, those in the fourth stage ‡ look upon the world like a dream.§ (14)

* The Turiya or the fourth state is reached by Jivanmukta and Turyâttha or that which is beyond the fourth, is reached by Videhamukta.
† Compare Jivanmukti Viveka, ch. IV.
‡ The three stages mentioned are only the means of gnosis and are therefore not included in Brahma-Vidya proper; for in them a sense even of pseudo-reality attaches itself to separateness. These three are therefore assigned to the waking condition. Then comes undoubted direct realisation of the unity of Self and Brahman, from the contemplation of the sense of the Great Texts of the Vedânta; this is the fourth stage, the result of the first three, called pacification. One in the fourth stage having gained firm conviction of the real essence of the Unit (Brahman), clearly realises the illusory or impermanent nature of all name and form which go to make up what is known as the world.
§ This stage may correspond to dream, in consideration of the preceding stage which answers to the waking.
Videhamukta is not distinct from any of these four (Brahma-vid and the rest). The wise here, out of respect, attribute Videhamukta to Vāriyān and Varīshtha (i.e., the knowers of Brahman who have attained the sixth and seventh stages) on account of their neglecting the body through forgetfulness, and to Vid and Vara (i.e., knowers of Brahman who have attained the fourth and fifth stages) on account of their having no future body. (22 & 23)

Hauumān said:

(1) Ajñāna (ignorance), (2) A'varaṇa (veil), (3) Vikshepa (projection or extension), (4) Parokshadhīh (indirect knowledge), (5) Aparokshamatīh (direct knowledge), (6) S'okamoksha (release from sorrow), and Tripti (contentment) are known as the seven states. O Chief of the Raghūs! Are these seven states different from the aforesaid seven stages or not? This is my doubt. (24 & 25)

Śrī Rāma said:

Looking at the similarity of numbers do you think that they are not different? If properly considered with the aid of subtle intellect they will be found to be quite different from each other. (26)

Vikshepa (extension) is killed by Parakshabuddhi (indirect knowledge), A'varaṇa (veil) by Aparokshadhīh (direct knowledge), and Ajñāna (ignorance) by S'okamoksha (release from sorrow). The other one, Tripti (contentment), then remains. (27)

The aforesaid ignorance cannot certainly be overcome by indirect knowledge, as Vikshepa and Avarana are its roots, and as it has other impediments besides. (28)

Is it not reasonable (to hold) that Vikshepa—which is an effect and which is therefore capable of being rejected—should be overcome by indirect knowledge which is acquired by S'ravana (i.e., the hearing of the discourses of the spiritual teacher on the Science of Self)? (29)

The four states beginning with indirect knowledge are included in the seven stages (ardour, etc.) but not so the three (states) beginning with ignorance. (30)

O son of Anjana! With the aid of thy subtle intellect, thou shalt understand that the first two out of the aforesaid four states are
like the first three stages (Bhumikas) and that the other two (states) are like the remaining four stages.

There is S’okamoksha (or release from sorrow) in the super-conscious trances of Jivanmukta on account of his kaivalya (i.e., abstraction or becoming one with the Universal Self). Videhaṃuktā has full contentment (sautriptih) as he never comes out of his Samâdhi. (32)

There are seven other states, viz., those of being Brahman, Prakriti, and Purusha, as well as those of being I’s’a, Avidyâ, A’varaṇa,* and the Jiva with Vikâra. These seven states are known to be other than, or different from, the seven stages or Bhumikâs. Give up the illusion which the similarity of their numbers may induc e one to think that they are one and the same. (33 & 34)

Hanûmân said:

O Lord! Tell me in detail about the seven states beginning with that of being Brahman. O Lord of Jânaki, I, Thy servant, wish to hear it. (35)

S’ri Râma said:

The eternal science of A’tman was acquired by Me from S’ri Vasishtha. I am the eternal Brahman (or the state of being Brahman is mine) on account of My ever existent-intelligent-blissful nature (or form). (36)

Thence (from Brahman) is the manifestation of Prakriti having in a state of equilibrium the (three) qualities beginning with Satva (or purity). Therein shines the reflection of the Universal Intelligence like the reflection in a mirror. (37)

By that reflection (of the Universal Intelligence) She (Prakriti) shines again three fold (i.e., in her threefold nature). Through inseparable connection with (this) Prakriti, the state of being Purusha is again mine (i.e., I have, in My turn, become Purusha). (38)

Verily, the Unborn (Purusha) is imaged in Mâyâ whose inherent quality—the quality pre-eminent in her—is S’uddhasatva or genuine purity. The Prakriti in whom Satva predominates is called Mâyâ. (39)

* Avidyâvarana may be taken as two words or as a compound. In the latter case Jiva and Vikâra will have to be taken as two words to make up the seven states.
That Māyā is the self-controlled limitation of the Omniscient I's'vara. He has the power of controlling Māyā. He is one only and Omniscient.

Being endowed with Satva, being the collective aggregate of all, and being the witness of the Universe, He (I's'vara) is competent to create the universe or destroy it or do otherwise with it.

He who is termed I's'vara having omniscience and other attributes is also endowed with such names and forms as Brahma, Vishnu, S'īva and others.

Māyā has two powers viz., Viśhepa and A'varana, of which Viśhepa S'akti or the power of extension, evolves the entire universe beginning from linga deha (subtle body) down to the Brahmic egg.

That other power (of Māyā) is A'varana or immersion which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction between the object and the subject of knowledge, as also over the external one between Brahman and creation.

That shadow which shines in the presence of A'tman, the witness (of all phenomena and noumena), and which is closely connected with linga s'arīra (subtle body), when it interpenetrates (physical) consciousness (by the force of A'varana S'akti), is the Jīva of our ordinary life (i.e., is for our ordinary intercourse termed Jīva or Soul).

By the force of superimposition, the Jivatva (or the condition of being Jīva) is attributed to the witness (i.e., the Kūṭastha Pratyagātma) also. When the A'varana is entirely destroyed (by means of dhyāna-yoga), and when their difference shines forth (or is made clear), then this illusion melts away.

Similarly Brahman appears manipulated into many forms by the force of that power (A'varana) which covers the (unreal) distinction between creation and Brahman.

* This evolution may be described as the attributing of name and form to that Brahman which is all existence, all knowledge, and all bliss, like the attributing of name and form, such as foam, waves, bubbles, etc., to the waters of the ocean.
CHAPTER VII.

Here also, by the destruction of A'varana, the distinction between Brahman and creation becomes so far clear, as to enable us to attribute all change (Vikalpa), viz., name and form, to the latter (creation) and not to the former (Brahman).

(48)

Thus, O Hanumán! Thou too shall ensure to thyself the state of being Brahman by constantly pondering over these seven states, with thy keen intellect.

(49)

Discarding those four partial states, beginning with I'sa, thou shalt obtain the (first) three full and blissful states beginning with Brahman.

(50)

Thus in the glorious Upanishad of RA'MA GRITA', the secret meaning of the Vedas, embodied in the second Pada of the Upasana Kanda of Tatvasarayana, reads the seventh chapter, entitled:

The Consideration of the Seven Stages.
CHAPTER VIII.

Hanûmân said:

O Lord! O son of Das'aratha! Tell me in detail that chief Samâdhi by which this duality which flashes in my mind, will be surely destroyed. (1)

S'rî Râma said:

Existence, Intelligence, Love, Form, and Name are the five factors (that have to be considered in this connection). The first three (of these) represent Brahman and the last two the universe. (2)

Discarding Name and Form and being entirely devoted to Existence, Intelligence and Bliss, one should ever practise abstract meditation (Samâdhi) by concentrating his mind within or without. (3)

Concentrated meditation in the heart is of two kinds—Savikalpa (associated with thoughts) and Nirvikalpa (unassociated with thoughts). The former again is of two kinds—Dris'yânuvidda (with visibles) and S'abdânuviddha (with names). (4)

The Samâdhi wherein the A'tman is meditated upon as the witness of the mental world—the passions, desires, etc., arising in the mind-stuff—is (known as) Dris'yânuvidda Savikalpa. (5)

The Samâdhi wherein that Brahman which is Existence-Intelligence-Bliss, which is self-illumined, and which is devoid of duality is meditated upon as “I am,” is (known as) S'abdânuviddha Savikalpa.

In the case of one who overlooks the (aforesaid) Samâdhis called Dris'ya and S'abda (the first and second) on account of his experience of SELF-Bliss, the Samâdhi called Nirvikalpa, in which the mind stands like the jet of a lamp protected from breeze, is accomplished. (6)

On account of the fact that the mere Existence (i.e., the original substratum) alone remains after separating the name and form from any object in the outside world as in the heart, this (Nirvikalpa) is (known as) the first (super-conscious) Samâdhi. (7)
CHAPTER VIII.

There are three other grades* of Stabdhibhâva or fixity in super-consciousness like the one described before (in the last foregoing verse) on account of the enjoyment of the one eternal pleasure arising from the experience of the universal Paramâtman (the subjective A'tman having already been identified with it in the course of the third Samâdhi). One should devote the whole of his time to these six Samâdhis.

S'abdânuviddha is otherwise known as Samprajnâta (conscious ecstatic) Samâdhi. In like manner, Nirvikalpa is otherwise known as the great Asamprajnâta† (super-conscious ecstatic) Samâdhi. (10)

That continuous mental attitude wherein runs the unbroken flow of consciousness ‘I am Brahman’ devoid of all tinge of egoism, is called Samprajnâta Samâdhi (conscious trance), the ripened condition of meditation. (11)

That condition of the mind which is free from all modifications and which enhances supreme bliss, is (what is known as) super-conscious ecstatic trance (Asamprajnâta Samâdhi which is) the favourite of the Yogins. (12)

That Samâdhi is cherished by the sages which is devoid of knowledge, devoid of Manas and devoid of Buddhî, which is of the nature of Chit or Intelligence (i.e., divine light) and which is not surrounded or screened by that Intelligence. (13)

It is full above, full below, full in the middle and blissful. This is the real Samâdhi the performance of which is directly ordained (in the scriptures). (14)

Some learned men call this S'abdânuviddha (Samâdhi) by the name of Yoga, others call it Nididhyâsana (or profound and repeat-

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* The three other grades of super-conscious Samâdhi here referred to are Nissankalpa, Nirvrittika, and Nirvâsana (mentioned in verse 27 of this chapter). The first is conscious mental Samâdhi, the second is the nominal conscious and the third is the super-conscious. The last three are only grades comparatively higher than the third. Some say (compare Vâkyâ Sudhâ verses 22 to 29) that the first three are internal and the last three are external. This notion is said to be erroneous (vide verse 29 of this chapter). The last four Samâdhis (Nirvikalpa to Nirvâsanâ) denote the degrees of progress in super-consciousness.

† The expression “Asamprajnâta Samâdhi” is translated by some as “unconscious ecstatic trance.” This rendering, though literal, is questionable. The higher phase of consciousness is god-consciousness or super-consciousness and not unconsciousness.
ed meditation), and others again, call it Abhidhyāna (i.e., profound thought).

O Hanumān! One calls it Upāsana or religious meditation (Lit. sitting by the side of God), another calls it Nīṣṭha or devotion, another calls it Pratyāyāvritti or repeated religious contemplation, and some great men call it Abhyāsa or practice (i.e., frequent and repeated meditation).

I am undivided, I am eternal, all full, non-dual. I am of the form of Existence-Intelligence-Bliss. I am the Light of lights.

I am devoid of the three states (of consciousness). I am Tur-yrātma or the Self in the fourth state. I am devoid of the three bodies (gross, subtle, and causal), I am the essence of blissful knowledge.

I am devoid of creation, preservation and destruction. I am of the nature of concentrated knowledge. I am of the form of Chidākṣa's or space of knowledge; I am devoid of Jadākṣa's or space of matter, etc.

I am motionless and formless, I am devoid of ignorance, etc. I am devoid of impurity, I am the support of all, and I am devoid of fear.

I am self-effulgent and the ocean of ambrosial Self. I am devoid of the expansion of the universe, I am devoid of pairs of opposites, I am the mere Self devoid of attributes.

I am ever pure, devoid of illusion and ever enlightened. I am devoid of parts, I am ever free, devoid of desires, ever accomplished and lonely.

I am void within, void without like an empty pot in the sky; I am full within, full without like the pot immersed in the ocean.

The wise man who is conversant with S'abdānuviddha Samādhi shall, by means of such affirmative and negative arguments, merge himself into Brahman and thus be fully liberated.

He who practises in a lonely place, that abstract meditation which is of the nature of an injunction, beginning with the expulsion of modifications, will instantly obtain perfect vision.

The first Samādhi which is associated with visibles (i.e., forms)
is easily realised and is urged on the immature (\textit{i.e.}, fit for those who are young in knowledge). The second (Samâdhi) which is associated with names is difficult to be realised even by the learned. \hspace{1em} (26)

The third is Nirvikalpa (Samâdhi free from thoughts or doubts), the next is Nissankalpa (Samâdhi free from volitions), the fifth is Nirvâritika (Samâdhi free from modifications), and the sixth is that which is known as Nirvâsanâ (Samâdhi free from impressions). \hspace{1em} (27)

These four Samâdhis are very difficult to be realised by ordinary men. When they are immersed in transitory pleasures, how could they hope for increased Self-Bliss? \hspace{1em} (28)

Some people\textsuperscript{*} consider that the six-fold division (of Samâdhis) is due to internal and external differences. Such consideration is quite improper, because of the confusion (that will arise) in their regular progressive arrangement. \hspace{1em} (29)

O Mâruti! I have only briefly told you the six Samâdhis. Hundreds of smaller Samâdhis generally lie hidden within them alone. \hspace{1em} (30)

Just in the same manner as salt becomes one with water by contact, even so does the Manas become one with the A'\textit{t}man. This union of Manas and A'\textit{t}man is called Samâdhi. \hspace{1em} (31)

That is called Samâdhi wherein the mind-stuff, after having gradually discarded the idea of meditator as well as meditation, is only cognisant of the thing meditated upon, and wherein it stands like the jet of a lamp protected from the slightest breeze. \hspace{1em} (32)

That profound meditation, as calm as the waveless ocean, upon the native condition of the \textit{Self}, after absorbing all the effects into their cause, is called Samâdhi. \hspace{1em} (33)

Not taking cognizance of anything whatever—not even an atom of any modification—other than one's own \textit{Self}, and the possessing of that knowledge which is as firm as the mountain Meru, is called Samâdhi. \hspace{1em} (34)

The tasting of the nectar of \textit{Self}-bliss resulting from the abstract meditation on the universal Intelligence whose veil of Ignorance has been removed, is called Samâdhi. \hspace{1em} (35)

\textsuperscript{*} For example the author of Vâkyasudha.
That state in which mere Brahman alone remains as the seen, after discarding the sight and the seer, (that state) which is devoid of doubts (Vikalpas), and (that state) which is best known to the Self (alone), is called Samâdhi.

The accomplishment of the seer, the sight and the seen (that are changeless) after absorbing the seer, the sight and the seen that are (only) modifications, is called Samâdhi.

That is called Samâdhi wherein the Self knows nothing else, sees nothing else, and hears nothing else whatever besides the Self.

If those that have mastered the meanings of all the Vedânta-tattvas, do not practise Samâdhi or abstract meditation, (then) liberation can never be attained by them, even though they be great persons.

Those that are devoid of Samâdhis, and are boastful of their knowledge of the reality, are clever in deceiving the world. To them is not the higher path.

All the ancient royal-sages beginning with Bhagiratha* and all the Brâhma-sages beginning with S'uka† have all had recourse to this Samâdhi.

The Lords of the eight quarters beginning with Indra, Brahmâ, Vishnu, Mahes'wara, and those important personages who were their partial Avatârs, have all had recourse to this Samâdhi.

Brâhma's, Kshatriyas, Vais'yas, S'âdras, as well as others that have attained liberation in former times, have all had recourse to this Samâdhi.

The great ascetics who live like a child, mad-man, ghost, etc., as well as others who live like (Prêta) a departed spirit, and (ajagara) a huge snakê, (these) resort to (or are persons who practise) this Samâdhi.

Those that are ever given up to Samâdhi obtain the highest

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* Bhagiratha was the great grandson of Sagara, a famous king of the Solar dynasty. He is said to have performed a great penance and brought down the Ganges from the heaven. His Samâdhi is described in the Yoga Vâsishtha.
† Suka the son of Veda-Vyasa attained the Highest Bliss very soon. He was initiated into Brahma-Vidyâ by Parames'wara. Sukarâhasya-Upanishâd gives all the particulars connected with his initiation, etc.
Bliss, (but) those that turn their faces away from samâdhi, meet with heaps of sorrows (everywhere).

To the learned people, Samâdhi is bath, to them Samâdhi is prayer, Samâdhi is sacrifice, Samâdhi is penance.

O Mâruti! Thou shalt, therefore, duly practise Samâdhi by means of profound meditation (i.e., by absorbing all thought into the object of meditation) and thereby be ever tranquil and free from desires.

What injunction or prohibition can there be for him whose Chitta is absorbed in Samâdhi, who is himself the Lord with no master above him? And, consequently, be thou fearless.

Like a leech (which takes hold of one blade of grass before leaving its hold on another) thou shalt, after getting hold of Nirvikalpa Samâdhi, give up (the performance of) all the A’s’râma Karmas, as well as devotion, etc.

O Mâruti! If thou wilt practise Samâdhi after giving up (the performance of) Karmas, in the manner not sanctioned by the S’âstras, then, downfall alone will be its consequence, as he that has no (scriptural) support (for his act) is sure to meet with such downfall.

What is there to be done by the King of Gods or by the Lord of creatures or by Myself to that supreme yogin who is ever given up to the practice of Nirvikalpa Samâdhi?

He that suspects the function of the doer in him who is absorbed in the abstract meditation of the actionless SELF, (such a one) will never attain emancipation from (this) Samsâra which is the place of function of the doer, even after the lapse of crores of Kalpas.

O Hanûmân! Even though I was a knower of Paramâtman, I had, when I was without the bliss of Samâdhi, to suffer much pain on account of the mental modifications relating to my function of protecting the world.

Hence, for him who is devoid of Samâdhi, it will be very difficult to cross this ocean of Samsâra, even though he knew all the S’âstras (sciences).

Therefore, seated in a lonely place, practise that Samâdhi which is taught under all the heads of S’rutis, which is practised by the
most learned persons beginning with Rudra, and which dries up the ocean of multitudes of sorrows pertaining to Samsâra. \(55\)

Having sufficiently veiled all the Indriyas some people here pretend as if they are practising Samâdhi. Their mind will never remain fixed, as it is directed towards external objects, and as Samsâra will again appear to them as before. \(56\)

Hence, O destroyer of enemies! Having annihilated desire and other emotions, thou shalt here steadily practise Samâdhi. There is not the least harm of any kind anywhere at any time, in leaving off the Karmas that are (unconsciously) dropped during such steady practice. \(57\)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second Pada of the Upâsanâ Kânda of Tatvasârâyana, reads the eighth chapter, entitled:

The Consideration of Samadhi.
CHAPTER IX.

O S'ri Râma the most excellent of teachers! Where it was said that Samâdhi alone is bath, etc., to the knowers of Brahman (vide verse 46 of the last chapter), there I have a great doubt. (1)

The omission, even by the knowers of Brahman, of such obligatory duties as bath, etc., pertaining to each A's'rama (or, order of life), is sinful, as they are ordained (by the S'âstras). (2)

Since they (obligatory duties) are not of the nature of Naimittika (or occasional), and are different from Kâmya (or optional), their omission can in no way be expiated. (3)

If the evil consequence resulting from the omission of ordained rites is capable of being removed (or remedied), then the S'âstra which lays down certain consequences for such evil acts as those of killing a Brahman, etc., becomes null and void. (4)

Because the effect of karma (or the performance of essential duties) has no prior existence (or is unprecedented) and because the effect of vikarma (or the performance of forbidden acts) has only a future existence (or is produced later on), if akarma (or non-performance of essential duties) will not produce any effect (as stated in the last verse), then people will become wayward (or do what they like). (5)

Sanyâsins (those belonging to the last order of life) are without karmas (i.e., are not required to perform religious rites) according to the ruling of the S'âstra itself. I do not know of any S'âstra which exempts the householders also from the performance of such rites. (6)

Both the householder who does not commence (religious duties) and the ascetic who is active (i.e., busy with the performance of such duties) do not shine by their adopting the opposite (or wrong) course. (7)

O Chief of the Raghus! I have heard from eminent men that this (i.e., what has been said in the last verse) is the mighty declaration of the S'rutis and Smritis, and it cannot be otherwise. (8)
S'rî Râma said:

O son of Pavana! O best of the intelligent! What is doubted by thee is right. Even all the learned persons are perplexed here. (9)

Those three, viz., karma (performance of essential duties), akarma (non-performance of essential duties), and vikarma (performance of forbidden acts) are, by no means, ineffectual, because the S'ruti declares that those effects are elsewhere employed in the case of his * (i.e., Jîvanmukta's) friends and enemies. (10)

By omitting the performance of obligatory duties on account of their being entirely subject to (or having been immersed in) Samâdhi, not even the smell of sin is attached to wise men (or knowers of Brahman) who are liberated in life. (11)

To those who are devoid of worldly affections and whose minds are devoted to Samâdhi, waywardness (or doing what they like) is impossible even as a eunuch's passion for a courtezan. (12)

Some ignorant people think that waywardness is permitted in the S'ruti and other authorities, without at all considering their eulogistic character. (13)

Even though the wise people (immersed in Samâdhi) omit the performance of duties, there is no harm, if they begin to perform (only) the karmas suitable to the occasion on their coming out of Samâdhi. (14)

He who, without the concentration of mind, fails to begin the performance of karmas, is surely degraded from the householder's order. Such a fool does not shine. (15)

The learned men who teach the Truth have clearly declared so (as stated in verse 8 of this chapter), regarding him alone (who is referred to in the last verse). Do not, therefore, doubt at any time the meanings taught by me. (16)

* The S'ruti says: "The good actions (of a Jîvanmukta) go to (his) friends and the bad actions to those that hate him." Then a question may arise: How is it possible for a Jîvanmukta to have friends and enemies? It is answered thus: He will not have from his point of view, either friends or enemies, as he will look upon all alike. But from the point of view of others, he may be liked by some and disliked by others. Those that like him and honour him are said to be his friends and those that dislike him and do him harm are said to be his enemies. The distribution of a certain class of karmic effects thus among friends and enemies is only applicable to Jîvanmuktas, and not to all.
CHAPTER IX.

As it is admitted here (in the world) that when the doer disappears, the doing also disappears (with him), so in the same manner when the agent (or doer) is lost in Samâdhi, there can be no impulse (or ordinance) to act. (17)

The householder being on a par with the ascetic (in this respect), even he is not in the position of a doer when he is engaged in Samâdhi, and when, through the experience of his SELF, he is freed from all karmas. (18)

If he (the householder) can, without entering the fourth order of religious life, go into that continuous Samâdhi from which he need not come out, then there is no harm whatever even in his giving up all the karmas. (19)

If it be said that karmas are heard of (i.e., taught in the S'rutis to be performed) even in the fourth order of life, then hear (what I am going to say). Karmas are taught to be abandoned (by the ascetic) in the beginning as well as in the end, but in the middle, on account of his inability * they (karmas), are (taught) to be performed. (20)

To associate the Sanyâsins with karmas is not, therefore, the chief intention (of the S'âstra). Even the acceptance of the staff, etc., (by the Sanyâsins) is due to the request made (to them) by the householders. (21)

The Brahmachârin or the student, the Grihastha or the householder, the Vânaprastha or the hermit, and the Yati or the ascetic (who respectively belong to the four orders of religious life among the twice-born), even though devoid of concentration of mind, may in consideration of (or in order to have more leisure for) their contemplations on the SELF, perform their essential rites in an abridged manner. (22)

By the abridgment of (essential) rites is meant not their mental performance. (It means that) the repetitions of incantations and the brevity of ceremonies are to be the same as those laid down for the unfortunate (such as the sick, etc.). (23)

* Evidently his inability to reject the request of the householders to conform himself to certain rules and practices for their sake, as stated in the next following verse.
Even he whose Indriyas all shine of their own accord like the fully absorbed mental modifications on account of his intense lonely meditation directed towards Brahman alone, is said to incur no sin by his omitting the karmas (while engaged in such meditations). (When there is no sin for even his omission) then how can there be any * for the other (one) whose mind is absorbed in Samâdhi. (24&25)

Hanûmân said:

O Chief of the Raghûs! If it be so, then, because all the living beings have certainly their chitta in a completely absorbed state during sleep, there is no harm in their omitting the karmas (by going to sleep whenever they like). (26)

The well-known eulogistic character of the passage which says that "in the event of a visit from the great ones, all religious observances may be stopped," is also destroyed (by the teachings contained in the foregoing verses †).

(27)

S'rî Râma said:

Since all the modifications certainly exist in their seed-form, during sound sleep, the state of complete absorption of mind is not (then) attained and what is generally said is only complimentary. (28)

Hence that knower of not-self (i.e., he who is ignorant of Self) who omits the essential karmas during sound sleep (i.e., who goes into sound sleep during that time when he ought to perform certain obligatory duties and thereby omits them) becomes a sinner, and he is, therefore, bound to perform such penances as are ordained (in the S'âstras for such omission). (29)

The meeting of the great ones here will be the cause of hearing more about Brahman (i.e., will be conducive to the study of Self). On this account, the passage (mentioned in the last verse) is termed not eulogistic. For all other purposes (than that of its being conducive to the study of Self) it is admitted by all to be eulogistic. (30)

As Niyama S'âstra (the law relating to spiritual duties) is all

*The literal translation of the Samskîta expression would be "What is there to be said of the other?"

† See also verse 13.
powerful, (being extremely efficacious), it should not at any time be condemned by any one who is devoid of the discriminative knowledge of Brahman and the Self. (31)

Who will (dare to) intentionally violate that Niyama Sûstra which is closely followed even by the knowers of Brahman during their periods of worldly intercourse? (32)

O Hanûmân! Thou shalt understand that what is, by the force of superior knowledge, stated here in the inverted order, is quite in conformity with Vidhi-sûstra (i.e., the scripture of commandments), and is never otherwise. (33)

Decided rules relating to castes and orders of life are laid down by the ancients as well as the more ancients. They cannot be condemned (or dishonoured) by even the Lord of the whole universe, and much less by ordinary mortals. (34)

Having propitiated the Supreme Lord by observing the rules and practices pertaining to the respective castes and orders of life, the man gradually attains My Supreme Seat. (35)

Vedântas do not, however, purify him who is devoid of the observance of rules and practices relating to castes and orders of life.
The great teachers also do not accept him as a disciple. (36)

Even the knowers (of Brahman) will derive much comfort by following the restrictions imposed upon castes and orders of life, as they will have, then, no room for waywardness, etc. There is no doubt about this. (37)

The binding nature of the observances pertaining to castes and orders of life, is no bondage to those who desire liberation. The observance of duties pertaining to others, causes fear and bondage. (38)

That chief among the Karmins* who pays great attention to the observances pertaining to castes and orders of life, attains wisdom, (in course of time) even though he be an ignoramus. (39)

Just as the woman who is devoted to her husband attains the highest bliss here and hereafter, and just as she who is self-willed (or wayward) suffers great pain here and hereafter, even so does he who

Karmins: Those who follow the path of karma-yoga.
is devoted to castes and orders of life, enjoy bliss here and hereafter, and the other (who is wayward), on the contrary, suffer pain. There is no room for doubt here. (40 & 41)

It might be possible even for a Chandāla (an outcaste) to attain Brāhmaṇahood by means of penances, but he who is entirely degraded from castes and orders of life can never hope to regain his lost status by means of penances. (42)

The observances of castes and orders of life being the roots of that tree which is made up of Bhakti (devotion), Jñāna (knowledge), Virakti (non-attachment), etc., they should never be rejected. (43)

As a rootless tree, even though properly watered, produces no fruit, so does he who merely depends upon devotion, etc., without the observances pertaining to his order of life, fail to realise any fruit. (44)

This (i.e., what is taught in the last verse) will not serve as an objection to the condition of one who is above all castes and orders of life, which (condition) is well-known to all the Vedānta, because he is devoid of any observance of his own or of any others. (45)

That yogin is Ativarṇās'ramin (i.e., one who is above all castes and orders of life) who, having neglected the observances of his own as well as those of others, has become continuously motionless. (46)

He who here abandons his own A'chāras (or observances) and adopts the A'chāras of others, such an one, intent upon waywardness, is said to have fallen from castes and orders of life. (47)

The qualities of tranquillity, self-restraint, etc., are said to belong to the best ascetic, even then, on account of their excellence, they are never dangerous to others. (48)

If you say that Agnihotra and other karmas are likewise (not dangerous) even to the S'údras (just like the qualities mentioned in the last verse), we say—no; because of the want of similarity between the internal (qualities) and the external (karmas like Agnihotra, etc.) (49)
CHAPTER IX.

Until thou art able to neutralise the essential nature* of Arūpa Chitta and until thou shalt thereby attain Videha Mukti, thou shalt adhere to castes and orders of life.

Having secured bodies corresponding to thy desires, O Hauṁ-mān! thou shalt perform, without attachment, all the obligatory dharmas ordained by the Šrutis and Smṛitis, and offer them to Me, then I, Myself, shall release thee soon from pain.

Because thou art desirous of emancipation thou shalt never be indifferent in the least about thy A’chāras here. Since Svārājya (i.e., the Self-domain or the identification with Self-effulgence) has for its roots the A’chāras pertaining to one’s own A’śrama, thou shalt ever be zealously devoted to them (A’chāras).

Thus in the glorious Upanished of RA’MA GITA’, the secret meaning of the Vedas, embodied in the second Pāda of the Upāsanā Kanda of Tatvasārāyana, reads the ninth chapter, entitled:

The Decision regarding Castes and Orders of Life.

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* The word “asuh” has been taken here as well as in verses 11 and 12 of chapter 5, to mean “the essential nature.” Whereas its literal meaning is “Prāna, i.e., life or vitality.” If it be taken in its literal sense, the meaning of the first part of this verse as well as of verse 12 of chapter 5, will run thus: “One whose Arūpa, Manas and Prāna are lost in the Universal Essence.” Where-ever there is the Manas, Prāna too is said to be there, and when one is mentioned by name, the other too is implied. The expression “loss of Prāna” may be taken by many to mean physical death. Therefore, it is better to take “chittasuh” as a Tatpurusha-compound, meaning “the vitality or the essential nature of Chitta,” instead of taking it as a Dwanda-compound, meaning “Chitta and Prāna.”
CHAPTER X.

Hanûmân said:

Bow to Thee, O Consort of Jânakî! I am sorry for my having caused Thee fatigue (by detaining Thee so long). O Râghava, fond of devotees! Pardon me for my wrong.

There are many more points that I have to hear from Thee again in this connection. Even then, I shall wait for Thy convenience and gradually hear them afterwards.

S'rî Râma said:

O Hanûmân! Although thou art skilled in understanding the intentions of others, thou hast gone astray in the present case, because, thou speakest so (as stated in the last verse) of Me who am extremely delighted to teach the Tattvas.

I have not even a particle of that sham fatigue which is said to result from conversation. Now it is that my expressions (of ideas) filled with the nectar of Self-bliss begin to flow out increasingly.

Therefore, O Mâruti! in the matter of acquiring the knowledge of the Supreme Truth, thou shalt, according to thy wish, question Me zealously on all questionable points exhaustively, without the least fear.

Hanûmân said:

O Lord! O Descendant of Raghu! O Master! Eminent men say that Karmas* are of three kinds, known as Sanchita†, Agâmi ‡ and Prarâbdha. §

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* Karmas are classified under different heads, viz., Nitya (obligatory), Naimittika (occasional), and Kâmya (optional or sprung from desire.). 1. He who acquires an indirect or theoretical knowledge of Brahman will cease to perform Kâmya Karmas. 2. He who attains Jîvanmukti by means of direct cognition, will cease to perform Naimittika Karmas. 3. The Nitya Karmas will, of their own accord, drop off when Videhamukti is attained. Likewise, the end of
CHAPTER X.

[The Pūrvapaksha or *prima facie* view is stated, in Verses 7, 8 & 9 as the argument of one side.]

Some learned men say that of the three kinds of karmas, those known by the name of Sanchita are destroyed as soon as knowledge (of Self) is acquired, without even having the necessity to enjoy their fruits—the pleasures and pains. (7)

Those that have reached the other shore of Vedânta say that the good and bad effects of A'gâmi Karmas which are not created by wise men thereafter (i.e., after their acquiring Self-knowledge), do not, at all, stick on to them. (8)

Those that have discerned the Truth say that Prârabdha Karmas of wise men (Brahma-Jnanins) are never destroyed without their effects being enjoyed, even (so certainly) as an arrow let off from the hand (of an archer). (9)

[The Siddhânta paksha or demonstrated conclusion is stated in the following verse as the argument of the other side.]

Whereas others say that the first (Sanchita Karmas) and the

Sanchita, A’gâmi, and Prârabdha Karmas too will respectively be reached by the aforesaid three persons in the same order.

There are two other classes of karma, *viz.*, Prâyas’chitta (counteracting), and Nishiddha (forbidden). Prâyas’chitta Karmas are only capable of retarding the effects of bad karmas for the time being. Spiritual degradation will be the result of Nishiddha Karmas.

The effects of all karmas are classed under three heads, *viz.*, Sanchita, A’gâmi and Prârabdha.

† The word ‘Sanchita’ means ‘collected.’ Sanchita Karmas are the effects of actions in store which are awaiting fruition. These have not yet begun to bear fruit; when they are matured they become Prârabdha which is the cause of future births. All the Prârabdha Karmas do not in a lot mature at a time. It is but a collection of active forces set in motion at different times, in different degrees of intensity; and as such bearing fruit in the corresponding order of time.

‡ The word ‘A’gâmi’ means ‘coming.’ A’gâmi Karmas are actions performed in this life, which, if not counteracted, by Samâdhi and other means, will go to enhance the bulk of Sanchita Karmas already in stock and will bear fruit in the future.

§ Prârabdha Karmas are the effects of actions that have borne fruit. It is by virtue of Prârabdha that man is born on earth, or in other words gets his body in order to work out the effects produced by the actions or forces which he had set in motion previously. The effects of Prârabdha must be completely worked out; no one can escape it; the last farthing of this debt must be paid.

S’rî Râma holds that the other two karmas also must be worked out in the same manner and that there is no escape from them unless the individual loose himself in the Universal Essence by means of Samâdhis,
second (A'gâmi Karmas) can only be exhausted* (or destroyed) by fully working out their effects, and that the third kind of karmas (i. e., Prârabdhas) never become extinct without clinging on (to the body) and without being worked out.

O Râghava! Of the two (sets of) opinions thus expressed† by wise men, please determine, and say which is acceptable to me. (x)

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* How karmas are eventually exhausted and how the knowledge of Self is gradually attained will be clear from the following observations extracted from Muktirâna, chapter III:

Among a crore of persons one at least will become wise and at the same time disgusted with the ever active mundane life and its miseries. Then the effect of his past unselfish karmas will naturally generate in him, discrimination, non-attachment, etc. The effects of good karmas are classed under "Kâmya" as they too have to be worked out like those of bad ones. But the small items of Nishkâma (or unselfish) karmas performed in numberless past births will be accumulating in small atoms without the knowledge of the doer, and then, when they become powerful, they will, as their combined result, generate the said discrimination, non-attachment, etc.

From the time the combined effect of unselfish karmas is felt, no new selfish acts will be performed by him, and in the course of a few more births, all his past Sanchita Karmas will be completely worked out. Then knowledge will begin to increase. With the increase of knowledge he will cease to create fresh A'gâmi Karmas again. Even a millionaire who does not take any interest for his money and who meets all his expenses from out of his capital, will, in course of time, become a pauper. In the same manner will all his past karmas be exhausted. He who does not allow his senses to run after selfish actions which cause new births, and he who performs only the obligatory and occasional rites pertaining to his own order of religions life, is called a jñâin.

The effects of karmas performed during the period of one's ignorance cannot but be worked out in full. The arrow aimed at a cow which was mistaken, by the archer, for a tiger, will not, after it is let off from his hand, fall flat on the ground without killing the cow, even though he finds out his mistake and repents for it when it has gone half way. The same is the case with the effects of karmas once performed. Therefore, all karmas other than those that are altruistic, as well as all karmas performed for one's own sake, must necessarily be worked out. Pâpa (the effect of bad karma), cannot destroy Puâya (the effect of good karma). Each produces its effect on the doer and ceases only after it is fully worked out. Penances can only increase the stock of Puâya, but can never decrease the stock of Pâpa. In like manner Nâma Sânkârtana (i. e., reciting the names and praises of God), etc., too, can only add to the stock of Puâya, but cannot destroy Pâpa. Mighty Puâya Karmas performed here can, by their prepondering influence, restrain the effects of Pâpa and produce their own effects first. So says Parâsara: The weaker karmas that are, for the time being, restrained by the stronger, produce their effects either in dreams or in the next incarnation. In the Râmâyâna too it is said that Dharma cannot destroy Adharma, and vice versa.

† The two sets of opinions are: (1) Those contained in verses 7, 8 and 9; (2) Those contained in verse 10.
S’rî Râmâ said:

O Hanûmân! O one who is exceedingly intelligent and who knows how to question! This matter (i. e., the decision regarding this controversy) ought to be, necessarily, known even by the most wise.

Of the two sets of opinions, the first which thou hast heard from the mouth of the learned is unimportant. That second one which thou hast heard from the mouth of the most learned is important.

The doctrine (or opinion) of those who hold that Tattva-Vichâra (i. e., contemplation on the Truth) is only necessary until the attainment of Jîvanmukti, is verily, the first mentioned one, which pleases those who are lazy (or stupid).

The doctrine (or opinion) of those who hold that meditation (on the Self) is necessary until the attainment of Videhamukti is the next-mentioned one, which gives satisfaction to those who are excellent (or wise).

In the case of the first (of the two sets of statements above-mentioned) there are many objections when the matter is carefully considered. When Sanchita Karmas remain unexhausted, the dawn of perfect knowledge is impossible.

The knowledge which is begotten at the first stage being weak (or ineffectual), it will not have the power to destroy the multitudes of Sanchita Karmas which are strong (or very effective).

If it be argued that the passages referring to penances will become useless in case karmas can only be destroyed by suffering their consequences (i. e., by entirely working them out); then the reply will be—no; because, it is the minor sins (upa-pâpa) alone that can be destroyed by penances.

If it be argued again that that passage refers to such grave sins as the killing of a Brâhmaṇa, etc., then the reply will be—no; because of the explanatory or eulogistic nature of it. If it be otherwise, then the passages that speak of the effects (or fruits of karmas) will become meaningless.

"(Any) karma (which is) generated, whether good or bad.
must necessarily be worked out. Karma is never exhausted without being worked out, even after the lapse of hundreds of crores of Kalpas." This as well as similar other passages are hostile to the prima facie view (which holds that certain karmas are destroyed by certain means such as knowledge, etc.). Besides (in case the first-mentioned view is upheld), Brahmā (the creator), Ts’vara (the Lord of the Universe), and the Teacher (Brihaspati), will have to be accused of injustice (or inequality of dispensation). (20 & 21)

If it be said: "Let the passages dealing with the effects (of karmas) operate on those who do not have recourse to penances;" then (the answer is) the well-known capability of bad karmas to destroy the understanding (or knowledge), becomes useless. (22)

If it be asked, when the scriptural passage, "Just like grass and cotton thrown into fire", refers to Sanchita Karmas, how can it be said that they should be worked out? then hear (the reply). (23)

O Hanumān! thou shalt understand that the fire of knowledge* burns to ashes either the (upa-pāpas) minor sins, or the Prārabdhas, and not otherwise. (24)

When grave sins as well as meritorious deeds done with


True it is that the Bhagavad Gītā says that the fire of knowledge burns all karmas to ashes. This can only be reconciled thus: When all karmas are worked out, knowledge dawns; then it is said that the fire of knowledge burns them. This is just like the falling of a fruit from a palm-tree as soon as a crow perches on it. Therefore what Bhagavad Gītā says is only eulogistic. The function of desireless or unselfish penances being the storing up of materials of knowledge, they will produce purity of mind, etc. The Jñānīn will not create new sins thereafter, and the statement that all sins are destroyed when knowledge dawns is, therefore, merely a complimentary one. One may doubt that if neither penance nor knowledge can destroy sins, and that if they should, anyhow, be completely worked out, then no one will perform penances or study the Vedānta. There is no room for this doubt; because, mental purification and emancipation will be the result of performing penances and studying Vedānta, and every one will, therefore, have recourse to both the means. While one is in the course of enjoying the fruits of good and bad actions, the fruits of Nishkāma (unselfish) karmas become ripe, and begin to produce their effects in the shape of knowledge acquired by means of S'raṇa (hearing), etc. Therefore it is not even necessary that all sins must be worked out before the dawn of knowledge. That unselfish man who does not create fresh Puṇya and Pāpa, will, without doubt, attain emancipation.
desire, are entirely destroyed by working them out, then, verily, Sanchitas too are destroyed as they are of the same class (i.e., of the class of sins and meritorious deeds).

During the period of embodied existence due to karma (i.e., the result of meritorious and evil deeds), the effects of unselfish and other good deeds, produce knowledge, here alone, by means of S'ravaṇa, etc.

On account of the powerful nature of S'ravaṇa, etc., the Puṣya-Pāpas (i.e., the effects of good and bad deeds) which impede knowledge, yield their fruits in the waking state, while the weaker ones, of their own accord, produce their effects either subsequently or in the dreaming state.

But as the knowledge of him who, uninterruptedly, enjoys SELF-bliss (in the fourth state) after discarding the three states of consciousness, is very strong, the karmas in his case are, indeed, ineffectual.

As long as the SELF continues to be connected with the body so long will Prārabdha too continue. When the connection of the SELF with the body is disliked, then Prārabdha too may be rejected (by forgetting the body).

It is wrong to say with those who hold the prima facie view, that Sanchita Karmas are powerful because of their being the first and that Prārabdha Karmas are weak because of their being the last.

Hanûmān said:

O Lord! O chief of the Rāghus! What Thou hast said regarding the use of karmas is, without doubt, correct; even then I have another doubt.

"The merits and demerits of the knower of Self go to his friends and enemies here." This declaration of the S'ruti is contrary to the statements of both sides (mentioned in verses 7, to 9, and 10).

When these Sanchita and Prārabdha Karmas are destroyed by
bhoga* and knowledge † respectively; how, then, can their use be made elsewhere, viz., in the case of friends and enemies?

S'rî Râma said:

O Hanûmân: The good effects of those Naimittika Karmas (occasional rites) that are performed before and after the dawn of perfect knowledge with the only idea of setting an example to the people ‡ not being worked out (by himself) nor destroyed by knowledge, necessarily go to his friends. (34 & 35)

O, son of Marut! The bad effects of those Naimittika Karmas that are performed with desire and without the idea of setting an example to the people, and that are never performed by (perfect) knowers of SELF, not being worked out (by himself) nor destroyed by knowledge, go to his enemies. (36 & 37)

These good and bad effects, being distinct in themselves, are not included in those of Sanchita Karmas, nor are they included in those of Prârabdha Karmas, nor in those of A'gâmî Karmas. (38)

It is said that these good and bad effects of karmas performed by Paroksha-Jnânins (i.e., indirect knowers of SELF), go to their friends and enemies and take hold of them half way (i.e., in the course of life), or at death. (39)

The knower of Supreme-SELF is never besmeared with these good and bad karmas, even as a lotus leaf with water, as they are performed for the sake of others. (40)

O Mâruti! The Nitya Karmas that are performed prior to the dawn of perfect knowledge are coadjutors in the acquisition of that perfect knowledge as also in the attainment of liberation. (41)

Hanûmân said:

It is proper to hold that Nitya Karmas assist in the acquisition of perfect knowledge. O Râghava! it is nowhere heard that they assist in the attainment of liberation. (42)

As fire is independent in (the act of) burning the fuel, and

* By Bhoga: by working out or by undergoing the karmic effects.
† By knowledge: by means of SELF-knowledge which ultimately leads to higher Samâdhis wherein the body is forgotten.
‡ Lokasangraha Budhyaiwa. This expression is rendered by some as—“Having regard only to the keeping of people (to their duties)” and by others as—“for the protection of the masses.”
CHAPTER X.

cooking the word even so is perfect knowledge in destroying karmas and effecting emancipation.

When there is any obstruction to knowledge it requires the help of karma (to overcome it). Here, in the case of the unobstructed, how can there be any need for help?

How can there be any fallacy in the demonstrated conclusion of Vedānta which says that after the dawn of perfect knowledge there is nothing to be done in the least?

S'ri Rāma said:

O son of Anjana! In consequence of the fact that Juṅnendriya (or the powers of the organs of sense) whose formless nature is not thoroughly destroyed, will act, in all possible ways, upon their external objects of perception, the knower of the Self should (as a child is fondled by keeping it engaged with its toys) keep them fully interested in the performance of Dharma, * Kāma, and Artha necessarily pertaining to (the respective) casts and orders of life, in order that they may not become wayward.

As long as the neutralisation of the formless nature (of the Indriyās) is not accomplished by means of Samādhis, so long does perfect knowledge certainly require the aid of Nitya Karmas.

Hence the wise need not, in the least, perform any other than Nitya Karmas. Thou shalt understand that the teaching of the Vedānta is thus free from fallacies.

The indulging (keeping occupied) of the senses which naturally run after their objects, with karmas pertaining to one’s own order of life, leads † to the highest prosperity (or Bliss).

If karmas corporeal, verbal and mental be gradually associa-

* Dharma, Artha, Kāma, and Moksha are termed Purushārtha (i.e., the chief aims and objects in the life of a man). Dharma refers to the several duties pertaining to one’s stages and stations in life; Artha is well-earned wealth, physical and intellectual; Kāma means righteous desires, temporal and spiritual; and Moksha as is well known, is freedom from misery and bondage.

† By keeping the senses (which run after their objects) interested in objects chosen by the individual (in accordance with the S'astras), he is bringing them under control and can gradually lessen the number of objects until he gains complete command over them. It is for this reason that at a certain stage Kāmya karmas are dropped, at the next stage the Naimittikas are dropped, and at the last stage even the Nitya karmas drop off themselves.
tied with perfect knowledge, then such association will be an ornament to the knower (of Self).

That most excellent knower (of Self), the formless nature of whose Chitta, Prāna and senses has been neutralised, is never bound by these injunctions and prohibitions.

O wise one! If there be the least desire on the part of the knower, for the enjoyment of Prārabdha, then understand that the performance of rites pertaining to one's own order of life becomes necessary.

O Hanūmān! Retain in thy mind what I have taught thee, and without hesitation question me again on questionable (or doubtful) points.

Thus in the glorious Upanished of RA’MA GīTA, the secret meaning of the Vedas, embodied in the second Pāda of the Upāsanā Kānda of Tatvasārāyana, reads the tenth chapter, entitled:

The Yoga of Division of Karmas.
CHAPTER XI.

Hanûmân said:

O Teacher of teachers! O Illustrious Râmachandra! O Ocean of kindness! What am I to say regarding your affection towards your devotees? It is beyond my power of description. (1)

On account of such affection alone Thou art so very kind and extremely interested in rescuing me from being drowned thus in this shoreless ocean of Samsâra. (2)

There are the famous Tri-guṇas (three guṇas)—the Sattva, the Rajas, and the Tamas. There are also (four kinds of spiritual people) the Karmins, the Bhaktas, the Jnânins and the Yogins. (3)

O Chief of the Raghus! Tell me the nature of these four (kinds of people) affected by Sattva and other guṇas and the corresponding results produced by their being so affected. (4)

S'rî Râma said:

[Sâttvika KARMINS.]

Karmins in whom Sattva predominates, and who are free from desires, perform the Nitya Karmas enjoined by the S'rutis and Smritis, and thereby please Me, the all pervading Janârdana. (5)

They gradually become purified, and through the path of Vedânta reach Me, the Intelligent, Blissful and Eternal Paramâtman. (6)

[RA'JASA KARMINS.]

Others who are affected by Rajoguṇa, and who are desirous of obtaining heaven, perform the Yâgas and other Karmas mentioned in the S'rutis for propitiating Indra and other gods. (7)

They enjoy the highest pleasures in heaven together with the Devas, and when the good effects of such Karmas are exhausted, they are surely born again in this world. (8)

[Ta'masa KARMINS.]

Others affected by Tamoguṇa are ever bent upon performing Kâmya Karmas alone, and are always devoted to supporting their families with the monies earned by means of such Karmas. (9)
They go (after death) to the terrible hells protected by Chitragupta and others and thereafter take a downward course and descend to the wombs of dogs, etc. (*i.e.*, degrade themselves to the lives of dogs, etc.).

[Sa'uttvika Bhaktas.]

Bhaktas who are endowed with Sattva and who are free from desires, adore Me the Vishnu holding in His hands the Conch, the Discus, and the Club, by meditations and other means proclaimed in the S'rutis.

They are brought by My attendants to My world. There, obtaining the knowledge of Self from Me, they, in due course, reach That, My Supreme Seat, along with Me.

[Raja'asa Bhaktas.]

Those other Bhaktas in whom Rajoguna predominates, with their several disciples, adore Me—Hari—externally in images, by archanas (adoring them with flowers), and in several other ways. They reach My world (Vaikuntha), enjoy such pleasures as are even rare to Brahmâ and others, and are born again in very pure brâhmaṇa families.

[Ta'masa Bhaktas.]

Other Bhaktas in whom Tamoguna predominates, put upon themselves the garb of Bhaktas, and being devoid of the ācharas enjoined by the S'rutis, worship Me for the sake of money, etc.

They, being on a par with the vulgar people, go to hell, and thereafter live the lives of dogs, etc., for their having committed sins from behind the screen.

[Sa'uttvika Jna'nins.]

Jnânis who are Sâttvikas endowed with Vairâgya and other good qualities, who meditate on the identity of the Self and Brahman, who shine with the ācharas pertaining to their respective castes and orders of life, be they householders, Sanyâsins, or others, (they) reach My Loka difficult to be attained, and with Me, in the end, reach That, My Supreme Seat.

Those Jnânis in whom Rajoguna predominates are mentally
CHAPTER XI.

[RA’JASA JNA’NINS.]
addicted to Samsâra, and they, surrounded by their disciples, occasionally contemplate on the meanings of S’rutis. (19)
They too reach My Loka, enjoy all the great pleasures there, and are born again to be freed instantly with the help of their former Vâsanâs. (20)

[TÀ’MASA JNA’NINS.]
Those other Jnânins in whom Tamoguâna predominates, being addicted to sensual pleasures, teach S’údras and others the meanings of Vedas for the sake of money. (21)
They also go to the most horrible hell, Raurava, and are, thereafter, mostly born as dogs, etc., for having misused the Vedas. (22)

[SÀ’TTVIKA YOGINS.]
Those yogins in whom Sattvaguâna predominates, who always practise Nididhyâsana (or abstract meditation), who are ever delighted because of their having gained the experience of the Self, and who are entirely free from desires, (such people) when their Prârabdhâs end, and their bodies (consequently) fall, (they), without Utkrânti (or the agonies of the last moment), etc., reach That, My Supreme Seat, established by all the Vedânta. (23 & 24)

[RA’JASA YOGINS.]
Those other yogins who have a Rajoguâna nature, who, on account of meditations practised in company with others, have not succeeded in bringing about the destruction of their mind, etc., and whose minds are perplexed at not having realised (A’tman) the object of their Dhyâna, undergo the greatest miseries resulting from Prârabdhâ. Then, leaving this body at death (after having undergone Utkrânti or agonies), they reach My Supreme Goal. (25 & 26.)

[TÀ’MASA YOGINS.]
Those Yogins in whom Tamoguâna predominates, by showing extreme neglect to Brahma-Vidyâ, will be vexed by (Abhânâvarâna) the screen that keeps them off from the light of A’tman, and will be eager to acquire ânima and other siddhis or superhuman powers.* (27)

*According to another reading of the text the end of this verse runs thus: —“And will adhere to their respective A’s’ramâcharâs.”
By their aversion to forbidden āchāras, they will reach My Loka, enjoy the highest pleasures there, and then will reach Me after being born once more on this earth.

It should be understood by the wise that the three guṇas, Sattva, etc., become sixfold by dividing them into Kārya (secondary or pertaining to the effect), and Kāraṇa (primary or pertaining to the cause), which are of the nature of the changeable and the changeless.*

Of these (Kārya and Kāraṇa guṇas), the Yogins † who are respectively endowed with the three Kārya or secondary guṇas are of three grades, and Jīvanmuktas‡ who are respectively endowed with the three Kāraṇa or primary guṇas are also of three grades. (29) (30)

And, O Māruti! the Karmins, Bhaktas and Jnāniins already referred to (in verses 5 to 22 of this chapter) are of nine grades, distinct in their character, each being endowed with one of the threefold subdivisions of each of the three (modified) guṇas.§ Just as Jīvas who are the effects of Avidyā are declared to be of nine grades|| on account of the triple nature of the principles known as Vis'va, Taijasa, and Prājña;

And just as the Lords who are influenced by the effects of Māyā, are declared to be of nine grades** on account of the triple nature of the well-known Brahmā, Vishnu, and I's'a; (31) (32) (33)

---

* The three guṇas, Sattva, Rajas and Tamas, pertaining to the effect which is subject to change, and the three guṇas pertaining to the cause which is not subject to change, make up the sixfold division here referred to. (See also footnote under verse 39 of this chapter).

† The three grades of Yogins who are influenced by the three Kārya guṇas, respectively practise the first three Samādhis.

‡ The three grades of Jīvanmuktas who are influenced by the three Kāraṇa or primary guṇas, respectively practise the last three higher Samādhis.

§ The threefold divisions of the three modified guṇas are: I. (a) Sattva-sattva, (b) Sattva-rajas, (c) Sattva-tamas; II. (a) Rajas-sattva, (b) Rajas-rajas, (c) Rajas-tamas; III. (a) Tamas-sattva, (b) Tamas-rajas, and (c) Tamas-tamas.

|| The nine grades of Jīvas are: I. (a) Vis'va-vis'va, (b) Vis'va-taijasa, (c) Vis'va-prājña; II. (a) Taijasa-Vis'va, Taijasa-taijasa, Taijasa-prājña; III. Prājña-vis'va, Prājña-taijasa, and Prājña-prājña.

** See *Theosophist*, vol. XXI., p. 150.
Even so is the ninefold division of Karmins, etc. (including Bhaktas and Jñânins), who are influenced by the effect of any one of the three sub-divisions of each of the three (modified) guṇas called Sattva, Rajas, and Tamas.*

The three primary or seed guṇas are said to pertain only to these, viz., the Śakti mentioned in Ajā-mantra,† as also to the (higher) Prakṛti who is of the nature of Chit, and the immortal Tripād Tattva (the three-footed Brahman or the upper triad).

Some say that these three guṇas are the effects of Mâyā and Avidyā. This is inconsistent because of their (of these guṇas) being the seeds (of Mâyā and Avidyā).

The threefold sub-divisions (of the three modified guṇas) are quite distinct from those (separate guṇas) that pertain to the effect, and from those (latent guṇas) that pertain to the cause. They (the threefold modifications) are to be rejected by those who desire liberation.

Those that have not even realised here the kārya guṇas, but who nevertheless neglect the Kāraṇa or seed guṇas with the idea (or the wrong notion) of similarity (between the guṇas pertaining to the effect and those pertaining to the cause), are pseudo-philosophers or quack-professors of the science of SELF.

O Mâruti! Even Brahma, Indra and others ever worship those My three (seed) guṇas which are of the nature of Sat, Chit, and Ananda.‡

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* The three grades of Karmins, Jñânins and Bhaktas, are said to be under the influence of the effect of any one of the three sub-divisions (such as Sattva-sattva, etc.) of each of the three modified guṇas.
† See Svetâs'vatara Upanishad IV. 5, for this mantra.
‡ The teachings contained in verses 29 to 41 of this chapter, will be plain to the student of Vaidika Sâńkhya, but will be quite unintelligible to the student of the current Sâńkhya Philosophy which is termed avaidika and which is very often criticised by S'ankara, Râmânuja and other great writers. It is the former Sâńkhya that is referred to in the Bhagavad Gitâ. Its doctrines are discussed at length in several places in that colossal work called Tattvasârâyaña. For a very brief exposition of it, the reader is referred to Jivachintâmañi, translated and published in the July and August numbers of vol. xxii. of the Theosophist. The following genealogy of higher occult Powers (though a very rough outline) and a few explanations given thereunder, will be of some help to the reader, in understanding the main doctrines of Vaidika Sâńkhya which distinguish it from the.
O Hanûmân! Thou shalt, therefore, with due regard for My words, contemplate upon the three Kâraṇa (or seed) guṇas pertaining to Me, for the sake of obtaining liberation in life. (40)

other Sâṅkhya. This genealogy may be read with advantage along with the diagram on page 150 of vol. xxi. of the *Theosophist*.

**THE NÎRGUNA'TÎ'TA BRAHMAN.**

*(The attributeless and the unknowable).*

<table>
<thead>
<tr>
<th>NAME OF ATI'TA-TATTVAS</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nirguna Brahman (the source of Jivas, having the privative attributes of Sat, Chit, and A'ṇanda).</td>
<td>{Brahma-Vidyā}</td>
</tr>
<tr>
<td>Paramâtman (the cosmic Chaitanyam).</td>
<td>{Purusha (Brahman manifested in Prakriti).}</td>
</tr>
<tr>
<td>Saguna Brahman (the source of the Universe).</td>
<td>{I's'vara (Purusha energised in Mâyâ).}</td>
</tr>
<tr>
<td>[Below this are the nine Lords referred to in Verse 33 of this chapter].</td>
<td></td>
</tr>
<tr>
<td>Pratyâgâtman (one centre of energy. The SELF in the Tûrya or the fourth state of consciousness).</td>
<td>{One spark of Purusha (the A'tma-Buddhi).}</td>
</tr>
</tbody>
</table>

**TATTVA.**

<table>
<thead>
<tr>
<th>Karya.</th>
<th>Jîvâtman</th>
<th>{The effect of Pratyâgâtman (the Ego).}</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>{Avidya (a modification of Mûlaprakriti).}</td>
</tr>
</tbody>
</table>

From this point downwards the three-fold classifications and the differentiated guṇas begin to play their part.

Of the above, the Nirguna'tî'ta is unknowable. Nirguna is called in this *Gîtâ* the middle Brahman which is reached by means of the three higher Samâdhis. Paramâtman has the three seed-gunas which are said (in verse 39) to be of the nature of Sat, Chit and A'ṇanda, in a latent state. Pratyâgâtman is endowed with both kâraṇa and kârya guṇas according as it is the kâraṇa pratyâgâtman or the kârya pratyâgâtman (see Jîva Chintâmaṇī). Saguna Brahman is endowed with the three separate guṇas. The three-fold classification of each
CHAPTER XI.

Although these (seed) guṇas are known by the name of guṇas in this case (in the case of Sat-Chit-A’nanda), they are no-guṇas in the case of the Truth (or Nirguṇa Brahman). The one still above that (Power) is Nishpratiyogika or Nirguṇātīta (the attributeless) and It is far removed from guṇas and no-guṇas.

O Thou that hast almost burnt down Lanka! Having rejected the guṇas (the modifications of guṇas) by guṇas (the separate guṇas) thou shalt stand, as firm as the Mountain Meru, in thy self-consciousness, and shalt, by means of Samādhis, realise, by degrees, My three guṇas (the Sat, Chit, and A’nanda).

Thus in the glorious Upanishad of RA’MA GĪTA’, the secret meaning of the Vedas, embodied in the second Pāda of the Upāsanā Kānda of Tattvasārāyana, reads the eleventh chapter, entitled:

The Yoga of Separation from the three Guṇas.

of the three differentiated guṇas (i.e., the modifications of each of such guṇas) will only apply to Jīvatmans. All the 96 Tattvas enumerated in the Varāhapanishad refer only to those Tattvas that are below Saguṇa Brahman. The current Sānkhya deals with the principles beginning from Māyā (called Avyakta or Mūlaprakriti) downwards. The Yoga has recognised Is’wara also. But the Vaidika Sānkhya mainly deals with all the higher Atita-Tattvas from Saguṇa Brahman upwards.

[As a possible help to the student of Theosophy, who is familiar only with the classifications given in the later theosophical writings, the following suggestions are offered: The Nirguṇātīta Brahman is the Unknowable of the “Secret Doctrine;” the Atita-Tattvas (which are powers rather than qualities) are the inferred attributes of Nirguṇātīta Brahman and do not in any sense refer to the three Logoi of the Solar System. The nine Lords, also, are those referred to as standing before Parabrahm: his immediate agents in the bringing of the universe into existence, so being powers rather than manifestations. These, all together, form the supreme Cause—are the reason for the existence of all that is. In this diagram all the intermediate stages between this great Unknowable and the human Ego are omitted. The student should think of many stages between them, but we will mention only one: that of the Solar Logos and his system. The Nirguṇātīta Brahman stands as cause, Kāraṇa, and the Solar Logos as Kārya, or effect. The latter in its turn becomes Kāraṇa, or cause, and is the source of Pratyagātman, which is the self of the individual: that self-conscious centre which is back of the Ego. This, again, in its turn, although an effect, becomes a cause and its Kārya is Jīvatman, the separated individual, or the Human Ego. The lower effects, the bodies mental, astral and gross, are ignored in this arrangement, but the student may think of them as effects of Jīvatman as cause. All below Nirguṇātīta Brahman stands as a duality of effect and cause, until we reach the outermost limits of the all-pervading force, where, of course, effect only would exist.—N. E. W.]
CHAPTER XII.

Hanûmân said:

O Râmachandra, Ocean of Mercy! O Consort of Jânaki! I, Thy servant, wish to hear of Thy mysterious Universal Form. (1)

S'rö Râma said:

O Hanûmân! Hear me, O lord of apes! I shall tell thee My mysterious Universal Form which will presently become visible to thyself and cause thee fear. (2)

Even though it is impossible to describe My Universal Form, in words, I, whose mind is won over by thy devotion, shall tell thee the same. That beautiful Form which has been brought about by the play of (My) Mâyâ, should, undoubtedly, be heard of by thee, but, be thou not afraid. (3)

Hanûmân said:

O Lord! How can I possibly be terrified when, from the mouth of Thee who always advocates fearlessness, I now hear about Thy extremely auspicious and divine Form, which, if once heard of, is capable of destroying all fears! (4)

S'rö Râma said:

O Hanûmân! Do not say so. By merely hearing of it, alas! even Brahma, Indra, and other gods are terrified. Even the hairs of My body stand erect when I think of it. By that, thou shalt faint away in no time. (5)

Think of that mighty undivided Form which has on all sides numerous hands and feet that are beyond grasp; which has eyes, mouths, noses and heads on all sides; and which has ears, necks, arms, breasts, navels, knees and thighs on all sides. (6)

Over and over again, O Hanûmân! these fourteen worlds (or planes of existence) having, like so many gnats, entered the cavity of (a) nose of that Universal Form, while in the act of inhaling, come out scattered in the act of exhaling. (7)
The crores and crores of Brahmic eggs spreading over the hairs (of Its head) here and there, give occasion for certain doubts. They appear in their shape as if they were so many atoms clinging together like the seeds of one of the branches of an Indian fig tree which spreads on all sides its branches and branchlets. (8)

Some of those faces are big, some long, some short, and others atomic. So also are the feet, etc. Hence, That Form should be seen by those brave souls in this world whose minds are serene. (9)

Who is there that has the power and fearless to see That (Universal Form) to which are even the seven oceans like so many mouthfuls of water (for rinsing the mouth or drinking); to which the principal rivers are like the secretions of the nose; and the mountains such as Meru, etc., like the secretions of the ear. (10)

How could I tell thee the greatness of That—My Universal Form—before which numberless mid-day suns (the totality of whose brightness is) very difficult even to be imagined, are like so many fireflies, and by whose violent peal of laughter, the outer shell of the Brahmic egg has been broken; (11)

Wherefrom numberless gods of death run away on seeing the multitudes of faces with projecting fangs, and in which wonderful Form, they fall senseless of their own accord, not finding the slightest space anywhere else whereto they may go; (12)

Whereby numberless Indras have lost their eyes; wherein alone they fall down, and exceedingly cry, wherefore they reproach themselves for being unable to shut their eyes,* and alas! being perplexed in mind, they become motionless; (13)

Within whose lotus-like navel, many four-faced ones (Brahmâs), although (they are) the greatest and the permanent, yet dust-like (when compared with this Form) being broken down by that fierce peal of laughter, roll about in the same manner as wild animals do in mountain caves when frightened by thunderbolts. (14)

O son of Pavana! Thyself meditate upon that Mystery which is devoid of beginning, middle, and end; and by which the extraordinary fires (that break out at the time of the destruction of the world) are entirely destroyed, and are made invisible in no time. (15)

* Devas are said to have their eyes always open,
Skilfully perceive (by the mental eye) That, which shines, sometimes, of its own accord, as Meru; sometimes, clearly, as Mainâka*; and sometimes, spontaneously, as the Himâlayas, with beautiful choice colours.

Under whose lotus-like feet even A’di-S’esha (the thousand-headed serpent) is but a streak, and the sky over whose hairs (of the head) is like a dark coloured ornament. Thus shines that undivided Form which has the Sun and Moon for its pendants, and which pervades its own inside and outside.

Who is there that is competent here (in this world) to express an opinion as to what My Form is like, when (in reality) it is unseen though partly seen; unheard of though partly heard of; and to which Brahma (knowledge) and Kshattrra (power) are food, and death is mild sauce.

While the Lord of Sitâ (i.e., S’rî Râma) was thus describing (the Universal Form), Hanûmân, the son of Vâyu, was rapidly meditating upon that Form, with his eyes closed.

Then, by means of such rapid meditation, He (Hanûmân), perceiving That (Form) which causes fear, fell down senseless on the floor with languid, powerless limbs.

And S’rî Râma smilingly looked at him (Hanûmân) for a short space of time,† and then, with great regard, raised him with His own lotus-like hands.

With excellent cold water and with sofl currents of air induced by fanning, the Lord Himself comforted him who was (then) senseless.

After Hanûmân had recovered from his swoon, the best of the Raghus, with tears of Joy, and with indistinct words, again began to describe the Universal Form.

On hearing it, the son of Anjana, holding firmly by his hands both the feet of S’rî Râma, addressed Him (thus) with words, choked in his throat.

* Meru and Mainâka are two mythological mountains. The former is said to be of golden hue and the latter evidently is of a dark colour.
†“Muhûrta,” the word used in the text, is here taken to mean “a short space of time.” It is sometimes taken to be equal to forty-eight minutes and sometimes three and three-fourths Indian hours.
CHAPTER XII.

Hanumān said:

O Lord! Ocean of Mercy! The grandeur of Thy Universal Form is, indeed, wonderful and difficult to be perceived. O Teacher! Protect me who am deficient in courage, by concluding Thy description of That (Form) and by changing the topic. (25)

That great Form of Thine which presented Itself to my (mental) vision, without mercy draws here and there my feet, here and there my hands, and in like manner my other parts also. Alas! I cannot endure this even for a moment. (26)

O my dear Lord! Thou art possessed of endless grandeur, Thou art the Universal Spirit. Thou art all-powerful. Who is there equal to Thee? As I have become the weakest of the weak, protect me with Thy tender look which is essentially kind. (27)

O Rāma, having lotus-like eyes! I am (only) a foolish and degraded monkey. What else have I in this world to depend upon except Thy lotus-like feet which are rare even to Brahmā? (28)

O chief of the Raghus! Counting upon my excessive former courage, and being ignorant of the greatness of this Māyā of Thine difficult to be overcome, I have committed an error. O Teacher! Pardon me for this offence. (29)

Without even catching a glimpse of that Universal Form (which glimpse) is enough to destroy multitudes of strong sins, I thought that I had attained Thy Nirguṇa-SELF. Pardon me, O Lord! for this offence also. (30)

Because of its association with Māyā, I certainly thought that (the characteristic of) fullness, will not apply to Saguna. O Lord! O Supreme Purusha who art everywhere, inside and outside! Pardon me for this offence also. (31)

Having daily observed Thy unbounded passion for Sūri Jānakī, I, without considering Thy greatness, entertained indiscriminate thoughts concerning even Thee who art the Lord of all. Alas! pardon me for this, the greatest of my offences. (32)

When Hanumān, the most intelligent, thus expressed himself in tasteful words, Sūri Rāmā, the great one, moved by mercy—with tears of Joy, with hairs standing erect, with shaking limbs, and with
words choked in His throat—spake to him these mild and candid words which indicate His love towards His devotees. (33 & 34)

Śrī Rāma said:

O Hanūmān! Let these words of thine be (useful) for (attaining) freedom from mundane existence. Consider as to what remains for thee, to be known, and again ask Me (about it). (35)

Thus in the glorious Upanishad of RA’MA GI’TA’, the secret meaning of the Vedas, embodied in the second Pāda of the Upāsanā Kānda of Tattvasārāyaṇa, reads the twelfth chapter, entitled:

The Investigation of the Universal Form.
CHAPTER XIII.

Hanûmân said:

Bow to Thee, destroyer of misfortunes and bestower of all fortunes. Bow to S'ri Râma who is the source of pleasure to the world. (1)

Bow to Thee, Kes'ava; bow to Thee, Nârâyaña (floating on the waters of Ether); bow to Thee, Mâdhava (the Lord of Lakshmi); bow to Thee, Govinda (the Cow-keeper); (2)

Bow to Thee, Vîshnû (the pervader); bow to Thee, Madhu-sûdana (the destroyer of the demon Madhu); bow to Thee, Trivikrama (He who measured the Universe by three steps); bow to Thee, Vâmana (the dwarf); (3)

Bow to Thee, S'ridhara (bearer of fortune); bow to Thee, Hrishikes'a (Lord of the organs of sense); bow to Thee, Padminâbha (the lotus-navelled); bow to Thee, Dâmodara (having a cord round the belly).* (4)

Bow to Thee, Mâsyarûpî (who took the form of fish); bow to Thee, Kûrmarûpî (who took the form of tortoise); bow to Thee, Varâharûpî (who took the form of Boar); bow to Thee, Nrisimha (Man-lion); (5)

Bow to Thee, Vâmana (Dwarf); bow to Thee, Râma (Parasurâma who extirpated the Kshatriya caste); bow to Thee, S'ri Râma (the slayer of Râvañâ); bow to Thee, Bala-Râma-(elder brother of Krishña); (6)

Bow to Thee, Krishña; bow to Thee, Kalki (a future liberator of the world). O Lord! Janârdana! always be pleased with me. (7)

O Dear Consort of Jânaki! Some learned people say that the Mantra of sixteen syllables—viz., O Hari! Râma!, Hari!Râma! Râma! Râma! Hari! Hari! Hari! Hari! Krishña! Hari! Krishña! Krishña! Hari! Hari!—is the great Mantra that carries one to the other shore of Samsâra. (8 & 9)

* The word Dâmodara applies to Krishña—His foster-mother Yas'oda having in vain passed a rope round his belly, whilst a child, to keep him in confinement.
Some say that the name "Ramā" is the Mantra that rescues all—from Brahmā down to the very worm—when it is muttered (by Mahādeva) into their ears at the time of their death at Kāśī (i.e., Vārāṇasi which Sanskrit word is now-a-days wrongly pronounced and written as Benares).

Others say that the eight-lettered Mantra meaning "Bow to Narāyaṇa," to which is directly prefixed, Prāṇava, is the most excellent Mantra which rescues one from earthly bondage.

Others say that that Mantra which rescues one at Kāśī is, the letters that make up the word: "S'iva," or as some would say, it is the five-lettered Mantra pertaining to S'iva (meaning) "Bow to S'iva."

Others again hold that Prāṇava, the eternal and auspicious monosyllable proclaimed in all the Vedānta is, of all others, the most important one and the ever rescuing (tāraka) Mantra.

Thus, verily, is this point argued in diverse ways by the wise Brāhmaṇas who debate upon Tāra (the Mantra that is capable of rescuing one from bondage). O chief of the Raghus! Decide the point here and tell me the one which is best suited for my meditation.

Thus questioned by Hanūmān, Śrī Rāma, well-versed in S'rutis, taking into His consideration the pros and cons of all the S'rutis, that treat of Tāraka, such as Brihajjābala, (Rāma) tāpiṇī, (Nārada) Parivrajaka, Advaya (tāraka), and all others down to the end of Mukti-kopanishad, told him (thus) the decided meaning. (15 & 16)

Śrī Rāma said:

O Hanūmān! I shall tell thee that Tāra by which thou shalt be able to cross, immediately, this ocean of Samsāra. Hear, with a most attentive mind.

There is no doubt, O Hanūmān! that all the S'aiva, and Vaishñava Mantras have, ordinarily, the power to rescue one from Samsāra.

Even then, this Mantra called Prāṇava is the most excellent of all. It is this alone that is actually meditated upon by all, for the sake of liberation.
CHAPTER XIII.

All other Mantras except Praṇava are applied for purposes of both Bhoga (enjoyment) and Moksha (liberation); but this (Praṇava), verily, is applied for the purpose of liberation alone. (20)

And this Praṇava which is of the form of “Om” consisting of letters beginning with A, U, etc., is found established in all the Vedânta (Upanishads). (21)

Such eminent personages as Brihaspati (the Teacher of Devas), A'di Śesha (the thousand-tongued serpent serving the purpose of Vishnu's bed), etc., so also My own teacher Vasishtha, the consort of Arundhati, are incapable of describing the greatness of this (Praṇava). (22)

Therefore do I desist from giving thee a description of it at present. Now hear from Me its form and meaning, both of which should necessarily be known by thee. (23)

This Praṇava has its form made up of sixteen inconceivable or subtile Mātrās (measures or parts) * such as the following, viz., (1) Ā, which is said to be the first letter; (2) U, the one next to it; (3) then the letter M (ma); (4) then ardhamātrā (half the measure of a tone); (5) Nāda (sound); (6) next to it, is Bindu (the point from which the sound starts); (7) Kāla; (8) then, Kālātītā (the one above Kāla); (9) Śānti (tranquillity or peace); (10) then, Śāntyātītā (the one above No. 9); (11) the eleventh is said to be Unmani; (12) the twelfth is Manonmanī; (13) Purī; (14) Madhyamā; (15) then, Pas'yantī; and (16) the last, Parā. (24 to 26)

* It is impossible to make the average reader understand the occult significance and the meaning attached to the name of each of these Mātrās. They refer to highly occult matters reserved for the last stages of initiation. Those fortunate souls that have undergone the highest stages of initiation into the secrets of ancient Indian white magic and occultism, may, with advantage, refer to that portion of Varivāyā-rhasya which treats of “Hrim” and its sixteen, as well as two hundred and fifty-six Mātrās. “Hrim” is said to be the Śihula Praṇava and “Om,” the Sukshma Praṇava. The two hundred and fifty-six Mātrās of this Praṇava with their different classifications, meanings and applications are fully dealt with in the Anubhūti-Mimāmsa-Bhāsya of Appaya Dikshitācha rya. Many points dealt with in this Rāma Gītā will, at present, be unintelligible to the average reader. Earnest students may hope to grasp those points clearly when they are enabled to read in the issues of the next volume of the Theosophist, the translation, in parts, of Muktiratna, a complete Manual of Anubhavādvaita (i.e., the empirical or experiential monism).
O Hanûmân! By subdividing each of these Mâtrâs into their gross, subtle, seed, and turya (or the fourth) states, they become sixty-four.\(^*\) (27)

Being two-fold from the standpoint of (the inseparable) Prakriti-Purusha (or Matter-Spirit) they again become one-hundred and twenty-eight Mâtrâs. (28)

From thence they again become two-hundred and fifty-six Mâtrâs when considered from the standpoint of the further two-fold subdivision into Sagûna and Nirguṇa. (29)

Thus, O Mâruti! I understand that Praṇava consists of such extremely subtle Mâtrâs. I shall now tell thee its meaning. Hear with an attentive mind. (30)

That supreme Brahman which is well known to be of the nature of undivided Sat-Chit-A’nanda is alone, verily, the primary meaning of this Praṇava which enables one to get over to the other shore of the ocean of Samsâra. (31)

Those one hundred and twenty-eight Mâtrâs which are free from any tinge of Sagûna, are, here said to demonstrate Brahman's Svagatabheda † (i. e., the distinctions existing among the several members which go to make up, as it were, the body of Nirguṇa Brahman). (32)

Of these (128 Mâtrâs), sixteen Mâtrâs are included in the six-

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\(^*\) The Mândâkya, one of the ten Upanishads, speaks of four Mâtrâs, viz., \(A\), \(\bar{A}\), \(M\) and ardhâmâtrâ, and also of eight Mâtrâs by assigning four Mâtrâs to Prakriti and four to Purusha. The Atharvâva’s Upanishad, one of the Thirty-two Upanishads, deals with the gross, the subtle, the seed and the Turya states of each of these four, and thus makes them sixteen. Again speaking of the sixteen Mâtrâs pertaining to Prakriti and an equal number to Purusha, it (the said Upanishad) gives us thirty-two Mâtrâs. The Varâha and Nârada parivrâjaka coming under the class of one hundred and eight Upanishads, speak of the sixteen parts mentioned in verses 24 to 26 of this chapter. Then the eighth (chapter of) instruction of the latter Upanishad refers to sixty-four Mâtrâs in dealing with their gross, subtle, seed and Turya states. Again speaking of the Prakriti-Purusha aspect the Praṇava is said to consist of one hundred and twenty-eight Mâtrâs. Of these (128), the first ninety-six Mâtrâs will include the ninety-six Tattvas. (Muktiratna-Mahâvâkya prakaraṇa).

† To illustrate Svagatabheda we may take the example of an Indian fig tree whose branches, leaves, twigs, shoots, fruits, roots, etc., are distinct from one, another, although all of them together go to make up the tree.
teen subdivisions* into gross, etc., of the four characteristics known by the name of Viveka, etc., pertaining to the sixteen kinds of ātmādhikārins (or persons fit for realising the SELF).

It should be understood by thee that the remaining (112) out of the aforesaid (128 Mātrās), are distributed among the seven (Jñāna) Bhûmikas or stages, in their respective order, at the rate of sixteen Mātrās for each stage. (34)

It is only by thus dividing it into Mātrās that the Praṇava mantra should be meditated upon by the wise with the aid of S'rávana, &c., for the sake of their direct cognition (or experience of the SELF). (35)

This Praṇava which ought to be muttered in prayer in its complete form as an undivided one (without breaking it into Mātrās) and which is resorted to by ascetics who are unselfish in their devotion, is the sole cause of mental purification. (36)

Just as the meditation on this (Praṇava) in the form of muttered prayer which is subordinate (to abstract meditation) is useful here, for attaining Krama-Mukti (i.e., liberation in due order); even so, O Hanûmân! is the repetition of My name (useful here for attaining Krama-Mukti). (37)

The primary meanings of other (holy) names (used by devotees in their prayers) are included in the secondary (or undivided) Praṇava. The primary meaning of the Prṇaava divided into Mātrās is included in itself. (38)

The Sanyāsin or the ascetic alone is verily entitled to perform that meditation (or muttered prayer) in which the gaṇa (i.e., the secondary or the undivided) Praṇava is the chief object of meditation. Whereas all are, without exception, entitled to perform that (abstract) meditation in which the mukhya (i.e., the primary or the divided) Praṇava is the chief object of meditation. (39)

The son of Vāyu, hearing in this manner, the meaning taught by S'rí Râma, said (to Him): I have heard that Thou art Thyself the meaning of Praṇava. Tell me, O Râghava! how it is. (40)

* The subdivisions here referred to are: the Sthûla-viveka, Sûkshma-viveka, Kāraṇa-viveka, and Turya viveka; Sthûla vairâgya, Sûkshma-vairâgya, Kāraṇa-vairâgya, and Turya vairâgya; and so forth for the remaining two also.
S'rî Râma said:

I shall tell thee that meaning also. Hear, O Hanûmân! with devotion. By hearing it alone thou shalt instantly become purified. (41)

Lakshmana whose form is Vis'wa, denotes the meaning of Akâra (*i.e.*, the letter A); S'atrughna whose form is Taijasâ, denotes the meaning of Ukâra (*i.e.*, the letter U); and Bharata whose form is Prâjna, denotes the meaning of Makâra (*i.e.*, the letter M). I am, surely, ardhamâtrâ and my very form is Brahmânanda itself. (42 & 43)

On account of My presence, this Sîtâ who is called Mûlapra-kriti is said to be the cause of creation, preservation, and destruction of all beings, and the support of the Universe. The Brahma vâdins call her Prakriti, because she is to Me like Prâna (44 and 45)

She alone is Mahâmâyâ and she, the most supreme Vidyâ. O son of Marut! She is also that Lakshmi who has My breast for her residence. (46)

Praṇâva is said to have sixteen other states, O Hanûmân! attentively hear those states beginning with Jágrat- Jágrat. (47)

O son of Vâyu! The great ones say that that state in which there are no such ideas as 'this' or 'mine' as regards all visible manifestations, is called Jágrat- Jágrat. (48)

That is said to be Jágrat- Svapna wherein all ideas of name and form are given up—after realising (the fact that) the uninterrupted series of manifestations (are) in me, the Sat-Chit-A'nauda. (49)

The conviction that "in me, the all-pervading Chidâkâs'a (or the space of mind), there is naught else except Self-knowledge," is called Jágrat-Supti. (50)

That is called Jágrat-Turva wherein the conviction becomes firm that the three states, Sthûla, etc. (*i.e.*, the gross, the subtle, and the causal), are false; even though the causal form has not yet been broken up (or neutralised) there (*i.e.*, at this stage). (51)

The conviction that even the activities proceeding from the astral plane owing to causes set in motion previously, do not, in the least bind me when the knowledge of the physical plane is completely destroyed, is called Svapna- Jágrat. (52)
CHAPTER XIII.

That is Svapna Svapna wherein the seer, the sight, and the seen, which remain after the destruction of Kāraṇājnāna (or ignorance which is the root of all) becomes ineffectual for purposes of knowing. (53)

When by means of excessive subtle thinking, the modifications of one’s own mind become, without the least agitation, merged in knowledge, then it is called Svapna-Supti. (54)

That loss of innate bliss (pertaining to the individual Self) which follows his attainment of (the universal) Bliss on account of his undisturbed seat in the Undivided (Form), is called Svapna-Turya. (55)

The experience of that Self-Bliss which has taken the shape of (or has been identified with) the Universal Intelligence through the rising (or spreading) of mental modifications, is called Supti-Jā’grat. (56)

That state is called Supti-Svapna in which one identifies himself with the modifications of the mind which has long been immerged in the experience of internal Bliss. (57)

The attainment of oneness of knowledge which is far above the mental modifications pertaining to the visibles, and far above the realisation of the abstract condition of the Lord, is called Supti-Supti. (58)

That is called Supti-Turya wherein the Akhandaikarasa or the one Undivided Essence (of the Universal Self) starts into view or manifests, of its own accord, without the help of meditation. (59)

O Hanūmān! That state wherein the enjoyment (or experience) of the aforesaid Essence becomes natural (or easily obtainable) in his waking state, is called Turya-Jā’grat. (60)

That state wherein that enjoyment becomes natural even in his dreaming state is difficult to be accomplished, and is called Turya-Svapna. (61)

If that One Undivided Essence will clearly manifest itself even in deep sleep, then that state which is extremely difficult to accomplish, is called Turya-Supti. (62)

That Arūpa state which is beyond cognizance, and wherein the Akhandaikararasa disappears (or is absorbed) like the dust of kata-
ka-nut (i.e., the nut of a plant—probably *Strychnos Potatorum*—used for clearing water), is called TURYA-TURYA. (63)

These sixteen states should be known by men of subtile intellects. O Hanûmân! They are not to be told by thee to any one and every one. (64)

These (sixteen states) that I have taught thee should be carefully told by thee to one who has the greatest regard for the one hundred and eight Upanishads; whose desire for Videha Mukti, increases day by day whose; devotion to the Teacher is extremely stainless; whose non-attachment to all external objects of enjoyment is very great; and who has all the distinguishing marks of a Jivanmukta. (65 to 67).

Never should these (states) be taught to one who is devoid of the said characteristics; who is wicked-minded; who is a deceiver; an athiest; an ungrateful one; one who is always bent upon sensual pleasures; who always pretends (or dramatically represents by his looks, gestures and outward actions) to have reached that high state of Jivanmukti; and who is devoid of devotion to Teacher, etc. (68 & 69)

O Mâruti! This should always be screened even before Karmins, Bhaktas, and Jânâins; and should only be taught to those Yogins who are intent upon the identification of SELF. (70)

Out of regard (for thy dependence on Me), I have taught thee all the esoteric Vedântic meanings that ought to be kept screened. I have, therefore, O son of Vâyû! no other secret than this to be kept screened. This is all my entire wealth. (71)

Those sixteen Mâtrâs of the monosyllable "Om" are said to be the forms of (or to represent the different grades of) the Universal Brahmic consciousness; and the rest (112) are only the subdivisions of the seven stages or Bhûmikas representing the various states of these sixteen.* What secret other than this can there be? (72)

* Those referred to in this verse are the 128 Nirguṇa Mâtrâs. The Saguṇa Mâtrâs are referred to in the footnote to verse 27.
CHAPTER XIII.

There is no other point that has to be questioned by thee, no other meaning that has to be explained by Me, and likewise nothing that is left unexplained by My worthy Teacher (Vasisththa). Question me again if thou hast anything more to hear from Me. (73)

Thus in the glorious Upanishad of RA'MA GRITA', the secret meaning of the Vedas, *embodied in the second Pada*, of the Upasaná Kanda of Tattvasárayana; reads the thirteenth chapter, entitled:

The Yoga of the Divisions of Ta'raka Pranava.
CHAPTER XIV.

Hanûmân said:

O S'ri Râma, Lord of the Universe! Brahmavâdins say that the four Mahâvâkyas are the secret meanings of the four Vedas. (1)

O Teacher! Tell me, as it is, the order in which one is initiated into them, the order in which they are to be practised, and the relation they bear to one another. (2)

S'ri Râma said:

O Hanûmân! Four are the well-known Vedas—Rik, Yajas, Sâma, and Atharvâna—which are represented by (or composed of) uncreate words, and which are devoid of beginning and end. (3)

The Vâkyas consisting of two words—Prajnânam Brahma (meaning “knowledge is Brahman”)—found in the first of the four Vedas is first taught by the teachers. (4)

The Vâkyas consisting of the three words—Aham Brahma Asmi (meaning “I am Brahman”)—found in the second (Veda), is taught by them only afterwards. (5)

The Vâkyas consisting of the three words—Tat Tvam Asi (meaning “That thou art”)—found in the third (Veda) is taught by them only subsequently. (6)

The great Vâkyas consisting of the three words—Ayam A’tmâ Brahma (meaning “This A’tman is Brahman”)—found in the fourth (Veda) is thereafter alone taught by them. (7)

The disciple should, in this order, with devotion, receive the Vâkyas together with the Anganyâsa and Karanyâsa* from the mouth of the qualified teacher. (8)

* Anganyâsa and Karanyâsa are performed for purposes of purification of certain parts of the body, and for self protection. In the former Nyâsa, six parts of the body, such as the heart, the head, the top-knot, etc., are touched, according to certain directions, after repeating the mantras referring to the respective parts. In the latter Nyâsa, the fingers of the hand are purified by touching them one after the other after repeating their respective mantras. In other words, Anganyâsa and Karanyâsa are the processes by which the principal parts of the body, and the hands are respectively purified (mystically) and applied for divine service.
CHAPTER XIV.

Although these four Mahāvākyas are chiefly intended for ascetics, yet they are equally important to other Āśramins (householders and others) also, if they are desirous of being liberated. (9)

O Hanūmān! The order of teaching the Vākyas (i.e., the order in which one ought to be initiated into the Mahāvākyas) has been taught by me. Now hear, I shall tell thee the order of teaching their meanings (i.e., the order in which one ought to be taught their respective meanings). (10)

The meaning of that Vākya which means ‘This Ātman is Brahman,’ and which is found in the fourth Veda, should be first taught to the excellent and qualified disciple. (11)

This Ātman who is of the nature of the individual Self (i.e., who is the individuality and not the personality) is verily, the pure Brahman (i.e., the Self-conscious centre) alone, and no other. This identity is indirectly taught by the teacher for the sake of purification (of mind). (12)

The meaning of the Vākya which means ‘That thou art’ and which is found in the Sāma Veda should, then, be taught, step by step, for the sake of (showing their) supreme identity (or closest relation). (13)

Indeed the Undivided Nirguṇa Brahman is implicitly expressed (or aimed at) by the word ‘That’ (in the phrase ‘That thou art’); the Pratyagātman (or the Self-conscious centre) is likewise aimed at by the word ‘thou’; and the word (i.e., the predicate) ‘art’ denotes the meaning of their identity. (14)

The meaning of that great Vākya which is found in the Yajur Veda and which means ‘I am Brahman’ should, then, be taught to the disciple who, verily, desires (to get) that which relates to the practice (of the identity of Self and Brahman). (15)

‘I,’ means that Kūtastha (or the Supreme one) who is the witness of the body, etc.; ‘Brahman’ is that which is Nirguṇa (or that which has the privative attributes of Sat-Chit-A’ṇanda), which is the most supreme and All-full; the word (i.e., the predicate) ‘am’ denotes the meaning of this practice of (their) identity. (16)

The explanation of that excellent Vākya which means ‘Knowl-
edge is Brahman" and which is found in the Rigveda, should then be taught for the sake of one's own experience. (17)

That by which Jīva knows everything is knowledge alone, and that knowledge itself is said to be the all-pervading Brahman which is of the nature of Sat-Chit-A'ñanda. (18)

On hearing this, Hanûmân, who knows all the secrets and who is the son of Marut, bent down with modesty, addressed Râghava in mild words. (19)

Hanûmân said:

Methinks, O Achyuta! that the inverted order in which Thou hast taught me the meaning of the (Mahâ) Vâkyas, is contradictory to the teachings of the (S'uka) Rahasyopanishad. (20)

[The eight verses from the Upanishad called "S'ukarahasya" contradicting S'ri Râma's teachings are hereunder quoted by Hanûmân.]

That by which one sees, hears, smells, feels (or separates), and knows taste or distaste, is termed knowledge. (21)

The one Intelligence which is found in all beings including the four-faced (Brahmâ), Indra, gods, men, horses, cows, etc., as well as in Mr (referring to Parames'vara who taught this to S'uka) also, is Brahman alone. Hence "knowledge" is "Brahman." (22)

The All-full Paramâtman who resides in this body which is the medium of knowledge, and who shines as the witness of Buddh, is denoted by the term "I."

The Self-abundant and the Supreme A'tman is here denoted by the term "Brahman," and the term "am" denotes their identity, "I am," therefore, "Brahman." (24)

That Existence which is one only without a second, which is devoid of name and form, and which is, prior to emanation as well as even now, similar to Itself, is denoted by the term "That." (25)

The substance (or the reality) which is back of the body and the Indriyas of the hearer (or disciple) is here denoted by the term "thou." And the term "asti" (or the predicate "art" in the phrase "That thou art") denotes their identity. That identity ought to be experienced. (26)

It is admitted that the direct cognizance of the Self-effulgent
(one) is denoted by the term "This."—That which is back of all—from Ahankāra down to the body—is called the Pratyagātman. (27)

The term Brahman denotes that Great Truth which is back of the whole Universe, and whose form is Self-effulgence. (28)

Thus, verily, were these eight verses taught by Śiva to the Brāhmaṇa sage Śūka. O chief of the Raghus! the meanings of the Vākyas are here taken in their natural order. (29)

Rāma of great intelligence, thus hearing the objection of Hanumān based upon authority, and being a little astonished, replied to him. (30)

Śrī Rāma said:

O Hanumān! This objection, supported as it is by the Śruti, is, undoubtedly, sound. Even then, understand carefully that the order in which I have taught thee is the true one (i.e., the one that is finally established by conclusive evidence). (31)

Because the instruction regarding the phrase "That thou art" should be imparted by the teacher alone, it is, therefore, clear that this (third) Vākyya (or phrase) should be (taken as) the first. (32)

And because the practice concerning the phrase "I am Brahman" should be undergone by the student alone, it is therefore clear that this (second) Vākyya should come next. (33)

For reasons similar to those that are clearly assigned for such priority and posteriority of these (third and second) Vākyas, the Vākyya (A'tman is Brahman) belonging to the Atharva veda, comes as the first (of the two latter Vākyas)* and the great Vākyya (knowledge is Brahman) belonging to the Rig veda then comes after the (former) Vākyya pertaining to ordinance. (34)

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* The order of initiation into the Mahā-Vākyas, as taught by Skanda in the Sanat Kumāra samhita is as follows:

Firstly, the Atharva vākyas which is the fourth in the order and which declares "THIS A'TMAN IS BRAHMAN." This is called dārsana or vidyā vākyas (i.e., the Vākyas pertaining to the vedic ordinance which says that A'tman should be directly cognised). This refers to the qualification of the aspirant and hence it is called adhikārīparā.

Secondly, the śoma vākyas which is the third in the order and which declares "THAT THOU ART." This is called Upadesa vākyas or the vākyas which is intended to be taught by the Guru. This explains the relation between the part and the whole and hence it is called Sambhandaṇāpāra.

Thirdly, the Yajur vākyas which is the second in the order and which
Even when the inverse order (of initiation into the four vākyas) is admitted (or consented to), the *Anubandha chatushtaya* (an indispensable element of Vedānta) becomes sequentially perfect. Surely, it can never be said otherwise by the wise.

The teachings of Parames'vara contained in the Rahasyopanishad are not false. And verily O Maruti! the instructions regarding the vākyas and their ordinary meanings are, likewise, not false.

The extraordinary meanings will dawn upon thy mind if there will rise (in thy mind) thoughts dealing with the nature of arguments for accepting the Vākyas.

In an examination of this kind here, without prejudice to *anubandha* (or mutual relation), the inverse order (of Vākyas) that I have taught (thee) is, verily, complete enough (or the best).

O son of Pavana! Thou shalt thyself observe this couple of Vākyas belonging to the Sāma Veda and Yajur Veda respectively, and representing the order of relation between the teacher and the disciple.

Who can, without instructions, practise the identity of Self and Brahman? Regarding this highly reasonable statement, there is nothing for thee to doubt.

The fact that the meaning taught by the qualified teacher, should be meditated upon after testing it, is declared by the Śruti itself. Therefore this consideration (of thine regarding the reason-
declares "I AM BRAHMAN." This is called *Abhyāsa vākya* or the vākya pertaining to practice. This clearly teaches what the aim of the aspirant is, and hence it is called *Vishadyapara*.

Fourthly, the *Rig vākya* which is the first in the order and which declares "KNOWLEDGE IS BRAHMAN." This is called *Anubhava vākya* or the vākya pertaining to experience. This explains the purpose of these initiations, and hence it is called *Prayajanapara*.

[For detailed explanations regarding these points, the student is recommended to read Mukti Ratna, Anubhuti mīmāṃsābhāṣya, Samādhairatna maṇḍūkṣa and other works.]

* Anubandha chatushtaya means four kinds of mutual relation such as Adhikāri, Sambandha, Vishaya, and Prayojana. For the purposes of this science, Adhikāri is any mumukṣu who has the requisite qualifications. Sambandha is the relation between Pratyagatman and Paramatman. Vishaya or the topic is the Upanishadic disquisitions on the nature of the Self, Brahman, Samādhi-karma, etc., and Prayojana or result is the moksha or merging of the Self into Brahman.
ableness of My teaching the Vākyas in the inverse order) is quite right.  

This mantra comprising the Mahāvākyas has now been clearly taught thee by Me with some consideration, even though it is the great secret of secrets.  

Man is said to have done what he ought to do here (i.e., man attains his object here) by merely understanding (or grasping) the Vākyas. What should then be said regarding the ascertainment (by man) of their meanings in this discriminative manner.  

He who initiates his pupil into the Mahāvākyas is the best of all teachers who initiate their pupils into the secrets of mantras. He should always be worshipped. Even more than he (that teacher) is the one who initiates his pupil into their meanings.  

The wise say that the bestower of the meanings of the Mahāvākyas is even more (valuable) than the prāṇas, because that abstract meditation on the identify of the Self which is even more valuable than prāṇa, is obtained from him.  

These meanings will extensively increase when they are taught to him who has the highest devotion for God and the same kind of devotion for his teacher that he has for God.  

Having heard from My mouth these meanings proclaimed by the Mahāvākyas, and having duly considered them, if thou wilt contemplate upon them thyself through My instrumentality, then, thou shalt, undoubtedy, reach Me alone.  

By beholding (or directly cognising) Me, who am next to the Supreme, * the knot of the heart is broken, all doubts vanish, and thy karmas are exhausted.  

In such a case, O Māruti! thou wilt have another doubt regarding the meaning propounded by Me. (Thou mayest doubt thus): “The Ten Upanishads are more important than the Hundred and eight, or both of them must be equally important, since both are similar in their treatment of the subject of instructions regarding the Mahāvākyas and since one is not superior to the other (in that respect).”  

* Here “Me” refers to Pratyagātman or the higher SELF.

(41-50)
This is not reasonable, because the amplification of Samâdhis which are the only means whereby experience (of the Self) could be had, is found in the Hundred and eight Upanishads and nowhere else. (51)

Just as the fruit of sacrifice performed here, is obtained in heaven, even so is the fruit of the teachings contained in the Ten Upanishads obtained in the Hundred and eight Upanishads. (52)

Since I alone am the meaning even of the great Vâkyas, thou shalt seek refuge in Me alone, worship Me and bow down to Me. (53)

Mayest thou always be able to see Me, hear Me, think of Me alone, continually contemplate on Me, and fix thy mind (in Samâdhî) on Me. (54)

If so (if thou art enabled to do as desired in the foregoing verse), then the distinction between us, viz., that of teacher and pupil, will drop off, as we are one and the same from the standpoint of Ātmic Intelligence. (55)

Thou art in reality Myself, and I am, verily, thyself. The distinction between us now, applies only to our ordinary intercourse of life at present. (56)

I, the Omniscient, know thee, and thou knowest not Me at all. Hence, O son of Anjana! is the difference plain enough here, in our ordinary intercourse of life. (57)

Neither non-difference nor even difference, during all the three periods of time (i.e., past, present, and future) will ever stand to reason, as there is no difference in the beginning or end, and as, being effects, there is difference in the middle. (58)

Nor is the difference pertaining to the middle period of time, eternal in any way; because we see the state of being an earthen pot, in the middle period, is destroyed. (59)

If thou who art endowed with the qualifications of the disciple, shouldst always remain different from Me, then the Sruti which proclaim My All-fulness, will get angry. (60)

Hence, after determining, with the aid of Sruti and reason, the nature of thy state of difference (or duality) which obtains during
the ordinary intercourse of life, thou shalt immediately attain My state of non-difference (or non-duality) which is the true one. (61)

On being thus told, Hanûmân, filled with supreme joy, bowed down before S'ri Râma, and spake these words. (62)

Hanûmân said:

I have achieved my object in life, indeed have I achieved my object. Again and again I say so. My earth-life has now borne fruit. My penance too has borne fruit this day. (63)

To-day my gifts have borne fruit. To-day my family has been rewarded. My actions have borne fruit to-day. My strength has its reward to-day. (64)

What * (i.e., how wonderful is this) knowledge! what knowledge!! what comfort! what comfort!! what science! what science!! what Teacher! what Teacher!! (65)

O Râma Chandra, Ocean of all Vedânta! O Ocean of Mercy! I do not find anything at all here, no, not even myself, to be given Thee. (66)

Thou art Thyself my body; Thou alone art these Indriyas; this Manas is Thyself; and Thou alone art these Prânas. O Deliverer! Thou art myself, O Lord of Teachers! all are Thyself alone. (67)

Thou hast thus delivered me, a beast of prey sunk in the shoreless ocean of Samsâra. O Lord! who is there here as my deliverer but Thee? Hence O Lord of Ayodhya! hail, hail to Thee! (68)

Thou, for seeing whose lotus-like feet, Brahmâ, Indra, and all other gods perform severe penance, art pleased with me, O chief of the Râghus! hail, hail to Thee! (69)

Thus in the glorious Upanishad of Râma Gîtâ, the secret meaning of the Vedas, embodied in the second Páda of the Upâsanâ Kånda of Tattvasârâyaña, reads the fourteenth chapter, entitled:

The Exposition of the Meanings of the Mahavakyas.

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* The Sanskrit word “aho” which is rendered here as “what” expresses joy and astonishment.
CHAPTER XV.

Hanumān said:  
O chief of the Raghus! O Ocean of kindness! I have heard (from thee) all that has to be heard. Even then, teach me, O Lord! the discriminative knowledge regarding the nine chakras (or plexuses).

Sṛī Rāma said:
O son of Vāyu! O Wise one! I shall teach thee, exhaustively, the knowledge of the nine chakras, in the same way in which it is taught by the Sṛutis. Hear me.

The first is said to be the chakra called Mūlādhāra, and the form to be meditated upon there, is said to be that of the fire.

The second chakra above it, is called Svādhishthāna, and the form to be meditated upon there, is mentioned to be that which is like the shoot of the coral.

In the third, the chakra in the navel, the form which is like lightning * should be meditated upon. In the fourth, the chakra in the heart, the form (to be meditated upon) is said to be oval-shaped light.

In the fifth, the chakra in the throat, the light colored S’ushumna (is to be meditated upon). In the sixth, the chakra in the palate, the vacuum should be meditated upon for the sake of absorbing the chitta (or the mind-stuff).

In the seventh, the chakra between the eye-brows † the thumb-sized light should be meditated upon. In the eighth, the A’jnā Chakra, ‡ the form of dark-red flame § should be meditated upon.

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* The Upanishad called Saubhāgya-Lakṣmī teaches this knowledge of nine chakras. In it, the form recommended for meditation in this plexus is “the brightness of a crore of rising suns.”
† The seventh chakra is said to be located at the root of the skull.
‡ In the Upanishad called Saubhāgya-Lakṣmī, the eighth chakra is said to be located in Brahmarandhra or the aperture of Brahman in the head, and is termed the Nīrūga chakra.
§ This dark-red flame is described as being even smaller than the sharp point of a pin.
CHAPTER XV.

In the ninth the A'kâsa chakra, * the form of a brilliant stream of electricity passing upwards, should be meditated upon. Understand in this order, the chakras and the forms to be meditated upon. (8)

Although there is identity with the object meditated upon, on account of the undivided nature of its one essence, yet it is proper that it should have various forms owing to limitation; and such limitation is no other than its own. (9)

By the play of Vidyâ S'akti† various forms emanate from the one Undivided Brahman like sparks from fire.‡ (10)

Therefore, these objects (i.e., the various forms) which are meditated upon, and which are termed Pratyagâtmans, should not, even in dream, be doubted, as being non-intelligent, even by the wise. (11)

And other intelligent forms are seen by Yogins in their meditations. Those also I shall tell thee: hear with an attentive mind. (12)

Some resemble the form of the seed of an Indian fig tree; some resembling the canary seed; some like the kernel of the canary seed and some like the hundredth part of its tail. (13)

Some like the wild paddy-grain, some like the brightness of the planet Venus; some like the Sun; some like the Moon; some as minute as an atom; and some having the measure of a short span. (14)

Some like a fire-fly; some resembling rock-crystal; some like a star; Some like the sky-blue light; some like red light, and some like white light. (15)

He (Pratyagâtmam) who is the Light of lights, shines elsewhere in different degrees of brightness. The forms (of light) that manifest themselves thus, do exist in Brahman. (16)

By meditation, these intelligent forms, again and again, become manifest to those Yogins who have their mind under control and who have conquered their breath, Indriyas, and (lower) selves. (17)

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* This chakra is represented in the Saubhâgya-Lakshmi by a lotus with its face turned upwards, and having sixteen petals.
† The second of the three main Saktis (or powers) —Desire, Knowledge, and Action.
‡ See Jtvachintâmanî (Theosopist, Vol. XXII., No. 11, p. 668), answer to question xxx.
Even in the ordinary intercourse of the life of a Yogi, this partial light shines forth from columns, walls, granaries, etc. (18)

On whatever productions (or phenomena) the eye of a Yogi may fall, all of them, in a moment, intensely shine forth (as lights of Pratyagâtman), with full intelligence, like flashes of lightning. (19)

O Hanûmân! Before and after the perception of the light of A'tman, various kinds of sounds which pertain to It and which denote such realisation, become audible. (20)

They are nevertheless distinct from one another like the sound of Mridanga (a kind of drum), of bell, of cloud (or thunder), of Vina (a musical instrument with seven strings), of couch, etc. (21)

The Indriyas of him who perceives the A'tmic light at the end of the sound (i.e., after hearing the sound), by means of this yoga of meditation alone, are (said to be) as obedient as good (i.e., well-broken) horses are to the driver. (22)

Whereas, the Indriyas of him who does not perceive this, on account of his wrong notion that it is not Brahman, are (said to be) as disobedient as bad horses (that are not broken) are to the driver. (23)

Light (Jyotis) alone is Parabrahman; Light alone is the supreme bliss; Light alone is the supreme peace; Light alone is the supreme goal. (24)

Light alone is the supreme aim; Light alone is the supreme course; Light alone is the supreme form; Light should, therefore, be perceived. (25)

Light alone is Parabrahman; and Parabrahman alone is the immutable Light. Light alone is this Paramâtman, and Paramâtman alone is this supreme Light. (26)

And Light is Myself, and Myself is Light. Light alone is thyself, and thyself, verily, is that Light. Therefore, with all thy efforts, seek for the Light. (27)

This distinction of the part and the whole, between Pratyagâtman and Paramâtman, is fruitful (i.e., useful) until the realisation of the identity of Self and Brahman, and not thereafter. (28)

He who perceives this Pratyagâtman, by the yoga of medita-
tion, in any one of the nine chakras, is honoured, after death, in the world of Brahmag. (29)

That supreme goal which is reached by ascetics who are well-versed in discriminative knowledge is said to be reached by this knower of Pratyagatman. There is no room for any doubt here. (30)

After having heard of Kûtastha (the highest or the unchangeable one)—the A’tman of the said description—from the mouth of the good Teacher, one should perceive Him by means of meditation as well as by means of the auspicious Mudra (a mystical sign).* (31)

O Hanûmân! He who has not had this perception (of Pratyagatman) is not entitled to hear the meanings of the Mahavâkyas explained to him, and to do the rest, because of his want of perfect purity of mind (or as he cannot, otherwise, attain perfect purity of mind). (32)

And during the time of this practice, one has to meet with enough of obstacles such as sweat, shaking, fear, fatigue, sleep idleness, mental inactivity, etc. (33)

The prudent man, after overcoming them by means of his efforts and subtle reasoning or tact, should, without weariness, daily practise it (i.e., A’tmadars’ana—by meditating on the Self) in a lonely place. (34)

Wife, children, and others among men, as well as Indra and others among gods, will be those that cause hindrances in the way of progress of this desireless yoga. (35)

The man of great intellect, after having overcome those obstacles by means of his extreme indifference, should, with an unagitated mind, always practise Dhyâna-yoga (or the yoga of meditation). (36)

The yogin having gradually perceived Paramatman, by the grace of his Teacher, becomes Svarûpajña (i.e., the knower of his own form), and also the conqueror of his Indriyas here. (37)

On being thus told, Hanûmân, with great devotion, again questioned Râghava, the gentle—the consort of Jânaki. (38)

* The Mudra here referred to is called Shanmukhi Kârâqa and is explained elsewhere in the text. See chapter XVI, Verses 55 to 59.
Hanūmān said:

O Master! Tell me, O Lord! what the distinguishing qualities here are, of the one who has conquered his Indriyas, whereby I may be able to know that such an one is a knower, and that such an one is not. (39)

The mendicant becomes pure by avoiding such sins as desire, anger, as also arrogance, avarice, delusion, etc. (40)

He who is devoid of love and hatred; he to whom a clod of earth, stone, and gold are alike; and he who desists from causing injury to animals; such an one becomes a saint free from all desires. (41)

He who is free from hypocrisy and pride; he who is devoid of harm and slander; and he who is endowed with the qualities pertaining to Self-knowledge; such a saint attains Moksha. (42)

There is no doubt that one brings evil upon himself by his connection with the senses. It is only after his controlling them that he accomplishes his object. (43)

Desire is not at all pacified by the enjoyment of the objects of desire, just as the fire increases (or blazes) all the more by the pouring in of oblations (of clarified butter). (44)

He is to be known as the conqueror of the senses who, having heard, touched, eaten, seen, and smelled, is not delighted or does not praise. (45)

He who, even though he eats, is never prepared (or able) to say that this is dainty (food), and this is not; and he who speaks graciously, truly, and sparingly (such an one), is said to be tongueless (i.e., one who has conquered his tongue). (46)

He who is as passionless when he sees a woman of sixteen summers as when he sees a new-born babe of the fair sex, or a woman of a hundred winters, (such an one) is called a eunuch. (47)

He who does not go beyond a yojana* in his wanderings for alms (or begging for food), and for answering the calls of nature; such an one is, in every way, lame. (48)

* Yojana: a particular measure of distance sometimes regarded as about equal to an European league (i.e., 4 or 5 English miles, but more correctly 4 kros'as or about 9 miles. According to other calculations = 2½ English miles, and according to some = 8 kros'as).
That mendicant whose eyesight will not go beyond a distance of four yugas (or sixteen cubits) whether he be sitting or wandering, is said to be blind.

He is called deaf who, even though he may hear any word, favourable or unfavourable, charming or grievous, remains as if he has not heard it.

That capable mendicant who, having his senses unimpaired, always remains in the presence of sense-objects, as if he is sleeping, (such an one) is called a fool (or an innocent man).

He whose Indriyas and mental modifications have become feeble, by having withdrawn his senses just as a tortoise draws in, on all sides, its limbs, who is desireless, who receives nothing from others, who is unselfish, who is free from egotism, who is indifferent (having no requests of any kind to make), who hopes for no blessing, and who loves solitude, is without doubt, liberated.

When honour is done to him, the Brahmana is always uneasy as if it were poison, and he is always after dishonour as if it were nectar.

When despised he sleeps with comfort, and also comes out of his sleep comfortably. With comfort he wanders in this world, but the one who despises him perishes.

He endures injuries, does not despise any one, and does not pick a quarrel with any one in connection with this body.

He never returns anger for anger, and on being brought near another, he enquires after his welfare. He does not speak out a word that is not regarded as truth by the seven apertures (of the head).

As one who loves everything pertaining to the Self, and as one who looks upon all with an equal eye, he wanders alone (friendless) in this world, seeking comfort in the Self only.

By the restraint of Indriyas, by the destruction of desire and hate, and by non-injury to beings, he becomes immortal.

Do not decide that this matter (of self-discipline) concerns only the ascetic, and not others. This is strictly enforced on the other Aśramins (such as the householders, etc.) in case they aspire for Moksha.
The acquisition of the aforesaid spiritual qualifications is equally important to the two kinds of yogins, viz., those who meditate on the identity of the A'tman having a support (i.e., the A'tmic chaitanya located in any of the plexuses), and those who meditate upon the supportless (abstract) A'tman.

(61) That Kūtastha, the A'tmic Intelligence shining in the Hridaya chakra (or spiritual centre in the heart), which is the fourth, being the witness of Jīva (or the lower Self), and a part of Brahman, is stainlessly located.

(62) Being dependent on Jīva and being always joined to Hamsa, the attributing of worldly bondage to Him (Kūtastha) is but complementary, and is analogous to the illustration of the umbrella-holder.*

(63) The gross body is the seat of nerves, the nervous system is the seat of Prāṇa, the Prāṇa is the seat of Jīva, and the Jīva is the seat of Hamsa.

(64) This Kūtastha or the Supreme one who is denoted by the word Hamsa is known by the name of Pratyagātman. He, of his own accord, shines at all times; without the eating, etc., of the fruits of Karma.

(65) As the letter hams (ह) represents the Self which is devoid of egotism (अह), and as the letter sah (ष) denotes its identity with Brahman, this word "Hamsah," by itself, teaches the direct identity of the Self and Brahman.

(66) Therefore, for the accomplishment of the identity of the Self and Brahman, one should always practise meditation on the Hamsa Mantra. Hamsa Mantra is said to be the best of all the mantras.

(67) Some persons consider that Pratyagātman is Saguṇa (or endowed with attributes). It is not at all reasonable, as he is bright like the spark of fire.

(68) Some people here attribute (the quality of) brightness to the Saguṇa (Brahman) also. No importance can be attached to such consideration as that brightness is connected with Māyā (i.e., as it is liable to change at any time, being due to Māyā).

(69) * Just as we speak of the "men with umbrella" although only one out of the several sheltered by it carries an umbrella.
CHAPTER XV.

There is no injunction to the effect that one should perceive the said Pratyagātman in all the spiritual centres, for the sake of purification of mind. (70)

After having perceived Him (the Pratyagātman) by means of meditation in any one of the spiritual centres, and after having attained purity of mind (thereby), he (the aspirant for Moksha) becomes entitled to be initiated into the Mahāvākyas. (71)

Having known thus the SELF—the partial form of Bliss-Intelligence—located in (any of) the nine chakras, the aspirant who wishes to be relieved entirely from transmigratory life, gradually enters the FULL-FORM. (72)

Having (first) perceived (or directly cognised) the aforesaid SELF; having then heard, from the mouth of the knower of the SELF, the identity of the SELF and Brahman proclaimed by the great Vākya "That thou art"; and having then meditated upon it with an all absorbed mind, the aspirant immediately reaches My SUPREME SEAT. (73)

Thus in the glorious Upanishad of Rāma Gītā, the secret meaning of the Vedas, embodied in the second Pāda of the Upāsanā Kānda of Tattvasārāyaṇa, reads the fifteenth chapter, entitled:

The Discrimination of the nine Chakras.
CHAPTER XVI.

Hauûmân said:

- O Lord! Some say, O Consort of Jânaki! that Mahásiddhis (the great psychic powers) like Āñima (minuteness), etc., are the marks here of the knowers of Brahman.

As all the ancient Rîshis, beginning with S'ri Vasîshtha, were such persons (i.e., persons having had such marks), I also, without doubt, have belief in it.

S'ri Râma said:

O Hauûmân! I shall tell thee. Hear with an attentive mind. This is a matter that should necessarily be heard, because all become confused here.

The eight kinds of Siddhis, beginning with Āñima, are accomplished with the aid of certain substances, etc. They are enemies to the knowledge of Brahman, and the aspirants for Moksha do not wish for them.

Siddhis are acquired by excessive desire, and supreme freedom is attained by excessive non-desire. Being hostile to each other, Siddhi and Mukti cannot simultaneously be accomplished by one and the same man.

As S'ri Vasîshtha and others are functionaries appointed by the all-knowing Parames'vara to discharge certain (spiritual) functions, their cases will not serve as examples here.

As the result of intense tapas performed in hundreds of past lives, with Jnâna and Karma blended together, they (Vasîshtha, etc.) have accomplished both Siddhi and Jnâna together. How could these (two) be acquired (simultaneously) by other men?

If it be argued that "Videhamukta may not have any astonishment for Siddhis, as he takes no account whatever of the phenomena of the Universe, but Jîvanmukta and others must surely be astonished," then hear (the reply).
CHAPTER XVI.

On seeing extraordinary Siddhis, even though they be most wonderful, Jivanmukta will not, in the least, be surprised here, but would laugh at them.

Jivanmukta will never be surprised even if the radiance of the Sun be cool, even if the disc of the Moon be very hot, and even if the fire were to blaze topsy-turvy (with its flames spreading downwards).

How could contemptible Siddhis beguile the man who is brave and is never deluded by appearances created by the Lord of Mayâ, even though they be most miraculous.

Some people know the phenomena of this Universe to be full of (or entirely due to) ignorance. How then could he, who is the knower of Self and who has overcome ignorance, immerse in them?

Co-ordination (of Siddhi and Mukti) is impossible in any human being, in the age of Kali,* because there are no men who are functionaries of that kind (in the age of Kali).

Those are lords who here perform wonderful acts, even though devoid of co-ordination. They are unlike those beginning with Kumuda or Kumudâdi† who by their strength have become partial (or fractional) lords.

But those eighteen famous Siddhas—Agastya and others—who advocate the importance of Siddhis, have by being functionaries, attained both (Siddhi and Mukti).

That aspirant (for Moksha) who is the best among men, should, therefore, after giving up all desire for Siddhis, study the Hundred and eight Upanishads with the only desire of acquiring wisdom.

O Mâruti! If Siddhis are taught in the Hundred and eight Upanishads, understand O wise one! that it is merely for the sake of men of weak understanding.

* Kali, the last of the four yugas (like the present one) is the age of strife. By strife is probably meant the modern struggle for existence.
† Kumuda is the name of an attendant of Vishnu. Kumudâdi is the name of a pupil of Pathya, a teacher of Atharva-veda.
The condemnation of Siddhis are, without doubt, largely heard of in the S'rutis, Smritis, and Purânas. Therefore, O intelligent one! the wise do not, even in dream, desire for them. (18)

Those Siddhis are acquired by men who have desires, by worshipping Sagunâ (Brahman). The knowledge of Paramâtman is acquired by men who have no desires, by worshipping Nirguṇâ (Brahman). (19)

When such is the case, how can men here simultaneously accomplish both the means (i.e., the Sagunâ and Nirguṇâ forms of worship) or both the ends (i.e., the attainment of Siddhis and knowledge) which respectively are as antagonistic to each other as light and darkness? (20)

Therefore, O son of Marut! give up the wrong notion that Siddhis are the marks here of the knowers of SELF, and know that they (the marks of the knowers of SELF) are different. (21)

[The marks of the knowers of SELF are:—]

Unselfishness, absence of egotism, non-attachment (to senses), ever being attached to tranquillity, etc., indifference to this Samsāra; (22)

The quality of having subdued the senses, perception (or direct cognition) of SELF, being intent upon it (the SELF) both day and night, non-taking (of any thing), equal-mindedness in the pairs of opposites, making no request; (23)

Aversion to all concerns of life, and concentrated devotion to SELF-BLISS. All these, etc., are the characteristic marks of Jñânis. (24)

That best of men is the SELF-accomplished Siddha who, on account of his desire for SELF, entirely gives up his desire for Siddhis such as Ajima, etc., as well as others, and who rests wholly concentrated in the SELF. (25)

That best of men is the SELF-accomplished Siddha who is firm in his conviction that as Siddhis are similar to juggler's tricks, they are untrue (i.e., impermanent). (26)

That best of men is the SELF-accomplished Siddha who is
equal-minded towards the poor and the rich, Punya and Pāpa, enemy and friend, and cold and heat.

That best of men is the SELF-accomplished Siddhi who after rejecting the Siddhis altogether, attains Eternal Bliss by means of uninterrupted Samādhi.

* In the Sāstra it is stated that many obstacles stand in the way of Moksha. And surely there is no obstacle whatever which is equal to the desire for Siddhis.

To him who has even the least desire for Aṇīma and other Siddhis, there will be no accomplishment of SELF-knowledge even after the lapse of a crore of Kalpas.

That man who abandons the company of Siddhas after knowing that their association will increase ignorance just in the same manner as the association with a voluptuary increases sensuality, and that it will cause great fear, will, here alone, surely accomplish the knowledge of SELF by means of his lonely meditation (which is) unobstructed and free from doubts.

He who has the smell even of a bit of SELF-knowledge, will never be deluded even if all the Siddhis present themselves to him.

Even the juggler deludes the confused people, without being himself confused. But lo! the Siddha being himself confused, deludes (other) confused people.

The Ignorance which is called the superimposition due to Avidyā, slowly shines out very clearly in the shape of Siddhis in those people who believe the body to be the SELF.

O Hanūman know that all degrading sins due to treacheries committed against Brāhmaṇa, Śiva, teacher, etc., in past lives, bear fruits in shape of Siddhis.

Just in the same manner as grave sins serve as impediments to self-knowledge, so do the Siddhis impede it. The idea of acquiring Siddhis should therefore be given up.

The powers of, (1) becoming as minute as an atom; (2) increasing the size at will or being of illimitable bulk; (3) increasing the
weight of the body; (4) assuming excessive lightness; (5) obtaining everything; (6) being possessed of an irresistible will or fiat; (7) having supreme dominion over others on account of the full powers of the organs of sense; and (8) self-control (or the faculty of subjugating others, and being unattached to guṇas by suppressing all desires), are the well-known eight kinds of Vībhūtis or psychic powers. It is only after rejecting them altogether that the form of one’s own Self should be meditated upon. (38 & 39)

The state of being devoid of infirmities in the body (i.e., having an inviolable body); hearing and seeing what takes place at a great distance; being swift as thought; capacity to assume desired forms entering into another’s body; (40)

Dying at will; enjoying with the Devas and having their regard; attaining the desired end; doing actions unchecked by any one’s command; (41)

Knowing, without doubt, the past, present, and future; being able to know the mind, etc., of others; checking or arresting the power of fire, Sun, water, poison, etc.; and being invincible; (42)

These are, roughly speaking, the Siddhis acquired by Yoga-dhāraṇa (or mental abstraction), and any man can secure them all, by the grace of the Lord who is the Saguṇa Brahman. (43)

That saint who restrains his Self (by abstract meditation in Me, the undivided Nirguṇa SELF, will, without doubt attain Me, the desireless supreme Bliss alone. (44)

Hanumān said:

Ō S'rī Rāma! How couldst Thou attribute sinfulness to the Siddhis acquired by the grace of the Lord (or in other words, how couldst Thou say that they are similar). O Ocean of mercy! tell me this. (45)

S'rī Rāma said:

On account of their equal capability to serve as impediments to knowledge, all the Siddhis, even though they are acquired by the grace of the Lord, should be rejected by those who desire Mokṣha. (46)
CHAPTER XVI.

Verily, the *punyas* or meritorious acts are also shaken off by the wise like *pápas* (or sinful acts). And it is also a well-known fact that Siddhis are the effects of *punyas* done with selfish motives. (47)

If one would have the Vairāgya (or non-attachment) of that nature whereby he would care a straw for the world of Brahmā, then he would never, in the least, have any desire for Siddhis. (48)

By what other means could a man be taught Vairāgya if he will not be disgusted with the dirty smell of his own body? (49)

On account of his mind being ever unsteady like mercury, and wind, desire to enjoy various kinds of pleasures in the shape of Siddhis, is created in him. (50)

Many are the means spoken of for the concentration of mind. Some hold that it is by the repetition of My names without break, like the incessant pouring in of oil; others however hold that it is by the muttering in a low tone, of mantras beginning with the six-lettered one; others again hold that it is by means of Hatha Yoga in the shape of the restraint of Prāṇa; (51 & 52)

Others hold that it is by means of hearing good stories (or spiritual discourses); still others hold that it is by good arguments (on spiritual matters); others, by worshipping divine forms and images with pūja, prayers, etc.; (53)

In like manner the karmins too hold that concentration of mind is brought about by Vāgas or sacrifices. As all these means are secondary, O son of Marut! the only important means that is prescribed for remedying the unsteadiness of the mind is the meditation on the Self. (54 & 55)

Seated in Svastikāsana,* with his mind under perfect control, one should, by means of repetitions of Praṇava, gradually rouse up the Apāna (or the lower vital current). (56)

And then hold (under restraint) the ears and other organs by the hands, i.e., by closing the organs as follows: the ears, by the thumbs; the eyes, by the forefingers; and the nostrils (or the wing

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*Having firmly inserted both insteps between the thighs and the calves of the legs, one should sit straight on a level place. This is Svastikāsana.
of the nose), by the middle fingers. And O Māruti! until Blissfulness is experienced and the Light manifests itself (or is directly cognised), hold (or fix) the Prāṇa in the head, in the place where there is the aperture of Brahman. This process which is called Shaṇmukhi-karaṇa should be kept exceedingly secret by thee.  

(57 to 59)

Thus in the glorious Upanishad of Rāma Gitā, the secret meaning of the Vedas, embodied in the second Pāda, of the Upāsanā Kānda of Tattvasārāyana, reads the Sixteenth chapter, entitled:

The Refutation of Aṇima and other Siddhis.
CHAPTER XVII.

Hanūmān said:

0 LORD, knower of Vedic truth! I have drunk enough of the honeyed words which issued forth from Thy lotus-like face, and which mainly brought out the sweet meanings of the Hundred and eight Upanishads.

And I have, undoubtedly, thereby attained my object. Even then, for attaining wisdom (or proficiency) there is something more to be heard.

O Illustrious one! Many Vidyās (or methods for practically realising the knowledge of the Self) are explained in the Ten Upanishads. Men of highest culture say that they (those Vidyās) ought necessarily to be known.

And without the knowledge of the extent (or expanse) of (those) Vidyās I think that I would be a mere smatterer. Be thou pleased, therefore, to teach me those Vidyās.

Śrī Rāma said:

O Hanūmān! Hear me, I shall tell thee the wonderful expanse of Vidyās declared in the Ten Upanishads* and highly respected by the wise.

I. SATYA VIDYA.

These Vidyās are explained in the Chhāndogya and the Brihadāranyaka (Upanishads). One of them is called Satya Vidyā in which (or by means of which) one’s own Sfūr (i.e., the Brahmic portion in him) is gratified (or propitiated).

Both day and night one should contemplate (upon the identity of Self and Brahman) thus: “He alone is myself whose form is undivided, and who is that Self-luminous One who is meditated upon in the right eye and in the Sun.”

If such contemplation be (directed) on the Self without support (i.e., if that luminous form be contemplated upon without the help of the right eye and the Sun for its support), then it will be the cause of immediate emancipation. If it be with support, then, without doubt, Kramamukti will be attained.  

The object now referred to as being located in the eye as well as in the Sun, is not Saguṇa (or endowed with attributes). It is Nirguṇa, because to the wise it is pure Light, is True, and is the place wherefrom there is no return.

II. Dahara Vidya.

Another is called Dahara Vidyā, in which is said that he who is the part of Brahman is located in the centre of the lotus of the heart of all beings without exception. That ought to be searched for in loneliness, that Ether in the heart should be known, and that True and concentrated Intelligence should be meditated upon as being All-Full (or all-pervading) like the outer sky.

If that meditation reaches its end with success in seeing the Self having a support, then it will, as stated before, bring about Kramamukti, on account of the partial perception of the Self (or because of his seeing the Self in part only).

III. Vais'va'nara Vidya.

Another is the Vidyā (or the knowledge) of Vais'vānara, by means of which one should see (or directly cognise) the Pratyag-ātman—the Brahmic portion—of the size of a short span, and (then) meditate upon Him as being All-Full.

All Prāṇāgnihotris * without exception, daily meditate upon Him (the Vais'vānara). Even then, O Māruti! they do not know the truth of it.

Even though the support (or ādhāra) is censured (or discarded) by those who desire Moksha, they, without doubt, attain (only)

* Those who perform the internal sacrifice called Prāṇāgnihotra (or oblations made to the Prāṇas), where the chest is considered as the Vedi, the hairs the sacrificeal grass, the heart the gārhapatya fire, the mind the anvāhāryapa-chana fire, and the mouth the āhavanīya fire.
Kramamukti, on account of their not meditating upon the idea of Its being full.

IV. Panchâgni Vidya'.

Another is Panchâgni Vidyâ in which are heard the five fires—heaven, rain, and earth, and also man and woman.

He that contemplates on Brahman alone after meditating on those fires in due order, attains emancipation. If not, he becomes the enjoyer of the fruit of Virakti (or non-attachment).

V. Shodas'akala Vidya'.

Another is the Shodas'akala Vidyâ taught in the Pras'na S'ruti (or Upanishad) whereby the Brahmic-Self is pleased with the knowers.

Therein are mentioned sixteen Kalâs (or parts) beginning with Prâna. The wise should abandon those Kalâs after reaching That which is not Prâna and That which is imperishable.

O Hanûmân! If the non-dual and full Brahman which is the support of Prâna, etc., be contemplated upon, then to the wise, there accrues immediate emancipation, and it is never otherwise.

VI. Udgîtha Vidya'.

Another is the Udgîtha Vidyâ whereby Kramamukti accrues to the pure by contemplating on the Udgîtha* in the shape of Prañava of three Mâtras.

Because, O Son of Marut! it is clearly stated that before meditating on the divided Prañava, one should, for the purpose of Sadyomukti, meditate on its sixteen Mâtras.

VII. S'andilya Vidya'.

Another is the S'andilya Vidyâ in which is said that the Self who consists of mind, whose body is Prâna and whose form is light, should be meditated upon.

Here also, O thou that strictly observeth all religious vows! Kramamukti is said to be the result (of such meditation) because of the fact that what is here meditated upon has the qualities of Pra-

* Literally, the chanting of the hymns of the Sâma Veda.
tyagātman. If those qualities are annihilated (or discarded) then Sadyomukti too is attained. (24)

VIII. Purusha Vidya'.

Another is Purusha Vidyā where Purusha is ordained to be worshipped by means of sacrifice, for the sake of long life. This Vidyā is (therefore) connected with wishes. (25)

Here also it is proper to reject the qualities in the same manner as spiritual powers like those of entering heaven, etc., are rejected, but never should Purusha (himself) be rejected. (26)

IX Paryanka Vidya'.

Another is Paryanka Vidyā wherein it is stated that the man when approaching Brahmā seated on the couch frees himself on his way from his good and bad deeds.* (27)

And as the object to be attained by Mumukṣūs in the world of Brahmā is possessed of three characteristics, the three (results) viz., the leaving, the taking and the state of being void of tattva, follow in succession. (28)

X. Akshara Vidya'.

Another is Akshara Vidyā wherein is declared, by the best Brāhmaṇas, the imperishable and unqualified Brahmā having such marks as subtlety, etc. (29)

Because this supreme Vidyā pertains to the eternal and the One Kāṭastha, Intelligence, it can therefore, bring about gradual or instantaneous freedom (according to the nature of the meditation). (30)

XI. Samvarga Vidya'.

Another is Samvarga Vidyā in which the Vāyu called Samvar- ga (or absorption) is separated from the Prāṇa (the adhibhūta or that concerning the elements), and converted into the adhyātma or that concerning the self, and the ādhipadaivata or that concerning the gods. (31)

As there is the mention of the attainment of Vāyu's Sāyuṣya and Sālokya, this Vidyā is certainly qualified, i.e., (it pertains to the

qualified Brahman), and if it is cognised by the desireless for the sake of Kaivalya Mukti, then it is gradually attained. (32)

XII. MADHU VIDYA'.

Another is Madhu Vidyā in which the earth, etc., constituting the Universe, is meditated upon as being of the nature of honey. As it (the word madhu or honey) is of the last (i.e., the neuter) gender, this Vidyā is unqualified or Nirguṇa. (33)

XIII. PRA'NA VIDYA'.

And another is Prâṇa Vidyā. Because Prâṇa is said to be superior to all others and because it is an effect, this (Vidyā) is, verily, qualified (or Saguṇa). (34)

XIV. UPAKOSALA VIDYA'.

Another is Upakosala Vidyā where the teacher and the three fires, taught this unqualified A'ṭma-vidya to the disciple. (35).

This Vidyā should be known by the wise as the bestower of instantaneous mukti, because, we hear "of the not-sticking of sins," like that of the water on the lotus-leaf. (36)

XV. SAD-VIDYA'.

Another, indeed, is Sad-vidyā—that extremely sublime one—whose form is the indirect knowledge of the existent Brahman, and which is taught to Śvetaketu in the Chhândogyopanishad. (37)

Even though the identity of the SELF and the Supreme (Brahman) is taught there by means of the formula, "That thou art," yet it is certainly useful for Kramamukti only, because of the non-mention of any necessity on the part of the teacher for advancing any more arguments (or proofs) in support of his teaching. (38)

XVI. BHU'MA VIDYA'.

And another is Bhûma Vidyā. Even though one may not cognise the non-difference, this queen of Vidyâs is said to be concerned only with direct cognition. (39)

And even without the mention of arguments (or proofs), this Vidyā is capable of effecting immediate liberation, because of the loss of importance of the teacher (as the disciple himself should here
realise the identity without the help of the teacher), and because it depends upon the direct experience of the disciple. (40)

These and certain others are the Vidyâs taught in the Vedânta. These Vidyâs that are briefly stated here, should be known by men. (41)

A knowledge of the expanse of Vidyâs and a scrutiny of the disciple’s mind-stuff, are necessary for all, and specially necessary for teachers. (42)

Just in the same manner as the Vidyâ taught by a teacher to the disciple who has not been examined, and who is naturally not entitled to such teaching, becomes fruitless; even so, O Hanûmân! is the Vidyâ taught to a disciple who is fully entitled to it, by a teacher who is devoid of the knowledge of the expanse of Vidyâs. (43 & 44)

Just as it is ordained that a Vidyâ should be imparted to a disciple, only after knowing that he is a worthy recipient, extremely stainless, and rich in all the characteristic marks (of a student); even so is it ordained that a Vidyâ should be accepted from a teacher, only after knowing that he is extremely stainless, and rich in all the characteristic marks (of a teacher.) Be sure of this. (45 & 46)

The meaning taught by the good teacher gradually grows more and more, like the waxing of the Moon, and always increases the knowledge of the disciple, who thereby becomes full and stainless. (47)

The meaning taught by the wicked teacher gradually grows less and less, like the waning of the Moon, and always diminishes the knowledge of the disciple, who thereby becomes ruined and impure. (48)

Just as the teacher, on coming to know of the very great corruption contracted by the disciple in course of time, should, with anger, avoid him at a distance; even so should the disciple, on coming to know of the very great corruption contracted by the teacher in course of time, avoid him, with anger, at a distance. (49 & 50)

O Mâruti! The master and the servant, the husband and the wife, and the father and the son, are, in this world, bound together in the Sâstraic way. (51)
CHAPTER XVII.

Just as, on the downfall of any one of a couple among these pairs, the other (making up that couple) is not liable to be rejected, even so is the case of the teacher and the disciple, although both of them were previously bound together.

He who is addicted to adharma, who is ignorant, and who has given up his caste and order of life, is, verily, ordained to be chastised even though he be the teacher.

The wise one deserves to become a teacher even though he be of a degraded caste by birth; whereas, one who has degraded himself by his karmas will never become a teacher anywhere.

Some persons accept teachers in this world with Dharma as their aim, some do so with Artha as their aim, and some again do so with Kāma as their aim.

Just as the services, etc., rendered by them to their teachers, become in vain when they are defeated in their respective aims; even so is the worship of the teacher, with liberation as the aim (if that liberation is not attained).

Thou shalt, therefore, reject those former teachers who go against Dharmas. My father-in-law, Janaka, too, did reject his secondary (or unimportant) teachers.

O son of Anjanâ! On finding in me the least unlawfulness (or violation of duty) either in the past, present or future, thou shalt, thenceforth, O wise one! reject me.

Whether knowledge is accomplished by thee or not, never give up the auspicious Achârâs (or observances). There is not the least loss of excellence (or prosperity) to any of those who do good actions.

O Mâruti! Be sure that he is a blockhead who is devoid of his own Achârâs, even though he may be clever enough to discourse upon all the Vidyâs declared in the 'ruteris.

The real Vidyâ (or knowledge) born of Vedântic texts is acquired by observing one's own duties. Hence, with due reverence, be devoted to the observance of thine own duties.

* See footnote under verses 46 & 47, chapter X., for explanations regarding Dharma, Artha and Kâma.
Thou hast now clearly heard the extremely secret meanings proclaimed by the Srutis and Smritis. There is nothing else for thee to know. Even then mayst thou have natural (or artless) devotion for Me, thy teacher, to the Hundred and eight Upanishads and to the observance of thine own duties.

She—My Mâyâ who deludes all persons, who is the chief cause of all the worlds, who causes the great fear of Samsâra, who mocks at the knowledge endowed with Vairâgya, who is difficult to be overcome by Indra and Brahmâ, who is extremely fearful like the attendants of Yama (the Lord of Manes), and who is the cause whereby all persons are led away from their own duties—is, verily, victorious.

Hence, O Mâruti! mayst thou remember Me at every step, as such remembrance is the cause of overcoming that Mâyâ, and is the destroyer of all fears. By that (remembrance) alone even the best among the gods have crossed this ocean of Samsâra, have become full of SELF-knowledge, and have reached THAT, My Supreme Seat.

O Mâruti! All that has to be heard, has, with devotion, been heard by thee, from My mouth. Make all of them (i.e., My teachings) fruitful, by means of thine own intense reflection and meditation. This (intense reflection and meditation on thy part) which increases the (knowledge of the) meanings of tattvas, is alone the teacher's fee (or reward) that is dearest to Me. If not, these words of Mine, like seeds sown in a barren soil, will be the source of My grief.

On account of My excessive love towards the knowledge of the stainless SELF, it was otherwise doubted by Me thus (in the aforesaid manner). I am nevertheless, O son of Marut! quite right in thinking that thou art now, O wise one! the knower of all the meanings.

Thus in the glorious Upanishad of RA'MA GI'TA' the secret meaning of the Vedas, embodied in the second Pâda of the Upâsanâ Kânda of Tattvasarâyaña, reads the Seventeenth Chapter, entitled:

The Consideration of the Expanse of Vidyas, and of the Real Nature of Teachers.
CHAPTER XVIII.

Hanuman said:

O Lord! I have heard from Thy lotus-like face all that has to be heard. Even then, I have a desire to hear once more the meanings taught by Thee. (1)

O My Lord! Please therefore briefly remind me once more of the facts relating to the meanings taught me before, in their due order, for the sake of my remembrance. (2)

S'ri Rama said:

Of all the Vedântas (Upanishads) and likewise of the three divisions (into the Ten, the Thirty-two, and the Hundred and eight), the authoritative of the Hundred and eight is chiefly taught at first. [CHAPTER II]. (3)

Then it is decided that the practice of meditation on the identity (of Self and Brahman) is necessary, after the dawn of the knowledge of Existent, Intelligent and Endless Brahman. [CHAPTER III]. (4)

Then the nature of Jivanmukta who is subject to Prarabdha is taught. [CHAPTER IV]. Thereafter, (is taught) the nature of Vidhamukta which is free from Prarabdha. [CHAPTER V]. (5)

Then the annihilation of Vâsanás, gnosis, dissolution of mind, etc. [CHAPTER VI]. The consideration of seven stages is the subject taken up thereafter. [CHAPTER VII]. (6)

Then the consideration of six Samâdhis, beginning with the Dris'yanuvidda. [CHAPTER VIII]. Then the wonderful decision regarding the observance of castes and orders of life. [CHAPTER IX]. (7)

Then the division of karmas into Sanchita, etc. [CHAPTER X]. (Then) the consideration of the three Guṇas pertaining to the Karmin, the Bhakta, the Jñânin, and the Yogi. [CHAPTER XI]. (8)

(Then) the teaching of the Universal form of the Self, for the sake of (causing) thy fear. [CHAPTER XII]. Then the consideration
of the sub-divisions into Mātrās of the Tāraka Pravāna. [CHAPTER XIII].

(Then) the teaching of the Mahāvākyas which contain the secret meanings of the four Vedas. [CHAPTER XIV]. Then the discrimination of the Nine chakras beginning with Mūlādhāra. [CHAPTER XV].

Then follows the refutation of the Eight Siddhis beginning with Aśīma.[CHAPTER XVI]. Then the teaching of the expanse of Vidyās and of the real nature of teachers. [CHAPTER XVII].

Thus, O Hanūmān! has been taught thee My Gitā, the mighty S'āstra (or science), solely pregnant with all the secret meanings of the Vedānta.

The people's mania for (going to) sacred waters, temples, and religious festivals, is the LOWEST OF THE LOW. O Hanūmān! reflecting on Mantras of various kinds is low. Reflecting on the Vedānta taught by the Thirty-two and the Ten Upanishads is said to be MIDDLING, and reflecting on the truths taught by the Hundred and eight Upanishads is HIGH.

Reflecting on this Gitā—the mighty S'āstra—which is capable of explaining clearly the hidden meanings of all the Vedāntas (Upanishads), is the HIGHEST OF THE HIGH.

This Gitā that thou hast got, should, with effort, be kept secret. Thou art not authorised to give out even the least portion of it to any one who has no regard for it.

Hanūmān, having excessively drunk at the stream of such ambrosial words of S'ṛi Rāma, with eyes full of tears of joy, and with words choked in his throat, spoke thus.

Hanūmān said:

O S'ṛi Rāma, the destroyer of my sorrows born of Samsāra! O Lotus-eyed one, who is worshipped by S'ṛi Vasishtha and others! O Husband of S'ṛi (the goddess of wealth), my Lord! what am I to say now?

In my mind which is intoxicated with the drink of this ambrosial Gitā, I cannot conceive what to say now. Even then, the thoughts, pertaining to the practice of that most wonderful meditation on the Truth taught by Thee, quicken my speech.
CHAPTER XVIII.

O S'rî Râma! Many Gitâs treating of Tattva have been heard of (by me) before this. I think that even all of them put together here, will not be equal to a very, very minute part* of this (Gitâ). (20)

This I, who am content with the ambrosial drink of S'rî-Râma-Gitâ, who disregard even Indra, and who am devoid of old age, death, sorrow, hunger and thirst, (now) remain in my own natural condition (of the SELF). What else have I to acquire? (21)

O Lord! I think that the word "Bhagavan" (with which Thou art very often addressed), if rightly understood, is very significant † because of the fact that Thou hast not allowed even the least smell of Samsâra to linger in me. (22)

O Râma! I think that this Gitâ is the highest reward for the (accumulated effects of) unselfish deeds that I have done in thousands of my past lives. (23)

Just in the same manner as I formerly crossed the (Indian) Ocean, which is very difficult to be crossed, by bearing on my head the dust of Thy lotus-like feet, even so have I now crossed the Ocean of Samsâra. (24)

Ever being unsteady is my nature on account of my parentage (because my father Vâyu is ever unsteady) and the monkey species to which I belong;‡ how wonderful it is that after removing all those (defects), Thou hast made me (extremely) steady. (25)

O Râghava! Of what use is speaking too much? I am certainly fortunate. Even then, O good Teacher! I now pray for that incessant thought on Thy lotus-like feet worshipped by Brahmâ, Indra, and others, by means of which I shall be able to preserve without damage, my gratitude (towards Thee). (26 & 27)

* A part equal to One by Ten million squared.
† Here, there seems to be a pun upon the word "Bhagavan." It is derived in such a way as to convey the idea expressed in this verse by attaching suitable meanings to the letters forming it, as follows: Bha or Bhava means, Samsâra. Ga or Gandhamâtra means, even the least smell. Then the last two letters are taken to mean, 'because Thou hast not allowed to linger in me.' This is perhaps a fanciful derivation, but it well suits the purpose of Hanûmân here.
‡ Apart from the fact that the reason assigned for his unsteady nature, is true from the mythological standpoint, it is also true from the philosophical standpoint. Hanûmân represents the Manas which is usually compared by Indian authors to a monkey, and the tattva called Manas is born of (or is originated from) the undifferentiated element called Vâyu.
On being thus addressed by Hanûmân, S’ri Râma—the Ocean of Mercy—smilingly spoke these affectionate words which are pregnant with subtile meanings.

S’ri Râma said:

O Hanûmân! Many are those that have formerly become my devotees as well as disciples, but not even one who is equal to thee has, anywhere in this world, been seen by Me. It is merely on considering that qualification which entitles thee to be taught this mighty Gîtâ which is pregnant with the secrets of Vedânta, that it has been taught thee; and it should, therefore, with effort, be kept secret by thee.

By making (or considering) the Self as the strong (lower) arâṇî* and all the Vedântas beginning with I’sâvâsya and ending with Muktika (Upanishads) as the upper arâṇî*, has been produced the fire of (this) Gîtâ. Let this fire blaze in thy heart (or mind) after burning thy fuel of (Samsâric) pains, by the churning of sound logic (or reasoning); and manifesting itself in the shape of thy words, (let it) burn the forest of Samsâra resorted to by all good people.

As the result of the churning of the Vedântic Ocean of milk by the wise Surâs and the ignorant Asurâs with the aid of thought, as the serpent Vâsuki, and Buddha as the mountain Mandara, was (first) produced that deadly poison of wicked S’âstras (or sciences) which I, the three-eyed (S’îva) who is joined to Sîtâ, the Umâ, drank; and then (was produced) this nectar of My Gîtâ which I gave thee in preference to the Devâs, and thereby feel Myself happy.

To him who drinks enough and more of the nectar of My Gîtâ, what is the good of other S’âstras, and what even of worshipping other teachers and gods by means of prostrations, praises, etc. O Mâruti! What even of drinking enough of the nectar which is (actually) produced from the ocean of milk. To the Devâs, verily, immortality is only a complementary attribute, but the case of one who has drunk the nectar of (this) Gîtâ is not so.

* One of the two pieces of wood used for producing fire by attrition.
CHAPTER XVIII.

Thou who hast drunk the nectar of (this) Gītā, will attain long life, but O Sinless One! to thee no harm will (ever) be done by Asurās.

O Hanūmān! I am responsible for the Moksha of those superior men who eagerly drink by their ears the nectar-like essence of this dialogue between us; or of those who, as a matter of duty, regularly read from it, every day, either a chapter, a verse or one half of a verse.

My teacher, verily, is satisfied (or pleased) with thee who art endowed with all the characteristic marks (of a disciple). O Son of Anjanā! when shall I be so satisfied with such a disciple of thine?

Having said thus, the Lord Sṛi Rāma with his lotus-like eyes full of tears, of his own accord instantly embraced him—the disciple Hanūmān.

Thus in the glorious Upanishad of RA'MA GĪ'TA', the secret meaning of the Vedas, embodied in the second Pāda, of the Upāsanā Kānda of Tattvasārāyaṇa, reads the Eighteenth chapter, entitled:

The Consideration of the Contents of all the Chapters.

FINIS.

ADDENDA.

Page 63, after "Chapter IX," add "Hanūmān said."
" 112, "  verse 39, "  "Sṛi Rāma said."
ŚRĪ RĀMA GÎTÂ.

(Forming part of 'Tattvasārayāna,' the Occult Philosophy taught by the great Sage Śrī Vasishtha.)

WITH AN APPENDIX

CONTAINING THE TABLE OF CONTENTS AND THE TEACHINGS

IN BRIEF OF THE THREE KÂNDAS OF TATTVASARÂYÂNA.

EDITED BY

PANDIT GAṆAPATI KRISHṆA SÂSTRÎ

Of the Adyar Library,

Translator of the "Bhâratt" Series of Sanskrit-Malayalam publications; the "Āryasiādhânya Chandrîka" Series, etc., etc.

MADRAS:

THE THEOSOPHIST OFFICE, ADYAR.

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IN THE APPENDIX.

|| उपाहितभागे ||

xxix. 49 कर्मणां कर्मंतामेत्य कर्मणां कर्मंतामेत्य
|| श्रीरामजयम् ||
श्रीरस्तु

तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे
श्रीरामगीताभारमः

|| श्रीगुरुमूर्तिः ||

dेवीं श्रीरामगीतान्तर्च बहादुरलक्ष्मीयमः।
अत्युक्तकोस्मि ते वक्तु सावधानमनाश्रुणु॥
अयोध्यानगरी रम्या सर्वविक्षणसंयुता।
जितब्रह्मपुरी साधारणऽकुण्डलः विभ्रुता॥

tत्रोक्षानोत्रम् भाति सर्वस्वपरिशोभितः।
सर्ववृत्तसमाकीणं सर्वपशीनिषेवितम॥
वार्षिकृपतंताकृष्टं सर्वज्ञातरूपशोभितः।
सर्वसन्तापसमनं सर्वानन्दवादियकम॥

तत्ततः देवो अकृपृथयांमो भास्ति रतनमण्डपः।
अनेकार्ज्जनसङ्गमरैविँश्वुः पैरः॥

तत् संधिततवज्ञेश्व श्रुतिवाक्यैंशुशोभितः।
स्तंभामाश्रुः आत्मुक्ताकाश्रिहासरे॥
वैरुपकुषिमास्तवमहार्षिविईस्तथा।
तोरणः कदलिहृदः पुराणस्मृतियितः॥

विशालपर्यावरणविश्वोपसागरः।
दुकूलादिघप्रेयोऽभामन्त्रेतरूपावृत्॥
|| श्रीरामगीतायां ||

विविघाश्चेत्त्वकैवशान्तिवठान्त्याः दिस्मुगणीत:-
मातरी मर्द्दकारोकैद्वेशनः अव्यावाहिते:-
चन्दनागकृधक्षुरसायुक्तयोगसमाधिभः
फलप्रयासविशेषं चिदानन्दाद्विर्गृहिताः

10.

ताम्बूलवीटिकादिव्यत्ववाहचासुभक्षयि:-
सौरणारिनिपात्सैः बृहो निभाकर्मभिः

11.

धृपद्दयस्रवीश्च स्वाल्लाखायांभिरामः
विविश्चस्त्वारीसाहित्यं चन्त्रश्रेष्ठ्यमण्डित:-

12.

वादित्वायिवविशेषाय पोराजात्रिसंधुः
षड्कौर्णेष्यक्षस्य स्वात्ममन्दामृतानःकारः:-

13.

अनकानमतपसा द्वैतीयश्च राशिमः
मनसाधोत्तुषापि छात्रायो विश्वामित्वः

14.

चतुर्दशसु राक्षेरु कुञ्जचिंद्रचय यतसं
भूतमन्यविन्यत्सु न कालेष्वय च यतसं

15.

तन्मध्ये प्रज्वलपृष्ठयुक्ताहारं रुद्रेच्छति
आभाति काञ्चसरस्य यूठतिस्वास्तनितमस्य

16.

नितं विराजते तत्र श्रीरामो निवसन्त ् भृशं
सीता भरतराजाः श्रुत्ययो च सेवित:-

17.

बाल्यान च सरस्तया सनकाहृग्दुनायाश्च
वसिष्टवैद्वेद्वट्टाय शूरमानो महाशरीरः

18.

वेदपाठसासस्तरा नक्षिप्चिछ्यान्युशेष्क्ष्याच
tarknyaकरणार्द्वि कतचिद्व्यान्ति शिष्यः

19.
वेदान्तकारहस्याध्यायः कचिन्मुख्याधिकारिणां।
बोधयज्ञानन्नकोड़नकिरिकारतः रतः।॥
वज्जैसिद्धोऽभिमुद्धरामादिमण्डलैः।
किरिकट शिरसा निलं भासवन काठिन्यानामकम्॥

चन्द्रभुर्यमतीकादी श्रीत्राम्यामपि कुण्डले।
उद्देन्तांस्युमेन सीरवणङ्गुणमकम्॥
असंगवृक्षसद्वे हर्षायाङ्ग्पछिल्ले।
मुक्तासानातिस्वाणकण्ठोरोम्यां मनोहराव।॥

पीताम्बरं च मूढुं कठिनानुञ्चणा स्वयं।
नुपुरद्वयवल्लकानापदप्रगणेन च च।॥
श्रीरामो भगवान्त्वाध्यायां निवेद्यान्त्वां।
लीकिश्चित्र विशेषापि व्यापरेऽष्टमहेंद्रभि।
विकितिशिवा नेतृक्तां सैन्यवादैकाण्ये कृतवान्त्वातिष्ठ।॥

इक्षुरासस्तवां वेहायालक्षणादः।
हनुमनं विना टूणा दारापाध विनिर्युः।॥
रावणरसस्तस्त्र बच्चन्तাসनलक्षं।
इन्द्रियाणि समस्तानि विकेर्येयुपाहरत॥
संवेदनान्तसंस्कृतः निरिक्तको स्वरूपे।

निरुपोणि सचिवालयन्दवेणे बस्ताणि निम्नले॥
निरिक्तसमाधि च मम भूमिमादराम॥

* रसनः इति पाठान्तरः।
श्रीरामगीतायां

यत्र पह्याति नान्यचच न शृणोति च किर्चन ।
न विज्ञानाति किञ्चिच भूमान्तद्वस्तरप्वान ॥
तत्त्वःतन्मनवात्सवकरणोऽसस्तुतः ।
जगद्धिर्यात्मेज्ञं प्रैरितो विञ्चि ॥

तत्त्वासाधिपिरतं रामं ज्ञात्वा महामति ।
महानिलं पुरातो गता हनूमान्तवनात्मज ॥
प्रणम्य दुःखवृक्षं विनयावरनतानं ।
अर्ध्यायादिमिसरं विशेष्यं यथा विचि ॥

भक्तव शुद्धार्थव रामं तत्वार्थकं नान्यन्मुखं ।
तोषस्वेत्वा मृदुःखश्चारं प्रवच्छा सादरम् ॥
राम लवं परमात्मासि साहिदान्तद्विहः ।
स्वमेव सर्वसहातानं सृष्टिश्रवित्तकारणम् ॥

इति ज्ञानमि सामान्या तत्सेवा पूण्यगौरवात् ।
विशेषतः परिज्ञानाभावदृढः दुःखवाच ॥

विचारयामि संसारं दुःखवेव समन्ततः ।
तथापि शुद्धुकुक्लां बालितम् मात्त्वमशः ॥
अहो दुःखोिश्वेत् पारं नाववच्छामि चिन्तयतः ।
देहो रेरागान्यो नित्यपदुमाव वस्य निर्धितता ॥

अनेन कतंशत्वपं कर्ष्य ववासेन वा ।

देहेन सर्वशास्त्रप्रद्रश्योऽन्तरेति मेय मति ॥

तथात्सुकृतं हृदं सायात्मविष्कारं त्यथा ।
सन्धीन द्रव्यसिन्यो सवेशाकिमता स्वच्छम् ॥

*विशेषतः इति प्राथनताम्।
प्रथमोऽध्यायः

संवलीकरीतार्थ्य चित्तगुणो विकारिनां।
हृदयकुक्षे नित्यं ध्येयं सुनिधुषणरिपि।
अपरोशेषेन हृदयन्तपूर्वकः परि:।
अन्यतः निर्गुणं रूपमन्दद्वयं चर्मनन्दशुण।

अन्वति राजसहस्राण सत्यतिरुत्तम।
असिद्ध नित्यगुणं च नित्यबुद्धि च शास्त्रवत्तम।
नित्याबुद्धि च सवेंशं परमात्मायायनं।
अहं वेदयुमित्त्वमण्डितम रूपं चाचस्ति ते मयं।
अहं चाज्ञात्मापिनान्त्ययासति च वाच्यवेय।
प्राप्तेऽपायमेतत्त्वमार्थं वक्तव्यमिति तद्भव॥

इति तत्सरसायण उपासनाकाण्डस्य द्वितीयपादे सर्वेददरहस्यार्थीमुः
श्रीरामगीताशुपपनिषत्वम्
अयोऽध्यायणपदगीतिवर्णिनाम नाम

प्रथमोऽध्यायः

श्रीरामः

साधु साधु महामाझ मारते जगतां हितं।
संसारमोक्षवर्ते भवता प्रसंस्कृततम॥
मधो विदितवेदार्थः आयं त्वमरिद्वम।
तथापि विस्तरेणात् वक्तुमुक्तुम्भूरूसिम ते॥

त्वमेऽन्नानुदकारी स्याङ्गाविविधायु कृत्र्यानः
किञ्चाख्यायम्यदेयेन रहस्येनायः तव॥
॥ श्रीरामगीतायां ॥

मत्स्यातिविषयो खोके त्वदन्यो नैव विचयविन एहृताः निकटे पाणिच्यवताःपशरीमिच्चति ॥

इत्युक्ता स हनुमन्त मापादतलमस्तकं
विशेषन्वकुमारेभे तत्वार्थं रघुपुरुषः ॥

अशानायातीतं यद्यहं सत्त्रादिवर्जितं
पाप्माददोषरहितं निश्चरं धूर्मदर्मयम ॥

अवस्था त्रित्यातीतं पर्व्यकोशादिवर्जितं
चिन्मात्रं केवल ब्रह्मस्वरूपं निश्चितं परम ॥

तेंद्रं मत्तनृपं स्यात्पारमार्थिकंहं ॥

तथु सावेधु निकेषु वेदान्तेऽपुरुषं प्रतिष्ठितम ॥

वेदान्तेवर्वा यथेऽस्तु न सम्यक्षात्तुमहसि
श्रुतिस्मृतिपुराणेषु श्रुतेऽको हि मानता ॥

तस्मात्सारोर्मोकाथायथा लभ्यवाच्यजानामुत ।
मस्तस्तत्तत्वबोधाय वेदान्तान्तस्मपञ्चायय ॥

साक्षादृष्टात्विश्वथितं सहस्त्वर्तार्थिकं ॥

तथा नाविदितं किन्त्रिःक्रिःवस्तं वर्तते कथितं ॥

तात्मपारिश्रयं मां छच्छ महृदं पवनावस्मय ।
संसारसत्स्तां गच्छ क्षुधातो मातनं यथा ॥

॥ हनुमान ॥

वेदान्तं के रघुभ्रेण्य सर्वत्वनेत्रे कुत्र ते वद ।
राम वेदं कात्विखस्तेश्च शाश्विध्व राजव ॥

तात्मपारिश्रयं कास्तुऽरुपया वदू तत्वतं ।
वास मह्यंहरिंशानांभुद्वे भवन्वनातु ॥

॥ ॥
॥ द्वितीयोध्याय: ॥

॥ श्रीराम: ॥

हनुमंच्छुणि वक्त्यामि वेदान्तस्थितिमन्नसा।
निकासमूता श्रेष्ठोवेदा ज्ञातसुअविस्तरा:॥ ।
तिथिः पैशाच्येद्वेदान्तस्मार्थितः।
ऋग्वेदाधि विभागेन वेदान्तचार्यार्थविनायकः॥ ।
। १६॥

तेषां शाश्वाध्यान्तस्यस्ताणुपाधिनष्टश्च।
ऋग्वेदस्य तु शाश्वाध्यायोजितांशिवास्ययाः॥

ङ्गविकशां तथा शाश्वा युज्यो माहुनात्मः।
सहस्रस्ययाः ज्ञातास्यस्ताःपरस्य:॥
अथवैनय्यः शाश्वाः पञ्चाशृङ्गेद्वृत्तो हरे।
एककस्यतु शाश्वाः एककोपानिनम्भं॥

तापस्यकामानुभो भक्तव च: पठविधिकं मय।
समस्यायुज्यपदी पुष्पां भाप्नुयाप्सरः॥

तेत्यमालोक्यसाधारण्यसामीयोधिकापि सा।
सायुज्यमुक्ति: पञ्चम्या कैवल्याभिधियाः हन्ता॥
। २०॥

॥ हनुमान् ॥

इम्यं कैवल्यमुक्तितमेव केनोपायेन सिद्धाति।
यथा संसारशून्यसिद्धभेदपतन्त्यं पुनः॥ ।
। २२॥

॥ श्रीराम: ॥

[ इष्टोपनिष्टवः ]

ङ्गश केन कठ प्रक्ष मुण्ड माण्डुक्य तिथिः।
पौराणिकः चात्मान्यमेव वृहदारण्यकं तथा॥
। २५॥
॥ श्रीरामगीतायां ॥

[ ह्राधिन्धरपतिषयः ]
बहु कैवल्य नाबाल भेताखो हंस आरूणि ।
गर्भो नारायणो हंस बिन्दु नाद दिशर दिशाखा ॥

२४.

मैत्रायणी कौशितकी बृहजाबाल तापिनी ।
काद्यश्रीरूढः मैत्रेयी सुभाल शुरि मन्निलका ॥

२५.

[ व्यङ्ग्यर्त्रश्रीपिनिषयः ]
सर्वसारं निरालम्बं रहस्यं वज्रशूचिकं ।
तेजो नाद ध्याम विद्या योगतत्व तम्भोधकम् ॥

२६.

परिपारद िशिरिि सीता चूका निर्वण सम्बलं ।
दसिणा शारमं श्वधं महानारायणं ह्रवयं ॥

२७.

रहस्यं रामतपं वाघुदेवं च मुदरं ।
शाणिस्यं पैकुं चिन्दु मह चारारकं शिखा ॥

२८.

तुरीयातीत सन्यास परिभ्राजा शमालिका ।
अवधकैः काशरं पूर्णी सूयी क्ष्य द्रातम कुण्डिका ॥

२९.

सावित्रेचा त्मा पशुपतं परंब्रह्मा बधूतं ।
श्रीपुराेतपं स्थेवी त्रिपुरा कठ भावना ॥

३०.

हर्दं कुण्डली भस्म रुद्रास्य गण दशीं ।
तारसारं महावाक्यं पञ्चब्रह्मा स्रिहृदेशकम् ॥

३१.

गोपालतपं स्रणं याज्ञवलक्षं वराकं ।
शात्वायनी ध्यामींं द्वात्रेरुघच गारुडम् ॥

३२.

कल्य नाबालि सौभाग रहस्य रत्न मुक्तिका ।

एकपशीतरसं भावार्थमनाशनम् ॥

३३.
द्वितीयोऽद्वायः

अत्र माण्डुक्यमेकत्रमाण्डुक्यमान्वयकेवलम्
तत्र नैवाधिकारिचिद्वशोपनिषदं गढ ॥

ten लल्ल्यो मम ज्ञानं परोक्षम् बहुतःकोकं
परं बृक्षकाण्डमार्गं मघा सह निमोद्यसे ॥

जीवन्मुक्ती तवेच्छा चेत्न्रीः माण्डुक्यमादिनि ॥
द्वात्र्यशाल्योपनिषदः लापोरोत्स्याय तां पढः ॥

ताप्प्यारवधुःस्य सत्तात्त्वातीतिकस्य वा।
विदेहमुक्तविच्छच्छे वृष्टीर्करश्तां पढः ॥

d्वेदेहस्मानिवचयमानांपि भारवचकस्यसंभवत् ॥
सिद्ध्योद्हेतकवल्यं नात्तकार्यं विचारणा ॥

यतोऽश्रीतियुत्करश्चं परश्रूतिसहस्रके ।
अष्टोत्तरश्च सारं दुशा द्वात्रिशतोपि च ॥

ज्ञानवैराग्यवं शृंगारत्त्वपरं यानन्त्रणनाश्च ।
पूर्वोत्तरेन विष्ठितत्त्वच्यान्तिपुरस्सर्र ॥

वेदविद्यामृतसारवदेशिकस्य मुखालः
गृहीलवाद्यामरश्चं ये पठन्ति द्विजोऽवमाः ॥

तेशामादिश्वन्मुहां स्थमेव महाश्च ।
सेवाराजपि ते सद्यो विदेहस्युर्योरस्सरः ॥

राज्यं देशं चरम् देशं याचतः कामपूर्णम्।
इदम्भोज्जरश्चं न देशं यथं कर्त्य चित् ॥
नरसिकाय कुत्स्साय दुराचाररतः वै ।
मझक्षितारहितायापि शाख्यगतेऽवृपीते ॥

II
श्रीरामगीतायां

गुरुभक्तिविद्रोहीनाय द्रातव्यं न कदाचन ।
सेवापरायो शिश्वाय हितपुत्राय मार्ते ॥ ४५ ॥

मदक्ताय मुशीलाय कृतीनाय मुमेवसे ।
सम्यक्परिध्य द्रातलमेवमण्डीतारं शाते ॥ ४६ ॥

यः पठेतपाठेयेद्वारे श्रुणुयाच्छावेद्वापि ।
भारवेदेहपतने समाशिति नसंशयः ॥ ४७ ॥

सख्य्यवाणमात्रेण सवाशौचिनिकतं ।
मयोपदिः शिश्वाय तुम्में पवननन्दन ॥ ४८ ॥

इदं शक्त्वं मया दिष्टं गुरुम्मोहतरं शाते ।
ज्ञानोद्धारान्तो वापि पठतं बन्धुमोक्षकम् ॥ ४९ ॥

विद्याहै ब्राह्मणमाजगाम गोपाय मां शेविषेषहमस्मि ।
अमुवकायानुज्जैं शांताय मामाभूयाददीर्येवतः तथास्तयः ॥ ५० ॥

योवेदोविधा शुद्धमरम्मतं मेधाविनं ब्रह्मचर्योपपवः ।
आसामास्मपस्मधाय सम्यक् परीद्य द्वादशीणवीमात्मनिश्चायम् ॥ ५१ ॥

इति तत्सरारण उपासनाकाण्डस्य द्वितीयायां सर्वेदरहस्यार्थाः
श्रीरामगीतामूर्तियोऽपि
प्रमाणार्थ विवरणानि नाम
॥ द्वितीयोऽध्यायः ॥
॥ त्रितीयोऽथ्याय: ॥

॥ हनुमान ॥

भगवन्नानकोक्तं जीवस्योऽत्त्वसंभवात् ॥
कार्यशत्रुप्रत्यति मतमद्धितिनां खङ्ग ॥

उत्पत्तिः तु विनाशस्यादिनाशो ब्रहमात्मा नो ॥
तद्वैकल्यश्रुते: कोपोऽपरिहार्यः मस्त्यते ॥

द्वैतसिद्धो भयंकरं मृत्युसंसारसमन्तं ।
अमरं जनकादित्वं असिद्धस्य हीयत॥

आचार्यां याज्ञवल्क्याया अत्पृतकशास्त्रिण: ।
विनाशस्त्रांद्रिलोष्णेऽप्यत्र शास्त्रेः नयुष्टते ॥

इत्यत्त्वादृश्व वास्त्वादु लवन्योऽघरणीते ।
वकलं श्राक्तं न मे श्रीमान्विचते करणामुखे ॥

॥ श्रीराम: ॥

यज्ञवब्धस्य रूपं कार्यकारणद्वारार्थं ।
मतमद्धितिनां तत्स्याज्ञोतपतिश्च तन्तरे ॥

उत्पत्तिः चनम्युपगे सत्य नाशो नस्यथाति ।
अनाशे द्वैतात्मात्कोपोंहैंतृतुतेशुदं ॥

जीवस्य द्विकश्यापि विनासं द्विविषं श्रुणु ।
जीवस्तुपंदृतायायः संसारी देहवायनम ॥

अविद्याज्ञनस्य विनासो विकक्तेरिव ।
आयम्मतरविकारं तस्यायं:पिण्डवत्सत: ॥

अन्वयवत्लुक्ष्यायों संसारी साशीतेन ।
कूलस्यः मत्यगात्राभ्योऽविम्बूम्तोपस्य च ॥

११.
|| श्रीरामगीतायां ||

बह्षाविभोवस्यास्य सतुलिङ्गस्ये पावकारः

विनाशः स्रतती भस्या बह्षाविवधकारः

वर्षामृतां जायन्ते चेन जीवान्ति यत्र च

लोकस्य ज्ञेयस्य तदहशीवं हि मुनुस्वीः

भूतानि तानि जीवास्युत्तह व्योमाद्वयोऽथवा

लोकः पशुचिन्ताहोते नान्योस्मिनंस्मिरुणलतः

कारणः बह्षाजीवानां निशुभं नेतरक्रेवेखः

अपन्नीकुलभूतानामपि जत्तां नतु

जगत्कारणमीनश्च नभस्य बह्षायश्वेतः

तत्प्रवविनेकुलभूतानां निश्चितं जगतां खङ्गु

उपादिनन्तु मायायविविविविहलितास्य

कार्यकारणयोगकेश विचारवधु निल्लः

अध्यात्मशास्त्रमाध्युम्य सहुरेः कर्त्त्रावलातः

वीवाथविचारः पुरुषार्थ समझन्ते

जीवस्य कार्यभूतले निश्चितं बह्षानिर्गुणः

उपादायनमविभास्याधमानांवतिकारणः

सर्वं सर्वोक्तेऽदं मायोपायिनामार्पति

व्यायाम विषुवाच्यः भूतयोगिनमध्यसाधः

ज्ञेयते भूतयोगिनश्च व्ययात्मवन्तु तस्य वै

स्वत्सिद्धातः पूर्वः ज्ञाता कैवल्यकार्षणः

तत्रततं निर्गुणं बह्षा परिपूर्णं निरस्तरं

अभिदेवन परं व्याया यान्ति तत्कार्षणं ध्वन्मसः
उर्मिलायिनी: ॥

आरंभवादमाहृत्व लाहूरकृत्वा चार्येत् ।
परिणामं समाशृङ्ग तल्यमासी भावयेत्यरमः ॥ १२५ ॥

विष्णुवादस्यानुष्ठान लयेन हि सिद्धातिः ।
जलपंशतद्नुष्ठानं गच्चेत्त्वान्त्यमात्रमहाः ॥ १२६ ॥

रज्जुनपर्यत्स्याचारवन्यापुत्रादिः गोचरः ।
विवर्त्तवादो नैवेद्यो मुमुक्षसंस्मृतेः परमः ॥ १२७ ॥

भूषकीयदीशसिरसुदृढ्योदोक्षोऽगोचरः ।
परिणामनुवादस्य ध्वनिमित्तमो मतः ॥ १२८ ॥

बह्याभिकैयानुसरणादेवकात्याइम्यात्मानि ।
संयुक्ते बाधमात्रेण तिष्ठन्तुको नसंशयः । १२९ ॥

ञ्जानं हि द्विविधं श्रायं स्वरूपं वृत्तिरिस्वच्छः ।
तत्राचं निर्गुणं वहं सत्यानन्तसुकलात्मकम् ॥ १३० ॥

अन्ययुक्तं श्रुद्धसत्वारं अखण्डाकारात्मनं ।
परीक्षमपरीक्षानेवं दैविकभ्रमाप्यात् ॥ १३१ ॥

आचार्यक्रमेण वुक्तिस्याङ्क्वलो ये कङ्क्वयं महे ।
द्वितीयालिखं कैवल्यं शीणं महारङ्कमणिः ॥ १३२ ॥

जीवनमुक्तिः देहेनमित्रित्वमाने निर्गुणं सिद्धातिः ।
अतः कामाविन्दुं तत्तं वह्यानाय ॥ १३३ ॥

यद्यन्न्यूठं श्रायं क्षमद्विविधं तत्पचस्ते ।
सरस्वत्वमिति ध्वेयं ध्वेयातीतमलक्षणम् ॥ १३४ ॥

आद्ध्वय द्विविधं श्रायं पारदेश्यालिथितिः ।
त्रिपाठ्याल्पमुं यस्मात्त्विविधासिद्धवेदवत् ॥ १३५ ॥
श्रीरामगीतायां

तत्र दुज्जवं मातिष्ठत्व स्थिरमासनमास्थितः।
तादाल्यं लभते विद्वांसप्रप्यन्तं विना॥

विजातीयसजातियेवं जागतजीव कृ।
परस्पिश्रेव विदेहेतव ब्रह्मणे त्रिपदार्थके॥

होने तु खगते भेदं वस्तुं ध्येयता न हि।
नमोदो ध्येयता ह्वावी धुमं संसारिणामिह॥

भेदोक्षणेन बन्ध्रास्यायं जीवाद्यपरामत्योः।
मोहसे लशेद्युष्व स्थानोबाङ्गातीति न कृत्र्यन॥

बन्ध्रास्य प्रतियोगित्वात्सापेक्षो मोक्षख्यते।
निरेक्षमद्यन्द्र्याल्पः न निरोधहर्ष्टि श्रुतेः॥

अक्षण्डकरसंच्छेदी मामंततस्य देहनः।
विदेहहुमुक्तान्त्यारुवंशाणाम् श्रुतिपारमः॥

समाषियोगुष्ठेऽत्मा त्यक्तोकादिवासनः।
निषेष्टो निर्विकारश्र विदेहहर्ष्टि कथयेः॥

इत्यादिविन्द्रमुखः: क्रमाक्षुण्डसमाव्यः।
जलुका न्यायतस्ते निषां कह्वीत कुड्किमान॥

समाविहिनाः पापिष्ठा वाक्यध्वजामानिनः।
सेच्छा चाररता निष्ठं नरकानशुवन्ति ते॥

मनो नाशिविनन्दयं कथं संसारानन्दाति।
कथं समाविहिनन्दयं मनोनाशःः भवावेदेः॥

* बद्वीताच्छं इतिप्राप्ताल्यम्.
मातृधष्ट्र्य साधनं ज्ञानमायं वेदान्तवाक्यं
अन्तिमं साधनं योगस्तम्भयंगं समाध्यं
योगश्च हिविचः शोकसमेदोऽभेदवः
आद्यो बहुविधिः श्रवः ह्वराजादिभेदः
विद्याधिकरं भक्तित्वेऽविष्कारः
समाधीत्वं कैवल्यमुख्यसाधनमित्वं
आत्मित्वस्य च तद्योगं शारितं शास्त्रं यतः खचं
अतो योगविवेकि नज्ञानिन विजुक्तवा
योगमायाश्च विद्या वैराग्येण च संयुतः
नविभेदि कदाप्यस्मातु संसारादस्तराद्यपि
उच्चम योगस्माय ज्ञानी विगतकल्पः
माया तद्कार्यायामश्च विमुक्तसुखमुख्यते
महात्मनोनित्वस्वा विद्वद्वाभादिवर्जितं
ब्रह्मात्माविन्धस्माययोगोऽसर्वं मुक्तिस्वायम्यात्
योगरः वेदान्तसिद्धां वस्यं योगसम्मिलितः
उपासनामिति शारीरिकप्रवर्त्ये परमः
जन्मादिकारं शान्तं उपासीतिः च श्रृवति
अभेदाभोपासं सम्यक्युप्प्रत्यति स्पृहं
उपासनविशिष्टस्य सर्वाल्पविवेदोपि वा ।
चित्रविषेपत्तानिस्या श्रीव कल्पनातैवरापि ॥

सकामासमुगंमोपासमिरूणाः भोगाय संभवेत ।
निघ्नामाचित्तवृध्येरवं शाक्षार्थिनिप्यः ॥


5
बालामाङ्कजनीवार शुक्लदेवामात्रकः ।
निघृणः भमगाल्मायसरदुपासिष्टश्रुविविव ॥
अखण्डाजिवुन्नद्व निघृणोपासनं महतः ।
स्यः कैवल्येहतुस्वादः बल्हेति धिन्तनम् ॥
महावाच्याध्विज्ञानार्थं मीध्येति निघृणः ।

10
ढं माध्याय युक्तयं तदुपासीत सन्ततम् ॥
उपासनं विनाज्ञाना कैवल्यावृष्टिन्युक्तः ।
कन्या विना विवाहस्यास्फेरनेन वर्णं हि ॥
तादाल्मयेन सङ्गीपि यज्ञविवासां भवेत् ।
तत्तद्वानस्मित्युक्तं सर्वसूङ्खापं नृणाः ॥

15
यदुपासितरमेवेन पूर्णोपवस्त्रात् ।
तामामृत्यूङ्कव सर्वोपस्तरं युक्तमुदेवत् ॥
देहात्मविक्षिप्तस्य संस्तरे अभावं नृणाः ।
कथं अभाविविच्यामाभावस्य विना ॥

20
यस्यासावज्जारस्वितस्य जीविकसार्थिनी ।
आविभूतानुपन्नानास्ताव्र भावविक्षेत ॥
संविदेव पराशकिष्टस्य ब्रह्मचर्य निघृणः ।
तस्मादिपि परार्चीनमवाद्यांगोऽयारः ॥
|| चतुर्थोऽध्यायः ||
अत्तानमानिदेशयमरूपः नाम मात्रवतः ॥
अमर्गं गुरू साशान्मातिभाषीराति श्रुतेः ॥ ७५ ॥
इति तत्वसारायण उपासनाकाण्डस्य हितिस्यपादे सर्वेदरहस्यार्थामु ॥
श्रीरामगीतासूपानिषद्यम ॥
ञ्ज्ञायोगनिरूपः नाम ॥ त्रितीयोऽध्यायः ॥

|| हनुमानः ॥
सिद्धान्तव्युत्तमः मश्वः कथं वा प्रतिष्ठित्ये ॥
जीवन्मुक्तिमनुष्याणं यद्भानात्स्याणां जूहवह ॥ १ ॥

|| श्रीरामः ॥
श्रवादिविषयसत्तसुखोवैकल्यस्यः ॥
परात्मा परिपूर्णार्थमेकवरेण सिद्धति ॥ २ ॥
वचसां मनसां यत्स्यात् शुद्धानां विषयः परें ॥
तदात् मध्यमं विद्वं तनं बह्सं च श्रुतेः ॥ ३ ॥

tasya व्युत्पाद्यमानवाचपवाचां नित्यः ॥
झेत्ता ध्येयता च स्यां बह्स्तमिति श्रुतं ॥ ४ ॥
अथ संपत्स्यानितस्यस्यानिरूपचतः ॥
तेन तस्य नशानक्षं स्याभववलम्बुतं ॥ ५ ॥
जीवज्ञानस्यरूपः शाक्ष्यानिलम्बप्य ॥

|| समान्वितश्रुतित्वं च मुख्यज्ञानास्य वस्तुनि ॥
अरृतेऽनं तेन तें धमः: कथानितसंवयनः ॥
अत्तथ सूत्रकारिण लख्यं हि विचिनिततमः ॥ ६ ॥

अमायिका नित्यसिद्ध लतो नाभिद्यकास्थ द।
चिद्वन्द्रादयो धर्मं निर्विशेषस्य विश्रुताः ॥ ॥
नैतस्य निर्विशेषस्य हीत्येवतासिद्धास्त।
ञ्जयन्ते रूपविविवधापरम्परविश्रुताः ॥

असतस्तदनम्न्येवथस्तोवयिस्यद्विगुस्त।
अन्तान्त्रास कर्तवृत्तं सतस्याश्चेतरस्य तु ॥

सदैविन्द्रादिवादेन नवीनसङ्केतेन च।
प्रारम्भतत्तत्ततत्त्वास्तमति चेताद्र दूषणम् ॥

सामान्यलेन बावस्याद्वेद्विषयतु नान्यथा।

विशेषस्यविवधोऽक्रेयत्यथोतेन रूपानि।

अवैतवः वालादयः पूर्वकामुक्मपविच।
प्रोक्तावेदुतावृत्त्वेपमः हि स।

विवधवालादार्ध्यं श्रुतिकेनुममपविच।
अपरोपास्यादिकान्तिकेविश्रुतश्चताय।

बालावैष्ठविवधानं देहाध्यायं निविन्ययः।
यस्य नाहव्यतिर्थैं सजीवनमुक्तकिस्यं।

सत्यलं न छट्टं यस्य नासत्यलं जगत्यति।
तस्यावास्याद मयं सजीवनमुक्तकिस्यं।

विन्दुमूलविस्मादी स्यायः उत्त्थनन्तनः ततः।

स्मरकात्रवानमात्यः सजीवनमुक्तकिस्यं।

* सदैविन्द्रादिवादेन प्रश्चेतेन महाम्यते इति पाठान्तरेः.
पारमार्थिकसत्त्वे प्रणम्यस्य जगत्क्षणि
प्रातिभाषिकस्तिन्तं सिद्धमार्थयोगत:।
अस्य दृष्टपत्त्वायांदेहादि आत्माृत्मात:।
 दुःखं तत्कालिनं किलिङ्गेष्वरं जानि: पुनः।।

गठितं पु समस्तं सत्तिवागामि कर्मशु।
भारवभमं जागति जीवनमुक्ते फलायत हि।
भार्वभमर्ज्जनितमुखसपुष्वतोषपि च।
कैवल्यात्परोक्षेन सत्तिवागायस्य मुक्तता।।

deहादिपु विकारेषु सदाःहं भाववर्जित।

निर्विकारात्मकुद्रीं च मुक्तवं न वारस्यते।।

गुरुं शारणत महाविष्ठो रोम नाढी नस्लंद्रिषु।
अहं गुरुमिहिनो यस्तस्य बन्धः कथं भवेत्।।
वाक्पाणिपाणुगमहाश्रिवंत्वं भावविवर्जितं।
कमृणिदं यो विद्यान तस्य बन्धः कथं भवेत्।।

ग्राणापानस्मानानान्भवः व्यानादानौ च वायवः।
नाहमस्मीतं यो वेदं तस्य बन्धः कथं भवेत्।।

नागः कूम्भश्रवकरो देवदत्तो भनवन्यः।
पुष्पीसमार्थष्यमाणा: तस्य बन्धः कथं भवेत्।।
श्रावलवसनेत्रसना द्वारावान्त्यान्निद्रियाणी।

नाहमस्मीति विदुषः तस्य बन्धः कथं भवेत्।।

मनो गुर्जरहवाहिनीं चैति चतुष्यं।

वस्तु नास्त्यत्वा भावी तस्य बन्धः कथं भवेत्।।

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अन्यकमहादावी विवेयाधवानि च।

यस्यान्तरस्य भान्ति तस्य बन्धः कथं भवेत्॥ । ॥ । ॥ ॥ ॥

अवस्था त्रितयादृश्यता जीवंवृत्तादृश्यता।

गुणान्तराविदिदः बहोः तस्य बन्धः कथं भवेत्॥ । ॥ ॥

यस्य भग्नस्य नुस्स्युता परमाल्लेकगोचर।

सप्तव व्यव्हारादिपि तस्य बन्धः कथं भवेत्॥ । ॥ ॥

शान्ति द्रान्त्यादेवो धर्म्य यस्य विधा समुक्षवा:।

सहस्त्र भान्ति सततं एवं पुरुषोत्तम:॥ । ॥ ॥

कामक्रोधादेवो धर्म्य यस्य विधा समुक्षवा:।

नष्टायंजनान्तरत्वे सप्तव पुरुषोत्तम:॥ । ॥ ॥

अग्राश्रययिनिनिर्देशायणिमामादाय सिद्धिणु।

यस्य नाग्नांवेशोदिपि एवं पुरुषोत्तम:॥ । ॥

विचित्रत्रचन्द्रायेद्यु षरमेश्वरकामिणु।

यस्य न स्मलेशोदिपि सप्तव पुरुषोत्तम:॥ । ॥

चार्कित्वदायु सादोष्यायायु मुक्तिः यस्य ्च।

क्षेत्रोदिपि जाते नेच्छा सप्तव पुरुषोत्तम:॥ । ॥

जीवन्मुक्तस्य महायतं तादंशं पवनात्मक।

कोटिपि वर्णिणिं शक्तो नादिरोपयुपासः॥ ॥

यजनम्न नाशावीवःहर्षसमस्त्वशोक मोढांदनाशकर्मात्मामुखीक्रीजः।

सप्तवाक्र्ष्णीतिमुपरानवचः शोषं जीविसुक्कितपदस्य मुद्देहां स्थात्॥ ॥
श्रीरामगीतायां

बाह्यान्तराधिनिष्कारितेपनेन दिष्टे परत्र विघुणें परिपूर्णोऽवेधे
संस्थाणे स्थिरमना: पवनात्मज लम्ब जीवायुक्तिपदमत्र रहस्त्व शीघ्रम्॥ ९०॥

इति तत्वारामणेन उपसाराकाण्डस्य वितीयः पादे सर्वेदेद्रहस्यार्थाः
श्रीरामगीतामुपनिषतसु
जीवन्मुक्तिभिन्नरूपः नाम

चतुर्थोऽध्यायः

हृदि नामं

भगवन्स्वरस्योऽकेशे वेदार्थेज्ञानसागरं
श्रीराम निशिलाराम भक्तवत्सल राजवं

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लज्जास्थानिष्कारित्वदजीवन्मुक्तिकारात्
कर्मभावामागः पील्ला नित्यदुःस्यस्यसंसारः

2.

तथापि सांस्कृतः काष्ठनमस्याविभेदतः
कथं विदेहमुक्तिस्यादेहेः मार्गवेते सति

3.

जीवन्मुक्तस्य देशान्ते वैदेहमुक्तित्वं
प्रासिद्धां विहायात्रः भवताप्यद्वतेन्द्रात्

4.

देशात्मुद्घिन्तनावत्विदेहार्द्विहारांति चाचिदि
जीवन्मुक्तस्य वामाविभेदीयं परमस्यात्मात्

5.

वेदविस्मृतिमूलं वैदिकश्रं विदेहिनः
इतिवेदप्रेक्षावेदां नतु सास्तान्देहाता

6.

देशमध्यमेत्यथस्य विस्मृतात्मनाः ना
यदुव्रते प्रपोद्देहस्ति मातिर्यम्

7.

*विश्रामेव हितिपाठान्तरसः
[[पञ्चमोऽध्याय:]]

[[श्रीराम:]]

उष्णकालिं भूतसिंधुदेव सत्यपि मारते।
विदेशमुक्तंवासौ येन देहोत्तर विश्वृत्।
सरोपिणिष्ठामेष रहर्यां यथार्थः।
तुम्भः हि कपिशाङ्गु यमोको नान्यथा भवेत्।

अलंकाेङ्गाते तत्प्रसिद्धिरविचारः।
बन्धमौशाबंदूर्स्य विरूद्धपपथ्येव वस्तुः।
सरुपन्धापीतामुखर्जण्डाकार्तिकिमाच।
जीवन्मुक्तिः प्रेक्षसर्वनिश्चयान्तः॥

अभिवन्धापीतामुखर्जण्डककर्षात्मवान।
विदेशमुक्तसंसमेत्: सर्वावस्मृतिमलः।
शिष्योत्तमाय भक्ताय परमेश्वराय ते।
अर्थवादवचस्तलमेह बृहाया किमादरातु॥

विदेशमुक्तित्वात्तं देहपातोत्तरोऽस्रोऽ।

नावस्थानि विभिन्नसुति नामवाङ्गमनस्वनि च।

वस्य चर्याः अभावाः सुभवहस्तस्तपपवनू।
गाढिततस्तत्वयेव विदेशो मुक्तएव सः॥

सम्मान्ते: पुजिते देहे दुर्जनेऽ पीढितिपि वा।
सुखः न यस्य स्तो विदेशो मुक्तएव सः॥

बालायनमुक्तिशाचारिं चाचर्यावस्य किंगानि वरः।
सर्वाविभयुक्तो विदेशो मुक्तएव सः॥

इद्भावविभीणो योवतंभावविचारणस्ति।
तत्त्वाविभीणशः विदेशो मुक्तएव सः॥

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श्रीरामगीतायां

ब्रह्मणः क्षत्रियाः बैद्यकुष्माण्डिति भिन्दा मतिः।
न जायते कदाचित्त्रव विदेहो मुक्ततर्क सः॥
19.

यथा बधिरसूकनाधपुष्पं ज्ञातिस्थापि।
तथा निरीक्षयाः विद्वान्विदेहो मुक्ततर्क सः॥
20.

व्यवहारदशा यस्य नैव भाति कदाचन।
जाः द्विविन्यस्य विदेहो मुक्ततर्क सः॥
21.

हह्मान्दशर्यादिनेद्विदेहो भातितिकोप्य।
यस्य नोदेवति पूर्णिमा विदेहो मुक्ततर्क सः॥
22.

पञ्चुपलिवृण्णा यस्मात्त्रिविन्दुर्विषयं यस्या।
तेषु नोहिजते निम्न विदेहो मुक्ततर्क सः॥
23.

अश्वेदकरसाकारमलकुंडकरसाशनं।
अश्वेदकरसानि विषया न स्पष्टन्ति तथा॥
24.

अश्वेदकरसाचारमलकुंडकरसाधयं।
अश्वेदकरसेन ममेन विशुद्धः पूजयान्तियम॥
25.

अश्वेदकरसाः ग्रामन्त्रतिक्ष्यातः मुख्यानुभावम्।
अश्वेदकरसाद्वन्द्वयुष्मा मार्गस्थलम् क्षान।
26.

यस्य शुभरति नैदशा स्थितमज्ञान उच्चये॥
अनुमानानितंगिरिः निस्तस्समुद्वचण्।
27.

निमिव्यो निर्विकारस्य स्थितमज्ञान उच्चये॥
वस्यागरवान्यक्ष्ठा भूरूवच विनिश्चला।
28.

सर्ववृत्तिविवेकाभिषेकमात्मस्तमज्ञान उच्चये॥
29.
विद्वेद्धोस्मीति च मग्ना यस्य नैव प्रजायते।
सदेहोपि विद्वेद्धो यस्य तत्स्थतमः दुह्यते॥

हनुमान॥

वधामिप्य वशन्तवं भेदपरायं रघुवधु।
प्राणयं मेधामूलकरिः प्रवणादुचरोत्तरसम।॥
अक्षण्डवेकरसाध्यदुण्यासं न विदिदै।
िृति यद्वन्ता भोक्त्रं तत्र मे संशयं महान॥

वधामिप्य श्रवत्तिरुक्ता रसस्पैव यतस्ततः।
वधामिप्य धिम्भसोद्विंशी कथमहैतसस्मिथत।॥

निरपेक्षसुमुद्रासानमहैत बह्वविश्वुतम॥

तावात्त्वं सतं भासो व्यवहारे श्रविगुणः।
व्यवहारों भवच्छवद्वैरक्षण्डवेकरसादिभी।॥

उत्पादालं विकार्यतं संस्कारल्लभापणः।
एते हि बह्वणो ऊर्यम्: श्रातिपिंडा जुरिरपि॥

तस्माजैवविविद्वस्य अयन्न माया विना खंयः।
विद्वेद्धमुक्तिवेदन्ते भवेश्व तु समाधिभें॥

जीवनमृक्कितं पदवैवं सति माध्यं समाधिभे।
समुन्त पूर्वमुक्तिवेदन्तारैति मे मति:॥

श्रीराम:॥

प्रवृद्धसंस्मृतं शास्त्रस्य क्षेमायैव महामते।
व्यवहाराधृतत्तरो निश्चयस्ते भाविण्यति॥

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न च मे क्रोधेवत्स्यायत्मश्रोतेयं बध्यते वा।
याज्ञवल्क्यादयः क्रूःः मक्खान्तिविवाचार्यं।

कर्ममेवेत्रतानियात्तां बध्यते रसायत्म।
तरणः तरणे वृद्धिस्तमसः केन दुःखं।

क्रवा निचर्या सापेक्षत्वयमस्ति नित्ये।
अतो निवेदकाहितं निवर्ति द्वेषिनः।

नैर्पेश्यादकं सिद्धेऽवं सति परात्म।
व्योज्यात्लवमपपर्यं श्रुतिशास्त्रविद्यापद्यं।

यद्यन्यत्पूर्वमुद्धित मवाड्समंगोचरम्।

अप्रमण्यं भवेयुस्ते तत्र नैत्याचार्यादयः।

निम्नणवहमृश्ववत्स्याद्वयोमुख्येऽश्र नार्थे।
समाधिभुः क्रमेणात्र ाप्यताः नवनिश्चित।

जीवनमुक्ते हृदयः सागुणवृच्च सम्मव।
माया गुणविभिन्नम प्रायीवलासनमुक्तिः।

मारुते तम्मधुकारिणमृहापोविचार्य॥
सम्मगाळोच्च मनमुष्टिस्थिरस्नेवावधाराः।

विद्वेद्धिकिं सम्माताः माण्ड्यवज्जनकादयः।
बहवः श्रुतिभि: शोकः: तन्माकुञ्छत्र संशयम्॥

अत्यन्ताद्वैते वहार्यपवृत्तितत्याभूमः।
अभिध्यते मनोनासास्मूलोऽभवति हुःः॥

वित्ताश्चेष्ठे मनोनासोऽत्ते तु विषयेयस्त॥
सद्यो विद्वेद्धिकिः प्राध्यादुक्तलक्षणम्॥

॥ श्रीरामगीतायां ॥
पञ्चमोपवायः

भाविभोगविरक्ता हि जीवन्मुक्त्वात्विकारिणः।
भव्यभोगविरक्ताः कैदेहामधिकारिणः। २७।

वनेः पृथ्वीविरक्तस्मिन् श्रवण्वियामृत्वात्विकारिणः।
संशोरते पतिः रत्नात्मकाः तथा ताक्षिमाः। २८।

अन्यत्र विकस्यात्विकारिणः।
व्युत्पान्तेः पुरुषोत्सामैः। शास्त्रवाचस्विक नुवृत्तेऽहिः। २९।

कन्धः कन्धे रक्षाभरक्ते स्मृति तेषामनन्दे परात्मवेटा।
कन्धः कन्धे तेषामापि जीवविक तेषामनन्दे विदेहस्वकः। ३०।

विदेहस्वकः तू तां स्निह्य सहस्त्रयुक्तात्मकः।
विदेहस्वकः तू तां स्निह्य सहस्त्रयुक्तात्मकः।

षडानं पञ्चमिः पारंश्रवेदिः नवेदिः वेदिः सप्तव सानातू। ३१।

इति तत्स्वरुपणं उपासनाकाण्डस्य ध्रुतीमापः सर्वेदेवहस्यार्थिः
श्रीरामगीतामूलापिनिधमुः।
विदेहस्वकः निरुपणं नाम।

पञ्चमोपवायः।

हँसामार।

सर्वेष कन्धासिन्यो रघुनाथस्य साध्वेः।
सर्वेदेवान्तसारां जानामि तत्तदत्तात्। ३२।

तथापि विषयेवेता नीन्द्यायाणि पतलिते मेः।
मलेशामण्डलस्योऽमराक्षम वेगतः। ३३।

विषयाणसक्तमस्य मम निर्विषेये रूपे।
कथे स्याद्विति चिन्तामिचायमु वृहद्विचिकं विभो। ३४।
|| श्रीरामगीतायां ||

चेनेन्द्रियाणां विषयेष्ये नेषामरतिभवेत्‌
तथुपार्थ वद शिरं माति ते करुणास्ति चेत्‌

|| श्रीराम: ||

पाौरते तव वक्ष्यामि सावमनमनाश्रुणु ||
महादिसंप्रति नित्यं विषयारतिकारणम्

वासनाभय विज्ञान मनोनाशविषयं त्रथं ||
समकाले समम्बंतं चेनेव विषया निता: ||
एकक्षणो निषेव्यन्ते यथेष्कत चिररमयः
तत्त्व सिद्धं स्वयंस्वनित्तं मन्त्रासस्वकस्मिन्तं हि

वासना शुंकपंत्वाय यद्य यलं करोषि भो ||
यावदिल्ली नमनो न च तावदसनानक्षयः

कर्त्त्वा वासना यावधिभिः तावद्ध्वस्ती श्रास्यति
यावध सत्तविरजां तात्वचित्तविषय: कुत: ||
यावध विद्येशरशां न तावदत्तविद्यम

यावध वासनावश: तावदवास्यमः कुत: ||
यावध तद्वसामर्थासत्त्ववद्धासनानक्षयः

तत्त्वयां मनो नाशो वासनाशयां च ||
समिति: कारणात गत्वा दुःशास्त्वाय स्थितान्वत: ||
भोगेन्द्रचा दृढस्यवम् ध्रुवमेवत्सम्राचर ||

विदेश्युत्कम्यास्त्य पूवीकं साधनाध्रय: ||
अक्षयं साधनियांयजयाह्ते नान्यथा हि सा ||

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II पञ्चोध्यायः II

II हनुमान II

जीवन्मुक्तस्य भगवन् ब्रग्रात्मेवं अपराधः ।
सर्वनाथेनवृत्तिस्यादानन्दावातिरेव च ॥ १४।

इमातस्य भवेयश्रेयं महाविश्ववासना: ।
मुक्तवं नैव तन्मात्र ववक्तं शक्यं कथर्णम् ॥ १५।

विज्ञानसम्पत्तिः पालिंद्रां चामनस्कता ।
अज्ञात: समनस्कवात्संसरितः स्फूर्तं भुवि ॥ १६।

समकाले त्रयाणाचः कश्मोप्यास्तक्षणिः ।
एकाकस्याण्यं मन्ये सेवनं दुःखम् भो भो ॥ १७।

II श्रीरामः II

आरच्छन्तिस्वथितायं संभवितागामि रूपिणः ।
अनान्यः कर्मसंज्ञास्ते जीवन्मुक्तेनिविन्ततः ॥ १८।

हस्त्वदुःख समेतत्वादानन्दावातिरेस्य च ।
सांज्ञाश्रेयं तदन्यात्वेषदेहं निरंकुशः ॥ १९।

आरच्छन्तिः पारस्त अययापूर्ववशेषः ।
जीवन्मुक्तिविरूपः न भवेयुः कथर्णम् ॥ २०।

संपम्भानानित्यस्यस्यकेल्पणा: तथा ।
संहृथपनसिद्धितत्वमकल्पात्मकस्तकता ॥ २१।

समकाले त्रथाम्यस्य कश्मस्यास्तक्षणोऽभिः ।
सदागतिसूक्तिपित्रमसक्षमात्वेवाहि ।
संहृथस्विष्यर्तेन्तीर्न्यमात्रोपि मातुते ।
न भवेदिति सम्मण्यं भुतं जयसेवनं ॥ २२।
श्रीरामगीतायां

त्रिभुजं समायवस्थाया वनः पुनः पुनः ||
पदं संभावितेष्ठपि समा शाली: ||

तत्त्वादिनां संस्कृतिं विस्मयार्थो ढळ: ||
निश्चालां कुलन्ति विस्मितम् चहमत्राणु इव ||

जन्मान्तरं धारायम् सिद्धां संसारवासना ||
सातिराम्यास्योपेन विना न क्रयते क्रिया ||

लोकवासना जन्तौ धारावस्थास्वताया पिच ||
देहवासना ज्ञाने यथावस्त्र जयते ||

द्विवधो वासनास्युहदुश्चरुभरस्वशुभः ते ||
वासनाधिनेन शुद्धेन तत्र चेडुनीव्यसे ||

तत्क्रमेनाश्रु तेनैव भास्त्र कप कदनाग्निहि ||
अशुभ्यूहनासाभ सुस्वस्वस्वस्वशिरकुंजः ||

अथ चेडुभोभास्त्रां योज्याती समुद्रं जयते ||
प्राक्तनस्तदस्त्री यत्नाजितविभो भवता कपे ||

शुभाशुभाभं भार्ष्यां वाहनं वासनासरितं ||
पौरुषेण प्रवलनेन योजनीया शुभे पधि ||

अशुभेषु समाविष्टं शुभेष्वेवावर्तायेतुं ||
अशुभाभाभाभिं यति शुभं तस्मादपीतरतुं ||

पौरुषेण प्रवलनेन लाभ्येक्षितवाहकं ||

तद्मीलषमदनेषु महृत्तकः संस्थितः ||
द्वारम्यास्ववशाभि यदा ते वासनोदयं ||
तद्मयास्य सार्वत्य शिक्षितमरिमरः ||
शनिकामपि भृषुः श्रमामेव समाचर।
शुभाय वासनाबृद्धी न दोषोति सरस्वती।
अत्रभैर्वनान्यूज्ञहैंनो बद्री विद्वृज्ञा।
सम्भवासनया लक्ष्यं मुक्तमिन्यविद्वयंते।

मनो निर्वंसीनीभावमाचरां शाश्वके।
सम्भालोकनास्त्याद्वादासना सान्द्रीयते।
असंवाकारवृत्ता च द्विगाहस्मणसेन च।
वासना विलये बेतकसमावायति दीपवत्।

वासनों संपरिवज्जय माथि चिन्मात्रविमृहे।
यथिष्ठति गतर्षोहस्तों सबित्तुभावमक।
समाविष्ठमकरमणि माकारों करोतु वा।
हस्त्येनाचतवेवो मुक्तवेवात्माभय।

सचो मुक्तात्र चलवरो नूनं बह्साविद्वादय।
तथापि तारतम्येन हस्तहर्षं हि सिद्ध्यति।

तस्मात्समाविश्रुतुरिविकल्पादिकार कमात।
कर्मण्यपि च निवानि कुर्यिदेव महामाति।
नैष्कम्येन न तस्यार्थस्यायोगरति न कर्मिभ।

न समाधानजन्यायं यथि निर्वासिन मन:।
हस्तहुः सिद्धिवत्तुः हृदकाश्मार्थेव वा।

नैष्कम्यार्थमज्ञानन्युं निर्वं समाचरेत्र।
संतवस्थानान्मौनात्ते नास्तुल्लमं पद्ध।
अनुभुमा वासनाभिनिष्ठि ग्रहाण श्रमवासन।
श्रीरामगीतायां

वासनाहिनमप्येतच्चुरार्दीन्द्रियं स्ततः ि
प्रवतेत बहिःस्वायं वासनामात्रकारणम् ॥ ॥ ४५ ॥
अयतनोपपनीपपवति द्रग्नवंशेषु यथा पुनः ि
नीरागमेव पततिः तद्वकारेषु धीरघीः ॥ ॥ ४६ ॥

भाव संविच्छितामानुरुपपाँच मारुतेः
वित्तस्योत्पत्तिपरमां वासनां मुनयो विदुः ॥ ॥ ४७ ॥
ह्रास्यस्त पदार्थ्यक्षभावानादतिचुवन्नः
चित्तं सन्मण्येते जनम जरामरणकारणम् ॥ ॥ ४८ ॥

वासनावशतः श्राणस्यनदे न च वासना ।
क्रियते चित्तबीजस्य तेन बीजाङ्गक्रमः ॥ ॥ ४९ ॥
हे बीजेः चित्तवृक्षस्य श्राणपन्दनवासने ।
एकस्मिनं तयोः कृणे सिम्रं हेच विन्ध्वतः ॥ ॥ ५० ॥
अस्रकुश्यवहारवाद्वभावनवमनानात्
शरीरनाशवांशवादासना न प्रवतेते ॥ ॥ ५१ ॥

वासना संपरिव्रागाशिंतं गच्छवचितं ।
अवासनवात्सतं यदा न मनुः मनः ॥ ॥ ५२ ॥
अमनस्ता तद्वेदिति परमोपशामस्य ।
विज्ञानज्ञः प्रवर्षेत सदा: कैलवकारणम् ॥ ॥ ५३ ॥
अनुमित्वनमाना याव्यवधानमात ततपदः ।
गुरुशास्त्रमाणेस्तु निर्मिततन्तावदाचर ॥ ॥ ५४ ॥
तत्पक्कपणें नूनं विज्ञातवस्तुना ।
श्रुमोप्यस्य लया लक्तो वासनीवशो मजेत्यम् ॥ ॥ ५५ ॥
हिन्नेश्वराणाथोरतिस सर्पोपरेक्षा पुणः ।
जीवनमुक्तस्री रुपस्थाद्वृत्तौ देहमुक्तिः ॥
97.

अस्य नाशामिदानी लं पावने शृणु सादृष्टम् ।
चित्राशामिदानं हि यद्य ते निद्राते पुनः ॥
98.

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मैल्यादिः भृगुरूपः कर्णानि शान्तिमेति न संस्करः ।
भूयोजनम् विनिर्विक्रणं जीवनमुक्तस्य तन्मयः ॥
99.

सहस्राकाशप्रकाशः*परप्रकाशालिनः ।
अस्य संसारवृक्षस्य मनो मूलसिद्धं स्थितम् ॥
60.

सज्ज्ञेः पुराणस्य संसारशु मनो भूलोपशोभनं ततः ।
शीघ्राशू पश्याशकामति संसारपापः ॥
61.

निर्माण्यसमाध्यार्थस्वर्पस्वकर्पणः ।
उपाय प्रक्षिपति मनसवस्त्यनिन्वति ॥
62.

मनोमयुद्वयो नादो मनो नादो महोदयः ।
ज्ञानोनाशभवति मनोज्ञस्य हि श्रृङ्गतः ॥
63.

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यद्य निवासनो विचारो बोधसमाहिनां वरः ।
सवासनसस्वस्वस्वस्व मुलभो निप्रस्योजनः ॥
64.

आहुमथुमथादिर्म समाद्याशुभाः श्रीयतंसिद्धाः खल्ल सत्तमभिः ।
एककर्मेहितद्वितिस्त्रयन्त्रं चिन्त्यां पुराणकोंचषा सत्तमतः ॥
65.

पुण्येमहतुरिन्नन्तरोत्तरसंश्याणो यत्राद्यभुमिका ।
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आहुमथुमथादिर्म समाद्याशुभाः श्रीयतंसिद्धाः खल्ल सत्तमभिः ।
एककर्मेहितद्वितिस्त्रयन्त्रं चिन्त्यां पुराणकोंचषा सत्तमतः ॥
66.

इति तलसाृयाणु उपसनाकाङ्खिण द्वितीयपादः सर्वेदेशरस्यार्थस्य
श्रीरामगीतांमूनानिष्ठस्य
वासनाक्यादि निःरूपणं नाम
॥ प्रकोद्यायाः ॥

* श्रावकां हि तिष्ठतान्तरस्य.
|| श्रीरामगीतायाः ||

|| हनुमानं ||

भगवद्वेदतत्त्वज्ञ न जाने सत्त्वमिकाः||
वास्तविकत्वसारण्यंभूतात्त्वमभिमन्यसे||

1.

सत्त्वमिकाः| भवोधेन यथाह रघुनाथक ||
कुत्तरैग्रायण्यं तथा सम्यक् ब्रह्मि मे करुणानिष्ठे||

1.

|| श्रीरामं ||

ज्ञानभूमिशुचिच्छायात्मथमा समुद्वीरिता||
विचारणादिवितीया तु तृतीया तनुमानसी||

2.

सत्त्वमिकाः| श्रुतिः श्रुतिः सांस्किर्तिकाः||
पद्यावनवनाश्च सत्त्वी तुर्यास्मृता||

4.

स्थितः| कि मूढं प्रवासम् वैव्योऽहं शाख्सजनेः||
भैरवमूर्तिः शुचिरुद्ध्यते बुधः||

5.

शाख्सजनं संपंकवैराग्याम्यासूपकः
सदाचरमृत्युः सैरिच्छे सा विचारणा||

6.

विचारणा श्रुचिच्छायां इन्द्रियार्थवर्धकाः
यत्र सा तनुतामेति सैरिच्छे तनुमानसी||

7.

भूमिकार्तित्यम्यासातिरित्यविरंतिवशाः
सत्त्वमिकाः स्थिते शुचिरुद्ध्यादिः||

8.

दशाच्चतुष्यम्यासांसर्गसंपर्फलता तु यथा||

9.

रूद्धसत्त्वविकारः| सूक्तासंस्किर्तिनामिकाः||

6.

* यत्रविवर्धं वराधिपतिविद्ये चतुष्मां धाये श्रूरते.
† बरवश्च ईशि वादान्तरस्मे.
|| सत्त्वोध्याय: ||

शून्मिका पञ्चकाम्यासारसात्माराममत्या भृशं।
आम्यन्तराणां बाह्यानां पदार्थाशामभावानात्॥

परम्युक्ते विब्रसयतनेनावोधनं।
पदार्थमभावना नाम छट्टीभवति शून्मिका॥

प्रवित्वुमिका विराम्यासारस्त्रयानुपथमभावनात्।
यत्स्वभावैवैकिन्तं सा ज्ञेया तुर्यागागति।॥

शुभेच्छादिनेन शुभेच्छादिनेव प्रलयं स्मृतं।
षयावद्विद्विप्येदं नागाश्रावति दक्ष्यते॥

अन्तजे ख्येत्यमात्रं हृदेत् च प्रशांम गंतं।
पश्चाति स्त्रमव्यःं कुर्वभूमिः पोगतः॥

विचित्र्यशरद्वाश्वविलयं प्रवित्वेयुं।
सच्चारोषपरास्ते मार्हते वं दक्षीनु।

पञ्चमभूमि समारूढः गुप्तसप्त्यानिमिकाः।
शान्ताशोषविशेषांशत्त्रसहितमात्रके॥

अन्तपुष्टत्या निलं वानिर्विरोपिस्त्रं।
परिधान्तत्या निलं निमंत्रुस्तिर रक्ष्यते॥

कुर्वश्रम्यासेत्यत्या भूम्यं सम्याभिवासन।
सततमुग्भुपुश्यत्या क्रमभावता पुराननः॥

यत्र नामस्नातेषु नानं नामपनहंदुष्टति।
केवलं श्रीमनन्न आस्ते हृदेततिनिर्भरः॥

* छर्टैं गात्रधष्टुपायोकमालवसत्ततिभुमिकामेव इति पाठातर्म धान्यासवसंक्षुत
महाभाष्यं विश्वार्थिरियास्त्रात्वमुक्तं विवेके र्यायोग्यतंविद्येश्य भवद्यामः।
|| श्रीरामगीतायां ||

मुसुक्वः क्रमेण स्युः भूमित्रनयविहारिः ।
बहाविशुव्यभून्यां स्यातू पञ्चम्यां बहाविद्वरः ॥ २०।
षष्ठचां वरीयां सतम्यां वरिष्ठास्त्रवेदिनां ।
जीवनज्ञक्ता इति स्याताश्रवारोमी महतमः ॥ २१।

विदेहुमुक्तो नैतेयो व्यतिरिक्तसमीचिष्ठ इति ।
विस्मृत्यकदेहात्तलबं वर्यवरिष्ठयोऽि ॥ २२।
भाविदेह विहिनल्ला चतोवधिमिरघोरापि।
विदेहविशिष्टमाणः रादरादुपचर्थयेते ॥ २३।

|| हनुमान ||

अच्छान मार्गाति स्त्रादिकेषपश्च परोक्षादेन ।
अपरोक्षामाति श्रोकमोक्त मृतां मिरस्तुशा ॥ २४।
हृदयमुख्यमानाश्च सत्तावस्था रघुद्रह ।
पूवोऽकमतात्मुमिथ्यः किमन्यानाति संशयः ॥ २५।

|| श्रीराम ||

मन्यते लम्बन्यास्तास्तस्सुर्यासामान्यदशीनात् ।
समयविचार्यामाणाश्च सूक्ष्ममद्यचाचार्यक्षिप्तः ॥ २६।
परोक्षणुज्ञा विशेषपमपरोक्षायायास्वात्तां ।
शोकमोक्तेन चाषा न हुन्यन्यात्वावशीष्यतेः ॥ २७।
विशेषपुरृतिमूल्यातूः मातितिव्येषतात् ।
परोक्षान्तो द्वारां निर्विशेषं तत्त्वमः ॥ २८।
कार्याविकाऐहिर्यायान् विशेषस्य परोक्षः ।
श्यांतरस्त्रवणोऽप्त्वालाृतिरूृिचिता स्नः ॥ २९।
|| सम्मोहित्यः ||

यास्रत्त्वन्यवस्थास्ता: परोहःज्ञानपूर्वकः।
सम्भूम्यन्तरस्वस्य रज्जानादि त्रयं न तु॥
अवस्थाप्रवश्चवार्ज्यमान्यचतुतुष्यं।
तदन्त्यन्तरविद्विदिषे सूक्ष्मष्ण्यायनायुः। ॥

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जीवन्मुक्तस्य कैवल्यं च्छोकमोक्षसमाविष्णु।
विद्वेषत् तु सत्यत्तमसमाच्युतथात्मकवर्जनात्।

बहुत्वं मकुतिवंच्च पुरुषपलं तत्वेषता।
आविष्णवज्वलम्बं च जीवनमिच्यविकारता।

इत्यस्ति तस्तैता: सत्यमीतरायुः।
सङ्क्षेप्या सामान्युः तदन्त्यब्रह्मेन तन। ॥

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|| हुःमार ||

बहुत्यासन्तसातासस्मवस्थास्ते।
दासीस्यं श्रीमुनिच्छामें जानकीश्राणायक। ॥

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|| श्रीराम: ||

आस्मविधा मया लिङ्गा श्रीवसिष्यांस्तनात्ता।
बहुत्वं मे सदानिलं सच्चिदानन्दरूपं। ॥

प्रकृतिन्तवं तत्स्पष्टं सत्यार्थगुणायामः।
तस्यामाभाति चिन्तन्या दृष्टिं प्रतिविचवतू।

तेन चित्तालिच्छेत्त्र चितिवाभाति सा पुनः।
प्रकृत्यवच्छेद्यतः पुरुषस्ते पुनः मे॥ ॥

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* बहुत्यासन्तसा: समाधयस्च सरस्वतो तस्थोनिष्ठकस्मे शूलभेषीव भयेते।
श्रीरामगीतायां

शुद्धसत्त्वमानायामायायां बिन्दबिप्रहुः।
सत्त्वमानार्थाकतिर्मयिति भावितहे॥ ३९॥

सा माया लक्ष्योपाविस्तरं लक्ष्याभस्वरस्य हि।
वस्त्रमायतमेकः सर्वज्ञतः च तत्स्य नु॥ ४०॥

सालिकल्वा तस्मधिलात्सातिक्षिताजगतामपि।
जगत्कुमकुमकूक्यावन्याकुमकुमीयते॥ ४१॥

यस्सइधर्मस्यकंतस्विकृतस्वांद्रेः स्मृतिर्मणः।
ब्रह्माविण्याशिवाचेऽपि नामसूद्रसंस्तुतः॥ ४२॥

शक्तिप्रत्यं हि मायाविशेषणपूर्वतिमभवः।
विश्वेषशक्तिविधाति ब्रह्माण्डान्तं जगत्तमेति॥ ४३॥

अन्तर्गेवस्योमेंशं वहि भ्रूः ब्रह्मार्त्थः।
आवृणोपपराशक्तिस्त्र संसारस्वर्णारणम॥ ४४॥

सास्त्रं पुंरतोभासा विद्वेदेनं संपुतः।
चित्तिच्छायायासमावेशा जीवस्याद्रात्त्वाहारिकः॥ ४५॥

अस्यनिवल्मारोपण त्सास्त्रिण्यप्यवभासते।
आवृणोपविन्द्रायां भेदं भाववपायततः॥ ४६॥

तथार्थार्थमायगे भेदमाज्वाच्छादितः।
यायाकिंत्यागस्यात्मा विधूतत्वेन भासते॥ ४७॥

अत्रायाप्रृत्तिनाशन विभावि ब्रह्मार्खः।
भेदस्योपविकारस्या दस्तं ब्रह्माणिक्षितः॥ ४८॥

प्रवेषं कपिलेष्वर समावस्याय निष्णा।
विमृश्चाक्षरचया बुध्या ब्रह्मबन्ते च निष्णूः॥ ४९॥
हिन्द विषमोशाग्दि तद्वस्था चतुष्टषयः
समं तमसं बहुतवाचस्या त्रित्वा खुरं

हि मद्वाराय उपासनाकाण्डस्य हितीत्त्वमादि सचिवेदरहस्यार्थीस्यः
श्रीरामगीतामुणिनिष्ठत्वः
सत्त्वूमीकाद्विरुपणम् नाम

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हनुमानं

स्वामिन्द्राशरे चेन द्वैतस्फूर्तिर्यं मम
भण्डस्येहृति तं मुख्यं समार्थि विस्तरेण च

श्रीरामः

अति भाति त्रियं रूपं नाम चेलंश्चर्चकं
आचार्यं बहुरूपं लोकं ततोर्थम्
उपेक्ष्यं नामरूपं चेलं सचिवानन्दत्तपः
समायंसर्वदानकुण्या द्वृद्धयाताथ्वा बहिः

सविकल्पं निविकल्पसमाचारि हिर्विधो द्वदिः
श्रव्य शब्दानुविहों सविकल्पं पुनाद्विहा
कामयाथुल्लगातस्यास्तसाहिलेन चेतनः
ध्यायेदृश्यानुविहों सविकल्पसविकल्पः
अस्मात्साहीदानन्दं खरभोद्वेदीतवर्षितः
अस्मीतिशब्दाविहों सविकल्पसविकल्पः
स्वामिनिद्रासाश्रयं द्वृद्धशब्दानुपेश्येतः
निविकल्पसमाधिस्या स्वामात्स्थितदीपवतः
II श्रीरामणीतायां II

हस्तीव बाह्यदेशोपि यासिन्नकर्तिः प्रस्तुति।
समाधिरागसन्मात्रा ज्ञामरूपः पृथक्कृति। ॥

स्तव्बिभवो रसासाधारिणिः पूर्ववनमः।
एतैंसमाधिखिल्पः नैवेकः निरन्तरः। ॥

एकुशानवन्द्विहस्या संग्रजाताभिध्रसः।
निषिद्धल्पस्तासांकोको संग्रजाताभिध्रो महान। ॥

ब्रह्माकारमनोवृत्ति। भवाहोहिंकः कृत्ति। विना।
संग्रजातसमाधिशृंगान्तायायामकर्षति। ॥

प्रशान्तवृत्तिकृत्तिः परमान्त्रे दीपकः।
असंग्रजातनामायं समाधियोगिनांबः। ॥

प्रभागूः नयनं भुक्तिशृंगं चिदास्त्रं।
अतद्वाजावृत्तिरूपमिः समाधिहृद्यित्तकृतः। ॥

उद्धृतपूर्णस्वः पूर्णं मध्यपूर्णं दिवास्मकः।
साश्वाश्वाशिर्युक्तो हेशं समाधिभारमार्थिकः। ॥

केवचछबन्धन्विद्वः ते योगमहाब्रविचक्षण।
निद्रिध्यायानमित्येवोत्थिभिध्यानं तथा अपेक्षा। ॥

उपासनमितिवेके निषिद्धमन्ये कवीश्वरः।
मध्यावृत्तितते व्यस्तासे केवलुक्तमा। ॥

अक्षणेह्यमन्त्रोऽवं परिपूणोऽमहयः।
सब्दिकाण्डशृऽपोहं उपतिभो ज्यातिरस्योऽहः। ॥

अस्यांत्रहस्तीनें तुर्यांमां परात्परः।
देहत्यविहीनोऽहं बोधान्नवदस्योऽस्यामः। ॥
|| अष्टमोग्याय: ||

भावनात्रयहीनों प्रज्ञानवनलक्षण: || १९.
चिदाकाशसङ्गों जडाकाशादि वर्जित: ||
अचलवर्जितोऽयनकारोऽयविद्वादिविवर्जित: ||
अमलोमिविलाणार्थ निराधारोस्मि निर्मयः || २०.

स्वयंमकाशसङ्गोऽस्मिः सङ्गप्रमृत्तसागर: ||
निष्पञ्चवोस्मि निर्धनः केवलात्मासिः निर्गुणः || २१.

नित्यशुद्धोस्मि निर्माणः नित्यशुद्धोस्मि निष्कर्षः
नित्यमुक्तोस्मि निर्माणः नित्यमुक्तोस्मि निर्ज्जनः || २२.

अन्तवृहन्नयो भावशृष्टय: शून्यकुम इवांबे ||
अन्तः पूर्णः बाहः पूर्णः पूर्णकुम इवांबे || २३.

इवेवन्वयं बिद्वानन्यातिरिक्तपरस्तरम ||
लस्य ब्रह्मणः कुर्यात् शाब्दविषो विमुच्यते || २४.

विकारसंतिति शार्दुः समाधि विचित्रुक्षणः
कुर्विभ्यकान्तिन: सम्यवर्जनसाधयात् || २५.

आयो दश्यानुविषो हि प्रज्ञो चालोऽदितः ||
द्वितीयशाब्दविद्धस्तु विद्वामाधिपुर्वः || २६.

त्रितीयेऽथ निर्यकलियः निम्मकृक्लियः परः
निर्वृत्तिः पव्रमश्च पदो निर्घोषिनामेत || २७.

एते समाधयः पुंसां चत्वारोपि मुदुरूभ: ||
अरुपानन्दनिनिमसतान् क स्नातन्दबिकाम: || २८.

बाह्याभ्यं तर्निधेन पद्धिविनियमं सचत्ते
तन्मसङ्गमेवस्यातूः कम विश्रितिपिततः || २९.
श्रीरामरत्नायां

समक्षेष्वीव ते श्रीक्षता: मातृते ठट्टमायः।
येष्वेवावनत्तीर्था: माय: सूक्ष्माध्यशः समायः॥

सांझेद सैन्यव यद्वस्मार्थं भजति योगतं।
तत्वात् मनसोरैः समाधिरितमावते॥

ध्यात्मायाः परिश्रमः क्रमाध्ययेवकोऽचरमः।
निवात्स्वविवचित्र समाधिरितते॥

विलाप्यविकारात् कुल्लां प्रह्लादायात्मात्रय।
निस्तर्जनाधिकविनिवशा समाधिरितीश्वे॥

स्वात्मानोन्न्मनालोक्य विकारावनात्रक।
मेघवल्स्थिरोबोध समाधिरितिश्वे॥

अविद्यार्वरणा: पर्यपूर्णाचतन्यनिश्वा।
स्वात्मानन्त्वमूलस्वात्मासमाधिरित्यश्॥

इंद्रार्धीर दश्यविधात् इंद्र्यवहर्तीश्थ।।
निविन्यां संस्वच्छा समाधिरित्यश्॥

इंद्रवन्दुदर्शन दश्यायां विकाराणां विलाप्यश्।।
इंध्रवन्दुदर्शन इंद्र्यस्विस्समाधिरित्रश्॥

नान्यपत्थितं यज्ञातमा नगृणोति च किन्यन।।
स्वस्मादन्यत्स्नानात् समाधिरितीश्॥

सवेदार्तं तत्तवार्थविविधां महतामापि।।
समाध्यमस्हीनाः सक्कृतवयं कर्तवचन य॥

समाधिरितामध्यं स्तत्त्वार्थविनिमामिनि:।
जगम्मतारणे दृश्याने तेषां पर्यावाये:॥

॥ ४१॥

॥ ४२॥
|| अघमोऽध्वायः ||

भगीरथादयः पूर्वो विभेदः राज्यायोध्वयः ॥
बहुर्ष्योरसुकाराश्रम समाधिमुक्ताः ॥ ४१ ॥
इन्द्रादयोऽग्निविषया बहुविवेणसुधाराः ॥
तस्तदंशाय सुमुखाय समाधिमुक्ताः ॥ ४२ ॥
बाल्यः: श्राविलश्या शृऽणस्वास्तिरापी वा ॥
षेकेषाः पुरासुमुक्ता समाधिमुक्ताः ॥ ४३ ॥
बाल्यसमस्तापिशाचारः चर्यावर्ततो यतीश्वरः ॥
प्रेतागरक्षान्यः समाधिमुक्ताः ॥ ४४ ॥
समाधितत्त्परा नित्यं लभन्ते परमं मुखं ॥
समाधिमुखा नित्यं लभन्ते दुःखसन्नात्मयम् ॥ ४५ ॥
समाधिविविदुष्णा स्वानं समाधिविविदुष्णा जनं: ॥
समाधिविविदुष्णा यज्ञ: समाधिविविदुष्णा तपं: ॥ ४६ ॥
तस्मात्मात्माद्रशेण समाधि च समाधिना ॥
आश्वेय माहुस्ते शान्तो निद्राकाशं सदा भव ॥ ४७ ॥
समाधिनिनिनित्त्वस्य कोशन्यापिषुते: प्रभोः ॥
विषीरस्ति निषोवा ततस्वं निर्म्योभव ॥ ४८ ॥
संव्याः जण्डकान्नायेण समाधि निर्विकर्षक् ॥
सर्वायश्रमक्षमिणि भक्तायादीनि च संव्याः ॥ ४९ ॥
व्यक्तिस्वकम्पणाक्षेण समाधीनिनित्त्वसि ॥
अवःपतेनस्या श्रीराजार्थ माहुः ॥ ५० ॥
नित्त्वस्यसमाधीनिनित्त्वस्य वर्योगिनः ॥
सुहोक्षेण प्रणेष्टिः मयावा कि कपीश्वर ॥ ५१ ॥
|| श्रीरामगितायां ||

अक्षर*तस्माधिष्ठते केत्तज्ञं वसु श्रद्धाते ।
तस्य कुरूवसार्थ श्रुतान्तः कलपकोटिभः ॥ ۹२॥
समाध्यायनन्दनीहरस्य परमात्मविधिपि मे ।
लोकरणवृथा हि परन्तु श्रमभूतकषे ॥ ९३॥

अतरस्माधिष्ठीहरस्य सत्सदास्त्र्विद्विधि वा ।
नूनं दुस्तरपरः भवदुःखप्रवर्णिणिः ॥ ९४॥

tसमातस्मात्सत्त्वुलिरिश्वनोधितं श्रुद्यनितिविधिशिखतमैरूर्तनुषिं ।
संसारदूःखप्रविद्विहिरोश्च समाध्य्यातन्तगतस्मात्च ॥ ९५॥

पिवाय सवैष्यपि चेतनद्राण्यण्यां समारथित्राविनवन्यन्ति केचि ।

रहितस्वाभास्वाभ मनः प्रतिक्लित्स्तिः यथारूर्वनववर्दशिनात् ॥ ९६॥
अतस्माधिष्ठ कुरु श्रद्धमद्वैन प्रणाद्यकामादिगुणोत्र निष्ठालं ।
तेनैव दुस्ते मस्तक्तमितु काचिच्चाहानि नेन्द्रापि काचि ॥ ९७॥

इति तत्त्वसारायण उपासनाकाण्डस्य हिंदीतायावृत्तिः सत्वेदरहस्त्यायिषु

श्रीरामगिताभूमिनिवेष्टु

समाधि निरूपणं नाम

॥ अष्टमोष्ठयाः ॥

॥ हनुमान ॥

श्रीराम परमात्मायं संज्ञो भै महामूलस्त्रामं समाधिविष्ठाव्यं र्दहितिः ॥ १॥

भ्राताश्रमधर्मेण नित्यावानं विनित्तात् ।
लोपिः हि मन्त्रबायस्य विद्वृत्तिः मणि देहिनां ॥ २॥

*खिलो इति पाठानांतरः.
नामोःध्वायः ॥

नैमिन्तिकवाभवेन कामयेतरतयापि च।
तेषां न कार्यं लुसानं प्रायश्चित्तं कर्यं चन। ॥

विहिताणकरणोत्पथ्यं दृष्टस्य यदि निधित्तः।
बहुहत्यादिदृष्टाणां फलशास्त्रं च निण्णतः ॥

अकर्मणां फलाभावे कर्मणां विकर्मणां।
अपूर्वोऽचरज्ञमित्वात् लेख्चाचारो नृणां भवेत्। ॥

सत्यासिनां तु शाश्वोकस्वतवस्वस्थकर्मिता।
गृहिणामध्यकर्मिनेन शाश्वं मातिभाति मे। ॥

अनान्तोऽगृहस्तश्च कार्यवंशैव मित्रकुकः।
उभी तैः नविराजेते बिप्ररोगस्य वक्ष्यन। ॥

इत्येष अवधं श्रीतं स्मार्तं च प्रार्थितं च।
श्रुतं भवेत् शिष्ठेम्यो नान्यथारघुनायक। ॥

श्रीरामः ॥

अहो बुधिमत्तं श्रेष्ठं भवता साधुः शांकितं।
अस्त मुह्यात्न सर्वेष्टि विद्धांसः पवनात्मज। ॥

वैकर्ष्यं न कवित्वेदं कर्मकर्ममिकर्मणां।
अन्यत्र विनियुकतंवाच्चुख्या तदरिच्छुषु। ॥

समाधिपारवक्ष्यन हुस्तवाक्षिलकर्मणां।
नमःवायुगत्वोपि विदुषां मुक्तज्ञनां। ॥

अभिमानविहीनानां समाध्यास्तत्वेत।
लेख्चाचारो न षड्यस्य वेदात्मात्मायुवविद्वेद्वृत। ॥

॥ ॥
श्रीरामगीतायां

श्रुत्यादिपेञ्यन्तति सैलाचारारथम वर्तते ||
मन्यते केषिदलपणा अमतैवार्थवादात् || 19.

समाधेव वृत्तितस्यापि विदुषो लुक्तकर्मणेण:
आरंभायर्यत्मक तत्त्वारोचितकर्मानां || 14.

असमाहिताचित्तोक्षत्वनारङ्गेण कर्मणाः
गृहस्याश्रमसंस्कारं ससूक्ष्मं न विराजते || 15.

शिष्टास्तमेवापिभेत्य जगदुस्तत्वविदिनः
तस्मान्नुक्तेवभेदु माशाक्ष्यः कदाचन || 16.

कर्त्तनारो यतः कर्मनाशोऽन्त्राश्रयुपगम्यते
कर्तुःसमाधीनद्व्या ततः कर्मचोदनः || 17.

गृहिणो यतितुल्यलिखिति तस्यामस्वस्थिति
स्वकथाविष्णुक्तत्सलापारामाश्चकर्मिता || 18.

तुर्याश्रमं विनास्वाचे तस्माधिष्रोत्विधिः*विना
सर्वकथंपरित्यागेन्द्रीयं हानि नेकाचन || 19.

तुर्याश्रमं कर्माणि श्रृयन्तंततिवच्छनु
आदान्तेच सन्त्यागो मध्येतुकतान्यश्चक्तिः || 20.

तस्मात्त्वकर्मसाहित्यं मुख्यं सन्त्यासिनंतं
गृहस्यैः भार्यमानवः दण्डादिः अष्ट्रमशं च || 21.

असमाहिताचित्तोपि बहुचारी गृही वनी
यतिश्चात्मविचरेणु कुर्षुः कर्माणि संमहात् || 22.

कर्माणि संग्रहो नाम नमानसिकतोच्चते
मन्त्रावृत्ति: क्रियाल्पत्वमापन्नां यथाविधि: || 23.

* समार्थब्रुहुःन्याति इति पाठातस्यः
एकान्तमननातीमा इझैकविष्णुत्वम् ।
यस्यस्निविष्णुणि स्वामि भान्ति संनिधानुपविविद्व ॥
तस्यापि कर्मविवेषु मन्थवायो न विचारते ।
किमु वक्तव्यमन्यस्य समाहि लीलचेतसः ॥

हनूमान ॥
एवं यदि रघुश्रेष्ठ स्वेषां माणिणां भृत्व ।
सुती अशोकचित्तव तक्रमेऽपायङ्गव ॥
महतां दृश्यने माधे समस्तानित्यमेऽरङ ।
इत्यस्य चार्यवादलं हीम्यते सर्वसंसमतम ॥

श्रीरामः ॥
सुती सर्वविकारानां सताद्विजातमना भृतां ।
अशोकचित्तव नान्त्वि सामाय्याचूपचयते ॥
अतस्मापि शुष्के श्री जस्मु मन्थवादां ॥
भावश्रीलाचार्यु कुर्यातसुणात्माः यथाविधि ॥

महतान्द्रशीर्षानां ब्रह्मा विवेणकारानं ।
नाय्यवादयं गच्छेतु तदन्यस्तर्यस्मतम ॥
निन्द्रा नियमशास्त्रस्य बहुकालाकेनांचित ।
कार्यि ब्रह्मात्मविष्णुत्वानविहीनेन कदाचन ॥
विदुषापि संसिद्धं व्यवहारवदशामु यत्र ।
कोवा नियमशास्त्रं तदाध्येदुदिपूर्वकम् ॥
विद्वास्कवेयाद्वृत्त भाति लोक्यं चहुन्यते ।
विविशाखारुपितन्त्रमन्त्रो नान्यथा कषे ॥

नवमोष्णयायः ॥

47
वर्णोऽभ्रमब्यवस्थेयं पूवः पूव्वितवः कङ्गतः ।
सर्वव्यक्तिवेश्यापि नन्दुःश्च वेदिनां स्मयम ॥ १४ ।
क्षत्वर्णोऽभ्रमचारः श्रीणयच परमेश्वरः ।
क्रमेण वातिपुरुषो मामकं पदमुःस्मयम ॥ १५ ।

५
वर्णोऽभ्रमचारायं वेदांता न्युनान्ति हि ।
महान्तो गुरवश्रापि शिष्यं गृहसंति नैव तमः ॥ १६ ।
विदुषोपि पुरुः भूरि वर्णोऽभ्रमानववन्ने ।
स्तुत्वाचारायंहुत्तात्त्वंनवेयवधात्र संस्थः ॥ १७ ।
वर्णोऽभ्रमचारवन्ने नवन्नो मोक्षकालिणाः ।
भयावहोऽन्नयवर्णामाचारो बनवहयः ॥ १८ ।

१०
वस्य वर्णोऽभ्रमचारे अश्रुतावः प्रवत्ते* ।
रक्षितंवारोऽविद्वानापि विक्वलमाप्नुयात् ॥ १९ ।
भृगोऽन्नाया यथा योपित्त्वर्मसुमुखस्तुते ।
स्तुतः पर्वतः सुमुखयोगपि छोऽयः ॥ २० ।

१५
एवं वर्णोऽभ्रमाणि एहितकामामि सुखं ।
भागुयादितिरो दुखं नात्र सन्देहकावणाम ॥ २१ ।
चण्डलस्पापि विमलं भायश्रितिचेन संभवं ।
वर्णोऽभ्रमपरिवर्षत: भायश्रितितीनकश्रण ॥ २२ ।
माक्षिकानविर्क्त्वादि पादपस्यभववत्मी ।

२०
वर्णोऽभ्रमसमाचारा यम्मुर्लानि नतांख्येति ॥ २३ ।
निपूढः पादपम्बोधि: संस्कृत्वापि यथाफलः ।
जनमेवश्र्वभ्रमचाराथीणो भवत्वादिराश्रिति: ॥ २४ ।

* प्रवंधैते इति पाठावर्षसः
वेदेय वान्तस्मिद्धाः प्रतिस्वरूपाः।
अति-वर्णविधिः स्वयंवाचरविवर्जनात्॥

स्वाच्छारानितराचारारि हिल्लानितरति॥
नित्रेष होऽवधारेगी सांतिवर्णानाः स्वेितु॥

तस्स्वाच्छारानिनिनृत्तवर्तमानस्यमेवः॥
सखेच्छाचारानिनिन्ति श्रवणवर्णान्मैवः॥

शान्त्वि द्वात्माध्योपवर्तमानः परस्मैव यों द्वृत्ताः ||
तथापि नोतमलावसे परेव शुभ्यावहाः॥

अस्वहोऽत्रारङ्गारणि श्रूद्धापि तथैति चेतु ॥
नाम्यन्तरेणवाहस्य साहस्यानुपस्तितः॥

अन्रुपस्याचतुर्याचरणान्महाकोपे ॥
विद्युक्तिन्मानास्तवद्वरणांश्रवमीः॥

हन्नवदेहां वातज्ञाचारनुगुप्तः स्वतिःस्वा विशेषायमां श्रवमीत्यान।
हत्वा निर्वलसवेश्याशु त्वाक्षेष माहस्यामिनिश्चोकात्॥

धौलस्त्रीवर्तमालश्चाराचारसिद्धि वच्चसी लोकविवर्धेषु दयासा संगीतकान्।

यक्षगांववनयेव जात्राचारार्यभवो श्रववहे शुभावसीले देहो निवेण तेषुनिधं कुरुण।॥ १२॥

इति तत्तत्त्वारायण उपासनाकांदम्य द्वितीययादे सर्वेवदरहस्यायोः।
श्रववमीतागौपानानिष्ठु।
वर्णाश्रमयवस्थायं नाम。

॥ नवमाण्ड्यायः ॥

* भवेवः इति पाठान्तरसः।
† मद्य इति पाठान्तरसः।
|| श्रीरामगीतायां ||

|| हनूमाण ||

नमस्ते जानकीकान्तेभक्तवतसः राघवः
क्षन्त्वयो मेघपराशीयं यन्मशास्यासितोस्यस्यहः ॥
श्रीतङ्क्ष्यांशः पुनःश्रावः वत्तिते बहस्वो मम
tथापिः पश्चाच्योपण्याभी प्रतिवश्यासर्वं क्रमात् ॥

5

|| श्रीराम: ||

कपे ल्वमिक्ष्ट्वाँशोप मुस्वयुवासि सांससतं
एवं वर्मोप मां तत्वकथवनात्वंतुमुक्तं यत्: ॥
मिध्यार्यार्यार्यास देशाह्वनस्य मेघुना
वाग्व्रृत्वः सज्जावत्स्यामुक्तवरितः ॥

10
tस्मात्वः मारुतेव्यञ परतत्ववोक्वने
मामशेषान्याकामं पुष्चव्यानं प्रच्छन्न निर्धारम् ॥

|| हनूमाण ||

भगवः सज्ज्वात्गामिः प्रार्याल्यानि च प्रभो
कर्माणि त्रिविधायाहु मेंहान्तः रञ्जुनन्दनः ॥

15
tेषु केवङ्कीहुष्च वोऽश्व सज्ज्वात्कर्मणा
आहुरोगण्विन्वाश्च मुखुःकात्मकः फलः ॥
आगामिः पुण्यपापां पश्चाद्करणापरं
अछेष्मेव विद्विशः माहंत्वादन्तपरं: ॥

भोगविनः न नाशोपितो विद्वत्माराधकर्मणा
हस्तमुक्तेकुःसुश्चुःरितत्तत्वविच्छक्षणः: ॥
|| दशमोऽध्यायः ||

अन्येतु सोगंसाध्यान् द्वितीयानां ततःपरं ।
तृतीयानां विनाशंश्चालयें भोगं विनाशयमष || १०।
एवं विष्णुमणोकपसयो रुभयोरपिः
एकं मुखं विनिर्भ्रित्तं मसीदं मम राश्व || ११।

|| श्रीरामः ||

सापु प्राणं महामाजः हनूमनं प्रश्नकोविदः
अवसयख्येवायं मशोऽ विद्वंतमैरपि || १२।
गौँणो यः पश्योरायस्त्वम् विद्वंमुखाच्छुः ।
द्वितीयो यस्तवं मुख्मथान्त्मकं मुखाच्छुः || १३।

10 जीवनमुक्तवारिकस्त्वविचारो चेषु विद्यते ।
तेषांमात्रं हि पूर्वोऽर्थ मान्यतार्थें भवेदूं || १४।
विद्वंतुषुक्षिक्षयंतविचारो चेषु विद्यते ।
पश्चादुद्रं मतं तेषा मुखमणितिं भवेतुं || १५।
आद्ये विरोधवाहवसान्ति सम्यक्षैंत विदिते ।
सम्बन्धतेतु हामुखेऽपि प्रभोऽविद्यतसंबवः || १६।

15 आदानुवद्यमानस्य ज्ञानस्यावयंविविक्त्या ।
शारीरिकाशयं नस्या शरीरवसान्तिवृजम् || १७।
भोगीनैव विनाशश्रीतमधितवनचोऽध्या ।
इतिचेत्वोपपापानं भायश्रीतवस्याच्छेतः || १८।

20 महां बहसाह्लादिपापानामस्ति तद्वचः ।
इतिचेत्त्वः शिराधवित्वम् तद्वस्त्रवदेन्यावृहः ॥ १९।

*अर्थः निःति पाठान्तरः.
॥ श्रीरामगीतायां ॥

अवस्यमनुभोक्तव्यं कर्तं कर्म सुभाषुरं ॥

नामुकुरं क्रियंते कर्म कुशकोणिग्राहियं ॥

इत्येवमादिस्मरणं युपस्ये विरुद्धते ॥

बद्धस्थरुपुरुषां च वैष्ण्वं संप्रस्सज्ज्ये ॥

फल्वाब्दोऽर्थवानास्ता मभायाश्वेतिगुष्ण ॥

इतिचिद्द्रोहावाचत्वं भासिदं कर्मणांवृत्ता ॥

वायुसेवकातुत्तमग्राम्भ्वितशुद्धायाकर्मणां ॥

विषयते कर्म तथा भोगवार्तौति चेच्छुए ॥

उपपापानि बौधाश्रितमस्सतवदस्लुष्टंधव ॥

भारावनानि विनिलवं नान्यथा कपिलस्व ॥

महपापानि पुण्यानि सकामानि च भोगतः ॥

यदा नस्यनयशोषण्यं तदुपयार्तस्नितितानि हि ॥

अत्रैव तत्स्वते इत्यते निष्कामानानीतराणि च ॥

पुण्यानि अववादितस्वं ज्ञानमुत्पादयति वै ॥

प्रमवः प्रतितन्वानि पुण्यपापानि जायति ॥

दुःखः नि पश्चात्तत्त्वे वा रूपाति स्तव्यम् ॥

यतवस्यात्राः हितास्माभारामोहिनिः भवेतूः ॥

तदुपास्त्य बलीयस्वार्तकमृणि विफलः वै ॥

भारावन्य सिद्धाति तदा यदा देहातमना स्थिति: ॥

देहातमः नैवेद्य: भारावन्य तम्यतातमः ॥

सम्भवितानि विषेषानि भारावन्यवस्परनि वु ॥

आद्यद्वितीतमाणेन तदस्तूर्वसंपत्तम् ॥

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३०.
|| दशमोःध्यायः ||
|| हनुमान् ||
भगवन् रघुवार्तके विनियोगस्तु कर्मणां।
साधुरुपल लया श्रीक्षतराखवन्योश्चित संशयः। ॥

5
भुवन्वध्यानं विदुषः पुण्यपातं गच्छति।
इति श्रीनारायणस्तु विरुद्धः पश्योऽविश्वः ॥
भोगोऽव ज्ञानात्मस्यां साधितार्थवर्णणः।
विनाशोऽध्यात्मन्यतं विनियोगेर्विनित्यायः। ॥

10
श्रीरामः ॥
लोकसंग्रहंध्यायं सम्भव्यानोत्कालपुरा।
पश्चात् क्रियमाणानि यानि नैषित्तिकानि तु ॥

15
tान्यात्मानुपुक्तवादनं दोषम:।
पुण्यकर्मणिमुद्र: प्रयात्म कपिपुजः।
लोकसंग्रहीर्विनित्यानि विद्विकरक्तानि च।
नैषित्तिकानि कर्मणि यानि काम्यानि चाभवः। ॥

20
tानिन चातुपुक्तवा दुन्डवादान्व बोधत:।
पापकर्मणिमुद्र: तेषां यात्म मरुपुजः।
नैतानि पुण्यपापानि सत्यात्मान्तर्गतानि च।
नारायणान्तर्गतनिः नागाशीतिः ग्रथक्तवः।
परीक्षानिः नैष्ठैि पुण्यपापेर्मित्यायः।
अर्यानां प्रयाणेऽमि प्रयात्मे गम्ये। ॥
एततम् साध्वसाधुभ्यं कर्मकीयं वर्णात्मविव।
नाथते परार्थायत्वस्यप्रभावः। ॥

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|| श्रीरामगीतायाः ||

भाक्षमौषोधात्रक्ततात्यत्र नित्यकर्मोपयोपिः च ।
प्रजोधस्य च मोक्षस्य सहकारीणि मातुते ॥ ॥ ४१ ॥

|| हनुमान ॥

प्रजोधसहकारित्वमुचितं नित्यकर्मणां ।
न मोक्षसहकारितं श्रवयते राघवः कचित् ॥ ॥ ४२ ॥

कार्तवेशस्वप्नेन स्ततन्त्रोपायेन भवेत् ।
कर्मसेवके मुक्तीच मृत्योऽहि तथाभवेत् ॥ ॥ ४३ ॥

बोधसमतिवन्ध्यश्रेष्टकर्मोपायोपद्यते ।
अन्त्र निर्मातिवन्ध्य सद्येक्षे कथं विभो ॥ ॥ ४४ ॥

नक्षिप्चिदृश्यं कर्त्त्वं समयस्थानोदयात्परं ।
इति वेदान्तसिद्धार्थं व्यामिचारं कथं भवेत् ॥ ॥ ४५ ॥

|| श्रीराम: ॥

अक्षुपनाशास्त्रिः समयमज्ञाननिद्रनियायनु ।
प्रति नेत वहिःसायनावयनासुत सवतः ॥ ॥ ४६ ॥

संहाविहारासूरिः संहाविहारासूरिः ॥ ॥
वणीश्रमोचिते धर्मरकामार्घमुखपालः ॥ ॥ ४७ ॥

अक्षुपनाशो नैतिकां चार्जातसमाधिभिः ।
ताबस्तात्वा निकृष्ट्रु मल्लामे पश्चा भुजः ॥ ॥ ४८ ॥

अतो न किमित्तकर्त्त्वं नित्यकर्मेऽद्व्य: ।
इति ति विद्येद्वेदान्तवाणी मव्यभिचारिर्याः ॥ ॥ ४९ ॥

इन्द्रियाणाः विचरतां विशेषेऽरु समावतः ।
लालनेधुतम श्रेष्ठः लालनेधुतम श्रेष्ठः ॥ ॥ ५० ॥
एकादशोध्वायः

कार्यं वैचिकं कर्म यदि मानसिकं क्रमात्।
संसृज्येत सब्बोधेन विद्वृत्तसाल्लत्वंक्रिया॥
अरुपनष्ठविचारं करणसाविदुमः॥
आत्मं विद्विनिषेधाम्यां न बाध्येत कदाचन॥

स्वप्नार्थवछोच्चरा वर्त्ते विदुषो यादि।
अवश्यं स्वाध्रमाचार इति विद्वि विचक्षण॥
अवधारं मदुकार्यनान्यें पुनः मां॥
प्रत्येक्षान् परिव्याश्च मायाधिक्रिया: कपीश्वर॥

इति श्री तल्लसारायण उपासनाकाण्डस्य द्वितीयपादे सर्वेऽदरहस्त्यायः॥

श्रीरामगीतापूर्वानिष्ट्युत्र॥
कमाव्याग्य थोगो नाम॥

दशमोध्वायः

हनुमान।

गुरुणां च गुरो श्रीमत्र रामचन्द्र द्यानिधे।
कि कथ्ये भक्तवाचस्य तव वाचामगोचरम॥

चन्द्रमामपाश्रयसारसागरे ममकीर्ति॥
उत्तारयितु मत्यन्त ब्रह्मचर्योऽसि सादरम॥

सल्बं रजस्तमश्रेष्ठो तस्मिन् हि गुणत्रयं।
कार्यान्त्यतं भक्ताश्रेष्ठो ह ज्ञानिनो योगिनस्तथा॥

तेषां चतुर्दशं सत्वादिस्मुणि मेंदेन संस्थिति।
फलश्च विश्रेणीवै मम भृह्दि रघुतम॥
श्रीरामगीतायां

श्रीरामः

सालिका: कर्मिणो लोके श्रुतिस्मृत्युक्तकर्मिभि:।
निष्ठैरसङ्क्राम: नां विष्णु श्रीणायन्ति जनादीनम्॥
ते कर्मिणेव संज्ञायन्ति वेदान्तवस्माना॥

मामेवान्ति चिदानन्दं परसात्मानमव्ययम्॥
अन्येऽतु राजसा: स्वर्गकामायश्रीतानि कर्मिणः।
इष्ठादिदेवताश्रीवी यज्ञादीन्याचरणति वै॥

tे भूत्वा भोगमुलं स्वर्गीलंकुररैसह।
श्रीवणपुण्यां लोकमार्गन्ते पुनःस्वच्छम॥

चेचान्ये तामसः काम्यकर्मकृत्त्व वृत्त:॥
कुज्ज्वल्पौष्ट्यवन सक्ते: विन्यः कर्मिणेत्तसदा॥

tे यान्ति नरकं च चित्रमुग्मादिदिरस्यति।
तत: मल्लवरोहिन्ति श्रादियोनिम्मोहुः॥
चेचान्ये सालिकाभक्ता: श्रद्धाचक्रगदायं॥

ध्यानादिरिगयैंन्ते मां नित्यामानि-श्रुतियोगिते॥
मछोऽपार्वदैविता: मचा तपायात्मवेदना:॥
मयासहेव ते यान्ति मम तत्परम: पदम॥

चेवान्ये च राजसाभक्त बहुशिष्यसमन्निता:॥
भजन्ते मां हाँर: वाहः भवीष्यवैचारिणी॥

मस्तालोकं च ते गत्वा भोगार बहुशादिपुर्विनां॥
मुक्तवा पुनः जायैं विद्वन्नग्वा विशुद्धाधाणन्त्येन॥
चेचान्ये तामसाभक्त: भक्तवैष्णसमन्निता:॥
श्रीताचारविभीनाश्र्य वित्तार्थ्यं भजन्ति माया॥

19.
एकादेशः

तेचात्र पामरेतुस्तुत्या गैले नरकं पुनः ।
श्वादिशन्म अपचन्ते हन्तः मचछपागतः ॥
झानिनसालिका वेस्तुवँराम्यादिशर्मूषिता: ।
बहुवाक्यमनने निपालस्त्रामाचारभाषुरः ॥

पतयो गृहिणो वासन्ये ते मछोकं सुदुःखेमे ।
प्राप्य चान्ते मयासांकं यान्ति तन्मल्लवं परमः ॥
झानिनो राजसा वेष्टन्ये संसारसकचेतसः ।
शिष्यः परिल्लिता श्रीदिताव स्मरन्त्योष्टिकदाचन ॥

तेजपि मुक्ता महामोगान मछोके पुनरत्र च ।
जातास्यों विमुच्यन्ते पूर्वागसनयान्वितः ॥
झानिनसालिका वेष्टन्ये विषयासमानस: ।
शूद्रादीनां च वेदार्थं कथयत्वयथे धुःख: ॥
तेच मुक्ता महायों रीरवं नरवं ततः ।
श्वादिशन्म अपचन्ते वेदसन्दुःखावथारः ॥

योगिनसालिका वेष्टुं निदिद्ध्यासनतपः ।
अपरिशालाम्बन मनस्च विगतस्थाहः ॥
प्रारम्भेवह्पते ते विनोत्कान्त्यादिकं सम ।
सुवेदान्तसंसिद्धः यान्ति तत्परमः पद्मः ॥
योगिनो राजसा वेष्टन्ये सदसि ध्याननिष्ठया ।
मनोनाशादेश्वानाश वेष्टयाकुलमानसः ॥
अनुभयोत्कटे दुःखमिह्न प्रारम्भं च ते ।
देहादमुभान्तन्त्रम् यान्ति भे परमं पद्मः ॥

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योगिनस्तामसा येक्ये ब्रह्मचार्यनिर्मित्वादेऽ॥
अभानारणाकान्ता अणिमादिरताश्च॥

दुरांचारांरस्वस्ते मछोके परमं सुखे।
अनुभूमि ततो सूमी सां यान्येकं जन्मना॥

कार्यकारणपदेन विकुटाविकुटात्मना॥
विष्णुप्रतिक्षामार्ग-सत्त्वादयो गुणः॥

एतेषु कार्यत्रिगुणसंपर्या योगिनः॥

कारणत्रिगुणोपेता जीवनुकृतर्णः॥
क्रमात्त्॥

ते चोक्तः कर्मणि नक्ता शालिनो नवभासते।

त्रिवृक्कतुगुणोपेता॥ ते विष्णु विलक्षणः॥

यथा त्रिवृक्कता विभृत्तिनस्त्राजसांस्तिकः।
जीवा नवविधा॥ भृक्ता अविमानकार्यरूपिणः॥

यथा च ब्रह्मविवृवीशः। मासिकस्य त्रिवृक्कतः।
इशा नवविधा॥ भृक्ता मायाकार्यरूपिणः॥

तथागुणः॥ सत्त्वरजस्तमोमित्वेक्ष्वृक्कतः॥
सकार्यरूपेच्छृंसंयुक्तः। कर्माचारा नवरितः॥

अजायनत्रोदिताष्टक्को श्रीम्यार्यराततिस्थः॥
त्रिपात्त्वामूतऽकक्षम्भ्र मीयागुणान्रयम॥

cैश्चर्युग्नाधिक्रयः मायाकार्यरूपिणः।

अविमानकार्यताचैत। चदीज्ञातास्पदः॥

कार्यकारणरूपेभ्। पद्मवेययं इहेतरे।

त्रिवृक्कतागुणः॥ पीकस्ते हेयारसु मुमुवभि॥

* खालिमाचारसमः कलि पाठांत्रामः
उदा इमेस्मिन् गुणश्रव्द्मानोपत्र्यम् सल्लेगुणशब्दमाजः ।
अन्यलिङ्गो विभ्रत्रायोधिनकं द्वीपं गुणायाय दूरतासीति ।
तस्मादुपेरेव गुणान्विवाहय सुभमृतस्म्यिवोधिनिष्ठः ।
उपाश्रय लं चिरुगुणाय कमेण समाचिधिमेव भृषदुक्षलक्षः ॥

इति तत्वसङ्गर्याणु उपासनाकार्येन द्वितीयं पदेः सत्तवैदरहस्यार्थे
श्रीरामणीतापूणिशि
गुणान्विवाहयाय गोगो नाम
॥ एकादशोद्द्वायः ॥

हनूमः ॥
रामचन्द्रं द्यासिन्यो विभ्रमरूपं तत्वादुतः ।
श्रीतुमिद्रामृ दासोऽह जानकीमाणवीभ ॥

॥ श्रीरामः ॥
हनूमः ॥
व्यासीयान्तमेव विभ्रमरूपं ममादुतः ।

dशीष्यामृ भीमाय यज्ञवेय कपिलः ॥

वाचामगोचरमयायेपि च मल्लरूपं
भेम्मा वशीकर्त्तवस्तिस्वच्छि तत्तवबच्छे ॥
II श्रीरामीत्यां II

मायाविलुप्ते परिकल्पतिचित्रगाथाः
श्रीवद्येष्व महता न ध्रुव भीतिम् II

II हनुमान II

स्त्राति सदृश्च्चावरणात्रात्रसंस्थाती-वर्षावर्षाणवहुसुम्बलस्यन्यगात्रे।
ते सर्वदायित्वमययादिसुकारविन्दा-
दच्छते सम कथय भायुहवेद्य भावः II

II श्रीरामः II

थैंवं कथय वद विभान्द्रसुलासुरास्ते
श्रुणवन्तव भयमाप्रपत्यहयो यत्।
स्मृता समापितु पुरुषात्तपदेवः
संभारवाप्स्यति भवानापि तेन यूच्छायम् II

यत्सविनो विपुलहुत्यापिणापायं
यत्सविनो त्रयिमुखनासिकस्तकं च।
यत्सविनतंत्रावणकण्ठसुयोरंना
जानूक्तद्रहुदंववपुस्तं ल्भम् II

तत्त्रासिकाबितभवाय चतुर्दशीतात--
न्युच्छ्रास्तो मशकबद्धवनानि तस्मात्।
निधानस्तथ सिरलानि पुनः पुनः पूर्वे
निर्यान्तिनकटवहि कचिदेव देहे। II

भाषाण्डकोष्टण्डतस्तताव केशो
व्यायते कृतिन्म सु संविधितातिस् भावः।
II द्वादशोष्ध्यायः II

रूपान्बन्धित परसारणसमानरूपः-
वेशास्तोष्कवशिष्टसंप्रवृत्तिः सौवेष्टः: II

स्थलानि यत्रद्वदनानि कानिचि-
द्वीर्विंशश्च भक्षणायैं भक्तिः: ı
पादादृश्यश्रवैः: प्रसादतः: ı
tतदर्शनीयं मुखि धीरसानले: II

यस्येव गण्डुपपत्यांसि सागराय,-
स्ततापि नासायलक्ष्यानि हृदिराय: ı
चर्वाद्: कर्णिकानि पर्वता: ı
शक्त्रुः पुष्मान कोस्ताभच्यं तद्विश्वम्: II

लघोत्तरचन्द्रभवन्ति भास्कराः
माध्यन्त्रिनाः अप्यतिरिवाभवन्ति: ı
थोराद्वहस्तहतारणस्वाभाविकं
क्षणं अस्तम तन्मम रूपायेपवम्: II

देश्यान्नन्यनपुलज्जदश्चनाः-
श्रीति: द्वारान्तरि कुस्मुसि: पत्रायेतं ı
मन्त्वान्तरवेशहारिन्तो
रत्रैव संस्पर्शितमदुःत्व: स्वयम्: II

इन्द्राश्च यद्रासरसहसःलतेचनाः:
पतान्ति रत्रैव रुद्धिति वाचिकं ı
लेखं विनिद्वन्ति त निर्मित्यां
भवत्वसेष्ठा बत मुख्येतसः: II

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वन्दाभिषेपपु नृहतमा अपि
सिध्ये रजोवदहवशातुमुखः।
चण्डालवसुधिता लुटन्वहो
मृगा: पवेद: पर्वेतकन्दरविव।

संस्त्तेकालोकश्रापका भृषां
रुषा अरुपं गमिता यतंोचिरात्।
अमध्यमाध्यन्तविहीनमहुः
विचित्रति तसं पवनात्मज ततः॥

हेमाभिवज्ञति कदाचन स्वयं
मैनाकवदन्त कदाचन स्फुरः।
हेमाभिच्छन्विते: कदाचन
सैरं विचित्रातिनिरुषं विभावय॥

रेशेव श्रोपरपि यवद्रिप्पकः
यत्कृमण व्योममणियथासितः।
विभावति तत्कुषुमलिताकर्मच्च
स्वान्तेवहित्योपपलिदेहिकम्॥

वहसाभवत्त्र.emptyList
श्रीवदनो
श्रवाव मृत्युमृत्युजोपसेनचन।
अद्वयद्वयं मम रूपमक्षुत
शुचं कपातादगितोह तत्केआत॥

एवं श्रुति सीतेशस हनुमानमारमताम्।
भावायामः बेगेन तद्धूपं मीतिलेखणं॥

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१६।

१७।

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१९।
तत्सत्त्बावनेवागात  ध्याने कुवेत्त  भयंकरः ।
शिपिराख्यं भूमी  मूच्छणकातः  पपातह ॥
श्रीरामश्री तमालोक्य  सुहूतं  सस्मितं  ततः ।
निजाम्यां पाणिप्राप्यामुन्याप्यात्मादैरेण  च ॥

अद्विस्मुशीतःस्वामिन्द्रे  दित्यव्यजनमाहुः ।
स्यमाध्यात्मायमास  तस्यासंस्थोदवं  प्रभुः ॥
सवाण्ण्णस्त्रं  पश्चात्सदग्वं शस्तुवः ।
पुनःश्री वण्यामास  विश्रवं  रघुवः ॥

तदःकण्णयेजनायुः  श्रीरामचरणयं ॥
हस्तायां छन्दमालम्भ्य  स्तववकान्तउवचाह ॥

हनुमान ॥

अहो विचित्रं  भगवन्  न्द्रयानिधे ।
लख्वशरुपयं  दुर्खवैभवं ।
तद्वः िष्टाचम्योपपहरं ।
न्मां पाय्यारं वचनान्ति किदः ॥

रुपं हि  ते तस्मृतिगोवरं महतो ।
पाणी कालिकपरि  मे  शायी  कानित् ।
अध्यानिस्वानिं  तथैव  निर्देषं ।
नससमेततु  शणमप्याहो  मया ॥

सत्माण्णनाथस्तव  मनन्त्रमेवः ।
सर्वायमः काप्यसिं  सत्यान्तिमः ।
ये दुर्वचनामापि  दुर्भवं  भवं ।
मां पाय्यि  कारण्यधारार्थिक्षणात् ॥
कावागतिमें भवद्विश्वप्रज्ञ- 
द्वयावलम्बं विधिहुरूमं विना।
यत्तपुष्णरीकास्म भवामि हुमङ्तः
कपिष्य हीनो भूवि लक्ष्मणाग्रज॥

5 मायां लद्द्वायं रघुनाथ इत्तरां 
पुनामन्यान न्याेषेनमोहितः।
भेने पुरा धीररतर्त्मात्मतु 
गुरौपरां तमसु श्रमस्य मे॥

वद्वि श्रवस्तुपहुरणं विनामथः
श्रवस्तुपापौचानिकृतनक्षमः।
लद्विशङ्गात्माधिगितो मयेति य- 
स्त्रज्ञापारां भगवन् श्रमस्य मे॥

10 मायायत्वांतसुषुपस्य पूणेता 
नैवौष्णेति मया हि निश्चितः।
अन्तवीहिस्सन पुरुषोत्तम मधो 
तद्वापरां क्रुपया श्रमस्य मे॥

15 श्रीजानकीदीपाय मपारमन्वहं 
द्वप लयीशो व्यविशेषप्रबुद्धः।
ममाभवेनस्वमहिमाविचित्तना 
न्याहपरां तमसो श्रमस्य मे॥

पूवं हनुमाति मानि व्यवति स्वरसं वचः।
सुबाण्ड्य सरोमाल्यं संकंपस्य सङ्गदस्य॥

16
|| श्रीयोऽशोकयायः ||
श्रीरामचन्द्रे दयया भक्तवात्सल्यागर्भितं ।
सूर्यलुय वचनं श्रेष्ठं महात्मा ततुवाचह ॥
|| श्रीरामः ॥
हनूमाणिक्षमास्त्य ते वचनं सबमुङ्कये ।
अवशिष्पांत्रमालोच्च परिप्रचं पुनःश्र शाम ॥
|| द्राक्षोऽशोकयायः ॥

10
|| हनूमारः ॥
आपदामपहः ते दृश्चे निकलसंपद्वः ।
सर्वेऽकोपरामाय श्रीरामाय नमोऽनमः ॥
केशवाय नमस्तुम्यं नमो नारायणाय ते ।
मालवाय नमस्तुम्यं गोविन्दाय नमोऽनमः ॥

15.
विष्णुवे च नमस्तुम्यं मुवंसमूद्रनाय ते ।
नमाविष्णुविनिमायापि नमस्ते वामनाय च ॥
||
श्रीघराय नमस्तुम्यं भर्षकेशाय ते नमः ।
पद्मनाभाय च नमो नमो दामोदराय च ॥
नमस्ते हल्ल्यापं नमस्ते कृष्णरूपेिनें ।

20.
नमो वरहरूपाय गृहुशि्याय च ते नमः ॥

65
श्रीरामपीयताः

वामनाय नमस्तुम्यं रामाय च नमोऽः।
श्रीरामाय नमस्तुम्यं भलरामाय ते नमः॥

कृष्णाय च नमस्तुम्यं कर्किकृपाय ते नमः।
मायेः मस्त्रस्वतं जनादेवं महर्षोः॥

हरेयम हरेयम रामराम हरेहरे।
हरेकृण्ण हरेकृण्ण कृणकृण्ण हरेहरे॥

इति षोडशकं नामां कैचितं संसारतत्तां।
महामन्त्रं नवं: भादु जीनकीरमाणायक॥

कैचित्वं रामनामवं काश्यामाब्रह्मकीके।
मरणावसरे कर्णं इति तारोपदेशः॥

अन्येचाष्ठाकं मन्त्रं साधुरुपवापूवैः।

नमो नारायणायेऽहि तारं मन्त्रमुतं॥

अन्येतु कांश्यं तत्तां शिवं शक्तिस्तरं।

नमहः शाक्तेन शैवपन्धाकां तथा॥

अन्यं तु मणवं सर्वेदान्तोदितमर्मयम।
एकाकां सदा तारं सर्वशृंखलं शुभं॥

हऽ हि बहुथा विश्रे: भोच्यते तारवादिनी।
तत्रैवं वदन निर्भितं ममोपासैणिः श्रवूतम॥

एवं हनुमतं प्रक्षोः श्रीरमह्मृदुरं त्वरः।

बृहज्ञानाल्पनपरिभा कालाद्यापिभा॥

मुक्तियान्तसमस्वधत्र श्रुतीस्तारकं पूजा॥

प्रार्पिण्यं संवैखं निश्चितार्थमुवाचह॥

॥ ॥
III त्रीणोद्धोक्त्र्थायाः ॥

III स्रीमानः ॥

हर्षसंवच्छल्लुकमत्त्वाय सावधानसमना भृषं ।
येन तारिण झटिति भवाभिं लं तरिप्पासि ॥

17.

भाषेण सर्वानमन्त्राणं वैण्णवाणं कपीलकर ।
श्रीवाणं चादस्ति संसारतारकलं नसंशयः ॥

18.

5 तथापि भ्रणवाद्ययों मन्त्रसंख्यानोत्तमः ।
यमेव तारकं साक्षान्युक्ते सर्वेन्द्रयुपासते ॥

19.

भ्रणव्यतिरिक्तानां मन्त्राणं भोगमोक्षयोः ।
विनियोगो भवेदेष्ट मोक्षमाचारः खलु ॥

20.

10 सचायं भ्रणवोदकारोकाराचैरसर्पर्वृतः ।
अंडाक्षरूपसर्वेण्यु वेदान्तेणु भतिष्ठेतः ॥

21.

भ्रुहस्त्पत्याविद्वेषष्यायं अति महाभाष्यवेण्यने ।
अशको महुर्वश्रापि वसिष्ठोदकृत्वतीपति: ॥

22.

तस्माच्छंद्गानाद्वयं मया समुपरम्यते ।
तस्य तवश्वेच्छौ लं सर्व भाराभिविह श्रुणु ॥

23.

15 अकारः प्रथमः शैक्ष उकारसदन्तः ।
मकारश्रव्यसाणाच नान्दविन्दु तत्तपरः ॥

24.

कला ततः कलातीता शान्तिविश्वान्ते: परा ततः ।
उन्मन्थ्येकादशी शैक्ष ढादशी तु मनोनन्नी ॥

25.

20 पुरीच मध्यमा पश्चातपश्चाती च परातः ।
एवं शैक्षशृयों मन्त्रसत्सूपसांतः ॥

26.
एतासां च स्थूलसूक्ष्मस्मीतत्त्वतः अवेदत:।
मात्राणां स्वात्रभवन्तेषु परिवर्तिततः प्रवनात्मकः॥

प्रक्षुण्या पुरुषेणात् अवताविभावित्कोण्ठः।
श्रात्मात्रायं स्थित्यन्ति दैविक्षः समुपपश्चितः॥

ततो दिशात्मात्रायसु षट्पदल्लात्तरप्राप्तः।
द्विविधः समुपण्यानि निर्गुणे समाप्शितः॥

एवं सुपुष्करात्मात्वत्वान् विद्विद तमारस्ते।
अवास्याः प्रवक्ष्यामि सावधानामनवनाश्चूः॥

अखण्डसचिदानन्तः प्रसिद्धं ब्रह्म यत्तरः॥

तदेव आयस्यास्यं मुख्यार्थं स्तारक्रस्य हि॥

या मात्रास्मृणापेता अव्यविशेषतिकोण्ठः।
श्रेष्ठात्साधुयन्त्रं भवेण्यस्यसन्तानाभिव्राम॥

तदुपः षेड्डशात्मात्राणां विवेकानित्वतुष्टे।
स्थूलादिभिभवः स्पष्टेन्द्रात्माचिकारिणः॥

अयासां सत्तमूलानां पूर्वोकानां यथाक्रमः।
एकैद्रयं तथा द्वित्या मात्राणः षेड्डशः॥

एवं मात्रा विमलेऽविद्विदिः प्रणोऽनुवः।
ख्यातरक्षात्मूले मुक्तपापः श्रवणादिभि:॥

अविभक्तसङ्कप्योऽयं चित्रशुच्यकारां।
निष्कामोपास्मिक्षुध्वरोतरिभिस्मुपपश्चितः॥

गौणात्त्रमुक्तवर्यं जपःमुक्तप्राप्तः।
यथात्र मुख्यमयैतत्कपे मत्तामकृतिनम्॥
नामान्तराण अस्मिन्नोऽयोगायिन भवाणाणवारमितः।
विभक्तमात्राणवस्मुष्यार्यः स्वागमितः।।
गौणसाधनोपास्ते हि सञ्चिनायोको नियम्यते।
मुख्यमध्यनोपास्ते तु सवेयन्त्रार्थिकारिणः।।
एवं रामोपदिष्टार्थं श्रुत्वा वायुमुनोऽववीत।
श्रुतेऽ भवनार्थलं तत्वः वद राोव।।

|| श्रीराम: ||

श्रुणु वश्यामि तथायथं हनुमणं भक्तिपूर्वकं।
वस्य श्रवणमात्रेण सङ्गालक्षुं भविष्यसि।।

|| अकराचारसंबूतः: ||

अकाराचारसंबूतः: सौमित्रिकंवथभवानः।
उकाराचारसंबूतः: शाख्रघरश्चतात्मकः।।

|| मम सान्तववशायोजगवाराकारिणी: ||

मम सान्तववशायोजगवाराकारिणी सवेयविनामः।।

|| सतिद्विस्थितिसंहाराकारिणी सवेयविनामः ||

सतिद्विस्थितिसंहाराकारिणी सवेयविनामं।।

|| इत्येव महामाया विद्या चेयं वरातयाः ||

इत्येव महामाया विद्या चेयं परातयाः।
मद्यशोनिवनासीना रुक्षीयं मरुतुतः।।

|| अन्यायः घोड़शावस्यः: भवत्तवः समीरितः। ||

तत्ता जानाजागुरुदाचारः श्रुणुपाववहितं कपे।।

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|| श्रीरामगीताः ||

इदं मनेति सर्वेषु दशमाबेवच्छवावना।
•जानमाजान्यातितय आहु मेहान्तो वायुनन्दन || ४८।

विदिता सचिवदान्न्दे मयी दशय परंपरां।
नामरूपपरिलागी जानमाजान्यायति || ४९।

परिपूर्वीचिदाकाश मयी बोधात्मतं विना।
न किमिष्ठदन्यदस्तीति जानमाजान्यायति || ६०।

स्थूलदित्रित्रेवे बीजेप्यन्ते तत्र चो मेवत।
मिथ्यात्मनिश्रवस्यमय कस्माजान्यायति || ६१।

स्थूलज्ञानबिनाशोपि कारणाभासाचेतिते:।
बलवान न मेति स्तल्पोपि स्वप्रजामाजान्यायति || ६२।

कारणामानानाशायकूम्भद्राश्येनन्दस्यतः।
नकायमस्ति बिजान्त स्वमाजन्यायति || ६३।

अतिनृक्षबिममेरों स्वायोतिरचन्चला।
गिनीत्यते यदा बोधे स्तम्भसुतसिरतित्यति || ६४।

आनन्दानुभवं प्रदे प्रज्ञ्याण्डिक्षौक्तपय:।
सहजानन्दचान्स्स्स्स्स्तम्युक्तितियति || ६५।

चिन्मयाकारमयो चीवृत्तिस्ससरैसौ।
आनन्दानुभवस्त्रीलयसुतिस्साहार्दयति || ६६।

वृत्ती चिरानुभूतासस्तरानन्दानुभवस्सश्च्च।
समात्मांतो यो यात्रित्तस्ससूतस्ससम्यायति || ६७।

दशय चीवृत्तिरिश्चत्य केवलीभावभावना।
परं बोधकतावास्स्सस्ससुतिस्ससम्यायति || ६८।
अखण्डकरस्त्वृत्तीभवना निरपेक्षया।
खथमार्थिवेच्चत्र सुसिद्धर्य समीक्षये।
सानुभूतिभवित्तस्य समेति सहना भाव।
दुःख्यता द्रवस्थमा सा तुर्यस्त्वमस्मीयते॥
पुष्पावर्तिताः परप्रकल्पकरस्य चेतु।
पुरुषोऽभास तस्वारस्य तुर्यस्त्वमस्मीयते॥
अखण्डकरस्य यत्र द्रान: कतकरे स्वयम्॥
असूया गोचरास्य तुर्यस्त्वम समीयते॥
हृद नि छोड्यावस्था विशिष्यास्वूक्ष्मकुलिमिः॥
नवाच्या वस्त्वकर्षापि भवता कपिलकुप्जर॥
अघोश्तिरशेते श्रद्धा वस्त्वाली सुमहत्तिः॥
विद्वेद्दुक्किस्वाभास च वस्त्वार्तीव भवन्ति॥
गुरुपदामुखराजनद्वे यस्त्य भक्तिपरिमेला॥
दध्यतोमेव सर्वोऽस्त्वारकिस्वुष्कल।॥
जीवन्मृतस्य लक्ष्माणि यस्मिनस्वामि सति च॥
तत्सवर्तिता मयामोक्ता वकल्प्या भवता सदरी।॥
उत्कलक्षणादेहास्य वर्णकस्य शारात्माः॥
नासिकस्य क्वत्स्य भोगास्त्वकस्य सर्वेदा॥
स्त्र्याभिनयतो निब्यं जीवन्मृतस्मित्यैर्परं॥
गुरूभक्ष्यादिहृदनस्य नवकल्या: कदाचन॥

॥ अखण्डकरस्त्वृत्तीभवना निरपेक्षया ॥
खथमार्थिवेच्चत्र सुसिद्धर्य समीक्षये॥
सानुभूतिभवित्तस्य समेति सहना भाव।
दुःख्यता द्रवस्थमा सा तुर्यस्त्वमस्मीयते॥
पुष्पावर्तिताः परप्रकल्पकरस्य चेतु।
पुरुषोऽभास तस्वारस्य तुर्यस्त्वमस्मीयते॥
अखण्डकरस्य यत्र द्रान: कतकरे स्वयम्॥
असूया गोचरास्य तुर्यस्त्वम समीयते॥
हृद नि छोड्यावस्था विशिष्यास्वूक्ष्मकुलिमिः॥
नवाच्या वस्त्वकर्षापि भवता कपिलकुप्जर॥
अघोश्तिरशेते श्रद्धा वस्त्वाली सुमहत्तिः॥
विद्वेद्दुक्किस्वाभास च वस्त्वार्तीव भवन्ति॥
गुरुपदामुखराजनद्वे यस्त्य भक्तिपरिमेला॥
दध्यतोमेव सर्वोऽस्त्वारकिस्वुष्कल।॥
जीवन्मृतस्य लक्ष्माणि यस्मिनस्वामि सति च॥
तत्सवर्तिता मयामोक्ता वकल्प्या भवता सदरी।॥
उत्कलक्षणादेहास्य वर्णकस्य शारात्माः॥
नासिकस्य क्वत्स्य भोगास्त्वकस्य सर्वेदा॥
स्त्र्याभिनयतो निब्यं जीवन्मृतस्मित्यैर्परं॥
गुरूभक्ष्यादिहृदनस्य नवकल्या: कदाचन॥

॥ अखण्डकरस्त्वृत्तीभवना निरपेक्षया ॥
खथमार्थिवेच्चत्र सुसिद्धर्य समीक्षये॥
सानुभूतिभवित्तस्य समेति सहना भाव।
दुःख्यता द्रवस्थमा सा तुर्यस्त्वमस्मीयते॥
पुष्पावर्तिताः परप्रकल्पकरस्य चेतु।
पुरुषोऽभास तस्वारस्य तुर्यस्त्वमस्मीयते॥
अखण्डकरस्य यत्र द्रान: कतकरे स्वयम्॥
असूया गोचरास्य तुर्यस्त्वम समीयते॥
हृद नि छोड्यावस्था विशिष्यास्वूक्ष्मकुलिमिः॥
नवाच्या वस्त्वकर्षापि भवता कपिलकुप्जर॥
अघोश्तिरशेते श्रद्धा वस्त्वाली सुमहत्तिः॥
विद्वेद्दुक्किस्वाभास च वस्त्वार्तीव भवन्ति॥
गुरुपदामुखराजनद्वे यस्त्य भक्तिपरिमेला॥
दध्यतोमेव सर्वोऽस्त्वारकिस्वुष्कल।॥
जीवन्मृतस्य लक्ष्माणि यस्मिनस्वामि सति च॥
तत्सवर्तिता मयामोक्ता वकल्प्या भवता सदरी।॥
उत्कलक्षणादेहास्य वर्णकस्य शारात्माः॥
नासिकस्य क्वत्स्य भोगास्त्वकस्य सर्वेदा॥
स्त्र्याभिनयतो निब्यं जीवन्मृतस्मित्यैर्परं॥
गुरूभक्ष्यादिहृदनस्य नवकल्या: कदाचन॥
कर्मभ्रापि भक्तिमयं ज्ञातिभ्रापि मारूः।
गोपनीयादिमन्य वाच्यन्त्वात्मैक्ययोग्यग्रिनाम्॥

वेदान्तार्थो गोपनीयाश्रम सवेः
तुम्हे भोक्ता: पारवशेष मुक्ता:।
तस्मादस्माज्ञान्यदुस्तीह गोप्यं
सर्वसं चै वायुस्वो ममेतत्॥

ताप्पोडङ्गसुस्करमात्राः: भ्रूक-अङ्गरस्य
बहाचैन्यप्रहुः॥ तस्मां मेदाससाम्भुवोप्यवस्था-
णपोडङ्गोन्या: किन्त्वितोन्यद्रहस्यम्॥

भष्ठत्वायाः नैव कश्चिद्रथायाः
बक्तव्यायाः नैव कश्चिंन्याया वा
आचार्येण श्रीमता मे तथापि
श्रीत्वायांश्चित्रशति चतुः प्रचछ भूय:॥

इति तत्वसारायण उपासनाकारणस्य द्वितीयपादैः सवेददरहस्यार्थीमु
श्रीरामगीतास्वपानिषत्तु
तारकप्रणविनिभागयोगो नाम
॥ त्रयोदशोद्भायः॥

हनुमान॥

श्रीराम जगतीनाथ महावक्यचतुष्यं।
चुजुवेददरहस्याः कवान्ति बहवादिनिः॥

१॥
उपदेशक्रमं तस्य तथाम्यासक्रमं ततः।
अनुवन्धक्रमस्यापि यथावदं मे गुरो॥

श्रीरामः॥
हनुमनृगम्यजुस्समांमार्श्वणांक्ष्या हि विश्रुता।
चतवारी क्रतवाघूणा वेद्व आधान्तार्जिता॥
तेषामाश्च स्थितं वाक्यं महानं बहुचेतअः।
पद्यववाचार्यारैः समुपादित्ये॥
ढिलीयेवै स्थितं वाक्यमहस्यास्मि चेताः।
पद्यववेदित्वैः पञ्चादेवोपदित्ये॥

अयमात्मा बहु गृह विविधार्य स्थितं महत्॥
पद्यववेदेतत्वा ततेवोपदित्ये॥
एवं क्रमेण वाक्यानि शिष्यो भविष्यतुसः॥
अक्न्यासकर्माणि सृज्यात्मकुलं प्रस्थापित॥

यतीतां मुखमयप्येतमहावाक्यचतुर्यं।
इतराभिमिणात्मापि मुख्यं मोक्षेर्चछुता यदि॥
क्रमो वाक्योपद्वेशस्य मयोकः कपिनायक।
उपदेशक्रममार्थानामिनात्रै श्रीते श्रुणु॥

अयमात्मा बहुवाक्यं तुष्क्वेदुङ्गतं तु चतुः।
तस्यार्थः प्रथम वाच्य सांछिद्धप्रायाधिकारिणेः॥
*पद्म्योपास्यमात्मा हि साक्षाह्वी नापरः।।
ििेक्र्यं गुरुनां शुद्ध्यं पारोश्वेण्योपारित्यते॥
सामवेदगातं चतु वाक्यं तत्त्वमसीत् यथा ।।
तस्यार्थं पद्मवी वाच्यसूब्वन्यायोर्मायं च॥
अस्वादं निरुक्तं बहः तस्यदेशु तु लक्ष्यते ।।
मत्त्वात्मा लं पद्मालसौत्तैव्याध्यायिष्ठे॥
अहंसस्वासि वाक्यं तु चन्द्रवेदगातं महत् ।।
तस्यार्थं चन्द्रवेदगात्वः वाच्यान्वयाक्ष्यायिष्ठे॥
देहादिसालिष्ठतोऽहं कूटस्यो निरुक्तं परं ।।
पूर्णं वहस्तासि शव्दविषयात्वायमाथायिष्ठे॥
महानं बहवाक्यं चथमेदगात्वन्तं ।।
तस्यार्थं वृत्तियाथ स्मान्त्व समान्तमेव ततू ।।
वर्षं सविद्वान्त्वलक्षणं बहस कथ्यते॥
एवं श्रुत्वा रहस्यऽहं हन्मात्रां मारुतात्मजः।।
महायवन्तो भूला मूडः प्रसच्छ राघवं॥

|| हन्मात्र ||

प्रातिलोक्येन वाक्यायों वैण्यों योयमस्यतः।।
रहस्योपनिषद्वक्यस्वरूपतिः विभावते मे॥
वेनकत्रे शृवोतिनं जिन्त्रति व्याकरोतिः ।।
व्यावहारस्य विज्ञाति तत्त्वज्ञानमुदोरतिः॥

||
चतुर्दशोऽध्यायः

श्रुवते: तद्वेवेषु मनुष्यायोऽपवादिषु ।
चैतन्यमेकं बहातं महानं बहा मलयपि ॥

परिपूर्णे: परात्मासिद्धेः विधिविधिकारिणी ।
बुद्धसाक्षित्वा स्थिता स्फुर्त्रसम्प्रभमिति । ॥

स्वतःपूर्णे: परात्माणां बहा शब्देन वर्णनः ।
अस्मितीव्रत्यपरामृष्टिः बहाभवप्रयहः ॥

एके मे वास्तवितीय नामाकृपाविकारितः ।
सृजेऽऽसुधुनाप्यस्य ताद्वति तद्वितीये ॥

श्रुवते: हनुमनायातीतं वस्त्रमथं लंबदेविं ।
एकता गृहःसीतं तद्वितयमनुभूताम ॥

स्मरकाशापरोस्तवमयविलुक्ति स मतं ।
अहृताराध्यंदे हान्तात्मायावस्मिन्ति गीतो ॥

दशमानस्य सर्वस्य जगतस्तत्वनीयिनः ।
बहाशब्देन तद्वा स्मरकाशाश्रमरूपकम् ॥

इत्येवं हि श्रवनोक्तं शुकवाहार्येऽष्टकं ।
अन्तानुःभेमेवाति वायुर्मयरस्य रघुमम् ॥

रामं श्रुत्वचालापेन समामां हनुमतः ।
किचिद्धिस्मयममपञ्चं: मतुवाच महामाति: ॥

श्रीरामं: ॥

हनुमनं साधुरौवायमालेशप्रभुतिर्पुर्वकः ।
तथाप्तथेष्यस्रोहान्तं मदुक्क्रममादरातु ॥
आचार्येनेव कर्तव्यो यतस्तत्तमसीत्यं ।
उपदेशस्ततः पूर्वमिदं वाक्यमिति स्फुटम ॥
शिष्येनेव च कर्तव्योऽहं ब्रह्मासीत्यं यतः ।
अभ्यासस्ततात्त्वं वाक्यं पश्चात्तिति स्फुटम ॥

 Appearance of kartheeya in the context of the instruction provided. The instruction is clear and correct. The student must understand this. The instruction is clear and correct.

अन्वयोक्त्वथा स्फुट्पप्पल्लिप्येन चामुना ।
आदावाध्वर्णं वाक्यं विध्यन्ते वर्गं महत् ॥
मातिलोकं यामुपगेमेव व्यनुवन्याच्चुत्तथं ।
केमेन सिद्धति माण्डलाम्बायत्वोषययथा ध्रुवम ॥

The way of instruction as mentioned. The way of instruction is explained with clarity and precision. The student must understand this. The way of instruction is explained with clarity and precision.

रहस्योक्त्वथा पदेशस्तु न मृछा पारस्मिन ।
तथा वाक्योपदेशो हि सामान्यचे यें मारुते ॥

The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision.

वाक्यानुभवः कायस्य अपरिश्रीनाश्चति ।
मननं यद्बं तत्राधिशिापथे वर्ष स्फुरं ॥
अनुभवार्थार्थो भीमास्यां नमहेदव रुपं ।
मुद्गापरिश्वरो यस्मि समीमीं भवत्वर्म ॥

The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision.

विवेचन सम्पक्ष्ये दुःशिष्युप्रक्रमोऽद्वितीयं ।
यजुर्मात्रायं वाक्यं पवनन्वद्व ॥
उपदेशाविना कोवा ब्रह्मास्ते सम्पत्ते ।
अस्त्यं महत्या युक्ति ते संशयी मारुत कश्चन ॥

The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision.

सदृढः नस्त्य चार्यस्य मन्त्रयां परिश्रवया ।
शुचियेव ज्ञोच्छे सत्मात्सांुद्रेशा विचारणा ॥
महावाक्यायमी मन्त्रो गुहाहृत्तरोप्यवयं ।
तुथ्यं मयादर्शाणां व्यक्तेनोपदेशस्ते ॥

The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision. The way of instruction is explained with clarity and precision.
वाक्यावधारण प्रयत्न करनेवालों के लिए ।
विविध किमु बत्तीसम्बन्धवादारण ॥
तथात्तत्त्वोपदेश्यों महामहापरमेश्वर ॥
उत्तमसम्बन्धार्थ्यस्तीतिपरमेश्वर ॥

5
महावायाक्याधिकार माणाक्षिकात्मक भवन ॥
आहूँ माणाविकतामैलक्ष्मिन भावता यतोद्वेषा ॥
यस्य देवे परा भविष्यथा देवे तथा गृही ॥
तद्वयै यलिपितार्थ्य प्रवर्ष्टे सुविष्टार ॥
महावायाक्याधितानत्त्वा चतुर्व्व भावनानां ।

10
मध्व यथा लघु व्यालो मांमवेश्यस्यसंस्कार ॥
भिष्यते हर्षयश्वनि छिदपने सर्दोलार ॥
कीयते तव कर्मिणि मयि दृष्टे परावर ॥
एवं सति मुदकार्यं तवान्ससंस्कारं भवेत ॥
दशापानिष्टुदशार्श्रृंगमष्टोत्तरशादापि ॥

15
अथवा सात्मेवास्तां सामान्याहाहुभयोरापि ॥
महावायाक्योपदेशसार्थ नाथिकचामिति माहि ॥
नैषयुक्तसमाधीनामधोचरणं यत ॥
व्यायुक्तसमाधीनामधोचरणं यत ॥

20
व्यक्तिः कर्मयास्त्य फलं व्यायुक्तसमाधीनामधोचरणं यत ॥
तथा द्रव्योपदेशानां फलमधीचरणं यत ॥
अहेतु यतोद्वेष्यथान वाक्यानां महतामपि ॥
ततो मद्देशार्णो मध्वानि मां नमस्कृह ॥
श्रीरामगीतायां

मदर्शनं मच्छवणं मदेकमनं सदा ।
मस्तिध्यानं नितं समाधिश्रास्तु ते मायि ॥

एवं यथायोजनं गुरुदिगम्यहार्तिरः ।
चैतन्येकस्वप्नावादात्मनो गङ्गातो भवेतु ॥

वस्तुतो हि त्यमेवाहमहेमेव तमद्वा वा ।
आवयोच्चावाती तु व्यवहारीकोचराः ॥

लवमां वेदिः सर्वीरा मां लं वेदिः न सर्वीरा ।
अतोऽस्म भेदसिद्धोशिरिति व्यवहारिःज्ञानामुः ॥

कालंकत्तेप्पनन्यत्लमन्यतं वा न युज्येति ।
आद्यतत्त्वोरनन्त्वान्धत्तोतन्त्वाब्व कार्यतः ॥

नापि मध्यगतान्त्वलं मविनाशी कथं चन ।
मृणमध्यस्थवस्तवस्य विनाशितमहर्षेनातूः ॥

लं शिष्यलक्षणपौतो मद्यप्तसत्तं यदि ।
महुपायोऽहुतेशायं मम पूर्णेववादिनः ॥

अतस्तवं श्रुतंसुकितमयं त्वादिद्वं व्यावहारिकीं ।
निमित्तत्से तमस्काराविभी पारमार्थिकीः ॥

हत्युकं कापिशारूढः परमानन्दपूर्विरः ।
भण्यं विरसा राममिर्दं वचनमशवीतुः ॥

हनुमान ॥

कत्याघिसं कत्याइः कत्याघिः पुनःपुनः ।
अद्य मे सफलं जनमाप्यं मे सफलं तपः ॥

हे ॥
पञ्चदशोऽध्यायः

अध मे सफलं दानमधे मे सफलं कुलं ।
अध मे सफलं कल्याणमधे मे सफलं बलम् ॥ ५४।
अहोऽन्नमोक्षां अहोसुरमोक्षां ।
अहोशास्कमोक्षां अहोगुरुहोक्षुः ॥ ५५।

रामचन्द्रं द्यासिन्धं सर्ववेदान्तसागरं
तुम्बन्देयं न पशयामि किविचिद्विन्नं न मामिः ॥ ५६।

त्वं देहश्रवं मम त्वं सत्त्वप्राणिलविमां मनं त् ।
भान्तरत्वं सत्त्वनाग्न त्वं त्वं मे सोकक्षेते ॥ ५७।
अपारसंसारसुग्रुपमां मां श्रापं बुढुबंतवांवं ॥

अतस्तवतन्यो मम कोश्च नाथस्वातात्स्वयोऽक्षेष नमोनमस्ते ॥ ५८।

यद्राप्पेक्षेऽणहर्षार्थं वहोन्नप्रवृसकारसमराः
तीव्रन्तप्रेतारं प्रसवस्य मे रघुग्रहं नमो नमस्ते ॥ ५९।

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरस्यार्थायिव
श्रीरामगीतापुराणस्तु
महावाचार्यविवरणं नाम
चतुदशोऽध्यायं

हनुमानं

रघुनाथं द्यासिन्धों श्रीतयं निशिलं श्रुतं ।
तथापि नवचक्राणां विषेकं मे वद भम् ॥

श्रीरामं

श्रुणु वक्ष्याम्यशोषणं श्रुत्युक्तेनवे वर्षमेऽन।
नवचक्रविषेकं ते वायुसूत्रो महामते ॥
श्रीरामगीतायां

मूलाधाराभिमिल्लम् प्रथमं समुदिर्पितं ।
तत्र ध्येयं सत्तप्तं पावनकारसुच्चितं ॥ ॥

लाभिष्माणाभिमिल्लम् चक्रं द्वितीयचन्द्रबोधिज्ञातां ।
प्रवधांकुशस्वतं तत्र ध्येयं निगम्यं ॥ ॥

5 सत्तातः नाभिचक्रेतु ध्येयं रूपं तत्तिः ॥
तुष्यं हदयचक्रेतु ज्योतिर्भद्राघुति ॥

पश्चातः कण्ठचक्रेतु सुमुखं श्रेयं विलोक्यं ॥
ध्येयं षष्ठं तालुक्षेत्रं दूरं लिङ्गं चितलायायकम् ॥

भूचक्रं तत्रमेकं ध्येयं दीपाधुरमायकं ॥

10 आजाधकेशम् ध्येयं रूपं धूमन्दिशिकारं ॥
आकाशकोऽवनं नव्यं परकुलं विशेष्टिकं ॥
एवं ग्रहं चक्रमणि ध्येयरूपानि विद्धं च ॥

अस्ताकंकितस्वतं ध्येयस्थैत्येवपुष्पाधितं ॥
आकाराविविधं युक्तं नेपालिश्चत्तरस्कत: ॥

15 विद्या राक्षितस्य पावनकालिन्युलिङ्गं ॥
एकसार्वस्येकं लक्ष्म्यं विविधार्धं अवभव ॥

अंगवचारं भविष्माणान्तत्र ध्येयस्तुनां ॥
अन्यंतं स्त्रोत्तिरं नरस्त्रं विबुधारंपि ॥

10 अन्ययेच योगिकभविष्यन्तिकाराश्रेत्तनात्मकाः ॥

dहदयते तांश्रं वस्त्रांमि साताशानमनाध्यक्षे ॥

* माहात्म्याकारमण्डलं दौभाग्यशुचिपुराणं कूष्ठीते।
आदायाकोऽच्छितं हरि सुमस्त्वार्धमेव।
कवयिकारप्रथमार्थमयकमज्जः काचित्।
कवयामकतत्तवारो वालङ्गशतभागवत्॥
नीवारिव्यक्तवृत्तकल्याणीतिवृत्तवृत्तकल्याणी।
चन्द्रवचारणतृंगक्षः आदिशरमिभावार॥
सख्योत्तवेऽस्तानिकसद्दशा साध्यवृत्तकल्याणी।
नीरुपाति: कचिद्रयिक्यातिशृंगाणि: कचित्॥
विविध्योतितस्त्रयुः ज्योतिषांज्योतिर्वेव सः।
अभिज्ञानिकरामयामकारा श्रवणी स्थितः॥
योगिनां चतुर्भुजानां नित्यासेनिद्रियात्माः॥

ध्यानेनामी मकारश्च चिन्द्रकारा: पुनःपुनः॥

ध्यानमहार्दश्यायां योगिन: लक्षणरुपः।
समंकुमुखसूत्रादिशिविवं ज्योति: मकारः॥

यत्र यत्र विकारेषु ददायः पतिति योगिन:।
ते सर्वं चिन्मयः भान्ति तद्वद्वस्त्यक्षेतः॥

उक्तात्मभानतः पूर्वः पश्चात् विविधः कपे।
अभिज्ञानं गुरुत्स्य नादारस्तिसत्तंद्रियोऽक्षः॥

मृदुञ्जनादवत्त चण्ड्यानादवमेघनादवत्।
वीणानिनादच्छन्नादवते प्रभुक्षे।॥

नादान्ते विनितं ज्योतिषेनैव ध्यायोगतः।
तस्यद्विन्द्राणि वशयानी सदुव्यास सारः॥

तस्यद्विन्द्राणि वशयानि जुडिताव्यास सारः॥

10

15

20
श्रीरामगीतायां

व्योतिते र ब्रह्म व्योतिते र तुलनः
व्योतिते पराशान्तिव्योतिते परन्तुदम || २४.

व्योतिते परं लक्ष्यं व्योतितर्व परागतः
व्योतिते परं रूपं तस्माज्ञचौत्विलिक्षेत् || २५.

व्योत्तिश्रावहम्महं व्योति: व्योतित्सतं शं च तत्खलु
तस्मात्सर्वं न्यायं व्योतितिभवेशणं कुरु || २७.

अंताशिलविभागींक प्रलयाम् परात्मनोऽ
आचार्यात्माक्य नृवाहात्यात् सफलं न ततःपरं || २८.

नवं चक्रेऽर यं: पश्चेद्यज्ञकुज्यापि योगं: ||
प्रत्यगात्माननन्तनं बहुरोके महायते || २९.

विज्ञानविशिष्टताः तयानां या परागतः
शोका सैवमस्य विद्युषो नात्रकायाः विचारणा || ३०.

उक्कल्लक्षणमात्मानं कूटस्यं सहुगृहुक्षात्
श्र्वतात् पश्चीक्षणनं मुद्रया भद्रयापि च || ३१.

एतद्धीनोनस्य बाक्यार्थं श्रवणदिदु ||
हनुम्बाधिकारोऽस्तिस्मि नित्यविचारसंस्मारः || ३२.

एतद्भयासकाले तु प्रतिबन्धाभवन्तवलं
खेद्मभयं श्रीनिनिद्धाल्यल्यादयः || ३३.

युक्तयां स्मृत्ययाः श्रीमांस्तास्मिनस्य स्मरलन्तं
एकान्तसेवया नित्यमन्येष्चतमन्न्वेत् || ३४.
|| पञ्चदशोष्ठी ध्यायः ||

पञ्चदशो लोका देवाङ्गः वायोपि च।
निष्कामस्यस्य योगस्य भवेदुविष्णुकारिणः न।
वैराग्येऽ मुनीक्रिण तालिन्यांश्र महामति।
निहत्याधुःव्रहद्यो ध्यान्योगं सदास्यस्तैौ।

5 कर्मवः परमात्मां सदृशः करुणाभालस।
द्वारं महो द्वारं भवेदिह नितेनित्रियः।
एवमुक्तः कापिश्रेष्ठश्रवं यथा परया युतः।
जानकिर्मणि शान्ति पुनः प्रस्थत राज्यवम्।

|| हनुमान ||

10 स्वामिन्त्र जितेन्द्रस्यस्यात्र लक्षणं किं वद्य भयो।
वेन विद्वानयोगस्यायमविद्वानिति वेदस्यहम।

|| श्रीरामः ||

कामः कोचस्तथा द्रव्यं लोभमोहद्वं येष।
तांस्तु दोषां परिवर्ज्य परिव्राणेर्मेलो भवेत्।

15 रागद्वियुक्तः समलोकामकापनः।
मार्गान्तिन्यात्र सुनिस्तात्तविनिन्यह।
ड्याक्ष्यां निर्ममुखो हिंसापैशुन्यवर्जितः।
आत्मसागराणुपेशो यत्तिष्ठब्रम्हवायुतः।
मन्यायाणां प्रस्फुल देवमूलवेयवसंश्यं।

20 संग्रीष्यं कलान्येव ततासिद्धं निगच्छति।
नजातुकाम: कामान्तः पुष्पोगेन शास्यति।
अभिद्वेषेनवृत्तंहविष्णुमिर्विचिकम्।

*हिविषा ज्ञायते मृत्वेवाभिस्वर्भूतं इति प्राणात्मस्तु।
श्रीरामगीतायां

श्रुता स्पष्टच सुकृत्वा च द्राश्चस्वाला च यो नर: ।
सहभ्यति श्रावः वा सावित्र्यो ज्ञेन्द्रियः ॥ ४९।

eं मृदामिर्दश्निति योःश्चनिपि न सजाति ।
हिंतं सतं सितं वच्चि तमासिः अथवते ॥ ४६।

अथ जातां यथा नारीं तथा योऽहावापिकाः ।
शतवर्णः यो द्राश्च निधिकारसपदक: ॥ ४७।

भिष्मास्मिन् घस्य विष्मूर्तकरणाय च ।
योगनावपश्च याति सर्पाः पञ्चस्य सः ॥ ४८।

तिष्ठतो अर्जुनो वापि यस्य चहुःन्नदूर्गः ।

चतुष्क्रोऽपि मुक्तच स्वरावरूपः सोऽवन्हच्चते ॥ ४९।

हिताहिंतं मनोरामम वचख्योकावहः यतः ।
श्रुतापि न श्रृणोतीव बिधिरससमकीति: । ५०।

साहिष्ठ्ये विषयाणां यस्त्यादेवविकलपति: ।
हस्तवध्यते नित्यं सामन्तुमोहवच्चते ॥ ५१।

इन्द्रियाणि समाह्य कूर्मोऽस्मानीव सर्वाः ।
शीर्णिद्रियमहोऽवृत्तिनिर्देशोऽन्निश्चित: ॥ ५२।

निर्मलो निरह्स्यारो निरपेनी निराशश: ।
विविधवेशासनं कर्मच्यते नात्रसंशयः ॥ ५३।

सम्मानाश्रयाणि नित्यमुद्रेण विषादिव ।
अमृतस्येव चाकाःशेदवानस्य सर्वदा ॥ ५४।

सुख्य ह्यन्तरतेऽपि सुखच सत्तुपति ।
सुखाच्छरि लोकंस्मिस्मान्तः विनिद्यति ॥ ५५।
पञ्चदशोऽध्यायः

अतिवादांस्तितिकिंत नाबमन्येत कश्चन।
नचेमन्द्रेहाथ्मानिर्त्य वैरं कुष्ठेन केनचित्त्।
क्रुद्ध्नां न प्रतिकुल्यवेदाश्चैः कुशलं वदेत।
सत्त्वद्वारकीणिन्य न वाचमन्नूतां वदित्।

अध्यात्ममरतिरसीनसंपर्वं समस्तद्विन:।
आत्मनैवासहयेन सुखार्थीं विचरेदिवेः।
इन्द्रियाणां निरोधेन रागह्वेश्वरेन च।
अहिंसाय च भूतानाममृतत्वाय कष्टेऽऽ।
अथमथो चतेरव नायन्येति न निष्ठ्रितु।

इतराश्रमोपाल्पमुशुश्वे नियम्येत॥
उक्तकृश्याणंपत्तिसममार्कश्चिविष्योगिनां।
आधारस्थायमुक्ते च निराधारामयोगिनः॥
तुथेः हृदयचन्द्र: च कूटस्थं भाविः चेतनः।
निलेपो जीवसाधितेवा भाषांसत्वते॥

झच्छिन्याधेन संसारवन्दनमुपचर्ये।
जीवाश्रयलांकस्य साहचर्याचार्य सर्ववा॥

·नाधीनामार्गः: पिण्डो नात्वं: माणस्य चार्यः।
जीवस्य नित्यः: माणो जीवोहस्तसस्याचार्यः॥

हंसश्राव्योऽद्वितो हेष्क्कृतस्य: प्रत्यगाहः।
अतपानाधिरहितस्वस्तवां भासते स्वयम्॥
हंसश्राव्योऽद्वितयं साधारासमत्वं ब्रह्मतः।
अकालदुधक्ष्यारात्मकाः च सकारत॥

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tस्माहःत्वा सिद्धं हः समन्तः सदाःस्यसेव ।
मन्त्राणामुत्तम मन्त्रः हः समन्तः प्रचक्षते ॥
आधाराणिष्टतलेन कैकितसपुष्णतां चिदः ।
तब्रस्वप्रतिभवस्य ज्योत्स्मवर्त्तकुस्वलः ॥

5 ज्योतिष्वस्यप्रचवन्तीह केचन ।
तच्छ मायासमेलतःविचमुक्तमवकल्पते ॥
आधारेणु समस्तसपुष्णकर्त्य प्रतिगातमः ।
द्विव्यवस्मिन्न नियमो नैव चिन्तविद्विगृहये ॥
चन्तकुक्रोषी चाचारे दशमध्या ध्यानेन तं ततः ।

10 ह्रव्वचिको महावाक्यभ्रवणेष्विष्ठीतो भवेवृ ॥
एवं विदिता नवचकसङ्ख्या मात्मामानन्दचिदश्रूण ॥
यस्मावस्यसारात्वृत्तिकामस्यपूर्णरूपं विशेषे कमेन ॥

15 द्विव्यवस्मिन्न मात्मामथात्मविन्मुखः
द्विव्यवस्मिन्नस्मिनिति चैकतां ।
श्रुवास्थ मल्या च तद्रक्कष्ठया
प्रायति सचः परमं पदं सम ॥

30 इति तत्वसारायण उपसनाकाष्ठदस्य द्वितीयपादे सर्वेदरहस्यायथः
श्रीरामगीतामूलपनिशतसु
नवचक्षविवेकयोगी नाम

20 पञ्चदशोऽध्यायः ॥

|| हनुमान ||

भगवन् जानकिकान्त ब्रह्मविज्ञानिनामिः
आणिमाचा महासिद्धर्ष्माण्याहुश्र केचन ॥
ममापि तत्र विश्वासो भवतेव यतोदयिता: ।
तदन्तःपूर्वका श्रीमद्भाष्ट्रादिविद्महयेः ॥

॥ श्रीराम: ॥
हनुमच्छुएँ वक्त्यामि मावघानेन चेतसा ।
अवश्यश्राव्यमेवेद यत्सवृंश्च मुखति ॥

इव्यादिशाध्या अष्टो यद्विमादायाः सिद्धयः ।
बहुत्नाविरोधिन्यो मुमुशुश्च नवांछिति ॥

इच्छाधिक्येन सिद्धिस्यावनिच्छाधिक्यतः परा ।
मुक्तिरक्तं वासोन तदन्योन्यविरूहयोः ॥

नात्रोदाहरणोपे श्रीविषिद्धावयो यतः ।
आविकारितामात्रास्त्रेक्तात्परमेश्वरातु ॥

जन्मान्तरक्रंतैविन्द्रिणानकर्मसुधरः ।
सिद्धिज्ञानउष्णे नासा अन्येपान्ते नृणां कथम् ॥

जगत्मतीतिहीनस्याधिक्षेत्रस्य न सिद्धिपु ।
विश्वयस्तु भवेजीवनमुक्तादरिति चेच्छुएँ ॥

दर्शितामु विचित्रामु सिद्धिप्रवोधुतास्तः ।
न कथित्वं मधुलग्नेनुखन्तः हस्तन्निह ॥

अष्टोर्तरुचाक्षं मुनीश्चेष्टोपिन्दुमण्डले ।
अष्टोपयुनमयी सीवमृतको न विपयी ॥

मायीशानिमित्यभविष्यादुश्चर्यकारैपि ।
अमोहितं कथ धीरं मोहेयु: कुसिद्धयः ॥

॥ ॥
श्रीरामणीतावं

येकेचन जगद्वारास्तानवियाम्यान्वितः ।
कथं तेषु किलामश्वस्वकविचो निमजजतः ॥

सामानाधिकरण्यन्तु न कली स्थातकचिन्ने ।
अधिकारवतः पुंसा तांदशानामभावतः ॥

अन्र्य शेषंकरमणोवाचीकराः परमाणः ।
ईशाश्व औरङ्ग्वसे न यथा कुमुदारः ॥

अष्टादशसिस्त्वते सिद्धिमाधाय्यवादः ।
अगस्ममुखसिस्त्वत्वविशावाराजुमे गतः ॥

तस्मात्स्वत्वेव सिद्धीयाममुखः पुरुषोत्तमः ।
अष्टोत्तरशतायाभ्यं कुर्यायाद्वन्यायः ॥

अष्टोत्तरशते षोडसिद्धः किल मारुः ।
मन्दुबुजः सुरोषेदेशेव विद्व विचक्षण ॥

श्रीतिस्मृतिपुराणेण सिद्धवां दूषणं बहुः ।
श्रुतयेंव तत्: भाजः क्षेमप्याकस्यं न तः: ॥

सकामैसगुणोपास्त्य साध्यास्तासिद्धो नूष्मः ।
निष्पारमर्गुणोपास्त्य साध्यं ज्ञानं परातन: ॥

एवं सति कथं नूणं हस्यसाधंनयोरिह ।
फलयोपिपत्संसिद्धः मकाशतमसीरि ॥

तस्मात्माविद्वामत्र लक्षणानीति सिद्धः ।
इस्मान माति परित्यज्य विज्ञ्यायानि महत्त्व ॥

निर्मितमहाराहिनंतं संवहीनंत ।
सदा शास्त्राधिकृतं संसारिद्विमिवरस्तः ॥

॥ श्रीरामणीतावं ॥
वित्तेन्द्रियत्वमात्माक्ष्या तत्परत्वमहर्षिवान्।
निष्पारंगहतास हन्दसमतानिरस्तेत।
सवेंद्यापवैमृख्यं निजानन्दैकसकता।
एवमादीनि सर्वं ज्ञानिनः रूक्षणानि तु॥

अणिमाधवन्यसिद्धीच्छां स्वातमसिद्धीच्छाया भृशं।
विद्यायात्मकनिष्ठो योक्षलसिद्धो नरोत्तमः॥
ऐपन्द्रजालिकुल्यत्वासिद्धीनां नैव सख्त।
इति यस्य सिद्धा वुद्धसमासिद्धार्मो नरोत्तमः॥

दीर्घवन्नॉऽऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ऽ्ँ}

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श्रीरामगीतायां

ऐन्नालिक करतीष्य आन्तान्त अमचारि स्थान ।
अभान्तर्विवृद्धस्तु लश्चांतन्त्रो अमयवस्थाहो ॥

अज्ञानं सिद्धिहृदयेण हयविचारायसंति भिक्षु ।
देशात्मानिनिषु सैरं स्फुटेन्द्र भक्षालाते ॥

भक्तं रहितं शिवञ्जनं गुरुदेवोहादिपातकं ।
पूर्वजन्मकं स्वं विचि सिद्धिफलं कपे ॥

पापानं महतां ज्ञानमतिवचनं कता तथा ।
तथाप्रणिमादिसिद्धीनामततसार्जिते लघुते ॥

अणिमा महिमा मूर्तेणीरिमा लघिमा तथा ।
भाषितः श्राकार्यमीशत्वभूमिन्द्रयशुद्धशालिकिमिः ॥

गुणासंहो वशिष्टानेच्येकमप्पाःविभूत्यः ।
महिमास्तेषामपेक्षीर्व लघुस्वमं विचिन्त्येतु ॥

अनुप्रियमतवं देशसिद्धिन्द्रश्रवनदेवेन ।
मनोज्वः काम्रूपं परकार्यवेशानं ॥

स्वच्छन्दमून्नतुरुद्ववानं सहक्राणुद्वर्णं ।
संझितपीतार्थसिद्धिराज्ञास्मिसतात्मगति: ॥

त्रिकालङ्कल्लमदेन्द्र परिचितायाभिन्नता ।
अमधकार्यमुविपददीनां शिरितमभो परायणः ॥

एवतःश्रीदेशातः शोक्योगधारणसिद्धः ।
सुमेहाक्षमसादेन सर्वं: मामोति मानवः ॥

निन्धु यथ्यल्लातुमस्तानं धारयन्मुनि: ।
निष्कामपरमानुिं मामेवामोत्सेश्यम् ॥
|| षोडशोद्वाचः ||

|| हनुमानः ||

ईशामसाधुनां सिद्धिनां पापत्वता।
कर्यं लोकका श्रीराम वदने करुणानिधे।

॥ श्रीरामः ॥

विज्ञानमरतिवन्नन्दसमानात्मात्सिद्ध्विशेषिनः।
ईशामसाधुनां अपने ये सुमुख्यन।
पपानीव च पूण्यानि विश्वयते बुधः कृतः।
सकामपुण्यकार्यं सिद्धानामापि विश्वतः।

॥ ४६॥

बाह्यार्थकारणकारक्षणेन जायते यदि।
वैराम्यं तस्य सिद्धीच्छा नैव जायेत काचन।
वदेहाशुचिगतिन्येन न विरहयेत ये पुष्याच।
वैराम्यकारणं तस्य किमन्युपाविकृतं।

॥ ४७॥

रसवद्युक्तास्य मनस्तः श्रवणवचनमेवः।
वाच्चा विविषयोऽपि गुणयेत सिद्धिचूळपिषु।

॥ ४८॥

साधनानि बहुत्युक्त्वशिक्तकामप्रचाय केनन।
तैलपारमिवाछिन्द्रं मद्याधारं करते परे।
शुद्धकाराब्दिनामान् नेपोपन्ननामेवः।
अन्ये तु हठयोगेन प्राणसंरोधनात्मन।

॥ ४९॥

सत्काश्रयवेणनान्यें संस्करणं चापरे।
पत्रीकोपाणनान्यं नूजास्त्रोत्त्वमिर्गित।
एवमेवेचि यागयाचि हिच्छिकाग्रचं महेदित।
कर्मणं प्राहुरे तेऽवं माणसाधवनं यत।

॥ ५०॥
श्रीरामगीतायां

अतश्रिष्टस्य चास्वत्वनिवृत्ती मारुतात्मज्
मुख्यसाधनता स्त्रात्मयानस्त्रूपवचयैः
स्ततिकासनसमास्थाय समाहितमनास्तथा
अयानमूखूपुत्याय प्रज्वेन शानैशानै: ॥

हस्तायां धार्ये तत्त्वत्त्वकारणानं दिक्षारणानि च
अहुक्षामध्यांर्थो तर्जनीस्यां तु चतुष्का
नासापुटालयांन्यायां मच्छाच्य करणानि चै
आनन्दाविन्यो यावज्जयोतिस्मृतिश्रे माहोते ॥

तावल्पाथं बहुरञ्जस्यानि शिरासि धार्येनु ॥
षण्मुलीकरणे चैतं तेजस्वर्गात्मर वाया ॥

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयापदे संवेदरहस्यार्थाः
श्रीरामगीतापूपानिषत्सु
अणिमादिसिद्धूपणं नाम ॥

पोहूःध्ययः ॥

हनुमान ॥

भगवनं बैंदवज्ज्ज तमुखाम्बुजानिस्मृतं
अष्टोत्तरशतांश्च कम्पसु पीतं मयाधिकम् ॥

एवेन कतज्ज्वलं सम सिंहं नस्तदयं ।
तथापि किंचिंच्छोत्त्वमास्ति बैंदवसिद्धै: ॥

दशोपिणिष्वदि श्रीमन्वहुविवाह: प्रपञ्चिता: ।
अवशेषिविविंतवस्तः इत्याहुविबोधयोः ॥

हनुमान ॥

भगवनं बैंदवज्ज्ज्ज तमुखाम्बुजानिस्मृतं
अष्टोत्तरशतांश्च कम्पसु पीतं मयाधिकम् ॥

एवेन कतज्ज्वलं सम सिंहं नस्तदयं ।
तथापि किंचिंच्छोत्त्वमास्ति बैंदवसिद्धै: ॥

दशोपिणिष्वदि श्रीमन्वहुविवाह: प्रपञ्चिता: ।
अवशेषिविविंतवस्तः इत्याहुविबोधयोः ॥
|| शान्तदशोषध्यायः ||

विद्यासन्ततिविज्ञानावॉ विकिरिद्वः मम ।
भवेन्दिति च मन्येःहस्तमात्रास्वल्पिन्याथः मे ॥

|| श्रीरामः ||

हनूमच्छुष्य वस्त्रामि विद्यासन्ततिमहुः ॥

dशोपाविष्यदि मोक्कांभिहः परमाद्रताम ॥

छान्दोऽये वृहदारण्येन्यात्विद्याः अपविचताः ।
तालेका सत्यविद्यार्थ्या यस्या खानाः असीद्वति ॥

दक्षिणेशिणि सूर्येः च ज्योतिःवस्त्रवर्ष्णः ।
सत्यावाव्याचरणह्योस्मृतिवें ध्यायेद्वारिष्टसः ॥

एवं यदि निराधारा ता सधो मुक्तिकारिणी ।
भवेतसाधारतयान्तु कपिलक्षणी नसंशयः ॥

अश्वादित्यगते वस्तु प्रकृतं सर्गं नन्तु ।
ज्योतिर्महेन्द्रधुर्धस्य आदर्श निर्गुणः ॥

अन्या दृश्वाविद्यार्थ्या यस्या बह्यांशांडिधिरः ।
हनूमच्छुष्य कर्मध्यस्तस्तर्वोपायानं स्माणिनामपि ॥

अन्वेष्ठत्यं तयाकाम्ते विज्ञानाः चिद्वर्त ।
वायुवाच्चरवदापूर्णं भावेतसल्यविचिदनम् ॥

साधारदशी न साचुद्वारस्तयस्यस्मापविता ।
पूर्वक्ष्रेस्मुक्त्यैर्साभवेतस्वाद्यवदीशामात्वः ॥

वेश्वराकृत्या विद्याविष्या यस्या ददेशामात्वः ।
बह्यांशां नत्यगात्रां द्वारा पूर्णवा भावेतेनं ॥

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श्रीरामगीतायां

माणिःश्रेीकृत्रिमसर्वेक्षेत्रान्वेषित्यमुपासते।
तथापि तद्वार्थं न विज्ञानित भावते॥
अन्तःवारपवायुरुषेऽक्तोपि समुत्तुष्णा।
क्रमसुक्तिनीमर्द्धेऽपि पूर्णवाकनुचिन्ततात।॥

पञ्चश्रीविवाहवर्णयासीच्छतीं पञ्चव्रयुक्ताः।
ढुळपुष्णनवितितमाः पुरुषस्वर्यावपि॥
तानन्दिन्नकमो ध्यात्मा पञ्चव्रयुक्त चिन्तयत॥
मुक्तिः बिन्देत नोच्चतसावित्रिकफलवान भवेत॥
अन्या च धोड़शक्तिशिवा महज्जुक्तीतिता।
यथा च साक्षातहेम्रा असीदति विवेकिनाम॥

प्राणादयः कला यत्र कल्पिताःपोड़ीश्वरिताः।
अप्राणसवरं माध्य कलात्सा उत्तमेणुहव॥
प्राणायायामदैः पूर्णवेलेः भावायेत्।
सदीमुक्तिन्द्रवस्यात्र नान्यथा कपिनाथः॥

अन्या चोद्रीथाविवाहश्वादूर्तेऽ मण्यात्मक॥
ध्यात्मा त्रिमात्रं शूकस्यवस्याः मुक्तिः कथावेत्॥
सदीमुक्तिनिन्तंत्रं द्रोकं धोड़शात्राय।
विभक्तश्राणोपास्तेषितः पूर्वं महत्तुष्ट॥
अन्या शाष्कल्यविवाहवशायासामात्मा मनोमयः।

प्राणेहः भारूप उपास्यप्रति कथयते॥
अन्तः च प्रत्यगात्रवाकुपास्य दशमहाः।
क्रमसुक्तिन्द्रायां सदीमुक्तिनिभवति॥

* शूकश: चर्चामुक्तः: इति पाठात्ततम्।
अन्या पुरुषविद्यास्यात्पुरुषो यत्र कथितः ।
यज्ञेनायुगो वृज्ञे सा विचा काम्यकृतिपरीः ॥

सुनिज्ञाशान्यूर्वां विभूतीनामिवात्र च ।
गुणान्य हेयता पुरुषो न तु हायते ॥

अन्या परेषुविद्यास्यात्पे विचित्रताः ।
स्थितस्याबुधुमि त्वागः पद्यते पुण्यपापयोः ॥

दिनिज्ञकचात्मायंस्य बहुलोके सुभुमिः ।
हेयोपाध्यात्मवीण्यता च कमांक्वेतु ॥

अन्यान्तक्राणविद्यायाद्वाध्याजस्यात्मजिद्विक्षणः ।

अतरं निर्णायं ब्रह्म श्रोच्यं ब्राह्मणोऽस्मैः ॥

अविनाशयणकूटस्थैव हविविषया यतः ।
इत्य पतः कमात्सधी वा भवन्मक्षे परा ॥

अन्या संवर्गविद्यास्याद्वां संवर्गं विसिद्धः ।
वायुः भागात्थपितश्रव्याह्यात्मवेचाबिख्यातमः ॥

वायसुसारित्वसलोकयवचनात्मणिव सा ।
कैवल्यमुक्ते निश्चाध्यायिता चैकामाख्यातुः ॥

अन्या च मधुविद्यास्याद्वां प्रथ्याबदिकं वगतः ।
उपास्यं मधुचेन सान्त्यालिङ्गाचु निर्गुणः ॥

अन्या च भागात्थपितश्रव्याह्यात्मणो ज्याध्यान समस्तः ।
इति संविद्यं सा हि सुगुणा विन्याति वतः ॥

उपकोशलविद्यान्या यवत्राधमस्यवस्थयः ।
शिश्यस्यपादिश्वातात्मविचारं निर्गुणकटिपीणम् ॥

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श्रीरामगीतायां

चयोधिकारी विद्या सा झेया विच्छेद्धश्रृवं ।
यत्पाशेषवचनं पदपत्रभविवाम्भसा ॥

साहित्यास्नया तु सहम्म परोक्ष्मानुभुपिणी
झान्दोवे परमोढारा भवत्ता श्रेष्ठतेते ॥

उपदिद्धे पराणके तच्च तत्तथमसीतापि
गुरुकृतसाधनानुकु: कम्पुक्त्वे च सा ध्वनम् ॥

अन्या तु भूमिभाद स्याहादान्नन्यन्न पयति
सैवारोपाविज्ञानन्न विद्येश्वरीमता

अनुक्रमान्नलेवधि गुरुमाधान्यहानितः

शिष्णुनुमूरितिहुतालास्तयोधुक्ते च सा भवेत्

एसमन्याश्र काश्यमित्युघिया वेदान्तनोथिताः
एतस्तूङ्द्रेशः भोक्ता वेदित्यया मनीषभिः

विद्यासन्ततिविज्ञानं शिष्णविचित्तपरीक्षण
अवश्यभावि सर्वेषमाचार्यों विदेश्वत: ॥

अपरीक्षितशिष्णयां स्याहादानाभिकारिणे
उपदिद्धा यथा विद्या गुरुना विनाला भवेत्

तथोपदिद्धा विद्यापि शिष्ण्यात्प्रभिकारिणे
विद्यासन्ततिविद्वान्हीनेन गुरुना कपे

यथा विद्या मदात्वया शिष्णवात्रु मुनिमें

सर्वेत्थक्षणसंपस्त्र जालवेति नियम्यते

तथा विद्या गृहीतत्या गुरुनाथु मुनिमें

सर्वेत्थक्षणसंपस्त्र जालवेति विनिष्ठिनु ॥
सदाचार्योऽपि दीर्घायुष्ठुक्ष्यसेवनुवर्तकमात्।
शिशुपलस्य वर्षे निम्नं पूर्णं श्रवं सेवते मद्वेदः॥
47.
असदुक्ष्यरः पद्धार्यः। कण्णापेशनुवर्तकमात्।
शिशुपलस्य वर्षे निम्नं पूर्णं समलो भवेत्॥
48.
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काश्यान्तरसमुद्रतं शिशुपलेष्यं महत्रं।
जाताःसचार्योः यथा रोशाहूरतः परिवर्जयेत्॥
49.
काश्यान्तरसमुद्रतं गुरुदीद्वेष्यं महत्रं।
जाँतः शिशुपलस्य रोशाहूरतः परिवर्जयेत्॥
50.
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स्मायस्याः जनगत्याः स्मिन्न्यात्मार्यं च मार्यं।
पितृपुद्गशा च संवंद्यावन्यां शाक्सवर्मिनाः॥
51.
तपोरेक्ष्यं पातित्मे यथाधन्यं नास्सि हैवत।
एवं संवंद्यां: पूर्वमध्य: स्वायतुशिल्याः॥
52.
अधिम् अभिप्रेर्भ्यु: गुरुर्याच्छवे किचिद्॥
स्वर्णांश्रमहिन्यः शाक्सवर्मिन् हि विषयेत्॥
53.
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जात्यश्रिष्टिपुषी विकुपो गुरुमिविनवहित।
कमीशिष्टस्व कुपाय: न गुरुवर्तव्रापयात्॥
54.
थर्मोगिदेशो लोकस्मिन्नुवर्तु गुरुः निर्देशः केचन।
अथर्मोगिदेशो केचिद्वा कामोगिदेशो केचन॥
55.
तेषा तत्तत्त्वानिष्ठा गुरुसुद्धृष्णादिकं।
यथा वद्वा तथा मोसोदेशोतराधवं गुरोऽ॥
56.
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tसादश्चविवाचार्यं पवाकस्त्वं परित्यज।
गृणाचार्यानि पञ्चश्रृवस्तिज जनकं मम॥
57.
श्रीरामगीतायां

वैदम्यं मध्यमूर्तिंकिन्निथिर्द्रोतं वासम्यनामस्यं
भविष्णु यदि मात्रा तदारम्भ तु मां तव ||

न्यात सिद्धं ते नोवा शुभाचारान्नति तव
श्रेयोहाथे काचिवै कर्मोंचिन्मकारिणः ||

श्रुतुकास्वेलविद्यास्ते निपुष्योपि निरूपणम
ख्यातरहितो मूर्ति इति निग्रिनि मारते ||

ख्याम्यान्ये विद्या सावादेरत्वावङ्गा
प्रणम्य* वातस्तान्नितं स्वर्मानिरतं भव ||

श्रुतिमुदितसिद्धार्थानरतिरहस्यभास्म पुरूषं
तव श्रुति ततोषुधुना किमापि नैव वेदान्तरं
तथापि माति ते गुरु श्रुतिशालेपि चाढ्योत्तरे
ख्यांम्यचरणे तथा भवतु भक्तिरंजातं ||

संमस्तजनमोहिनी सकललोकहं: परा
महाभवतोभव्यी विरतिबोधिकारिणि

सुरुन्द्रविशिषुतं यमभद्रास्तियोराकिलं
ख्यांम्यहातिकारिणि जयति सा हि माता सम ||

अतः श्रविपदुवः तत्तत्र पार्थ हेरुमूद्या सम
स्मृतिचेतु मारते सकलभीविविध्यंस्यिनि

यथेव सुरस्ततमा अपि भवाश्चिपारंत्रात

ख्याम्यान्ये निपुष्योपि निरूपणं मममुस्कामस्य
ख्याम्यान्ये परमश्रुते पद्मम्

श्रीतन्त्रं निषिद्धं श्रुतं मममुस्कामस्यात्तया लया मारते
तत्वं सफलकूलरुपं मननाक्षानान्त तृत्यात्तर्भिः

* प्रशाख्य इति पाठानाम्पः
II अष्टदशोऽवध्यायः II

पुष्य में गुरुदशिणा मिथकम तत्वार्थसंवर्धिनी
नौँचेदुर्बंजवापिनिह न्येशाय मे महतः ||

शेषातिरिक्तसमस्तात्मखोऽधृत माधव्राणिन्यथा लं।
सवर्धनिविष्ठानुना तु भीमनमर्त्तपुतासीति हि साधु मन्ये ||

5 इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्वेदरहस्यार्थार्थायः
श्रीरामगीतात्मापनिषतो
विवासन्तति गुरुतत्वविनिर्देशर्य नाम

II सतदशोऽवध्यायः II

II हनुमान II

10 भगवंतर्नुस्मार्कभोजचित्त्वयास्यसिंहु श्रुतं।
तथापि मे लक्ष्मीत्वशुभ्रूणा जायते पुनः || 1.
तस्मायमुकुप्पौर्वीत्तसंगतीसंग्रहेन मे।
सततस्माराय मन्याथ चारणार्थ वथाक्रमम् || 2.

II श्रीराम: II

15 वेदान्ताभु समस्ताभु तथा भागबोधपिचौ।
अष्टोत्तरशस्त्रादृश्यादी आराम्यं मुखं नीतिमित्यः || 3.
अथ सबिरमुखान्तवस्त्रहाणान्दयात्परं।
तत्तात्मायांत्यायोगश्रव कर्मिकंति निश्चितम् || 4.
ततः भारयविज्ञेयनुकलक्षणमीरमिति।
पश्चादिदेहनुकलक्षणं विधारात्वस्य लक्षणम् || 5.
श्रीरामगीतायां ||

वासनाश्याविज्ञानमनोनाशादिकं ततः ।
समभूमीविचारश्रवाधनकतुतस्तदुन्तन्तरम् ॥

अय दर्श्यातुवित्तादिपथसमाधिसिनिनकरोण ।
अय वर्णःश्रवामाचाररघ्नवस्थापनसमु्तुतम ॥

तत्सांबिल्लपूवाणैं विभागः कर्मणामय ।
कार्म्यं भक्त्व ज्ञाने योगि गुणान्तरातीर्षुरणम् ॥

लघूरुपान्निलिंतात्त्वविश्वरुपानश्रुवाधूवाण ।
तारकभणवस्थाम मात्रामेधानिनकरोणम ॥

चुतुंबेदरहस्यार्थमहावाक्यार्थार्थवोधवाण ।
ततश्रव मूर्तावाराधिनवचकविवेचनम ॥

अणिमादशसिद्धीनां दृष्टाणि ततः परं ।
विद्यासन्ततिविज्ञानमुच्यतवाागौवाणम ॥

एवं गीतांमहाशास्त्रं मम ते कौपिनायक ।
मोक्षं समस्थेदान्तरहस्यार्थार्थतमम ॥

तीर्थस्मृतव्याग्नानिन्दुणैं स्यादश्रामाय ।
मन्त्राणां विविधानावेष चिन्ता श्यादशमा कपेन ॥

द्वात्रिसदशेदान्तन्तरिलितां सम्धयम भवेत् ।
अष्टोत्तरशास्त्रोक्तव्यविचिन्तनमुच्यतम ॥

सवेदान्तभूदाधिविशारदीकरणि श्रमे ।
अस्मिन्गीता महाशास्त्रं चिन्तव्यं तूतमोक्तम ॥

इत्यं गीता लघु, लघु गोपनीयम प्रयत्नतः ।
अस्त्याभक्तिविशेषस्म न किष्ट्विद्वकुस्हीति ॥

100
एवं श्रीरामवचनमुदारां भृशं पिन्छ्र।
हनुमान बाप्पपूर्णास्तः सगदर्शुवाचह॥

हनुमान॥

श्रीराम मतस्मृतिजातिः हारिन् श्रीजानकीनाथ सरोजनेत्र।
श्रीमदमिश्चिमाधर्षशेताय श्रीनाथ मन्नाथ किमच कस्ये॥

गीतास्मृताश्चादनामचित्वे वकचङ्ग्वङ्गः भविष्याति नौ मे।
तथापि तेस्ते महतात्तरहिंस चिन्ता: महृत्ती लरयिनि वाचयः

गीता श्रुता बद्रचइतः पुरस्ताच्छुरीराम तत्वभूतात्विधः।
अस्यस्तु सर्वाभिप्रे कोट्टिकोटिवागे तुस्या इह नैति मन्ये॥

श्रीरामगीतास्मृतपानातुः तृणीकुतेन्द्रो विज्रो विज्ञ्वयुः।
अहं विश्वोको विजितसंपद लस्यो पिपासोस्मि किमन्यदाप्यं॥

यद्रवं गनवामाटः वा न वास्यायि सम्यतः।
भगवान्तिक संबोष्य नप्ये सार्थमहं सभो।॥

जन्मान्तरसहस्ते निप्पकामुखवानि मे।
थानि तेषामाव गीतां राम मन्ये महत्फलम्॥

यथा भवत्वप्रेमभोजरेणु धृताशस्मस्तकं।
दुस्तराम्भोलिन्धीरागिन्तः च भववारिष्टः॥

पित्रा मर्कटवाच्या च चपलं सदा मम।
तत्स्वरूपं त्वमेहाषु नैशर्यमकरोरहो॥

किमत्र बहुनोकेन घन्यस्यवास्मि राघव।
तथापि न भवेयेन कृतज्ञशास्तिमेऽ॥
श्रीरामगीतायां

सदृशयो मायेयायुष तदवाजस्वचिन्ततं।
चतुर्मुखमुनेर्ग्नादितयोस्वल्पद्राज्ञयोऽऽ॥

एवं हनुमन भोकः श्रीरामः कहणानिधि।
श्रेयाच सस्मां वाक्यं सिद्धं सूक्ष्मार्थगमितं॥

श्रीरामः

में मल्ला अभवंस्मैव वहवदिश्यायः पुरः वपे
तेष्वे को प्या न होहह हत्योके कृत्यसवादः।
तदेवनांतरहस्यगमितमहागीतापदेशाद्वारं
मल्ला केवलेव ते निगदिता गीत्या लया यत्तत॥

आत्मानं सर्वं विधाय सकलानीशादिमुक्तिमा-
नेवदानानं पितरारणिमयं जातस्तु गीताः नेवः।
सस्तकोणमेऽपितारतासिद्धं दुःख ज्वलनते द्विते
लद्वामूख समस्तसञ्जनवारणं दुहस्वाभितम॥

शिष्याश्रिष्यमुरारश्यमेधयो वेदान्तद्विधोदशी
चिन्ता वापुयो बुद्धि मन्दरगिरे दुस्काश्वहालाहहं।
पीत्या जातमहं त्रिनेत्रउमया युक्तो विरासीतथा
मद्वितामूलमेत्तृतस्मि भवते द्वारा सुरेयस्यमुखी॥

मद्वितामूलमागलं पिताबत् यस्तस्यान्यशाचः। कथं
कि वा देशिकदेवदानात्तरतिस्तृत्रादिभः पूजनः।
कै दुभोधिजापूर्वतं घुरतं पीतेन वा यातुरे
देवानामुचयष्टते हृदमरता नोपीत गीतस्य तु॥

पीतगीतामृतस्वं तु चिरजीवितमेष्यसि।
नवामुरूलता पीडा भविष्यति तत्वानव॥

श्रीरामगीतायां
|| अष्टादशोद्धायः ||

हनूमनः मायोरेत सुसंवादसुवर्षां ।
कर्णमयामादरणैव ये पिवनितः नरोपेतः ॥ १४ ॥

येदन्त्वाच्यावधेमेकं वा श्रोतं क्षोकासिमेव वा ।
पथति नित्यं नियमादं तन्मोक्षलमः ॥ १५ ॥

सवीदक्षणयुक्तेन तथा शरीरं हि मद्द्रुः ।
एवं कदा वचेभ्यौ भविष्याम्यवज्जनातुत ॥ १६ ॥

इत्युक्तः भगवान् रामः शिश्यं तं पवनास्यं ।
आलिलिन्यं लयं वेगादश्चूर्णार्थिप्रक्षः ॥ १७ ॥

इति तत्सरायण उपासनाकाण्डस्य द्वितीयपादे सर्वनदेशस्यार्थायम्

श्रीरामगीतासूपानिषत्तत्तु
सर्वध्यायस्वतिनिर्दृष्टाः नाम

|| अष्टादशोद्धायः ||

|| श्री रामगीता समासा ||

|| श्री रामचंद्रार्थिप्रक्षः ||
श्रीरामलयम्
श्री मेघादलिणामूले नमः
उ पा हि त भा गः

ईशावास्यादि सुपक्षकान्ताद्विथीयोपनिषद्यां शरणांस्वाभावभेदी - सच्चबुद्धि
क्रममुक्ति जीवनमुक्ति विदेहमुक्तिकारणीमूले - क्रममुक्त्योजक दशीपारिश्रावितः
श्रावितब्रह्ममांसार्थमातिपादक दशिश्रावितीवर्त्तृतः निशिलाध्येन्तुजनानानानदा
वात्ते चतुर्विकारत्रांन्याविनितृभि: श्रीमद्धप्यदीक्षिते: मणितया व्यावातः
रूपया अतिक्रणकुकुकुक्त्र्यूर्त्वृत्तोत्त्वासमेत ज्ञानाकाशं - जीवनमुक्ति
जया द्वारित्वसयोगिद्यां द्वारित्वमांसार्थमातिपादक रामगीतासमेतोपासनाकाशं - विदेहमुक्ति
स्योजकांक्रोचरशास्त्रोपनिषद्यां।श्रीतानुसूतिमांसार्थमातिपादक कर्माकाशं च
सहिते - स्युद्भुव्यमकारणुरीयेत्रेन द्वारित्वेद्धवविप्रथावृत्तोत्त्वासमेत म्यानकाशं
पदशोभिते - एकौप्रस्फात्तस्य पश्चविनिशाव्यायमंडिते - स्वातंत्र्यनिश्चालादी
गायणम् एकौप्रस्फात्तस्य एकविकारत्रात्यायमाणि: - श्री दशिश्रावितः
संवादात्मके - श्री वसिष्ठमहर्षणा लोकानुभाँर्थ ताकवहायतार श्री
रामचन्द्रं निमित्तीक्ष्योपादिष्टे - तत्त्वार्थयाने भवलतारे - बह्वविण्‌ह्रादि
सकलद्वित्तार्थे - जन्मात्तसरस्यालोकितानिविरागराखिलम् - धमादी चतुर्विश्व-
पुरुषार्थसिद्धिष्रेणे दश्रेण स्वर्ण पूजन पदन्त।श्रवणार्थाविदान्यतसमाणं
नित्यमहक्ष्यःपाने - इतिहासरले गुरुज्ञानवासिष्ठे - तद्दनूष्मू चाण्डनायानां
विषयमूर्चिका तत्त्वकाशार्थस्वाभम्॥
अध्यायसंख्या विषया:

|| सन्दर्भावधि ||

1. श्री दक्षिणपूर्विकाश्वलासावा: जी- वोतालि ज्ञानाशास्त्रदर्शक- निकृष्ठमवाण।
2. भीमायुधिनिमितापादानकारण- वाण:।
3. अवाकाशनोच्यक्रमस्निरुपणम।
4. शुद्धावकाशनोच्यक्रमस्निरुपणम।
5. अन्वयविवर्तितकलक्षणः पूर्वोक- वाणः।
6. **आन्तरमयाधिकारणार्थः प्रप्तः माण्डूकः कैवल्योपनिषत्त्वं स- पन्नश्रुं।**
7. **बृहदारण्यकारुपवेच सुपुस्म- हवादिनाशः: तुर्यादि- बिहारपुनः।**
8. **कुठववुपनिषतपुनः।**
9. कारणमेदवाणः अरुपे मौनवः।
10. **केनोपिनिषद्य भ्रात्रीविवाहः।**
11. **चिन्हपुपुपशो रूपसिद्धार्थकार- णातं वराहोपनिषत्त्वमांचश्रुं।**
12. जीवेष्टरसेवनारूपवाणः।

अध्यायसंख्या विषया:

13. व्यपदेशस्त्रुपमृ्य व्यावहारिकमें- दशः।
14. आर्माधिवाद्यत्रृतयाननिरुपणम।
15. **मुण्डकपोषिणिद्या सुपुस्मनिर्गुणेऽः।**
16. **अंतर्योपनिषद्या विरूपब्रह्माति- न्येरूपक सुपुस्मनिर्गुणनिरुपणः।**
17. आत्मनेत्रलमध्यस्तितिः: सेव- पत्तम।
18. अनाजितस्य गौणतन्त्रनिरुपणम।
19. **प्रकृतिपूर्णविवेकः प्रकृतिमाया- विद्याभेदः: प्रकृतिवृद्धि-निरुपणः।**
20. **नेत्रताल्ष्वत्तरोपिनिषद्या अपावः भ्रात- वहावः: अजुष्ठवलाग्नादि- समाणलः।**
21. अर्धनारि-श्व सोमाकृष्ण नेदेश गुरुमूर्तिः मनविकारित्वादिकम्- प्रक्ताणनिरुपणम।
22. **चिन्हपुपुपशो विविषिणीवी मित्याविव- योधर्मोपदेशमेतुवं व्य्वहा- रिकस्वत्त्ववः।**
23. **बृहदारण्येनरूपवाणः अतिषेषः।**
अध्यायसङ्क्षेप

24. शाक्लयशिरःपातौ नन्कोपदेशशृङ्गः।
25. अवस्थात्यातीतवदगामः गृहस्थ गुरोहितश्रवणभ्रमणीचित्तमयः।

॥ त्रितीयायाम् ॥

1. *व्याससूत्रसाहित्यालंकारं ॥
2. प्रथमपदार्थविवेचनम् ॥
3. तृतीयपदार्थविवेचनम् ॥
4. तृतीयपदार्थविवेचनम् ॥
5. चतुर्थपदार्थविवेचनम् ॥
6. पञ्चमपदार्थविवेचनम् ॥
7. पञ्चमपदार्थविवेचनम् ॥
8. षष्ठमपदार्थविवेचनम् ॥
9. षष्ठमपदार्थविवेचनम् ॥
10. नवमपदार्थविवेचनम् ॥
11. दशमपदार्थविवेचनम् ॥
12. एकादशपदार्थविवेचनम् ॥
13. द्वादशपदार्थविवेचनम् ॥
14. त्रयोदशपदार्थविवेचनम् ॥
15. चतुर्दशपदार्थविवेचनम् ॥
16. पञ्चदशपदार्थविवेचनम् ॥
17. षष्ठदशपदार्थविवेचनम् ॥

अध्यायसङ्क्षेप

18. व्याससूत्रसाहित्यालंकारं विवेचनम् ॥
19. परमात्मानं विवेचननिरूपणम् ॥
20. चित्रपदार्थविवेचनलतानिरूपणम् ॥
21. परमेश्वरार्थियं रूढियोगमेवः ॥
22. अवस्थात्यातीतवदगामं गृहस्थ गुरोहितश्रवणभ्रमणीचित्तमयं ॥
23. तृतीयविवेचन वृत्तिशा्रवनलतानिरूपणम् ॥
24. दशोत्त्रवनश्रवणनिरूपणम् ॥
25. अन्तःकरणवृत्तिसंबंधनिरूपणम् ॥

॥ त्रितीयायाम् ॥

1. *प्राणंश्च सारकार्यविवेचनिष्ठः ॥
2. कार्यसूत्रलक्षणनिरूपणम् ॥
3. त्रितुत्तरकार्यविवेचनः ॥
4. *तन्त्रविवेचनम् व्याहरार्थिकेत्यः ॥
5. *अन्तःकरणविवेचनिष्ठः ॥
6. *दृष्टिशा्रवनश्रवणनिष्ठः ॥
7. *चित्रपदार्थविवेचननिरूपणम् ॥
8. *व्रतःतृताविचारनिरूपणम् वृत्तिशा्रवनलतानिरूपणम् ॥
प्रयोगिक विषय:

1. प्रत्यावृत्ति संस्कृतविद्वारे विद्यागृह-वेण विद्यागृहक्षयन्त्र
2. विषुवप्रेमचंचलारामस्वरूप स्वाता ज्ञानमञ्जरि विविधवृत्तमुक्तो त्यंप-हारसालवत्स
3. पैठोपनिधरित्राय इतिहाससेवां
4. जीवनवेदनस्मृती जीवननिर्णयिकात्मकंत्रिपाइत्स्निनिरूपणं
5. त्रिकारहैतिव्रादनिषेधोः
6. पाशुपतिप्रसंग्राहाय आत्मनिरूपणं
7. पुष्पपरत्वाय व्यक्तिनिरूपम्
8. विवेकनिर्णयित्तत्त्यनिरूपम्
9. प्रत्यावृत्ति संस्कृतविद्वारे विद्यागृह-वेण विद्यागृहक्षयन्त्र
10. तत्त्वात्मनिरूपम्
11. समाननिरूपम्
12. निर्दिश्यात्मनिरूपम्
13. अध्यात्मविद्यात्मनिरूपम्
14. जीवनमुक्तस्यात्मनिरूपम्
अध्यायसंहिता  

15. *पञ्चकोशविचारः |
16. विवर्तपरिणामवादः |
17. *सर्वसारोपनिषदः मायानिरूपणः |
18. *निरालम्बपनिषदः वन्धनिरूपणः |
19. *अध्यात्मपनिषदः आत्मतत्त्वानिरूपणः |
20. *कृष्णरौढ़कथनः मात्मापनिषदः वद्विलिङ्गानिरूपणः |

अध्यायसंहिता  

21. भानाभानमेदनिरूपणः |
22. शुभुधिहितान्तर्यादिवादिरिष्टं |
23. *सीताजनकसंवादः जीवनयो: कार्यकारणवानिरूपणः |
24. *अद्वैताननिद्धान्तं: कर्मभक्त्यादिदृष्टं: शान्तिकारणं: दत्तमः |
25. *पञ्चबाहुपनिषदः योगमार्गिन्येश्वर्यः ज्ञानमार्गिन्येश्वरः |

इति ज्ञानकाण्डस्थाविषयसूचिका समासः

उपासनकाण्डस्थ विषयसूचिका

अध्यायसंहिता  

2. ज्ञानकाण्डोतक्योपासनाय जी-वन्ययुक्तज्ञानकल्पम् |
3. *अन्धपूर्णोपनिषदः जीवन्युक्त-क्षणाम् |

अध्यायसंहिता  

4. *क्षमुनिद्राघंडवाद्य विदेहयुक-लक्षणकल्पम् |
5. *मनोनाशवासनाशयः माणसपूर्व-निरूपननिरूपणम् |
6. एक्ययोगीनिरूपणम् |
7. *माण्डलवृक्त योगमयासे संशय-निरूपं व्यासजैतिकपश्चेदः
अध्यायसमूहया

19. रामालिक्षनमार्थन - क्रणवातारी स्मारकश्रृं।
20. क्रणोद्धवसंवादेन निर्गुणवर्भो-पासिंत्रिकातः।
21. साहचर्योगयोः पौरीपण्य स्वबीम-ध्यातवादुनिरारकरणः।
22. योगस्थोगसंयोगः।
23. मैत्रेयमहादेवसंवादे सहजलालु-भूमितिनिरूपणः।
24. ऋगुलिङ्गदवसंवादे नूतनजीवोत्प-तिकिंतनः।
25. समाधितहजानुभवी श्रणविवृतिः व्याविद्वदिर्दश्यं उपासिः शोष्ठानन्दः।

|| त्रीयस्त्रोते ||
1. पुजारुपनीमेवेनन्द्रसंवादे त्रिकरणो-पासिंत्रिकाः।
2. श्रवणमात्रज्ञानवृत्तिः ब्रह्मात्मलिङ्गपादः।
3. प्रथमक्रणस्वरूपणमाः।
4. श्रवणवादाचार्य-रामवक्तवर्णनम्।

अध्यायसमूहया

5. रामतत्त्वनिरूपणः।
6. गुणमेत्रेन शिवाभिकारानृृपणः।
7. सन्तकुमारस्तोत्रोशतः शिवाहरू तताण्तः।
8. गायत्रयुपासनम्।
9. भ्रमवर्धविज्ञनं नैककाबहवादश्र।
10. चित्तमन्त्रोपासितमकाः।
11. मातृःकारणपासितमकाः।
12. जीवनमुक्ताभुवः।
13. योगबूढ़ामणियोऽथा चित्रजयमकाः।
14. हठयोगक्रमेण खेचर्या दिलिते।
15. वसिष्ठशाक्तिसंवादे शिवपारम्प-निरूपणः शीवात्मकतान्त्रिको-पासनाचः।
16. श्रायात्तान्त्रिकविकारोपासनाः।
17. वामशाक्तमर्गस्य हृदयाः।
18. द्वियात्तान्त्रिकात्मकोपासनाः।
19. मूर्योपासनेन गणपतियुपासनाचः।
20. योगकुण्डलया हठराजयोगनिरू-पणम्।
21. संयोगकुण्डलया सर्गभौगद्येयः।
अध्यायसूचिका

अध्यायसूचिका

22. जीवनशैक्षकोपासनं दैत विशेषः
ह्यादेतिनिरासपूर्वेनं वन्मुक्तयो
हैताहितनिरूपणम् ।

23. चन्द्रार्कितदिवसंवर्धे सताविश्वैत-
न्यमानवर्यासुगुणेः सतावर्थः

24. देवतपानिषदा सर्गुणिर्गुणदेवु-
पासनमेष्टित्वर्थातोपनिषदैव विदे
हमुक्तर्थसा चिन्छित्तिपारस्यांच।

25. ब्रह्मनिद्रिष्टिः निर्गुणमुक्तार-
तम्यृच।

|| चतुर्थपादे ||

1. वर्षारणनिरुपणं भ्रुणिनिराध
सांवर्धेन मोक्षे स्थगतेदमृदिश्च।

2. जीवनमुक्तचतुष्टयकरणचेता।

3. विरातिमृयृच।

4. मुक्तिकारणेऽदुरुपेष्टिहारोनात्
शतोपनिष्टप्रस्थं।

5. सहुरुपासनकामः।

6. शिवमीदासवराजः।

7. सताविश्वैषुभाषाः।

8. अगस्यरामसंवादेन ब्रह्माल्पको
पासनं।

9. *महायोगः अहैतमतदृष्टण्यं।

10. वृजितशीघ्रं।

11. वृजितमच्छोधनं।

12. वृजितीनात्मशोधनं।

13. *महानारायणोपनिषदा वर्जप-
एकव चतुर्पालनिर्णयः।

14. साकारनिरार्कारेदर्मशेषं।

15. साकारिपासनायः पारम्यं।

16. *तेजोकृंदुपानिषदा सजातीयस-
त्यावृत्तात्मकोपासनं।

17. *आत्मप्रियन्द्रमाचल महावहारसि
मन्त्रस।

18. *शिवस्कन्दसंवादेन जीवनमुक्ति
निरूपणम्।

19. *विदेहसुचितनिरूपणम्।

20. *हृदराधसंवादेन मनोलयसाधन
निरूपणम्।

21. सहुस्तलीनमनसः महाद्युपुन-
रुक्त्यानविकं।

22. सतनकारकृत महामात्रकशनं।

23. स्तन्द्रोकोचरमात्रकशनं।
|| विषयसूचिका ||

अध्यायसृह्या विषया: | अध्यायसृह्या विषया:
24. पुनस्तन्त्रकुमारकौपिनीपतात्त्वज्ञातं परम्परागतमस्थः ||
25. स्कन्दश्रीकृष्णः कार्तिकचारणाकृमिस्यपरागतः स्पष्टः

|| इत्युपसन्नाकाण्डार्थविषयसूचिका समासा ||

|| कर्मकाण्डस्तो विषयसूचिका ||

अध्यायसृह्या विषया: | अध्यायसृह्या विषया:
9. कुटीचकाधिकृतां क्रमं दुनिधानविधिः ||
10. यतीता नियमः ।
11. स्कन्दधाराणिनिधिः आश्रामारोऽहानिषिधिः ||
12. भूष्यवणः आश्रितरूपः ||
13. भृगस्थानामनुजानशकारः ।
14. स्वरुपस्थानामनुजानशकारः ।
15. वनस्थानामनुजानशकारः ।
16. विदुरस्थानामनुजानशकारः ।
17. कार्तिकायमनुजानशकारः ।
18. स्वरुपायमनुजानशकारः ।
19. स्वरुपायमनुजानशकारः ।
20. स्वरुपायमनुजानशकारः ।
21. श्रीहरिस्वरुपानांविधिः ||

15
अध्यायसंख्या

22. कर्मणा ज्ञातन प्रायश्चित्तम जननाच्य निरूतिनिरूपणाः।
23. *त्यतीतापि प्रायश्चित्तविषयः।
24. *स्वगुणेवरभक्तानापि प्रायश्चितविषयः।
25. *सिद्धानापि स्ववरभक्तार्लेपिष्ठ प्रायश्चितविषयः।

|| हिन्दीपादे ||

1. *सर्वेणां प्रायश्चितविषयः।
2. तत्तत्रतमनवर्तितप्रायश्चितविषयः।
3. चतुर्गणां ब्रह्मविद्यादीनां ध्यानिति कैश्च्य लाभः।
4. *सिद्धाश्रयया प्रायश्चित्योपत्तम सुक्ते-हेतुवाँ श्रावङ्गः प्रायश्चित्य सर्ववन्दकर्तरस्य-व्यक्तम।
5. *यत्तपुवप्रावर्त्तनत्त्वप्रायश्चितविषयः।
6. *गृहस्यस्य गृहस्यविषयः।
7. सूक्तकाशीचविषयः।
8. *जीवनपुकस्तार्लेपिष्ठ तात्त्वरस्य-व्यक्तच।
9. *ब्रह्मविद्यातविनां स्त्रीों असेवं रजस्विन एकादशो चतुर्थेच शुद्धिः।

अध्यायसंख्या

10. गुरुभक्त्यमच्यूली शिवाराधनविषयः।
11. अहल्येन्द्रोपोऽतमशापः।
12. प्रतिशशापविषयः।
13. *गारीविषणुसंवादे तिरां श्राहें पापवयः।
14. आविकारिकार्यां पापकर्मीकृते-प्रापि वैव्यापुत्रोऽरेषः।
15. सार्वाचतांदकर्मश्रयविभागः।
16. *सहिचतांन मोगनेव नाचः ज्ञानी-दयाय यत्नाविषयः।
17. *जीवनमुक्तस्य शाराङ्गभोगः।
18. *भगीरथयोपास्यानेन शराङ्गवन्य बलीयस्य लिः।
19. *निमेशानन्दसिद्धिः मनःसमुख्तीनां-भूतनासाधिचित्तः।
20. शराङ्गमोगेर्चो स्वामाध्यम्यास्वेदस्य वैक्षेत्कथनं।
21. भगीरथस्यासातुष्माकारा:।
22. *नारद्वृधेवसंवादे जनभरस्य धर्मसंसर्नकालेण पुनर्जनन्मविषयः।
23. पुष्पपपकम्बिनियोगसंस्कारः।
अध्यायसंख्या विषयः

24. इच्छासारवधायित्रयनिरूपणः

25. अरुप्योरापे पुण्यपप्योः मुख दुःखेद्वृत्तकथनः

|| त्रितीयांगाः ||

1. *अक्रमिज्ञोपि ब्रह्माः सृष्ट्यादि कर्मोपपरिक्रमथनः

2. सूर्याद्वारा कर्माणि पवन्यमुखिका:

3. शिवस्य सूर्याद्वारायितकथनः

4. शिवस्य हीराश्रूपाणि सृष्ट्यादि कर्मणि

5. *विद्वेशुक्तस्य कार्मेन भ्रेत्रश्लतवर्णः

6. *परीतिच्चुर्कसंवादेन कर्मोपात्योः

7. *तिभक्तायित्योगौऽवधि दूरोपरः

8. *क्रणाजीवनस्मृतिरः स्वामिक-मापि तत्र क्रणासंवादनायितविकाश्य कथनः

9. *जीवकुमारस्यापि हरिमतिकपूर्वा विष्णु

10. *विचारारोपितकर्मभु कर्मणः माहान-न्यायकथनः

अध्यायसंख्या विषयः

11. *जावालः भूसुमुखसंवादेयाहिकविना

12. कार्यानि श्र्यमन्त्रसर्वं पुण्यतार-कल्यकथनः

13. भस्मारायणवृत्तः

14. भस्मोऽन्नामपवः पारमाहात्म्यः

15. जीवमुक्तिस्वरूपः भस्मोऽन्नामविधि

16. इत्यादिकाम्यकर्मणां सुमुखाज्ज्यतः

17. सुपुष्पावशस्य हृदकथनः

18. पुनस्पुष्पावशस्य देरीहस्यकथनः

19. *महामुखवर्धः समाधिकर्मविधि

20. *व्यासजीपीतिस्वरूपः रविरोचन

21. अन्तरिक्षकर्म जीवमुक्तिवाहमन्तरिक्षकर्मनुष्ठितस्य विद्वेशुक्तस्य

22. गुरुस्य श्रूपात्मकाक्षः

23. स्थूलदारङ्गपुण्यपापखिकथनः

24. तेशामिनां पापे पुण्यखिकथनः

25. इत्यतिहात्म्यायापि जीवमुक्तानि पुराणां मराहितकथनम्
अध्यायसंहारा

विषया:

II चतुर्थपादे II

1. *अनुभूतिमीमांसा प्रथमध्यायवृत्ति: |
2. द्वितीयाध्यायवृत्ति: |
3. तृतीयाध्यायवृत्ति: |
4. चतुर्थाध्यायवृत्ति: |
5. व्रह्माध्यायनकर्मो बहुवारकवन्यवलं |
6. मणिवछकोपाध्यायां |
7. विचारसादरतूरत्वार्थार्थिकथानं |
8. मारकर्मीतीर्थचकथानं |
9. *मारकर्मनिवृत्तकसमाधिनिरूपण |
10. *हरिद्वारकसंवाददेवकृष्णप्रभाषण: कर्मेनुपार्थविकल्पपादिः समाध्यविषयवलं |
11. अविदुषोपि सन्यस्तो दृष्ट्य साध्यकर्म निजाविदुषोपि क्षत्रियस्य तत्तुंगुरुचिः |

अध्यायसंहारा

विषया:

12. हरिहरादिसेताप्रतिज्ञाया जीवन्युक्तेऽपि अववश्यकार्यं |
13. तिष्यसुकेशक्षमेश्वर: |
14. तिष्यगोविन्दन श्रीलक्षिणेश्वर: |
15. सत्संप्रदाय समोनास्य नंते श्रीनादिकथानं |
16. शिववाक्यपूर्वोत्तराविरोधः विदेष मुक्तक्षणाच |
17. समाधिलक्षणनिरूपण |
18. विदेशस्यविधिविप्रिताचित्रित कथान |
19. वरिष्ठस्य निष्क्रियाकथान |
20. *सरस्वतीदशस्त्रांकु श्रमाध्युस्थितस्य श्रीतिवान्तरत्वार्थिष्ठ: |
21. I. ज्ञानकृष्णसारस्त्रानिरूपण |
22. II. उपासनाकृष्णसारस्त्रानिरूपण |
23. III. कर्मकृष्णसारस्त्रानिरूपण |
24. गुरुशिष्यसंबाद: |
25. फलशृष्टितिनिरूपण |

|| इति कर्मकृष्णस्य विषयसूचिका समासा ||
न ज्ञानकाण्डसारानिरूपणम्

वह्मा

ञामिन्द समस्तवेदान्तरहस्यार्थं सहुरोऽ

काण्डत्रयार्थान्निविर्जाय कूतंयोसि तवानातः

तथापि विस्तरीकलामनो होतायते भम

अत्यान्तवङ्गमेघाय दयवम् वकतुमहसि

इत्युक्तो दलितामूर्तिस्वविश्वो भक्तवसलः

परमम वकतुभारे ज्ञानकाण्ड सुमुखान्तः

श्री गुरुमूर्ति:

यत्रासिदं परं वहम्स सविदानवन्दलक्षणः

जन्मदिर्भिः श्रूद्धं जीवजन्मदिर्भिःकरणम्

जगदीशपरास्विनं निरूपणं निपकठं विभुं

तद्वादतिति विज्ञायं सवीपिष्ठानमदयम्

अवस्थात्रयोहीनवत्स्यास्यन्यतं न कथ्यते

जीवत्रिक्षसाक्षात्स्वजीवं च कथ्यते

देहत्रयोहीनवत्स्यदेहिं च कथ्यते

महानवश्रवणवानानिलं च कथ्यते

तदेव किर्भं वहम् जीवो सूलवा निजानशः

कर्ती भोक्तेि संसारं सदा मुक्ति शोचायि
|| तत्त्वसारायणे ||

वस्त्रातमस्ततत्वम भावाविद्याविज्ञानिः।
आलंकारं ज्ञानदेवमेऽज्ञायिर्भवानिः॥

इति ज्ञानात्मरोइतुपर्यं भविष्यति।
निर्वचनात्मविवेकं वैराग्यं च तत्त्वं॥

शामाविद्यङ्गस्यात्मक्षमस्तकपञ्चसुखः स्निम्पि।
तत्त्वदेशःधर्मावि वाच्यो भावार्थवर्तिः भुवः॥

लक्ष्यं तु निर्गुणं ब्रह्म सत्यज्ञानाविद्यक्षणं।
लक्ष्यमेऽत्तु जीवोत्स्व वाच्योऽविद्यावशसंहः॥

लक्ष्यस्तु निर्गुणमसूक्ष्मः कृतस्यः सत्यवाचः।
कृतस्यक्षणोऽर्थम् जीवशास्त्रागपूर्वक्षमः॥

आह्लक्षणंवाचान्तिरतीयाः पदं परं।
इति अवासात्रेण सत्यश्रानां निवर्तिते॥

मनोत्पलविज्ञानात्मस्तशक्षणं निवर्तिते।
ब्रह्मकेशङ्गे मेण्यं स्त्राव्युक्तिश्राव्यत्वचार्थीतं॥

वेदेन्द्रियस्मानो बुद्धिसृष्टिसाधी निरीक्षणं।
सत्यगात्रा शिवोऽस्मिति विद्विला मुखमर्क्षते॥

ब्रह्मात्मैक्यविज्ञानावहारां यद्र ब्रह्मन्।
तदा स ब्रह्माविवृत्तयादारा ब्रह्माणि सोद्वेऽ॥

आत्मां साधाराविद्विलेखवाजरामरं।
जरामणसंसारसागरात्राणं भवेभु॥

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II ज्ञानकाण्डसारस्यकः II

ङ्ङान्नहीः पशुःश्रीको ज्ञानी पशुपातिस्य मृगः
ज्ञानं विना न मोहोदितं जन्म संसारवन्धनात्।।
पठनु वेदशास्त्राणि वेदान्तांश गतन्तु वा।
बहुज्ञानोदयामावे न मृयोजनमण्वभिः।।

कुन्वेन्तु नानाकमोग्यं सम्बन्धं तपासिः वा।
बहुज्ञानोदयामावे न मृयोजनमण्वभिः।।

विशवंतं च तीथों च भेष्यं च वसन्तु वा।
बहुज्ञानोदयामावे न मृयोजनमण्वभिः।।

वजन्तु देवतास्तवं नानामन्त्राङ्गं ज्ञनु वा।
बहुज्ञानोदयामावे न मृयोजनमण्वभिः।।

कुन्वेन्तु नानासिद्धीश्रु भक्तित्वेदविदर्शं वा।
बहुज्ञानोदयामावे न मृयोजनमण्वभिः।।

हठ्यागंश्वः कुन्वेन्तु वादार्थानाविष्णुं श्रवं।
बहुज्ञानोदयामावे न मृयोजनमण्वभिः।।

बहुज्ञानोदयामावे न वाक्यार्थाविष्णुः।
आविष्णान्नाश्चीलवर्णात् भान्ति। नात्मायति भृगुम।।
ऐपिकामण्डितश्चविश्वास्वात्त्रामययावति।
प्रीतिते मनुसानं वा देवानां न तत् श्रमं।।

अहं ब्रह्माति विज्ञानस्यमक्ष्यार्थानं च संशयं।
सम्भितार्थोपरमण्यों बिस्तोत्रु निरंतरो भवेत्।।

नाहं मनोशयो देहदे हां भ्राम्यः। च।
नां मनोशयो नां विज्ञानमधेव च।।
तत्वसारायणे

सचानन्दयो नाहे प्राणमस्युतिगोचरः।
पछत्तु पूर्णाणन्दोहः परन्रहात्मको विषुः। ३१।
इति-विज्ञानवाप्योख्यसंसारे निवसन्नपि।
अचिराधिपथा गण्यंहेतुन्ते बुध्यणःपदम्। ३२।

प्रतिव्याप्नासर तेजः धावुराकाशावेव च।
शब्दस्वरूपः रूपः च रत्सो गण्यः नास्याहम्। ३३।
कार्यकारणमूःतस्यः परं सचित्तुलात्मकं।
नित्यरं स्वत्तेषु शान्तं बुध्यास्वाद्यवाचारेत्॥। ३४।

शुकी रजनवजीवे कूटथेच जडाजडः।
अध्यस्येत महामोहादेहजीवै ततो मृणा॥। ३५।

परिपूर्णं परान्नदे परेत्र बुध्यणं निधिये।
नाध्यास्योपपाणि हाघुपतेप्रेतेद्रत:॥। ३६।
बुध्यणो जानितासनादिरविद्यामूलकारण।
आनन्दस्यकोशाया विकारत्तलस्मुज्ञव।॥। ३७।

तेप्यात्मानं क्रमाजीवशोचतांग्यम् मोहत:।
आत्मायपि च तानं दृष्ट्यमानन्तिरेषच। ३८।
अन्योन्याध्यासेत त्त्रि पुरस्कृत्र जनोसखिणः।
प्रवर्तते बहिर्गीनामाध्याहरणहेतुव॥। ३९।
बुध्यविज्ञानमाध्यन सचाध्यासो निक्तते।
श्रुतिविज्ञानमाध्यन रजनं कृपितं यथा॥। ४०।
एवं सति सनिद्धः पूर्वद्याग्नासनात्।
अध्यास उपपत्ति सदित्वाच विनम्रति॥। ४१।
सतिैवधामावद्ध्र भज्जपत्याैसाऔकः ।
उपाध्युपपत्तिसपेशी जीवस्थोपाध्यायकमः ॥
अतलार्नाधारस्यैद्वः वा परिणमवाकः ।
विवर्तवादः पश्चातु स्वात्मान्यन् ध्यायसङ्क्षणः ॥
श्रृतिसिद्धेऽहः वादेव शुर्वेकस्य निर्णयताः ।
क्रत्वं युक्तं तत्रस्यं पीवायवयं निग्रहयते ॥
तबेव निग्रूणं बुद्धे ब्रह्मं भवामुक्तिः ॥
तदन्त्यायितं देवं जगाद सचाराचरम् ।
तदन्त्यी च जीवनिश्वायतदृज्ञानवनीयते ॥
सर्वं भूमिति विज्ञाने भमाणजनिन्ति सति ।
कर्मोपपाठिः अतः कस्य विज्ञातैः कुलो विषे ॥
काम्यकर्मं हि भोगार्थ समुद्रोपासनः तथा ।
शास्त्रोक्तं तत्र को मोहो विरक्तत्वाल्वेदिनः ॥
आत्मनो द्रष्ट्यपूवियस्त्यमाणदेवस्ते वेदम् ।
वाक्यायनेनैव जातये पदासंवम ॥
ज्ञानच द्रितिवं भोकं स्त्रूपं वृत्तिरिविवपि ।
तत्राद्यं द्रितिवं भोकं स्त्रूपं निग्रूणं तथा ॥
समुद्रं च द्रित्य सिद्धं जीवनिधरूपः ।
निग्रूणं च द्रित्य सिद्धं स्त्रूपं च विभूषकम् ॥
ब्रृजिज्ञानं च तदेव च परोक्षश्रापरोक्षः ।
तत्राद्यं च विवेकत्यं अवणत्यामिति द्रित्य ॥
xvii.
xviii. तत्वसारायणे

द्वितीयं मनोत्पमनिद्ध्यासनं तथा।
गौणमुल्यत्वा तेष्यं द्विविषयं प्रकृतिभवं।
तत्र स्वात्मकमुक्त्यः परोक्षं ब्रह्मावदनं।
अपरोक्षात्मबोधं तु स्वोपुक्त्यं विद्वृः॥

साह्यं निर्गुणं यतु परंत्रस्य सनातनं।
तदेव जेवयक्रतं परोक्षायपरोक्षत:॥
चाराचर्मेऽस्त्यं जगत्तकारणपि च।
मायेश्वरी गृहीः सत्यं: परमात्मविन्दूः॥

ज्ञात्तत्त्वमापुष्पादि जगत्तकारणेऽतथा।
अनायाविज्ञानीवं स्वरुपपदानिनिमित्तः॥
सन्योगिष्ठानमृत्तं विन्युक्तं निरुपाधिकृं॥
स्वाभिन्नतया संपुर्बकृत्वं चन्द्रश्रीनिदिक्षाय यथा॥

पूर्ववदेतुता तस्यायुवृक्ताः वुयोतम:।
अन्यथा न्यवहारस्य प्रकृतिस्थागतिवः॥

एवं च वृह्द्या जानन्ति शाक्षाचार्योपदेशः॥
तेषां निर्गुणकृत्वं क्रमात्मिक्षताति पदम।॥

इति तत्वसारायणे कर्मकाण्डस्य चतुर्थः
ज्ञानकाण्डसारानिरूपणं नाम।

एकविषोद्विद्यः॥

उपासनकाण्डसारानिरूपणम॥

श्री गुरुमूर्तिः॥
अथात्तसमवष्ट्यायिः सधोपक्त्येकं परं।
चब्रह्मसाधनकाण्डसाराशः सादरं श्रुणु॥
उपासनाकांड सारस्यः

अहंकारवेति विज्ञानमुल्यं मननायदा

तदन्तरमेकान्ते निदिष्ठायासनमाचरेदुः

उपासनेत तपस्या निदिष्ठायासनसहितं

दृष्टार्थक्यानुसरणारूपः सोच्यते दुःखः

अहंकारस्य ज्ञानान्द्राय प्रस्तावः सत्तेत

अभिध्यानं भक्तिविन्दुस्तसाक्षात् ब्रजमान्यात्

श्रद्धा नविवेकसंगीतं समाधिसविकल्पकं

विपयथमृदेष्टं च सात्त्विकत्यति ज्ञावम्

थावानस्य वेगस्याजः ज्योलस्तत्वावरणशाति

थाती ज्योतिषस्तुपरिवर्त्ततिव्यवरणशा

निरीक्षणवरणश्च वरस्यामातिष संस्थिते

खानन्द्रः परिपरीपताहि उपस्थिततः

उपासन वस्तुतः द्वार्माजीवनमुक्तिपदं गतः

उपासकं भक्तिर्धात्राविस्ते भिन्नवर्णवान

थथा विलाहिभिर्ज्ञेन भ्रूत्वा अद्वितीयं विचारं

तथोपासनमत्वतात्रात्मकायं विचारं

ज्ञानपूर्वक्योगोंद्य सत्मात्मकों मतः

उपासित योगोंमें नहं पद्धति पण्डितः

मायेवकारज्ञमाथिकारणं व्रहः निर्गुणं

उपास्यमाहं वै शान्त्व उपासीति ति हि श्रुति

सर्वित्तं निरालम्बं भववालम्बमद्यं

परं ज्ञानस्म्याति ते उपासते स मृच्यते
मूहाणो जीवमात्रामभूम्बलिष्ककस्य यथा पुरा।
सकलस्त्यायोपास्या जीवस्य ब्रह्मता भवेत्। ॥ १२॥
गायत्रचालामहामन्त्रैरितीमेव महतमस्य।
उपासने परात्मैकध्यानकर्मं निगद्यते ॥ १४॥
उपासित्वभिन्नता धेरोपासकस्य परिक्षिति ॥
उपासने तदनुप्राच्छं स्वामियोक्तकारणम् ॥ १५॥
ब्रह्मविद्वानवाने भक्तोपासने विचे।
आधिकारी मतो नान्यतित वेदान्तनिर्णयः। ॥ १६॥
रक्तकाशोदसिम सूर्योदसिम निश्चलोदसिम निरामयः।
प्रजायवनकुण्डलोदसिम जन्मादिरहितोदस्यः। ॥ १७॥
आदिमध्यानतीतोदसिम निर्गुंणोदसिम निर्र्जनः।
अवस्थात्मकामहीनोदसिम चित्रानन्दस्योदस्यः। ॥ १८॥
इत्येवमादिमभित्तिवैद्यवनमहा निरपक्षः।
तत्रातम्य लभते सधो नात्र सन्देहकारणम् ॥ १९॥
भवानासमयेपि पूर्ववासनया मनः।
संवर्तेद्विहिरालीच्य तीमान्यूमोपाये भावयेत्। ॥ २०॥
पृथ्वीयुक्त्या विरक्त्या च ब्रह्मोपासं समाचरन।
नाम्यस्माश्रमामोतिति निश्चलन्यामूलिति। ॥ २१॥
जीवविलायमाने हि ब्रह्मण्यस्यायोगति।
जीत्स्याखारभूतास्य: भानाणोभुमुपागता। ॥ २२॥
तथा विलायमानेषु भानेषु तथा तदाश्रयः।
नाम्य तापु नाडीपु तथा देहस्चाश्रयः। ॥ २३॥
उपासनाकाण्डारसङ्ग्रहः

उत्थापिते यथा सम्म संस्कृतवाचवाचि शिष्टि:।
एवमभ्यासयोगिन देहादिविन श्रमी भवेत्।

मन्दाधिकारिणः मोक्षस्था स्थानमध्यमस्य वा।
न तूमस्य धृताराधिसावनैसेवयुत्तत्व:।

मध्यालक्षणकाशालेखे यत्प्रमात्मवः।
आकाशवद्धितमुलं च तथा भवति साधकः।

याचि भावना यथा सिद्धविवाचि ताहादी।
श्रुतिस्मृतिपुराणेणु मोचयेत् चैयमाद्रातु॥

ब्रह्मात्मेनकर्मेऽविज्ञानान्मनोनानो न जाध्ये।
अस्मातृपणासास्त्रेऽधिसावनान्मेत्रायसस्॥

शृणवन्तु शततो वाक्यं तत्त्वमार्दिकं महत्।
मन्यतां वा तथा तीत्र विनोपास्य न मोचनम्॥

निग्न्यथपञ्चपरब्रह्मवृत्तिसतातिराटम्।
अवन्दनवद्युपलख व्यमुस्तायुष्णवम॥

अभासावृतिनायश्रः ब्रह्मपापसाधनयः।
संसिध्यति स्थायोऽयोऽविवाहपि संसन्धवायू॥

मनसा वियोक्तुमवाच्यनसातिरचयः।
कथं स्याभिनुपु ब्रह्मोऽयें शक्तेऽव मात्रु ते॥।

निग्न्याणाद्रि पराचीनमतन्त्राचरं मते।
अरूपं ब्रह्म तत्परो मोच्येत् विकल्पत्॥

पिकातिस्तव्योपक्यः उपेशोऽकः मथवं।
सम्बन्धनमस्तुतं मोक्षरूपः तु कथ्यते॥

II 21.

II 26.

II 27.

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II 31.

II 32.

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II 34.
वत्सारायण

संद्युक्तमसैतत्त्व निश्चितं बह्सा चिन्त्याते ।
अनेन चिन्तननाादु ह्यनिधिभिधाय तराम ॥

अनादिस्तुडसंयासरोगश्च महतःपरम ॥
बहस्चिन्तनमेवेऽन्न भवेस्तिरसायनम ॥

अद्रितसिद्धश्रवणामननादात्तरं च ।
भवेस्तिरपि सामासाङ्ग सत्वनंनाविधिन ॥

शुद्धिवृत्तिश्च: मोक्षं बहस्यायमनुमतम ।
उपेक्ष वादमात्रेण बहसासारात्कथा भवेतु ॥

अहो मौद्यं मुनयाणां अछात्रेषु स्पष्टेष्वपि ।
उपास्येकमधानेषु जना बोधेकवानिदिन ॥

उपास्येकमधानेषु नानाविक्षेपावृणिनाशन ।
अनेनेव मनो नाशो जीवमुक्तिश्रु नेतृवेशी। ॥४०॥

इती विज्ञानवनस्तोदिपि जना: केचन माहिता: ।
ज्ञानोद्यात्मपरं कार्यं नेक्ष्ठ: किन्निचिद्वहो ॥

शेषश्रोतिविचारे च ज्ञानं श्रोष उपासनं ।
शेषीति निश्चितश्च: पण्डितानां चतुर्मुख ॥

ज्ञानयोपासित शेषवं यथान्ध्रैः कहतु ।
तस्येक्षमाण्यववानिन विहरेन्युनिन्द्राशु ॥

सत्त्वविहारात्पापिन भवेषेनवहृन्यापि ।
बहुपापविलापेन तेन ज्ञानेन कि विषे ॥

उपास्तिति विक्षेपश्च: बुद्धायममहृद्यकृष्टाय ।
संज्ञानिपपासित हृदेोषि न स्लेष्वं विहरेत्कालित ॥

॥ ॥
उपासनाकार्यसारसंज्ञाः

ध्यानवच अवस्थापनभवं सत्त सतदिवानां ।
प्रतिविम्वनिवृत्तिस्तु ब्रह्मोपासनयायानम् ॥

निवृत्ते प्रतिविम्बनेत्रस्मालीद्विधासनसंज्ञिताः
उपासनात्मस्याः श्रवणात्विदति केवच ॥

एवं केदारनात्मपरं तेषामयुगचन्द्रां

बुद्धिमान्यं किमत्राहं बद्धे पञ्चसंभव ॥

श्रुतीं हि श्रवणं कार्यं दर्शनात्यर्मुच्यते ।
मननं च तथा कार्यं श्रवणात्यर्मुच्यते ॥

निदध्यासनमन्यन्तु मननात्यर्मुच्यते ॥

एवं सति कथं वाचयं श्रवणं वासनासाधनम् ॥

विपर्ययस्य श्रेष्ठश्रेष्ठपूर्वजनमनि संस्थितः
निदध्यासनेशीष्यं निवर्त इह सद्व्रम् ॥

अज्ञानस्य च श्रेष्ठश्रेष्ठपूर्वजनमनि संस्थितः
इह श्रवणेशीष्यं तखिरस्य तत्त्वमस् ॥

कर्तव्यं मननं पूर्णं निदध्यासनस्यथ ।
साशास्त्रकार्यस्य रूपस्य तेन निपदविवचः ॥

क्रममुक्तार्जं ज्ञानं श्रवणात्पुजयते
जीवनमुक्तार्जं सम्माणन्तुपासनात्विदति ॥

ये विज्ञानं शाक्षोकोकवतमनं पण्डितोऽयमः
ते ते मद्यमुक्त्येवेऽते टोकवचः ॥

अरुपवन्यं यत्मोक्तमवाच्यानसाधनोचरं
वाक्यगोचरतां तस्य वदन्तः ख्रुग्वचः ॥
तत्स्य निर्गुणसामुखस्य नेत्रकं च समुद्राद्भिः।
समुपर्व सुप्राप्तस्य चिदंपन्य वदति च। ९७।
तेषां हतवियमेवमरुपक्षानवादिनां।
यथेच्छाचारयोगेन नरकेन पतनेन ध्रुवं। ९८।

ब्रह्माक्योपासनादेव जीवन्युक्तस्य योगिनः।
भारत्वदेहसंयाते तदार्पणतु सत्स्याति। ९९।
तस्माहिज्ञानविषयं चिदुप्तं ब्रह्म निर्गुणं।
उपासीत तदस्मीति जीवन्युक्तः बुध्योत्तमः। १००।

यद्ये जयं पुरा ब्रह्म तदाद्योपास्यपुच्छते।
अनुपास्यं तु यत्रोक्तं तदविजयेव च। १०१।
आदायुपासनं पश्चात्कततवं अर्थवं मुरोः।
इति बुतकं पदोऽणीः विक्रता पादुकामपि। १०२।

विमृष्यास्यत्र सन्देहस्सत: मूढजनावपि।
स्मोऽपि श्रुतवात्स्त्रेव वेदस्याध्येकश्रमस्त। १०३।

यत्स्यादौ अर्थवं पश्चान्तपननं ततपरं।
निद्धिपासनामविशाह क्रमसाधनवाच्यम। १०४।
जीवसाक्तयें नामयं सर्वेदेंवहविविधिस्त।
पूज्यते ब्रह्म विष्णुकृते सत्यं मयोंच्यते। १०५।

इति तत्स्यारायणे कर्मकाण्डस्य चतुर्थपादे।
उपासनाकाण्डसारानिरूपणं नाम। १०६।

॥ व्याकरणाध्यायः ॥
|| कर्मकाण्डसारस्मृति: ||

|| कर्मकाण्डसारनिरूपणम् ||

|| श्री गुरुमूर्तिः ||

अथात्संस्माच्यामि कर्मकाण्डस्य स्मृतं ।
वस्तं अवनामात्रेण कतार्थे: पुरुषो भवेत् ॥

कर्म हि त्रिविंशो श्रीक्षं नितं नैनितिकं तथा ।
काम्यंचेति श्रीतिमूर्तोऽक्तं पद्धसम्बव ॥

तत्र काम्यं परिलावं सवेरा मोक्षकामिः ।
नैनितिककं तु कर्तं जीवनमुक्तो योगिना ॥

अपि लोकोपकाराय लोकोपकार्य नित्यं ।
अभ्रिहोत्रादि नित्यं स्यात्कारं स्वाभ्यासितदेवे ॥

अथ्याभिमिलवाससिद्धं जीवनमुक्तस्य यावतः ।
विदेहमुक्तिन्नभासा ताण्डविं समाचरेत् ॥

नित्यानुदासां बैठेहीमुक्तिहुः ।
यतस्ततः कर्मजन्या सा मुक्तिरवायते ॥

अथवा निर्विकल्पभादितः सम्भवम्यासपोषतः ।
तस्या उत्पथमानलकर्मजन्यं गुण्यते ॥

जीवनमुक्तेन च: कार्यसमाधिसहितामानसि ।
कर्मवर्तपर्सं पूर्वेऽनुकालफलतो विचये ॥

मानसस्याश्रेष्ठं कर्मवेदोपि सतिरप्यभूत ।
तथाप्युपस्तं संज्ञा हि ध्यानस्योक्ता मनोदिति: ॥

तथा वाच्यं समाचेर्युपपासस्याम् च यथापि ।
कर्मसंज्ञा हि तत्स्रापि श्रीचते विदूषाविशे ॥

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तस्मात्मसिद्धा ये शब्दः येषु तांश्चेदु संवदनः।
अहं नैवापराधी स्त्यामृत सम्याहिन्नरूपः॥

चेन्नेनसकारेण समार्थिभवनाशः॥
ध्यानन्ध्योपेक्षामाणां झाँसिनां किं फलं वद॥

उपासकाश्रम कर्मोऽणि खाश्रमोकानि योगिनः।
उपक्ष्यस्तेव्यानाश्च यात्कोपत्याश्च भस्मः॥

बाहुँज्ञ नित्यकर्मीं समाध्याश्च तथान्तरं।
अन्तिमज्ञान विधायते ब्रह्मेऽहि मुक्ते श्रुतः॥

नित्यकर्मविहीनस्य नाश्रमिलं कदाचन।
नाचा श्रामविहीनस्य मुक्तिवातीपि युज्यते॥

श्रवणे मन्ने ध्याने समाधीवादश्रमीवः।
चोदबेत नेतरः पापी सर्वधिकातिवर्जनात।॥

सन्त्यज्ञ खाश्रमाचारं यत्रक्रुःप्प्राप्ते ये जना:।
प्रवर्तते लघं मोहालेहि पापः प्रविप्पन्नो मता:॥

जीवन-प्रक्ति गतस्यापि द्वायुः जोरवेतः।
तात्विकुः वसानश्र खाश्रमोऽत्र वियोऽषे॥

खाश्रमाचारसम्मणं तात्त्ववृत्ति-निषेधात्।
समाधीवाद सोऽयं तु समाध्यानोऽश्रमाहिना॥

जीवन्मुक्तोऽपि पुरुषः खाश्रमाचारपूर्वकः।
विदेहस्मुक्तिविधयं समार्थिन्यात्माचरेत॥

वह्नाचारी गृही वाननस्थसत्यार्थया लघं।
देहविश्वास्तिविश्यन्तं स्थार्णिर्मतो भवेत॥
यानी निप्पाकसकर्माणि श्रुतिस्मृत्युदितानि च।
तेषांत्रानुसरने सवे स्वः श्रवणिनः॥
जीवनमुक्तस्य वैद्यः सुकाविच्छाविवेजने।
पुनर्जीवनायामिन न फलं कर्मणाति न॥

tतस्यापि कर्म्याणां हि लेख्चाचारी भवेतदा।
महापालक्युक्तस्यात्मः पाण्डवः॥
भवावृद्धस्य चेम्यः भवेत्युपरत्सत॥
लेख्चाचारार्किन्यों न शद्गच्छं कथवचन।
न ह्यामेकुलो निःस्वं समावे भ्रमणा चरति॥
अथवा वस्तुतः जीवनमुक्तस्यां गतः पुमान।

tसमावृ द्वृतः चेम्यः भवेत्युपसत॥
लेख्चाचारार्किन्यों न शद्गच्छं कथवचन।
न ह्यामेकुलो निःस्वं समावे भ्रमणा चरति॥
अज्ञानाध्वनं ज्ञानामुक्तिरित्यचितं मतं।
कर्मांवयवन्वितह युक्तमिति चेम्यः॥

वन्यस्य कारणं कर्म सकांम परिकृतैः।

वृक्षस्य कारणं कर्म निप्पाकं तन्न वृक्षते॥

उपासनानाशिल्पोऽक्ष्यविचविल्मुपागत:।

tद्वियस्वविरेस्वविरद्वलास्येष क्रमात्॥
समावे निर्विकल्पं च निम्नस्वप्तं तत:परं।
निम्नक्रितं च कृष्णां प्रयवरूपवर्धितं॥

देवं समस्वं भूमिमभिषयं चरिष्टो।

सत्तत्सासीविरोधे विनोंसलापं ब्रजेत्॥


tसत्तव्यवस्थां दूरं तस्ववमनसः।

स्वविरुद्धविनीधुरं तस्ववमनसः॥

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यन्न ध्येयं न च झेयं न तत्कथं आव्यवेव न। ५ ६१।
न वाच्यं न च लक्ष्यं च तभ्रीविसनमुच्यते॥

यन्न ज्ञानं नस्काश्यं नापात्तिनं विपर्ययः। ६ ४।
न समाधिनं विशेषपतिति तस्तिविसनमुच्यते॥

ज्ञातुज्ञानज्ञेयमेवो नथ्यात्रात्रविमिदापि न। ६ ५।
न कर्मविभिःप्पवास्ति तस्तिविसनमुच्यते॥

बहोति नाममात्रांतेन रूपं सदसंपरं। ६ ६।
सत्तासामग्रां च तस्तिविसनमुच्यते॥

अखण्डेकरसातीतं सत्खमिविवर्जितं। ६ ७।
पराक्रमात्रातीतं च तस्तिविसनमुच्यते॥

कारणीसिन्धं क्रमणेव ज्ञानोपासनकर्मणां। ६ ८।
यत्रापपुर्णं संप्रवेक्षनं तस्तिविसनमुच्यते॥

यद्वै सर्वेवदान्तमुख्यलक्ष्यार्थं स्तु। ६ ९।
सर्वेशार्थोनिसंयुक्तं तस्तिविसनमुच्यते॥

सत्यतेन प्रति का वेष्यवहार्यं वा जगतू। १०।
जीव ईश्वरं न बहा तस्तिविसनमुच्यते॥

यत्र मायाप्रवाहिद्वा च तत्कार्य्यो च सर्वथा। ११।
न सांति वेदशास्त्राणि तस्तिविसनमुच्यते॥

यथारूप्यितु शाक्यं न स्मायः कष्टवन। १२।
तदहुक्तव तत्र योऽतुः कि फलं पदासंभव॥

समाधिगीर्यं नस्थु सत्यज्ञानमुखाम्बक। १३।
मोक्षमयोजनं नित्यं तद्हृतीवाच्याय॥

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कर्मकाण्डलासफ़ुरः

अक्षशेषकर्षाकारः परब्रह्मणि निश्चिते ।
समाहितमणतस्य सिद्धामुक्तिनिर्रुक्षा ॥
समाधिनि विदेहस्य श्लान्न्दाचुनमवपिः ।
श्लान्न्दाचुनवादन्वादमृत्युमात्रं न विद्ये ॥

श्लान्न्दाचुनवादन्व शान्तिमेत्यपरं मुनिः ।
वरिष्ठसङ्गवा श्रेष्ठे स्थिरोजज्ञवरड़ुवे ॥

बालोन्नतिपशाचाचादिचर्चमयिप परिलयन ।
विदेहमुक्तिमासाचे तेतवाढ्श्चर्च्छल्लसादा ॥

भोगं विनायक भारवं कर्मपि क्षयागतः ।
यंस्य विस्मृतद्वेश्य स लोकः दुःखमो महारे ॥
कर्मणा जयते कर्म कर्मणा कर्म नश्यति ।
कर्मणा कर्मावसया नैषकयूः सुधुमण्डतः ॥

हेयानि कानिचित्काण्डपादेयानि कानिचित् ।
अहेयान्न्दाश्चर्च्छमयिप कानिचित्वे च ॥

अकर्मवीजं कर्मस्याकारम्बोधकम् च ।
असत्तेनम् निक्षयाम् श्रेष्ठेण खुमारः ॥

परब्रह्मणे चिन्मात्रे निर्विकल्पे निरङ्खे ।
समाधिरिवैं जोवः कर्मै नश्यति सर्वं ॥
तदा कर्मचिलिन्भुण्यपापार्थं यथास्थितं ।
तत्तत्त्वाणि श्रम्भेति नात्रकार्यं विचारणा ॥

कर्ममूलानि साधुचारानि कर्ममूलाश्र्च्छ मक्षयः ।
कर्ममूलाश्र्च्छ योगास्यः कर्ममूल्यपाणासः ॥