

Aṣṭayāma

अष्टयाम सेवा

Contemplative service of Sītā and Rāma through the day and night

Jīvārāma Yugalapriyā · Original Devanagari and fresh English translation

About this edition

This edition presents the full six-page root text of Jīvārāma Yugalapriyā's Aṣṭayāma, from its invocation through the explicit colophon and closing secrecy instruction. It is author-qualified and remains distinct from Agrasvāmī's same-title Aṣṭayāma.

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Unit 1

Invocation and contemplation of Ayodhyā

ORIGINAL · DEVANAGARI

अथ युगल अष्टयाम सेवा
 मिथ्यासम्बन्धबन्धेन बद्धो भवति मूढधीः।
 सत्यसम्बन्धबन्धेन बद्धो भवति शुद्धधीः॥
 श्रीवल्लभाचार्यवर मुनिवर रामाचार्य।
 मम श्रीगुरु पर्यन्त ताँ बन्दौँ सब आचार्य॥
 श्री पवन तनय आनन्द घन, सुमिरत सब सुख दानि।
 अष्टयाम वार्निक रचौँ, सकल सुमंगल खानि॥

प्रथम साधक तीन घड़ी रात्रि उठे, स्नानादिक क्रिया करि बाह्याभ्यन्तर शुद्ध होइके युगल नाम मंत्रादि जप करें। युगल संचादि किञ्चित पाठ करके श्री अयोध्याजी का स्वरूप, उपवन वनराज श्री प्रमोद वन, शहर पनाह के कोट के चारों तरफ हृष्टि में तावे। कोट के नीचे खाई श्री सरयूजी में लगी है, जल पूर्ण है। कोट के चारि दरवाजे अति विचित्र हैं।

FRESH ENGLISH TRANSLATION

Now begins Service of the Divine Couple through the Eight Periods.

Bound by the bond of false relationship, the understanding becomes deluded; bound by the bond of true relationship, the understanding becomes pure.

I bow to the eminent teacher Śrī Vallabhācārya, to the sage-like Rāmācārya, and to every teacher in the succession down to my own revered guru.

Remembering the Son of the Wind, a cloud heavy with bliss who bestows every happiness, I compose this account of the eight periods, a treasury of all auspiciousness.

First, the practitioner rises when three ghaṛīs of night remain. After bathing and the other rites, purified inwardly and outwardly, one repeats the Divine Couple's name, mantra, and related formulas, and reads a little from the associated Yugala text. One then brings the form of holy Ayodhyā into contemplation: its gardens and forest sovereign, Śrī Pramodavana, and the fortified wall around the city's shelter. Beneath the wall lies a water-filled moat joined to holy Sarayū. The fort has four exceedingly wondrous gates.

Witness note. Manually collated against PDF page 2 (printed page 1). Orthographic spacing and sentence punctuation are supplied for readability; the witness's unusual lexical readings हृष्टि and संचादि are retained.

Unit 2

Entry into the inner palace

ORIGINAL · DEVANAGARI

भीतर वासिन और रघुवंशिन के महल एक बार सब पर हृष्टि करि, खास महल सात आवर्ण—रंग महल जाको शास्त्रन में लेख है—ताके मध्य श्री कनक भवन सजान कुंज है, जेहि के मध्य श्री लाड़िली लाल जू शयन क्रीड़ा करते हैं। तामें हृष्टि देके उत्तर भाग में दूसरा आवर्ण श्री चंद्रकला जू का महल, ताके उत्तर भाग में अपने महल में अपना रूप देखें। अपनी बाह्य वृत्ति भुलाय यह जानें जो हमारी तीन दासी हैं—सुरुचि १, सुमति २, इच्छा ३—सोइ जगायन हैं। अपना स्वरूप का श्रृंगार तीनों दासियों ने कियो है, सो विचारि के अपने स्वरूप ते थार तीन सजे—अतरदान, पानदान, गुलाब पास में। एक में और पकवान, एक में चंदन पुष्प सजि के, तीनों दासिन के हाथ लैके श्री चंद्रकला जू की सेवा-श्रृंगार कछु करिके श्री चंद्रकला जू के साथ तीन हजार सहचरीन का यूथ, तिनकी यूथेश्वरी भी, चंद्रकला जू के संग शयन कुंज में प्राप्त होय के श्रीजी को आज्ञा पाय शयन किये हैं, तहां मधुर वानी ते चरण पलोटी के जगावे।

FRESH ENGLISH TRANSLATION

Having once looked over the dwellings within and the palaces of the Raghus, one turns to the special palace of seven enclosures—the Raṅga Mahal described in the scriptures. At its center is Śrī Kanaka Bhavana and the ornamented bower where the Darling Lady and her Beloved perform their play of repose.

Directing the inner gaze there, one sees in the enclosure to the north the palace of Śrī Candrakalā. In one's own palace farther north, one beholds one's contemplated form. Forgetting outward activity, one knows: 'These are my three maidservants—Suruci, Sumati, and Icchā—who have awakened me.' The three have adorned that inner form. Reflecting in this way, one prepares three trays from one's own form: perfume casket, betel casket, and rosewater nearby; other prepared foods on one, sandal paste and flowers on another.

Giving these into the three servants' hands, one performs a little of Śrī Candrakalā's service and adornment. Together with her company of three thousand companions and its group leaders, one reaches the sleeping bower with Candrakalā. There they receive Śrījī's permission and, with sweet words and gentle turning of the feet, awaken the Divine Couple.

Witness note. Manually collated against PDF page 3 (printed page 2). Numerals identifying the three inner servants are retained; editorial punctuation exposes the witness's long syntactic sequence without altering its order.

Unit 3

Awakening and maṅgala service

ORIGINAL · DEVANAGARI

पलंग पर तीन तरफ तकिया लगाय के बैठावे, भूषण बसन सुधारि के छवि देखि सनाथ होवे। अलसाय जो युगल सरकार, तिनके पलंग के निकट पूर्व युगल चौकी धरे, यथाकाल बिछौना तकिया लगाय के, पलंग ते विनय करिके चौकी पर बैठाय के दंतधावन युगल मुख देके, कोउ जल देती हैं, कोउ पट ते मुख पोंछती हैं। पश्चात् भूषण बसन पोशाक सज देती हैं। वो अपने रूप से सजे कंठनमणि का जराऊ ताज लाल जू के और शीशफूल आदि श्री किशोरीजी के श्रृंगार रुजि। मंगल भोग प्रीति ते पवावै—दधि, मिश्री, बतासा, बर्फी, पेड़ा, मलाई आदि। पुनः गान तान मृदंगादि वाद्य पूर्वक आरती मंगला सजे, धूप दीप करि के। भोर होत मंगला आरती परमानंद भई। पश्चात् शयन कुंज के दर दालान में युगल परस्पर फुलेल लगाय के उबटन सुगंधमय युगल अंग में लगावे। अंग अंग स्पर्श में परम सुख, सर्वदा अनुकूल, प्राप्त करिके युगल चौकी पर युगल सरकार को श्री सरयूजी के सुगंध मिश्रित जल सों स्नान करावे।

FRESH ENGLISH TRANSLATION

They seat the Couple upon the bed with cushions on three sides, straighten their ornaments and garments, and feel fulfilled by beholding the vision. Because the sovereign Couple are still drowsy, the attendants place a paired stool near the front of the bed, furnishing it at the proper time with bedding and cushions. With a courteous request they bring the Couple from the bed and seat them upon it. They place tooth-cleaning twigs at both mouths; one companion gives water, another wipes their faces with a cloth. Then they arrange the ornaments, garments, and attire.

They adorn the jeweled crown of the Beloved and the head-flower and other ornaments of the Young Lady according to the beauty of their respective forms. With love they serve the auspicious early offering: curd, crystalline sugar, sugar-drops, barfi, perā, cream, and other delicacies. With singing, melody, mṛdaṅga and other instruments, they prepare the maṅgala āraṭi and offer incense and lamps. As dawn arrives, the maṅgala āraṭi becomes supreme bliss.

Afterward, in the outer hall of the sleeping bower, the Couple apply perfumed flower-oil to one another, and the companions spread fragrant unguent over their limbs. Receiving the supreme, ever-congenial joy of touching each limb, they seat the sovereign Couple upon the paired platform and bathe them with the fragrant waters of holy Sarayū.

Witness note. Manually collated against PDF page 4 (printed page 3). The final phrase continues syntactically into the next printed page; it is completed here only through the shared verb स्नान करावे.

Unit 4

Bath, adornment, and morning recreation

ORIGINAL · DEVANAGARI

चारों तरफ श्री चंद्रकलादिक सहचरी गान तान पूर्वक स्नान कराके, पट ते अंग पोंछि के, बाल सुखाय के, नीलाम्बर पीताम्बर पहिराय के, दर दालान के भीतर श्रृंगार कुंज में तिलक सिंदूरादि विचित्र रचि के, भूषण किरीट मुकुट कुंडल कंठा कौस्तुभ गुंजादि कंकणादि श्री लालजू को सजे और चंद्रिका टीका बेंदी दुलरी कंठयानि चंपकली पंचलरी पायजेबादि श्री किशोरी जू के श्रृंगार सजि के, श्रृंगार भोग करि—पूरी, कचौरी, पापर, बूंदी, रायता और तरकारी, फल, मेवा समय अनुकूल। श्रृंगार भोग जाको बाल भोग कहते हैं, सोई श्रृंगार भोग पवाय, आचमन कराय, पट परसाय, धूप दीप करि आरती। श्रृंगार मनियन कुंज में नृत्य गान वाद्य पूर्वक करिके, चौपड़ शतरंज खेलि के, ताम्बूल मुसकानि पूर्वक देइ, बोलनि मिलनि की झांकी चित में धरें। युगल छवि आनिके कृतार्थ होय। कबहुँ मंगल आरती के पीछे श्री सरयू तट स्नान, श्रृंगार भोग, आरती नाव ही पर होय के रंगमहल तट पर जाय।

FRESH ENGLISH TRANSLATION

With Śrī Candrakalā and the other companions surrounding them on every side, singing and playing, the attendants complete the bath. They wipe the limbs with cloth, dry the hair, and dress the Couple in blue and yellow garments. Inside the outer hall, in the adornment bower, they fashion wondrous tilaka, vermilion, and other designs.

They adorn the Beloved with crown, diadem, earrings, necklace, Kaustubha, guñjā ornaments, bracelets, and the rest. They array the Young Lady with crescent ornament, forehead mark, bindi, dularī necklace, kañṭhā ornaments, campakalī and five-strand necklaces, anklets, and the rest. Then they serve the seasonable adornment-offering, also called the child-offering: pūrī, kachaurī, pāpaṛ, būndī, rāytā, vegetables, fruit, and nuts. After the Couple eat, the companions give water for sipping, spread a cloth, offer incense and lamps, and perform ārati.

In the jeweled adornment bower they dance, sing, and play instruments; the Couple play caupaṛ and chess. Betel is offered with smiles, and the practitioner holds in the heart the tableau of their speech and meeting. Bringing the Couple's beauty inward, one feels fulfilled. Sometimes after the maṅgala ārati, the bath at Sarayū's bank, adornment, offering, and ārati all take place on a boat, after which they go to the Raṅga Mahal by the riverbank.

Witness note. Manually collated against PDF page 5 (printed page 4). Lists of foods and ornaments follow the printed sequence; light punctuation and compound spacing are editorial.

Unit 5

Visits to the bowers and the royal meal

ORIGINAL · DEVANAGARI

एक अंग में शीशमहल है, तामें जहाँ रुचि तहां विराजे। सब तैयारी सामग्री—जलपान, मेवा, फूल—तब तक पहर दिन आयो। तब दो घड़ी सखिन के कुंज में आवते भये। तहां जिनके कुंज में युगल सरकार जाते हैं, सो अपने को धन्य मानि पूजन भोग आरती मय समाज के करि, गान सुनाय के साथ साथ फिरते हैं। तब तक जिवनार के समय भयो। कोट के पूरब किनारे के महल के पश्चिम मध्य वन में भोजन कुंज, तामें भीतर जिवनार राजभोग को तैयारी करि। तहां श्री युगल सरकार कनकमणि जटित पीड़ा पर बैठे। पश्चात् आज्ञा पाय युगल मुख में कौर सजिके देती हैं। अष्ट सखी—दो सखी दोऊ मुख में दाल-भात, और दो सखी तरकारी देती हैं, दो मिलि बड़ा-बरी कढ़ी, और दो रायता। ऐनही अष्ट सखी निकट बैठि युगल मुख में सुधारि कौर देती हैं। कबहुँ अपने हस्त परस्पर पावते हैं। कबहुँ लाल जू किशोरी जू के मुख में, कबहुँ किशोरी जू लालजू के मुख में मट्टा मुसकानि पूर्वक पवावते हैं। यह आनन्द साधक चित में धरै।

FRESH ENGLISH TRANSLATION

In one wing stands the mirror palace, where the Couple sit wherever they please. Refreshments, nuts, flowers, and all other provisions are kept ready until the first watch of the day arrives. They then spend two ghaṛīs visiting the companions' bowers. Whichever companion receives the sovereign Couple in her bower considers herself blessed: with her whole assembly she performs worship, offering, and āraṭi, sings for them, and accompanies them onward.

By then it is time for the jivanāra, the formal meal. In the forest between the palace at the fort's eastern edge and its western side stands the meal-bower; within it the companions prepare the royal offering. The sovereign Couple sit there upon a low seat inlaid with gold and jewels. Receiving permission, the companions arrange morsels and place them in the Couple's mouths.

The eight principal companions serve in pairs: two give rice and lentils to both mouths; two serve vegetables; two together serve baṛā, baṛī, and kaṛhī; and two serve rāytā. Sitting close, these same eight companions make each morsel perfect and offer it to the Couple. Sometimes Sītā and Rāma feed one another with their own hands. Sometimes the Beloved feeds the Young Lady, sometimes she feeds him, each offering buttermilk with a smile. The practitioner holds this bliss within the heart.

Witness note. Manually collated against PDF page 6 (printed page 5). The witness's meal term जिवनार is retained in the original and glossed in English.

Unit 6

Rāsa, nightly rest, and colophon

ORIGINAL · DEVANAGARI

पूर्वक श्री चंद्रकलाजू रासलीला सजती भई। कबूँ सरयू तट रंगमहल मध्य, कबूँ अशोक बाटिका के रंगमहल में, कबूँ श्याम बट तर जहाँ रत्नगिरि का प्रकाश है। याही प्रकार के रसिक महात्मा मुनिन के लेख पाय के लिखा है। अर्ध रात्रि पर्यंत रास होता है। मध्य में रास भोग आरतियाँ, अंत में व्यास। पश्चात् शयन भोग, शयन आरती करिके शयन कुंज श्री युगल सरकार शयन किये। यह सुख में चित दिये अनन्त सुख प्राप्ति करे। श्री चंद्रकलाजू अथवा सद्गुरु निजरूप की आज्ञा पाय युगल चरण सेवन करे। सद्गुरु निजरूप की सेवा करि अपन कुंज में आनि याही सुख में शयन धरि आनन्द करे।

इति श्री स्वामी जीवारामजीकृत उपनाम जुगुलप्रियाजी कृत अष्टयाम सेवा समाप्तम्॥ शुभ स्थान चिरान छपरा॥

यह अष्टयाम सेवा बिना सम्बन्ध लिये हुए मनुष्यों को नहीं बताना सुनाना चाहिये। (मंत्र यत्नेन गोपयेत्।)

FRESH ENGLISH TRANSLATION

Thereafter Śrī Candrakalā arranges the rāsa-līlā. Sometimes it is held at the Raṅga Mahal on Sarayū's bank, sometimes in the Raṅga Mahal of the Aśoka grove, and sometimes beneath the dark banyan where Ratnagiri's radiance shines. This account has been written on the authority of the works of rasika saints and sages of this kind.

The rāsa continues until midnight. During it come the rāsa offering and āratī; at its close comes the night meal. Then the companions offer the food for repose and perform the bedtime āratī, and the sovereign Couple lie down in the sleeping bower. Whoever fixes the mind upon this joy attains measureless joy. Receiving the permission of Śrī Candrakalā—or of the true guru as one's own inner form—the practitioner serves the Couple's feet. After serving the true guru in that inner form, one returns to one's own bower, lies down within this very bliss, and rejoices.

Thus ends the Service through the Eight Periods composed by Śrī Svāmī Jīvārāmājī, also named Jugalapriyājī. Auspicious place: Cīrāna Chāparā.

This Eight-Period Service should neither be told nor recited to people who have not received the relationship. 'A mantra must be guarded with care.'

Witness note. Manually collated against PDF page 7 (printed page 6). The closing secrecy instruction is retained as authorial paratext; the title leaf's ornamental mantra border is publication paratext and is not treated as part of the root prose.