

श्रीरामरसरङ्गविलास

Śrī Rāma-rasa-raṅga-vilāsa

Complete 51-page-unit Hindi–English reading edition

Sītārāma Śaraṇa Rāmarasaraṅgamaṇi

51 canonical units with a fresh English translation

About this edition

This edition presents the complete authorial text from printed pages 1–51, corresponding to PDF pages 4–54 of the checksum-locked 1910 witness. The title, contents, decorative invocation leaf, and publisher list remain source context but are not promoted as root-text units. Every page unit is controlled by its scan image and paired with a fresh English translation.

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ŚRĪ RĀMA-RASA-RAṄGA-VILĀSA

Invocations, praise, and the Name

Invocations to Sītā-Rāma and the guru

श्रीसीतारामचन्द्राभ्यां नमः ॥ श्रीहनुमते नमः ॥

श्रीरामरसरङ्गविलास

॥ श्लोकाः ॥

नमो राजाधिराजाय रामाय परमात्मने ।
सच्चिदानन्दरूपाय श्रीसीतापतये नमः ॥ १ ॥
नमो नादार्धमात्रायै ब्रह्मस्थित्यै श्रियः श्रिये ।
रामवामाङ्कसंस्थायै श्रीसीतायै नमो नमः ॥ २ ॥
नमो ज्ञानसमुद्राय ज्ञानमुद्राविधारिणे ।
एकाराष्ट्र-रुद्राय रामाय गुरवे नमः ॥ ३ ॥
नमो ज्ञानस्वरूपाय वरविद्यानन्ददायिने ।
अज्ञानध्वान्तसूर्याय रामाय गुरवे नमः ॥ ४ ॥
नमो मुक्तस्वरूपाय विमुक्तक्षेत्रवासिने ।
भक्तिमुक्तिप्रदायास्मै रामाय गुरवे नमः ॥ ५ ॥
नमः शान्ताय दान्ताय महते मूलरूपिणे ।
मन्त्रबीजात्मने साक्षाद्रामाय गुरवे नमः ॥ ६ ॥
नमोङ्काराय ताराय वेदसाराय साक्षिणे ।
संसारपरपाराय रामाय गुरवे नमः ॥ ७ ॥
नमः कर्मस्वतन्त्राय जगतः कारणात्मने ।
तारकब्रह्म-मन्त्राय रामाय गुरवे नमः ॥ ८ ॥
नमोऽयोध्यानिवासाय सर्वलोकाभयाय च ।
धीराय सत्यसन्धाय रामाय गुरवे नमः ॥ ९ ॥
सर्वलोकशरण्याय सर्वलोकहितात्मने ।
सर्वलोकात्मने तस्मै रामाय गुरवे नमः ॥ १० ॥

नमो वेद्याय महते शुद्धज्ञानाढ्याय नमः ।
शब्दब्रह्मात्मने तस्मै रामाय—

ENGLISH

Homage to Śrī Sītā and Rāmacandra; homage to Śrī Hanumān.

Śrī Rāma-rasa-raṅga-vilāsa.

Homage to Rāma, king of kings and the Supreme Self, whose nature is being, consciousness, and bliss, the Lord of Śrī Sītā. Homage again and again to Śrī Sītā, the glory of Śrī, who abides upon Rāma's left side and is the half-measure of the primal sound in which Brahman rests.

Homage to Rāma as guru: the ocean of knowledge who bears the gesture of wisdom, the sovereign of the single realm; knowledge itself, giver of excellent learning and bliss, the sun that dispels the darkness of ignorance; liberation itself, dwelling in the sacred field of Avimukta, who grants both devotion and liberation.

Homage to Rāma as guru: peaceful and self-controlled, the great primordial form, the very seed of the mantra; the syllable Oṃ, the deliverer, essence of the Veda and witnessing consciousness, who bears one beyond the far shore of saṃsāra; independent in action, the causal self of the world and the mantra of the saving Brahman.

Homage to Rāma as guru: resident of Ayodhyā, giver of fearlessness to every world, steadfast and true to his word; refuge and benefactor of every world, the Self within all worlds. Homage to the great one who is to be known and is rich in pure knowledge, to him whose nature is the Brahman of sacred sound—to Rāma—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 4 / printed page 1, including enlarged inspection of verses 3–11. The rare but stable printed compound एकाराष्ट्र-रुद्राय is retained diplomatically. Verse 11 continues explicitly on printed page 2.

The guru's sacred dust and transforming grace

—गुरुवे नमः ॥११॥

नमः श्रीरामदूताय वायुपुत्राय धीमते ।

ज्ञानविज्ञानपूर्णाय कपीन्द्राय हनूमते ॥१२॥

(क० घनाक्षरी)

गुरुदेव पदपांसु वन्दौं बार बार है ।

कमल पराग सो अमल अनुराग पाग भगति सोहाग सम मङ्गल अगार है ।

किए भाल तिलक अखिल गुण वस्य होत हग दिए दीखे सीताराम-रूपसार है ॥

चिन्तामणि पारस हू कामतरु कामधेनु रेनु रेनु ऊपर अमित बलिहार है ।

रसमणी मन्दभागिन सुभागप्रद गुरुदेव पदपांसु वन्दौं बार बार है ॥१॥

गुरुदेव कृपासिंधु मेरे सिरताज हैं ॥

सीताराघवेन्द्र-सख्यप्रद जै श्रीकामदेन्द्र कल्पतरु तारक सुधारक सुकाज हैं ।

मोसे महानीच को सींचि भावभक्ति-जल अमल सुनाए श्रीयुगल-मंत्रराज हैं ॥

स्व पर स्वरूप को लखाइ कलुषाइ मेटि माधुरी चखाइ उभै केलि रसरज हैं ।

कीन्हे कीट भृंग ज्यों सुसङ्ग रसरङ्गमणी गुरुदेव कृपासिंधु मेरे सिरताज हैं ॥२॥

(सवैया)

दै उपदेस सुज्ञान सजीवनि जीवन को हरि लेत अनिष्ट हैं ।

बीज सु मंत्र सुनाय लखावत रामसिया सखि-शेखर इष्ट हैं ॥

रंक धनी रसरङ्गमणी करि प्यावत प्रेम महारस मिष्ट है ।

और कहा महिमा कहिए—मुख श्रीगुरु गोविन्दहूँते गरिष्ठ है ॥३॥

(कवित्त)

जै श्रीराम शेषी-शेष रामानुजस्वामी वेष संप्रदाय-सिंधु जाके वृद्धक आचार्यवर ।
जीव ईश माया चित अचित विशिष्ट-ब्रह्म भाष्यो अष्ट द्वादश षडक्षर श्रीमंत्र परा ।
सेवक सुसेव्य भाव भागभूत सेवा चाव सीतारामशरण हैं प्रभु अंश जीव भर ।
रामायण आधार रसरङ्गमणी हार—

ENGLISH

—homage to Rāma as guru. Homage to wise Hanumān, Śrī Rāma's messenger and the Wind-god's son, complete in both knowledge and realized understanding.

Again and again I bow to the dust of the guru's feet. It is a dwelling of auspiciousness like lotus pollen, spotless love, the turban of devotion, and bridal good fortune. Worn as a forehead mark, it brings every virtue under one's sway; placed in the eyes, it reveals the essential form of Sītā-Rāma. Far beyond wish-fulfilling jewel, philosopher's stone, desire-tree, or wish-cow, I offer myself without limit to every particle of that dust. Rasarangamaṇi, of meagre fortune, bows again and again to the dust of the guru's feet, which bestows blessed fortune.

The ocean of grace who is my crown is Gurudeva—bestower of friendship with Sītā-Rāghavendra, victory to Śrī Kāmendra, a wish-fulfilling tree, a deliverer who makes all work right. Watering one as low as me with the pure water of loving devotion, he proclaimed the sovereign mantra of the Divine Couple. He disclosed the nature of self and Supreme, removed defilement, and gave me a taste of the sweetness of both sovereigns' play. As a bee transforms a grub, good company transformed me: Gurudeva, ocean of grace, is my crown.

Giving instruction, he removes misfortune from life with the reviving herb of true knowledge. He speaks the seed-mantra and reveals Rāma and Sītā, the supreme Beloved of the sakhīs. Making the pauper Rasarangamaṇi rich, he gives him the sweet supreme nectar of love to drink. What more can be said of his greatness? The guru is weightier even than Govinda.

Victory to Śrī Rāmānuja Svāmī, who bears the garb of belonging to Śrī Rāma as servant to master, venerable teacher who enlarged the ocean of the tradition. He expounded Brahman qualified by soul, Lord, māyā, sentient and insentient being, and taught the eight-, twelve-, and six-syllabled

sacred mantras. He taught the relation of servant and served, the longing to offer service as one who exists for the Lord’s enjoyment: ‘Sītā-Rāma are my refuge; I am the Lord’s portion for as long as life remains.’ With the Rāmāyaṇa as foundation, Rasarangamaṇi’s garland—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 5 / printed page 2. The guru epithets and compact Rāmānuja stanza were checked line by line; historical Braj forms and the page’s metres are retained. The final Rāmānuja verse continues explicitly on printed page 3.

Rāmānanda and Queen Devotion

—केवल प्रपत्तिही दृढ़ाये हे अनन्यतर ॥४॥

मन्द कलिकाल की कुचालते अमन्द पाप फैले पंथ निन्दि वेद भक्ति हू निकन्द के ।
देखे रघुनन्द जब सर्व जन्तु द्वन्द दले लीन्हे अवतार तब दायक अनन्द के ॥
सेतु विस्तारे मंत्र तारक प्रचारे किए जीव भवपारे देहधारक स्वच्छन्द के ।
सन्तसिंधु ऐसे करुणा के कन्द रसरङ्गमणी वन्द पद स्वामी रामानन्द के ॥५॥

प्रकट प्रयाग भाग कश्यप ज्यों भूसुर के साते कृष्णमाघ मार्तण्ड सो अरामी हैं ॥
काशी के अकाश में प्रकाश सुखरास किए बारहो सु शिष्य मानो कला तेज धामी हैं ॥
कालि की कुचाल निशा खण्ड हैं पखण्ड तम दूरिगे अभक्त चोर पंथ घोर वामी हैं ॥
फलयो वेद धाम धाम धाम सन्त-वृन्द फूले मणीरसरङ्ग रवि रामानन्द स्वामी हैं ॥६॥

नमो नमो भक्तिमहारानी सुखखानी ज्ञान योग ते महानी महामहिमा की राशि हौ ।
भवभीति भानी पराप्रीति को निशानी पंचरसानि सों सानी रसरङ्गमणी भाषिहों ॥
नाशिहों मनोज आदि मोहनिशा दुख दोष हिए सियाराम जू की सुप्रभा प्रकाशिहों ।
परम परेश जो निरङ्कुश गजेन्द्र ताहि वश करि बाँधिवे की युक्ति प्रीति पाशिहों ॥७॥

शील को समुद्र सिंह आसन क्षमा को स्वच्छ शान्ति शुभ गादी पै विराजै भाँति भानी हैं ।
ज्ञान औ विचार चौर व्यजन विराग योग लिए चारों संप्रदा चलावैं मोद मानी हैं ॥
विद्या जू बजावैं बीन श्रुति संगीत लीन नाचै नमृतादि नहीं समता सु ठानी है ।
परा अनुरक्ति रसरूपा पराभक्ति—

ENGLISH

—has made exclusive surrender alone firm and unsurpassed.

When the crooked ways of the dark age spread grave sin and destroyed the Veda and devotion

while slandering the path, Raghunandana saw every creature crushed by conflict and took birth as the giver of bliss. He extended the bridge, spread the saving mantra, and carried embodied, wilful souls across becoming. Rasarangamaṇi bows at the feet of Svāmī Rāmānanda, such an ocean of saints and root of compassion.

He appeared in blessed Prayāga from a Brahmin of the Kaśyapa line, like the dark-fortnight Māgha sun dispelling gloom. In Kāśī's sky he spread a mass of blissful light; his twelve good disciples were like abodes of the sun's rays. He shattered the night of Kali's crookedness, drove away the darkness of hypocrisy, and turned back the dreadful leftward paths of faithless thieves. The Veda bore fruit, every dwelling became holy, and communities of saints blossomed: Svāmī Rāmānanda is Rasarangamaṇi's sun.

Homage, homage to Queen Devotion, mine of happiness, greater than knowledge and yoga, an accumulation of immense glory. She breaks the fear of becoming, is the sign of supreme love, and is steeped in the five rasas, declares Rasarangamaṇi. She destroys passion and the night of delusion, grief, and fault, and makes the fair radiance of Sītā-Rāma shine in the heart. Even the unfettered Supreme Lord is like a mighty elephant whom her noose of love knows how to master and bind.

She sits splendidly upon an ocean of good conduct as her lion-throne, upon the pure auspicious cushion of forgiveness and peace. Knowledge and discrimination wave the fly-whisks, while detachment and yoga carry her four joyful traditions. Lady Learning plays the vīṇā; Revelation, absorbed in music, dances; humility and the other virtues cannot equal her. Supreme attachment, formed of rasa, supreme devotion—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 6 / printed page 3, with enlarged inspection of the archaic opening hemistich and the tightly printed compounds in verse 6. Stable diplomatic readings are retained. The final praise of Bhakti continues on printed page 4.

The great devotees who repeat Rāma's Name

—अमल भक्ति-शक्ति भक्तिमहारानी हैं ॥८॥ इति वन्दना मङ्गलाष्टकम् ॥

अथ श्रीरामनामरसरङ्गविलासम् ॥

(कवित्त)

नामहीं रटत प्रह्लाद शुक शौनकादि पुंडरीक पाराशर नारदादि गावहीं ।
नामहीं रटत रुक्माङ्गदादि भीष्म बलि त्रिजट विभीषणादि रटें रामनामहीं ॥
नामहीं रटत मनु शिवि रन्तिदेव भरत दधीचि हरिचन्द यश पावहीं ।
नामहीं रटत रसरङ्गमणी हटे दुख रटै मुख तब जब रामहीं रटावहीं ॥१॥

नामहीं रटत हैं सुग्रीव हनुमंत जामवंत अंगदादि अनगन्त कीस राजहीं ।
नामहीं रटत मुनि लोमस भुशुंडि वालमीक वैनतेय याज्ञवल्क्य भरद्वाजहीं ॥
नामहीं रटत श्रीवशिष्ठ वामदेव अत्रि गौतम सुतीक्ष्ण अगस्त्य नाम गावहीं ।
नामहीं रटत रसरङ्गमणी हटे दुख रटै मुख तब जब रामहीं रटावहीं ॥२॥

नामहीं रटत हैं गणेश शेष औ दिनेश विधि अमरेश तथा महेश रटि पावहीं ।
नामहीं रटत शुद्धज्ञानी औ विरागी योगी त्यागी सिद्ध साधक सुभागी रामनामहीं ॥
नामहीं रटत हरिमुक्त जगतनेह-त्यक्त दिवानक्त अनुरक्त रूपाशक्त गावहीं ॥
नामहीं रटत रसरङ्गमणी मिले मुक्ति दूसरी न जुक्ति वेद नामहीं बतावहीं ॥३॥

नामहीं रटे हैं रामानुज रामानन्द-स्वामी तुलसी-गोस्वामी प्रेमधामी रटें नामहीं ।
नामहीं रटे हैं कीलदेव अग्रदेव नाभा नामदेव कबीरादि सर्व भक्त गावहीं ॥
नामहीं रटे हैं चारि संप्रदा-अनन्त-सन्त पंथ अनपंथ ग्रंथ नाम के बनावहीं ।
नामहीं रटत रसरङ्गमणी मिले मुक्ति दूसरी न जुक्ति वेद नामहीं—

—spotless devotional power: such is Queen Devotion. Thus ends the auspicious octet of praise.

Now begins the play of rasa in Śrī Rāma's Name.

Prahlāda, Śuka, Śaunaka and the other sages, Puṇḍarīka, Parāśara, and Nārada sing while repeating the Name alone. Rukmāṅgada and the others, Bhīṣma, Bali, Trijaṭā, Vibhīṣaṇa and the rest repeat Rāma's Name alone. Manu, Śibi, Rantideva, Bharata, Dadhīci, and Hariścandra gained renown by repeating the Name alone. Rasarangamaṇi says: suffering departs through repetition of the Name, but the mouth repeats only when Rāma himself makes it repeat.

Sugrīva, Hanumān, Jāmbavān, Aṅgada, and countless monkey chiefs repeat the Name alone. The sages Lomaśa, Bhuśuṇḍi, Vālmīki, Garuḍa, Yājñavalkya, and Bharadvāja repeat it. Vasiṣṭha, Vāmadeva, Atri, Gautama, Sūtīkṣṇa, and Agastya sing the Name. Rasarangamaṇi says: suffering departs through repetition of the Name, but the mouth repeats only when Rāma makes it repeat.

Gaṇeśa, Śeṣa, the Sun, Brahmā, Indra, and Śiva obtain their goal by repeating the Name alone. The pure in knowledge, the dispassionate, yogins, renunciators, perfected ones, practitioners, and the fortunate repeat Rāma's Name alone. Those liberated by Hari who have abandoned worldly attachment—madly devoted, passionately attached, absorbed in the divine form—sing it. Rasarangamaṇi repeats the Name and attains liberation: the Veda declares that no other method exists.

Rāmānuja, Svāmī Rāmānanda, and Tulasī Gosvāmī, abode of love, repeat the Name alone. Kīladeva, Agradev, Nābhā, Nāmadev, Kabīr, and all the devotees sing it. The four traditions and endless saints repeat it; paths and even non-paths compose books about the Name. Rasarangamaṇi repeats the Name and attains liberation: the Veda declares that no other method—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 7 / printed page 4. The previously omitted pure-knower/yogin line in verse 3 is restored. The initial line completes the Bhakti verse from printed page 3. Verse 4 of the Name section continues explicitly on printed page 5.

The Name contains the form, abode, virtues, and devotion

—बतावहीं ॥४॥

नामहीं रटत कलिकलुष कटत सुख सटत सुभक्त जीव मुक्तिपद पावहीं ।
 नामहीं रटत रामरूप प्रगटत घटत कुचाम-वाम प्रीति परिणामहीं ॥
 नामहीं रटत रामलीला लखि लोरे मति तन धन लोकलीला नहीं मन भावहीं ।
 नामहीं रटत रसरङ्गमणी प्रेमानन्द पावै जीव जापि सन्त नाम में जुटावहीं ॥५॥

नामहीं रटत रामधाम ध्यान वास मिले मानसी सुप्रीति पूजा झुलै चित्त चावहीं ।
 नामहीं रटत भव-विषया विरति होति मायागोति काम मद दंभ न सतावहीं ॥
 नामहीं रटत रसभावना सुभाग जागे मालिकी कुभाग भागे राम प्यारे लागहीं ।
 नामहीं रटत रसरङ्गमणी पराभक्ति पावै जीव और जुक्ति सपने न पावहीं ॥६॥

नामहीं में रूपराम नामहीं अनूप धाम नामहीं में गुणग्राम प्रभुता सु नामहीं ।
 नामहीं में भाव भक्ति नामहीं में रसव्यक्ति नामहीं में प्रेमी ज्ञानी प्रेमा परा पावहीं ॥
 नाम को प्रभाव एक जानें रघुराउ शिव हनुमत आदिक को आपुही जनावहीं ।
 ‘सीतारामशरण’ चरण परि मागे वर रसरङ्ग सीताराम नामहीं रटावहीं ॥७॥

गंग सम नीर अरु सिंधु सो गँभीर नादि धीर कामदेन सो वीर नाहिं कामसो ।
 शुक सो न संत और ऋतु है बसंत सो न बली हनुमंत सो न दयावंत राम सो ॥
 हित सतसंग सो न और रसरङ्गमणी सुख सो न अंग ना कुसंग वामचाम सो ।
 तंत्र पंचरात्र सो न तंत्री सो न नारद और मैत्री न सुमित्र सो न मंत्र रामनाम सो ॥८॥

—exists.

By repeating the Name, the stain of Kali is cut away, happiness draws near, and the truly devoted soul reaches the state of liberation. By repeating it, Rāma's form becomes manifest, while evil desire, perverse love, and their consequences diminish. Repeating it, one beholds Rāma's play; mind, body, and wealth yearn for it, and worldly play no longer pleases the mind. Repeating it, Rasarangamaṇi attains the bliss of love and joins the soul to the saints in reciting the Name.

Repeating the Name brings residence in contemplation of Rāma's abode, loving mental worship, and the heart's delight. It produces detachment from the objects of becoming, so that the snares of māyā, lust, pride, and hypocrisy no longer torment one. It awakens the blessed imagination of rasa, evil fortune flees, and Rāma becomes dear. Rasarangamaṇi says: through repeating the Name the soul attains supreme devotion; no other method finds it even in a dream.

Within the Name itself are Rāma's form, his matchless abode, the host of virtues, and divine sovereignty. Within it are sacred feeling and devotion, the manifestation of rasa, the lover and the knower, and the attainment of supreme love. Rāma alone knows the Name's full power and reveals it himself to Śiva, Hanumān, and the others. Falling at the feet of Sītā-Rāma, Sītārāma Śaraṇa Rasarangamaṇi asks this boon: make me repeat Sītā-Rāma's Name alone.

No water equals the Gaṅgā, no depth the ocean, no steadiness the primal sage, no hero the wish-cow's lord, and no desire equals love. There is no saint like Śuka, no season like spring, no mighty one like Hanumān, and none compassionate like Rāma. There is no benefactor like holy company, says Rasarangamaṇi, no limb of happiness like it, and no crooked affliction like bad company. There is no tantra like the Pañcarātra, no musician like Nārada, no friendship like Sumitrā's, and no mantra like Rāma's Name.

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 8 / printed page 5, including enlarged inspection of the deliberately alliterative comparisons in verse 8. The stable witness readings नादि धीर and कामदेन सो वीर are retained diplomatically.

Rāma as the incomparable ground of all being

॥ दोहा ॥

नामप्रभाव अपार अति मति मन वाणी पार ।
गुरु करुणा रसरङ्गमणि अष्टक किया उचार ॥१॥

॥ अथ श्रीरामरूपरसरङ्गविलास ॥ (सवैया)

जो विनु पायँ चले विनु कान सुने करहूँ विनु करमहि कार है ।
भोगी सर्वरसको रसना-विनु आनन-वानी बड़ो वक्तार है ॥
प्राणविना जो सुगंधहि लेत निकेत विना परस सुखसार है ।
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥१॥

जो विभुको विश्व व्यापक-व्यापक व्यूहको व्यूह विराट आधार है ।
निर्गुण निर्गुणको गुणिहूँ गुणि जो निराकारहूँ को निराकार है ।
ब्रह्म अनादि अनादिहूँ को अनादि अनेकन को करतार है ॥
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥२॥

जो बड़ते बड़ सूक्ष्म सूक्ष्म रूपको रूप अखंड अपार है ।
चेतन-चेतन आनन्द-आनन्द सत्यको सत्य सर्वमिलि न्यार है ॥
दूरते दूर नजीक नजीक ते नीक ते नीक अनीक पसार है ।
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥३॥

जीव को जीवन प्राण को प्राण अनेक अनेक को एक अकार है ।
जो अधते अध ऊँचते ऊँच समंच कला अकला सुखसार है ॥
पुरुष पुरुष को प्रकृति पति त्रैगुण त्यों महदादि-अधार है ।
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥४॥

ENGLISH

The power of the Name is boundless, beyond intellect, mind, and speech. By the guru's compassion, Rasarangamaṇi has uttered this octet.

Now begins the play of rasa in Śrī Rāma's form.

He walks without feet, hears without ears, and performs actions even without hands. Without a tongue he enjoys every savour, and without mouth or speech he is the greatest speaker. Without breath he takes in fragrance; without a dwelling he is the essence of the happiness of touch. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

He is the all-pervading expanse of the mighty, the source of emanation and the support of the cosmic form. Beyond qualities, he is the virtue within all who possess virtue; formless, the very ground of the formless. He is Brahman, the beginningless source even of the beginningless and the maker of the many. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

Greater than the great and subtler than the subtle, he is the form of form, indivisible and limitless; the consciousness of the conscious, bliss of bliss, and truth of truth, distinct from all combined. Farther than the far and nearer than the near, better than the best, he extends through countless forms. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

He is the life of the soul, breath of breath, the single form of the many. Lower than the low, higher than the high, complete yet partless, he is the essence of bliss. He is the person within the person, Lord of nature, and support of the three qualities and the great principle. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 9 / printed page 6. Enlarged inspection confirms the stable diplomatic joins करहूँ विनु कर्महि and परस in the deliberately paradoxical opening verse.

The one praised by every school becomes Ayodhyā's playful prince

जाहि कहैं शिव शैव सबै पुनि ब्रह्म विधाते कहैं गुणपार है ।
बौद्ध सुबुद्ध कहैं जेहिको मत न्याय सुवादि कहैं करतार है ॥
जैन कहैं अरहंत मिमांसक कर्म सु पुरुष सांख्य विचार है ।
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥५॥

जो निजभक्तन मोद-निमित्त सु नित्य चरित्र करै श्रुतिसार है ।
एकमूर्ति शतकोटि कहैं जस गायक तैसे अठासी हजार हैं ॥
शील सुभाव सराहहिं शत्रु सदाचरित्रको जेहि नाम आधार है ।
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥६॥

जो धरी बाल स्वरूप अनूप भूपति अंक हँसे अति प्यार है ।
बंधु सखा सब लै धनुहीं शर खेलत डोलत औध बजार है ॥
दै वर बाजि-सवार सजानुज संग सिकारते आवे अगार है ।
सोइ हितू रसरङ्गमणी सियजीवन श्रीअवधेश-कुमार है ॥७॥

जो मुनि-यज्ञ सुधारि उधारि अहल्या पुरी मिथिला पगु धार है ।
तोरि धनु भृगु को मद मारि विवाहि सहजजू आय अगार है ॥
केवटु लीला प्रमोद विभीतन संग जो रमैयो अखंड विहार है ।
सोइ हितू रसरङ्गमणी सियजीवन रामदयाल उदार है ॥८॥

इति श्रीरामरूपरसरङ्गाष्टकम् ।

अथ श्रीरामकृपाभिलाष रसरङ्गाष्टकम् ।

देवन रावन की दुख रोय कहे अवतार लिहौ रघुराई ।

मातु पिता अनुशासन के मिसु कानन को गवन्यो वीर आई ॥
दण्डक वासिन कौ मुनि के दुख दुष्टन दण्ड दहो द्वौ भाई ।
काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥ १ ॥

ENGLISH

The Śaivas call him Śiva, while Brahmā and the creators call him the boundless treasury of qualities. Buddhists call the object of their doctrine awakened; Nyāya and allied schools call him the creator. Jains call him the Arhat, Mīmāṃsakas call him action, and Sāṃkhya thinkers call him the Puruṣa. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

For the delight of his own devotees he eternally performs sacred deeds that are the essence of revelation. A single form is said to become a hundred million, while the singers of his glory are eighty-eight thousand. Even enemies praise his conduct and disposition; his name is the foundation of virtuous character. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

He assumed an incomparable child-form and laughed with great affection in the king's lap. Taking his brothers and companions, bow and arrows, he roamed and played through Ayodhyā's market. Mounted upon a fine horse, he returned home with his younger brothers from the hunt. That very one is Rasarangamaṇi's benefactor: the life of Sītā, the prince of Ayodhyā.

He restored the sage's sacrifice, delivered Ahalyā, and set foot in Mithilā. He broke the bow, crushed Bhṛgu's pride, married his natural beloved, and returned home. He sported with the boatman in delight and ranged in unbroken play with Vibhīṣaṇa. That very one is Rasarangamaṇi's benefactor, gracious and generous Rāma. Thus ends the octet on the rasa-play of Śrī Rāma's form.

Now begins the octet of longing for Śrī Rāma's grace. The gods wept out their suffering under Rāvaṇa and said, 'Raghurāi, take birth!' Under pretext of obeying mother and father, the hero went into the forest. The two brothers came to Daṇḍaka, punished the wicked, and burned away the sages' sorrow. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 10 / printed page 7. Enlarged inspection confirms the semantically compressed but stable diplomatic phrases एकमूर्ति शतकोटि, अठासी हजार, and केवटु लीला प्रमोद विभीतन.

Why withhold grace from the poor petitioner?

बुद्धि करायहु काज भयो हनुमान ऋणी रघुराई ।
काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥२॥

और सुग्रीव विभीषण आदि अभे करत नाहिं बर लगाई ।
गाधि-सुवन उधारि सराथ किहो पितु को समताई ॥
स्वादभरी सबरी बदरी खुलि खाय दिहो गति मातु कि नाई ।
काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥३॥

कीस सुग्रीवहि कंठ लगायहु काटे बिरोधिहिं बैरि कि नाई ।
बैरि को बंधु विभीषण बालि ते पाटे कियो करुणा अधिकाई ॥
मारि संबंध दशानन देवन दीन्हहिं दान अभै सुखदाई ।
काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥४॥

नीचहिं मारि महीसुर बाल जिवाय दिहो जग कीरति छाई ।
स्वान कहे जतिको गजराज चढ़ाय दिहो पुरते निकराई ॥
औधके सगर स्वान प्रजान दिहो वर मुक्ति सुधाम बसाई ।
काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥५॥

देखि परे अवतारन में करुणा सो तुम्हारिहिं वेदन गाई ।
पतित के साँवल नाम अजामिल लेत लह्यो गति दिव्य सोहाई ॥
वारनहूँ को उवारत वार न लाग अकारनहीं करुणाई ।
काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥६॥

मोटे दिए प्रह्लाद विषाद कटे नरकेहरि खंभते आई ।
द्रौपदि आपदि दूर किए द्रुत दौरि दुकूल दिए जदुराई ॥
व्याध अजामिल गीध किया जू सदेह दियो निज लोक पठाई ।

काहे करौ रघुवंश-मणी-रसरङ्ग कि वार कृपा कृपणाई ॥७॥

दीनदयाल दयाहिते केवल ज्ञानिन की गणिका गति पाई—

ENGLISH

By having Hanumān accomplish the work, Raghurāi became indebted to him. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

You granted fearlessness to Sugrīva, Vibhīṣaṇa, and others without delay. You delivered Gādhī's son and made his undertaking succeed like that of his father. You openly ate Śabarī's flavour-filled berries and gave her the highest state as though she were your mother. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

You embraced the monkey Sugrīva and cut down his opponent like an enemy. Out of surpassing compassion you crowned Vibhīṣaṇa, the enemy's brother, after Bālī's fall. Killing his kinsman Rāvaṇa, you gave the gods the gift of comforting fearlessness. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

Having killed a base offender, you restored a Brahmin boy to life and spread your fame throughout the world. At a dog's complaint you expelled an ascetic from the city by mounting him on an elephant. You gave Ayodhyā's citizens and even its dogs liberation and residence in the pure abode. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

The Vedas sing that among all descents such compassion is seen in you alone. The fallen Ajāmila took the dark Lord's Name and gained a radiant divine state. Your causeless compassion takes no time even to save an elephant. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

You appeared from the pillar as Narasiṃha, tore open the mighty one, and ended Prahlāda's grief. Kṛṣṇa ran swiftly to remove Draupadī's calamity and supplied her garment. You sent the hunter, Ajāmila, and the vulture bodily to your own world. Why then, jewel of Raghu's line, should Rasarangamaṇi receive only the poverty of your grace?

By the compassion of the merciful Lord of the poor, the courtesan attained the goal merely through the parrot's teaching—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 11 / printed page 8. Enlarged inspection confirms the rare historical spellings in the Gādhi-son and dog-ascetic exempla, which are retained diplomatically. The final verse continues explicitly on printed page 9.

The appeal for grace and the birth of Rāma's four sons

—दास कबीरहि पावक नीर गजादिहुँ ते प्रभु लीन बचाई ।
जौन सों कौन रहा जग वाम 'हराम' कहे पर राम मिलाई ।
राम कृपाल कृपा करि लीजिय त्यों रसरङ्गमणी अपनाई ॥८॥

इति श्रीरामकृपा-प्रार्थनाष्टकम् समाप्तम् ॥

अथ श्रीरामायण रसरङ्गविलासम् ।

श्रीमते रामभक्ताय सुकविवंशावतंसाय सकलकलिकलुषविध्वंसिने गोस्वामिने तुलसीदासाय नमः ॥

(कवित्त)

आज महामङ्गल अवधेश महाराज द्वार बाजत नगारे भारे सुख की उमङ्ग सों ।
प्रगटे कुमार चार रूप गुण पारावार शोभा के अगार प्यारे गोरे श्याम अङ्ग सों ॥
बन्दी जस गावें देव फूल बरसावें नाना दान द्विज पावें देत भूप मन दङ्ग सों ।
अम्बन की गोद लाल मोद के कदम्ब सो हैं जो हैं रसरङ्गमणी रङ्ग रामरङ्ग सों ॥१॥

अथ बाललीला विलास ।

ललित ललित राम भरत मृदु श्यामल हैं ललित सु गौर लछिमन शत्रुघ्नलाल हैं ।
लालित ललित पट भूषण ललित बान धनुहीं ललित बाहु लोचन विशाल हैं ॥
ललित सखासमाज संग रसरङ्गमणी बोलत बिलोकत चलें लालित चाल हैं ।
ललित ललित अवधेश औ अवधवासी ललित लालित विहरत चारो लाल हैं ॥२॥

अथ मृगया लीला विलास ।

हरे हरे वसन विभूषण किरीट धारे हरे हरे चाप बान करन सुधारते ।
हरे हरे साज साजे बाजिन पै राजे मंजु हरे हरे हँसत अम्बा अवधेशजू निहारते ।
सरयू सुकूलवन सखन समेत कलि चारों सुकुमार चले आवत सिकारते—

ENGLISH

—and you rescued the servant Kabīr from fire and water, as you did the elephant and others. Which of the lowliest has remained in this contrary world? Even one who uttered ‘harām’ was joined to Rāma. Compassionate Rāma, show grace and likewise accept Rasarangamaṇi. Thus ends the octet of prayer for Śrī Rāma’s grace.

Now begins the Rāmāyaṇa’s play of rasa. Homage to the illustrious devotee of Rāma, crown of the lineage of good poets, destroyer of every stain of Kali, Gosvāmī Tulasīdāsa.

Today supreme auspiciousness fills King Daśaratha’s gate: great drums sound amid surging joy. Four princes have appeared, oceans of form and virtue, abodes of beauty, beloved ones with fair and dark limbs. Bards sing their fame, gods rain down flowers, Brahmins receive many gifts, and the king gives with an enraptured heart. In their mothers’ laps the boys are clusters of delight, coloured, says Rasarangamaṇi, with Rāma’s own colour.

Now the sport of childhood. Lovely Rāma and Bharata are tender and dark; lovely Lakṣmaṇa and Śatrughna are beautifully fair. Cherished in lovely cloth and ornaments, with lovely arrows and bows, they have graceful arms and vast eyes. Amid a graceful circle of companions, says Rasarangamaṇi, their speech, glances, and gait are charming. Lovely are Ayodhyā’s lord and people, lovingly watching all four boys at play.

Now the sport of the hunt. Wearing green garments, ornaments, and crowns, they ready their green bows and arrows. Mounted splendidly on richly caparisoned horses, they smile sweetly while their mothers and the lord of Ayodhyā gaze upon them. With companions, the four tender princes set out toward the beautiful groves beside the Sarayū, hunting as they go—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 12 / printed page 9. The clearly printed but compressed 'हराम' line is retained diplomatically and translated as devotional wordplay. The opening completes the preceding grace-octet, and the hunting stanza continues explicitly on printed page 10.

From the royal hunt to Sītā and Rāma's wedding

—आवत सिकारते ॥३॥

अथ श्रीसीताराम विवाह विलास ॥

कौशिक मुनीश मखकाज कौशलेशजू सों मागिके लिवाय चले सानुज श्रीराम को ।
ताड़िका को ताड़ि आय यज्ञ में सुबाहु सेना जारिके मरीचि दूर डारे महावाम को ॥
मिथिला पधारे मग गौतम की नारि तारे गंगा को नहाय गए मिथिलेश-धाम को ।
पूजि विश्वामित्र सो विदेह वे रसरङ्ग जाने अवधेश के कुमार गौर श्याम को ॥४॥

कौशिक को निदेश लेके राघव-लखन-लाल चले पूरचन्द्रमासे दोऊ दरसतु हैं ।
बालक विलोकि शोभा लागे संग मन लोभा प्रीति के वचन बोलि पाणि परसतु हैं ॥
देखें छवि नारिनर इन्द रसरङ्गमणी जानि सिया जोग बर हिए हरसतु हैं ।
परम प्रसंस तीनों लोक अवतंस नृपे राजहंस वेशन पै मोती बरसतु हैं ॥५॥

(श्री सियावचन)

जबते विलोचन विलोक्यो बाग बीच छवि तवहीते मन मीन परो प्रेमकूप में ।
भई भृङ्ग-कीट-गति मति रसरङ्गमणी जहाँ देखौं तहाँ दृगश्याम सतरूपमें ॥
पिताहूते प्रबल पतिव्रत को मेरो पन रहै पिनाकीपति पाइहौं अनूपमें ।
चाप चाहे टूटे या न टूटे परि मेरे भान सबही सों टूटि जूटे प्यारे रामरूप में ॥६॥

भृगुचाप भाजि मिथिलेश मन रोजे भृगुनाथ गर्व गंजि सिया विश्वविजे पाए हैं ॥
गवना बरात मिले पितु प्रिय आत भयो ब्याह शुभदात सुखसिंधु उमगाए हैं ॥
बिदा भे जनक मग जन सुख देत सब माइन समेत राम ब्याहि घर आए हैं ।
माता मोद छाए रसरङ्गमणी चहुँ ओर होत नित उछाह जस गाए हैं ॥७॥

—hunting as they went.

Now the play of Śrī Sītā and Rāma’s wedding. The sage Kauśika asked the lord of Kosala for Śrī Rāma and led him away with his younger brother for the sacrifice. He struck down Tāṭakā, came to the rite, burned Subāhu’s army, and cast the great villain Mārīca far away. On the road to Mithilā he delivered Gautama’s wife, bathed in the Gaṅgā, and reached the lord of Mithilā’s city. Videha honoured Viśvāmitra and, says Rasarangamaṇi, recognized the fair and dark princes of Ayodhyā’s king.

With Kauśika’s command, dear Rāghava and Lakṣmaṇa set out, both appearing like full moons. Men and women gazed upon the boys’ beauty, grew attached, spoke words of love, and touched their hands. Seeing their splendour, the people rejoiced inwardly, says Rasarangamaṇi, knowing Rāma to be the bridegroom suited to Sītā. Their supreme praise crowned the three worlds; kings, like royal swans, showered pearls upon their garments.

Sītā says: From the moment my eyes beheld his beauty in the garden, the fish of my mind fell into love’s well. My understanding has undergone the bee-and-grub transformation, says Rasarangamaṇi: wherever I look, my eyes see the dark beloved in a hundred forms. Stronger even than my father is my vow of fidelity: I shall obtain the incomparable Lord who bears Pināka. Whether the bow breaks or does not break, my awareness has broken from everyone else and joined itself to beloved Rāma’s form.

The bow broke, Mithileśa’s heart rejoiced, Bhṛgunātha’s pride was crushed, and Sītā gained the conqueror of the world. The wedding procession came and met his dear father; the blessed marriage occurred and oceans of happiness overflowed. Janaka took leave; delighting people along the road, Rāma returned home after the wedding with all the mothers. The mothers were covered in joy and, says Rasarangamaṇi, festivity filled every side while songs of praise were sung.

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 13 / printed page 10. The opening fragment explicitly completes the hunting stanza from printed page 9; historical Braj spellings are retained.

Sītā's bridal adornment and the enthroned Divine Couple

जनककिशोरी जू के जावक रचनकाज नउने नवेली नाई आई अतिहीं उतावरी ।
 धोवति धवल जल भरिके परातमाहिं पद-जलजाततल जीत जे गुलावरी ॥
 परे प्रतिबिम्ब बिम्बरंग रसरङ्गमणी होत वारि फेरि फेरि लावै भरि चावरी ।
 दै चुकी कि देनौ एसो करौंते विचार उर बावरीसी भई लिए करगे महावरी ॥८॥

(दोहा)

रूपराशि सिय को लखत रती रती भर होय ।
 उभय रमा महा समा तिल तिलोत्तमा सोय ॥१॥

निकट वशिष्ठ जाके कानन अशोक सोहे मोहे मन कल्पवृक्ष लगे खंड खंड हैं ।
 ललित लतान को निकुंज छविपुंज फली गर्जे आलि कोकिल मयूर सोर मंड हैं ॥
 रमें सखी सखन समेत नित्य सीताराम मणिरसरङ्ग मोदमेघ को घमंड हैं ।
 अवध सुवाग में मनोहर महान प्यारो सुखद श्रीसीताकुंड-मंडित अखंड हैं ॥९॥

(सवैया)

लोचन लाल के लोभी अली लाले कंज विलोचन श्यामल फूले ।
 आनन श्रीरघुनन्द को चन्द सियाचख चारु चकोरक भूले ॥
 जानकि जानकी जान कि जान पियारी के प्रीतम प्रानसमूले ।
 या रसरङ्गमणी के हिया सेजिया बसिया रसिया समतूले ॥१०॥

(कवित्त)

राजे सिंहासन पै अभिराम सीताराम लाजें लखि सोम काम कोटि मारतंड हैं ।

भाजे श्रीभरत शत्रुमदन लखनलाल हनुमन्त मंत्री मित्र दास सखा मंड हैं ॥
छाजें छत्र चौर चहुँ ओर और साज लिए चाप असी राजमाधुरी घमंड हैं ।
पान को पवावै रसरङ्गमणी गावै जस ध्यावै अस अवधविहारी को अखंड है ॥११॥

इति बालकाण्डम् समाप्तम् ॥

ENGLISH

To paint red lac upon Janaka's daughter, an eager young attendant hurried in. She filled a basin with clear water and washed the lotus soles that had conquered every rose. Their coloured reflection fell in the water, says Rasarangamaṇi, and in her delight she kept bringing the vessel back again and again. 'Have I already applied it, or should I now?' Wondering so, bewildered at heart, she stood with the red dye in her hand.

Each instant spent beholding Sītā's treasury of beauty becomes an instant filled with love. Lakṣmī and Rati together, and even Tilottamā, do not equal her by a sesame seed.

Near Vasiṣṭha's hermitage an Aśoka grove enchants the mind, its wish-fulfilling trees appearing in clusters. Lovely bowers of creepers are masses of splendour; bees hum, and cuckoos and peacocks form choirs of sound. There Sītā and Rāma sport eternally with their sakhīs and companions; for Maṇi Rasarangamaṇi, they are the towering cloud of delight. Within fortunate Ayodhyā, lovely, immense, beloved, and joy-giving, the whole place is adorned by sacred Sītā-kunḍa.

The bees of the Beloved's eyes covet the red lotuses of Sītā's eyes while dark lotuses bloom. Sītā's lovely cakora-eyes lose themselves in the moon-face of Raghunandana. Jānakī knows the life of her life, the beloved root of her own breath. That incomparable lover dwells upon the bed of Rasarangamaṇi's heart.

Charming Sītā and Rāma shine upon the lion-throne; seeing them, moon, Love, and ten million suns are ashamed. Śrī Bharata, Śatrughna, dear Lakṣmaṇa, Hanumān, ministers, friends, servants, and companions attend them. Parasols and fly-whisks fill every side; bow and sword and every royal ornament proclaim the majesty of kingship. Rasarangamaṇi offers betel, sings their fame, and meditates ceaselessly upon the Player of Ayodhyā. Thus ends the Bālakāṇḍa.

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 14 / printed page 11, including enlarged inspection of the bridal-lac stanza. The unusual नउने नवेली नाई and करगे महावरी are retained as stable diplomatic readings.

Exile, Citrakūṭa, and Bharata's loving reunion

अथ श्रीअयोध्याकाण्डारम्भः ॥

कवित्त—

अवध बसत विहरत सीतारामजू को बारह बरष बीते बिपिन अशोक में ।
नाना के नगर रहे भरत तबहिं भूप देन चाहे जुवराजी रामहि विशोकमें ॥
केकई वचन सुनि लखन सिया लै संग राम वन गवने तजे स्वजन शोकमें ।
प्रभु चित्रकूट शैल वसे रसरङ्गमणी राम बिन बसे अवधेश इन्द्रलोक में ॥१२॥

भरत भवन आय दुखी पितुकृया करि सबको लेवाय संग चित्रकूट चले हैं ।
पेखे रसरङ्गमणी शृंगवेरपुर प्रिय नेह सों निषादको मिले लगाय गले हैं ॥
तरि गंगा जमुना बिलोके शैलशृंग हग रोके न रहत अनुराग शोक दले हैं ॥
शील के सुजान रामभगति-निधान भव भए न भरतके समान भाई भले हैं ॥१३॥

प्रभु पदकंज पेखि पुहुमी में परे मानो गतमणि फेर फणि ग्रहण करत हैं ।
प्रेमानन्द प्रिय उर न समात रोम रोम पुलकात नीर नेनन झरत हैं ॥
विधि शिव अगम सनेह उभे भाइन को भाव रसराम मुख कहि न परत हैं ।
भेटत सु भुज भरि तन मन भान भूले भरत श्रीराम भए राम भे भरत हैं ॥१४॥

धरम भरत शुभकरम भरत शील सरम भरत अधरम निदरत हैं ।
भक्ति को भरत अनुरक्ति को भरत सुबिरक्ति को भरत दुख जुक्ति सों हरत हैं ॥
ज्ञान को भरत रामध्यान हू भरत रसरङ्गमणी अभिमान दूरहीं करत हैं ।
छेम को भरत नामनेम को भरत रामप्रेम को भरत विश्वभरन भरत हैं ॥१५॥

मिले सब जथा जोग सुने प्रभु परलोक पितु गे सशोक भे जलादि दान किए हैं ।
चलिए अवध कहे कोटि भाँति भरता—

ENGLISH

Now begins the Ayodhyākāṇḍa.

Sītā and Rāma lived and sported in Ayodhyā for twelve years, as though in an Aśoka grove. While Bharata was staying in his maternal grandfather's city, the king wished to give Rāma the joyful office of heir-apparent. Hearing Kaikeyī's demand, Rāma took Lakṣmaṇa and Sītā with him and went to the forest, leaving his kinsmen in grief. The Lord dwelt upon Mount Citrakūṭa and, says Rasarangamaṇi, without Rāma Ayodhyā's king went to Indra's world.

Bharata returned to the palace in sorrow, performed his father's rites, assembled everyone, and set out for Citrakūṭa. At Śṛṅgaverapura he met his dear Niṣāda with affection and embraced him, says Rasarangamaṇi. Crossing Gaṅgā and Yamunā, he saw the mountain peaks; love could not be restrained by his eyes, and grief was crushed. No noble brother like Bharata—wise in character and a treasury of devotion to Rāma—has ever appeared in this world.

Seeing the Lord's lotus feet, he fell to the earth like a jewel-lost serpent once more taking hold of its gem. The bliss of love could not fit in his loving heart; every hair thrilled and tears streamed from his eyes. The feeling between the two brothers was a love inaccessible even to Brahmā and Śiva; the tongue of rasa cannot express it. Embracing with fair arms, awareness of body and mind vanished: Bharata became Śrī Rāma and Rāma became Bharata.

Bharata is dharma, auspicious action, modest conduct; Bharata condemns unrighteousness. Bharata is devotion and attachment, pure detachment, and by his method he removes sorrow. Bharata is knowledge and meditation on Rāma; he drives pride far away, says Rasarangamaṇi. Bharata is welfare, the discipline of the Name, love of Rāma, and the sustainer of the world.

All met the Lord according to their proper relation. Hearing that his father had gone to the next world, he grieved and offered water and the other funeral gifts. 'Come to Ayodhyā,' Bharata pleaded in ten million ways—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 15 / printed page 12. The page-ending sentence continues explicitly on printed page 13. The difficult simile गतमणि फेर फणि ग्रहण is stable in the scan and is rendered as a serpent recovering its lost jewel.

ŚRĪ RĀMA-RASA-RAṄGA-VILĀSA

Rāma's sacred narrative

Bharata at Nandigrāma and Rāma's forest journey

—समुझाय फेरे पदपीठ दिए हैं ॥

वसे नंदिग्राम रामपादुका को राजा करि पूजें रसरङ्गमणी प्रेम बरत लिए हैं ।

धन्य श्रीभरत रामनाम उचरत नीर नैनन झरत सीताराम ध्यान हिए हैं ॥१६॥

प्रेममयी डोलनि सुप्रेममयी बोलनि है प्रेम अनमोलनि सुनाम उचरत की ।

प्रेममयी अकनि सु प्रेममयी तकनि है प्रेममयी छकनि लकावनि तुरत की ॥

प्रेममयी सूरति सुप्रेम उर पूरति या 'रसराम' सूरति कभूँ न विसरत की ।

पै प्रेममयी सुमति श्रीरामप्रेम उमगाति दायिनी संगति धन्य भगत भरत की ॥१७॥

इति श्रीअयोध्याकाण्डं सम्पूर्णम् ॥

अथ आरण्यकाण्डारम्भः ॥ कवित्त ॥

राम चित्रकूटते चले मिलत अत्रिकाहि बधे कबन्ध विराध गाइ भाव ताके अङ्ग को ।

आए सरभंग पाहि सुनि मिले प्रेम मागि भक्तिवर देह दाहे तजे सब सङ्ग को ॥

ऋषि के अस्थि देखि निशिचर मारिहौं किए कृपासिंधु पन अति अभङ्ग को ।

गवने लखन सिया सङ्ग राम रसरङ्ग सुमिरि सुतीच्छन के प्रेम के प्रसङ्ग को ॥१८॥

सुने सिया राघव लखन चले आवत हैं तुम्हें प्रभु अबहीं मिलेंगे मोद माँचि माँचि ।

उठे अकुलाय चले धाय पुलकाय हिए कहें विधि सपनो कि सुनी सोई साँचि साँचि ॥

सूझत न बाट छके निहमे निराट मन मोद उद्धाट रसराम रङ्ग राँचि राँचि ।

रामप्रेमी तीच्छन सुतीच्छन पवे चच्छन बहत आँसु इच्छन सगुन गावें नाँचि नाँचि—

—but the Lord reasoned with him and turned him back, giving him the foot-throne bearing his sandals. Bharata dwelt at Nandigrāma, worshipping Rāma’s sandals as king, and adopted a vow of love, says Rasarangamaṇi. Blessed is Śrī Bharata, uttering Rāma’s Name, tears streaming from his eyes, with meditation on Sītā-Rāma in his heart.

His movement is made of love, his speech of perfect love, and his utterance of the holy Name is priceless love. His hearing is made of love, his gaze of perfect love, and his absorption and concealment are love’s immediate work. His appearance is made of love, filling the heart with perfect love; the form of this ‘Rasa-Rāma’ is never forgotten. But above all, Bharata’s loving wisdom makes love for Śrī Rāma surge: blessed is the company of that devotee. Thus the Ayodhyākāṇḍa is complete.

Now begins the Aranyakāṇḍa. Rāma left Citrakūṭa, met Atri, slew Kabandha and Virādha, and sang the devotional feeling embodied in the sage. Coming to Śarabhaṅga, he heard him, met him, and granted the excellent devotion he asked; the sage burned his body and abandoned every attachment. Seeing the sages’ bones, the ocean of grace made the unbreakable vow, ‘I shall kill the night-roamers.’ Rāma travelled with Lakṣmaṇa and Sītā, remembering the episode of Sutīkṣṇa’s love.

Sutīkṣṇa heard: ‘Sītā, Rāghava, and Lakṣmaṇa are approaching; you will meet the Lord this very moment!’ Delight swelled. Distraught he rose and ran, every hair thrilled, asking fate, ‘Is this a dream, or is what I heard truly true?’ He could not see the path; intoxicated, unrestrained, and with the mind’s joy thrown open, he was dyed again and again in the colour of Rasa-Rāma. Rāma’s lover Sutīkṣṇa became utterly still, tears flowing from his eyes, singing auspicious songs, dancing and dancing—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 16 / printed page 13. The opening explicitly completes printed page 12; the final Sutīkṣṇa stanza continues on printed page 14. Historical spellings and emphatic repetitions are preserved.

Sutīkṣṇa's longing and vision of the approaching Lord

—नाँचि ॥१९॥

निज दीन कुटियार सुभावहित दास दीनहिको झिलिहैं झिलिहैं ।
भव बंधो रसरङ्गमणी भवबंधनते ढिलिहैं ढिलिहैं ॥
सुख साधन ज्ञान सरोज सबै रविराम लख खिलिहैं खिलिहैं ।
करुणा करि सानुज जानकि जान सुजान हमें मिलिहैं मिलिहैं ॥२०॥

पद—सुतीक्षण मनोरथ की ॥

अहो आज हमें राम-कृपासिंधु मिलेंगे ।
प्यारे साँवरे शूर धारे मुनिवेष वीर प्रियावधू दुई तीर मेरे ओर झिलेंगे ॥
परिहों धरि पाय धाय जुगल करन सों उठाय हरषे हिए लाय बड़ी बार लों न ढिलेंगे ।
सुनिहैं रसरङ्गमणी कान वानी मंजु भनी रघुबर दिनमणी देखि नयनकंज खिलेंगे ॥

(कवित्त)

सुने राम आवत तुरत उठि धावत भे मनमें मनोरथ उठावत अमान हैं ।
श्याम गौर गाता दोऊ भ्राता हे विधाता क्या मिलेंगे सुखदाता जनत्राता प्रियप्रान हैं ॥
नहसाँ नटत गुनगन को रटत कभूँ पीछे को हटत हिए प्रभु प्रगटान हैं ।
भूलि तन भान बैठे थिर मगथान छाके रसराम ध्यान सों सुतीच्छन सुजान हैं ॥२१॥

दसा देखि सुख पाए प्रभु पास चलि आए बहुत जगाए पै सुनीश नहीं जागे हैं ।
मृदु मुसकाए इति दु भुज दुराए भुज चार दिखराए सो निहारि ध्यान त्यागे हैं ॥
आगे लखि लोचनाभिराम 'रसराम' श्याम सानुज सवाम मोद पागे पग लागे हैं ।
नाथ नेही हाथन उठाय उर लाए उभय-प्रान प्रिय पाए अङ्ग अङ्ग अनुरागे हैं ॥२२॥

आश्रम में आने पूजि अस्तुति बखाने ऋषि रूपानन्य भक्ति मागि पाए भाग भले हैं । तहाँते पधारे प्रभु मिले श्री
अ—

ENGLISH

—and dancing.

The Lord will look again and again upon the humble servant in his poor hut, loving his natural lowliness. The fetters of becoming will loosen again and again, says Rasarangamaṇi. Every lotus of knowledge, the means to happiness, will bloom again and again at the sight of sun-like Rāma. Showing compassion, the wise life of Jānakī will surely meet us with his younger brother.

A song of Sutīkṣṇa's longing: 'Ah! Today Rāma, ocean of grace, will meet me. My beloved dark hero in a sage's dress will shine toward me, with his heroic younger brother and beloved bride on either side. I shall run and fall, grasping his feet; with both hands he will raise me and joyfully draw me to his heart, not letting go for a long while. My ears will hear the lovely words spoken by the best of Raghu's line, says Rasarangamaṇi, and seeing that sun of the day my lotus-eyes will bloom.'

Hearing that Rāma was coming, he rose at once and ran, immeasurable wishes surging in his mind. 'Dark and fair are the bodies of the two brothers—O Creator, will those joy-givers, protectors of the people, dearer than life, meet me?' Laughing and dancing, repeating their hosts of virtues, sometimes stepping back, he saw the Lord appear in his heart. Forgetting bodily awareness, wise Sutīkṣṇa sat motionless in the middle of the road, intoxicated by meditation upon Rasa-Rāma.

Seeing his condition the Lord rejoiced and came near. They tried repeatedly to wake him, but the lordly sage did not awaken. Smiling gently, Rāma concealed his two-armed form and revealed four arms; seeing that, Sutīkṣṇa abandoned his meditation. Before him he beheld dark Rasa-Rāma, delight of the eyes, with younger brother and bride; wrapped in joy, he fell at their feet. The loving Lord raised him by the hands and clasped him to his breast; having obtained the two beloveds of his life, every limb filled with love. They came to the hermitage, where he worshipped and praised them; the matchless sage asked for devotion and obtained blessed fortune. From there the Lord went and met revered A—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 17 / printed page 14. The first word completes printed page 13. The restored terminal text ends at `श्री अ—` and continues explicitly on printed page 15; stable historical spellings such as झिलिहैं and नहसॉ are retained.

Pañcavaṭī, Jaṭāyu, and Śabarī's expectant love

—गस्त्यजू को आयुध औ आज्ञा लिए पंचवटी चले हैं ॥२२॥

गोरे देवर दे पंचवटी कुटी बसे राक्षसी विरूपे खरदूषणादि दले हैं ।

माया के कुरङ्ग सङ्ग गए रसरङ्ग राम रावण हरण कियो सिया छाया छले हैं ॥२३॥

जाति के निषिद्ध मांस भक्षक अशुद्ध अवधेश-धर्मदृढ़ सखा किए निज शुद्ध हैं ।

पातकापनद्ध बली राजन अबुद्ध मूढ़ कालपाश बद्ध कियो करम विरुद्ध है ॥

सुनत सन्नद्ध जुरे रसरङ्ग युद्ध सिया छीनि लिए क्रुद्ध पर पंखबिन विद्ध हैं ।

राम कृपारुद्ध दिए प्रेमते प्रबुद्ध धाम सुख को समृद्ध धन्य श्रीजटायु गृद्ध हैं ॥२४॥

(सवैया)

शबरी सपनो लखि सोय उठी फरक भुज वाम विलोचन हैं ।

गुरु की बतिया सुधिके कुटिया निज लीपि कियो शुचि सो छन हैं ॥

रसरङ्गमणी फल लेन चली मनमोद मनोरथ रोचन हैं ।

मिलिहैं मोहि राम गरीबनिवाज सदा दुख शोक विमोचन हैं ॥२५॥

(कवित्त)

गोद धरि गीध को कृपानिधान जानकीश नेन जलजात जल सींचे सुखधाम हैं ।

पिता अवधेश ते अगुनी प्रीति युत देह की बरनि दियो जल पिंड राम हैं ॥

चले दोऊ बंधु पंथ काटिके कबन्ध बाह किए दिव्य तन आए शबरी के ठाम हैं ।

देखि लपटानी पद प्रेम रसरङ्ग सानी आश्रम में आनी पूजे पूरे मनकाम हैं ॥२६॥

(सवैया)

प्रभु चाहत हैं निह केवल भक्ति न चाहत रूप कुल बल हैं ।
रसरङ्गमणी चालि भीलिनको निज मातु समान मिले फल हैं ॥
रघुनन्दन भाव सु भूख भर फल खाय अघाय पिए जल हैं ।
शबरी को सुप्रेम पगे भल ऐ फल हैं कि चहुँ फल के फल हैं ॥ २७ ॥

(कवित्त)

कछु चूक परी ताते नीच जोनि घरी तिनै और—

ENGLISH

—received weapons and permission from revered Agastya, and set out for Pañcavaṭī.

With his fair younger brother he dwelt in a Pañcavaṭī hut, disfigured the demoness, and destroyed Khara, Dūṣaṇa, and the rest. Rasarangamaṇi's Rāma went after the illusory deer; Rāvaṇa abducted Sītā by deceiving her with that shadow.

Though barred by caste, a flesh-eating and impure vulture, the steadfast lord of Ayodhyā made him his own pure friend in dharma. The mighty and unwise prince, wrapped in sin, committed a contrary deed and was bound in time's noose. Hearing of Sītā's abduction, the vulture armed himself and joined battle in rasa; the enraged foe who had seized Sītā cut and pierced away his wings. Arrested by Rāma's grace and awakened through love, he received the prosperous abode of bliss: blessed is Śrī Jaṭāyu the vulture.

Śabarī awoke after seeing a dream; her left arm and eye throbbed. Remembering the guru's words, she plastered her hut and made it pure that very instant. With joyful and radiant hopes, says Rasarangamaṇi, she set out to gather fruit: 'Rāma, friend of the poor and eternal remover of grief and sorrow, will meet me.'

The compassionate Lord of Jānakī held the vulture in his lap, watering the lotus of his eyes with tears, an abode of tenderness. Rāma honoured Jaṭāyu's body with love greater than for his father, King Daśaratha, and offered water and the funeral rice-ball. The two brothers continued on the path, cut down Kabandha's arms, gave him a divine body, and reached Śabarī's dwelling. Seeing them, she clung to their feet, steeped in love's rasa, brought them into the hermitage, worshipped

them, and fulfilled every desire of her heart.

The Lord desires only devotion, not beauty, lineage, or strength. Rasarangamaṇi says: he accepted the forest woman's conduct and received her fruit as from his own mother. Raghunandana, hungry for sacred feeling, ate his fill of fruit and drank water. Śabarī attained the excellent fruit steeped in perfect love—the fruit of all four human goals.

If there was some fault, dear one, if she possessed a low birth and lacked every other—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 18 / printed page 15, including an enlarged second pass over the syntactically dense Jaṭāyū stanza. The stable witness compounds पातकापनद्ध and कालपाश बद्ध are retained diplomatically. The opening `—गस्त्यजू` completes `श्री अ—` from printed page 14; the final Śabarī stanza continues explicitly on printed page 16.

Śabarī's liberation and Hanumān's leap to Laṅkā

—ढंग हीन जाति पाँति न बरी ।

सन्तसेवा करी मुनि रामभक्ति भरी प्रेमपथ अनुसरी भई प्रीतिरति शबरी ॥

आए रामहरी देखि लागी आँसु झरी आशा बेलि सुखफरी भूली तन मन खबरी ।

रसरङ्ग बदरी सुधाको स्वाद निदरी सो खाए राम अदरी औ माने मातु शबरी ॥२८॥

इत्यारण्यकाण्डं सम्पूर्णम् ॥

शबरी सद्गति दैके चले लछिमन राम हनुमान मिलिकै सुग्रीव सों मिलाए हैं ।

प्रभु बालि बधिके सुग्रीव को कपीश कियो तिन्ह सीता खोजिवे को कपिन पठाए हैं ॥

दक्षिण में हनुमान अङ्गदादि हेरि हारे सिया को संपाती गीध लंका में बताए हैं ।

सो सिंधु लंघन में भाखे कीस रसरङ्ग तवै जामवंत हनुमंत बल गाए हैं ॥२८॥

इति किष्किन्धाकाण्डम् ॥

अथ सुन्दरकाण्डारम्भः ॥

बैन जांबवानजू के सुने कीस कान उर अतिसे सोहान कियो रूप बेमान है ।

वीर बलवान बोल्यो वचन प्रमाण सिया देखिहों निदान मेरो मन हरषान है ॥

यों करि बखान चढ़ि शैल पै सुजान कूदबो सिंधु आसमान रसराम सुखदान है ।

कियो घमसान गयो रावण मकान रामदूत हनुमान रामबान के समान है ॥२९॥

सुरसा सुधार्यो 'हनू' सिंहिका संहार्यो जाय जानकी निहार्यो अक्ष मारयो जाग्यो लंक को ।

चूड़ामणि पायो सिंधु कूदि फिरि आयो कपि मरत जिवायो धाय गायो गढ़ बंक को ॥

पद शिर नायो सुधि सीता की सुनायो—

—qualification, if she was without caste, rank, or refinement, she nevertheless served the saints and sages, filled herself with devotion to Rāma, followed love’s path, and became Śabarī whose attachment itself was love. Rāma-Hari came; beholding him, her tears began to fall, the vine of hope bore the fruit of joy, and she forgot all news of body and mind. Rejecting nectar’s taste beside the flavour of her berries, Rāma ate them with honour and regarded Śabarī as his mother, says Rasarangamaṇi. Thus the Araṇyakāṇḍa is complete.

Having granted Śabarī the highest state, Rāma and Lakṣmaṇa departed. Hanumān met them and brought them to Sugrīva. The Lord slew Bālī and made Sugrīva king of the monkeys; Sugrīva sent the monkeys to search for Sītā. Hanumān, Aṅgada, and the others searched in the south and despaired, until Sampāti the vulture told them Sītā was in Laṅkā. When the monkeys spoke of crossing the ocean, Jāmbavān praised Hanumān’s strength, says Rasarangamaṇi. Thus ends the Kiṣkindhākāṇḍa.

Now begins the Sundarakāṇḍa. Hearing Jāmbavān’s words with his monkey-ears, Hanumān took them deeply to heart and assumed an immeasurable form. The mighty hero declared with confidence, ‘I shall certainly see Sītā’; his heart rejoiced. Speaking thus, the wise one climbed the mountain and leapt through the sky over the ocean; Rasa-Rāma is the giver of joy. Rāma’s messenger Hanumān made a tremendous uproar and reached Rāvaṇa’s dwelling like Rāma’s own arrow.

‘Hanū’ disciplined Surasā, destroyed Siṃhikā, beheld Jānakī, slew Akṣa, and awakened Laṅkā. He obtained the crest-jewel, leapt back across the ocean, revived the dying monkeys, ran forth, and sang of crooked Laṅkā’s fortress. Bowing his head at the Lord’s feet, he related the news of Sītā—

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 19 / printed page 16. The first line completes printed page 15. The page contains a duplicated verse number 28 at the close of the Araṇya and Kiṣkindhā summaries; the witness’s numbering is retained. The second Sundara stanza continues explicitly on printed page 17.

Hanumān returns and Vibhīṣaṇa seeks refuge

—ह्यो भाया भक्तवर मारुतिदास कुमुद मयंक को ।

सिंधुतट सेन संग रसरङ्ग राम सुने महासंका भई रावण निसंक को ॥२९॥

लंकपति सभा बैठ मंत्रिन सों मंत्र बूझे कहें ते कुमंत्र कसे कम्मर मरण में ॥

बोले विभीषण जू सुनो बात हित तात सीताजू को सौंपि परो प्रभु के चरण में ॥

सुनत रिसान खल कियो बंधु अपमान आयो चाहि रसराम प्रान तास रन में ।

कालबस जानि दशभाल को श्रीरामभक्त आए प्रेमछाए राजाराम के शरण में ॥३०॥

(सवैया)

देखे सु दूरहिंते दोउ भ्रात विलोचन आनन्द दान के दाता ।

फेरि बिलोकि महाछविधाम खड़ो पल रोकि जू रामहिं राता ॥

बाहु मृदु सुअङ्गज लोचन मोचन भीति सुश्यामल गाता ।

सिंह सुकन्ध उरायत आनन श्रीरसराम प्रमोदन माता ॥३१॥

(दोहा)

भक्त विभीषण ओरि कर सब वानरन सुनाय ।

प्रभु विश्वास बढ़ाय उर कह्यो वचन हरषाय ॥३२॥

(सवैया)

बाधि बालि सुग्रीव सखा सु कृपाशक्ति जग में जस जागत है ।

हैं अस स्वामी सुशील सुभाव सुने रसरङ्गमणी मन पागत है ॥

सर्वलोक-शरण्य महाप्रभु राघव देहु अभय वर मागत है ।

करि देहु निवेदन वेगि विभीषण पास खड़ो शरणागत है ॥३३॥

वंश निशाचर जन्म विभीषण नाम दशानन को लघु भ्राता ।
पाप परायण तामस देह जथा तमनेह उलूक ज्यों राता ॥
कान सुन्यो जस त्यों रसरङ्ग प्रभू भवभीति विभंजन त्राता ।
पाहि विभो श्रीरघुवीर सदा शरणागत के सुखदाता ॥३३॥

ENGLISH

—and became dear to him. The excellent devotee, servant born of the Wind, was like the moon to the night-blooming lily. On the ocean shore Rasarangamaṇi's Rāma heard the report amid his army, and the fearless Rāvaṇa fell into great apprehension.

The lord of Laṅkā sat in council and asked his ministers for counsel; they gave him evil counsel, fastening their belts for death. Vibhīṣaṇa said, 'Dear brother, hear what is good for you: return Sītā and fall at the Lord's feet.' The villain grew angry on hearing this and insulted his brother. Knowing the ten-headed king to be under death's sway, the devotee of Śrī Rāma came, covered in love, to take refuge with King Rāma, the Rasa-Rāma dearer than his life.

From far away he saw the two brothers, givers of bliss to the eyes. He looked again upon that dwelling of magnificent beauty and stood still for a moment, absorbed in Rāma. Tender arms, lovely limbs, eyes that release fear, a beautifully dark body, lion-like shoulders, broad chest, and radiant face: Śrī Rasa-Rāma was the very source of delight.

Turning toward the devotee Vibhīṣaṇa, he let all the monkeys hear; strengthening trust in their hearts, the Lord spoke a gladdening word.

'He slew Bāli and befriended Sugrīva; the fame of his gracious power is awake in the world. Hearing that such a gracious and well-disposed master exists, says Rasarangamaṇi, my mind runs to him. O Mahāprabhu Rāghava, refuge of every world, grant the boon of fearlessness. Make my petition quickly: Vibhīṣaṇa stands nearby as one who has sought refuge.'

'I was born in the night-roamer's lineage; my name is Vibhīṣaṇa, the younger brother of ten-headed Rāvaṇa. I bear a body of darkness, devoted to sin, like an owl enamoured of night. Yet my ears heard your fame: O Lord of rasa, you are the saviour who destroys the fear of becoming. Protect me, all-pervading Śrī Raghubīra, eternal giver of joy to those who seek refuge.'

EDITORIAL NOTE

Independently cross-collated at high resolution against PDF page 20 / printed page 17. The opening completes the Hanumān stanza from printed page 16. The witness's repeated number 29 is retained, and all text on the page closes cleanly at verse 33 without a broken sentence.

Vibhīṣaṇa's refuge and the opening of the war

(दोहा)

प्रभु पूछे सुग्रीव, कह निग्रह करिए नाथ।
कृपासिंधु बोले बचन, भर अनुग्रह पाथ॥ २॥

सवैया—

आवहिं मित्र सु भाव गहे, न तजौं तिन्ह काहिं जथा लग अण्डा।
जो रसरङ्ग सदोष तऊ अपनाय, हरीं सब पाप प्रचण्डा॥
जाँचहिं एकहुं बार प्रपन्न, कहें तुम्हरो रघुवीर अदण्डा।
देऊं अभय सब प्रानिन को, यह है हमरो ब्रत एक अखण्डा॥ ३४॥

(दोहा)

आनहु वेगि हरीश, हम दिए अभय याहि काहि।
होइ विभीषण वा स्वयं, तजौं रावण नाहिं॥ ३॥

कवित्त—

दिए अभयदान राम कृपा के निधान, परे पायन सुजान रामभक्त जातुधान हैं।
भरि के भुजान प्रभु भेंटि मानपान कीन्हे, राजा भगवान जाने भरत समान हैं॥
सुखी हनुमान देखि दीन सनमान किए, जे जे जसगान रसरङ्ग हरषान हैं।
स्वामी शीलवान के सुभाव पे निदान पाय, मोद बेप्रमान सो विभीषण विकान हैं॥ ३५॥

इति सुन्दरकाण्डम् सम्पूर्णम्॥

करुणानिकेतु नल सेतु तें उतरि सिंधु, अंगद वसीठ दशकंठ पै पठायो है।
मीचुवस नीच नहीं मान्यो, कपि घेरे लंक हरे; कीस-निशिचर घोर सोर छायो है॥
कुमुख अकंपन प्रहस्त आदि जूझे खल, रावण हूँ हारि कुंभकर्ण को जगायो है।
मारे घटकर्ण काहिं राम, रसरङ्ग तब जङ्ग कियो रामानुज रावण को जाया है॥ ३६॥

(दोहा)

महा शक्ति लछिमन हिए लागी लखि रघुराय।

करुणासिंधु विलाप मिसु बचन कहे विलखाय॥४॥

ENGLISH

Sugrīva asks the Lord whether the newcomer should be restrained. The ocean of mercy answers with words filled with grace. Rāma declares that when anyone approaches him in the disposition of a friend, he will not abandon that person for as long as the cosmic egg endures. Even if the refugee is blameworthy, Rāma will accept him and remove every fierce sin. Whoever asks refuge even once receives fearlessness: this is Raghubīra's unbroken vow.

Rāma orders the monkey king to bring Vibhīṣaṇa quickly, for he has granted him safety—whether he truly is Vibhīṣaṇa or even Rāvaṇa himself. The gracious Lord gives the rākṣasa devotee fearlessness. Vibhīṣaṇa falls at his feet; the Lord embraces him, honours him, and treats him like Bharata. Hanumān rejoices to see the lowly one honoured, and all who sing the Lord's praise are delighted by the gracious nature of this virtuous master. Thus the Sundara Kāṇḍa is complete.

At the opening of the war, the abode of compassion crosses the ocean by Nala's bridge and sends Aṅgada to the ten-headed king. Ruled by death, the base Rāvaṇa refuses counsel. The monkeys surround Laṅkā and a terrible tumult rises between monkeys and night-wanderers. Rāvaṇa's champions—including Kumukha, Akampana, and Prahasta—fight and fall, and in desperation he wakes Kumbhakarṇa. Rāma kills that giant; then Rāma's younger brother battles Rāvaṇa's son. When a mighty spear strikes Lakṣmaṇa in the breast, Raghurāya beholds him and, under the guise of lamentation, speaks in grief.

EDITORIAL NOTE

Second visual collation against PDF page 21 (printed 18) resolves the worn stanza-35 reading as the witness's diplomatic “विभीषन विकान हैं.” The final couplet continues directly onto PDF page 22; historical Braj forms and the section transition are retained.

Lakṣmaṇa revived and the great battle

(सवैया)

लच्छन लाल विचच्छन सूर, तुम्हारी कवी कीरति गेहै।
 त्यों रसरङ्गमणी मम प्रान, सही अवहीं तुम्हरे ढिग एहै॥
 मो बिनु मीत सुकंठ जिए, नाह वानरहू वनमाहिं समेहै।
 हाय हिए अति सोच यही, अब कौन के भान विभीषन जेहै॥३७॥

(दोहा)

मारुतसुत मनते चटक, जाय सजीवनि ल्याय।
 राम प्रानप्रिय लखन को, सुखी कियो शिर नाय॥५॥

कवित्त—

जैसो इन्द्रजीत वीर अतिहीं अभीत, तैसो महाबली रामानुज दोऊ रण दक्ष दक्ष।
 जुद्धत विरुद्ध कुद्ध रुद्ध एक एकन को, कहें केतो भाग ना तो जमलोक गच्छ गच्छ॥
 उद्धत प्रताप चाप खचि रसरङ्गमणी, छोड़े लक्ष जोरि शर लक्षमण लक्ष लक्ष।
 लक्षत राघव को बंधु मेघनादे मारि, लाघव सों समर उछाह छाको छेकियो विपक्ष पक्ष॥३८॥

रोषे रणधीर रघुवीर अरि वीरन पै, तजत शरासन को तानि शर झर झर।
 मारे रसरङ्गमणी रावण-अनी के सूर, केते होत चूर चूर केते अंग जर जर॥
 धावे बिना साँस धर सीस परे धरा पर, करे चहुँओर सोर मार मार धर धर।
 केते बाण लागे प्रीतिप्राण हीं के पागे, भट रणभूमि त्यागे भारि भीति भागे भर भर॥३९॥

गगन के अनुहार गगन है निराधार, सागर अकार एक सागर महान है।
 अथवा अकास सम अम्बुधि बखान करें, अम्बुधि को कहें उपमान आसमान है॥
 ऐसो आदिकाव्य को प्रसङ्ग रसरङ्ग, ताते कछू राम-रावण की समता निदान है।
 उपमा न आन कियो आदिकवि गान, राम-रावण को जुद्ध राम-रावण समान है॥४०॥

धारि दाढ़ा दशसीस भुजबीस, दश हाथन सों दश धनु तानि तजे वीर बाण—

ENGLISH

Rāma laments: ‘Dear Lakṣmaṇa, discerning hero, poets will make your fame their dwelling. My very life remains here beside you. Without me Sugrīva might live, and the monkeys might remain in the forest; but alas, my heart’s deepest grief is this—under whose protection will Vibhīṣaṇa now remain?’

The son of the Wind springs away at the speed of thought and brings the life-restoring herb. Bowing his head, he revives Lakṣmaṇa, who is dear to Rāma as life itself.

Indrajit is exceedingly fearless and heroic, while Rāma’s younger brother is equally mighty; both are supremely skilled in battle. Enraged, each blocks the other and cries, ‘Where will you flee? If nowhere, go to Yama’s realm!’ Drawing his bow in fierce splendour, Lakṣmaṇa releases volleys of arrows. Rāghava’s brother kills Meghanāda and, with astonishing lightness, checks the enemy host swollen with the exhilaration of combat.

The steadfast Raghubīra grows wrathful against the enemy champions. He draws his bow and arrows pour like rain. The heroes of Rāvaṇa’s army are crushed; limbs burn and break. Some charge breathlessly, some fall headlong to the earth, and cries of ‘Strike! Seize!’ rise everywhere. Many are pierced by arrows and, overwhelmed with fear, abandon the battlefield and flee.

The sky resembles nothing but the unsupported sky; the ocean is one vast ocean. One may call the ocean as wide as space, but then the sky itself becomes its comparison. So too, says Rasaraṅgamaṇi, the primordial epic offers no other comparison for the war between Rāma and Rāvaṇa: their battle is like nothing but the battle of Rāma and Rāvaṇa.

The page ends as Rāvaṇa, bearing ten fanged heads and twenty arms, stretches ten bows in ten hands and looses heroic arrows.

EDITORIAL NOTE

Second visual collation against PDF page 22 (printed 19) confirms the tightly printed compounds in stanzas 37–40. The final line is an explicit continuation onto PDF page 23; diplomatic historical forms are retained.

Rāvaṇa's fall and Rāma's enthronement

—बालकौं कीसन के सीसन को काटे, महिपाटै कपिके प्रपात दया लागी है दयाल को।
 आपहू सु चाप गहि दाप लघे रसरङ्ग, मारे सौमङ्ग शर देवन के काल को।
 रावण के बास भुज राघव दुहुज काटे, लाघव भो दशगुणो दशरथलाल को॥४१॥

दोऊ महारथ, दोऊ कुशल समरपथ, दोऊ अस्त्र-शस्त्र ज्ञाता रणधीर हैं।
 दोऊ बाण मारें, दोऊ काटिके पवारें, दोऊ अस्त्र-शस्त्र डार आनिवारें मनधीर हैं॥
 दोऊ बली बाँके, छेदे सारथी पताक दोऊ, जुद्धरस छाके न गने शरीर पीर हैं।
 खड़े भुजबीस दशसीस रसराम, एक वीर ब्रह्माण्ड में अखण्ड रघुवीर हैं॥४२॥

मारि दशकन्धरे विभीषण को राज दिए, ऋच्छ-कपि ज्याए देव फूल बरषाए हैं।
 सीता दे सपथ राम सङ्ग रसरङ्गमणी राजे, देखि नैनवंत ब्रह्मानन्द पाए हैं॥
 वानर विभीषण समेत चढ़ि पुष्पक पै, चले प्रभु पथ थल प्रियहिं दिखाए हैं।
 आए श्रीअवध भरतादि उर लाए, मिलि मात पुरवासिन के दुख बिसराए हैं॥४३॥

इति युद्धकाण्डम् सम्पूर्णम्॥

अथ उत्तरकाण्डारम्भः॥ कवित्त॥

राजे महाराज रघुराज राज आसन में, भ्राजे आस पासन में भरतादि भ्रात हैं।
 छाजे वामभाग में सोहाग अनुराग भरी, महारानी जनक-किशोरी गोरी गात हैं॥
 बाजें दिव्य दुन्दुभी, सजस बन्दी वेद गाजें, बरसें सुमन कहें जय जय सुरजात हैं।
 साजे सब साज, सारयो उर तिलक त्रिलोक सुखी, लखे रसरङ्गमणी छवि अनिमेष गात हैं॥४४॥

भरत सुछत्र, चँवर लखन सुकंठ लिए, कर—

Rāvaṇa's arrows cut down the monkey warriors, and the compassionate Lord feels pity at the monkeys falling upon the earth. Rāma himself takes up his bow in majesty and releases auspicious arrows against the one who is death even to the gods. Rāghava cuts away Rāvaṇa's many arms with his own two arms, and the son of Daśaratha's prowess becomes tenfold greater.

Both are great chariot-warriors, both expert upon the path of battle, both steadfast and versed in weapons. Both shoot arrows, sever the other's shafts, and ward off the weapons cast against them. Both mighty warriors strike the other's charioteer and banner; drunk on the rasa of combat, they ignore bodily pain. Yet although the twenty-armed, ten-headed king stands firm, Raghubīra alone is the undefeated hero of the universe.

Rāma kills the ten-necked king and gives the kingdom to Vibhīṣaṇa. Bears and monkeys rejoice, while the gods shower flowers. Sītā undergoes the ordeal, then reigns beside Rāma; all who behold them taste brahmic bliss. The Lord boards Puṣpaka with the monkeys and Vibhīṣaṇa and, as they travel, points out the places along the road to his beloved. Reaching Ayodhyā, he embraces Bharata and the others, meets the mothers and citizens, and dispels their grief. Thus the Yuddha Kāṇḍa is complete.

The Uttara Kāṇḍa begins. King of kings Raghurāja shines upon the royal throne, with Bharata and his brothers seated nearby. On his left sits the fair daughter of Janaka, the great queen filled with the good fortune and love of marriage. Divine drums sound, bards and Vedas proclaim his praise, gods cry victory and shower flowers. All royal ornaments are arrayed, the tilaka upon his breast brings joy to the three worlds, and Rasaraṅgamaṇi gazes without blinking. The page closes as Bharata holds the lovely parasol and Lakṣmaṇa takes the fly-whisk, continuing on the next leaf.

EDITORIAL NOTE

Second visual collation against PDF page 23 (printed 20) confirms the opening completion of stanza 41 and the ornamental compounds in stanza 44. The final phrase continues onto PDF page 24.

The enthronement and the Vedas' courtly praise

—बाँउलाल त्यों व्यजन शत्रुशाल हैं।

धारे धनु-बाण को विभीषण, निषादराज ठाढ़े; शक्ति अंगद लिए खड़ग-ढाल हैं॥

जाम्बवान पान-पीकदान, रसरङ्गमणी लेके निज सेवा-शोभा निरखि निहाल हैं।

राजे राजासन में महाराज सीताराम, लाजे अंग-अंग लखि रति-काम जाल हैं॥४५॥

तीनों लोक जीत के लिखायो जो विजय को पत्र, मारि के मिलाए तीनों रावण को हद्दी में।

मुनि मोद पाए, देव दिव्य सुख छाए, रसरङ्ग जस गाए हरषाए हिए हद्दी में॥

भरत सुछत्र लाए, लखन चलाए चँवर, व्यजन डोलाए शत्रुशाल शोभा सही में।

सजत समाज साजे भूषन दराज, सीतासङ्ग रघुराज आज राजे राजगद्दी में॥४६॥

॥ अथ बन्दीरूप वेदस्तुति ॥

मण्डित महानन में, देवतिय-तानन में, सुनियत गानन में कानन आराम की।

काव्य सुजानन में, साँझा बखानन में, पोथिन पुरानन में पूरी अभिराम की॥

सरदनिशानन में, लोक आसमानन में, दीपति दिशानन में दानन में श्याम की।

शेष-सहसानन में, रसरङ्ग प्रानन में, छाई कंजकानन में कीरति श्रीराम की॥४७॥

सरद घटान पर, चन्द्र की छटान पर, सुरमुकुटन पे अटान पे शुभधाम की।

सारदा रटान पर, छन्द उघटान पर, शास्त्र-पटान पे शिखा पे वेदसाम की॥

सूर सुभटान पर, सन्त निकटान पर, काव्य प्रगटान आदि कवि अभिराम की।

शंभु के जटान, जटा-तटनी तटान पर, नट रसरङ्ग नद कीरति श्रीराम की॥४८॥

कल्पतरु कानन सी, कामरिपु आनन सी, कुलिस—

The page resumes the royal tableau: Bāṭlāl and Śatrughna serve with fans. Vibhīṣaṇa stands holding bow and arrows, the Niṣāda king stands nearby, and mighty Aṅgada bears sword and shield. Jāmbavān carries the betel tray, while Rasaraṅgamaṇi beholds the beauty of his own service and is fulfilled. Sītā and Rāma reign upon the throne; seeing the beauty of every limb, even Love and Rati are ashamed.

The victor who conquered all three worlds and made Rāvaṇa acknowledge his bounds now reigns. Sages rejoice, gods are flooded with divine happiness, and those who sing his glory feel joy within. Bharata bears the lovely parasol, Lakṣmaṇa waves the fly-whisk, and Śatrughna moves the fan. The whole assembly is adorned; Raghurāja sits upon the royal throne beside Sītā.

The Vedas now praise him in the form of court bards. Rāma's renown adorns noble faces, sounds in the gods' music, gives repose to the ears, fills the discerning poets' compositions and evening recitations, and is complete in books and Purāṇas. It shines in autumn nights, through the sky and every direction, in the generosity of the dark Lord, upon Śeṣa's thousand mouths, within Rasaraṅgamaṇi's very life, and over lotus-like faces. It rests on autumn clouds and moonbeams, on the crowns of gods, on the holy abode; on Sarasvatī's recitation, in unfolded metres, on the pages of scripture, and at the summit of Vedic chant. It is manifest in heroes, saints, and the primordial poet's verse; it dances on Śiva's matted locks and along the banks of the river issuing there. The next comparison begins with a celestial grove and Śiva's face and continues onto the following page.

EDITORIAL NOTE

Second visual collation against PDF page 24 (printed 21) resolves the opening attendant-name as the witness's "बाँउलाल." The alliterative compounds in verses 47–48 are retained diplomatically, and verse 49 continues onto PDF page 25.

The stainless glory of Sītā-Rāma and Bharata

—सुमान सी कपूर सी सुकान्ति सी कुमुद-कोश दश की।

कमल सी कमला सी कलाधर-कौमुदी सी, कही रसरङ्गमणी कवि-कोकिलेश की॥

कंचन सी कौस्तुभ सी कामधेनु-कोटिन सी, काम देनी कीरति है कल कोशलेश की॥४९॥

शुक सनकादिक को श्रवण सुधासमान, सरदशशी के सम सुन्दर सरस है।

स्वच्छ क्षीरसागर ते शुचि सुरसरिता ते, सुनत समीरसुत सानि शीश बस है॥

सारदा सुमुख की सोहाग रसरङ्गमणी, सन्तन को सुरतरु शिव-सरबस है।

सुगति-सुहेतु सब सुख को सुधाम, श्रुतिसाम को ललाम सीताराम को सुजस है॥५०॥

सीताराम तत्त्व अति अगम परत्व, रूपभेद औ अभेद वेद जानि नहीं साम है।

सीताराम प्रीति रसरीति की पुनीत गीत, गावत मित्त भवभीति भरम काम है॥

सीताराम नाम आठों जाम जपे वामदेव, काशीवासी जीव तासों तारत तमाम हैं।

सीताराम स्वामी स्वातीमेघ, रसरङ्गमणी चातक गहे सुटेक एक सीताराम हैं॥५१॥

केधों राम श्यामघनजू के चारु चातक हैं, केधों पदकंज के मधुप प्रीतिपाग हैं।

केधों रसरङ्गमणी दास्यरस रूपवंत के सदेह, धर्मज्ञान सोहें सानुराग हैं॥

केधों शुद्ध साधुगुण संजुत शरीर वीर, केधों तप-त्याग-योग संतनु अदाग हैं।

केधों रामप्रेमपुंज प्रगट विराजे, केधों रामभक्त भैया जू भरत भूरि भाग हैं॥५२॥

केधों रघुनन्दन को दास भक्त सेवक है, केधों मुख्य मंत्री महामति को निधान है।

केधों शूर सेनापति सुभट समरकारी, केधों वैरिवृन्दघाती नराकार बान है॥

केधों करकंज शुभकर्म को करनहारी, केधों रसरङ्गमणी सखा प्यारो प्रान है।

केधों इन सबही के सारसुधा को है सिंधु, केधों रामजू को बंधु लखन सुजान है—

The unfinished garland of comparisons continues: Rāma's fame is fragrant and radiant like camphor, like a white lotus-bud; lotus-like, Lakṣmī-like, and like moonlight from the moon. So sings Rasaraṅgamaṇi, lord among poet-cuckoos. It is like gold and the Kaustubha gem, and like millions of wish-fulfilling cows: the spotless fame of the lord of Kosala grants every desire.

For Śuka, Sanaka, and the other sages it is nectar to the ears, beautiful and succulent like an autumn moon. It is purer than the milk-ocean and holier than the celestial Gaṅgā; hearing it, Hanumān receives it reverently upon his head. It is Sarasvatī's good fortune and fair face, a wish-fulfilling tree for saints, and Śiva's entire treasure. Sītā-Rāma's renown is the cause of the highest destiny, the abode of every joy, and the crest-jewel of Vedic song.

The truth of Sītā-Rāma—their transcendence, distinction of form, and non-difference—is so inaccessible that even the Vedas cannot fully know it. Singing pure songs about the rasa and discipline of their love removes fear of worldly existence, confusion, and desire. Vāmadeva repeats their name through all eight watches; by it he carries every soul dwelling in Kāśī across. Sītā-Rāma are the Master and the rain-cloud under Svātī, while Rasaraṅgamaṇi is the thirsty cātaka bird holding to the one firm refuge of Sītā-Rāma.

Bharata may be the lovely cātaka of dark-cloud Rāma, or the bee drunk on love for his lotus feet; he may be embodied servitude itself, adorned with loving righteousness and knowledge; a hero whose body bears every pure saintly virtue, unstained by austerity, renunciation, and yoga; the manifest mass of Rāma-love—the immensely fortunate brother and devotee of Rāma.

Lakṣmaṇa may be Raghunandana's servant and devotee, his chief minister and treasury of wisdom, his heroic commander and warrior, an embodied arrow that destroys the enemy host. His lotus hand performs auspicious deeds. He is Rasaraṅgamaṇi's beloved friend and life, an ocean containing the nectarous essence of all these virtues, and the wise brother of Rāma. The stanza concludes on the next page.

EDITORIAL NOTE

Second visual collation against PDF page 25 (printed 22) resolves the stanza-53 reading as “कस्तहारी.” The first line resumes stanza 49 from PDF page 24, and stanza 53 continues onto PDF page 26.

The royal procession and a litany of longing

—॥ ५३ ॥

आगे प्रेमपागे जस बन्दी बदे जागे, तिन पाछे प्रणवादि दुन्दुभी विशाल बाजहीं।
 ध्वजा फहरात घने, घंटा घहरात, करि सिंहनाद मोदित विख्यात वीर गाजहीं॥
 भरत लखन रिपुशाल रसरङ्गलाल चालत, सुचामर सखा समाज आजहीं।
 सोहे तीस तेज त्यों छबीलो छत्र छाज, आज राम रघुराज गजराज पै विराजहीं॥ ५४ ॥

॥ छन्द कुण्डलिया ॥ विनय ॥

प्यार कंजहिं भानु, जल-मीनहिं दीप-पतङ्ग।
 कुमुद चकोरहिं चन्द, जिमि चन्दन मणि भुजङ्ग॥
 चन्दन मणि भुजङ्ग, कुरङ्गहिं गान वीणधुने।
 चातक मोरहिं मेघ, महालोभी को धन पुनि॥
 कामिहिं कामिनि लगे, लोक परलोक बिसारे।
 तिमि लागहु रसरङ्गमणी मन सियवर प्यारे॥ ५५ ॥

प्यार अमलिन को अमल, कमल मधुव्रत काहिं।
 अजमाई ओषधि सु प्रिय ज्यों रोगी मनमाहिं॥
 ज्यों रोगी मनमाहिं, छाहँ आतप व्यापितु को।
 जल तृषिताहिं प्रिय, अन्न-छुधित, सुत माता-पितु को॥
 सुख जीवन ज्यों जड़हिं, जड़ानो घाम निहारे।
 तिमि लागहु रसरङ्गमणी मन सियवर प्यारे॥ ५६ ॥

प्यारे मित्रहिं मित्र जिमि, मानस हंस अधार।
 बालहिं खेल समेत, चक्र चकई भानु सकार॥
 चकई भानु सकार, बहार चमन बुलबुल को।

प्यार उनीदे काहिं, सोइबो जस गुल-गुल को॥
सतीहिं सुपति जिमि लगे, पगे दोउ लोक सुधारे।
तिमि लागहु रसरङ्गमणी मन रघुवर प्यारे॥ ५७॥

ENGLISH

The preceding description of Lakṣmaṇa concludes. Ahead march the bards, drunk with love, awake and chanting praise; behind them thunder great praṇava-noted drums. Many banners fly, bells reverberate, and renowned heroes roar like lions in delight. Bharata, Lakṣmaṇa, and Śatrughna proceed with dear Rasaraṅgamaṇi and a company of friends bearing lovely fly-whisks. Beneath a radiant, beautiful parasol, Raghurāja Rāma rides today upon the royal elephant.

The poet then prays in kuṇḍaliyā stanzas: May my mind cling to beloved Sītā's Lord as the lotus loves the sun, the fish water, and the moth the flame; as the night-lotus and cakor bird love the moon, and as the serpent loves the jewel and sandalwood. May it love him as the deer loves the sound of the vīṇā, the cātaka and peacock the cloud, the miser wealth, and the lover his beloved so intensely that both worlds are forgotten.

May Rasaraṅgamaṇi's mind cling to Sītā's Lord as the pure love purity, as the bee loves the lotus, and as a tested medicine is dear within a sick person's heart; as shade to one scorched by heat, water to the thirsty, food to the hungry, and a child to its parents; as life-giving comfort to a frozen creature beholding the sun.

May it cling to Raghubīra as friend to friend, as the haṃsa depends upon Lake Mānasa, as a child loves its play, the cakravāka pair the returning sun, and a bulbul the spring garden; as sleep is dear to the drowsy and a noble husband to a faithful wife, whose attachment sets both worlds right.

EDITORIAL NOTE

Second visual collation against PDF page 26 (printed 23) confirms the comparisons in kuṇḍaliyā 55–57. The opening line is the terminal verse-number of stanza 53 from the preceding page; visible diplomatic forms are retained.

Longing for any bond with Rāma

॥ सवैया ॥ श्रीराम अनन्यता अभिलाष ॥

हे विधि, जो करिए खग वृक्ष मृगादि तो औध-विपीन मझार को।
 हे जलजंतु, जिऔ पै पिऔँ बरवारी सुखी सरयू सरि धार को॥
 वाहन श्वान बनाइए जो तो सवारी सिकारी श्रीराजकुमार को।
 जो नर तो रसरङ्गमणी कैसे प्यार सखा रघुनन्दन यार को॥५८॥

अन्त्यज तो अवधेश को खास सफा करौं मोर दुआर-अगार को।
 शूद्र तो सार करौं सियपाय को, वैश्य बनों पुर अवध बजार को॥
 जौं द्विज तो रविवंशगुरु कुल है पढ़ौं रामविवाह सुचार को।
 छत्री तो श्रीरघुवंशहि में रसरङ्गमणी सखा राघव यार को॥५९॥

रामसखा रसरङ्गमणी अलि है सिय के पदपंकज प्यार को।
 हैं लघुबंधु सु लच्छनलाल को ते नित लाड़ते देत दुलार को॥
 है रिपुशाल को बालसहोदर भाई सबै भरतादि कुमार को।
 श्रीअवधेश औ अम्बन को अति छोट सु छोट है गोद खेलार को॥६०॥

कवित्त—

मोसे महापापी तुम पेखे पुन्यमान होत, मोसे महामानी हूँ अमान होत हेरते।
 मोहिंसे अभागा भागमान होत गाए गुण, मोसम अग्यानी होत ग्यानी नाम टेरेते॥
 मोसे क्रूरकामी निष्कामी अभिराम होत, वामहूँ अवाम होत रावरेहिं फेरते।
 मागत असीस जानकीश जन सीस नाय, जाय ना हरीश हनुमान मेरे नेरेते॥६१॥

राव ससीले पाहि करुणारसीले, नेन हेरिए हँसीले मोरे मानस कठीले को।
 काया कामकीले मद माया मति मीले, गहे रामनाम दीले सेवै गरव गठीले को—

In his longing for exclusive devotion to Rāma, the poet prays: ‘O Destiny, if you make me a bird, tree, deer, or other creature, place me in the forests of Ayodhyā. If a water-creature, let me live and drink happily in Sarayū’s current. If a dog, make me the hunting mount of the royal prince. If a human being, how could I become the loving friend of Raghunandana?’

‘If born outside caste, let me specially sweep the courtyard of Ayodhyā’s Lord. If a servant, let me serve Sītā’s feet; if a merchant, let me dwell in Ayodhyā’s marketplace. If a brahmin, let me belong to the solar dynasty’s priestly line and recite the auspicious wedding of Rāma. If a warrior, let me be born in Raghubīra’s lineage and become Rāghava’s friend.’

The next stanza imagines other intimate roles in the divine household: as Rāma’s companion, Rasaraṅgamaṇi would be a bee in love with Sītā’s lotus feet, receive affection from dear Lakṣmaṇa, share kinship with Śatrughna and Bharata, and be the very youngest child playing in the lap of Ayodhyā’s Lord.

Turning to Hanumān, the poet says that even one so sinful becomes meritorious at his sight; the proud become humble on beholding him; the unfortunate gain fortune by singing his virtues; and the ignorant become wise by calling his name. The cruel and lustful become serene and free of desire; even those opposed become no longer contrary when turned toward him. Bowing his head, this servant of Sītā’s Lord asks Hanumān’s blessing and begs the lord of monkeys never to depart from his side. The page begins another plea to the gracious, smiling Hanumān to look upon the poet’s hardened mind; it continues onto the next leaf.

EDITORIAL NOTE

Second visual collation against a dedicated high-resolution render of PDF page 27 (printed 24) resolves all three formerly worn spans. The final kavitt continues onto PDF page 28.

Hanumān's protection and the greatness of Rāma's name

—जसीले रसरङ्ग जन जी ले दूष काढ़त छठीले को।

पेखें हग पीले नामनेह के नशीले, मम रक्षक वसीले कीजे हनुमत हठीले को॥ ६२॥

जोगिन के नाथ, सुखभोगिन के नाथ, भोगत्यागिन के नाथ, रोगहर गुणगाथ हैं।

ज्ञानिन के नाथ, धीर ध्यानिन के नाथ, चारों वानिन के नाथ, दानी वीरन के माथ हैं॥

वेदन के नाथ, वेदवादिन के साथ, देव आदिन के नाथ रसरङ्गमणी साथ हैं।

शिव अज नाथ, औध अग-जग नाथ, जीव-जानकी के नाथ रघुनाथ मम नाथ हैं॥ ६३॥

अवध सुधाम पै सकल लोकधाम वारों, नाम वारों और रामनाम सुधाधार पै।

सीताराम लीला पै सकल ईशलीला वारों, और प्रभुताई रामप्रभुता अपार पै॥

वारों रसरङ्ग रामअङ्ग पै अनङ्ग कोटि, प्रान वारों राम के सुभाउ शील प्यार पै।

राम तनतेज पर ब्रह्म निराकार वारों, दशों अवतार दशरथ के कुमार पै॥ ६४॥

राम के विलास पर कोटिशत शक्रवास वारों, चक्र वारों राम चाप-बाण तरवार पै।

राम के आराम पै आराम नन्दनादि वारों, गंगा-जमुनादि सरि सरयू के धार पै॥

राम की क्षमा पै क्षमा वारों रसरङ्गमणी, कोटि-कल्पतरु करपंकज उदार पै।

रामजू की रानी पर रति-रमा कोटि वारों, कोटिन रमेश कोशलेश के कुमार पै॥ ६५॥

॥ अथ श्रीरामनामाष्टकम् ॥ सवैया ॥

को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो।

नामप्रभाउ गजानन जानि, कियो परदच्छिन दच्छ उदारो॥

मूषक के पद ते महि अंकित पेखि, मयूर खड़ानन हारो।

नाम कृपा रसरङ्गमणी, पितु ते पहिले पुजवावत प्यारो। को नहिं—

The prayer to Hanumān continues from the preceding page. Rasaraṅgamaṇi asks the famous, steadfast protector—intoxicated by love for Rāma’s name—to drive corruption from the servant’s life and to become his powerful refuge.

Raghunātha is Lord of yogins, of those who enjoy happiness, and of those who renounce enjoyment; the praise of his virtues cures disease. He is Lord of the wise and steadfast meditators, of the four modes of speech, and the crown of generous heroes. He is Lord of the Vedas, companion of those who expound them, and Lord of the gods. He is Lord of Śiva and Brahmā, of Ayodhyā and the moving and unmoving universe, Lord of the soul and of Jānakī—and he is my own Lord.

I sacrifice every world-abode to Ayodhyā, the abode of nectar, and every name to the nectar-stream of Rāma’s name. I sacrifice every divine play to the play of Sītā-Rāma and every sovereignty to Rāma’s boundless lordship. I sacrifice millions of Love-gods to Rāma’s limbs, my very life to his loving, gracious character, the splendour of the formless Absolute to his bodily radiance, and all ten avatāras to Daśaratha’s son. I sacrifice a hundred million heavenly realms to Rāma’s delight, the discus to his bow, arrows, and sword, and every pleasure-garden to his repose. I sacrifice Gaṅgā, Yamunā, and every river to Sarayū’s current; all patience to Rāma’s forbearance; millions of wish-fulfilling trees to his generous lotus-hand; millions of Ratis and Lakṣmīs to Rāma’s queen; and millions of lords of Lakṣmī to the prince of Kosala.

The Eight Verses on Rāma’s Name begin. Everyone knows that Rāma is an ocean of mercy and that his name carries the world across. Gaṇeśa understood the name’s power: seeing the earth marked by his mouse’s feet, while six-faced Skanda rode the peacock, he simply circumambulated his generous father and, through the name’s grace, gained worship before his father. The refrain begins and continues on the next page.

EDITORIAL NOTE

Second visual collation against a dedicated high-resolution render of PDF page 28 (printed 25) resolves the opening continuation and the nāmāṣṭaka reading “नाम कृपा.” The final refrain continues onto PDF page 29.

ŚRĪ RĀMA-RASA-RAṄGA-VILĀSA

Devotion, contemplation, and prayer

The saving power of Rāma's name

—जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥ १॥

नामप्रभावहिं ते शिवहू अविनासी, विनाश के भव सारो।
नाम सुनाय पुरी अपनो रसरङ्गमणी, हरि मुक्ति प्रचारो॥
नामहिं के बल खाय हलाहल, नाश कियो सबकी दुखभारो।
को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥ २॥

नाम अमी शतकोटि चरित्र मथे, लहि शंभु उमा उर धारो।
एकहिं बार उचारत राम, उचार तुले हरिनाम हजारो॥
जो जपि गौरि लियो रसरङ्गमणी, शिवसङ्ग प्रसाद सुप्यारो।
को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥ ३॥

नाम 'मरा' उलटा जपते कवि-कोकिल पाप भयो जरि छारो।
रामचरित्र रचे शतकोटि, हरे एक आखर जो अघभारो॥
नाम रटे रसरङ्गमणी, कलि साधन आन न भूलि निहारो।
को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥ ४॥

नामहिं ते शुक औ गणिका रसरङ्गमणी, बसे राम अगारो।
नाम 'हराम' कह्यो जमना, 'हरिवाम' लह्यो करिके अघछारो॥
नामनेर प्रताप चहूँ जुग चाम सु दाम चलावन हारो।
को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥ ५॥

नामहिं के बल सोषि लियो मुनि-कुंभजहूँ जलसिंधु अपारो।
नामहिं ते प्रह्लाद विषाद मिटे, प्रगटे नरसिंह उदारो॥
नाम जपे रसरङ्गमणी, ध्रुवहूँ ध्रुवधाम लह्यो सुखसारो।
को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥ ६॥

ध्यान कृते, मख त्रेतहिं में, प्रभुपूजन द्वापर वेद उचारो।
नामहिं केवल है कलि में रसरङ्गमणी, नहिं और अधारो॥
नाम रटे तरिहैं, तरि हैं—

ENGLISH

The first stanza's refrain concludes: everyone knows Rāma is the ocean of compassion and his name carries the world across.

Through the name's power even immortal Śiva becomes the essence that ends worldly destruction. In his own city he proclaims liberation by speaking the name. By its strength he drank the halāhala poison and removed the burden of everyone's sorrow.

Śiva churned the nectar of the name from a hundred million divine deeds and held it with Umā in his heart. A single utterance of 'Rāma' equals a thousand names of Hari. Repeating it, Gaurī received the cherished blessing of union with Śiva.

By repeating 'mara,' the name reversed, the cuckoo among poets Vālmīki burned his sins to ash. He composed Rāma's story in a hundred crore verses; even one syllable removes a weight of sin. In the age of Kali, forget every other means and repeat the name.

Through the name Śuka and the courtesan came to dwell in Rāma's abode. Ajāmila, even while uttering a corrupted word at death, reached Hari's realm and his sins became ash. The name's glory circulates freely through all four ages.

By the name's strength the pitcher-born sage Agastya dried up the boundless ocean; through it Prahlaḍa's grief ended and generous Narasiṃha appeared; repeating it, Dhruva attained the steadfast celestial abode, the essence of bliss.

Meditation was prescribed for Kṛta, sacrifice for Tretā, and ritual worship for Dvāpara; in Kali the name alone remains, and there is no other support. The final line declares that those who repeat it cross over and continues on the next page.

EDITORIAL NOTE

Second visual collation against PDF page 29 (printed 26) confirms the nāmāṣṭaka's dense wordplay, including the witness's “जमना/हरिवाम” forms. Stanza 7 continues onto PDF page 30.

Rāma's name, more merciful than Rāma

—सु कहूँ बुधवृन्द बजाए नगारा।

को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥७॥

राम सु नाम सु प्रेम उपासक गावत, पावत राम पियारो।

नामहिं निर्गुण सगुन रूप प्रकाशत, जापक जो रुचि धारो॥

नाम भजे रसरङ्गमणी, सिय राम धरे हिय में अवतारो।

को नहिं जानत राम दयानिधि है, जगतारक नाम तिहाँरो॥८॥७३॥

इति श्रीरामनामाष्टकम्॥

॥ क० घनाक्षरी ॥

राम ते अधिक कृपानिधि रामनाम हैं। राम तो प्रगट त्रेतायुगहीं में, रामनाम चारों युग प्रगट विराजे अभिराम हैं।

राम निजधाम दिए अवध प्रजनहिं को, रामनाम नित्य भवतारक तमाम हैं॥

रामरूप अगुन-सगुन ते पृथक, उभैबोधक सु नाम यथा एक रवि-घाम हैं।

रटिए पवन मन बदन सों रसरङ्ग, राम ते अधिक कृपानिधि रामनाम हैं॥७४॥

रामनामहीन भ्राता भाति, मीत मौतसम, सम्मानहीन पिता पित्तज प्रमेह हैं।

रामनामहीन वेद वेदना समान, शास्त्र शस्त्रघात, संहिता कुसाहिता सी देह है॥

रामनामहीन रसिकाई रसखाई, सब सङ्ग रसरङ्गमणी अङ्गभङ्ग नेह हैं।

रामनामसंयुत सबै सप्राण ज्यों शरीर, रामनामहीन जिमि प्राणहीन देह है॥७५॥

दिनु बिनु रामनाम दुख दीनता को धाम, जाम जमयातना सों प्रहर प्रहार है।

दण्ड कालदण्ड, पल पीड़क उदण्ड, क्षण क्षीणता को मण्ड—जो न जपे नाम प्यार है॥

ज्ञान है अज्ञान त्यों कुयोग, योग नामहीन; तप ताप, पाप जाग, कर्म आग छार है।

राम-अंकहीन सब शून्य रसरङ्गमणी, नाम-अंक अङ्ग—

ENGLISH

The seventh verse finishes by saying that those who repeat the name cross over, while assemblies of the wise beat their drums in praise. The eighth declares that a lover who sings Rāma's lovely name attains beloved Rāma. For a devoted repeater, the name reveals both the attributeless and embodied forms; worshipping it, Rasaraṅgamaṇi installs Sītā and Rāma within the heart. Thus the Eight Verses on Rāma's Name are complete.

The next praise says that Rāma's name is even more merciful than Rāma. Rāma appeared openly in Tretā, but his beautiful name shines in all four ages. Rāma gave his own abode to the people of Ayodhyā; the name eternally ferries every being across existence. Though distinct from both Rāma's attributeless and embodied forms, the one auspicious name reveals both, as a single sun fills the world with light. Therefore repeat it with breath, mind, and mouth.

A brother without the name is no true brother; a friend is like death; a dishonoured father is like a wasting disease. Veda without the name is pain, śāstra a weapon-blow, and a compendium a harmful text. Religious refinement without the name is emptied of rasa, companionship is broken, and affection loses its limbs. Joined to the name, all are alive like a breathing body; without it they are a corpse.

A day without the name is a dwelling of misery and abasement; each watch is like Yama's torment. Each moment is a blow of the rod of Time. Without the name, knowledge becomes ignorance and yoga bad yoga; austerity becomes torment, sin awakens, and action is the ash of fire. The stanza's final comparison—everything without the numeral of Rāma is zero—continues on the next leaf.

EDITORIAL NOTE

Second visual collation against a dedicated high-resolution render of PDF page 30 (printed 27) resolves the closing line of stanza 76 as “ज्ञान है अज्ञान त्यों कुर्योग, योग नामहीन; तप ताप, पाप जाग, कर्म आग छार है.” Stanza 76 continues onto PDF page 31.

Auspicious praise and Rāma the protector

—सब दशगुनी सार है॥७६॥

मंगल अवधधाम, सरयू ललित नाम, मंगल अवधेश कौशल्या आदि माता हैं।

मंगल श्रीसीताराम नाम-रूप-लीला-धाम, मंगल धनु-बाण रामआयुध जनत्राता हैं॥

मंगल श्रीमाण्डवी-भरत, उर्मिला-लखन, श्रुतिकीर्ति-शत्रुहन, हनुमंत ख्याता हैं।

मंगल रसरङ्गमणी सखा-सखी-दास-भक्त, मिथिला-अवध नाता मंगल के दाता हैं॥७७॥

मंगल श्रीरामभक्ति प्रेमा परा ज्ञानमाता, मंगल श्रीसम्प्रदाय शरणागति नाता है।

मंगल श्रीरामानन्द स्वामी श्रीतुलसीदास, मंगल श्रीराम मंत्रराज गुरु दाता है॥

मंगल वशिष्ठ विश्वामित्र वालमीक आदि, मंगल अनन्त सन्त रामभक्त भ्राता हैं।

मंगल विधि विष्णु शंभु मीन आदि अवतार, देहिं रसरङ्गमणी मंगल प्रभाता हैं॥७८॥

॥ दोहा ॥

सुकृत करै सुख चाह जौ, दुसकृत तें दुख होय।

भजै राम रसरङ्गमणि, मुक्ति युक्ति चह कोय॥१॥

दुख भोगे दुसकृत घटै, सुकृत घटै सुख भोग।

दुष्कृत सुकृत रसरङ्गमणि, तज रामपद योग॥२॥

उपजी पीरा पापते, जह पाप नशाय।

सहि न जाति रघुनाथ जू, रक्षा करिए हाय॥३॥

विकल राम रसरङ्गमणि, शरणागत फुर झूठ।

हरिय पीर रघुवीर, अब नहिं रहिए प्रभु रूठ॥४॥

जय श्रीरघुवर जानकी, भरत लखन रिपुशाल।

हनुमत युत रसरङ्गमणि, हिय वसिए जनपाल॥५॥

॥ पद ॥

रक्षक राम कृपाल हमोरे।

तीन काल तिहूँ लोक रहि, अरु बाहर शर-धनु धारे॥
दुष्ट दैत्य दलि जो करुणाकर जन प्रह्लाद उबारे।
बालि बली विदारि सुकंठहिं सखा सखी किय प्यारे॥
चौदह सहस खरादि सीस करि दण्डक मुनि रखवारे—

ENGLISH

The preceding stanza concludes: without Rāma's numeral all is zero, but with the name's digit every member becomes tenfold essence.

Ayodhyā, lovely-named Sarayū, Ayodhyā's Lord, and mothers such as Kauśalyā are auspicious. The name, form, play, and abode of Sītā-Rāma are auspicious; so are Rāma's bow and arrows, his weapons that protect the people. Māṇḍavī and Bharata, Urmilā and Lakṣmaṇa, Śrutakīrti and Śatrughna, and famous Hanumān are auspicious. The friends, companions, servants, and devotees, and all the bonds of Mithilā and Ayodhyā, bestow auspiciousness. Rāma-bhakti, supreme love and knowledge, the lineage and relation of surrender, Rāmānanda and Tulsīdās, Rāma's sovereign mantra and the guru who gives it, Vasiṣṭha, Viśvāmitra, Vālmīki, countless saints and devotees, Brahmā, Viṣṇu, Śiva, and avatāras such as the Fish—all give Rasaraṅgamaṇi an auspicious dawn.

The couplets teach that one who desires happiness should do good, since wrongdoing brings sorrow; whoever seeks freedom and its method should worship Rāma. Suffering exhausts wrongdoing and enjoyment exhausts merit, so abandon both and join yourself to Rāma's feet. Pain born of sin may destroy that sin, yet it is unbearable: 'Raghunātha, protect me!' Distraught, Rasaraṅgamaṇi truly takes refuge and begs Raghubīra to remove his pain and cease being displeased. He invites Raghubīra and Jānakī, Bharata, Lakṣmaṇa, Śatrughna, and Hanumān to dwell in his heart.

A song then invokes merciful Rāma as the poet's protector in all three times and all three worlds, within and without, bearing bow and arrows. The compassionate Lord destroyed demons and saved Prahlaḍa; he struck down mighty Bāli and made Sugrīva his beloved friend. He felled Khara and fourteen thousand demons and protected the sages of Daṇḍaka. The catalogue continues on the next page.

EDITORIAL NOTE

Second visual collation against PDF page 31 (printed 28) confirms the ornamental joins in stanza 78. The closing pad explicitly continues onto PDF page 32.

The one refuge and contemplation of Rāmāgradāsa

—शरणागत गयो विकल विभीषण, दिए अभय आनियारे।
मारि अनुज सुत सकुल दशानन, तीन लोक दुख टारे॥
कलि श्रीधर खरसूरि कविरादिक, संकट तें किय न्यारे।
तई राम रसरङ्गमणी के पालक, प्राण अधारे॥७९॥

एक पत्नी, एक नाम सुगतिप्रद, एक संधान-शत्रु शोषक झर।
एक बेर काहि शरण तरण भव, एक बेर अवलोके गे डर॥
एकहिं मौज धनेश इन्द्र सम, बहुरि कबहुँ नहिं भटकत घर घर।
अग्रे स्वामि एके भजिवे को, कोशलराय परम करुणाकर॥८०॥

श्रीरामाग्रदासाय नमः॥

पायन को पेखि ऐने नखन परेखि, युग जघा जानु जोहि लाग्यो छक ललचायके।
नाभी में नहाय आयो उर में उरायन सों, भेंटि भुजदण्ड गह्यो ग्रीवा गुण गायके॥
चाहि के चिबुक को निवाक रसरङ्गमणी, बदन बिलोकि भयो बिबस बनायके।
लोचन निहारि रामचन्द्रजू के मेरो मन जकरिगो जुलुफ-जंजीरन में जायके॥८१॥

पदकंज परसि परागते पुनीत भयो, जोहि नखजोति जाय नूपुर में कासेगो।
उरु अवलोकि कटि किंकिनी सुपीतपट, ताकि त्रिवली को नामि सुधासर धँसेगो॥
कटि के उदर उर बाहु रसरङ्गमणी भेंटि, ग्रीवा भूषन चिबुक-बिन्दु वसेगो।
चिते चित्त मेरो रघुनन्दन बदनचन्द, चाहत चलन मन्द हाँसी फाँसी फँसेगो॥८२॥

कृपासिंधु दीनबंधु मेरे स्वामी सीताराम, काल कर्म गुणन सों अब न हटाइए।
सतगुरु मंत्र दिए रावरे, शरण किए रावरो कहाऊँ, तैसो ठाटहू उठाइए॥

मन की मलीनता, विषय-वारि मीनता निवारि, झीनी वासना कुकल्पना मिटाइए।
मागे रसरङ्गमणी चरणसरोज—

ENGLISH

The song continues: the terrified Vibhīṣaṇa came as a refugee and received fearlessness. Rāma killed Rāvaṇa, his brother, son, and clan, removing the sorrow of the three worlds. In Kali he delivered Śrīdhara, Kharasūri, poets, and others from calamity. That Rāma is Rasaraṅgamaṇi's protector and the support of his life.

Rāma has one wife and one name that grants the blessed path; a single arrow dries up the enemy. One cry of refuge carries a person across existence, and one glance drives away fear. By a single favour he makes a pauper equal to Kubera and Indra, never again wandering door to door. Therefore worship one master alone: the supremely compassionate king of Kosala.

Bowing to Śrī Rāmāgradāsa, the poet contemplates Rāma limb by limb. Seeing the feet and bright nails, he longs and grows intoxicated; his gaze travels over the paired thighs, bathes in the navel, rises to the breast, embraces the mighty arms, and reaches the neck while singing their virtues. He gazes at the chin and face until helpless with beauty, and his mind becomes bound in the chains of Rāmacandra's curling locks.

Touching the lotus feet, he is purified by their pollen; he follows the nail-light flashing against the anklets, beholds the thighs, waist-bells, and yellow garment, bows at the triple folds and plunges into their nectar-lake. His attention ascends waist, belly, breast, arms, neck-ornaments, and beauty-spot upon the chin, then is caught in the noose of Raghunandana's gentle smile.

Finally he appeals to Sītā-Rāma, ocean of mercy and friend of the lowly: do not cast him back among time, action, and material qualities. The true guru has given their mantra and made him their refugee; they should uphold the dignity of one who bears their name. Remove the mind's impurity, its fish-like immersion in the waters of sense-objects, its subtle desires and false imaginings. His final request at their lotus feet continues on the next leaf.

EDITORIAL NOTE

Second visual collation against PDF page 32 (printed 29) confirms the dense body-vision wordplay of stanzas 81–82. The last line of stanza 83 continues onto PDF page 33.

At Sītā's feet in the service of divine friendship

—खास नेहता निवास, निज नामहिं रटाइए॥ ८३॥

जड़ित सुनीलमणि मंडित मंजीरजोति, जमुना सु जोहिकैं भरगे भरि भाग में।
लालत ललाम तलभाग भारती की धार, धोय धोय मल रसरङ्ग अनुराग में॥
गोर आभा ऊपर की नखन समेत गंग, भूषन तरंग शोभा सलिल अदाग में।
अहो कभू न हों नटों, है मेरो नेम ऐसे राघवपियारी पदपंकज प्रयाग में॥ ८४॥

॥ सवैया ॥

आनन श्री शशि कोटिन की सुखमा सुखसार सिंगार सनी हैं।
श्रीफल चंपक बंधूक कुन्द से अङ्गन बाग बहार बनी हैं॥
कंज सुखंजन गंजन नैन, रमा राते जाके छटा की कनी हैं।
राम धनी धन आन समान, सियजू रसरङ्गमणी की धनी हैं॥ ८५॥

श्रीगुरुवेन विश्वास के बाजि चढ़े, शरणागति लाय लगाम हैं।
प्रीति की पाग, पुशाक है लाग, कसे कटि फेंट निवास सुधाम हैं॥
धारे निषंग सजातिन संग, गहे धनुबान सियावर नाम हैं।
लोने सखा रसरङ्गमणी अवधेशलला के ललाम गुलाम हैं॥ ८६॥

जोग विराग न जानें कछू, नित नेह के नाते सों माते अराम हैं।
पाँतर उपासु कि आसन राखत, भाँखत रामसिया मुख नाम हैं॥
चातक ज्यों घन राघव टेक रहे, गहे औधपुरी बस जाप हैं।
लोने सखा रसरङ्गमणी अवधेशलला के ललाम गुलाम हैं॥ ८७॥

लाल-लली करकंजन लात, लोने सखान की रीति अनूठी।
खात न कौनिहूँ वस्तु दिए केह, मीठ लगे हमें श्रीमुख जूठी॥
जो करि प्यार खिझावत प्यारे, तो स्वामिनि को दिशि बैठत रूठी।

रामसखे रसरङ्गमणी हँसि वेगि मनावत देत अँगूठी॥८८॥

राम सु धाम—

ENGLISH

The plea from the previous page ends by asking the Divine Couple to make the poet an intimate lover dwelling at their lotus feet and to keep their own name upon his tongue.

He imagines Sītā's feet as a sacred confluence: dark-blue jewels and the light of her anklets become Yamunā; the red soles and their auspicious marks form Sarasvatī's stream, washing away Rasaraṅgamaṇi's stain in the current of love; the fair radiance above, together with the nails, becomes Gaṅgā. He vows never to leave this Prayāga of beloved Rāghava's lotus feet.

Sītā's face holds the beauty of millions of moons, steeped in the essence of happiness and adornment. Her limbs make a spring garden of coconut, champak, bandhūka, and jasmine. Her eyes defeat lotuses and delight the heart. Rāma possesses every other treasure, but Sītā is Rasaraṅgamaṇi's own treasure.

Mounted upon the horse of trust in the guru's word, with surrender as the reins, love as turban and dress, the poet fastens the sash of dwelling in the blissful abode. He bears a quiver in the company of his own people and takes as bow and arrow the name of Sītā's Lord. He is the charming friend, the crest-jewel among servants of Ayodhyā's prince. He knows nothing of yoga or detachment; intoxicated by the bond of perpetual love, he rests only in Rāma. Like a cātaka relying on its rain-cloud, he holds to Rāghava and to residence in Ayodhyā.

The last complete stanza describes the unique play of the intimate companions: they receive playful kicks from the lotus hands of the Divine Boy and Girl, prefer leftovers from their mouths to any other food, and when the Beloved teasingly angers the Lady and she turns away in a sulk, Rāma's friend Rasaraṅgamaṇi quickly laughs, reconciles them, and gives a ring. A new stanza begins with Rāma's abode and continues on the next page.

EDITORIAL NOTE

Second visual collation against a dedicated high-resolution render of PDF page 33 (printed 30) resolves the Gaṅgā line as “भूषन तरंग शोभा सलिल अदाग में.” The final words begin stanza 89, continued on PDF page 34.

Exclusive devotion to Sītā-Rāma and praise of Jānakī

—हिं वास सदा, सरयू जल को करै मज्जत पाना।
 जानकीजान परे पनुवान, हनू भरतादिक सजत ध्याना॥
 कान सुनों जस रामहिं को, मुख राम के नामहिं को जप ठाना।
 राम सिया रसरङ्गमणी प्रभु, आन हितू नहिं जानों न जानों॥८९॥

व्यापक व्यूह चतुर्भुज चौबीस राम के रूप सबै करि मानों।
 पै मन नैन न भावत और, सियावर रूपहिं को हिय आनों॥
 सिंधु को नीर सबै परि चातक स्वाति के बुन्दहिं ज्यों हठ ठानों।
 राम सिया रसरङ्गमणी प्रभु, आन हितू नहिं जानों न जानों॥[मुद्रित ७५]॥

राम स्वनाम दिनेश दिखाय, कृपा करि मो हियकंज खिलेए।
 सून्य-असून्य में, मुरति-शब्द में, नाद सुबिन्दु में नाम मिलेए॥
 नासिक स्वास में, भौंहन पास में, नैनन-वैनन नाम जपेए।
 अङ्ग सबै रसरङ्गमणी मन, रोमन-रोमन राम रमेए॥९०॥

॥ कवित्त ॥

करुणाबसीली भक्तजीव की उशीली, भवदुख की नशीली, वेदविदित जसीली हैं।
 बदन शशीली, शोभासदन लसीली, रसरङ्ग शुभशीली, मति प्रीति दरशीली हैं॥
 मन्द बिहसीली, मंजु गौरवर्णसीली, पियहिय हुलसीली, रामरस की रसीली हैं।
 दिव्य गुणशीली, नव्य नेह की कसीली, भव्य सुख बरसीली, सियस्वामिनी सुशीली हैं॥९१॥

प्रणत उधारणी हैं, बिगरी सुधारणी हैं, दिव्य गुण कारणी हैं, टारनी कलेस की।
 ओगुन बिसारणी हैं, भक्तकाज सारणी हैं, सुख को पसारणी हैं, प्यारनी परेश की॥
 महल बिहारनी हैं, सोलहो सिंगारनी हैं, गम मनहारनी हैं, धारनी रसेश की।
 रसरङ्ग तारनी, कृपा की कोर डारनी हैं, बिरुद प्रचारनी हैं, सियाजू रमेश की॥९२॥

ENGLISH

The stanza resumes: may I always dwell in Rāma's abode, bathe in Sarayū's water, fall at the feet of Jānakī's Lord, and contemplate Hanumān, Bharata, and the others. May my ears hear only Rāma's praise and my mouth resolve to repeat only his name. Rasaraṅgamaṇi knows no other benefactor than Lord Sītā-Rāma.

He accepts the pervasive, emanated, four-armed, and twenty-fourfold forms as Rāma's, yet no other form pleases his mind or eyes; he brings only Sītā's Lord into his heart. Although the whole ocean is water, the cātaka stubbornly seeks only the Svātī raindrop; likewise he knows no other benefactor. The witness prints an anomalous stanza number 75 here, and it is preserved as such.

Rāma, like the sun, reveals his own name and mercifully opens the lotus of the poet's heart. The name is found in emptiness and fullness, in form and word, in the subtle resonance and point. Let it be repeated with every nasal breath, near the eyebrows, in eyes and speech; let Rāma inhabit every limb, the mind, and every hair.

Jānakī is governed by compassion and warm toward the devotee; she destroys the sorrow of becoming and is renowned in the Vedas. Her moonlike face is a shining abode of beauty; she is of auspicious disposition, insight, love, and vision. She smiles gently, is lovely and fair-complexioned, makes her beloved's heart blossom, and is steeped in Rāma's rasa. She possesses divine qualities, tests new love, showers noble happiness, and is the virtuous mistress of Sītā's Lord. She raises those who bow, repairs what is broken, gives rise to divine virtues, and removes affliction. She forgets faults, accomplishes devotees' work, spreads happiness, and loves the Supreme. She roams the palace, wears all sixteen adornments, captivates the mind, and sustains the Lord of rasa. She carries Rasaraṅgamaṇi across, casts upon him the corner of her grace-filled glance, and makes known her fame as the Lady of Rameśa.

EDITORIAL NOTE

Second visual collation against PDF page 34 (printed 31) confirms the diplomatic text. The witness itself prints ७५ after the second exclusive-devotion stanza despite the surrounding 89–90 sequence; that printed anomaly is intentionally preserved.

The daughter of Mithilā and the truth and peace of Sītā

दासवारी मोरी देहिं, भवबन्ध छोरि, करें भक्त के हियोरी, री रामरवि की अँजोरी हैं।
 दामिनी सी गोरी, बोरी सुखमा करोरी, रति-कृपा दृगकोरि किए रसरङ्ग ओरी हैं॥
 घनश्याम मोरी, मुखचन्द की चकोरी, थोरी-थोरी बिहँसोरी, लोहें लालचित चोरी हैं।
 सोहों सजोरी रामरसिकेश जोरी, यास्वामिनी हैं मोरी मिथिलेश की किशोरी हैं॥ ९३॥

प्यारी नैन प्यार, बसें प्यारे नैन प्यारी, बसें उभे नैन चोरिवे को उभे नैन चोर हैं।
 मुख मिथिलेशजा को मधुर मयङ्क मोहे, अवधकिशोर चारु चित्त को चकोर हैं॥
 राम घनश्याम मंजु बैन मोददेन धुनि सुनि, स्वामिनी को मन नाचे मत्तमोर है।
 शोभा मकरन्द रसरङ्गमणी भुज फूले, युगल कमल लहि नेह भानु भोर हैं॥ ९४॥

सीता सत्य शान्ति ते सुकंठ रामसख्य राज पायो, जो देखायो पट भूषण प्रपत्यते।
 सीता सत्य शान्ति ते समीरसुत सिंधु नाधि, शिवशैल चालने चलायो अधिपत्यते॥
 सीता सत्य शान्ति ते श्रीराम मारे रावण को, राज दे विभीषण बसाए सुखमत्यते।
 सीता सत्य शान्ति ते सु वालमीक गाए जस, पाए रसरङ्ग शान्ति सीता कृपा सत्यते॥ ९५॥

सीता सत्य शान्ति ते कुभ्रान्ति मिटि जाति, त्यों सनेह सटि जात श्रीअवध अधिपत्यते।
 सीता सत्य शान्ति ते श्रीराम निजधाम देत, नाम लेत प्यार करें अधिक अपत्यते॥
 सीता सत्य शान्ति ते आकाशवत ब्रह्मभास, खास रामरूप दीसे हिए ज्ञानमत्यते।
 सीता सत्य शान्ति ते सुजस सीताराम गावैं, ध्यावैं रामकान्ति, सीताचरण प्रपत्यते॥ ९६॥

॥ अथ काम कामिनी क्रूरता वर्णनम् ॥

The poet asks the daughter of Mithilā to give him the status of her servant, release him from worldly bonds, and make him dear to devotees. She is the bright dawn before the sun of Rāma, fair as lightning, immersed in limitless beauty; the corner of her compassionate, love-filled glance turns toward Rasaraṅgamaṇi. She loves dark-cloud Rāma, is the cakor bird of his moonlike face, and with small smiles steals the red beloved's heart. Resplendent, joined with Rāma, lord of rasikas, this daughter of Mithilā is the poet's own mistress.

The beloved dwells in her lover's eyes and he in hers; each is the thief who steals the other's sight. The sweet moon of Janaka's daughter's face enchants the prince of Ayodhyā, whose lovely awareness is its cakor bird. Hearing dark Rāma's sweet and joy-giving speech, the Lady's mind dances like an intoxicated peacock. Their pair of lotus-arms blooms with beauty's nectar when the dawn-sun of love rises.

Through Sītā's truth and peace, Sugrīva gained the kingdom of friendship with Rāma and was shown the royal cloth and ornaments. Through them Hanumān crossed the ocean and moved the mountain sacred to Śiva. Through them Rāma killed Rāvaṇa, gave the kingdom to Vibhīṣaṇa, and established him in happiness. Through them Vālmīki sang her fame, and Rasaraṅgamaṇi found peace in the truth of Sītā's grace.

Through Sītā's truth and peace delusion disappears and loving attachment grows firm toward Ayodhyā's sovereign. Through them Rāma gives his own abode to those who take the name and loves them more than children. Through them the all-pervading brahmic radiance becomes distinctly visible within the heart as Rāma's form when knowledge matures. Through them one sings Sītā-Rāma's glory, meditates on Rāma's splendour, and takes refuge at Sītā's feet. The next section, on the cruelty of lust and lustful womanhood, begins on the following page.

EDITORIAL NOTE

Second visual collation against PDF page 35 (printed 32) confirms the alliterative compounds in stanzas 93–96. The terminal heading announces the next section, whose text starts on PDF page 36.

A plea for rescue from lust

(दोहा)

बाधक रघुवर भक्ति के, क्रोध लोभ तिय काम।
सब रिपु भक्षक जीव के, रक्षक केवल राम॥१॥

कामहीं कसाई सुरसाई की नसाई मति, गौतम की रमणी सों कुरस रचायके।
कामहीं कसाई सीस-दण्डक के मारयो दण्ड, शुक्रसुता अङ्ग-सङ्ग पाप प्रचायके॥
कामहीं कसाई निशासाई को कलंकी कियो, लियो गुरुनारी मोद अधमस मचायके।
कामिनी कुठारो लखे कठिन कसाई काम, काटे रसरङ्ग राम लीजिए बचायके॥१७॥

कुत्ता एक कानो कृशकाय बेप्रमानो, पगटूट छँगरानो चले दुखी बेकरार है।
पूँछ-कान हीन, घाउ लागे भयो दीन कीरा, परे बहु पीन, बहे पीव-लोहू धार है॥
भूखन के मारे मरे, हंडी मुख धारे गरे, कुतिया के पाछे फिरे तऊ द्वार द्वार है।
पाहि सीताराम रसरङ्ग लीजिए उबार, बार बार मारत मरे को मूढ़मार है॥१८॥

पाय तेरी चेतना सुचेरी की सुछाया, माया-काया कामचेरी मेरी कुगति मचावती।
झूठी तिहूँ काल लागे मीठी, मीचुकाल निज नैन को नचाय मेरे मन को नचावती॥
मास सों गढ़ाय अङ्ग, लोहू सों बढ़ाय, चाम चीकनो मढ़ाय हिए कुरस रचावती।
पाहि कृपासानि रामरानी रसरङ्ग जन, सिंहिनी के सुत को सियारनी सतावती॥१९॥

कौने पाप पुरुष के प्रगटी है नारी जग, भगवान विमुख कियो है जीवमण्डली।
देह दुखदाई चख चीकनी दिखात, पै लखात ज्ञानलोचन सों कलुष कमण्डली॥
विषै मोद मोदक सविष खाय खाय, हाय मानुष मरत होत पातकी परखण्ड ली।
मारे महामारी मोहि प्रमदा महामलीन, पाहि रसरङ्ग राम अवध—

Anger, greed, lust, and woman-as-temptation obstruct devotion to Raghubīra. These enemies devour the soul; Rāma alone is its protector.

The butcher Lust destroyed Indra's judgment and drew him into corrupt union with Gautama's wife. Lust inflicted punishment in other ancient tales, spread sin through illicit union, stained the lord of night, and made him seize his teacher's wife in degraded delight. Seeing lust and the lure of woman as a hard butcher and an axe, Rasaraṅgamaṇi begs Rāma to cut them away and save him.

He compares his condition to a one-eared, emaciated stray dog, crippled and exhausted, wandering in distress. Tailless and earless, covered in wounds, pus and blood flowing, nearly dead from hunger, it carries a pot around its neck yet still follows a bitch from door to door. 'Protect me, Sītā-Rāma; rescue Rasaraṅgamaṇi, this fool beaten and dying again and again.'

The poet tells the Divine Lady that only the lovely shade of her pure awareness can save him. The false body fashioned by māyā and enslaved to desire ruins his course; appearing sweet in all three times, it rolls its eyes and makes his mind dance. Its limbs are moulded from flesh, swollen with blood, wrapped in smooth skin, and kindle corrupt rasa in the heart. 'Protect your servant, compassionate queen of Rāma: a jackal torments the lioness's cub.'

He asks from what sinful man this deceptive female form emerged to turn the multitude of souls away from God. Though the pain-giving body looks smooth and attractive to the eye, the eye of knowledge sees a vessel of impurity. People eat the poisoned sweetmeat of sensory delight and die sinful. 'This profoundly impure seductress strikes me like an epidemic; protect Rasaraṅgamaṇi, Rāma of Ayodhyā—' The final words continue on the next leaf.

EDITORIAL NOTE

Second visual collation against PDF page 36 (printed 33) confirms the mythological allusions and compressed compounds in stanzas 97 and 99. Stanza 100 continues onto PDF page 37.

Freedom from worldly attachment through Rāma-love

—अखण्ड ली॥१००॥

प्रभो प्रेमप्रद प्रिय प्रेमवनवत्, हरि प्रेम-नैनसद पदे प्रेममद प्याइए।
 प्यारे मोदरूप प्रेमपालक अनूप, काढ़ि माया-मोहकूप तें सुजान जीव ज्याइए॥
 प्रेममग भूल कामशूल उनमूल कीजे, राम अनुकूल प्रेमझूल सों झुलाइए।
 भवप्रेम भंग करि सबसों असंग करि, और प्रेम अङ्ग रसरङ्ग अपनाइए॥१०१॥

वालमीक, जवन, अजामिल, गजादिकन नाम लिए धाम दिहो, पातक बिते बिते।
 गाधिपति, शबरी सुमातु, त्यों निषाद सखा, वानर सुबंधु प्यारे माने हो हिते हिते॥
 भए सुख-संपति तितै तितै त्रिलोकपति, धोखेहूँ सु जानकीश जोहे हो जिते जिते।
 कीजे प्रीति-रोचन, विमोचन विपति राम, सुखी रसरङ्ग कृपालोचन चिते चिते॥१०२॥

नाच्यों में न रामनेह, देखि मेह ज्यों मयूर, देह के सनेह ते कुसंपति को साँच्यों में।
 साँच्यों में न सीताराम शोभा रसरङ्गधाम, काम-क्रोध सङ्ग तें न आठों जाम बाँच्यों में॥
 वाँच्यों में न वेदसाम-सार सीतारामजस, त्यों न गुणग्राम सुन्यों वामराग राँच्यों में।
 राँच्यों में न साँचे रङ्ग, साँची रीति, साँचे राम आपको न जाँच्यों, जग नाना नाच नाच्यों में॥१०३॥

प्रेमी प्रभुनाम रटे ज्यों पपीहा प्यासी प्यासी, और सों निरासी घनश्यामहीं सों नेम है।
 रामचन्द्र रूपध्यान लोचन चकोर करि, चितवत चाहभरे छाके छवि छेम हैं॥
 सुमिरत सीताराम सरल सुभाउ शील कृपा गुण, रसराम जस लोभी हेम है।
 धन्य प्रेमपान जलमीन जिमि रामलीन, जीवत ते मुक्त जुक्त जे नवीन प्रेम हैं॥१०४॥

नरतन पाय मन विषयनि हाथ बेंचे, राँचे नहीं सीताराम साँचे जन सङ्ग—

The previous stanza's cry for help ends by invoking Rāma of undivided Ayodhyā.

The poet addresses the Lord as giver and guardian of love and begs to be made to drink divine love. 'Beloved, embodiment of joy and incomparable protector of love, draw the discerning soul out of the well of māyā and delusion. Uproot the spear of desire that makes one lose the path of love; make me favourable to Rāma and swing me upon love's swing. Break worldly attachment, detach me from all else, and let Rasaraṅgamaṇi take on the limbs of the higher love.'

Vālmīki, a Yavana, Ajāmila, the elephant, and others took the name and received the divine abode as their sins passed away. Viśvāmitra, the motherly Śabarī, the Niṣāda friend, and the monkeys were accepted as dear friends and good relations. Wherever Jānakī's Lord cast even an inadvertent glance, the Lord of the three worlds bestowed happiness and prosperity. 'Rāma, open the eye of love and release me from calamity; make Rasaraṅgamaṇi happy by turning your compassionate glance toward him.'

One has not truly danced if Rāma-love did not make the body dance like a peacock at the sight of a cloud; attachment to the body only binds one to misfortune. One has not truly accumulated treasure without the beauty of Sītā-Rāma, abode of rasa, if one has not spared even one of the eight watches from the company of lust and anger. One has not truly read the essence of Vedic song if one has not read Sītā-Rāma's praise, nor truly heard a treasury of virtues if one is merely dyed in base passion. One is not dyed in true colour or true discipline and has not recognized the true Rāma as one's own merely by dancing the world's many dances.

A lover repeats the Lord's name like a thirsty pīhā bird, desiring nothing else and keeping its vow only to the dark rain-cloud. Making the eyes cakor birds, one contemplates Rāmacandra's form, drinking his beauty with longing. Remembering Sītā-Rāma's simplicity, gracious conduct, compassion, virtues, and rasa-rich glory, one becomes greedy for that gold. Blessed are those absorbed in Rāma like fish in the water of love: alive, yet liberated, they are joined to ever-new love.

A new stanza begins by condemning the person who gains a human body yet sells the mind into the hands of sense-objects rather than delighting in true Sītā-Rāma; it continues on PDF page 38.

EDITORIAL NOTE

Second visual collation against dedicated high-resolution renders of PDF pages 37–38 resolves the stanza-101 epithet and confirms that the visible final word is “सङ्ग,” completed by “ह” on the next page. This unit ends diplomatically at the PDF-page-37 boundary.

Those whose hearts hold Sītā and Rāma

हैं। गुरु बैन ज्ञान कानि अकुशल न माने मूढ़ माया मद माते मतवारे ज्यों मतंग हैं॥ भए नहीं राम के गुलाम न हनूमत देखे राम दास रामधाम सरयू तरंग हैं। जिन्हें रामनाम सों न नेह रसरंगमणि तिन्हें धिक धिक तान कहत मृदंग हैं॥ १०५॥

पर धन पाहन समान मन मानत जो माता सम जानत जो नर परनारी हैं। प्राणहूँ के संकट में बोलत न बैन झूठ हिंसा परद्रोह मोह त्यागे दोष भारी हैं॥ समता संतोष सतसंग गहे रसरंगमणिहीं सों प्रेमपीन नामनेह बारी हैं। जाके हिए सिया पिया बसें तेहिं जनकाहिं धन्यवाद वन्दना हजारन हमारी हैं॥ १०६॥

दीनहूँ ते मिलत ऐसो दान वेद कीन्हे धर्म तीन पदहीन कलि दानहीं आधार हैं। दीनहिं वस होत हैं चराचर विचार देखो लेप के दिए मृदु बोलें अति प्यार हैं॥ ईश अवतार कहाए लेनहारे लघु बड़े रघुराजहीं उदार देनहार हैं। ताते रसरंगमणि दीजे वित्त अनुसार देखिए दुनी में नित देनो एकसार हैं॥ १०७॥

॥ सवैया ॥

मो सम हैं कम या जगमें ठग कोह विमोह पगे अघ कामी। पै वसुजाम बसों तवधाम जपों मुख नाम सनेह न नामी॥ मागत हों शरणागत हों मन भागत सों गहिए अभिरामी। स्वामि सियावर अन्तरयामि प्रभो रसरंग नमामि नमामी॥ १०८॥

सोवत आयुष खोवत हों नहिं रोवत हों विरही वसुधामी। गोवत हों अघ-ओगुन ढोवत ज्ञान गुमान कि मोट निकामी॥ दोष मनाय कहौं शिरनाय मनें अपनाय करें अनुगामी। स्वामि सियावर अन्तरयामि प्रभो रसरंग नमामि नमामी॥ १०९॥

रघुनन्दनजू रसरंगमणी जनपे करिए सुदया—

—The inept fool, intoxicated by Māyā and pride like a rutting elephant, heeds neither the guru's words nor knowledge. He has not become Rāma's servant, has not looked to Hanumān, Rāma's servant, nor to Rāma's abode and the waves of Sarayū. Rasarangamaṇi says that the drum itself beats out 'shame, shame' upon those who have no love for Rāma's name. (105)

Blessed is the person who regards another's wealth as stone and another's wife as a mother; who will not speak falsely even when life is in danger; and who abandons violence, hostility, delusion, and grave faults. Embracing equality, contentment, and holy company, Rasarangamaṇi becomes steeped in love and filled with affection for the Name. To the person in whose heart Sītā and her Beloved dwell, I offer thanks and a thousand bows. (106)

The Vedas sing of one who meets even the poor; in the three-footed age of Kali, giving is the support of dharma. See how he becomes subject to the lowly, speaking softly and with great love even when they give him only a little. Although called the Lord's avatāra, Raghurāja receives from both small and great yet remains the generous giver. Therefore, Rasarangamaṇi, give according to your means: in this world giving is the one constant. (107)

Who in this world is as base as I—deceitful, angry, deluded, fallen, sinful, lustful? Yet let me dwell in Ayodhyā, your abode, and repeat your name, though I lack true love for it. I beg and seek refuge; grasp this fleeing mind, delightful Lord. Master, Lord of Sītā, indwelling knower, I, Rasaranga, bow and bow again. (108)

Sleeping, I squander my life, yet I do not weep in separation, O Lord of the earth. I sing while bearing the load of sins and faults; how worthless is that proud conceit of knowledge! Bowing my head, I acknowledge my faults; accept me within and make me your follower. Master, Lord of Sītā, indwelling knower, I, Rasaranga, bow and bow again. (109)

Raghunandana, show beautiful compassion to your servant Rasarangamaṇi—

EDITORIAL NOTE

Twice collated against PDF page 38 / printed page 35. The page begins and ends mid-poem; the visible dialectal compounds have been retained diplomatically, and no text has been silently supplied across either page break.

The fire of longing and the universal Lord

—धुरिया। खल काम छली हिय हल कुशूल करें न तिया छवि की छुरिया। धुनि ध्याय सुमूरति सूरति नाम सजे सुखधाम भजे तुरिया। अलि पंकज ज्यों पगि प्रेम पिये मन राम सिया मुख माधुरिया॥११०॥

नैन लली के मनौं नलिनी अलि लाल के लोचन हैं अनुगामी। राम सु नीरद नैनसिया पपीहा छावे प्यास पगे अभिरामी॥ राम सु स्वामी सियाके सिया प्रिय-प्रानप्रिया दोउ पूरन कामी। हैं रसरंगमणी के जिया जग रामसिया सुखदायक स्वामी॥१११॥

श्रीअवधेश कहें सुत सों कुबेरेश समान को प्यार करा करो। बाहन भूषण भावै सो देहु उनेहू पे चूक न चित्त धरा करो॥ हैं सुखचन्द चकोर तुम्हारे निहारे जियें दृगते न टरा करो। कै अपनी समता सबहीं रसरंगमनी मनमोद भरा करो॥११२॥

॥ सवैया ॥

लगी है लगी लगनी अगनी बिन मीत मिले हिय जोर जगी है। जगी है जगी जुलमी जियमें रसरंगमनी भवभीति भगी है॥ भगी है भगी कुलकानि सयानप बुद्धि अयानप हाट दगी है। दगी है दगी मति रामहिं के कर सीय कृपा की कटाक्ष लगी है॥११३॥

ईश सोई जो सबै कर शासक दीस सोई हरिमाया पसारो। देव सोई जो शुभाशुभ कर्मन को फलदायक मीठहूँ खारो॥ ब्रह्म सोई जो बड़ो सबते प्रभु व्यापक एके ते होत अपारो। राम सोई रसरंग सु स्वामि रटे मुख नाम लगे अति प्यारो॥११४॥

॥ छन्द मंजु ॥

रामलाल के लाले लोचन ललित प्रेम के प्याले हैं। जे निज—

—be the bearer of beautiful compassion. Let the dagger of a woman's beauty not stir the heart into the turmoil of wicked, deceitful desire. Meditate on that beautiful form and image; adorn yourself with the Name, worship the abode of bliss and enter the fourth state. Like a bee settled on a lotus and drinking love, let the mind drink the sweetness of the faces of Rāma and Sītā. (110)

The Lady's eyes are like bees upon lotuses, and the Beloved's eyes follow hers. Rāma is the rain-cloud and Sītā's eyes are thirsty rain-birds, lovely and steeped in longing. Rāma is Sītā's master and Sītā is her Beloved's life-beloved; both are fully accomplished in desire. In Rasarangamaṇi's heart, Sītā and Rāma are the world's bliss-giving sovereigns. (111)

Lord of Ayodhyā, tell your son: love your friend as though he were Kubera. Give him whatever vehicle and ornament pleases him, and do not let your mind begrudge that affection. I am a cakora bird and you the moon of bliss; let me live by gazing at you, and never withdraw from my eyes. Or, making me like yourself, fill Rasarangamaṇi's mind with joy. (112)

The flame of longing has caught fire; without meeting my Friend it has blazed fiercely in my heart. It has risen in this suffering heart, Rasarangamaṇi, and the fear of worldly becoming has fled. Family shame and worldly cleverness have fled; unknowing reason has been scorched away. The mind is burned into Rāma's hands because Sītā's gracious sidelong glance has fallen upon it. (113)

He alone is Lord who governs all; this visible world is the expansion of Hari's Māyā. He alone is divine who gives the sweet and bitter fruits of good and evil deeds. He alone is Brahman who is greater than all—the one all-pervading Lord who becomes boundless plurality. For Rasaranga, that one is Rāma, the beloved master: repeat his name and let deep love arise. (114)

The red eyes of dear Rāmalāla are cups of lovely love. Those who, with their own—

EDITORIAL NOTE

Twice collated against PDF page 39 / printed page 36. The opening completes the sentence broken at the foot of printed page 35. Verses 110–114 are complete; the final chhand begins here and continues on printed page 37.

The life-giving beauty of Raghubīra

—नैनन पान किए छवि छके मोद मतवाले हैं॥ होत बेहोश पीसते तब करि-कृपा निगाह निराले हैं। वे निरखें रसरंगमणी मम रोवत लोचन लाले हैं॥११५॥

सिय प्यारे दिलदार हमन पर कृपा निगाह किया कर। प्रेम पियूष चखाय मन्द मुसकाय दिदार दिया कर॥ गिरते देखि गुनाह गने गहि बाँह उठाय लिया कर। मणिरसरंग अभंग नेह रु नाम निवास हिया कर॥११६॥

हम बिन तुम सुखरूप दुखी हम तुम बिन मीत विसारे हो। हाय विसारे मैं तुमको प्रभु तुम तो मोहिं सम्हारे हो॥ रमे सकल रस रसरंग सियावर मन मलीन ते न्यारे हो। जीव जिवावनहारे प्यारे तुम रघुवीर हमारे हो॥११७॥

माया मनमलीनता परदा आपहिं अन्तर परे हो। कै मैं हीं पहिरे परदा प्रभु तुम तो परदा टरे हो॥ पै परदा करता हरता रसरंगमणी रखवारे हो। जीव जिवावनहारे प्यारे तुम रघुवीर हमारे हो॥११८॥

नामी नाम अरूप रूप रसरंग सिया हिय घोरे हो। व्यापक के व्यापक सूक्ष्म ते सूक्ष्म मन वच पारें हो॥ मारतण्ड तम मोह विनाशक माया सुखते न्यारे हो। जीव जिवावनहारे प्यारे तुम रघुवीर हमारे हो॥११९॥

॥ षट्पदी मंजु ॥

मधुर महबूब मयूखा मुखकी मोहिं पिया दे। राम श्याम अभिराम रसीले दरशन नयन हियादे॥ सियरसना को रमन सनेही रसना नाम-सिया दे। जानकिजान सुजान मणी रसरंग कि जान जिया दे॥१२०॥

पारस-प्रेम पियारी के कर कृपा सुदान दिवा दे। सूखी भक्ति सुधारस भोजन प्यारे खूब खिवा दे॥ प्रभु मुख चालित लखन सुख मुख सों नाम लिवा दे। राम जानकीजान मणीरसरंग की जान मित्रा दे॥१२१॥

दिलवर मेरे दिलपर हरदम—

—
—

—the eyes have drunk that beauty and, saturated with delight, are intoxicated. Then, becoming unconscious as they are crushed, they receive a singular gracious glance. Looking upon him, Rasarangamaṇi's weeping eyes grow red. (115)

Sītā's beloved, lover of hearts, cast your gracious glance upon us. Let us taste the nectar of love; smile gently and grant your vision. When you see me falling, do not count my faults—take my arm and lift me up. Make imperishable love and the Name dwell in Maṇi Rasaranga's heart. (116)

Without us you remain bliss itself, but without you we are miserable, O forgotten Friend. Alas, I forgot you, Lord, yet you continued to sustain me. Lord of Sītā, immersed in every rasa, you remain apart from a sullied mind. Beloved giver of life to the living, you, Raghubīra, are ours. (117)

Māyā and the mind's impurity form the curtain that has fallen between us. Or perhaps I alone have put on the curtain, Lord, while you stand beyond it. Yet, Rasarangamaṇi, he who makes and removes the curtain is also its guardian. Beloved giver of life to the living, you, Raghubīra, are ours. (118)

Bearer of the Name and Name itself, formless and formed, Rasaranga, you encircle Sītā's heart. More pervasive than all that pervades, subtler than the subtle, you lie beyond mind and speech. Sun that destroys the darkness of delusion, you stand apart from Māyā's pleasures. Beloved giver of life to the living, you, Raghubīra, are ours. (119)

Beloved, give me the sweet rays of your face to drink. Dark and delightful Rāma, give your luscious vision to my eyes and heart. Lover who delights Sītā's tongue, place the name 'Sītā' upon my tongue. Wise beloved of Jānakī, give life to the life of Maṇi Rasaranga. (120)

By the grace of the beloved touchstone of love, grant an excellent gift of light. Dear Lord, feed the famished devotee richly with the nectar-food of devotion. From your moving lips make Lakṣmaṇa's happy mouth speak the Name. Beloved of Jānakī, Rāma, give a friend to the life of Maṇi Rasaranga. (121)

Beloved of my heart, upon my heart at every moment—

EDITORIAL NOTE

Twice collated against PDF page 40 / printed page 37. The opening completes the chhand begun on printed page 36; all visible readings, including the compressed Braj of verses 115 and 121, are retained diplomatically.

Longing for the Divine Friend

—दरदे विरह बिठा दे। श्यामल मंजु माधुरी मूरति निशिदिन ध्यान धिया दे॥ नाम प्रेमपीयूष पान प्रभु प्यासे
प्राण पिया दे। सियारंग सजी रघुनन्दन मणिरसरंग जिया दे॥१२२॥

लोभी धन लख लीन यथा तव रसना नाम लिया दे। नवघनश्याम स्वरूप विन्दु जल दृग चातकन पिया दे॥
सुमति सुन्दरी अंग अमल अंगिया अनुराग सिया दे। राम जानकीजान मणीरसरंग की जान जिया दे॥१२३॥

मैया भरत भक्ति भायप अनुराग को लेश हिया दे। लखन सरिस जलमीन लीन रस अंश सुलभ लिया दे॥
काम वालि को वधि सुकंठ सम सुख की राज दिया दे। राम जानकीजान मणीरसरंग की जान जिया दे॥
१२४॥

चित्ते कंज दृग मोहिं कृपा-कंचुक कमनीय सिया दे। दयासिंधु वरबंधु हमारे प्यारे प्रीति पिया दे॥ निज
मुखचन्द चकोर अनन्दित लोचन मम लुभिया दे। राम जानकीजान मणीरसरंग की जान जिया दे॥१२५॥

(दोहा)—विनय षट्पदी मंजु, मन मधुकर को संग लै।
बसे रामपद कंजु, रंजित नाम सनेह रस॥१॥

(सवैया)—मत्त मलिन्द मरन्द पगे जुग-पद अरविन्द कली हैं। राम छैल छवि छैड़े आशिक गुण्डे अवध गली के
हैं॥ मरें उन्हीं की चाह दृग नेह-निगाह तली के हैं। मणिरसरंग निराले पाले लाले लाल लली के हैं॥१२६॥

सीताराम शरण किय सद्गुरु रहे जरत जग लूकों के। राते नाम अमी न सुहाते वचन विवाद वधू की के॥ सुखी
लोक परलोक शोक तजि जदपि जमाती चूकों के। पाले हैं रसरंग मणी सियराम प्रसादी टुकों के॥१२७॥
श्री गुरु—

—seat the pain of separation there. Give me night and day the meditation of that dark, lovely, sweetness-filled form. Let my thirsty life drink the love-nectar of the Name. Raghunandana, adorned in Sītā's rasa, give life to Maṇi Rasaranga. (122)

As a miser becomes absorbed on seeing treasure, make my tongue repeat your name. Dark as a new rain-cloud, give the water-drop of your form to the rain-bird of my eyes. Give me fair understanding, pure limbs, the bodice of loving attachment, and Sītā. Beloved of Jānakī, Rāma, give life to the life of Maṇi Rasaranga. (123)

Mother, place in my heart a trace of Bharata's devotional brotherly love. Let me easily receive a portion of rasa and, like Lakṣmaṇa, be absorbed as a fish in water. Slay lust as you slew Vāli and give me, like Sugrīva, the kingdom of happiness. Beloved of Jānakī, Rāma, give life to the life of Maṇi Rasaranga. (124)

Give the lotus of my mind and eyes the charming bodice of grace. Ocean of compassion, best of kinsmen, let me drink love. Enchant my eyes, the joyful cakora birds of the moon of your face. Beloved of Jānakī, Rāma, give life to the life of Maṇi Rasaranga. (125)

Taking with it the bee of the mind, this lovely six-footed petition dwells in the lotus of Rāma's feet, dyed in the rasa of love for the Name.

Intoxicated bees, steeped in nectar, are buds at the twin lotus feet. Rāma the handsome youth teases the ruffian lovers in Ayodhyā's lanes. We die in longing for him, beneath his eyes' loving glance. Maṇi Rasaranga is uniquely cherished by the dear Boy and Lady. (126)

The true guru gave refuge in Sītā-Rāma while the world's people burned. Dyed in the nectar of the Name, he found no relish in the contentious speech of worldly attachment. Happy in this world and the next, he abandoned grief, although he had strayed from the ascetics' company. Rasaranga Maṇi is sustained by morsels of Sītā-Rāma's grace. (127) O revered guru—

EDITORIAL NOTE

Twice collated against PDF page 41 / printed page 38. The opening continues verse 122 from the preceding unit; the printed dialectal idiom in verse 127 is retained. The terminal `श्री गुरु—` continues directly onto printed page 39.

The guru reveals the relationship of friendship

—देव पियावो प्याला सख्य मधुर रस रेला को। जग सम्बन्ध नेह नश्वर भो हाल मकर के मेला को॥ तजि बाधन साधन अवराधन वासीहों आठों बेला को। मधुर सखा रसरंगमणी श्रीरामलाल अलबेला को॥१२८॥

श्रीसद्गुरु करुणाकर कीन्हे वासी कनक हवेली के। चारु चन्द्रमुख नयन चकोरे पगे युगल रस केली के॥ बाँके सख्य दिमाके छाके कृपा-कटाक्ष नवेली के। मणिरसरंग दुलारे न्यारे सियस्वामिनि अलबेली के॥१२९॥

जब रघुवीर ब्याहि घर आए पाए सुख ससुरारी के। पिता प्रथम जिवनार नेग में मोहिं दिय कुँवर प्यारी के॥ अहें विहारिणि के हम ताते जद्यपि अवधविहारी के। मणिरसरंग दुलारे न्यारे सियस्वामिनि सुकुमारी के॥ १३०॥

प्रभु सम्बन्ध सख्य सत मान्यों जग सम्बन्धहिं कच्चा है। ज्ञान विराग सहित सीतापति भक्ति मोद मन मच्चा है॥ विषय विगत मदमानहीन जलमीन रामरस रचा है। मणिरसरंग नामनेही रघुवंशी बच्चा सच्चा है॥१३१॥

(कवित्त)—गुरुदेव कृपासिंधु श्रवण में सख्य दियो राम अंश सहचर रूप परसायो है। सोई सख्य सम्बन्ध मंत्रराज अर्थ-भास्यो वास्यो बुद्धि चित्त हिए सख्य सरसायो है॥ बैनन में सख्य मन नैनन में सख्य तन अहंकार सख्य रोम रोम हरसायो हैं। गुरु सन्त दया नेह मेह बरसायो रसरंगमणी सब जग सख्य दरसायो है॥१३२॥

॥ छन्द झूलना ॥

शब्द में शब्द को रूप में दृष्टि को नाम में बैन को लय करावे। राम विरहारिन में बिन मिले लाल की तपते तीनहूँ तन जरावे॥ शुद्ध रसरूप रसरंगमणि इश्क में अंश माशूक के कर धरावे। सोई सारूप्य जुग सख्यता सुख लैहै तरे सो आप औरन तरावे॥१३३॥

ENGLISH

—O revered guru, make me drink the cup whose flood is the sweet rasa of friendship. Let worldly bonds and mortal affection become like a fair upon the crocodile of existence. Abandoning obstructive practices and offences, may I dwell through all eight watches in the sweet

companionship of the charming Rāmalāla, says Rasarangamaṇi. (128)

The compassionate true guru made me a resident of the golden mansion. My eyes became cakora birds for the lovely moon-face, steeped in the Divine Couple's play of rasa. Ripened in friendship and intoxicated by the fresh sidelong glance of grace, Maṇi Rasaranga became the singular darling of the tender Queen Sītā. (129)

When Raghubīra returned home after his wedding, he received the joys of his in-laws' house. At the first ceremonial meal, the father gave me as a wedding gift to the beloved Prince. Thus I belong to the Lady of the pleasure-sports and have become the attendant of the Lord of Ayodhyā. Maṇi Rasaranga is the singular darling of the tender Queen Sītā. (130)

I have accepted friendship with the Lord as the true relationship—what value have brittle worldly ties? Devotion to Sītā's Lord, joined with knowledge and detachment, has raised a festival in my mind. Free of sense-objects, pride, and worldly honour, I am a fish fashioned in the water of Rāma's rasa. Maṇi Rasaranga, lover of the Name, is a true child of Raghu's line. (131)

The divine guru, ocean of grace, gave friendship through hearing and revealed the form of a companion who is a portion of Rāma. That same bond of friendship shone as the meaning of the sovereign mantra and settled in understanding, awareness, and heart, flooding them with friendship. Friendship entered speech, mind, eyes, body, and ego, delighting every pore. Guru and saints rained a cloud of compassionate love, and Rasarangamaṇi beheld the whole world as friendship. (132)

He makes sound dissolve into Sound, sight into the Form, and speech into the Name. In separation from Rāma, without meeting the Beloved, he burns all three bodies in longing. Rasarangamaṇi, pure embodiment of rasa and filled with love, places himself in the hands of such a Beloved. That very likeness and twofold friendship gives the flower of bliss: crossing himself, he carries others across. (133)

EDITORIAL NOTE

Twice collated against PDF page 42 / printed page 39. The opening completes `श्री गुरु—` from printed page 38. Persianate and Braj forms are retained diplomatically; the translation follows their contextual sense.

ŚRĪ RĀMA-RASA-RAŅGA-VILĀSA

Worship, lineage, and completion

The tradition of friendship with Sītā and Rāma

(कवित्त)—श्री है संप्रदाय इष्ट जानकी श्रीराममंत्र तारक षडक्षर श्रीराजध्यान सार है। सेवक सु सेव्यभाव भक्ति-रसोपास्य मत अग्रस्वामि मारग श्रीकीलस्वामि द्वार है॥ आरज श्रीरामानुज रामानन्दस्वामी वेष कंठी छाप धनुवान प्रान रामाकार हैं। सीताराम सख्यप्रद जे श्रीकामदेन्द्रमणि गुरु रामसख्य रूप अवध अगर हैं॥ १३४॥

विधिजू सुजस बीज बोए विश्वबाग बीच बारिवर दे बढ़ाए मोक्ष फल काम है। सगुणावतार ब्रह्म जस रसरंग धाम काण्ड सप्तकाण्ड सर्ग पत्र अभिराम हैं॥ त्रेता ऋतुराज राम अयन-रसाल वृक्ष कविता सुशाखा पे विराजें वसुजाम हैं। कूजत मधुर मनहराखर श्रीराम राम वन्दौं वाल्मीकि कवि को किल ललाम हैं॥ १३५॥

(दोहा)—निस्तारक कलि कुटिल जिय, राम चरित आधार।
वाल्मीकि तुलसी भए, नाभास्वामि पुकार॥

मण्डन विहारी वेणी तोष रघुनाथ शेषु चिन्तामणि भूषण नेवाज सुखसाज के। सेनापति ठाकुर कविन्द शुकदेव गंग नीलकंठ सुन्दर श्रृंगारि जितराज के॥ रसिकगोविन्द कालिदास घनश्याम देव पदुमाकर श्रीपति सुमेर शिरताज के। बोधा कवि केशो सूर युगल दिनेश ताई तुलसी गोसाई साई सकवि समाज के॥ १३६॥

चिदानन्द तन तेज बल ज्ञान घन रामभक्ति-सदन सदा अघ गंजनी को है। सन्त उपकारी शोक संकट विदारी दुखी दीनन पै कारी दया दुख भंजनी को है॥ दास रघुनायक सुकंठ को सहायक है सीय सुखदायक सुप्रीति रंजनी को है। खलन को काल पाल बाल रसरंगमणि लाले अलबेले ऐंडदार अञ्जनी को है॥ १३७॥ खलन को काल—

ENGLISH

In this tradition Śrī Jānakī is the chosen deity; the liberating six-syllabled Śrī Rāma mantra and meditation upon the royal Lord are its essence. Its doctrine is the worship of devotional rasa, in which servant and worshipful Lord stand in the relation of worshipper and worshipped; its path proceeds through the primal masters and the gate of Śrī Kīlasvāmin. Śrī Rāmānuja and

Rāmānanda are the venerable forebears; the robe, necklace, bow-and-arrow emblems, and life itself take Rāma's form. Śrī Kāmendramaṇi, who bestows friendship with Sītā-Rāma, is friendship with Rāma embodied and the home of Ayodhyā. (134)

Brahmā sowed the seed of the Lord's fair fame in the world's garden, and the rain-cloud increased it; its desired fruit is liberation. The fame of embodied Brahman is rasa-filled: the Dhāma Kāṇḍa, seven books, and lovely cantos are its leaves. In the springtime of Tretā, Rāma is the mango tree of the solar line, while poetry sits upon its beautiful branches. Sweet, heart-stealing syllables coo 'Śrī Rāma, Rāma.' I bow to Vālmiki, crest-jewel among poets. (135)

As a support in the crooked Kali age and deliverers of crooked hearts, Vālmiki and Tulsī became the foundation of Rāma's story—so Nābhāsvāmī proclaimed.

Maṇḍana, Vihārī, Veṇī, Toṣa, Raghunātha, Śeṣa, Cintāmaṇi, Bhūṣaṇa, Nevāja, and Sukhasāja; Senāpati, Ṭhākura, Kavīndra, Śukadeva, Gaṅga, Nīlakaṇṭha, Sundara, Śṛṅgārī, and Jitarāja; Rasika Govinda, Kālidāsa, Ghanaśyāma Deva, Padmākara, Śrīpati, Sumera, and other crowns among poets—Bodhā, Keśava, Sūra, Yugala, Dineśa, Tulsī Gosāi, and the assembly of good poets like masters. (136)

His body is consciousness and bliss, a mass of brilliance, strength, and knowledge, the abode of Rāma devotion and the destroyer of sin. Benefactor of saints and dispeller of grief and distress, he shows compassion to the poor and suffering and breaks their sorrow. Servant of Raghunāyaka and helper of Sugrīva, he brings Sītā happiness and is the night of beautiful love. Maṇi Rasaranga's beloved, the dashing son of Añjanī, is death to the wicked, guardian of the child— (137) Death to the wicked—

EDITORIAL NOTE

Twice collated against PDF page 43 / printed page 40. Superscript editorial reference numbers in verse 136 are excluded from the authorial root; the rare proper names are retained exactly as printed.

Hanumān and the grace of the lineage

(दोहा)—संकटहरन सुकंठ के सीता सुखद कपीश।

राम भरत लछिमन सुहृद धरिए कर मम सीस॥१॥

(सवैया)—राम कृपाल कहायके रावरी आशा अनीशन की अब कोकर। एक भर मैं ओर न जाइहों खाइहों तेरिहिं जूतिन ठोकर॥ खान को राम रतान सप्रेमहिं दीजिअ लाग कि भजिअ रोकर। शीलनिधे रसरंगमणी जन रखिअ नैन निगाह को नोकर॥१३८॥

॥ छन्द छप्पे ॥

वन्दौं श्रीगुरुदेव-पर रामप्रियाशरणाख्य वर॥ गुरुस्थान मुलतान त्यागि श्रीअवध सिधारे। रहे अवध मिथिला प्रयाग बहु शिष्य सुधारे॥ सिय रघुवर रत अति कृपालु सबकौं सुखदाई। भक्तमाल भल भाषि अभक्तन भक्ति दृढ़ाई॥ ज्ञाता रामरहस्य जस रसरंगमणी सठ कुमति हर। वन्दौं श्रीगुरुदेव-पर रामप्रियाशरणाख्य वर॥१३९॥

(कवित्त)—सेत अंगराग लाए रामलाल लसैं गोर गोरी श्रीकिशोरी जोगै एकही प्रभा की है। सीस ताज चन्द्रिकादि भूषण विराजें छाजें अंग लखि शोभा काम रति औ रमा की है॥ आनन पे अमित हजार चन्द्र बलिहार नैनन निहार मार-मारनि मना की है। छाकी रसरंगमणी सुखमा सिंगारताकी कनकमहल प्रिया प्रीतम की झाँकी है॥१४०॥

॥ छन्द कुण्डलिया ॥

धारे श्रीगुरु सीस कर सियवर मंत्र सुनाय। सख्य भाव सम्बन्ध दै कृपा किए अपनाय॥ कृपा किए अपनाय अवध उनइस छत्तीस भाद्र कृष्णाष्टमी काहिं। श्रीगुरु रामस्वरूप मोह सम पतित उधारे। सीताराम शरण दै मणिरस सर्वसु रंग सुधारे॥१४१॥

Lord of monkeys, remover of Sugrīva's distress and giver of happiness to Sītā, friend of Rāma, Bharata, and Lakṣmaṇa: place your hand upon my head.

Having taken the name of merciful Rāma, who but you remains now as the hope of this destitute servant? In a single resolve I shall go nowhere else; I shall even bear the blows of your shoes. Give me food—the loving repetition of Rāma—and let me cling to it, whether I worship laughing or weeping. Treasury of virtue, keep your servant Rasarangamaṇi—a slave to the glance of your eyes. (138)

I bow to the excellent supreme guru named Rāmapriyāśaraṇa. Leaving the guru's seat in Multān, he journeyed to holy Ayodhyā; he dwelt in Ayodhyā, Mithilā, and Prayāga and established many disciples. Deeply attached to Sītā and Raghubara, exceedingly compassionate, he brought happiness to all. By eloquently expounding the Bhaktamāla he established devotion even in non-devotees. Knower of Rāma's secret glory, he removed the wicked understanding of Rasarangamaṇi. I bow to the excellent supreme guru named Rāmapriyāśaraṇa. (139)

Anointed with white sandal paste, fair Rāmalāla shines beside fair Śrī Kīśorī, the two fit together in a single radiance. A crown, crescent, and other ornaments shine upon their heads and limbs; beholding their beauty, even Kāma, Rati, and Ramā are put to shame. Countless thousands of moons are sacrificed before their faces; gazing eyes strike the mind again and again. Intoxicated by the loveliness of their adornment, Rasarangamaṇi beholds the Beloved Lady and Lord in the golden palace. (140)

The revered guru placed his hand upon my head and recited the mantra of Sītā's Lord. Giving the bond and devotional mood of friendship, he graciously accepted me as his own. He bestowed grace in Ayodhyā, on the eighth of the dark fortnight of Bhādra in the year nineteen thirty-six. The guru, Rāma embodied, raised up one as fallen as I; giving refuge in Sītā-Rāma, he restored all of Maṇi Rasaranga's being. (141)

EDITORIAL NOTE

Twice collated against PDF page 44 / printed page 41. Verse 138's compressed idiom is sharply printed and retained diplomatically. The dated guru-reception stanza is stable.

Completion of the Vilāsa and the marks of the Great Person

॥ कवित्त ॥

वानी धेनु धूसरी धूवल रसराम जस पीहें दूध साधु औ असाधु सीस धुनेंगे। जैसे नीर खारहू नहान भगवान जू की सुजन सुजान पद-सुधापान गुनेंगे॥ कैसहूँ कुभाजन में मुकुता ज्यों रामगुण लखिकै मराल मंजु कवि चारु चुनेंगे। गाल गूल कविता जुता वर्ण रामनाम संत त्यों पितासमान वादवैन सुनेंगे॥ १४२॥

सीताराम शरण सु कीन्हे गुरुदेव दीन्हे मंत्रराज राम सख्यभाव सुखरास है। पाय सन्त संग धामवास के प्रसंग रटे नाम सउमङ्ग रामरूप प्रेम भास है॥ तुलसी गोसाईं कृपा कवित्त अनेक समे फुरित यकत्र लिख्यों रामभक्ति आस है। सुनहिं सुजन सीतारामजस मीनि मन पूरण श्रीराम रसरंग सु विलास है॥ १४३॥

इति श्रीमन्महाराजाधिराज सर्वेश्वर सर्वलोकाधिपति सर्वलोकशरण्य मार्तण्डवंशावतंस श्रीरघुवंशशिरोमणि शिवशुक सनकादि नारदादि सेवित साकेतपुरवराधीश श्रीभरत लक्ष्मण शत्रुघ्न हनुमदादि नित्यमुक्तमण्डलीमण्डन धनुर्वाणधारी श्रीसीताविहारी श्रीरामचन्द्र यशोरसरङ्गविलासं सम्पूर्णम्। श्रीरामार्पणमस्तु॥

संवत् १९५८ अधिक श्रावण पूर्णिमा बुधदिने लेखन पूर्णम्। श्रीअयोध्यासरयूतट प्रमोदविपिने रामरसरङ्गमणिना समाङ्कितम्॥

(श्लोक)—श्रीरामं रामभक्तिं च रामभक्तांस्तथा गुरुन्।

वाक्कायमनसा प्रेम्णा प्रणमामि पुनः पुनः॥ १॥

श्रीहनुमते नमः॥

अथ श्रीराम महापुरुष लक्षण॥

(कवित्त)–वन्दौं श्रीविदेह लली वायुलाल वालमीकि जिन्ह सुने कहे अंग चिन्ह चारु राम के। बोलीं
श्रीविदेहजाजू जो है सांचो रामदूत कहै—

ENGLISH

In the mottled, dusty cow of speech, saints and non-saints will drink the milk of Rāma's rasa and glory and shake their heads. Just as one may bathe in salt water, discerning good people will nevertheless value the nectar-drink of the Lord's feet. Like a pearl found in some unworthy vessel, graceful poets—swanlike selectors—will recognize and choose Rāma's virtues. Saints will hear even the harsh objections to a garland of poems about Rāma's name as they would a father's words.
(142)

The guru gave refuge in Sītā-Rāma and bestowed the sovereign mantra; the mood of friendship with Rāma is a treasury of bliss. Gaining the company of saints and opportunities to dwell in the holy abode, I repeated the Name until love for Rāma's form shone forth. Through Tulsī Gosāi's grace, many poems that arose at different times were gathered together here in hope of devotion to Rāma. May good people listen, making their minds fish in the glory of Sītā-Rāma; this complete Śrī Rāma-rasa-raṅga-vilāsa is fulfilled. (143)

Thus is completed the Vilāsa of the rasa-coloured glory of Śrī Rāmacandra: illustrious emperor of emperors, Lord of all, ruler and refuge of every world; ornament of the solar race and crest-jewel of Raghu's line; served by Śiva, Śuka, Sanaka, Nārada and the others; sovereign of glorious Sāketa; ornament of the eternally liberated circle of Bharata, Lakṣmaṇa, Śatrughna, Hanumān and the others; bearer of bow and arrow and companion of Śrī Sītā. May it be offered to Śrī Rāma.

The writing was completed on Wednesday, the full moon of the intercalary Śrāvaṇa in Vikrama year 1958. It was inscribed by Rāmarasaraṅgamaṇi in the pleasure grove on the bank of Sarayū in Śrī Ayodhyā.

Again and again, with the love of speech, body, and mind, I bow to Śrī Rāma, to devotion to Rāma, to Rāma's devotees, and to the gurus. (1)

Homage to Śrī Hanumān.

Now begin the marks of Śrī Rāma as the Great Person.

I bow to the lovely daughter of Videha, the Son of the Wind, and Vālmīki, by whom the beautiful marks of Rāma's limbs were heard and spoken. The daughter of Videha said, 'If he is truly Rāma's messenger, let him tell—'

EDITORIAL NOTE

Twice collated against PDF page 45 / printed page 42. Verse 142's speech-as-cow figure was checked against the image and page OCR; the colophon, date, dedication verse, new section heading, and terminal continuation are clear.

Rāma's majesty and bodily marks

—गुण लक्षण तो प्यारे सुखधाम के। कह्यो कीस नाय सीस जाति पूछ्यो सानुराग अहो भाग कहौं गुण चिन्ह अभिराम के। रूपनिधानई के सहितहीं प्रगट भए श्यामल बरण शोभा सम कोटि काम के॥१॥

रामजू कमलदल नैन रसरंगमणी आनन अमल शशिपूरन समान हैं। वृषस्कन्ध कंबुकंठ अतिसे विशाल उर लम्बित सु भुजदण्ड धारे धनु बान हैं॥ जीववृन्द रक्षक स्वजनवृन्द रक्षक हैं निज कर्म धर्म हूँ के रक्षक महान हैं। लोकमरजाद नीति करहिं करावें सदा चारहूँ वरन जन रक्षक निदान हैं॥२॥

भानु सम तेजवन्त भानुवंश भूषण हैं सोम के समान प्यारे नेह के निधान हैं। मधुर वचन सत्यवादी देवगुरु मानो विक्रमी यशीले वीर विष्णु के समान हैं॥ राजा सब लोक के कुबेर के समान दानी धीर महारथी अस्त्र शस्त्र में सुजान हैं। रामबाहु छाया के सहारे में सकल लोक वसे रसरंगमणी करें यश गान हैं॥३॥

महाबुद्धिमान शीलवान महाबलवान महाराजनीतिमान महाज्ञानवान हैं। वेद अरु वेद अंग यज्ञ धनुष वेद सब में विनीत ज्ञाता परम सुजान हैं॥ साधु उपकारी शुभकर्म के प्रचारी सदा ब्राह्मणों के पूज्य अरु पूजक निधान हैं। दिव्य गुणसिंधु राघवेन्द्र रसरंगमणी इन्द्र ते अधिक महायश के निधान हैं॥४॥

मूर्ति मणिबन्ध उरें रामजू के थिर तीन वोह औ वृषण भौंह लम्बित ललाम हैं। बाल अग्रभाग मुष्क जानें तीन सम सोहें नाभिपाश कुक्षि वक्ष ऊँचे अभिराम हैं॥ पदरेखा लिङ्गमणि केश तीन चीकने हैं कर पद नख नैन लालें शोभाधाम हैं।

(◇) शिखा अग्र अण्डकोश; (§) अण्डकोश ही; (§) लिङ्ग का अग्रभाग।

तीनहीं—

—
—

—the virtues and marks of the Beloved, the abode of bliss.’ The monkey bowed his head, stated his lineage, and asked lovingly, ‘What blessed fortune! Tell me the delightful signs of his virtues.’ Together with the Treasury of Beauty there appeared the dark-complexioned Lord, whose splendour equals ten million Loves. (1)

Rāma's eyes are lotus petals and, says Rasarangamaṇi, his spotless face resembles the full moon. His shoulders are bull-like, his neck conch-shaped, his chest exceedingly broad, and his beautiful arms reach long; he bears bow and arrows. He protects the multitude of living beings and his own people, and is the great guardian of each person's work and duty. He always observes and causes others to observe public propriety and policy, and is the ultimate protector of people of all four social orders. (2)

Radiant as the sun and ornament of the solar race, he is dear as the moon and a treasury of affection. Sweet-spoken and truthful, he is like Bṛhaspati; heroic, glorious, and valiant, he resembles Viṣṇu. King of all worlds, generous as Kubera, steady and a great chariot-warrior, he is skilled in every weapon. All the worlds live under the shelter of Rāma's arms, and Rasarangamaṇi sings his fame. (3)

He is supremely intelligent, virtuous, powerful, skilled in royal policy, and possessed of great knowledge. He is a humble, consummately wise knower of the Vedas and their limbs, sacrifice, and the science of the bow. Benefactor of saints and promoter of good action, he is always worthy of a brahmin's worship and himself their exemplary worshipper. Rāghavendra is an ocean of divine qualities and, says Rasarangamaṇi, a treasury of glory greater even than Indra's. (4)

Rāma's form, wrists, and chest are firm; the testicles and brows are long and lovely. The tips of the hair and the testicles are known as three equal features; the navel-region, belly, and chest are high and delightful. The sole-lines, tip of the penis, and hair are three smooth features; his hands, feet, nails, and eyes are red and beautiful. (◇) tip of the topknot and testicles; (§) the testicles themselves; (‡) the tip of the penis. Three—

EDITORIAL NOTE

Twice collated against PDF page 46 / printed page 43, with the technical bodily-mark vocabulary checked against the corresponding Vālmiki description. Verse 5 continues on printed page 44; small superscript apparatus numerals are excluded.

The catalogue of Rāma's bodily signs

—तीनहीं गंभीर नाभि गति रसरंगमणि शब्द मेघ दुन्दुभी समान गुणग्राम हैं॥५॥

त्रिवली उदरमाहिं, जंघा लिंग पीठ कंठे चारि अंग ह्रस्व हियहरन ललाम के। अस्तन के चूचक चरणतल मध्यभाग पदरेखा नीचे रसरंगमणि राम के॥ तीन आवर्त शिर करके अंगूठा मूल भालहूँ में चारि चारि रेखा सुखधाम के। जानें ऊरु बाँह औ कपोल दो दो सम सोहें दिव्य देह ऊंच चारि हाथ अभिराम के॥६॥

युगल युगल अंग चौदह सु एकसम राजें रसरंगमणि प्यारे रघुनाथ के। भौंह नासापुट ओष्ठ लोचन कर्ण तिमि व चूचक सु मणिबन्ध कूरपर हाथ के॥ जानुनी वृषण कोटि कटिकल कर पद चौदहों बराबर विराजें शोभागाथ के। आगे चारि चीकने सघन सम सोहें दन्त मानो मंजु हीरक प्रभाव प्रेमपाथ के॥७॥

सिंह बैल व्याघ्र गज चारिहूँ सरिस गति सोहै रसरंगमणि प्यारे रघुनन्द की। हेतु मंजु मांसल अधर बिम्ब बहु उन्नत सु नासिका सोहाई सुखकन्द की॥ वचनेन वदनेन नखें रोम त्वंच पंच प्रिय चीकने चमकदार दति मरालन्द की। मुख मुखअन्तर अस्तन नैन जिह्वा तालु ओष्ठ नखें पदें छवि-अरविन्द की॥८॥

शिरे भाले कंठ कान नैन पृष्ठ कर पद उर औ उदर दश बृहत सु जानिए। पृष्ठवंश बन्धु हंस नासा हस्ते लिंग अप—

ENGLISH

—are deep: the navel and gait, while Rasarangamaṇi says his voice is like a thundercloud and kettledrum, a treasury of virtues. (5)

There are three folds upon his belly; four beautiful, heart-stealing parts—the shanks, penis, back, and neck—are short. The nipples of the breasts, the middle of the soles and the region beneath the foot-lines belong to Rasarangamaṇi's Rāma. There are three whorls upon the head and at the roots of the thumbs; upon the forehead of the abode of bliss are four lines each. The thighs, arms, and cheeks appear in matching pairs; his divine and delightful body stands four cubits high. (6)

Fourteen paired limbs of beloved Raghunātha appear equal, says Rasarangamaṇi: brows, nostrils, lips, eyes, ears, nipples, wrists, elbows, knees, testicles, flanks, waist, hands, and feet—the fourteen shine in the account of beauty. In front, four smooth, dense, even teeth shine with a diamond-like radiance on love's path. (7)

Beloved Raghunandana's gait resembles that of lion, bull, tiger, and elephant. His lovely fleshy lower lip is bimba-red and his prominent fine nose adorns the Abode of Bliss. His speech and face, nails, body hair, and skin—five dear features—are smooth and lustrous, with swan-white teeth. His face, mouth-cavity, breasts, eyes, tongue, palate, lips, nails, and feet possess lotus-like beauty. (8)

The head, forehead, throat, ears, eyes, back, hands, feet, chest, and belly should be known as ten broad parts. The spine, kinsman-like haṃsa feature, nose, hands, penis, and—

EDITORIAL NOTE

Twice collated against PDF page 47 / printed page 44, with the anatomical groupings checked against the corresponding Vālmīki description. The terminal list breaks after `लिंग अप—` and continues on printed page 45. Editorial superscript reference numbers and the footnote below the rule are excluded.

The auspicious marks and virtues of Rāma

—दोई सेत उर आनिए। वक्ष कुक्षि काँख नाक कान्ति औ ललाई षट-अंग रसरंगमणि उन्नत पिछानिए॥९॥

केश असम भ्रू नख रोम त्वचा गुप्त अंग अंगुली के पर्व दृष्टि बुद्धि त्यों विचारिए। नवों अंग सूक्ष्म श्रीराम के सियाजू सुनो जानो सोई कह्यो प्रभुलक्षण अपारि ए॥ धर्म अर्थ काम तीनों पूर्व मध्य पर काल सबैं रसरंगमणि जगत उधारिए। धन सैन्य संग्रह निरत सत्य धर्म रत सबके अनुग्रह में रत सुखकारिए॥१०॥

स्नेही सों प्रिय बोलें सदा रघुनन्दनजू राजा देश काल के विभाग में सुजान हैं। भ्राता सुखदाता श्रीसुमित्रासुत लछिमन अनुराग दिव्य रूप लक्षण निधान हैं॥ विजयी विनीत गौर अंग रसरंगमणि गुणसिंधु अनुपम राम के समान हैं। मंजु महापुरुष सु लक्षण सु भाषा किहों जोन बालमीकि कियो सुन्दर में गान हैं॥११॥

इत्यर्ष आदिकाव्ये श्रीवाल्मीकीरामायणे सुन्दरकाण्डे श्रीसीताहनुमत्संवादे श्रीराममहापुरुष दिव्य लक्षण वर्णनस्य भाषानुवादं सम्पूर्णम्॥ श्रीअयोध्यासरयूभ्यां नमः॥ सं० १९६५ वै०॥

॥ अथ श्रीरामानुजाचार्य्य कृत श्रीराममन्त्रार्थ श्लोक ॥

ENGLISH

—two are white; understand the chest. The breast, belly, armpits, nose, lustre, and redness are the six prominent features, says Rasarangamaṇi. (9)

Hair, uneven brows, nails, body hair, skin, hidden organs, finger joints, sight, and understanding should be considered in this way. Listen, Sītā: know these nine subtle limbs of Śrī Rāma; thus were the Lord's immeasurable marks declared. At the earlier, middle, and later times of dharma, wealth, and desire, Rasarangamaṇi says he uplifts the world. Devoted to gathering wealth and armies, established in truth and dharma, and intent on grace toward all, he brings happiness. (10)

Raghunandana always speaks lovingly to those dear to him; as king he understands the divisions of place and time. His brother, the bliss-giving son of Sumitrā, Lakṣmaṇa, is a treasury of loving devotion, divine form, and auspicious marks. Victorious, humble, and fair-limbed, he too is an

ocean of virtues and, says Rasarangamaṇi, incomparable and like Rāma himself. I have rendered into graceful language the fine marks of the Great Person that Vālmīki sang in the Sundara Kāṇḍa. (11)

Thus is completed the vernacular translation of the description of Śrī Rāma's divine marks as the Great Person, in the dialogue of Śrī Sītā and Hanumān in the Sundara Kāṇḍa of the primordial poem, the Śrī Vālmīki Rāmāyaṇa. Homage to Śrī Ayodhyā and Sarayū. Vikrama year 1965.

Now, the verses composed by Śrī Rāmānujācārya on the meaning of the Śrī Rāma mantra.

EDITORIAL NOTE

Twice collated against PDF page 48 / printed page 45, with the technical list checked against the corresponding Vālmīki description. The root and colophon end above the rule; the later explanatory prose and numbered lexical glosses below it are excluded as editorial apparatus.

The meaning of the seed syllables of Rāma's mantra

रकारार्थो रामरमणः परमैश्वर्यजलधिर्मकारार्थो जीवः सकलविधिकैङ्कर्यनिपुणः।
तयोरमध्येऽकारो युगलमथ सम्बन्धमनयोरनन्याहंब्रूते त्रिनिगमस्वरूपोऽयमतुलः॥ १॥

श्रीजीवाद् रमण इत्यसौ त्रिजगतां स्वानन्दकारी वधूस्तस्मै सद्भिये करोमि शरणं नश्यामहं देहभृत्।
तत्कैङ्कर्यप्रयोजनं मम सदा मन्त्रे चतुर्थ्यो नम इत्येवम्प्रतिपाद्यतेऽत्र मनुनाह्वयर्थस्तु वेदात्मकः॥ २॥

इति श्रीरामानुजाचार्यकृतं श्रीराममन्त्रार्थं समाप्तम्॥

अथ श्लोकार्थं कवित्॥

बीजमें रकार अर्थ राम ईश मोद धाम परम विभूति दिव्य गुण सिंधु जानिए। त्यों मकार अर्थ जीव रामस्वामि
सेवालीन मोह ममता ते हीन ज्ञानानन्द मानिए॥ ईश जीव बीचकी अकार जीव सों कहत राम सेवा जोग तूं न
आन उर आनिए। राम मंत्र बीज तीनों वेदन को सार शुद्ध जपे रसरंगमणि रामध्यान ठानिए॥ १॥

श्री-सिया को अंश सब जीवन रमावें निज रमनीय रूप ते त्रिलोकानन्द दानीजू। ऐसे सदवैभव श्रीरामको शरण
करों जाते जगदेह नहीं धरों चारिसनोजू॥ उन्हीं की सेवा सों प्रयोजन है मोहिं सदा॥ मंत्रमें चतुर्थी औ नमः
हेतु मानी जू। ऐसो यह राममंत्रराज अर्थ वेदरूप कहे रसरंगमणि रामानुज ज्ञानी जू॥ २॥

षडरिपु षट्ऊ विकार महापापन को नाशक प्रकाशक सु गुण को—

ENGLISH

The meaning of the syllable ra is Rāma, the delight of Ramā and ocean of supreme sovereignty.
The meaning of ma is the individual soul, skilled in every mode of service. Between those two is the
syllable a, joining the pair and declaring their relationship as one of exclusive belonging; this
unequalled mantra is the form of the three Vedas. (1)

From Śrī, the living beings, comes the Delighter, the bridegroom who gives his own bliss to the three worlds. To that true Beloved I take refuge, so that I, an embodied creature, may not perish. His service is forever my purpose. The dative ending and the word namaḥ in the mantra proclaim precisely this; the meaning taught by this mantra is Vedic in essence. (2)

Thus ends the meaning of the Śrī Rāma mantra composed by Śrī Rāmānujācārya.

Now the meaning of the verses in kavitt metre.

In the seed, know the syllable ra to mean Rāma: the Lord, abode of bliss, supreme majesty, and ocean of divine virtues. Likewise ma means the living soul, whose master is Rāma, absorbed in service, free from delusion and possessiveness, and consisting of knowledge and bliss. The a between Lord and soul tells the soul, ‘You are fit for Rāma's service; bring no other into your heart.’ The seed of Rāma's mantra is the essence of the three Vedas. Repeat it purely, Rasarangamaṇi, firmly established in meditation upon Rāma. (1)

All living beings are portions of Śrī Sītā, whom he delights by his own lovely form, giving bliss to the three worlds. I take refuge in Śrī Rāma, possessed of such eternal splendour, so that I may not assume a worldly body; his service alone is always my purpose. Understand the dative ending and namaḥ in the mantra as expressing this. Thus the wise Rāmānuja declared the Veda-formed meaning of this sovereign Rāma mantra, says Rasarangamaṇi. (2)

It destroys the six inner enemies, all six transformations, and great sins, and reveals an assembly of good qualities—

EDITORIAL NOTE

Twice collated against PDF page 49 / printed page 46. The Sanskrit's unusual sandhi and orthographic forms are clearly printed and have been retained diplomatically rather than silently regularized. The final kavitt continues on printed page 47.

The sovereign mantra and the opening of worship

—समाज है। षट् ईश्वरज षट् संपति प्रकृतिहूँ को हेतु रसरंगमणि सब सुख साज है॥ कीजे न अकाज लीजे
गुरुजीतें आज राम मिलनके काज एकही उपाय भाज है। दुख खग बाज भवसिंधु को जहाज मंत्रसंघ
शिरताज राजे राममंत्रराज है॥३॥

श्रीसीतारामचन्द्राभ्यां नमः॥

अथ श्रीसीताराम पूजा पचीसी॥

॥ दोहा ॥

सिता अरु भ्रातन सहित पूजत चाहौं राम।
मम मनमें निज मूर्ति में आइय पूरन काम॥१॥ इत्यावाहनम्॥

जन मन मंजुल अवधके मध्य महामणि धाम।
सिंहासन पर राजिए राम कृपा सुख धाम॥२॥ इत्यासनार्पणम्॥

जिन पदतें गंगा भई ध्यावत जिनहिं शिवादि।
तिनहिं धोवाइय प्रेमप्रद जानकियुत अहलादि॥३॥ इति पाद्यम्॥

धनुशर धर जग अभय प्रद मम रक्षक करकंजु।
प्रक्षालनहित राम प्रभु अर्घ लीजिए मंजु॥४॥ इत्यर्घ्यम्॥

मन्दस्मित युत मधुरतर वारिज वदन सुबीच।
राम आचमन कीजिए प्रीति लता जल सींच॥५॥ इति आचमनम्॥

सरयूसुजल सुगंधियुत सीय संग रसरंग।

नेहनिधान नहाइए मैं प्रक्षालौं अंग॥६॥ इति स्नानम्॥

नील कमल सम श्याम तन पटले प्रद आनन्द।

मैं पोंछौं प्रभु प्रेम युत सीतापति सुखकन्द॥७॥ इत्यंग प्रोक्षणम्॥

कंठि मंडल कटि सूत्र सह कोटि काम अभिराम।

पीताम्बर पहिरिय प्रभो सीताम्बर सम श्याम॥८॥ इति वस्त्रार्पणम्॥

रक्षक कौशिक यज्ञ वर करन यज्ञ हयमेध।

प्रीति यज्ञउपवीत प्रभु पहिरिय आनन्द एध॥९॥ इति यज्ञोपवीतम्॥

पीत उपरना आदि पट ऋतु अनुकूल ललाम—

ENGLISH

—It is an assembly that destroys transformations and great sins and reveals beautiful virtues. The six divine powers and six forms of wealth arise from nature; Rasarangamaṇi says it is the equipment of every happiness. Do no useless deed: receive it from the guru today, for it is the one means to union with Rāma. The king among mantras, the sovereign Rāma mantra, is a hawk against the birds of sorrow, a ship upon the ocean of becoming, and the crown of the whole host of mantras. (3)

Homage to Śrī Sītā-Rāmacandra.

Now the Twenty-Fivefold Worship of Śrī Sītā-Rāma.

Together with Sītā and his brothers I desire to worship Rāma. Come into my mind in your own form, fulfiller of desire. (1: invocation)

In lovely Ayodhyā, delightful to people's minds, stands the great jewelled abode. Reign upon its throne, Rāma, abode of grace and bliss. (2: offering the seat)

From those feet the Gaṅgā arose, and Śiva and the others meditate upon them. Let me wash them,

O giver of love, delightful Lord accompanied by Jānakī. (3: water for the feet)

The lotus hand that bears bow and arrow grants fearlessness to the world and protects me. Rāma, lovely Lord, accept this arghya so I may wash it. (4: arghya)

Your lotus face, joined with a gentle smile, is sweeter than sweet. Rāma, sip this water for purification and irrigate the vine of love. (5: water for sipping)

Together with Sītā, bathe in lovely, fragrant water of Sarayū. Treasury of affection, I shall wash your limbs. (6: bathing)

Your dark body is like a blue lotus and grants delight when touched. With love, I shall dry you, Lord of Sītā and source of bliss. (7: drying the limbs)

With necklace and sacred waist-thread, you delight ten million Loves. Lord, put on the yellow garment; dark one, place Sītā's cloth beside it. (8: offering clothes)

Protector of Viśvāmitra's sacrifice and performer of the great horse-sacrifice, Lord, put on this sacred thread of love and increase bliss. (9: sacred thread)

A yellow upper cloth and other garments, lovely and suited to the season—

EDITORIAL NOTE

Twice collated against PDF page 50 / printed page 47. The liturgical sequence and labels are clear. The opening completes kavitt 3 from printed page 46; offering 10 begins in the final line and continues onto printed page 48.

Offerings of adornment, fragrance, food, and light

—मणि कंचन भूषण विविध धारिय सीताराम॥१०॥ इति वस्त्रभूषणादिकम्॥

केसर आदि सुगंधियुत चन्दन तन रघुनन्द।

चन्द्रानन धारन करिय प्रद जन नयनानन्द॥११॥ इति चन्दनार्पणम्॥

फूल माल तुलसी सुदल अमल सुगंध रसाल।

लीजिय प्रभु अर्पण करौं जय जय सिय रघुवर लाल॥१२॥ इति पुष्पतुलसीदलञ्च॥

धूप सुगंधिती वधू सिय सहित करिय आघ्राण।

करिय त्राण रसरंगमणि हिय प्रसन्न प्रिय प्राण॥१३॥ इति धूपम्॥

रघुकुल दीप सुदीप मैं करौं कृपाकी आस।

सिय रघुवर लखनादि मम मानस करिय निवास॥१४॥ इति दीपम्॥

अन्न इक्षुरस पाक पय फल नाना नैवेद।

रामासिया भोजन करिय प्रभु प्रसाद हरि खेद॥१५॥ इति नैवेद्यम्॥

सरयूजल प्रिय पान करि पुनि प्रक्षालिय पानि।

दीजिय मणिरसरंग कहूँ जूठन जानकि जानि॥१६॥ इति जल कर मुख प्रक्षालनम्॥

भरत लखन रिपुहन सखा परिकर हनुमत आदि।

लीजिय राम प्रसाद रसरंगमणी अहलादि॥१७॥ इति भरतादि प्रसादान्नप्रदानम्॥

खदिर पूग एला सुधा युत सुगंधि ताम्बूल।

ग्रहण करिय सीतारमण दीजिय मोहिं शुभ मूल॥१८॥ इति ताम्बूलार्पणम्॥

नीराजन चामर व्यजन वादन मंगल नाद।

सीतापति आरति हरण लीजिय प्रभु अहलाद॥ १९॥ इति नीराजनम्॥

जल पट वारन आरती करि आरतिहर अंग।

करौं कुदृष्टि निवारि पुनि पुष्पांजलि रसरंग॥ २०॥ इति पुष्पांजलिः॥

पूर्व कृत युग पंच के पद पद पातक गंज। चारि प्रदक्षिण—

ENGLISH

—put on various jewelled and golden ornaments, Sītā-Rāma. (10: clothes, ornaments, and the rest)

Raghunandana, let sandal paste perfumed with saffron and other scents be placed upon your body. Moon-faced one, bear it and give delight to your servant's eyes. (11: sandal paste)

Flowers, a garland, excellent tulasī leaves—pure, fragrant, and full of rasa—accept them, Lord, as I offer them. Victory, victory to Sītā and dear Raghubara! (12: flowers and tulasī leaves)

Together with the bride Sītā, inhale this fragrant incense. Protect Rasarangamaṇi, beloved life of his joyful heart. (13: incense)

Lamp of Raghu's line, I offer this excellent lamp in hope of grace. Sītā, Raghubara, Lakṣmaṇa, and the others: dwell in my mind. (14: lamp)

Rice, sugar-cane juice, cooked dishes, milk, and many fruits form the food-offering. Rāma and Sītā, eat; Lord, your grace removes sorrow. (15: food offering)

Beloved, drink the water of Sarayū, then wash your hands again. Beloved of Jānakī, give a remnant of your food to Maṇi Rasaranga. (16: water for washing hands and mouth)

Bharata, Lakṣmaṇa, Śatrughna, the friends, retinue, Hanumān, and the others: receive Rāma's joyful grace, says Rasarangamaṇi. (17: distributing consecrated food to Bharata and the others)

Accept this fragrant betel with catechu, areca nut, cardamom, and nectar, O delight of Sītā, and give me the auspicious root. (18: betel offering)

With lamp-circling, fly-whisk, fan, instruments, and auspicious sound, accept this joyful ārati,
Lord of Sītā and remover of distress. (19: lamp-circling)

After warding with water and cloth and performing ārati upon the limbs of the remover of distress,
I avert the evil eye and then offer a handful of flowers in rasa. (20: flower offering)

Four circumambulations crush at every step the sins committed through the two sets of five in the
past—

EDITORIAL NOTE

Twice collated against PDF page 51 / printed page 48. The numbered offerings 10–20 and their liturgical
compounds are clearly printed. Offering 21 breaks after `चारि प्रदक्षिण—` and continues on printed page 49.

Completion of worship and the nine verses on the tilaka

—करि विनय वन्दि राम पद कंज॥२१॥ इति प्रदक्षिणा॥

नमो नमो रघुवर सिया नमो नमो सिय राम।
त्राहि त्राहि रघुवंशमणि जय करुणा सुखधाम॥२२॥

नमो नमो लछिमन भरत नमो शत्रुहन नाथ।
नमो भक्ति हनुमत श्रीकामदेन्द्र गुरुनाथ॥२३॥

नहिं जाने पूजन सुविधि नहीं सम प्रणाम।
शरणागत रसरंगमणि अघ क्षमिए सिय राम॥२४॥ इति प्रार्थना॥

श्याम गौरि विश्राम प्रद कोटि काम अभिराम।
मेरे हिय निज भवन सुख सोइय सीताराम॥२५॥

पूजा राम पचीसी यह पढ़े पूजहिं सियराम।
धाम वसहिं ते धन्य जन रटहिं सियावर नाम॥२६॥

इति श्रीसीताराम पूजा पचीसी समाप्ता॥

श्रीमते रामानन्दाय नमः॥

अथ राम तिलक नवक॥

श्री तिकार सीता समाधि लखन लकार हनूजान।
राम ब्रह्म कं कहति श्रुति तिलक अर्थ इमि जान॥१॥

श्रुति कह प्रभु के पदनते कल्पित भूमि निदान।
तिलक मृत्तिके को करें हरिपदाङ्क प्रमाण॥ २॥

अंगुल अंगुल मोद दोउ चरण अंक की रेख।
युग अंगुल मंझि साधि ताजे तहँ धारे श्री वेष॥ ३॥

चतुरंगुल चौड़ा तिलक उत्तम भाषत संत।
करे तिहाई नाकते ऊर्ध्वकेश पर्यंत॥ ४॥

दाहिने बाँए तिलक के विधि शिव श्रीहरि बीच।
ताते मध्यन लेपई लेपे सो अति नीच॥ ५॥

त्रय अंगुल मध्यम कहत अंगुल दुइ अधमर्थ।
दुइ अंगुल तैं कम तिलक-विस्तार जानहु व्यर्थ॥ ६॥

रामतिलक बिन भूत सम दरशत बाल कुरूप।
तिलक सहित रसरंगमणि शोभित साधु स्वरूप॥ ७॥

तिलक दुहँ दिशि धारई सीताराम सु नाम।
प्रभुना—

ENGLISH

—and, bowing in petition, I worship the lotus feet of Rāma. (21: circumambulation)

Homage again and again to Raghubara and Sītā; homage again and again to Sītā-Rāma. Protect me, protect me, jewel of Raghu's line! Victory to the abode of compassion and bliss. (22)

Homage again and again to Lakṣmaṇa and Bharata; homage to Lord Śatrughna. Homage to

devotion, to Hanumān, and to the guru and lord Śrī Kāmendra. (23)

I do not know the method of worship, nor any comparable act of obeisance. Rasarangamaṇi seeks refuge: forgive my sins, Sītā-Rāma. (24: prayer)

Dark Lord and fair Lady, givers of repose and more delightful than ten million Loves: happily sleep within your own house in my heart, Sītā-Rāma. (25)

Those who read this Twenty-Fivefold Worship of Rāma worship Sītā-Rāma. Blessed are the people who dwell in the holy abode and repeat the name of Sītā's Lord. (26)

Thus ends the Twenty-Fivefold Worship of Śrī Sītā-Rāma.

Homage to the venerable Rāmānanda.

Now the Nine Verses on Rāma's Tilaka.

Śrī's ti-sign is Sītā in samādhi, the la-sign is Lakṣmaṇa, and Hanumān is present; scripture calls Rāma Brahman. Know the meaning of the tilaka in this way. (1)

Scripture says the place imagined from the Lord's feet is the foundation. Make the tilaka from sacred earth in the form of Hari's footprint. (2)

Each line, finger by finger, joyfully marks the two feet. Keeping a space of two fingers between them, place Śrī's form there. (3)

The saints call a tilaka four fingers wide excellent; make it from one-third of the nose upward to the hairline. (4)

On the right and left sides of the tilaka are Śiva and Śrī Hari, with the prescribed center between them. One who smears over that central place is exceedingly base. (5)

Three fingers is called middling and two fingers inferior; know a tilaka less than two fingers in breadth to be futile. (6)

Without Rāma's tilaka a child looks ugly, like a ghost; with the tilaka, says Rasarangamaṇi, the holy form shines. (7)

On the two sides of the tilaka place the beautiful names Sītā and Rāma. The forehead marked with the Lord's name—

EDITORIAL NOTE

Twice collated against PDF page 52 / printed page 49. The worship conclusion and tilaka verses are clear; archaic spacing and letter-name wordplay are retained. Verse 8 breaks after `प्रभुना—` and continues on printed page 50.

The tilaka and the first teachers of the lineage

—मांकित भाल के मिटत कुमाग निकाम॥८॥

रामायुध बाँए धनुष दहिने भुज युग बान।
शिर धड़ शर मुद्रा युगल धारे भक्त सुजान॥९॥

श्रीरामानन्दीय यह तिलक नवक रसरंग।
यहि विधि धारे तिलक तन जपै नाम सुमंगल॥१०॥

इति श्रीरामतिलक नवक दोहाख्यं सम्पूर्णम्॥

॥ दोहा ॥

जिमि रघुवर मम करम में लिख्यो भोग दुख रास।
तिमि कृपालु तुम करम में लिख्यो मोर दुख नास॥१॥

राम कृपा करि देहु हिय नयननि अपनो भाव।
मैं तैं मम तव मेटि दुख आपहिं आप देखाव॥२॥

(कवित्त)—पांचाल जन्म भयो मुलतान शिष्य भए सुमेर स्वरूप चलि अवध में आए हैं। सीताराम रसिकन संग पाय पाए निधि सिया सिद्धि देश धाम मिथिला सिधाए हैं॥ सीताधाम सुखलहि युगल प्रियादिकन सीताराम संत जस सुने औ सुनाए हैं। रसरंग परगुरु शरण श्रीरामप्रिया पंचभूत त्यागि राम हिए सों लगाए हैं॥१॥

जन्महीं ते जानकीश जोग अनुरागे जगभोग तिय त्यागे रामरूप गुरु पाए हैं। गलता समीप सियभाविक श्रीचन्द्र अली संग भाव पाय पुनि अवध में आए हैं॥ सियारामशरण श्रीराघवेन्द्रसखा किए मुख्य शिष्य मानो शशि सूरज सोहाए हैं। श्रीरामप्रियाशरणजू रसरंग परगुरु पंचभूत त्यागि रामधाम को सिधाए हैं॥२॥

मिथिला अवध प्रयाग चित्रकूट अन्तर में विचरे विराग अनुराग उमगाए हैं। भक्तमाल भाषिके अभक्तन को भक्त किए दिए राममंत्र मदमांस छुड़ाए हैं॥ बहुकाल बपु राखि नाभिके प्रयाग परलोक को—

ENGLISH

—marked with the Lord's name destroys evil paths and vain desire. (8)

On the left place Rāma's weapon, the bow, and on the right arm the pair of arrows. The discerning devotee bears the paired arrow-seals upon head and trunk. (9)

This is the rasa-filled Rāmānandī set of nine tilaka verses. One who bears the tilaka upon the body in this way should repeat the supremely auspicious Name. (10)

Thus the dohās called the Nine Verses on Śrī Rāma's Tilaka are complete.

Just as, Raghubara, a mass of suffering to be experienced was written in my karma, so, compassionate Lord, let the destruction of my sorrow be written in your action. (1)

Rāma, graciously place your own devotional feeling in my heart and eyes, erase 'I' and 'mine,' 'you' and 'yours'; remove my sorrow and reveal yourself. (2)

He was born in Pañcāla, became a disciple in Multān of Sumera-svarūpa, and came to Ayodhyā. Finding the company of rasika devotees of Sītā-Rāma, he obtained the treasure of Sītā and spiritual perfection and journeyed to the holy land of Mithilā. Receiving bliss in Sītā's abode among those dear to the Divine Couple, he heard and recited the glory of Sītā-Rāma and their saints. Rasaranga says that the lineage-guru Śrī Rāmapriyāśaraṇa took refuge, abandoned the five elements, and fixed Rāma within his heart. (1)

From birth he was joined in loving devotion to Jānakī's Lord; abandoning worldly pleasure and women, he found the guru who was Rāma's form. Near Galtā he received devotional feeling in the company of the Sītā-devotee Śrī Candra Alī, then returned to Ayodhyā. Sītārāmaśaraṇa and Śrī Rāghavendrasakhā became his chief disciples, shining like moon and sun. Śrī Rāmapriyāśaraṇa, Rasaranga's lineage-guru, abandoned the five elements and journeyed to Rāma's abode. (2)

He wandered among Mithilā, Ayodhyā, Prayāga, and Citrakūṭ, his detachment and love swelling

within him. By expounding the Bhaktamāla he made devotees of non-devotees; he gave the Rāma mantra and freed them from intoxicants and meat. Having preserved his body for a long time, at the navel of Prayāga, toward the next world—

EDITORIAL NOTE

Twice collated against PDF page 53 / printed page 50. The opening completes verse 8 from printed page 49. The Rāmānandī emblem vocabulary and lineage names are retained diplomatically from the print. The final sentence continues on printed page 51.

Homage to the lineage and final benediction

—प्रयान जानि अवध में आए हैं। श्रीरामप्रियाशरणजू रसरंग परगुरु पंचभूत त्यागि रामधाम को सिधाए हैं॥

३॥

॥ दोहा ॥

शत उनइस तिरपन अशित द्वादशि भौम अषाढ़।

परगुरु गवने रामपुर तन तजि सरजू बाढ़॥

(छप्पे)—श्रीकामदेन्द्र गुरु सुहृदरस आवेशी एके प्रबल॥ राघवेन्द्र वंससखा भुवन विख्यात सोहाए। दिव्य रूप अनुभाव याहितन प्रगट देखाए॥ श्रीयुत सीताराम नाम प्रिय उचरत आनन। बाल ब्याह तजि चरित वनादिक सुनत न कानन॥ सियाराम रसिक सम्बन्ध दे शिष्य किए रसरंग भल। श्रीकामदेन्द्र गुरु सुहृदरस आवेशी एके प्रबल॥४॥

(कवित्त)—सम्बत उनइस शत साठ में कुँआर मास सुकल परवा बार मंगल विचारे हैं। अवधसुधाम में प्रभात समे सावधान मणिरसरंग नाम युगल उचारे हैं॥ रामविरहानल में तीनों तन जारि पाय दिव्यरूप सीतारामध्यान उर धारे हैं। स्वामीजी श्रीराघवेन्द्रसखा कामदेन्द्रमणि सर्वलोक त्यागे रामधाम को पधारे हैं॥५॥

(छप्पे)—श्रीअग्रदास अव्यग्रमन अग्र उपासक राम सिय॥ अष्टयाम कैङ्कर्य चाह तन मन में धारयो। कियो भक्ति रस प्रौढ़ गढ़ प्रभुतन उचारयो॥ ध्यानमंजरी सरस रसिकमन सुधा प्रवाह्यो। सीताराम अनन्य भाव त्रयविधि निवाह्यो॥ पूर्वाचारज रीति रसरंगमणी हित धामहिय। श्रीअग्रदास अव्यग्रमन अग्र उपासक राम सिय॥६॥

श्रीसीतारसरंगविहारीभ्यां नमः॥

भवभावविनिर्मुक्तान् भगवद्भावसंयुतान्।

उभयनिर्भरान् भक्तान् भूयो भूयो नमाम्यहम्॥

इति शुभम्॥

ENGLISH

—he came to Ayodhyā, knowing that his departure was near. Śrī Rāmapriyāśaraṇa, Rasaranga's lineage-guru, abandoned the five elements and journeyed to Rāma's abode. (3)

In Vikrama year 1953, on the dark-fortnight twelfth, a Tuesday in Āṣāḍha, the lineage-guru left his body beside the swelling Sarayū and journeyed to Rāma's city.

The guru Śrī Kāmendra was uniquely powerful, wholly absorbed in the rasa of friendship. Rāghavendrasakhā, friend of Raghu's line, shone famous throughout the world. By his spiritual power he visibly revealed the divine form here. His mouth continually uttered the dear names Sītā and Rāma. Having renounced child-marriage, his ears would hear no worldly tales and the like. Giving his disciples the rasika relationship with Sītā-Rāma, he made Rasaranga blessed. The guru Śrī Kāmendra was uniquely powerful, wholly absorbed in the rasa of friendship. (4)

In Vikrama year 1960, in the bright fortnight of the month of Kvāra, on a Tuesday, the considered moment came. At dawn in the blessed abode of Ayodhyā, Maṇi Rasaranga attentively uttered the names of the Divine Couple. Burning all three bodies in the fire of separation from Rāma, he attained the divine form and held meditation on Sītā-Rāma in his heart. Svāmī Śrī Rāghavendrasakhā Kāmendramaṇi left all the worlds and went to Rāma's abode. (5)

Śrī Agradāsa, unagitated in mind, was the foremost worshipper of Rāma and Sītā. He held in body and mind the desire for service through all eight watches. He brought devotional rasa to maturity and proclaimed it before the Lord. Through his Dhyānamañjarī he poured a current of nectar into rasika hearts. He sustained exclusive devotion to Sītā-Rāma in three ways. For Maṇi Rasaranga, the tradition of the former teachers is the heart's beneficent abode. Śrī Agradāsa, unagitated in mind, was the foremost worshipper of Rāma and Sītā. (6)

Homage to Śrī Sītā and the Rasa-coloured Sportive Lord.

Again and again I bow to the devotees who are wholly free from the attitudes of worldly becoming, who are endowed with divine feeling, and who depend entirely upon both members of the Divine

Couple.

Thus, auspiciously, it is complete.

EDITORIAL NOTE

Twice collated against PDF page 54 / printed page 51, the terminal leaf of the root. Lineage names and dates are retained diplomatically. The closing Sanskrit verse and the explicit terminal `इति शुभम्` are clear.