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Artha-pañcaka

अर्थ-पंचक

The five truths: the soul, the Lord, the means, the fruit, and the obstacles

Yugalānanya Śaraṇa · Original Devanagari and fresh English translation

Complete root reading edition · 33 page-controlled units

About this edition

This edition presents the complete authorial work from its independent opening on PDF page 3 through the explicit completion colophon on PDF page 35. Thirty-three page-controlled units preserve the witness's physical topology, including doctrinal transitions that occur mid-page. The modern cover, publisher's preface, and later editorial glosses are excluded. Every unit was collated twice against the page image; archive and Tesseract OCR served only as locators, and the English is new.

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Editorial key

Each reading unit corresponds to one physical root page. The modern cover and publisher's preface on PDF pages 1–2 are excluded. Later editorial glosses printed below rules are likewise excluded, while the authorial text and completion colophon remain intact. OCR was used only to locate passages; all Devanagari was collated twice against page images. The English is a fresh close rendering.

Page unit 1

Invocation and praise of the five truths

ORIGINAL · DEVANAGARI

ग्रथ अर्थ-पंचक

दोहा—

बन्दों बाग विहार वर, बरधन श्रीगुरु-दृष्टि ।

बिमल बाध अविरोध मत, बरसावनि बर वृष्टि ॥१॥

श्री सियवर रस रति रसिक, परिकर प्रेम निवास ।

बन्दों मन बच काय करि, कीजे कृपा प्रकास ॥२॥

श्री श्री अवध अनूप पद, असद दसन दिल ध्याय ।

श्री सरयूचित चरन हिय, हरन नमो हरषाय ॥३॥

श्री सुन्दरि सुखमा सदन, पद पंकज सियराम ।

बार-बार बन्दों हृदय, दायक दुति विश्राम ॥४॥

अमल अर्थ पंचक परम, प्रेम प्रबोध निवास ।

सरल बचन रस रचन में, बरनों सहित हुलास ॥५॥

पांच अर्थ बर बोध बिनु, व्याकुल जीव कदम्ब ।

सुख सरसे केहि भांति तहँ, जहँ नहिं सर अवलम्ब ॥६॥

सुमन मुमुक्षु मानप्रद, समीचीन मत सार ।

धनि-धनि मनन करत हिय, विगलित विविध प्रकार ॥७॥

FRESH ENGLISH TRANSLATION

The composition called The Five Truths.

I bow to the excellent pleasure-garden and to the gracious sight of the revered guru: may that pure, unobstructed teaching rain down its choicest shower. I bow with mind, speech, and body to the devotees who delight in loving attachment to Sītā's Lord and dwell in the love of his retinue; may they reveal their grace.

I meditate inwardly upon the matchless feet of holy Ayodhyā and joyfully bow to the feet of sacred Sarayū, which remove distress. Again and again I bow in my heart to the lotus feet of Sītā and Rāma, the abode of the beautiful Lady's loveliness, radiant and repose-giving.

With gladness I shall describe in simple, rasa-filled words the spotless and supreme Five Truths, the dwelling-place of love and awakened understanding. Without excellent knowledge of these five truths, multitudes of souls remain agitated: how can happiness become richly present where there is no sound support? This teaching is the flower of sound doctrine and bestows honour upon seekers of liberation. Blessed indeed are those who ponder it in their hearts, for their many distortions melt away.

Page unit 2

The five truths and the bound soul

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अथ अर्थ-पंचक

जीव, ईश, साधन, सुफल, अफल विरोधी जानु ।

युगल अनन्य शरण सुभग, अर्थ पांच ये मानु ॥८॥

एक-एक मधि पंचधा, भेद अभेद बिचार ।

इनको नित मन मनन करि, बिलग विषय व्यवहार ॥९॥

चौपाई—

तिनके सब लक्षण सुखदाई । सुनो गुनो मुद मोद बढ़ाई ॥

जीव-विवेचन

प्रथमहिं जीव स्वाभाव सुनीजै । ज्ञानानंद चितहिं दिल दीजै ॥

अविनासी अज्ञान बिहीना । भयो सो कर्म-भर्म-आधीना ॥

है अनादि बंधन नहिं नूतन । बरन्यो सद्रंथन अवधूतन ॥

तामें भेद पांच पुनि हेरो । बद्ध मुमुक्षु कैवल्यहिं हेरो ॥

मुक्त नित्यमुक्तहु मन मोहै । विश्व वासना बिरस बिछोहै ॥

बद्ध

प्रकृति बिबस सोइ बद्ध कहावै । सार बिसार असार गहावै ॥

विषय भोग मधि रुचि अधिकाई । चाहत नित जग मान बढ़ाई ॥

सुगुरु ज्ञान विपरीत करावन । दुख समुद्र सब भांति भरावन ॥

साधन बहु बाधन के कारन । करत मूढ़ आनन्द निवारन ॥

प्रभु सम्बन्धि समीप न जावै । शंका सहित चित्त सकुचावै ॥

सारासार बोध नहिं रंचक । भावै सदा संग जग बंचक ॥

मल-मूत्रादि कलीनन को घर । तामें मगन होत प्रमुदित-तर ॥

महा अपावनता जेहि माहीं । ता तनुहित अतिरति उपजाहीं ॥

जननी जनक सुवन गृह बामा । मानै हितकारी दुख-सामा ॥

योग समेत सतत हरषाहीं । भये वियोग अधिक बिलखाहीं ॥

FRESH ENGLISH TRANSLATION

Know the five truths to be the soul, the Lord, the means, the blessed fruit, and what opposes and frustrates it. Yugalānanya Śaraṇa says: accept these as the five meanings. Consider the fivefold distinctions and non-difference within each one; ponder them daily and turn away from commerce in sense-objects. Hear and reflect upon all their joy-giving characteristics, and let glad delight increase.

First hear the soul's nature and give your heart to the bliss of knowledge. The soul is imperishable and originally free of ignorance, yet has come under the sway of action and delusion. Its bondage is beginningless, not newly made; holy books and renunciants have described it. See five distinctions within the soul: the

bound, the seeker of liberation, the one in isolated liberation, the liberated, and the eternally liberated. Their contemplation enchants the mind and severs tasteless attachment to worldly desire.

The one ruled by material nature is called bound. Forgetting the essential, that soul grasps the worthless, takes excessive pleasure in sensory enjoyment, and continually desires worldly esteem and greatness. It acts contrary to the true guru's knowledge and fills the ocean of sorrow in every way. The fool performs many practices that become causes of further bondage and drive away joy. It will not approach those related to the Lord, but shrinks back suspiciously. It has not the slightest discernment between essence and non-essence and always prefers the company of worldly deceivers.

The body is a house filled with filth such as excrement and urine, yet the bound soul immerses itself there with intense delight. It develops excessive attachment to this body, though it contains such impurity. Mother, father, children, house, and wife are taken as benefactors, although they are companions in sorrow. When joined to them it constantly rejoices, and when separated from them it laments exceedingly.

Page unit 3

The marks and suffering of the bound soul

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जीव-विवेचन

पुण्य पाप मय कर्म कमावै । हृदय वासना बीज जमावै ॥
 तेहि हित तिहुँ तापनि ते तावै । हाय हमेशा समेत सतावै ॥
 षट् विकार ऊर्मिन युत सोई । अरु षट्कर्ग खेद मुख धोई ॥
 तीनों गुनकरि बिक्यो बिमोहित । जाते निजपर रूप तिरोहित ॥
 एक-एक अति प्रबल रिपु, करन कलेश कदंब ।
 सुखदाई गुरु मंत्र पद, लहत न तिल अवलंब ॥१॥
 जन्म जरा मरनादि दुख, दुखित हमेशा बिहाल ।
 पोषत तन निज नास्तिक, भाव सहित मत बाल ॥२॥
 देह अनित्य आतमा जानै । निज सुख रूप न हृदय पछानै ॥
 शब्दादिक विषयन के हेता । त्यागै बरन बिहित कृत नेता ॥
 सदा असेवित सेवित पांवर । हिंसक द्रोह लीन बद बावर ॥
 श्रीसियबर पद पंकज छोड़ै । विमुख नरन सन नाता जोड़ै ॥
 संतत क्रूर धूर सम सोई । जिनकी प्रीति न प्रभु पद होई ॥
 लहहिं बिनोद बलित कुलजाती । बामा बदन बिलोकि बिहाती ॥
 निशा भोर वाही पुनि पेखै । निज बपु अधिक सुफल करि लेखै ॥
 संतन को समीप नहिं भावै । जो मिलाप कहूँ तहूँ दुरि जावै ॥
 काम कलंकित हृदय सदाई । छन-छन रुचि जग विषय बड़ाई ॥
 इत्यादिक भवगुन सहित, अवगुन धन भंडार ।
 बद्ध जीव लक्षण कहे, समुझहिं सुमति उदार ॥१॥
 बद्ध बिलोकौं दशौं दिशि, दुर्लभ चार बिचार ।
 श्री सीतापति चरन गहि, उतरि जाहु भव पार ॥२॥

FRESH ENGLISH TRANSLATION

The bound soul performs actions made of merit and sin and plants seeds of desire in the heart. For their sake it is scorched by the three afflictions and is always tormented with cries of grief. It bears the six transformations and the waves of embodied existence, while the sixfold enemy washes its face in sorrow. Bewildered and sold to the three qualities of nature, it loses sight of both its own nature and the nature of the Supreme. Each enemy is exceedingly strong and produces a multitude of torments, yet the soul takes not even a particle of support from the bliss-giving words of the guru's mantra.

Always distraught by birth, old age, death, and other sorrows, the childish-minded unbeliever lovingly nourishes the body. It takes the impermanent body to be the self and does not recognize its own blissful nature within the heart. For the sake of sound and the other sense-objects it abandons the duties prescribed

for its station. The low creature serves what should never be served, becoming violent, hostile, wicked, and mad. It leaves the lotus feet of Sītā's Lord and forms ties with people turned away from him. Whoever has no love for the Lord's feet is perpetually cruel and as worthless as dust.

It finds amusement in the strength of lineage and caste and spends its days gazing upon a woman's face. At dawn after the night it looks again upon the same thing and counts its bodily life especially fruitful. It does not enjoy nearness to saints; wherever such a meeting occurs, it goes far away. Its heart is always stained by lust, and moment after moment it delights in worldly objects and status. These and similar traits of becoming make the bound soul a rich treasury of faults; the generous and wise should understand the characteristics here stated. Look upon the bound in all ten directions, but recognize how rare the other four states are. Grasp the feet of Sītā's Lord and cross beyond the stream of becoming.

Page unit 4

The seeker of liberation and the devoted refugee

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अथ अर्थ-पंचक

मुमुक्षु

लक्षण विशद विराग मय, मधुर मुमुक्षु जान ।

पारायण परमेश पद, समुद बिहाय जहान ॥

युगल लोक सुख चाह बिसारी । दृढ़ निर्वेद खेद बिन धारी ॥

श्री गुरु पद पदुम सुप्रेमा । सेवै नेह निरंतर नेमा ॥

तामैं भेद भांति दुइ मानो । एक प्रपन्न भक्त पुनि जानो ॥

लक्षण भक्तनिष्ठ सुनि लीजै । हिय निज गुनत सुधारस पीजै ॥

सारासार विचार विशेषी । त्यागी निखिल निषेधित शेषी ॥

विहित कर्म आलस सह सेवत । भाविक भजनभाव भल भेवत ॥

दूर कियो प्रतिपादि अनेका । ज्ञान समेत अमल चित टेका ॥

सदा एक रस प्रेम बढ़ावै । श्री सियराम लखत हरषावै ॥

भोगै निज प्रारब्ध अशेषा । नहिं उद्वेग हृदय कछु रेखा ॥

संतसंग राजत नित रहिये । तिन बर बचन शुद्धनिधि बहिये ॥

विश्व वासना बीच भुलानै । तिनको साथ न करहिं सयानै ॥

कामी कलिल कलंक करावै । ताहित ताको संग बिसरावै ॥

निखिल भोग प्रारब्धकरि, परिहरि हृदय गलान ।

बीते काल विशेष कछु, पावत पद सुख खान ॥

धी धीरज धारे रहे, गहे इष्ट विश्वास ।

कर्म कषाय कढ़ाय पुनि, पहुँच पियपुर पास ॥

दूजो परम प्रपन्न स्वरूपा । सुनिये सरस स्वभाव अनूपा ॥

श्रीसियराम मिलन हित तलफै । सह्यो जात प्रकृति नहिं हलफै ॥

छिनहूँ भरि विलंब दुखदाई । चित चित चाह आह गुनगाई ॥

श्रीगुरु कृपा कटाक्ष सुहावन । चितवत रहत रहित मनभावन ॥

तीन तत्त्व भल भेद विचारी । पुरुषार्थ निश्चय उर धारी ॥

तीन रहस्य अर्थ सुखदायक । जानो श्रीगुरु ते भ्रम हायक ॥

FRESH ENGLISH TRANSLATION

Know the seeker of liberation by the clear marks of detachment: sweet in disposition, devoted to the Supreme Lord's feet, and leaving the ocean of the world behind. Forgetting the desire for pleasure in either world, the seeker maintains firm disillusionment without despondency and lovingly serves the revered guru's lotus feet

under an unbroken discipline of affection. Understand two kinds among such seekers: one established in devotion and the other wholly surrendered. Hear the marks of the devotionally steadfast and drink the nectar while reflecting on these qualities within your own heart.

Such a person distinguishes essence from non-essence, abandons everything prohibited, and faithfully performs prescribed action despite weariness. Filled with feeling, the seeker understands the proper mood of worship. Having put aside the many contrary doctrines, the pure mind rests upon knowledge and continually increases its single-flavoured love, rejoicing whenever it beholds Sītā and Rāma. It exhausts all its destined karma without the least disturbance in the heart. Let it remain continually adorned by the company of saints and flow within the pure treasure of their excellent words. The wise do not associate with those lost amid worldly desires; lustful company produces the stain of corruption, so they forget such companionship.

Leaving inner dejection aside, the seeker passes through all enjoyments assigned by past action. After some interval it reaches the blissful feet, the treasure-house of joy. Maintaining intelligence and patience and holding faith in the chosen Lord, it boils away the impurities of action and arrives near the Beloved's city.

Now hear the second, supremely surrendered form and its incomparable, rasa-filled disposition. It yearns to meet Sītā and Rāma and cannot lightly endure the burden of material nature. Even a moment's delay is painful; the heart longs, sighs, and sings their virtues. It remains intent upon the beautiful glance of the guru's grace and is free of other attractions. It rightly distinguishes the three realities, fixes the highest human aim in its heart, and learns from the guru the three secret meanings that give joy and dispel delusion.

Page unit 5

The contented and anguished refugees; isolated liberation

ORIGINAL · DEVANAGARI

जीव-विवेचन

सियवर पद सर शरण संभारी । संतत अनुष्ठान व्रतधारी ॥
 निखिल उपाय विहाय विशेषी । केवल कृपा सुधानन लेषी ॥
 कैंकरता निज भोग्य अनूपम । सहजहि त्यागि दियो तम कूपम ॥
 सो प्रपन्न द्वे भांति बिचारी । दृप्त अरु आरत भेद दृढ़ धारी ॥
 प्रबल वपुष प्रारब्ध बिहाई । श्रीसियवर प्रत्यक्ष मिलि जाई ॥
 सब छरभार सियावर मांहीं । अरपन कियो शरण गहि बाहीं ॥
 दिनहिं बितावत देव निहारी । सोई दृप्त प्रपन्न बिचारी ॥
 जब चाहै तब मोहिं मिलावै । निज जन जानि पियूष पिलावै ॥
 हौं शरणागत सब विधि आयो । दूजी प्रीति रीति बहु बायो ॥
 आरत सह न सकत विरहागी । पतिप्रति ललना मिलन हित लागी ॥
 एक निमेष कल्प शत मानै । विश्व विभूति जहर यम जानै ॥
 जेती प्रीति-रीति संसारी । तिन सबको मानत कटुकारी ॥
 अचन बचन आलस अति आवै । विरही विरह सुताप सतावै ॥
 लौकिक वैदिक दिशि नहिं दौरै । केवल प्रेम सुतरु उर बौरै ॥
 बीज वासना अतिहि हुनायै । विधि विभूति लागि शीश धुनायै ॥
 ऐसे अनुरागी आरत वर, है कोई कोटि मांझ लगन पर ॥
 बरन्यो विशद विनोद मय, मधुर मुमुक्षु भेद ।
 युगल अनन्य शरण सदा, सुनत गुनत गत खेद ॥
 रुक्ष मुमुक्षु आन पुनि, जिन्हहिं न प्रभुपद प्रेम ।
 विश्व बहावन हेतु बहु, पचै विवरजित क्षेम ॥

कैवल्य

तीजे कैवल भाव विचारो । तेहि युत पुनि कैवल्य निहारो ॥
 प्रथम तासु रहनी हित सुनिये । बहुरि विचारि चरित सुख गुनिये ॥
 जगत जाल से भीत रहावै । विधि विभूति स्वपने नहिं भावै ॥
 सकृत् विलक्षण कोउ यक पाई । योग आठ अंगहु लय लाई ॥

FRESH ENGLISH TRANSLATION

Remembering refuge in the lake of Sītā's Lord's feet, the surrendered seeker continually observes the vow of sacred practice. Abandoning every other means, that exceptional soul seeks only the nectar of grace. It naturally casts the dark well of possessiveness and personal enjoyment aside. Understand two firm kinds of surrender: the contented and the anguished.

When the force of embodied destiny has been exhausted, one directly meets Sītā's Lord. The contented refugee has placed the entire burden upon him, taken refuge, and offered everything into Sītā's Lord. Such a person passes the days beholding the Divine: 'He will unite me with himself whenever he wishes and, knowing me as his own servant, will give me nectar to drink. I have come wholly into refuge and have cast away every second rule of attachment.'

The anguished refugee, burning in separation, cannot endure it, like a faithful wife intent upon meeting her husband. A single instant seems a hundred aeons; all worldly splendour seems poison and death. Every worldly form of love tastes bitter. Food and speech bring torpor, while separation torments the lover with its fierce heat. The refugee runs in neither the worldly nor the Vedic direction; only the excellent tree of love grows wild in the heart. Seeds of desire have been thoroughly roasted away, and even at Brahmā's splendour that person only shakes the head. Among millions there is scarcely one excellent, love-filled, anguished refugee of this kind.

Thus the sweet, playful distinctions among seekers of liberation have been clearly described. Yugalānanya Śaraṇa says that hearing and reflecting upon them always removes sorrow. Other seekers of liberation are dry, for they lack love of the Lord's feet; bereft of blessedness, they remain consumed by many causes that propel the world.

Third, consider the state of isolation and then the soul joined to isolated liberation. First hear the conduct suited to it; afterwards reflect upon its course with discrimination. Such a person remains afraid of the world's net and does not desire even Brahmā's splendour in a dream. A rare person gains this exceptional state once and applies the eight limbs of yoga toward dissolution.

Page unit 6

The poverty of isolated liberation and the liberated soul

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

साधन ज्ञान समेत एक रस । पाय रूप निज पुनि नहिं पर बस ॥
 श्रीसियवर रस स्वाद न जिनके । निज स्वरूपमधि मानस तिनके ॥
 संसृति रहित भये नर सोई । पै रघुवर सुख स्वाद न होई ॥
 वों रीझानो सम दुःखरासी । मुक्ति नहीं यह जीव कि फांसी ॥
 तौन ज्ञान अज्ञान कहावै । जहाँ न सियवल्लभ मन भावै ॥
 सियवर सुधा समुद्र सुहावन । तेहि कन एक अणुन मुदभावन ॥
 रूप अनूप विहीन सनेही । सतमत मांहिं अकारथ देही ॥
 धिक जो जान न जानकिजीवन । पुनि चाहत निर्गुन छल छीवन ॥
 भाग्य विहीन मलीन मन, चित चाहहिं कटु क्लेश ।
 त्यागि स्वरूप परेश रति, छन छन सुखवि विशेष ॥
 लीला ललित न हास्य रस, बदन कंज सुखपुंज ।
 केवल बंधन मुक्त है, रहत तहाँ अति लुंज ॥
 सपनेहू निज इष्टरस, रहस रहित सत बीच ।
 कीन्हे रति सब भांति से, लखब आपनी मीच ॥
 श्रीसीतावर माधुरी, महा मोद निधि मांझ ।
 मगन रहा करिये सतत, सब बिहाय सुख बांझ ॥

मुक्त

लक्षण मुक्त जीव अब सुनिये । भलहि प्रकार सार गुन गुनिये ॥
 श्रीसियवर प्रसाद बल पाई । सहज विहाय विषय समुदाई ॥
 सहज सुषमना से तजि प्राणा । होय विगत संसृति तमताना ॥
 अथवा काहू भांति शरीरहि । त्यागि मिलहिं प्रीतम रघुवीरहि ॥
 दिव्य भव्यतर जानि तहाहीं । ले आवहिं परिषद छविदलाहीं ॥
 सहस सूर शशि तेजतोम तन । बंदित अमर गुनेश अमित जन ॥
 यान अनंत भानु सम सोहैं । तेहि आरूढ़ सुमुनिगन मोहैं ॥
 नाना भांति सुमंगल कीन्हीं । नृत्य गान आदिक छवि दीन्हीं ॥

FRESH ENGLISH TRANSLATION

Through disciplined knowledge the seeker attains a uniform state and realizes the self, no longer subject to another. Yet those whose minds remain within their own isolated nature do not taste the rasa of Sītā's Lord. They may be free of transmigration, but they do not taste Raghubara's joy. To delight in such a condition is itself a mass of sorrow: it is not liberation, but a noose around the soul. Knowledge in which Sītā's Beloved

does not please the mind is called ignorance. A single atom from the beautiful nectar-ocean of Sītā's Lord is joy-giving; without love for that incomparable form, embodied life is fruitless even amid a hundred doctrines. Shame upon one who does not know Jānakī's Life, yet seeks to scrape at the deceit of the formless.

Fortune-forsaken and impure minds desire bitter affliction, moment by moment abandoning love for the Supreme Lord's own especially beautiful form. There is no graceful play, no rasa of laughter, no blissful lotus face: isolated freedom from bondage is impoverished indeed. To dwell among such people, wholly without the secret rasa of one's chosen Lord even in dream, is to see one's own death. Therefore remain continually immersed in the sweetness of Sītā's Lord, within the great treasury of delight, abandoning every barren pleasure.

Now hear the marks of the liberated soul and reflect well upon their essence. By the power of Sītā's Lord's grace it naturally gives up the entire company of sense-objects. It may release the life-breath through the central channel and become free of the darkness of transmigration, or it may leave the body by some other way and meet its beloved Raghubīra. Knowing that soul to be divinely splendid, the radiant attendants come to escort it. Their bodies are masses of splendour like a thousand suns and moons, honoured by gods and countless lords of virtues. A conveyance shining like innumerable suns enchants the good sages; mounted upon it, the soul receives many auspicious celebrations, graced by dance, song, and more.

Page unit 7

The liberated soul's passage into eternal service

ORIGINAL · DEVANAGARI

जीव-विवेचन

बहुविधि तेहि परितोष करावहिं । हिय अनुराग सिंधु भरवावहिं ॥
 आयहु हर्ष ताहि हरषावै । कुसुममाल अनुक्षण बरसावै ॥
 याही भांति लोक लोकन प्रति । होत प्रमोद विनोद सहित रति ॥
 काहू थल मन रमत न रंचक । जान्यो प्रथम विषय अति बंचक ॥
 याही भांति लांघि सुर लोकन । चाह चौगुनो सुछवि बिलोकन ॥
 कब दोउ नैन सुफल मम होवै । सियसमेत सुखनिधि मुख जोवै ॥
 माया मंडल भेद बहोरी । मिलन हेतु हिय प्रीति न थोरी ॥
 पंथ माहिं नाना चरित, अवलोकत मन मोद ।
 धाम समीप सुजात पुनि, परिकर बलित विनोद ॥
 दिव्य अमानव कंजकर, परसत विरजा नीर ।
 तजत वासना सहित तन, सूक्ष्म गुनन गंभीर ॥
 प्राकृति वपु आवेश तहँ, होत भली विधि नाश ।
 तन परमानंद मय, वपुष सुप्रेम निवास ॥
 परम अनूपम वपु शुचि पाई । दिव्य अलंकारित सुखदाई ॥
 वामा अमित आभरन साजी । कीन्ही ताहि विविधिविधि राजी ॥
 नित्यमुक्त परिकर मिलि सोई । लै गे नित्य सेवा खुशबोई ॥
 दिव्य सभा मणि मंडप माहीं । सहस थंभ संयुत सरसाहीं ॥
 विशद वेदिका तहाँ बिराजै । पुनि तेहि पर सिंहासन छाजै ॥
 तापर गौर श्याम रंग भीने । राजहिं परिकर सहित प्रवीने ॥
 अंग अंग अमल विलोक्यो जाई । भेट्यो पुनि सियवर सुखदाई ॥
 यथा भाव अनुकूल सुसेवा । दियो पुनि ताहि देवपति देवा ॥
 मनहुँ गहोदधि मीन लीन जिमि । लह्यो हर्ष सो बरनि कहाँ किमि ॥
 जामें जाको प्रीति दृढ़, वाही लोक अशेष ।
 मांहि गवन ताको अवश, तजि तम प्रकृति ओक ॥
 अर्चिरादि मारग कह्यो, सद्रंथन अनुकूल ।
 सदा सुधारो हिय निज, होत विस्मरन भूल ॥

FRESH ENGLISH TRANSLATION

In many ways the attendants please the traveller and fill the heart with an ocean of love. Their joyful arrival gladdens that soul, and flower garlands rain down at every moment. Passing from world to world in this fashion, love becomes playful delight, yet the mind rests nowhere even briefly, for it has recognized the sense-

world as a primal deceiver. Crossing the worlds of the gods, its longing to behold the beautiful vision increases fourfold: ‘When will my two eyes become fruitful by seeing the face of the treasure of bliss together with Sītā?’ Piercing the sphere of māyā, no small love remains in the heart for the meeting. The mind rejoices at the many wonders seen along the road and, drawing near the Abode, at the play filled with the retinue.

At the Virajā waters a divine, more-than-human lotus hand touches the soul; it casts off the subtle body together with its desires and deep qualities. There the covering of the material body is fully destroyed, and a body made of supreme bliss arises as the dwelling of pure love. Receiving that supremely incomparable and stainless body, divinely ornamented and joy-giving, the soul is adorned with countless ornaments and pleased in every way. The eternally liberated attendants meet it and lead it into the joy of eternal service.

Within a jeweled pavilion stands a divine assembly hall supported by a thousand pillars. There shines a pure dais, and upon it a splendid throne. On that throne, suffused with fair and dark colour, the accomplished Couple reign with their retinue. Every stainless limb is beheld, and at last the soul meets the joy-giving Lord and Lady. The Lord of lords then grants that soul excellent service suited to its devotional feeling. Like a fish absorbed in the deep ocean, it gains a joy beyond all power of description.

Whatever world a soul loves firmly, into that very realm it necessarily travels after leaving the dark dwelling of material nature. The holy books describe the path beginning with light; keep your heart purified always, for forgetfulness is error.

Page unit 8

Recognition of the beloved realm and summary of liberation

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

जौ लौं निज नायक नवल, धाम बाम नहिं जान ।
 तौलौं वाके कर्म कृत, काई कठिन पछान ॥
 प्राकृत तन नेही न रुचि, तौलौं है हिय बीच ।
 जौलौं प्रिय परिकर मधुर, रूप न चिंतित नीच ॥
 शब्द सरस संसार को, तब ताई जिय जान ।
 सुनत न धामिन धुनि विमल, परम प्रेम रस खान ॥
 ऐसे ही कुल करन की, दीजे सुरति कराय ।
 श्री सद्गुरु बर बाग सुनि, ममता जिकर जलाय ॥
 एक रीति सामान्य यह, कहो मिलन के बीच ।
 अपर विचित्र रहस्य मय, अतिसय गोप अकीच ॥
 रसिकन की करुना बिना, सो दुर्लभ तर मान ।
 युगल अनन्य शरण सुखद, सुलभ नेह युत जान ॥
 सोरठा—

कह न कहावत पार, अद्भुत पावन प्रेम थल ।
 समुझहिं संत उदार, जे माते पद कमल अल ॥
 बिभिचारिन के खेद, होत पतिव्रत धर्म सुनि ।
 लखै मरम नहिं वेद, बार-बार शठ शीश धुनि ॥
 मुक्त जीव बरनन कियो, यथा सुमति अनुसार ।
 श्री सियवर सद्गुरु कृपा, पाय परमपद प्यार ॥
 प्रथमा बद्धताई बिसरि, जैबो अति आश्चर्य ।
 जाते लौकिक काम कुल, कषहिं अन-ऐश्वर्य ॥
 रूप मुमुक्षु रसिक जन, अति दुर्लभतर जान ।
 पुनि कैवल्यहु कठिनतम, कष्टसाध्य पहिचान ॥
 मुक्त दशा दुर्लभ महत, सियवर कृपा अधीन ।
 युगल अनन्य शरण कहा, कहौं दशा अति भीन ॥

FRESH ENGLISH TRANSLATION

Until one knows one's ever-new Lord, his Abode, and his Lady, the grime produced by past action is exceedingly difficult to recognize. Attachment to the material body remains in the heart until the low mind contemplates the lovely forms of the beloved retinue. The soul continues to find worldly sound delightful until it hears the stainless music of the residents of the Abode, a treasury of supreme loving rasa. Awaken all the faculties in this way: hear the revered true guru's excellent words and burn the roots of possessiveness.

I have described one general course of the meeting. Another is wondrous, filled with secret meaning, intensely hidden, and beyond the destitute mind. Know it to be exceedingly difficult without the compassion of rasika devotees, yet Yugalānanya Śaraṇa says it becomes easily joy-giving when joined to love.

Its limit cannot be spoken: it is a wondrous and holy realm of love. Generous saints understand it when intoxicated like bees at the lotus feet. Hearing of this faithful love causes pain to the unfaithful; even the Veda does not perceive its secret, but shakes its foolish head again and again. I have described the liberated soul according to the measure of my understanding: through the grace of Sītā's Lord and the true guru it gains love for the supreme station.

It is astonishing to forget the first condition, bondage, for worldly desires and their train of alien splendours keep drawing one back. Know the rasika seeker of liberation to be exceedingly rare; isolated liberation is still more difficult and attained only with hardship. The great state of liberation is rare and depends upon Sītā's Lord's grace. Yugalānanya Śaraṇa has spoken of it; now I shall tell of the state that is wholly different.

Page unit 9

The eternally liberated attendants

ORIGINAL · DEVANAGARI

जीव-विवेचन

नित्यमुक्त

नित्यमुक्त बरनन सुनो, त्यागि वासना बीज ।

पावो परम परेश पद, पंकज चिद्धन चीज ॥

नित्य धाम अभिराम में, बसहिं जोन नर स्वच्छ ।

तिनही को दरस सुघर, सियवररूप प्रत्यक्ष ॥

जगत जाल परसत नहिं जिनको । लेश अविद्या ग्रसत न तिनको ॥

श्री सीतावर संग बिहारा । विविध भांति उत्साह अपारा ॥

संतत टहल सुधा निधि चाहैं । परम प्रमोद उमंग अथाहैं ॥

प्रभु अनुकूल भोग निज जानैं । तत्सुखसुखी स्वरूप लोभानैं ॥

कोशलपति निदेश धरि शीशा । चहैं बनावैं विश्व समीशा ॥

पै उनके हिय चाह न होई । आज्ञा देत न तिमि प्रभु सोई ॥

सेवक सेव्य परस्पर भीनैं । लघु गुरु मरम न नेक पतीनैं ॥

श्री सीतावर सहज सुभाऊ । जनसैं करहिं अमित चितवाऊ ॥

अद्भुत लोक कहै को गाई । विष्णु बिरंचि थके श्रम पाई ॥

श्री साकेत धाम आभावर । व्यापि रह्यो अगजग सर्वापर ॥

श्री अवधेश धाम गति न्यारी । का जानै जड़ जीव अनारी ॥

श्रीगुरु इष्ट कृपा कछु पाई । बरन्यो धाम विचित्र बड़ाई ॥

धाम माहिं जे तर्क रचावैं । ते पामर मन नाच नचावैं ॥

नित्यमुक्त बरनन कियो, लक्षण अधिक उदार ।

जो कोउ सुनै सनेह रचि, रुचि चित चढ़ै बिहार ॥

श्री हनुमान प्रधान प्रिय, नित्यमुक्त जन माहिं ।

ताही ते तिन चरन रज, शीश धारि सरसाहिं ॥

पांच भेद बिन खेदही, जीव निरूपन कीन ।

युगल अनन्य शरण मरम, समुझहिं परम प्रवीण ॥

FRESH ENGLISH TRANSLATION

Hear the description of the eternally liberated. Abandon the seeds of desire and attain the lotus feet of the Supreme Lord, the compact reality of consciousness. Those pure persons who dwell in the delightful eternal Abode behold directly the beautiful form of Sītā's Lord. The world's net never touches them, nor does the least ignorance seize them. They sport with Sītā's Lord in innumerable ways and with boundless enthusiasm.

They continually desire service to the treasury of nectar and possess unfathomable surges of supreme delight. They regard only what accords with the Lord as their own enjoyment; pleased by his pleasure, they are captivated by his form.

Bearing the Lord of Kosala's command upon their heads, they could fashion the whole universe equally, yet no such independent desire arises within them, for the Lord does not command them in that way. Servant and served are mutually steeped in one another; no calculation of lesser and greater can grasp their secret. It is Sītā's Lord's natural disposition to show limitless regard for his servants. Who could sing that wondrous realm? Viṣṇu and Brahmā grow weary with the effort. The excellent glory of sacred Sāketa pervades all that moves and does not move. What can an unskilled material soul know of the distinctive course of Ayodhyā's Lord and his Abode?

Having received a little grace from guru and chosen Lord, I have described the wondrous greatness of the Abode. Those who construct arguments about it are base people who make the mind dance. Thus I have described the exceedingly generous marks of the eternally liberated. Whoever hears with love finds the taste for divine play rise in the heart. Among the eternally liberated, beloved Hanumān is foremost; therefore they delight to place the dust of his feet upon their heads. Without sorrow I have expounded the soul's five distinctions; Yugalānanya Śaraṇa says only the supremely accomplished understand their secret.

Page unit 10

Conclusion of the soul and the supreme form of the Lord

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

प्रथम तीसरो त्यागिये, निज हित अहित बिचार ।

युगल अनन्य शरण विशद, भाव भावना धार ॥

ईश्वर विवेचन

ईश स्वरूप अनूप पांच विधि । बरनत होइ विरुद्ध सहज सिधि ॥

पर अरु व्यूह विभव हिय गुनिये । अंतर्यामी सदर्चा सुनिये ॥

ईश्वर पांच प्रकार सुभावन । निज अधिकार योग मन भावन ॥

पर

नित्य एक रस अवध-बिहारी । नायक-युगल विभूति खरारी ॥

दिव्य नव्य गुन अमित समेता । कारन चतुर रूप सुखहेता ॥

नित्यमुक्त मुक्तन मुद-दायक । श्री साकेत ईश रघुनायक ॥

विविध शक्ति संयुक्त सदाई । भूषन नवल अंग प्रति छाई ॥

दिव्य भव्य सौंदर्य निधाना । गुनातीत गुनराशि सुजाना ॥

सगुन अगुन कारन रसरासी । जेहि सुमिरत छूटत भवफांसी ॥

निज इच्छावश कबहूँ कृपाला । प्रगटत परिकर सहित रसाला ॥

रूप भेद गुन भेद न होई । परम पुरुष जानत कोइ कोई ॥

श्री सीतावर अकथ विचारो । सर्वोपरि सुखसिंधु सम्हारो ॥

श्री सियवल्लभ कृपानिधाना । निज स्वरूप गुन अंश प्रधाना ॥

नारायण तिमि विष्णु कहावै । सो बैकुंठ बीच छवि छावै ॥

अंश प्रशंस जानकी नायक । नारायण आदिक गुन गायक ॥

आरन से सोई पर जानो । मरम गोप गुरुवाक्य प्रमानो ॥

परम परेश परात्पर, राजत नित्य किशोर ।

श्री जानकी सुप्रान प्रिय, नखशिख अति चितचोर ॥

FRESH ENGLISH TRANSLATION

Reject the first and the third states after discerning what helps and harms your true welfare. Yugalānanya Śaraṇa says: hold the clear contemplative feeling in the heart.

The Lord's incomparable nature is fivefold. Describing it makes apparently contrary truths naturally coherent. Reflect inwardly upon the Supreme, the emanations, and the descents; then hear of the Inner Ruler and the ever-worshipful image. These five delightful forms of the Lord please the mind according to each worshipper's proper competence.

The Supreme is the eternal, single-flavoured Player of Ayodhyā, the sovereign Couple, slayer of Khara, endowed with majesty, countless ever-new divine virtues, and four causal forms that bestow bliss. Raghunāyaka, Lord of sacred Sāketa, gives joy to the eternally liberated and the liberated. Always joined to manifold powers, with fresh ornaments shining upon every limb, he is the treasury of divine and magnificent beauty, beyond the qualities yet a wise abundance of virtues, the source of both manifest and unmanifest, and an ocean of rasa. Remembering him cuts the noose of becoming.

At times, by his own will, the compassionate Lord appears full of rasa together with his retinue. His forms and virtues are not divided; only a rare person knows this Supreme Person. Contemplate the ineffable Lord of Sītā and preserve him as the supreme ocean of happiness. Sītā's Beloved, treasury of compassion, gives prominence to an expansion of his own form and virtues; that form is called Nārāyaṇa or Viṣṇu and spreads its splendour through Vaikuṇṭha. Nārāyaṇa and the others are celebrated as portions and sing the virtues of Jānakī's Lord. Know him to be Supreme above all others; this secret is hidden, and the guru's word is its authority. The highest Lord beyond the highest shines as an eternal youth, supremely dear to Jānakī's life-breath and stealing the heart from nail to crown.

Page unit 11

The emanations and principal descents

ORIGINAL · DEVANAGARI

ईश्वर-विवेचन

गुनागार श्रुतिपार कल, केलि करन रस एक ।

युगल अनन्य सनेह सजि, सेइये सहित विवेक ॥

व्यूह

आमोदादि लोक मांहीं बसहीं । व्यूह वेद सुन्दर वपु लसहीं ॥

वासुदेव प्रद्युम्न विचारो । संकर्षण अनिरुद्ध निहारो ॥

तेज तनंतर ओज प्रभावा । अमित भांति संतत सरसावा ॥

उद्भव थिति पालन के कारक । सकल लोकहित जीव उधारक ॥

व्यूहाकृत प्राकृत तन हीना । बरनन कियो स्वल्प सुखभीना ॥

विभव

विभव भेद अब सुनहु सप्रेमा । जिन सम्बन्ध पाय हित क्षेमा ॥

तामें वेद विधान श्रवन करू । मुख्य शक्ति आवेश गौन धरू ॥

मुख्य-विभव

असत धर्म नाशन के काजा । धर्मसुस्थिति कारन शिर ताजा ॥

भक्तन के रक्षन हित आवै । सब विधि दीनदयाल कहावै ॥

मंगलमय वपु जन सुखदाई । दानी दीन जनन सुखदाई ॥

दिन कछु रहि संशय तमतारी । परम कृपा सागर अविकारी ॥

निज यश सरस लोकमधि राखी । गमन करत निजधाम सुभाषी ॥

सोई मुख्य जानि अवतारा । कृष्णादिक हरि रूप उदारा ॥

जो कोउ कहत सियावर नामहि । इन सब हेतु संग यह तामहि ॥

कबहुँ श्री परेश सुखदाई । विभुन मांझ निज तेज धराई ॥

प्रगटत पुहुमि रूप-गुन धारे । रावनादि निशिचर संहारे ॥

याही हेतु गुनन जन करहीं । अपर कुतर्क करत तम परहीं ॥

निज इच्छा ते नित्य बिहारी । आविर्भाव होत सुखकारी ॥

FRESH ENGLISH TRANSLATION

The eternally youthful Lord is a treasury of virtues beyond the Veda, wholly devoted to the play of a single rasa. Adorn yourself with exclusive love for the Couple and serve him with discernment.

The emanational forms dwell in realms such as Āmoda; the Veda describes their beautiful bodies.

Contemplate Vāsudeva and Pradyumna, and behold Śaṅkarṣaṇa and Aniruddha. Their bodies, radiance, strength, and majesty continually overflow in countless ways. They cause creation, continuance, and preservation, work for the good of every world, and deliver souls. These emanational forms are free of material bodies; I have described them briefly, steeped in joy.

Now hear lovingly the divisions of divine descent, through relation to which one gains welfare and security. Hear the Vedic arrangement: hold in mind the principal, power, invested, and secondary descents.

The principal descent comes to destroy false religion, establish dharma securely, and protect devotees; in every way he is called compassionate to the lowly. His auspicious body gives happiness to people, a generous giver bringing joy to the poor. The immutable ocean of supreme compassion remains for some days, cutting through darkness and doubt. Leaving his delightful fame in the world, he speaks auspiciously and returns to his own Abode. Know this as the principal avatāra: Kṛṣṇa and the other generous forms of Hari. Whoever utters Sītā's Lord's name joins it to the cause of all these forms. At times the joy-giving Supreme Lord places his own radiance among the all-pervading forms, appears upon earth bearing form and virtues, and slays Rāvaṇa and other demons. For this reason devotees sing his qualities, while contrary sophists fall into darkness. The eternal Player manifests by his own will and gives happiness.

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Power, invested, and secondary descents; the Inner Ruler

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

है तहँ हेतु कबहुँ नहिं रंचक । बदहिं आन मानौं तेहिं बंचक ॥
कोटिन कला विकल्प बिहावै । तौ भी नहिं निश्चय जा आवै ॥
लीला ललित देखावन काजा । प्रगटते नित्य अवधपुर राजा ॥
ताको मरम न कोई जानै । सब जन हरि अवतार बखानै ॥
तहाँ लखै जे परम उपासक । माया मूल विनाशक लासक ॥
कृपासाध्य गति गोप विचारी । याते भिन्न भाव मति धारी ॥
अब प्रसंग चहुँविधि मधि सुनो । थिर चित होइ हिय निज गुनो ॥

शक्ति-विभव

बुद्धादिक सब शक्ति निहारो । ईश शक्ति अवतार विचारो ॥

आवेश-विभव

द्वै प्रकार आवेश सोहावै । शुद्धाशुद्ध जीव युत छावै ॥
शुद्ध जीव में ईश प्रवेशा । सोइ शुद्ध शुभ आवेशा ॥
व्यासादिक शुभ शुद्ध विराजै । इतर परशुरामादिक भ्राजै ॥
सात्त्विक राजस तामस पाई । ईशावेश विचित्र बताई ॥

गौण-विभव

श्रीशंकर बिरंचि कपिलादिक । यह अवतार गौण प्रतिपादिक ॥
चार प्रकार विभव भल गाये । जानै जन यश बुद्धि सुहाये ॥

अंतर्यामी

अंतर्यामी वपुष विहीना । व्यापक अगजग मांझ प्रवीना ॥
ज्ञानानंद इंद बिन नितही । अगम अगोचर सब जन सतही ॥
सत्ता निर्वाहक सब माहीं । ब्रह्म आदि सब नाम सोहाहीं ॥

FRESH ENGLISH TRANSLATION

There is never even the slightest external necessity for that manifestation; those who claim another cause deceive themselves. Millions of powers and alternatives pass away, yet certainty does not arise in them. The eternal King of Ayodhyā appears only to display his graceful play. No one knows its secret; everyone merely calls him an avatāra of Hari. Only the supreme worshipper sees there the beautiful destroyer of māyā at its root. Considering that hidden destiny attainable by grace, keep your understanding distinct from lesser devotional attitudes. Now, in this context, hear the four kinds of descent; steady the heart and reflect inwardly.

Regard Buddha and the others as manifestations of power; consider them descents of the Lord's power. Invested descent is of two kinds and rests upon pure or impure souls. The Lord's entry into a pure soul is pure and auspicious empowerment: Vyāsa and others shine in this way, while Paraśurāma and others display the

remaining kind. Empowerment is variously described as sattvic, rajasic, and tamasic. Śaṅkara, Brahmā, Kapila, and others are taught as secondary descents. Thus the four divisions of descent have been well sung; one who knows them gains a pleasing and discerning intelligence.

The Inner Ruler has no embodied form and pervades all that moves and does not move. Ever full of knowledge and bliss and without limiting marks, he is inaccessible and imperceptible to ordinary beings. He sustains existence within all things, and names such as Brahman properly apply to him.

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The Inner Ruler and the worshipful image

ORIGINAL · DEVANAGARI

ईश्वर-विवेचन

रूप अनूप सहित नित बासा । निज भक्तन हिय करहिं बिलासा ॥

केवल साखी रूप बिराजै । स्वाद मोद नहिं देत कदाजै ॥

जो अंगुष्ठमात्र वपु बरनै । सो साकार रूप हिय हरनै ॥

निराकार सब में बसत, भक्तन हिय साकार ॥

युगल अनन्य विचार बिनु, भटकहिं अंध गंवार ॥

निराकार में सुख नहीं, केवल व्यापक रूप ।

सरस रहस साकार मधि, श्री श्रुति शेष निरूप ॥

अर्चावतार

सब विधि अतिकमनीय उदारा । अब सुनिये अर्चा अवतारा ॥

चार प्रकार भेद इन माहीं । तीरथ देश पुण्य सरसाहीं ॥

निज बल्लभवर भक्तभवन में । दारु आदि वपु मध्य अवनि में ॥

कृपा अहेतुक जनपर राखी । नित्यहि निकट रहहिं श्रुति साखी ॥

प्रीति मानि पूजा बहु भांति । अंगीकार करत तजि जाति ॥

परम स्वतंत्र भक्त आधीना । सत सर्वज्ञ अज्ञता लीना ॥

सदा अचिंत्य शक्ति श्रमहारी । रहत तहँ असमर्थ खरारी ॥

पूरण काम सदा सुखरासी । पै कामी सम रहस बिलासी ॥

चेतन सहज भांति जड़ समता । रक्षक परम रक्ष्य इव रमता ॥

संतत रहत अगोचर जोई । अति दृग दृश्य अग्रे प्रभु सोई ॥

दुर्लभ विधि आदिक जो स्वामी । भयो सो सुलभ भक्त अनुगामी ॥

अर्चा के भेद

स्वयंव्यक्त तिमि दिव्य विराज । सैद्ध सुभग मानुष छवि छाजै ॥

यहि प्रकार विचारि चार बर । अब सुनिये लक्षण मन बस कर ॥

FRESH ENGLISH TRANSLATION

The Inner Ruler ever dwells with incomparable form and sports within the hearts of his own devotees. Yet when he abides only as witness, he never grants the relish of delight. The thumb-sized body described in scripture is the heart-stealing embodied form. The formless dwells in all, while the formed Lord dwells in devotees' hearts; without Yugalānanya's discrimination, blind and ignorant people wander. There is no tasted joy in the formless, only all-pervading being; the rasa-filled secret lies within the embodied form, as sacred revelation and Śeṣa declare.

Now hear of the exceedingly lovely and generous worshipful manifestation. It has four divisions and beautifies holy pilgrimage places. In the homes of the Lord's beloved devotees it assumes bodies of wood and other materials upon earth. Keeping causeless grace toward his people, the Lord remains continually near,

with revelation as witness. Accepting their love, he receives worship in many forms without regard to caste. Supremely independent, he becomes dependent upon devotees; eternally omniscient, he enters apparent unknowing. The slayer of Khara, possessed always of inconceivable power, appears there as though powerless. Ever fulfilled and an ocean of bliss, he nevertheless sports in secret like one who desires. Naturally conscious, he assumes the likeness of inert matter; the supreme Protector plays as though he were the protected. He who remains forever beyond the senses becomes directly visible to the eyes. The Lord difficult even for Brahmā and the gods to attain becomes easily accessible and follows his devotees.

The worshipful image has four excellent kinds: self-manifest, divine, perfected, and humanly established. Having distinguished them in this way, now hear their characteristics and hold them in mind.

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Four kinds of sacred image and the five means

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

स्वयंव्यक्त सद श्री रंगादिक । अप्राकृत वपु नित निरुपाधिक ॥

निज इच्छा से प्रगट सुभये । भक्तन मन मुद मंगल दये ॥

देव प्रतिष्ठायित सोइ दिव्य । सैद्ध सिद्धपूजित भल भव्य ॥

मानुष सुस्थापित में द्वेधा । धाम ग्राम मधि कहत सुमेधा ॥

अर्चा बीच परम सुखदाई । स्वयंव्यक्त श्री शिला सोहाई ॥

सालिग्राम समान न दूजा । अर्चा अतिहि सुलभ तर पूजा ॥

पर आदिक जो विग्रह चारी । सो अतिशय दुर्लभ दुःखहारी ॥

सबही विधि से सुलभ अति, श्री अर्चा अवतार ।

युगल अनन्य कृपाल वपु, पूजनीय गुन सार ॥

श्री सालिग्रामार्चन, अति दुर्लभ फल देत ।

युगल अनन्य उपाधि भ्रम, जनित दोष हरि लेत ॥

श्री आचारज-त्रय्य ते, पाय परेश स्वरूप ।

युगल अनन्य सनेह सजि, भजु भजनीय अनूप ॥

श्री सद्गुरु दृग दया से, पाय प्रसाद प्रकाश ।

पांच भांति वपु ईश को, कीन्हो स्वच्छ विकास ॥

बार बार उर ध्याइये, श्री सीतावर रूप ।

अंशावेश कला सकल, समुझत सुखद अनूप ॥

उपाय विवेचन

उज्ज्वल अमल उपाय अब, बरनत हौं सुख खान ।

जाके जानतही नसै, विविध वासना भान ॥

कर्म ज्ञान अरु भक्ति प्रपत्ती । आचारज निष्ठा द्युतिबत्ती ॥

इनते आदि अनेक उपाया । श्रुतिसम्मत संतन मुख गाया ॥

FRESH ENGLISH TRANSLATION

The self-manifest images, such as holy Raṅganātha, possess eternal, immaterial, unconditioned bodies. Appearing auspiciously by their own will, they give devotees' minds gladness and blessing. An image consecrated by a god is 'divine'; one worshipped by perfected beings is 'perfected' and splendid. Humanly established images are of two kinds, distinguished by the wise as those in sacred abodes and those in villages. Among all worshipful forms, the self-manifest sacred stone is supremely joy-giving. None equals the Śālagrāma: its worship is exceedingly accessible, while the other four image forms beginning with the Supreme are extraordinarily rare though they remove sorrow.

The sacred worshipful descent is accessible in every way, a compassionate body and essence of worshipful virtues. Yugalānanya says that worship of Śālagrāma bestows a fruit otherwise exceedingly difficult to obtain and removes faults born of limiting identity and delusion. Receive the Supreme Lord's form through the three revered teachers; adorned with exclusive love, worship the incomparable One who is worthy of worship. Through the true guru's compassionate gaze one receives the light of grace, and the Lord's five forms unfold clearly. Meditate again and again within the heart upon the form of Sītā's Lord; understanding all his portions, empowerments, and powers gives incomparable joy.

Now I describe the luminous and stainless means, a treasury of happiness whose very knowledge destroys the appearance of many desires. Action, knowledge, devotion, surrender, and steadfastness in the teacher are radiant. Sacred revelation and the saints' mouths sing these and many related means.

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Action as a means and the opening of knowledge

ORIGINAL · DEVANAGARI

उपाय विवेचन

मुख्य पांच येही सुख खानी । बदहिं वेद बानी सरसानी ॥
 इन सबके लक्षण छवि धरनी । कहे बिचारि तीन तमहरनी ॥
 कर्म
 कर्म विविधि बर बोध विचारो । नित्य नैमित्तिक काम निहारो ॥
 यज्ञ दान तप होम विधाना । संयम अरु अध्ययन प्रधाना ॥
 संध्योपासन जप तिमि मंजन । पुण्य सुदेश अटन जनरंजन ॥
 तीरथवास तथा उपवासा । तैसे ही व्रत चातुरमासा ॥
 फल मूलादिक असन सप्रेमा । अर्घ्य पाद्य तर्पन हित क्षेमा ॥
 यहि विधि कर्मन में चित लावै । काया साधन सहित सोहावै ॥
 पाप विनाश होइ सब ताको । जो बिन काम करे नित याको ॥
 अंतःकरण शुद्ध होवै जब । विरति विषय अंतर पावै तब ॥
 यम आदिक अष्टांग समेता । क्रमही से अभ्यास उपेता ॥
 तब निज शुद्ध स्वरूप प्रकाशै । विविध मलीन वासना नासै ॥
 यद्यपि कर्म उपाय बखाने । तदपि दोष यामें बहु ठाने ॥
 प्रथमहि कर्म फलादिक त्याग । है यह कठिन बहुरि बैराग ॥
 स्वर अरु बरन लोप फल नासै । काल रहित मंगल नहिं भासै ॥
 उत्तर अयन अपेक्षा मंत । बिन पाये सो खेद अनंत ॥
 औरहु अमित उपद्रव तामें । तातें अति दुर्लभ सिद्धि यामें ॥

ज्ञान

चित दैके अब सुनिये ज्ञान । जेते हैं कैवल्य प्रधान ॥
 शुभ कर्मन ते ज्ञान प्रकाशा । होवत है निज हृदय हुलासा ॥
 ज्ञान भये पर पुनि अभ्यास । करै सहित बैराग हुलास ॥
 मानसकुंज मध्य इमि ध्याना । रविपावक मधि धाम प्रधाना ॥
 तामधि सिंहासन सुधरावै । दिव्य मनिमय वसन धरावै ॥

FRESH ENGLISH TRANSLATION

These five are the principal treasures of happiness, sung by the rasa-filled voice of the Veda. After careful reflection, I state the beautiful marks of all of them, which destroy the threefold darkness.

Understand the many forms of action: daily and occasional rites and rites performed for desired results; sacrifice, charity, austerity, fire-offering, restraint, and scriptural study; twilight worship, recitation, ritual bathing, travel through holy lands, and acts that delight people; dwelling at pilgrimage places, fasting, vows such as the four-month observance, lovingly eating fruits and roots, and offering water for welcome, washing,

and libation. One who sets the mind upon such works shines together with bodily discipline. For one who performs them continually without desire, all sin is destroyed. When the inner faculty becomes pure, detachment from sense-objects enters; then one undertakes, in order, the practice of the eight limbs beginning with restraint. One's pure nature is revealed and diverse impure desires perish.

Although action is described as a means, many defects are lodged within it. First one must renounce its fruits, which is difficult, and then possess detachment. A lost accent or syllable destroys the result; an auspicious act performed at the wrong time does not shine. A mantra may depend upon the sun's northern course, and failing to obtain the proper condition brings endless sorrow. Countless other obstacles exist, so accomplishment by action is exceedingly difficult.

Now give attention and hear of knowledge, chiefly directed toward isolated liberation. Knowledge dawns from auspicious deeds and brings gladness within one's own heart. Once knowledge arises, one practises it with joyous detachment. In the bower of the mind one meditates upon the supreme Abode within the sun and fire; within it one prepares a splendid throne and spreads a divine jeweled cloth.

Page unit 16

Knowledge and devotion as means

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

श्री सियवर मूरति मन हरनी । ध्यावै तहाँ सहज सुख भरनी ॥
 नखशिख नवल अंग रस सागर । चिन्मय करै सदा मति आगर ॥
 भूषण सुभग अंग प्रति जो है । निरखि निरखि पुनि-पुनि मन मोहै ॥
 परम दिव्य कल्याण गुनाकर । श्री सीतापति रूप प्रभाकर ॥
 याही भांति सदा मन लावै । कबहूँ प्रेम विवश प्रगटावै ॥
 भक्ति योग सहकारी सोया । होय ज्ञान निर्मल पद जोया ॥
 लहै मुक्ति कैवल्य प्रधान । छूटै त्रिविधि वासना भान ॥
 यद्यपि ज्ञान सुसाधन नीका । तदपि कठिन गाहक निज जी का ॥
 इन्द्रिन के निग्रह बिना, दुर्लभ ज्ञान सुजान ।
 ताहूँ में आयूँ अलप, ताते भजन प्रमान ॥
 भजन करत पावत परम, पुरुष प्रेम परतंत्र ।
 युगल अनन्य न भूलिये, श्री गुरु अनुपम मंत्र ॥
 बिना रूप अनुभव प्रगट, होत न निर्मल बोध ।
 है दुर्लभ सब विधि परम, संत शास्त्र सत शोध ॥
 ज्ञान बतकही करहिं जन, लोक सुरंजन हेतु ।
 युगल अनन्य न पावहीं, भव निधि दुखतर सेतु ॥
 भक्ति
 सुनिये श्रवन सजाय सुजान । बरनत हों अब भक्ति प्रधान ॥
 समीचीन आचारज पाई । वर्धित होत भक्ति सुखदाई ॥
 तेल धार सम रहै एक रस । टूटै नहीं तार कबहूँ सरस ॥
 सहजहिं सुमिरन सुरति सनेहा । लागे रहै जहाँ लागि देहा ॥
 अन्त प्रयत बढै पुनि सोई । आयत समय भेद नहिं होई ॥
 ऐसी निष्ठा सहित सुप्रानी । पावहिं भक्ति श्याम पटरानी ॥
 परम सुसम्मति है यह यद्यपि । दुर्लभ सतत मुमुक्षन तद्यपि ॥
 मुक्तन को यह सुलभ सदाई । है न मुमुक्षन योग कदाई ॥

FRESH ENGLISH TRANSLATION

There one meditates upon the heart-stealing image of Sītā's Lord, naturally filled with joy. From nail to crown his ever-new limbs are an ocean of rasa and make the understanding a storehouse of consciousness. Gazing again and again at the lovely ornament upon every limb, the mind is captivated. Sītā's Lord's radiant form is supremely divine and a mine of auspicious virtues. One fixes the mind upon him continually, and at times

love compels the form to appear. With devotional yoga as its companion, knowledge becomes pure and beholds the supreme station. It gains liberation chiefly as isolation and the appearance of threefold desire falls away.

Although knowledge is a fine and proper means, it is difficult for the individual soul to grasp. Without mastery of the senses, knowledge is rare; and life is short even for that labour, so worship is the sure authority. Through worship one attains the Supreme Person, who is subject to love. Yugalānanya says: never forget the revered guru's incomparable mantra. Without direct experience of form, pure awakening does not manifest; that supreme state is difficult in every way, as saints and true scripture establish. People chatter about knowledge to entertain the world, yet do not reach the bridge across the painful ocean of becoming.

Now listen wisely as I describe devotion, the principal means. Having found a suitable teacher, joy-giving devotion increases. It remains one-flavoured like a stream of oil; its rasa-filled thread never breaks.

Remembrance, attention, and love arise naturally and remain as long as the body lasts. At life's end that same current increases, with no division when the appointed moment comes. A good soul with such steadfastness obtains Devotion, the dark Lord's chief queen. Although this is supremely sound doctrine, devotion remains difficult for seekers of liberation; it is always easy for the liberated, but never naturally joined to mere liberation-seekers.

Page unit 17

Surrender, the swift and universal means

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

ताहू में विलंब बहु होवै । चित चंचल कैसे सुख सोवै ॥

कहत सुलभ समुझत कठिन, दुर्लभ भक्ति स्वरूप ।

युगल अनन्य शरण सहज, सब विधि ज्ञान अनूप ॥

प्रपत्ति

बरनों सुखद प्रपत्ति अब, सहज बोध के हेत ।

छिनही मधि जाके किये, भेटत कृपा-निकेत ॥

सुलभ अधिक मंगल अमल, कारक सहज उदार ।

साधन सिद्ध स्वरूप शुभ, सकल दोष निधि पार ॥

श्री सद्गुरु करुना कलित, पाय होत बर बोध ।

युगल अनन्य प्रकाश बिन, चंचल चित निरोध ॥

संतत सम्मति संत शिरोमनि । शरन प्रपत्ति रूप चिंतामनि ॥

सत्यादिक सब व्यापक नितही । यथा योग गुन रूप अमितही ॥

कर्म ज्ञान भक्तिहु के अन्तर । सदा बिराजमान नित तंतर ॥

याको सज्जन पालन करहीं । है नहिं पुनि कहूँ तम तरनी ॥

शक्ताशक्तहु को फल देनी । अतिशय विगत विलंब सुसेनी ॥

श्री रघुवर्य विभूषन प्यारी । नाम प्रपत्ति तिया सुखकारी ॥

निज स्वरूप अनुरूप एक रस । साधन सकल रहत यह करि बस ॥

याके बिना उपाय अनेका । फल दायक न यथार्थ एका ॥

इनकी गति अति गोप गंभीरा । जानहिं कोउ बिरले मतिधीरा ॥

है द्वै भांति प्रपत्ति मध्य पुनि । आरत दृष्ट सुभेद होत गुनि ॥

आरत प्रपन्न

आरत भेद सुनहु चित लाई । प्रथमहि मंगल प्रद सुखदाई ॥

निर्हेतुक करुना सियवल्लभ । कृपा कटाक्ष विलोकनि दुर्लभ ॥

FRESH ENGLISH TRANSLATION

Even devotion may involve much delay; how can a restless mind sleep in peace? It is called easy but proves difficult when understood, for devotion's true nature is rare. Yugalānanya Śaraṇa says that refuge is natural and in every way an incomparable wisdom.

Now I describe joy-giving surrender for the sake of direct understanding. The moment it is performed, one meets the Abode of grace. It is highly accessible, auspicious, stainless, naturally generous in effect, perfected in its very nature as a means, and beyond the storehouse of all faults. Excellent knowledge arises when one

receives the compassion-filled true guru; without Yugalānanya's illumination the restless mind is not restrained.

The crown of saints continually approves surrender as the wish-fulfilling gem of refuge. It eternally pervades truthfulness and every other virtue, appearing in limitless forms according to fitness. It remains continually present within action, knowledge, and devotion. Good people preserve it, and nowhere is there another boat across darkness. It gives fruit to the capable and incapable alike, splendidly without delay. This joy-giving lady named Surrender is dear to the ornament of Raghu's line. One-flavoured and conforming to his own nature, she holds every other means under her control. Without her, none among the many methods truly bestows fruit. Her course is profoundly secret; only a rare, steadfast intelligence knows it.

Surrender is again of two distinct kinds: anguished and contented. Attend now to the first, the auspicious, joy-giving anguished form. Through the causeless compassion of Sītā's Beloved one receives his rare gracious glance.

Page unit 18

Anguished surrender and the opening of contented surrender

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

पाय भली विधि ही सुखरासी । बहुरि मया आचारज भासी ॥

तिन के संग रंग रस ज्ञाना । पाया निज पररूप प्रधाना ॥

श्री सीतापति रूप सुहावन । मनन करत अनुदिन मनभावन ॥

निरखि नयन मति होत बावरी । कूदै परत मन प्रीति पावरी ॥

प्रीतम पल वियोग गरुआई । ताते अन्तराय सुखदाई ॥

हाय हमेशा हिये रहावै । नैनन नीर प्रवाह बहावै ॥

खान पान मानादिक त्यागै । निशिदिन नाह मिलन अनुरागै ॥

देह गेह सम्बन्ध से, होत अमित प्रत्यूह ।

ताते कब यह त्यागिहौं, करत रहत हिय हूह ॥

कबहूँ निरंतर एक रस, सत संगति सुमुद मूल ।

करिहौं विघ्न समूह बिन, श्री सियवर अनुकूल ॥

परम विरोधी देह निज, जानत सहित समाज ।

सियपिय सन जाँचत रहत, तन त्यागन हित काज ॥

कहूँ लौ कहौं निरूप अब, आरत भेद अजूब ।

युगल अनन्य शरण भये, भेटत निज महबूब ॥

दृप्त प्रपन्न

लक्षण दृप्त प्रपन्न विचारो । भली भांति अन्तर उर धारो ॥

बाल विचार विहीन कुसंगति । त्यागै नित रागै प्रभु पंगति ॥

विषय वासना बीज भुनावै । अनुचित करत सशीश धुनावै ॥

विविधि विधान वपुष जड़ पाई । स्वर्ग नरक भ्रमत अलसाई ॥

अति निर्वेद खेद बिन धारी । भेंटन हित श्री अवधबिहारी ॥

श्री सतगुरु पद कंज सुहावन । पुनि पायो पावनतर पावन ॥

तिनते प्राप्ति उपाय बिचारी । निर्भय भयो गयो श्रम भारी ॥

FRESH ENGLISH TRANSLATION

Having properly received that treasury of happiness, one next beholds the teacher through grace. In the teacher's company one learns the colour and rasa of one's own true nature and the Supreme's pre-eminent nature. Day after day one reflects upon the charming, heart-delighting form of Sītā's Lord. Gazing with the eyes, the understanding goes mad and the mind leaps and falls into the steps of love. Even a moment's separation from the Beloved becomes unbearably heavy; every worldly interruption therefore becomes welcome. A continual cry of grief remains in the heart and streams of tears flow from the eyes. Food, drink, honour, and the rest are abandoned; night and day one longs to meet the Lord.

Body, house, and relationships create countless obstacles. ‘When shall I abandon them?’ the heart continually groans. ‘When shall I remain uninterruptedly in the single rasa of holy company, the root of beautiful joy, and act without the multitude of obstacles in a way pleasing to Sītā’s Lord?’ Knowing the body and all its associates to be supreme adversaries, one continually begs Sītā’s Beloved for the means to relinquish it. How far can I describe this wondrous anguished form? By becoming Yugalānanya’s surrendered one, the soul meets its own Beloved.

Now consider the marks of the contented refugee and hold them properly within the heart. It abandons childish thought, ignorance, and bad company, and continually delights in the Lord’s fellowship. It roasts the seeds of sensory desire and, whenever it acts wrongly, shakes its head in remorse. Having received a dull body through many arrangements and wandered wearily through heaven and hell, it carries profound disillusionment without dejection and longs to meet the Player of Ayodhyā. Then it finds the beautiful, supremely purifying lotus feet of the true guru. Learning from him the means of attainment, it becomes fearless and its heavy toil ends.

Page unit 19

The contented refugee and fifteen relationships

ORIGINAL · DEVANAGARI

उपाय विवेचन

काम कलंकित कर्म बिसारी । बरन विहित निज धर्म सम्हारी ॥

धर्म मांझ पुनि आलस करै । केवल प्रभु सेवा अनुसरै ॥

मन बच काय कपट तजि सेवत । अन्तर बाहर भेद न मेवत ॥

प्रानहु ते अति प्रिय कैकर्य । सुदृढ़ उपाय सकल विधिवर्य ॥

मानो रहै जहै सब संगी । लगन सुधानिधि मगन सुरंगा ॥

विशद सुखद सम्बन्ध बिचारै । छिन-छिन निज पर रूप निहारै ॥

पति पत्नी, स्वामी अनुचर, पिता पुत्र सम्बन्ध ।

धर्म धर्म, शरीर अरु, सुभग शरीरी निबन्ध ॥

शेषी शेष, नियाम्य अरु, न्यामक, रक्षक रक्ष्य ।

तिमि आधारधेय पुनि, व्यापक व्याप्य समक्ष ॥

भोग्य भोगता एक रस, शक्त अशक्त निहारु ।

परिपूरन पूरन रहित, ज्ञाता अज्ञ बिचारु ॥

सकल वासना हीन अरु, अमित वासना पीन ।

निज पर दृढ़ सम्बन्ध इसि, जानत परम प्रवीण ॥

यद्यपि सब सम्बन्ध अनूपा । तद्यपि पति पत्नी सुखरूपा ॥

याहि मांहि अति प्रीति प्रकाशै । निरावरन प्रीतम रस भासै ॥

अन्तर्भूत सकल रस तामें । ताते सर्वोपरि सुख यामें ॥

पक्षपात की रहनी न्यारी । है यथार्थ समुझै सुविचारी ॥

दृढ़ अनन्यता भाव एकरस । विभिचारी मति सुनै न नीरस ॥

सकल भावना सियपिय माहीं । रहै निरंतर अनत न जाहीं ॥

निर्भर मोद विनोद समेता । सुतनु रहै लागि रहै निकेता ॥

श्री सियवर इच्छा अनुकूल । वर्तमान मानै भूलै सब शूल ॥

रंचक उर उद्वेग न धारो । निशिदिन सियवर नाम उचारो ॥

FRESH ENGLISH TRANSLATION

It forgets acts stained by desire and preserves the duties prescribed for its station, yet grows weary even within religious duty and follows only service of the Lord. Serving with mind, speech, and body after abandoning deceit, it does not maintain one attitude inside and another outside. Service is dearer than life itself, the firmly established and noblest means of every kind. Wherever it remains, it regards everyone as a companion and stays immersed in the nectar-ocean of attachment to the Lord. It clearly contemplates the joy-giving relationships and moment by moment beholds the true forms of self and Supreme.

The relations are husband and wife; master and attendant; father and child; possessor of dharma and dharma; body and the beautiful embodied one; owner and possession; controller and controlled; protector and protected; support and supported; pervader and pervaded; object of enjoyment and enjoyer in a single rasa; the powerful and powerless; the all-complete and the one lacking fullness; knower and unknowing. The Lord is free of every desire, the soul filled with countless desires. Thus the supremely accomplished understand the firm relations between self and Supreme.

Although every relation is incomparable, husband and wife is the form of greatest joy. Within it intense love shines and the Beloved's rasa appears without covering. Every rasa is contained within it, so its happiness is supreme. Its devoted partiality has a distinctive mode, rightly understood by the discerning. Firm exclusivity remains one-flavoured and does not listen to the tasteless thought of infidelity. Every feeling is placed in Sītā's Beloved; it remains there continually and goes nowhere else. Full of dependent delight and play, the beautiful body remains attached to that dwelling. It accepts whatever occurs as accordant with Sītā's Lord's will and forgets every thorn. Hold not the slightest agitation in the heart; utter Sītā's Lord's name day and night.

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Steadfastness in the teacher

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

दृप्त प्रपन्न कह्यो समुझाई । आरत सहित सरस सुखदाई ॥

आचार्य-अभिमान

सुन्दर सहज सनेह मय, आचारज अभिमान ।

पंचम परम उपाय यह, अब बरनत सुखखान ॥

श्री सतगुरु पद आस दृढ़, सेवन श्री गुरुदेव ।

आन वासना निदरि सब, पाय यथारथ भेव ॥

श्री गुरु पदुम प्रकाश प्रद, परम पराग अदाग ।

धारै भाल रसाल निज, काल कराल बिराग ॥

श्री गुरु-सम्बन्धीन सन, साजै सहज सनेह ।

श्री गुरुवर बानी सुनै, उर अन्तर सम गेह ॥

सहज सार सुख प्रद सर्वोपर, श्री सतगुरु पद भजन मोद घर ॥

याते सुलभ उपाय अनूपा । श्री गुरु पद सेवन सुखरूपा ॥

ज्ञान योग अरु भक्ति प्रपत्ती । करनमांझ समरथ नहिं नीती ॥

सो सब आस भरोस बिसारी । श्रीगुरुरज आश्रित दृढ़धारी ॥

तन मन धन सर्वस गुरु दीजे । दीन भावना मनन करीजे ॥

परम कृपाल कृपा बल पाई । सियवर सुखद सनेह सोहाई ॥

छूटै आकस्मात उपाधी । त्रिविधिताप दुखदायक व्याधी ॥

श्री सतगुरु आधीन रहावै । तिनकी कृपा परमपद पावै ॥

अति दयाल अपने अनुमानी । हरै अविद्याजनित गलानी ॥

राखै परम मोद युत जाही । विषय बयारि न परसै वाही ॥

निज वैभव ते ताहि उधारै । तास भजन निर्वेद न धारै ॥

सियवल्लभ सन्मुख सुख सुन्दर । सौंपै ताहि उदार धुरन्धर ॥

नित्य स्वरूप अनूप मधि, पहुँचाव अनयास ॥

FRESH ENGLISH TRANSLATION

Thus I have explained the contented refugee together with the anguished one, both full of rasa and joy.

Steadfast identification with the teacher is beautiful and naturally made of love. I now describe this fifth and supreme means, a treasury of happiness. Place firm hope in the true guru's feet and serve the revered teacher. Disdain every other desire and receive the matter as it truly is. The guru's lotus gives light; wear its stainless, supreme pollen upon your brow, and terrible Time loses its force. Cultivate natural affection for all who belong to the guru, hear the excellent guru's words, and make the inner heart their home.

Worship of the true guru's feet is naturally essential, supreme, joy-giving, and a dwelling of delight. Therefore the incomparable means of serving the guru's feet is easily accessible and happiness itself. The rule that cannot accomplish knowledge, yoga, devotion, or surrender should abandon every other hope and reliance and take firm refuge in the dust of the guru's feet. Give body, mind, wealth, and everything to the guru and contemplate the attitude of lowliness.

By the power of the supremely compassionate one's grace, beautiful, joy-giving love for Sītā's Lord arises. Limiting identities and the painful disease of the three afflictions fall away suddenly. Remain subject to the true guru and attain the supreme station through his grace. Exceedingly merciful and regarding the disciple as his own, he removes the weariness born of ignorance. He keeps the disciple filled with supreme delight, untouched by the wind of sense-objects. He delivers that soul through his own majesty and does not allow disgust to enter its worship. The generous and mighty teacher entrusts it, beautiful in happiness, directly to Sītā's Beloved and brings it effortlessly into the incomparable eternal form.

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The five fruits and the nature of dharma

ORIGINAL · DEVANAGARI

फल-विवेचन

साधन श्रम बिनु परम गुरु, सुखदायक रसरस ॥

श्री आचारज कंज पद, सेवत परम प्रमोद ।

बाढ़त हृदय रसेश सुख, परिकर नित्य विनोद ॥

पांच उपाय अपाय पर, पावनेश पद अर्थ ।

युगल अनन्य शरण रच्यो, सुनत गुनत भव व्यर्थ ॥

पांचहु मांहि परत्व पर, श्री गुरु सेवन कीन ।

युगल अनन्य शरण सुभग, अमल आभरन पीन ॥

फल-विवेचन

फल पंचक बंचक-विषय, समन आन करु मित्र ।

सावधान है पांचवो, धारन करो पवित्र ॥

है पर्याप्तन भेद, पुरुषारथ फल एकही ।

बिन जाने हिय खेद, पावहिं विगत विवेकही ॥

अर्थ, धर्म अरु काम, मोक्ष महा मुदप्रद सुभग ।

पुरुषारथ अभिराम, चार विदित दायक उमंग ॥

पंचम सियवर मिलन सोहायो । सर्वोपरि पुरुषारथ गायो ॥

अब सुनि चारिहु रूप सोहावन । सर्वोपरि पावन गुन गावन ॥

निखर जीव रक्षन व्रत धारी । तन मन बच सब विधि उपकारी ॥

हिंसा त्रिविधि विशेष बिहाय । दयारूप अनुपम छवि छाय ॥

वेद विधान प्रमान निरंतर । निज कपोल कल्पित तजि अन्तर ॥

दया सकल धर्मन में रानी । याको धरि हरि मिलहिं सुजानी ॥

चारि चरन निज धर्म बिचारो । सत्य, शौच, तप, दया सम्हारो ॥

दया समेत सबै सुखदायक । तेहि बिनु अफल न नेक सहायक ॥

FRESH ENGLISH TRANSLATION

The supreme guru, an ocean of joy-giving rasa, brings the disciple there without the labour of other practices. Serving the lotus feet of the revered teacher produces supreme delight; the happiness of the Lord of rasa grows in the heart together with the eternal play of his retinue. The five means overcome danger and bring one to the purifying Lord's feet. Yugalānanya Śaraṇa composed this so that hearing and reflecting upon it makes worldly becoming fruitless. Among all five means he gives supreme rank to service of the guru, the beautiful and stainless ornament of Yugalānanya's refuge.

Friend, the five fruits subdue other deceptive objects. Be attentive and hold the fifth as sacred. Although distinctions spread through them, the fruit of human striving is ultimately one; without knowing it, those who lack discernment obtain only sorrow in the heart. Wealth, dharma, desire, and liberation are the four well-

known human aims, beautiful and apparently joy-giving. The fifth is the lovely meeting with Sītā's Lord, sung as the highest human aim. Now hear the pleasing forms of the four, and then the virtues of the highest and most purifying.

Dharma takes the vow of protecting helpless souls and helps body, mind, and speech in every way. Entirely abandoning threefold violence, it assumes the incomparable radiance of compassion. Its constant authority is the Vedic ordinance, not imagination fashioned in one's own head. Compassion is queen among all dharmas; the wise hold it and meet Hari. Consider dharma's four feet—truth, purity, austerity, and compassion. With compassion they all give happiness; without it none bears fruit or offers the least help.

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Dharma, wealth, and the opening of desire

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

धर्म

सबनों परि शुचि धर्म तर गयो । सद्गन्धन को पार सुहायो ॥
 धर्म वर्म जेहि तन निज धारयो । सो काहू विधि कत न हारयो ॥
 धर्मसेतु रक्षक रघुनायक । संतत धर्मी सुजन सहायक ॥
 सहज अकाम होय धरु धर्महि । पाइये परम धाम तजि भ्रमहि ॥
 काम सहित जो धर्म कमावै । सो पुनि-पुनि भव तरु फल पावै ॥
 ताते निर्मल मन करि भाई । धर्माचरन सजो सुखदाई ॥

अर्थ

अर्थ अनर्थ समर्थ स्वरूपहि । करो विचार समेत निरूपहि ॥
 वर्णाश्रम अनुकूल विशेषी । करै बीज अपन गत द्वेषी ॥
 धर्म सहित धन प्रथम बटोरै । पुनि रक्षत बहु विधि जोरै ॥
 जननी जनक अतिथि सुर सेवा । करै अधिक वित युत गुरु देवा ॥
 सियवर रसिकन मांझ लगावै । द्रव्य भोग वासना भगावै ॥
 जो सकाम अन्तर जन होवै । स्वर्ग जाय बहु विधि सुख जोवै ॥
 सहित अकाम धाम प्रभु पावै । अमित पुरान प्रमान सुगावै ॥
 अर्थ अनर्थ हेतु श्रुति गाई । सहित विचार प्रशंस बनाई ॥
 विगत विवेक धर्म फल फीको । रहित अनर्थ अर्थ अति नीको ॥
 जो सकाम वित खरचत प्रानी । सो बहु विधि पावत दुख खानी ॥

काम

तीजो काम कलंक निहारो । बामा विषय बीच अवधारो ॥
 अथवा ऋद्धि-सिद्धि बहु भांति । काम रूप बरनहिं बुध कांती ॥
 बामा सहित जो काम बखान्यो । ता द्वै भांति भेद पुनि मान्यो ॥
 शुद्धाशुद्ध विचारहु प्यारा । वेद-विधान प्रथम अविकारो ॥

FRESH ENGLISH TRANSLATION

Pure dharma crosses above all and beautifully reaches the far shore of holy books. Whoever wears dharma as armour upon the body can never be defeated in any way. Raghunāyaka protects the bridge of dharma and continually helps righteous good people. Practise dharma naturally without desire and, abandoning delusion, attain the supreme Abode. One who performs dharma with desire repeatedly receives the fruit of the tree of becoming. Therefore, brother, purify the mind and adorn yourself with the joy-giving conduct of dharma.

Understand wealth in its capable nature together with the non-wealth it may become; examine it with discrimination. Especially in accordance with one's class and stage of life, one plants the seed and abandons hostility. First gather wealth together with dharma, then preserve it firmly by many methods. Use abundant resources to serve mother, father, guest, gods, guru, and the Divine. Apply wealth among the rasikas of Sītā's Lord and drive away the desire to enjoy possessions. If desire remains within, the person goes to heaven and beholds many pleasures; if desirelessness accompanies wealth, one attains the Lord's Abode, as countless Purāṇas sweetly attest. Revelation calls wealth a cause of calamity, yet praises it when joined to discrimination. The fruit of dharma without discernment is insipid, while wealth free of calamity is excellent. A creature who spends wealth for selfish ends receives many kinds of suffering.

Third, consider the stain of desire, especially the sexual object of woman; or understand the many powers and accomplishments that the wise describe as forms of desire. Sexual desire is again recognized as twofold, pure and impure. Dear one, discriminate them: the first conforms to Vedic ordinance and is uncorrupted.

Page unit 23

Desire and the limits of isolated liberation

ORIGINAL · DEVANAGARI

फल-विवेचन

दूजो निज मन मलिन प्रसंगा । जाके किये दुर्गति रस संगी ॥
 निज तिय धर्मशास्त्र सम राखै । सो बहु गृही स्वर्ग फल चाखै ॥
 अधम कुमारगामी पाजी । पर बामा गनिका लखि राजी ॥
 ते शठ निरय निकेत निवासी । परै भीव तिनके यम फांसी ॥
 ताते सावधान नित रहिये । श्रुति सत पंथ चलत गति लहिये ॥
 संत निरादर नित करै, समुझ तुल्यता फीक ।
 धर्म अर्थ अरु काम पुनि, बरनि सुनायो नीक ॥
 अन्य बरन को अति सुखद, दुखद मोक्ष चित चाह ।
 युगल अनन्य शरण सकल, अन्त देहि दुख दाह ॥
 याते तीनों प्रथम तजि, चाहिये मोक्ष विशेष ।
 युगल अनन्य शरण अगम, मरम पांचवो लेख ॥
 मोक्ष

अब बरनों अपवरग को, रूप समे कृत हानि ।
 करत भरत आनंद उर, अति अद्भुत सुखखानि ॥
 जरामरन शंका उर लाई । तेहि नाशन हित यतन जगाई ॥
 साधन सब सम्पन्न सोहाये । विश्व वासना गंध नसाये ॥
 अहानिशि वेद भाल अवलोकै । सम दमादिकन करत विशोकै ॥
 पांचों विषय विकार बिसारे । अहं ममादि कुमति सब टारे ॥
 अमल चित्त है पद निर्वाणा । पावहिं अनायास गतमाना ॥
 प्रकृति पार निजरूप समावै । परस्वरूप सुखस्वाद न पावै ॥
 बंधन तजि भये अगुन अतीहा । पै प्रीतम रस रहित अलीहा ॥
 परम इष्ट रस मान न कबहुँ । भये शून्य सम सुख नहिं तबहुँ ॥
 सरस संत भाविक नहिं चाहै । रोग सोग सम ताहि सराहै ॥
 नहिं सियवर छवि नाम न है । तहँ न रमहि जन रसिक बिगोवै ॥

FRESH ENGLISH TRANSLATION

The second kind is an impure affair of one's own mind; indulging it brings ruin and attachment to degrading rasa. A householder who keeps to his own wife according to dharmaśāstra tastes heaven's fruit. The low and wicked follower of a bad road rejoices at another's wife or a courtesan; those fools dwell in hell and fall terribly into Yama's noose. Therefore remain continually attentive, walking revelation's true path and attaining the proper destiny. One who continually disrespects saints and thinks them insignificant is insipid. Thus I have properly described dharma, wealth, and desire.

For other systems these three may be highly pleasant and liberation desired by the mind, yet Yugalānanya's refuge sees them all as burning sorrows at life's end. Therefore first abandon the three and especially seek liberation; then record the inaccessible secret of Yugalānanya's refuge as the fifth.

Now I describe release, the destruction of accumulated action; contemplating it fills the heart with wonder and makes it an extraordinary treasury of happiness. Fear of old age and death enters the heart and awakens effort to destroy them. All disciplines are completed and even the scent of worldly desire is removed. Day and night one studies the summit of the Veda and becomes free of grief by restraint, self-control, and the other virtues. The five corrupting sense-objects are forgotten and every false idea beginning with 'I' and 'mine' is expelled. With a stainless mind one effortlessly attains the station of nirvāṇa and enters one's own nature beyond materiality, but does not taste the happiness of the Supreme's nature.

Freed from bondage, one has gone beyond the qualities, yet remains without the Beloved's rasa. Never honouring the supreme rasa of the chosen Lord, such a person becomes like emptiness and even then finds no happiness. The rasa-filled saint and devotional heart do not desire it; they praise it no more than illness and grief. Where neither Sītā's Lord's beauty nor his name exists, rasika servants do not delight but waste away.

Page unit 24

The fifth human aim and passage beyond nature

ORIGINAL · DEVANAGARI

फल-विवेचन

पुरुषार्थ

पंचम पुरुषार्थ सुखसारा । सुनिये जहाँ सनेह संचारा ॥
 वपु प्रारब्ध प्रलय करि नीके । समुझि सुकृत दुइ जाति फीके ॥
 षट् विकार युत तीनों तापा । त्याग दुखद संकल्प अलापा ॥
 सियवर रूप अनूप सुहावन । तज्यो ज्ञान विपरीत अपावन ॥
 संसृति हेतु रूप दुखदाई । निज स्वरूप बिस्मरन बिहाई ॥
 स्वर्ग मोक्ष अभिलाष बिसारी । केवल ललन मिलन पन धारी ॥
 वपु चौबीस तत्त्व कृत त्यागी । समुझि हेयतर प्रभु अनुरागी ॥
 श्रीसियराम मिलन अभिलाषे । मायिक गुन गति श्रम विन नाशे ॥
 प्रान सुषमना द्वार निकारी । भाल भेदि गये धाम खरारी ॥
 केवल सूक्ष्म तन से गमनो । विधिलोभवदिशि ते अति बिमनो ॥
 अर्चिरादि पथ होय प्रवीना । रवि मंडल छेद्यो अति कोना ॥
 प्रकृति आवरन उतरि बहोरी । विरजा सरित लख्यो रंग बोरी ॥
 तेहि सरि मज्जन करि बड़भागी । लिंगदेह सब विधि तेहि त्यागी ॥
 कारनतन वासना विनासी । शुद्ध भयो बहुविधि सुखरासी ॥
 विरजा पार भयो अनयासा । निज संकल्प सहित गत आशा ॥
 अमल अमानव कर पर परस्यो । महाप्रेम सागर सुख सरस्यो ॥
 त्रिगुन रहित वपु विरजा विलासी । दिव्य भव्य आनंद निवासी ॥
 सदा प्रकाश रूप शुचि सुन्दर । जेहि लखि लज्जित अमित पुरंदर ॥
 सियवर रूप प्रकाश सुहावन । भाजन भयो भयो छवि छावन ॥
 निरबधि तेजतरंग बल पाई । हिय उत्साह अपार बढ़ाई ॥
 चल्थो मानव दर्शित मारग । तिनवर विपिन लख्यो गुनपारग ॥
 सुभग सरोवर तहाँ निहारी । रम्य दीप्त वर नाम बिहारी ॥
 तेहि सर मज्जन करि युत प्रीती । सोम श्रवन वटतट अभिगीती ॥
 निरखत नैन महामुद मात्यो । रास रहस सुखमा छवि रात्यो ॥
 तेहि तर दिव्य महामणि मंडित । वेदी विशद विभास अखंडित ॥

FRESH ENGLISH TRANSLATION

Hear the fifth human aim, the essence of happiness, through which love flows. When the destined body is properly dissolved, merit and demerit alike are understood to have become insipid. The three afflictions joined to the six transformations are abandoned, together with painful imagining and talk. Having rejected

impure knowledge opposed to it, the soul beholds the charming, incomparable form of Sītā's Lord. It abandons the sorrow-giving form that causes transmigration and the forgetfulness of its own nature. Forgetting the desire for heaven and liberation, it takes a single vow: meeting the divine Lady and her Lord.

The loving devotee regards the body made of twenty-four principles as utterly rejectable and abandons it. Longing to meet Sītā and Rāma, the soul effortlessly destroys the movement of māyā's qualities. It sends the life-breath through the central channel, pierces the brow, and goes to the slayer of Khara's Abode. Travelling only in the subtle body, it is wholly disenchanted with Brahmā's sphere and the other directions. Becoming adept upon the path beginning with light, it pierces the solar sphere at its remotest point, descends beyond nature's covering, and sees the Virajā river steeped in colour.

The fortunate soul bathes in that river and leaves the subtle sign-body there in every respect. The causal body's desires perish; purified, the soul becomes a treasury of manifold happiness. It crosses Virajā effortlessly, its hopes gone together with private intention. A stainless, more-than-human hand touches it, and it is immersed in the joyous ocean of great love. A body free of the three qualities, sporting beyond impurity, becomes a divine and magnificent dwelling of bliss—always luminous, stainless, and beautiful, making countless Indras ashamed. It becomes a fit vessel for the charming revelation of Sītā's Lord's form and a shelter for that radiance. Receiving the force of boundless waves of splendour, its heart's enthusiasm grows immeasurably.

It follows the path shown by the divine guide and sees a supreme forest whose virtues cross every limit. There it beholds a lovely lake, radiant and excellent, called Bihārī. Bathing in it with love, hearing songs beneath the banyan by the moon-bright bank, its eyes become intoxicated with immense delight and absorbed in the splendour of the secret rasa-play. Beneath the tree stands a pure, unbroken, radiant dais adorned with great divine jewels.

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Entry into the jeweled assembly of the Divine Couple

ORIGINAL · DEVANAGARI

फल-विवेचन

तहाँ धाम रात अप्सरा राज । भूषन वसन दिव्यतर लाजें ॥
 नख शिख साज सजे स्तुति देती । बरबस चित्त चुराय सब लेती ॥
 तिनकर कंज मंजु से सदन । अमल आभरन लहि मुद दोहन ॥
 सियवर प्रेषित पारषद, संग रंग सरसाय ।
 अमित कुतूहल पंथमधि, सिखवत हर्ष निकाय ॥
 चल्यो चाव चित चागुनो, निज मुद मंगल धाम ।
 श्रीसतगुरु गुनगन सुमिरि, पुलकित वपुष निकाम ॥
 श्रीपुरदासी दरस प्रिय, परस परेश समान ।
 करत भरत उर हर्ष अति, रहित खेद अवसान ॥
 राजपंथ पुनि चल्यो, गोपुर लख्यो सुजान ।
 महामणिन मय अमित विधि, रचना अकथ अमान ॥
 दारपाल पद प्रनति करि, तेहि दर्शित पथ पाय ।
 भीतर गया विशेष उर, रचना लखि सचु पाय ॥
 सहस थंभ संयुत सुखधामा । मंडप सदा प्रकाश ललामा ॥
 अमित प्रभाकर किरिनि विबंधक । भाविक भाव चाव भरि बंधक ॥
 मनि सोपान द्वार मन मोही । चढ़यो बढ़यो हिय हुलस अरोही ॥
 निरख्या नैन मनोहर जोरी । गौर श्याम अद्भुत रंग बोरी ॥
 धनु बान कर कंज विराजै । नख शिख नवल विभूषन साजै ॥
 कुंडल किरीट चन्द्रिका सोही । जेहि छवि छटा निरखि मति मोही ॥
 अंग अंग संदिव्य सुहावन । उपमा निखिल रहित मनभावन ॥
 असित पीत वर वसन सुहाये । सुखमा अमल अधिक दरसाये ॥
 मध्य अवध अवधपुर नायक । परिकर निकर समेत अमायक ॥
 सखी सहचरी अमित सुदासी । चहुँदिशि चमक रहीं चपलासी ॥
 नाना सौंज लिये कर माहीं । निरखि रहीं प्रीतम गल-बाहीं ॥

FRESH ENGLISH TRANSLATION

There reign the radiant women of the Abode, before whose still more divine ornaments and garments worldly finery is ashamed. Adorned from nail to crown, they offer praise and irresistibly steal the whole heart. From their lovely lotus hands the traveller receives stainless ornaments and milks the joy they hold. These attendants, sent by Sītā's Lord, immerse the soul in their colourful company and, amid limitless wonder along

the path, teach it as embodiments of happiness. Its heart's eagerness grows fourfold as it travels toward its own joyful and auspicious home, remembering the virtues of the true guru while its body thrills without restraint.

The sight of the female servants of the sacred city is dear, their touch equal to the Supreme Lord's. It fills the heart with intense joy and brings sorrow to an end. Continuing along the royal road, the wise traveller sees a gateway made in indescribably immense designs of great jewels. Bowing at the gatekeeper's feet, it follows the indicated path within and finds true delight as it sees the extraordinary construction.

A dwelling of happiness supported by a thousand pillars, the pavilion is always splendid with light. It checks the rays of countless suns and binds the devotional heart, filling it with eager feeling. Jeweled stairs and the doorway enchant the mind; the climber ascends as the heart's delight increases. With its eyes it beholds the captivating Pair, fair and dark and steeped in wondrous colour. Bow and arrow shine in lotus hands; ever-new ornaments adorn them from nail to crown. Earrings, crowns, and moonlike ornaments glow, and seeing their radiant beauty enchants the understanding. Every limb is perfectly divine, lovely, beyond all comparison, and heart-delighting; excellent dark and yellow garments reveal still more stainless beauty. At Ayodhyā's centre reigns Ayodhyā's guileless Lord with the whole retinue. Countless companions and excellent servants glitter nimbly in every direction, holding diverse service articles and gazing upon the Beloveds with arms around one another's necks.

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Two modes of meeting and service in manifest Ayodhyā

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

यहि विधि सियवल्लभ छवि देखी । एकटक रह्यो नैन अनिमेषी ॥
 सियवर अति सनेह युत ताही । सकल भांति अति प्रीति सराही ॥
 मम चित चाह रही अति भारी । कब लखिहों परिकर प्रियकारी ॥
 तब आवन इति अद्भुत भयो । मोद प्रमोद मोहिं अति नयो ॥
 बड़भागी सोई अनुरागी । जो मम निकट आय छवि पागी ॥
 याविधि युगल किशोर सुधानिधि । बानी विमल कही सब विधि सिद्धि ॥
 सदा मोद मंदिर रस लहिये । परिचर्या निज रुचि वस कहिये ॥
 अमित रूप धरि सेवा कीजे । यथा योग्य अभिनव सुख पीजे ॥
 या प्रकार श्रीवदन सुवानी । सुनि सुनि परम मुद वितानी ॥
 अहोभाग्य निज मानि विशेषी । श्री सेवा सुख लह्यो अशेषी ॥
 एक प्रकार मिलन रहस, गाई गुन अधिकार ।
 दूजी सरस सनेह मय, रसिकन मिलन सुसार ॥
 विमल भाव मधि लीन मन, भली प्रकार सुधार ।
 तन तजि खटका लीन है, लहै अवध अधिकार ॥
 ऊरध लोक गमन कठिन, कष्ट विहाय विशेष ।
 छिति मधि अनुपम अवधपुर, पावै सहितावेश ॥
 मधुर मनोहर चरित बर, दंपति केलि कलान ।
 निरखै हरखै एकरस, परिहरि अमित विधान ॥
 प्रथम मुक्ति क्रम ते कही, दूजी सरस स्वतंत्र ।
 अवध विदित वर वास सजि, विलसै रहस सुमंत्र ॥
 श्री सत्या शोभास्पद, युगल रूप रमनीय ।
 प्रगट कृपामय गोप पुनि, चिदानन्द कमनीय ॥
 जो चाहै पररूप श्री, अवध अखंड विहार ।
 तो सब आस नसाय के, सेवै अवध बहार ॥

FRESH ENGLISH TRANSLATION

Seeing Sītā's Beloved's beauty in this way, the soul remains staring without blinking. Sītā's Lord, filled with great affection for that soul, praises its love in every manner: 'A powerful desire remained in my heart—when would I behold this dear member of the retinue? Your arrival has now become a wondrous event and brought me entirely new glad delight. Fortunate indeed is that lover who has come near me and obtained this vision.' Thus the youthful Couple, treasury of nectar, speak stainless words that accomplish everything.

‘Always receive rasa in this temple of delight. State the service according to your own taste. Assume countless forms in order to serve and drink ever-new happiness as appropriate.’ Hearing again and again this beautiful speech from their mouths, the soul spreads supreme joy, regards itself as extraordinarily fortunate, and receives the complete happiness of sacred service.

I have sung one mode of the secret meeting according to virtues and eligibility. The second is rasa-filled, made of love, and the rasikas’ excellent meeting. When the mind is absorbed in pure devotional feeling and thoroughly refined, it abandons the body, becomes free of fear, and receives its right in Ayodhyā. Avoiding the special hardship of difficult ascent through higher worlds, it reaches incomparable Ayodhyā upon earth in a state of inspired possession.

There it beholds and rejoices single-mindedly in the Couple’s sweet and captivating deeds and arts of play, leaving countless formal rules aside. The first liberation was described through an ordered path; the second is rasa-filled and independent. Adorned by excellent residence in famous Ayodhyā, the soul sports in the well-counselled secret. The lovely form of the Pair is the seat of Satyā’s splendour: openly compassionate yet hidden, attractive and made of consciousness and bliss. Whoever desires the glorious Supreme Form and unbroken play in Ayodhyā should destroy every other hope and serve the beauty of Ayodhyā.

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Hidden and manifest Ayodhyā are one

ORIGINAL · DEVANAGARI

फल-विवेचन

प्रगट अवध सेवन सजै, गोप होत तेहि लाह ।
 युगल अनन्य शरण सुधा, सागर मत अवगाह ॥
 परम कृपा सौलभ्य गुन, सिंधु अवध हितकारि ।
 सेइये मन क्रम बचन करि, विविधि वासना वारि ॥
 गुप्त प्रगट अन्तर लखब, उभय एकता रूप ।
 युगल अनन्य अजान मन, पचत परत तम कूप ॥
 विरजा पार अवध अमल, केवल वैभव वान ।
 भारत वर्ष अवध उभय, रहस सहित रसखान ॥
 मरमी जन जानहिं अवध, अमल प्रभाव अनूप ।
 वृथा बिगोवत वेश वद, वादि परै तम कूप ॥
 रसजनन को अभित अति, अवध स्वरूप विचित्र ।
 युगल अनन्य शरण लखै, सब विधि प्रेम पवित्र ॥
 युगल अवध रस एक नित, जहँ रुचि तहँ प्रवेश ।
 युगल अनन्य शरण चहत, प्रगट अवध आवेश ॥
 श्रीवशिष्ठ मुनि संहिता, मांझ उभय निर्धार ।
 पै विशेष यहि अवध को, कीन्हो भली प्रकार ॥
 ताते रसिक अनन्य जन, ऊरध गमन बिसारि ।
 छिति मंडल साकेत पुर, वास सजै पन धारि ॥
 प्रकृति पार श्री अवधपुर, ऊरध अधर आधार ।
 कथन मात्र राजहिं रसा, समुझहिं सुबुध विचार ॥
 फल स्वरूप बरन्यो विमल, अर्थ तुरीय अनूप ।
 पंचम अर्थ सुचित्त दै, सुनिये सुजन स्वरूप ॥

FRESH ENGLISH TRANSLATION

One who adorns oneself with service to manifest Ayodhyā secretly gains the hidden realm. Yugalānanya Śaraṇa says: immerse your understanding in this ocean of nectar. Ayodhyā is an ocean of supreme grace, accessibility, and benevolent virtues. Serve it with mind, action, and speech, checking the many currents of desire. Seeing hidden and manifest as different misses their essential unity. The ignorant mind, Yugalānanya says, falls into a dark well and is consumed.

Stainless Ayodhyā beyond Virajā is endowed solely with divine majesty, while Ayodhyā in Bhāratavarṣa is a treasury of rasa joined to secret meaning. Those who know the mystery understand Ayodhyā's incomparable stainless power; sectarian disputants merely waste themselves and fall into darkness. Ayodhyā's wondrous

nature is exceedingly dear to people of rasa. Yugalānanya's surrendered one sees it as pure love in every way. The Couple and Ayodhyā are eternally a single rasa: wherever one's taste lies, enter there. Yugalānanya's refuge desires inspired possession by manifest Ayodhyā.

The Vasiṣṭha Saṃhitā establishes both forms, yet gives this Ayodhyā a special treatment. Therefore exclusive rasikas forget ascent to higher worlds and vow to adorn themselves with residence in Sāketa upon earth. Sacred Ayodhyā beyond nature is the support of above and below, but these are merely modes of speech in rasa, as the wise understand through reflection. Thus the stainless nature of the fruit, the incomparable fourth truth, has been described. Good people, give a pure heart and hear the form of the fifth truth.

Page unit 28

Five classes of obstruction and obstruction to one's own nature

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

विरोधी विवेचन

बरनों मतिगति संक्षेप अब, विफल विरोधी रूप ।

इनहीं के बस परत है, नागत लघु तम कूप ॥

येन-केन विधि यतन युत, जहाँ लह्यो मकरंद ।

श्रीसीतावर पद पदुम, हरन अशेष फंद ॥

उपादेय वर वस्तु वियोग, नित्य निरोध कर सुख खानै ॥

ताको संत विरोधी भाखै । जानि व्यक्ति त्यागै रस चाखै ॥

पांच प्रकार भेद पुनि जामें । महॉ प्रबल दुमति अति तामें ॥

निजस्वरूप पररूप विरोधी । तीज अमल उपाय निरोधी ॥

पुरुषारथ विरोध जिय जाना । पंचम प्राप्ति विरोधी माना ॥

स्व-स्वरूप विरोधी (वृत्ति)

देहादिक अनात्मा माहीं । अमल आत्मा मति दरसाहीं ॥

पुनि स्वतंत्रता हृदय विचारै । सियवर शेष भाव नहिं धारै ॥

ब्रह्मज्ञान मति दृढ़ करि राखै । आपहि को परमेश्वर भाखै ॥

तत्सम्बन्ध भावना त्यागै । नूतन सतन मांझ अनुरागै ॥

देही देह अर्थ श्रुति बरनै । ताको समन करत नहिं निरनै ॥

इत्यादिक मिथ्या अध्यास । जानु विरोधी निज दुःखरास ॥

पर-स्वरूप-विरोधी

परम विरोधी यह दुख कारन । सियवर रूप बिस्मरन वारन ॥

इष्ट स्वरूप वियोग करावै । आतमही पर रूप बतावै ॥

सुनिये श्रवन न तिनकी बातें । जानो सब प्रकार निज घातें ॥

ताते तिनको संग न कीजे । सरस सजाती साथ सजीजे ॥

FRESH ENGLISH TRANSLATION

Now I briefly describe, according to the course of understanding, the fruitless forms of obstruction. Falling under their control, even a small soul enters a dark well. By whatever disciplined means one has obtained the nectar of the lotus feet of Sita's Lord, which cut every snare, an obstruction continually prevents the soul from enjoying that excellent object to be embraced. Saints call it an adversary; recognize it individually, abandon it, and taste rasa.

There are five kinds. Very powerful and darkened understanding dwells among them: obstruction to one's own nature, obstruction to the Supreme's nature, third the obstruction to the stainless means, obstruction to the human aim, and fifth obstruction to attainment.

The first takes non-self things such as the body to be the stainless self. Then it imagines independence in the heart and does not hold the attitude of belonging as a dependent remainder of Sītā's Lord. It firmly keeps an absolutist knowledge of Brahman and calls itself the Supreme Lord. It abandons contemplation of its relation to him and develops attachment to newly fashioned doctrines. Revelation states the meaning of embodied self and body, yet it does not decide to destroy this confusion. Know false superimpositions such as these as obstructions to one's nature and treasures of personal sorrow.

Obstruction to the Supreme's nature is a great adversary and cause of pain. It blocks remembrance of Sītā's Lord's form, separates one from the chosen form, and presents the self itself as the Supreme. Do not even listen to such teachings; know them as your own destruction in every way. Therefore keep no company with their proponents, but join rasa-filled companions of the same devotional kind.

Page unit 29

Obstructions to the Supreme, the means, and the human aim

ORIGINAL · DEVANAGARI

विरोधी-विवेचन

श्री गुरुबचन विवेक बिचारी । तजो विरोधी निज दुखकारी ॥
 पर स्वरूप को प्रबल विरोधी । अपर सुतन मधि प्रीति विरोधी ॥
 ईश समान आन सुर जानै । पूजि रचि चित लाय प्रमानै ॥
 सियवर बिनु रक्षक विधि जानै । औरहु देव उपासन ठानै ॥
 समता अपरदेव सम लावै । मानव मति सदिष्ट बसावै ॥
 उपादान मेधा मधि मूरति । तथा अनीश भावना पूरति ॥
 निज कपोल कल्पित बहु मानै । वेद पुरान प्रमान न जानै ॥
 श्री अर्चा पररूप समाना । नहिं जानै मतिमंद अजाना ॥
 इत्यादिक पररूप विरोधी । श्री सतगुरु सब भांति प्रबोधी ॥

उपाय विरोधी

यतन रचाय त्यागिये यहाँ । जो चाहिये पर मधि दृढ़ नेहा ॥
 साधन अपर हृदय रुचि लावै । तामें पुनि परत्व प्रगटावै ॥
 गौरव परख उपेय निरूपन । लघुताई उपाय अनुरूपन ॥
 निज उपाधि बहु देख संवारन । यतन विरोधी अति दुखकारन ॥
 भक्ति प्रपत्तिविहीन उपाया । जानै बहु अभिमान समाया ॥
 ईश प्रेम सम्बन्ध न जामें । सो विरोध संशय नहिं यामें ॥

पुरुषार्थ-विरोधी

सिय रघुबीर रूप तजि दूजो । पुरुषार्थ उर गुन अपूजो ॥
 निज इच्छा अनुसार स्वतंत्रहि । स्वारथ सहित भजन अभिमंत्रहि ॥
 पुरुषार्थ विरोध लखि येही । तजै भजै सियराम सनेही ॥
 सियवल्लभ बिनु फल भल जानो । अफल समान सुदृढ़ जिय जानो ॥

प्राप्ति विरोधी

प्राप्ति विरोधी दुखद अति, जानु सुगुरुमुख मीत ॥

FRESH ENGLISH TRANSLATION

Reflect discerningly upon the revered guru's word and abandon the adversary that causes your own sorrow. A powerful obstruction to the Supreme's nature is love placed among other divine children: taking another god as equal to the Lord, worshipping that god, and making the mind take it as authority. It regards Brahmā as protector apart from Sītā's Lord and undertakes worship of other gods. It places other deities on an equal level, installs human thinking in the chosen Lord, imagines the form only within the material intellect, and fills contemplation with the idea that he is not sovereign. It accepts many inventions of its own head, knows

not Veda and Purāṇa as authority, and fails in its dim understanding to recognize the sacred image as identical with the Supreme's form. These and similar ideas obstruct the Supreme's nature; the true guru awakens the disciple against them in every way.

If you desire firm love for the Supreme, carefully contrive to abandon obstruction to the means. It makes the heart delight in another discipline and then reveals supremacy within that lesser thing. It treats the goal with lightness and the means with disproportionate grandeur. Continually examining and embellishing one's own limiting identities is an exceedingly painful obstruction to practice. It regards methods without devotion or surrender as great and is filled with pride. Where no loving relation to the Lord exists, obstruction is undoubtedly present.

Obstruction to the human aim abandons the form of Sītā and Raghubīra and reveres another goal in the heart. It worships independently according to private desire and is consecrated to self-interest. Recognize this as opposition to the human aim; abandon it and worship Sītā and Rāma with love. Know firmly in your heart that any supposed good fruit apart from Sītā's Beloved is equal to fruitlessness. Friend, learn from the true guru that obstruction to attainment is intensely painful.

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Obstructions to attainment and the rule for passing time

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

छोड़ि भजो श्री जानकी, जीवन सहित प्रतीत ॥
 वपु प्रारब्ध बिबस नहिं जानै । पुनि ताको अनुताप न मानै ॥
 वपु सम्बन्धिन सन अति नेहा । करै न खेद धर लखि खेहा ॥
 श्री सियवर अपराध सजावै । तिमि शुचि संत अनादर भावै ॥
 रसिकन को अपराध अगाधा । यह सब विधि प्रपत्ति मधि बाधा ॥
 प्रभु नहिं सहत संत अपराधै । चाहै कोटिन साधन साधै ॥
 ताते सावधान हे प्यारे । येन-केन विधि ताहि बिसारै ॥
 राजधान्य तिमि अनहित भोजन । श्रद्धा रहित भाव वर खोजन ॥
 ऐसो असन न तप नासै । महा घोर तम हृदय निवासै ॥
 ताते रसना विजय करीजे । षट् रस स्वाद त्यागि अति दीजे ॥
 जीह जीति निज सुख रस पावै । भीख असन करि भजन बढ़ावै ॥
 श्वान कुरंग भूप गति त्यागै । षट्पद रहस गहै अनुरागै ॥
 बहुरि अयांची वृत्ति सुधारै । कुपथ प्रतिग्रह से कर टारै ॥
 जीह विजय बिनु स्वाद न पावै । इष्ट मिष्ट गुन हृदय न छावै ॥
 जौलौं जगत स्वाद सनेही । तौलौं बहु रस दुर्लभ तेही ॥
 काहू से सहबास न कीजै । सरस सजाती संग रहीजै ॥
 विमल बोध निज हिय विशेषी । असत संग सुनि निज दृग देखी ॥
 संतत सानुकूल गति धारन । कीजै तजि प्रपंच गुन कारन ॥
 प्राप्ति रूप विरोध बखानी । समुझि सतत तजिये गुरुज्ञानी ॥
 कालक्षेप-व्यवस्था
 पांचों अर्थ अनर्थ निवारक । भव जल अति अपार निधि तारक ॥
 याही विधि आनंदनिधि, अर्थ सुपंचक ज्ञान ।
 मन को करि दृढ़ मति सहित, रहित मोह अभिमान ॥१॥

FRESH ENGLISH TRANSLATION

Abandon the obstruction and worship sacred Jānakī together with her Life, in full conviction. An obstructed person does not understand that the body is subject to destined karma and then feels no remorse for attachment to it. Such a person loves the body's relations excessively and feels no sorrow even after recognizing the body as dust. It commits offences against Sītā's Lord and likewise harbours disrespect for pure saints. Offence against rasikas is unfathomably grave; all these things obstruct surrender in every way. The Lord does not tolerate offence against saints, even if one performs millions of disciplines. Therefore, beloved, remain alert and discard it by every possible means.

Food from a royal capital and other harmful food, and the search for elevated devotional feeling without faith, destroy austerity; through such eating, terrible darkness settles in the heart. Therefore conquer the tongue and wholly give up the taste of the six flavours. By conquering the tongue one gains one's own joyful rasa; increase worship by living on alms. Abandon the ways of dog, deer, and king; lovingly grasp the bee's secret. Then refine the practice of not asking, and ward off corrupt acceptance with the hand. Without conquering the tongue one does not receive true taste, nor do the chosen Lord's sweet virtues cover the heart. So long as one loves the world's flavours, the abundance of rasa remains difficult to obtain.

Do not live intimately with just anyone; remain with rasa-filled companions of the same kind. Preserve especially pure understanding in your heart, having heard of false company and seen it with your own eyes. Continually adopt the favourable course, abandoning the qualities and causes of worldly display. Thus the form of obstruction to attainment has been described; understand it and continually abandon it under the wise guru's guidance.

The five truths remove calamity and carry one across the immeasurably vast ocean of becoming. In this manner, with firm understanding and a mind free of delusion and pride, know the excellent Five Truths as a treasury of bliss.

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Daily discipline in sixteen instructions, part one

ORIGINAL · DEVANAGARI

कालक्षेप-व्यवस्था

श्रीसतगुरु वर वदन से, प्रथमा श्रवण है होय ।
 बहुरि हृदय आवेश तेहि, विविध वासना धोय ॥२॥
 कालक्षेप प्रभु भजन करि, शुचि कर्तव्य विशेष ।
 सद्गुण को भाववर, त्यागिये मन कृत दोष ॥३॥
 निंदा अस्तुति सम गुनै, भुनै वासना बीज ।
 युगल अनन्य प्रपन्न गति, बूझिये विमल तमीज ॥४॥
 निज आश्रम कुल उचित तर, धर्म करें हरषाय ।
 तजै मांहि आलस असत, विषय विलास बिहाय ॥५॥
 सामग्री सब सौंप तहाँ, जहाँ कुछ निज अभिमान ।
 सब सन मन मति उलटि निज, भजिये श्रीसुख खान ॥६॥
 प्रीतम हित धन धाम सब, दीजे सतत लगाय ।
 उत्सव करि बहु भांति से, प्रेम सहित हुलसाय ॥७॥
 तन मन धन से संत गुरु, पूजिये सहित सनेह ।
 दोष दृष्टि अति दूर धरि, जानिये गुन गन गेह ॥८॥
 असत संग दुखप्रद समुझि, कीजिये संतत त्याग ।
 संत संग से सुरुचि सजि, उपजाइय अनुराग ॥९॥
 पंच काल तत्पर रहे, यहि प्रकार गुन रीति ।
 क्रम केसेहु त्याग नहीं, करि के प्रीति प्रतीति ॥१०॥
 प्रथमहि अमल अनूप अति, जानु अभिगमन सार ।
 तन मनादि मंजन सुजन, सम्प्रदाय अनुसार ॥११॥
 उपादान भिक्षा करन, पूजन श्रुति अभ्यास ।
 पंचम योग समाधि चित, ध्यान ध्येय अध्यास ॥१२॥
 समय समय कीजै सकल, निज स्वरूप अनुकूल ।
 युगल अनन्य शरण अवशि, मिटै मनो भवशूल ॥१३॥
 सावधान सतत रहै, सहै द्वंद्व भव सोग ।
 युगल अनन्य शरण लहै, अवशि प्राणपति योग ॥१४॥

FRESH ENGLISH TRANSLATION

First, hear the truth from the excellent mouth of the true guru; then let it enter the heart and wash away diverse desires. Pass time in worship of the Lord, observing especially what is pure and obligatory. Hold the excellent intent of holy books and abandon faults fabricated by the mind. Regard blame and praise equally

and roast the seeds of desire; understand the stainless discrimination that is the course of Yugalānanya's surrendered one.

Joyfully perform the dharma best suited to your stage of life and family, abandoning laziness, falsehood, and sensual sport from within it. Surrender all resources wherever a trace of personal pride remains. Turn mind and understanding away from everyone else and worship the sacred treasury of joy. Apply wealth, home, and everything continually to the Beloved's benefit; celebrate festivals in many ways and overflow with love. Worship saint and guru lovingly with body, mind, and wealth. Keep the vision of faults far away and know them as dwellings of abundant virtues.

Understand false company as painful and abandon it continually. Adorn yourself with good taste through saintly company and awaken attachment to the Lord. Remain intent during all five periods according to this excellent rule; never abandon their sequence in any way, but act with love and trust. Know the first observance, approaching the Lord, as supremely stainless and incomparable: good people cleanse body, mind, and the rest according to their tradition. Gathering materials, begging alms, worship, and study of revelation follow; fifth is yoga—the mind composed in meditation upon the object of meditation.

Perform them all at their proper times in conformity with your own true nature. In Yugalānanya's refuge, the mind's thorn of becoming will certainly disappear. Remain continually attentive and endure the dualities and sorrows of becoming; Yugalānanya's refuge will surely gain union with the Lord of life.

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Daily discipline completed and the place of composition

ORIGINAL · DEVANAGARI

अथ अर्थ-पंचक

श्रीगुरु निकट अजान सम, प्रभु समीप परतंत्र ।
 सतन ढिग निज दोष को, सुमिरन रहित स्वतंत्र ॥१५॥
 श्रीआचारज मध्य शुचि, सर्वज्ञता विचारि ।
 नम्र होइ सेइय सदा, अहं भावना टारि ॥१६॥
 संतन मिलि परत्व बहु भाखै । रसिकन को सर्वोपरि राखै ॥
 सियवर गुन बन दिव्य मनोहर । निकट रहै ध्यावै शुचि सोहर ॥
 संग विजाती हरि अहि मानै । हालाहल तिमि शस्त्र पछानै ॥
 कोटिन कष्ट सहै वर प्राना । पै कुसंग जनि सजै सुजाना ॥
 सब में इष्टभाव पटु धारी । विविध विरोध विकार बिसारी ॥
 मान मोह सद असद निवारै । निशि दिन रामनाम उच्चारै ॥
 मिलन हेतु तलफै पिय प्यारी । विश्व विकल्प अनल्य बिसारी ॥
 निर्भर रहै सतत तजि आसा । प्रीतम मिलन हेतु अभिलाषा ॥
 चिंता लीन चित्त नित राखै । प्रभु दर्शन अभिमत रस चाखै ॥
 तन सनेह सब विधि करि नीरस । तजै असार सार गहि पीरस ॥
 देह अन्त पर्यंत सदाई । सुमिरत सजै प्रमाद बिहाई ॥
 निर्विकार मानस करै, तजि आलस विषवाद ।
 युगल अनन्य शरण लहै, प्रीतम परम प्रसाद ॥
 जो यहि विधि नित मनन सुख, करै उपाधि बिसार ।
 युगल अनन्य शरण सजै, सरस सनेह सुधारि ॥
 पांचों अर्थ समर्थतर, सतत विचारत मित्र ।
 मिटै मोहमय मानसून, होत प्रबोध विचित्र ॥
 पर कामदगिरि निकट, यामुनि कुण्ड समीप ।
 श्री प्रमोदवन मधि ललित, रच्यो ग्रंथ केशर दीप ॥

FRESH ENGLISH TRANSLATION

Near the revered guru remain like one who knows nothing; near the Lord remain wholly dependent. Before saints remember only your own faults, free of any independent self-assertion. In the pure presence of the revered teacher, consider him all-knowing; serve continually with humility and cast away the thought of ego. Meeting saints, speak abundantly of the Supreme and hold rasikas above all. Remain close to the divine and captivating forest of Sītā's Lord's virtues, meditating upon its pure beauty. Regard alien company as a serpent opposed to Hari and recognize it as deadly poison and a weapon. Let the precious life endure millions of

hardships, but, wise one, never adorn yourself with bad company. Skillfully hold the chosen Lord's presence in all things, forgetting the many opposed corruptions. Remove pride, delusion, and all true and false self-importance; utter Rāma's name day and night.

Yearn to meet the beloved Lord and Lady, forgetting the world's countless alternatives. Remain wholly dependent, abandoning every other hope and desiring only the meeting with the Beloved. Keep the mind continually absorbed in that concern and taste the desired rasa of beholding the Lord. Make attachment to the body insipid in every way; abandon the worthless and grasp the essence, drinking its rasa. Until the body's end, remain always adorned with remembrance and abandon carelessness.

Make the mind free of change, forsaking laziness and poisonous argument; Yugalānanya's refuge receives the Beloved's supreme grace. Whoever daily reflects joyfully in this manner, forgetting limiting identities, adorns Yugalānanya's refuge and refines rasa-filled love. Friend, continually contemplate the five most capable truths: the delusive monsoon in the mind disappears and a wondrous awakening arises. Near holy Kāmadagiri, beside Jānakī Kuṇḍa, in delightful sacred Pramodavana, the author composed this saffron lamp of a book.

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Closing prayers and colophon

ORIGINAL · DEVANAGARI

कालक्षेप-व्यवस्था

श्रीगुरुपद रज बिसद निज, भाल धारि युत प्रेम ।
 अर्थ सुपंचक ग्रंथ वर, रच्यो विधायक छेम ॥
 अधिकारी वर वस्तु जे, तिनको यह सम प्रान ।
 है यह सबही विधि सुखद, समुझ रहस्य विधान ॥
 सब संतन से प्रनय युत, मेरी नति सब भांति ।
 पहुँचै बारंबार नित, दीजै प्रिय नव कान्ति ॥
 युगल अनन्य शरण सहज, स्वभाविक सुख संग ।
 धाम वास चाहत अचल, त्यागि कुदेश कुरंग ॥
 चित्रकूट चित में बसत, श्री कोशलपुर संग ।
 अपर लोक सम शोक सब, ताते तज्यो प्रसंग ॥
 जय जय श्रीसियराम, श्री सतगुरु आनंदघन ।
 दायक अति आराम, अति अद्भुत आनंदवन ॥
 श्रीसरयू तर तीर, शुचि निवास संतत सुखद ।
 सुमिरत सिय रघुबीर, जानि जगत मुद सब दुखद ॥
 श्री श्रीधाम बिहाय, हाय हमेशा हिय धरै ।
 तेहि हित वास सहाय, वपुष रहै लगि अचल करु ॥
 श्री श्री जीवाराम सुखधाम, सुगुरु पद कंज ।
 ध्याय गाय सियराम गुन, अति अनुपम मृदु मंज ॥
 युगल अनन्य शरण धरयो, श्रीकरुणानिधि नाम ।
 श्री प्रमोदवन वास वर, दिया हियो आराम ॥

इति श्री अनन्तश्रीस्वामी जीवाराम सुखधामानुगामी श्री श्री १००८ श्रीस्वामी युगलानन्यशरण विरचित अर्थ पंचक सम्पूर्णम् ।

FRESH ENGLISH TRANSLATION

Placing the clear dust of the revered guru's feet lovingly upon his own brow, the author composed this excellent book, the Five Truths, to establish well-being. For qualified readers who seek the excellent Reality, it is as dear as life. It gives happiness in every way; understand its ordered mystery. With affection I bow in every manner to all saints. May that bow reach them continually, again and again; may they grant the Beloved's ever-new radiance.

Yugalānanya's refuge, accompanied by natural and innate happiness, steadily desires residence in the Abode after abandoning the deer-like lure of corrupt lands. Citrakūṭa dwells in the heart together with sacred Kośalapura. Every other world is equal to sorrow, so their company has been abandoned. Victory, victory to Sītā and Rāma, and to the true guru, a compact mass of bliss, giver of deep repose and the wondrous forest of joy.

On sacred Sarayū's farther bank is a pure dwelling that always gives happiness. Remember Sītā and Raghubīra there, knowing every worldly pleasure to be sorrow. Having left the glorious Abode, the heart forever cries 'Alas!' May the body remain steady only to support residence for its sake. Meditating upon the lotus feet of the excellent guru, sacred Jīvārāma Sukhadhāma, the author sings Sītā and Rāma's exceedingly incomparable, tender, lovely virtues. He took the name Yugalānanya Śaraṇa, the refuge of the Couple, and excellent residence in sacred Pramodavana gave his heart repose.

Thus is completed the Artha-pañcaka composed by the revered Svāmī Yugalānanya Śaraṇa, follower of the infinitely venerable Svāmī Jīvārāma Sukhadhāma.