Adhyātma Rasa Ranjani

The Spiritual Bliss

Translated by

Vidyālaṅkāra

Prof. S. K. Ramachandra Rao

Suramā Prakashana
Bangalore - 11

Adhyātma-rasa-ranjani

The Spiritual Bliss

Translated by

Prof. S. K. Ramachandra Rao

Adhyātma-rasa-ranjani

The Spiritual Bliss

Translated by

Prof. S. K. Ramachandra Rao

Suramā Prakāśana

Prof. S. K. Ramachandra Rao Memorial Trust,
Bangalore-560 011

Adhyātma-rasa-ranjani, translated
by Prof. S. K. Ramachandra Rao, published
by Dr. S. R. Sudarshan for Suramā Prakāśana,
the publication wing of Prof. S. K. Ramachandra Rao
Memorial Trust, 305, 6th Cross, I Block, Jayanagar,
Bangalore-560 011. Phone : 26563957

© Prof. S.K. Ramachandra Rao Memorial Trust

First Edition : 2010

Price : Rs.35/-

Printed by Vāgartha Printers, Bangalore.

About the Author

Prof S. K. Ramachandra Rao (1925-2006) was born in a conservative Mādhva Brahmin family. He studied sanskrit in a pāṭhaśāla in Nanjangud, and then learnt the prasthāna traya with bhasya under Pālghat Nārayaṇa Śāstri. He also studied Pāli and Tripiṭakas from Nārada Mahāthera of Sri Lanka, and learnt Tibetan in order to learn Tibetan Buddhism. He obtained an M.A. in Psychology from the Mysore University, and started his career as a research assistant in the Indian Institute of Science. He later headed the department of clinical psychology in NIMHANS in Bangalore.

A born teacher, he was a visiting professor at the Bangalore University teaching in the departments of psychology, philosophy, indology, social work and

education. He headed the department of Indian culture at the Callison College, University of the Pacific, Bangalore Centre. He was a senior associate of the National Institute of Advanced Studies, Bangalore, and was on the guest faculty of the Indian Institute of Management.

He was a member of the Karnataka State Lalita Kala Academy and Sangita Nritya Academy, had served on the Agama Board, Karnataka and was on the advisory committee of the T.T.D. He had been honored with the 1986 Karnataka Rajyotsava Award.

He was a prolific writer, artist, sculptor, musicologist, scholar and orator. He had written more than 150 books in English and Kannada apart from books in Sanskrit and Pāli on various aspects of traditional Indian Culture. His books on Iconography and on Tirupati were given the state Sahitya Academy awards. He had authored 17 volumes on the Rig Veda (English translation & analysis).

He had been honored with the titles Vidyālankara, Sangita Kalāratna, Vāchaspati, etc. He had received the Vedaratna Samman from the Swāmi Gangesh-waranandaji Trust, Mumbai.

Preface

This book is being printed from a hand written manuscript found in my father's files. It is a translation of a sanskrit text. Since quite a few years, my father had been deeply interested in Viṣṇu-tīrtha (also known as Aḍavi-ācharya) This interest may have been stimulated by the fact that one of our ancestors was said to be a disciple of Viṣṇu-tīrtha. He went through most of the texts authored by Viṣṇu-tīrtha and was particularly impressed by his 'Bhāgavata sāroddhāra' and 'Adhyātma-rasa-ranjani'. He even procured a copy of the manuscript - 'pañca-ratna' a biography of Viṣṇu-tīrtha from Śrī Prabhanjanāchārya. Prof. S. K. Rāmachandra Rao was conducting classes in his residence for many decades. He had taken up various texts like Brahma-sūtras, Bhagavadgīta, Śiva-sūtras etc., for explanation. In 1989 for several months, he was discoursing on Viṣṇu-tīrtha. Fortunately, one of those attending the classes, late Sri Ramachandraiah was recording the lectures for his aged father who was interested but was unable to attend. His wife, Smt. Dr. Yamuna Bai was kind enough to give us the tapes. We therefore have about ten hours of his discourse on Viṣṇu-tīrtha which we would like to bring out in the form of a book.

I would like to thank Vāgartha for composing and printing this book neatly.

Dr. S. R. Sudarshan

Viṣṇutīrtha

Viṣṇutīrtha (1756-1806) the author of Adhyātma-rasa-ranjani (also known as Bimba- pūjana-prakaraṇa), was more popularly known as Aḍavi āchārya (Forest-teacher) because of his preference for living in jungle retreats both as a householder and as a mendicant monk. Jayatīrtha (that was his lay name) was born near Siddāpura (fifteen miles from Savaṇur in Dharwad district) as the son of Bālāchārya, an exponent of Bhāgavata. He studied for many years under the celebrated Aiji Venkaṭa-rāma Āchārya (who later became a monk under the name Vyāsa-tattvajña), the author of Mānasa-dhyāna-paddhati, and became proficient in Vedānta. He married and settled down in Siddāpura. He started a school of his own, teaching vedantic texts to a group of selected students and expounding texts like Nyāya-sudha in public. He was now a gṛhastha.

He lived in affluent conditions and was indifferent to spiritual practices until he chanced to listen to a mendicant singing a

poem of Purandara dasa enculcating the spirit of renunciation (mancha bāradu, maḍadi bāralu' in raga Bhūpāli). He at once vowed to devote the rest of his life to sādhana. He gave away all of his belongings, and took to a wandering life living on alms and teaching the vedantic texts in return. His wife and child were also with him in this peripatetic career. He left Siddāpura and came to Savaṇūr and sojourned in places like Belhatti, Mundargi, Koppala and Kinhal. The family lived in Kinhal for some years, and there Jayatīrtha engaged himself in severe penance observing unbroken silence. Then the family moved on to the banks of the Krishna river where he taught the vedantic texts for a year. Passing through Hungund, Alavatti and Naragund, the family arrived in Dharwad, where Jayatīrtha's son got married. Jayatīrtha resolved now to enter into the third stage, Vānaprastha.

Jayatīrtha and his wife continued their wanderings in Gurla-husur, Surpali, Lokapur, Yaragatti and reached Munivalli on the banks of the river Malaprabha. The couple resided

there for twelve years in a hut adjoining a Śiva temple outside the village and overlooking the river. His daily routine was to wake up at dawn, bathe in the river and after the customary rituals spend the morning in the study of scriptures and teaching a select band of students. At noon he would visit the village for collecting alms. After his return, the couple would eat whatever was got, and they would rest for a while. He would again teach the students till dusk and then he would retire to the Síva-temple to engage himself in meditation and sādhana till late in the night. Well-known among his students were Annigeri Aṇṇayācharya, Kaulagi Seshācharya, Moraba Seshāchārya, and Tonapi Bālāchārya (my ancestor)

His wife died around 1789, and he continued to reside in Munivalli for seven or eight more years. Then he began wandering in Savadatti, Naragunda, Annigeri, Gadag, Koppal, Hospet, Bellary, Penigonda and Gauri-bidanur (in Bangalore district). It was in Gauri-bidanur that he decided to enter into the last stage of life, viz., Sanyāsa.

Satyavara tīrtha of Uttarādi Maṭha was at that time (pontificate 1749-1793) camping in a village called Nāmagoṇḍalu, about ten miles away from Gauri-bidanur. Jayatīrtha who was in his fortieth year, received initiation from him and became a Sanyasin. His new monastic name was Viṣṇu-tīrtha.

A great scholar and a well-known teacher as he was, he was also an author of several vedantic texts. The pontiff of the renowned and affluent Uttarādi-maṭha was naturally eager to make Viṣṇu-tīrtha his successor in the pontifiate. But Viṣṇutīrtha, an ascetic all his life, rejected the offer and moved away the same day to the forest retreat. He went in due course to Kinhal, and settled down in the nearby village Mādanur on the banks of the river Kuśā, a tributary to Tungabhadra. He built a hermitage for himself outside the village, again near a Śiva-temple. Morning and evening, he taught students without a break for ten years. He rejected offers of money from wealthy admirers and patronage from powerful officials, and remained intent only on solitary sādhana, except during the

hours he taught. However, the desai (governor) of Kinhal made arrangements for feeding the large number of students that gathered round the saint, who himself would only beg his daily food from three houses in Kinhal.

Viṣṇu-tīrtha passed away on Mahā shivaratri in 1806, and his mortal remains were enshrined in a Brindavana in Mādanur, where worship in his memory is conducted to this day.

He wrote several works in Sanskrit dealing with sādhana. The most popular of his words is Bhāgavāta-sāroddhāra, which is a handbook for spiritual practice. He prepared annotations on nyāya-sudha (Sudha-tippani, also called Laghu-rasa-ranjani) and Tattva-prakāśika (Sumano-ranjani) He has abridged the great epic Madhva-Vijaya of Nārayaṇa Paṇḍitāchārya in twenty two verses. (Prameya Sangraha Mālika). He has also summarized the teachings of Bhagavad-gīta in twenty verses selected from the text itself. (Gīta-sāroddhāra also known as Mukta-māla) He has compiled a number of short tracts

(Prakaraṇas), numbering more than twenty. Sometimes these are collected into two books called Shodaśi (collection of sixteen tracts) and Chaturdaśi (collection of fourteen tracts), and mistakenly regarded as independent books.

The work of Viṣṇu-tīrtha that is translated here is a poetic work of great merit. It is entitle Ādhyātma-rasa-ranjaāi which signifies 'gratification of the spiritual relish'. There is another name for the work, which is more descriptive: Bimba-pūjana-prakaraṇa, 'tract dealing with the worship of the Lord in one's own being'. The manuscript in my possession, which is translated here, contains thirty-four verses, while the printed edition of the same work (published by Guru Govinda-Vithala-dasa with a gloss in Kannada by Jambu-khandi Vādirājāchārya, Mysore, 1976) contains forty-nine verses; and each of the verses in the manuscript in my possession appears in the Mysore edition as a half-verse. According to the glossator (Jambu-khandi Vādirājāchārya), the work is in three parts: verses 1 to 13 of the Mysore

edition constituting 'Mano-doṣa-nirasana-prakaraṇa' (chapter seeking to eliminate the defilements of the mind), 14 to 25 constituting 'dhyāna prakaraṇa' (chapter dealing with meditation) and 25b to 44 'Sarva-samarpaṇa prakaraṇa' (chapter prescribing dedication of all worship to the Lord);the remaining five verses are in the nature of Phala-stuti (enlogy of the benefits accruing from the study of the text) This division, however, is not to be seen in the present edition. Excepting for the verse (numbered 21 in the Mysore edition, and member 25 and 26 here), the whole of second part is conspicious by its absence here. Likewise the first fifteen verses in the third part of the Mysore edition are absent in the present edition. There is only one verse in the present edition (concluding verse) from the 'Phala-stuti' section (where it is membered 45).

पाहि पाण्डवपालकामितपापिनं भवतापतो ।
एहि मानसमन्दिरांगणदेशमीश नमोऽस्तु ते ॥ १ ॥

1. Saviour of the Pandavas, protect me the mean sinner from the scalding heat of worldly life. Enter, O Lord, into the courtyard of the mansion of my heart. I make obeisance to you.

पुत्रमित्रकलत्रपूर्वकमत्रगं न परत्रगम् ।
यत्र यत्र गतिर्ममेश्वर तत्र तेऽस्ति पदाम्बुजम् ॥ २ ॥

2. Children, friends, consorts and others go with me here, but do not come with me hereafter. Wherever, however. I go (here or hereafter), my master, there your lotus-feet will surely be.

नोभयं न च दुर्गनिर्न च पातकं कलिकालजम् ।
त्वय्यनथगतौ सदैव हि मानसान्तिसंस्थिते ॥ ३ ॥

3. Fear will not assail me, nor ill-luck, nor yet the sins of this dark age, whilst you, the hope of the orphans, abide ever inside my heart.

नित्यमेव विनोदमात्रमपेक्षितं सह मे त्वया ।
नैव किञ्चिदपेक्षितं प्रिय सत्यमेतदुदीरये ॥ ४ ॥

4. Ever I seek with you but lively sport. Nothing (else) do I desire, Dearest, and there my words are true!

प्रीतिरस्ति तवापि संस्तुतिमात्र एव विनोदतोऽ ।
प्यावयोः समशीलयोरिह मन्दिरे न वियोगता ॥ ५ ॥

5. You too are fond of praise in sport! The two of us, kindred spirits that we are, not removed from each other, here at home (viz., in the heart)

देव ते पदपङ्कजे मम चित्तमेव न चेत्तदा ।
कुत्र गच्छति तद्वदस्व रमेश मेऽद्य सतांगणे ॥ ६ ॥

6. O bright one, if my mind be not in your lotus-feet, where can it go, O lord of Ramā, tell me that in the concourse of the good folk.

यद्यदो विषयेषु गच्छति तर्हि ते वचनं कथम् ।
शोभते विषयेषु सन्ततभावनाद्यभिधायकम् ॥ ७ ॥

7. Should you say that it wanders amidst the sense-objects how then can your words carry credence for, you abide ever in the sense-objects giving them their names and functions.

यज्जडं जडतुल्यमन्यदतस्त्वमेव हि वस्तुनः ।
सौख्यदस्त्वमथाभिमुख्यकरस्त्वमेव न चेद्भवेत् ॥ ८ ॥

8. Like the sense-objects mind too is inert. You indeed provide happiness for the things in the world, and if you do not set the mind in the direction of the objects, how then can mind go to the sense-objects.

चित्तनामक यत्र यास्यसि तत्र गच्छति मे मनो ।
दुष्टता ननु कंचुकस्य न शोभते वसुधातले ॥ ९ ॥

9. O, One who is called mind, where ever you go there goes my mind! How will garments get the blame in the world for the evil that the body does?

एवमेव हि चक्षुराद्यखिलेन्द्रियस्य गतिर्भवेत् ।
कायवृत्तिरपीत्थमेव विनिश्चिता बुधसंसदि ॥ १० ॥

10. Likewise would be the conduct of all the organs, eye etc., and the conduct of the physical body. This has been ascertained in the assembly of the wise ones.

कर्मकान्यपि हस्तपादतदंगुलीमुखदेहजा-
न्यत्र संततवाक्समुद्भववर्णपूर्वकशब्दकाः ॥ ११ ॥

सर्वदैव हि तावकामितमूर्तिकारणभावतो ।
दोषकारणभावमेव हि नैव यान्ति कुतश्चन ॥ १२ ॥

11-12. All the actions done by hands, feet, fingers, mouth and body, and all the words consisting of phonemes emerging from the organ of speech are occasions ever for the arousal of inumerable forms of yourself. They can never be construed as cause of evil.

कामपूर्वकवृत्तयोऽपि हि ते सुखात्मकमूर्तिषु ।
व्यक्तिकारणभावतो न च दूषणाय भवन्ति मे ॥१३॥

13. Even the mental processes that follow desire become causes of the manifestation of your pleasurable forms. They can not lay the blame on me!

नैव जानत ईदृशीं स्थितिमात्मनो ह्यखिलात्मनोऽ
साधु साधु च सर्वमेव हि तेषु दोषकरं भवेत् ॥ १४ ॥

14. For them, who do not understand that their condition is such as this, all that they do, good or bad, will bring forth stain.

पुण्यपापमपि त्वमेव हि देव गुह्यमिदं परम् ।
त्वं त्वनादित त्व पूर्वज पूर्वकारण मे प्रिय ॥ १५ ॥

15. You indeed are both virtue and vice, O bright one; but this is a supreme secret. You are from time without beginning my predecessor, O dear one, and you indeed are the prior cause for virtue and vice.

किं करोति हि किंकरो यमराजकोपनियोजितः ।
ते विनैव वदन्ति निर्णयमत्र किं मुनयोऽपि भो ॥१६॥

What can the messenger sent by the wrathful god of death do to me? Do the sages resolve about the rewards and punishment, without taking you into consideration?

याः सहस्रशताधिका अपि कोटयश्च ततोऽधिका ।
वृत्तयो मम नित्यमेव च तासु ते बहुरूपिता ॥ १७ ॥

17. My mental processes are more than hundred thousand in number, ... more than many crores even; but in all of them, and all the time, you occur in a myriad forms.

क्षेत्रजोऽपि हि पुत्र एव ममेश्वरोऽसि तथाऽपि माम् ॥
नोद्धरिष्यसि पुत्रतैव सुशत्रुभावमथाप्नुयात् ॥ १८ ॥

18. Thus born as you are in the field of my mental processes, O master of mine, you are like unto a son for me! If even then, you fail to protect me, then being a son would change into being an enemy!

भारते भुवि विप्रजन्म सुदुर्लभं यदि मन्यसे ।
साधनं कुरु देव पूर्वमहं तु तेऽनुकरोम्यलम् ॥ १९ ॥

19. If you feel that birth in this country as a cultured being is a rare good fortune (for spiritual practice) then you devote yourself first to the spiritual path, and I shall follow you!

कर्तृता तव पूज्यताऽपि हि सर्वकर्मविनिश्चिता ।
प्येतयोरथ चिन्तना कमलेश तेऽद्य विपश्चिता ॥ २० ॥

20. That you O lord of Kamala, are indeed the real doer in all things that are done, and that you are the worshipful one - these are conclusions thought out by the wise folk.

येन केन मिषेण सन्ततमादरेण मनोगतिः ।
श्रीहरेश्चरणाब्जयोरिदमेव साधनमीरितम् ॥ २१ ॥

21. By whatever pretext, the mind must all the time and with earnestness, settle down at the lotus feet of Hari. It is only this that is called spiritual practice.

एतदेव च योग्यता प्रविभेदतो विविधात्मनाम् ।
संस्फुरत्यखिलस्य तत्तदवस्थया ह्यनुरूपया ॥ २२ ॥

स्नानदानजपाग्निहोत्रसदिष्टिपूर्वतया तथा ।
पैतृकादिसमसकर्मतयाऽपि काम्यतया पुनः ॥ २३ ॥

22-23. This spiritual practice it is that manifests itself to guide all, in accordance with differing eligibility and the stages of development of various individuals.

It may take the forms of bath, gifts, recitations, offerings in fire and sacrifices or all ritualistic actions like ancestral worship, or again all actions that are prompted by desires.

यद्यदो ह्युभयं च दैववशेन वेत्ति निजातत्मना ।
नद्दिनः प्रभृतीह तस्य करस्थितैव हि मुक्तता ॥ २४ ॥

24. When one knows in his own heart, by good fortune, these two aspects (that Hari is the real doer and that is the worshipful one), from the very day this realization dawns, liberation is well within his reach.

स्नानभोजनपानपालनमेलनागमनार्चना ।
प्राणनोच्चलनाभिवादनमार्जनार्जन पूर्वकम् ॥ २५ ॥

सर्वकर्मसनामकं तव रूपमेव रमापते ।
शक्त्योऽप्यथ तत्र तत्र च ते स्वरूप सुशक्तयः ॥२३॥

25-26. All actions, like bathing, eating, drinking, guarding, meeting, going worshipping, breathing, moving, making obeisance, cleansing and earning money, are all so many forms of yourself, O lord of Ramā; they are all your powers, and in each one of the actions you reveal your own nature and power.

यद्वदेव हि जागरस्थ समस्तवस्तु तव प्रभो ।
तद्वदेव च वासनात्मकवस्तु सर्वमथास्तु ते ॥ २७ ॥

27. Even as all things in waking life are your own, even so, O Lord, may all the representations in dreams belong to you.

सुप्तिगं सुखमस्तु ते पुनरस्तु मानसवासना ।
जातवस्तु समस्तमप्यथ जागरान्तमनन्त भो ॥ २८ ॥

28. May the happiness of sleep be yours, and O' the endless one, till wakefulness let all the projections of mind in dream be yours.

व्याधयोऽप्यथवाऽऽधयस्तनुभेददाहनपूर्वकम् ।
चात्र जन्मनि पूर्वजन्मसु चोत्तरेषु तवैव भो ॥ २९ ॥

29. Let the diseases and mental afflictions, death and all actions before the body is burnt, in this life, in previous births and in births to come be likewise yours.

किं पुनर्बहुभाषिनेन शरीरजं त्वथ मानसम् ।
वाग्जमस्तु तवेश सन्ततमेष सर्वविधिर्मम ॥ ३० ॥

30. Why utter many words! Let all the actions of my body, mind and speech be always yours, O lord and this be my whole rule (of spiritual practice).

बिम्बपूजनमेवमेव हि कुर्वतो न च पातकम् ।
दुष्टकर्मजमप्यकर्मजमन्तिकं प्रति गच्छति ॥ ३१ ॥

31. One who worships his own bimba (viz., God in his own being)in this manner (viz., dedicating all his actions to God; sarva samarpana, recognizing God's real doership and worshipful character), will not be afflicted by any sin that may arise by performing wicked deeds or by abstaining from one's duties and he moves near this goal.

बिम्बपूजनमन्तरा न च मुक्तिरस्ति हि कस्यचित् ।
सर्वमन्यदनुष्ठितं ननु चित्तशोधनपूर्वकम् ॥ ३२ ॥

32. Apart from this worship of ones own bimba, there is no salvation for any one; all else (other spiritual practices) that is performed is but a preparation by purifing the mind.

साधनं भवतीह पूजन एव सन्ततमादरात् ।
मोदतीर्थनिबन्ध एव हि मानमत्र मयोदिते ॥ ३३ ॥

33. This constant and earnest worship (of ones own bimba) is really the spiritual practice here (viz., in this life), and for what I have said the works of Ānanda-tīrtha (viz. Madhva) provide authority.

अवधूतशिरोरत्नजयतीर्थ विनोदतः ।
प्रसन्नः श्रीहरिर्दद्यात्सतां सर्वमपेक्षितम् ॥ ३४ ॥

34. Pleased by this praise in sport offered by Jayatirtha the crest-jewel of asceties, may SriHari bestow on all people fulfilment of their desires.

The Prof S. K. Ramachandra Rao Memorial Trust. (R)

The trust was founded about a year after the death of Prof Rao by his family members with these objectives:

- To obtain recording of his lectures delivered at various places and on various occasions, and convert them into CDs. So far more than 25 audio CDs on topics such as Bhagavad gita, Vedas, the Three Acharyas, Purandara dasa, Sankaracharya's philosophy, Ayurveda, etc., have been brought out.
- Prof. Rao was conducting classes at his residence for many decades on scriptures such as Upanishads, Bhagavad gita, Brahmasutras and so on. These are also being converted to CDs. The CDs on Brahmasutras, Mandukya Upanishad, Yoga sutras of Patanjali and Gita vivritti are available now.
- Many of Prof Rao's books are out of print. The Indian Books Centre, Delhi has reprinted about six of them such as Durga kosha, Lalita kosha, Siva kosha, the Tantra of Sri Chakra, Saligrama Kosha and Hanumat Kosha.
- Prof S. K. Ramachandra Rao was a prolific writer with varied interests and he was writing articles to many papers and journals. On a rough estimate, his shorter writings number more than a hundred. This is apart from his scholarly works. The trust desired to collect his writings and publish them as independent books.

Price
Rs. 20=00