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श्रीरसिक प्रकाश भक्तमाल

Śrī Rasika Prakāśa Bhaktamāla

A Garland of the Rasikas of Sītā and Rāma

Svāmī Yugal Priyā Śaraṇa

Complete Braj root text with a fresh English translation

Complete bilingual reading edition · Ananta Satsang

About this edition

This edition presents all 233 extant numbered chappayas, two opening dohas, and five concluding dohas beside a fresh English translation. The witness omits stanza numbers 59 and 146 and repeats 172 where the sequence requires 173; those source details are preserved. The complete historical *Rasika-prabodhinī* commentary remains available in the cited archival scan.

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Primary witness: complete third-edition scan digitized by the Sarayu Foundation Trust and eGangotri and preserved by the Internet Archive.

COMPLETE BILINGUAL EDITION

The Author's Invocation

Dohas 1–2

सुमिरत सुखद समाज, नवधा जहाँ साधन भई।
दसधा भक्ति सुसाज, परा दसा छाँके रहत॥१॥

I remember the bliss-giving assembly in whom ninefold devotion became the discipline and tenfold devotion its beautiful fullness. They remain steeped in the supreme state.

तेई मंगल रूप, जिनको जस वर्णन करौं।
परम्परा सु अनूप, रसिक सम्प्रदाय-रति कथा॥२॥

They themselves are forms of auspiciousness, and I shall tell their glory: the incomparable succession, the story of love in the Rasika tradition.

COMPLETE BILINGUAL EDITION

First Garland

Chappayas 1–20

जय जय जय गुरुदेव, रास पथ के विस्तारक।
 आचारज को रूप धरे, सेवक निस्तारक॥
 दसधा-बेधी परा भक्ति को भेद लखायो।
 जानकीवल्लभ रसिक रूप लखि नैनन छायो॥
 नाम धाम लीला अलख कृपा लखावत भावहीं।
 रसिक भक्तजन प्रिय सदा मधुर चरित नित गावहीं॥ १॥

Victory, victory, victory to the divine guru, who broadens the path of rasa. Assuming the form of the ācārya, he carries servants safely across. He reveals the distinctions of tenfold devotion and the mystery of supreme bhakti; his eyes are filled by the rasika form of Jānakī's beloved. Within the devotee's feeling he makes known the hidden grace of the Name, the sacred Abode, and the divine play. Ever dear to rasika devotees, he continually sings their sweet lives.

ऐसे गुरुहिं मनाय, रसिक भक्तनि जस गाऊँ।
 नाभाजू के चरण बन्दि, मति मोरि बढ़ाऊँ॥
 भक्तनि के शुभ चरित, अमित महिमा सुखकारी।
 किमि कहिहौं मैं, लोह चुम्बकत बुधि सुधारी॥
 पूर्वाचारज सहचरी, नित्य धाम बसि हेरिये।
 जनक लडैती के प्रिये, मोहि भरोसो तेरिये॥ २॥

Having honoured such a guru, I sing the glory of the rasika devotees. Bowing at Nābhājū's feet, I strengthen my understanding. How could I adequately tell the devotees' blessed lives, whose boundless greatness brings such joy? May my mind be refined as iron is drawn and shaped by a magnet. Look upon the earlier ācāryas and companions dwelling forever in the eternal Abode. Beloved ones of Janaka's cherished daughter, my trust rests in you.

मिथिलापति भ्राता चतुर, उग्र प्रतापी भक्ति रति।
 सीरध्वज कुशकेतु, जयध्वज वीरध्वज वर॥
 कैकयीध्वज निमिध्वज, सकल दसधा रति धर धर।
 रानि सुनेना सुखदर्शना, शुभचित्रा करि॥
 सुत बधिनि अष्ट, चन्द्रकान्ति बानी सुषमा भरि।
 उन्मत्त प्रीति वात्सल्य पथ, नहि व्यापी कछु जगत गति॥
 मिथिलापति भ्राता चतुर, उग्र प्रतापी भक्ति रति॥३॥

The four brothers who ruled Mithilā were formidable in splendour and wholly given to devotion: Sīradhvaja, Kuśaketu, Jayadhvaja, and noble Vīradhvaja. Kaikayīdhvaja and Nimidhvaja, and every household, bore tenfold love. Their queens—Sunainā, Sukhadarśanā, Śubhacitrā and the others—and their eight sons and daughters-in-law, Candra-kānti and Vāṇī among them, were filled with beauty. Maddened by love upon the path of parental tenderness, no current of the world could touch these four brothers of Mithilā.

कृपा दृष्टि मोपर करो, भ्राता कोशलराज के।
 वीर सिंह विख्यात प्रतापी, सूर सिंह वर॥
 विजय सिंह जयशील भये, तैसे चन्द्रशेखर।
 महाबाहु अरु धर्मशील, श्रीरामभ्रातु हैं॥
 रति वात्सल्य उदार आदि जुत नीतिवान हैं।
 रघुवंश बन्धु मण्डन, सब ध्यान धरौ प्रिय काज के॥
 सब कृपा दृष्टि मोपै करो, भ्राता कोशलराज के॥४॥

Brothers of the king of Kośala, turn your gracious glance upon me: renowned Vīra Siṃha, mighty Śūra Siṃha, Vijaya Siṃha, Jayaśīla, Candraśekhara, Mahābāhu, and Dharmaśīla, brothers of Śrī Rāma. Generous, principled, and joined to parental love, you are ornaments among the kinsmen of Raghu's line. Keep my cherished purpose in mind, and all of you grant me your gracious glance.

भ्राता अष्ट सुराष्ट्र के, रानी भाव प्रभाव बढ़।
 रत्नकला अरु रत्नप्रभा, रूपावति मदवति।
 भ्रमरकेसि मदशिला, सुचित्रा सुखद चन्द्रवति॥
 पुरवासिनि अनेक संग, उत्सव रङ्गराशी।
 जनक लली मुख निरखि, प्रीति अति मीता माची॥
 सब मिलिकै करिये कृपा, बिनै करौं हिय जड़।
 भ्राता अष्ट सुराष्ट्र के, रानी भाव प्रभाव बढ़॥ ५॥

The eight brothers of Surāṣṭra and their queens possess a powerful devotional feeling: Ratnakalā and Ratnaprabhā, Rūpavatī and Madavatī, Bhramarakeśī, Madaśīlā, fair Citrā, and Candravatī. Together with many women of the city, they are a treasury of festival joy. As they gaze upon the face of Janaka's cherished daughter, an intense love swells within them. May all of you show grace together; this dull heart makes its plea.

अनुराग लता फूली फली, महाराज प्रिय कारिणी।
 कैकयी सुकुमारी, प्रिय प्रिय नाम सुमित्रा॥
 कौसिल्या सौसील्य, कौन तिय कथा पवित्रा।
 रानी विपुल सुजान, भक्ति रत महल भरी हैं॥
 लालन पालन लली लाल के, प्रीति अरी हैं।
 रघुवंश वधू उत्तम कथा, सकल धर्म धुर धारिणी॥
 अनुराग लता फूली फली, महाराज प्रिय कारिणी॥ ६॥

The vine of love flowered and fruited in the queens dear to the great king: tender Kaikeyī; Sumitrā, beloved in name and in truth; and Kauśalyā, whose gracious and sacred story no one could fully tell. The palaces are filled with wise queens absorbed in bhakti. Nurturing Lalī and Lāl, they are enemies of everything opposed to love. These excellent daughters-in-law of Raghu's line bear the full weight of dharma; in the king's beloved queens the vine of love flowered and fruited.

श्री कोशलराज कुमार के सखा रंगीले प्रिय सवे।
 विजै सुकंठ सुवीरमनी, विद्याधर सुन्दर॥
 सुक अरु विद्युद्वर्ण, कलावदन रसमन्दिर।
 मालाधर अरु चन्द्रवदन, श्रीचन्द्रदास हैं॥
 पुष्पमाल अरु प्रभासिंधु, श्रीनिधि खास हैं।
 लक्ष्मीनिधि श्रीचित्रशील, करुणा करि हेरिय अम्बे॥
 श्री कोशलराज कुमार के सखा रंगीले प्रिय सवे॥ ७॥

These are all the colourful, beloved companions of the prince of Kośala: Vijaya, Sukaṇṭha, Suvīramaṇi, Vidyādhara, and Sundara; Śuka, Vidyudvarṇa, Kalāvadana, and Rasamandira; Māladhara, Candravadana, and Śrīcandrādāsa; Puṣpamāla, Prabhāsindhu, and the special Śrīnidhi; Lakṣmīnidhi and Śrīcitraśīla. Mother, look upon me with compassion. These are the prince's beloved and many-coloured friends.

वन प्रमोद महली प्रिया, मिथिला कुञ्ज उपासिनी।
 श्रीविमला अरु चन्द्रकला, श्रीचारुशिला अलि॥
 चन्द्रवती चन्द्रादि और सीता सुसील भलि।
 कमला कमलमुखी अनूप, किशोरा सुखदानी॥
 पद्मा पद्मिनी चम्पकली, रति वर्द्धिनि मानी।
 प्रिय केलि कलाविद पण्डिता, जनक कुँअरि सहचारिनी॥
 श्री वन प्रमोद महली प्रिया, मिथिला कुञ्ज उपासिनी॥ ८॥

The dear palace companions of Pramoda Forest worship within Mithilā's groves: Śrī Vimalā, Candrakalā, and the companion Cāruśīlā; Candravatī, Candrā and the others, Sītā, gentle and good; Kamalā, lotus-faced, and incomparable Kiśorā, giver of joy; Padmā, Padminī, and Campakalī, honoured as one who increases love. Learned and skilled in the arts of their beloved's play, they are the companions of Janaka's princess.

चरन कमल बन्दों कृपाल हरियानंद स्वामी।
 सर्व सु सीताराम रहसि दशधा अनुगामी॥
 बालमीक बर शुद्ध सत्व माधुर्य रसालय।
 दरसी रहसि अनादि पूर्व रसिकन की चालय॥
 नित सदाचारमय रसिकता अति अद्भुत गति जानिये।
 जानकि बल्लभ कृपा लहि शिष प्रति शिष्य बखानिये॥ ९॥

I bow to the lotus feet of compassionate Svāmī Hariyānanda, wholly devoted to the mystery of Sītā-Rāma and a follower of tenfold devotion. Noble as Vālmīki, pure in being and an abode of sweetness, he beheld the beginningless mystery and the way of the earlier rasikas. Know his wondrous path of rasika devotion, always embodied in right conduct. Having received Jānakīvallabha's grace, he transmitted it from disciple to disciple.

रसिक राघवानन्द बसे काशी अस्थाना।
 गुरु रूप शिव लये दये रसिकाई ध्याना॥
 काल करालहि जीति शिष्य किय रामानन्दा।
 प्रगटी भक्ति अनादि अवध गोपुर स्वच्छन्दा॥
 जो आचारज को रूप धरि जगत उधारण जतन किय।
 महिमा महा प्रसाद की प्रगटि रसिक जन सुरूख दिय॥ १०॥

Rasika Rāghavānanda made Kāśī his seat. Śiva assumed the guru's form and gave him the meditation of rasika devotion. Conquering terrible Time, he made Rāmānanda his disciple, and the beginningless devotion of Ayodhyā's gateway shone forth freely. Assuming the form of an ācārya, he laboured to raise up the world. He revealed the greatness of mahāprasāda and gave the rasika devotees a gracious path.

द्वादश शिष्य प्रधान एकादश चतुर प्रधानी।
 बड़े अनंतानंद कंद शृंगार लखानी॥
 रसिक समाधी प्रवल कृपा उर दाह लहे हैं।
 जनकलली के कृपा रास रस पूरि रहे हैं॥
 आंसू चलत समाधि में अद्भुत गति विरही लहे।
 शिष्य किये बहु विरति रति तिनके गुन गन को कहे॥ ११॥

Of the twelve principal disciples, eleven held the leading rank; great Anantānanda is known as a fountain of devotional adornment. In powerful rasika samādhī he underwent the fire of grace within his heart; by the grace of Janaka's cherished daughter he remained filled with the rasa of the rāsa. Tears flowed in samādhī, and the lover in separation entered a wondrous state. He made many disciples established in renunciation and love—who could recount the host of their virtues?

कृपा अनंतानंद रसिक पूरन पय अहारी।
 कृष्णदास रस रीति उपासक सिय ब्रतधारी॥
 पुष्कर छाया भजन भूमि प्रगटी सिय प्यारी।
 पूर्व सूचिका धरी कथा प्रिय लेहु सुधारी॥
 जिमि उलूक अरु काग रति नित्य रास रस रूप गति।
 आचरज शृंगार पथ शिष्य अग्र से विमल मति॥ १२॥

By Anantānanda's grace, the accomplished rasika Kṛṣṇadāsa lived only on milk. A practitioner of love's way, he kept Sītā's vow. At Puṣkara, in a shaded place of worship, beloved Sītā appeared to him. Bearing the old testimony, he refined the cherished account. Like the owl and the crow absorbed in love, he entered the eternal movement of rāsa, rasa, and divine form. Wondrous upon the path of śṛṅgāra, he gave his foremost disciple a stainless understanding.

कील कील सिर दर्ई नृपति, तवहूँ नहिं जागे।
 प्रबल समाधी रसिक राम सिय छवि अनुरागे॥
 गुप्त केलि रस रीति प्रीति ऐश्वर्य छिपाई।
 पंच शिष्य प्रति शिष्य रास रस मानस भाई॥
 दर्ई कृपा उलहीलता मधुराचारज मधुर रस।
 अग्र स्वामि के तुल्यता प्रियता रसिकाई स्ववस॥ १३॥

The king drove nail after nail into Kīla Svāmī's head, yet he did not awake: the rasika remained in powerful samādhi, absorbed in the beauty of Rāma and Sītā. He concealed majesty within the secret play—its rasa, method, and love. Through five disciples and their disciples, minds became intimate with the rasa of the rāsa. He bestowed grace, ardent delight, and sweet rasa upon Madhurācārya. Equal to Agra Svāmī in dearness, his rasika devotion moved freely under love's command.

रसबोध विपुल आनंदघन अग्र स्वामि बानी बिशद।
 अक्षर पद अनुप्रास मधुरता बालमीक सम॥
 आशय गूढ़ उपाय प्राप्ति रसिकन की संगम।
 रैवासे जानकी वल्लभी रहसि उपासी॥
 ललित रसाश्रय रंग महल कल कुंज खवासी।
 आचारज रस रासपथ रसिक वज्र रसिकन सुखद॥
 रसबोध विपुल आनंदघन अग्र स्वामि बानी बिशद॥ १४॥

Agra Svāmī's lucid speech is an abundant cloud of joyful realization of rasa. Its letters, metrical feet, alliteration, and sweetness are comparable to Vālmīki. Its profound intent, means, and attainment bring rasikas together. At Raivāsā he worshipped the mystery of Jānakī's beloved. A servant of the artful groves in the pleasure palace, he was an ācārya of the path of rasa and rāsa—a thunderbolt among rasikas who brought the rasikas joy.

अग्र स्वामि श्रीअग्र सहचरी जनकलली की।
 पुष्प बाटिका मिलन हेतु प्रिय भाँति भली की॥
 चन्द्रकला प्रिय नाम श्याम सिय वस करि राखी।
 प्रगटि स्वामि पद लही ध्यान रस मन मन चाखी॥
 ग्रंथकार शृंगार रस सागर मंजरि ध्यानहीं।
 भेदी अनभेदी पढ़े रसिक रास पथ जानहीं॥ १५॥

Agra Svāmī was Śrī Agra, a companion of Janaka’s cherished daughter; in the flower garden she beautifully arranged the meeting of the beloveds. Her dear name was Candrakalā, and she kept Śyāma and Siyā under love’s sway. Manifesting here as the svāmī, she attained the divine feet and tasted the rasa of meditation within the mind. He authored the Śṛṅgāra-rasa-sāgara and Dhyāna-mañjarī; rasikas, whether initiated into the mystery or not, read them and come to know the path of rāsa.

नाभा नाभी छवि सरसी शुचि भाव कंज हैं।
 प्रफुल्लित तहँ सुजान रसिक जन भ्रमर मंजु हैं॥
 भये बिलक्षण रसिक संत सेवा के मुखिया।
 रसिकराज गुरु कृपा लली पद पेखे सुखिया॥
 रली भली नाभा अली ऐसी नहिं भइ कोउ अलि।
 अष्ट काल सेवा रची ग्रंथ प्रेम पथ की गलि॥ १६॥

Nābhā is the navel of a lovely lake where the pure lotus of devotional feeling blooms and discerning rasikas are its charming bees. He became an extraordinary rasika and a leader in serving the saints. By the grace of the rasikas’ king and guru, he beheld Lalī’s feet and was blessed. No other bee ever drank as deeply and beautifully as the bee Nābhā. He composed the eight-period service—a book that is a lane upon the path of love.

श्री जंगी गुरु कृपा ते तन तुलसी जन विमल मति।
 सीताराम रहस्य कथा संहिता प्रीति बर॥
 सन्त सभा मधि श्रवन कथा सु अनन्य रीति पर।
 भजन मानसी मत्त सन्त सेवा शुचि नीके॥
 जिनके देव मुरारि प्रतापी जानत जी के।
 जूथपाल द्वारेश वर मूढ़तहीं सीतल सुगति॥
 श्रीजंगी गुरुकृपा ते तन तुलसी जन विमल मति॥ १७॥

By the grace of Guru Śrī Jaṅgī, his spiritual son Tan Tulasī possessed a stainless understanding. He cherished compendia of stories concerning the mystery of Sītā-Rāma. In assemblies of saints he heard the sacred narratives according to the exclusive way; intoxicated in mental worship, he was purified by devoted service to the saints. The mighty Murāri Deva, known among the people, belonged to his lineage. He was a leader of the community and noble guardian of its doorway, marked by serene blessedness.

तन तुलसी गुरु कृपा ते चतुर्भुजा परस्यो अचल।
 पंगति सन्त प्रधान भक्ति पथ प्रेम लखायो॥
 निज कर परिचर्या अनूप निष्ठा मन भायो।
 तिलक युगुल रेखा ललाट सोहत अति नीके॥
 बिलग्यो द्वारा सन्त सुखद सेवक बहु जीके।
 सुभट एक ते एक वर परम धर्म पोषक अमल॥
 तन तुलसी गुरु कृपा ते चतुर्भुजा परस्यो अचल॥ १८॥

By Guru Tan Tulasī's grace, Caturbhuja became unwavering. Foremost in the line of saints, he showed love upon the path of bhakti. His incomparable personal service and steadfastness delighted the heart, while the twin lines of the tilaka shone beautifully upon his forehead. He established a distinct dvāra that brought joy to saints and gave life to many servants. Its champions, each excelling the last, were pure supporters of the highest dharma.

गुरुदेव मुरारि कृपा लह्यो जन मलूक उत्तम कथा।
 वारेहि ते अनुराग कथा सुनि छवि उर आने॥
 श्याम वरन धनु धरन छैल नैना मंडराने।
 निःनिकंच गृह मातु हेतु सेवा अनुरागी॥
 कढ़ी हेतु हिय बढ़ी लखी मोटरि बड़भागी।
 विरति लई गुरु के शरण आवत ही छूटी माया॥
 गुरुदेव मुरारि कृपा लह्यो जन मलूक उत्तम कथा॥१९॥

By Guru Murāri's grace, the devotee Malūka gained this excellent story. From childhood he loved the sacred narrative and brought its image into his heart: the dark, bow-bearing Lord, whose lovely eyes hovered before him. Though inwardly without possessions, he remained in the household out of love for serving his mother. His longing swelled around an offering of kaṛhī; the fortunate one beheld the bundle that the Lord had miraculously carried home. He took up renunciation, and as soon as he reached the guru's refuge, māyā fell away.

भावानंद पद परसि कै अनभीनंद कथा सुखद।
 परम धर्म प्रति पाथ हितू शिव सैन्य विनासी॥
 एक एक वर सुभट शिष्य सन्तन सुख रासी।
 दृढ़ विश्वास उदार उपासक सीतावर के॥
 पर उत्कृष्ट सुबोध चरन वन्दित नर वर के।
 धीर वीर मति थीर शुचि प्रबल प्रतापी यश बिसद॥
 भावानंद पद परसि कै अनभीनंद कथा सुखद॥२०॥

Touching Bhāvānanda's feet, Anabhīnanda's story became a source of joy. A champion of the supreme dharma, he overcame an opposing Śaiva host. Each of his excellent warrior-disciples was a treasury of joy for the saints. Firm in faith, generous, and a worshipper of Sītā's Lord, he was outstanding and discerning; noble men bowed at his feet. Steadfast and heroic, steady-minded and pure, he possessed great spiritual force and spotless renown.

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केवलझूवा शिष्य वर एक एक दृढ़ भजन रति।
 द्वादश वर कल्याण छाप बाई तुलसा हैं॥
 आदि ये जगन्नाथदास जाड़ा हुलसा हैं।
 प्रेमहिं के पय सरस अहारी पय हारी हैं॥
 रस उज्ज्वल अधिकार दरश दिय सिय प्यारी हैं।
 प्रेम पुष्ट वर प्रेम पठा खेम दमोदर सुजन मति।
 केवलझूवा शिष्य वर एक एक दृढ़ भजन रति॥ २१॥

Kevalajhūvā's excellent disciples were each firmly absorbed in worship: the twelve noble Kalyānas, Chāpa, Bāi Tulasā, Jagannāthadāsa Jārā and Hulasā. Some lived on the nourishing milk of love and some renounced even milk. Beloved Sītā granted them vision and qualification for the radiant rasa. Among these wise devotees, nourished by love, were noble Premapaṭhā, Khemadāsa, and Dāmodara.

मणि भूमि अनादि उपास्य थल मिथिला प्रगट कियो महत।
 भाविक सूर किशोर लली लालन मन भाये॥
 अटल भक्ति अबिरल सु योग रस रीति लखाये।
 रघुनन्दन या मात लली पुत्री भई जाके॥
 कील स्वामि के पौत्र शिष्य का कहिये ताके।
 काल कठिन मानस विमल कलि उपमा कवि को लहत।
 मणि भूमि अनादि उपास्य थल मिथिला प्रगट कियो महत॥ २२॥

The great devotee made Maṇibhūmi manifest in Mithilā as an eternal place of worship. The devotional hero Sūrakiśora delighted Lalī and Lālā's hearts, revealing unwavering bhakti, ceaseless spiritual union, and the way of rasa. Lalī, the Mother of Raghunandana, became his daughter. He is said to have been a grand-disciple of Kīla Svāmī. In the harsh age of Kali his mind remained stainless—what poet could find a comparison for him?

भाविक सूर किशोर के प्रागदास साधक विशद।
 प्रिय संबंध उदार सख्य पद निमि बंशी हैं॥
 नीम तरे नव खाट बिछी करवा बिलसी हैं॥
 तीव्र त्याग अनुराग अवधि पनहीं सिरधारी॥
 पंचवटी वन कुंज गली भेटे पिय प्यारी।
 वचन भाव युत कहि सरस पहिराई पनहीं सुखद।
 भाविक सूर किशोर के प्रागदास साधक विशद॥ २३॥

Sūrakiśora's Prāgadāsa was a pure practitioner, generous in his loving relationship and established in friendship with the line of Nimi. Beneath a neem tree stood his new cot and shining water-pot. His renunciation and love were intense; he carried the beloveds' sandals upon his head. In a lane of Pancavaṭī's forest groves, he met the beloved pair. Speaking to him with affection, they joyfully placed the sandals upon his feet.

श्री गोसाईं तुलसी कृपा टोडर की पूरी परी।
 मीत पुनीत सु छाय दाय कलि की नहिं लागी॥
 सती शिरोमणि नारि संत सेवा अनुरागी।
 लहि उपाय अति गुप्त गंग तस्मई खवाई॥
 जानि परी तब कही नारि अति हो दुखदाई।
 सुखदाई दंपति कथा जासु विरह नहिं धीर धरी॥
 श्री गोसाईं तुलसी कृपा टोडर की पूरी परी॥ २४॥

By Śrī Gosāiṃ Tulasī's grace, Ṭoḍara's fulfilment became complete. A holy influence sheltered him so that Kali's stain did not cling to him. His wife, foremost among faithful women, lovingly served the saints. She found a deeply hidden remedy and made an offering to Gaṅgā for that purpose. When she understood what had occurred, she spoke of a wife's profound sorrow; yet this couple's story gives joy. When she departed, Ṭoḍara could not hold firm against the pain of separation.

कथा युगुल उत्तम सुजन मेघा गंगाराम की।
 रामाज्ञा जेहि प्रीति प्रगट जिन पर अति ममता॥
 मुखिया साधक श्रवण कथा श्री मुख की समता।
 राम चरित मानस प्रगटी मेघा उर धारी॥
 नेमी प्रेमी छाया आय कहि विरद प्रचारी॥
 अवध गली विरही लख्यो धनुष लह्यो सुख धाम की।
 कथा युगुल उत्तम सुजन मेघा गंगाराम की॥२५॥

This is the paired story of the noble Meghā and Gaṅgārāma. Rāmājñā's love became manifest in them, and he held them in deep affection. Foremost among practitioners, they heard the sacred story as though from the Lord's own mouth. Meghā bore the revealed Rāmacaritamānasa in his heart. A disciplined lover, he came beneath its shelter and proclaimed its glory. In an Ayodhyā lane the lover in separation received a vision and was given the bow from the abode of bliss.

अग्र स्वामि वर कृपा विनोदी शिष्य विनोद की।
 रंग महल बिच कनक भवन मानसी मोद की॥
 आज्ञा स्वामि भजन भूमि में भजन फलती हैं।
 परम अनुग्रह दरस दिये मिथिलेश लली हैं॥
 भजन काज में तजि कृपा कहि नाभा प्रति भाईके।
 संमत करि स्वामि सरस गादी दई बुलाईके॥२६॥

By noble Agra Svāmī's grace, Vinodī became a disciple devoted to divine play. Within the pleasure palace, his mental service delighted in the Golden Palace. Obeying the master's command, his worship bore fruit upon the sacred ground: the Daughter of Mithilā's king granted him the supreme grace of her vision. He abandoned self-interest in the work of worship and regarded Nābhā as a brother. With the assembly's assent, the master summoned him and placed him upon the honoured seat.

ध्यान दास अति प्रबल ध्यान गति सरस दरश हैं।
 परम गुरु श्री अग्रस्वामि की रीति परस हैं॥
 सुख सागर श्रीचरणदास रसिकन के प्रेमी।
 बिबिध भाँति सुख दये सरस दशधा के नेमी॥
 किये बहुत उत्सव प्रगट मानस रति शृंगार रस।
 भनन श्रवन जस रास के जानकि वल्लभ प्रेम बस॥ २७॥

Dhyānadāsa was powerful in meditation; his contemplative way offered a beautiful vision. He touched the tradition of the supreme guru, Śrī Agra Svāmī. Śrī Caraṇadāsa, an ocean of joy, loved the rasikas and gave them delight in many ways. He faithfully observed the sweet tenfold devotion, celebrated many festivals, and revealed mental love and the rasa of śṛṅgāra. Under the sway of love for Jānakī's beloved, he spoke and heard the glory of the rāsa.

बाल कृष्ण प्रिय महत नाम धुनि बालअली जू।
 सदाचार ते पलटि रसिक मति भई भली जू॥
 कृपा प्रगट जेहि अग्रस्वामिजू दीनों सपना।
 जनक किशोरी शरण सुखद अपनायो अपना॥
 अद्भुत रसिक विचित्र मति नेही नेह प्रकाश किये।
 ध्यान मंजरी विस्तरे बिपुल ग्रंथ रचि सुख दिये॥ २८॥

The great devotee dearly loved Bāla Kṛṣṇa and was known by the name Bāla-alī. Turning from merely formal good conduct, his understanding became beautifully rasika. Agra Svāmī appeared in a dream and openly bestowed his grace; the shelter of Janaka's young daughter joyfully accepted him as her own. A wondrous rasika of distinctive understanding, this lover revealed divine love. He expanded the Dhyāna-mañjarī and brought joy by composing many books.

रूप सखी श्री रूपलाल जुग रूप लुभाने।
 दिल्लीपति दीवान सरस रस रसिकन जाने॥
 बालअली की कृपा लहे मानसी प्रधानी।
 शीश महल प्रतिविम्ब छाप दिल्लीपति जानी॥
 दुतिय देह कलियुग प्रवल करी अवल सब जानहीं।
 हो हो होरी हैं रही रसिक संप्रदा मानहीं॥ २९॥

Rūpasakhī Śrī Rūpalāla was captivated by the beauty of the divine pair. He served as the ruler of Delhi's minister, while rasikas knew the sweetness of his rasa. Receiving Bāla-alī's grace, he became foremost in mental service. The ruler of Delhi recognized the mark made by the reflections in the mirror palace. In powerful Kali he manifested as though in a second body, a wonder known by all. His "Ho! Ho! Holī!" remains honoured in the rasika tradition.

मधुराचारय मधुर सरस शृंगार उपासी।
 रंग महल रस केलि कुंज मानसी खवासी॥
 निमि कुल जन्म उदार सुभद्र सम्बन्ध प्रतापी।
 पैहारी रसिकेन्द्र कृपा माधुर्य प्रतापी॥
 द्वादश वार्षिक रास रस लीला करि बहु सुख दिये।
 बिपुल ग्रंथ रचि रसिकता राम रास पद्धति किये॥ ३०॥

Madhurācārya was a sweet and graceful worshipper of śṛṅgāra. In mental service he attended the groves of rasa-play within the pleasure palace. Born in Nimi's line, he was noble, auspiciously connected, and spiritually powerful. By the grace of Payahārī, lord among rasikas, he became powerful in sweetness. For twelve years he enacted the play of rāsa-rasa and gave abundant joy. He composed many books on rasika devotion, including a Rāma-rāsa-paddhati.

हरियाचारय नील पीतरंग हरित ध्यान लहि।
 शैन कुंज रासान्त सुरति वर ग्रंथ मान कहि॥
 गुरु आज्ञा श्री चित्रकूट ते पालन कीनी।
 राम रास लीला रसाल रसिकन सुख दीनी॥
 मधुराचारय शिष्य वर कलियुग में त्रेता कियो।
 षट्ऋतु नित्य विहार युत उत्सव करि बहु सुख दियो॥ ३१॥

Hariyācārya received the meditation in which blue and yellow mingle as green. He described the sleeping-grove, the close of the rāsa, and sacred recollection in an honoured book. Obeying the guru's command from holy Citrakūṭa, he offered rasikas the sweet play of Rāma's rāsa. This excellent disciple of Madhurācārya made Tretā present within Kali: through festivals of the eternal pastimes across all six seasons, he gave abundant joy.

श्री राम रास पद्धति प्रचुर राम सखे बानी मधुर।
 सरस काव्य गुण ललित बलित दंपति रस लीने॥
 पढ़त सुनत मन मोद प्रेम पथ रसिक रंगीले।
 ब्रह्म संप्रदा सुनि अगस्ति परिमाण लहे हैं॥
 मत अभेद खंडन समर्थ बहु ग्रंथ कहे हैं।
 गोलोक अवधि अवतार महि वन प्रमोद रस रास उर।
 श्री राम रास पद्धति प्रचुर राम सखे बानी मधुर॥ ३२॥

Rāmasakhe's sweet voice abounds in the method of Śrī Rāma's rāsa. His graceful and powerful poetry is immersed in the rasa of the divine couple; reading or hearing it gladdens the mind and colours rasikas upon love's path. He received the Brahmā tradition with Agastya as its authority. Capable of refuting the doctrine of absolute non-difference, he composed many works. From Goloka and Ayodhyā to the descent upon earth, his heart held the rasa and rāsa of Pramoda Forest.

प्रिय काव्य सरस अनुरागमय कृपानिवास प्रसाद गुन।
 रास उपासक प्रवर जानकी वल्लभ नाता॥
 रति अनन्य गति धन्य रसिक रसिकन सुख दाता॥
 लक्षावधि माधुर्य चरित बहु ग्रंथ महा रस।
 सुनत श्रवण मन मोद होत प्रेमा परमावस॥
 हनुमन्त कृपा लहि परम गुरु श्रीप्रसाद अलिअग्र उन।
 प्रिय काव्य सरस अनुरागमय कृपानिवास प्रसाद गुन॥३३॥

Kṛpānivāsa's beloved poetry is graceful and filled with love, a gift born of grace. Foremost among worshippers of the rāsa, he lived in relationship with Jānakī's beloved. Blessed in exclusive love, he brought joy to rasikas. His many rasa-filled books included the Lakṣāvadhi-mādhurya-carita; hearing them delights the mind and leaves it wholly overcome by divine love. He received the grace of Hanumān, the supreme guru Śrī Prasāda, and Alī Agra.

श्री रामदास गूदर प्रवर रसिक रास वर ध्यान पर॥
 चित्रकूट वन कुंज वास अति उत्तम धरनी।
 दिव्य दृष्टि ते दरश कांचनी श्रुति वर वरनी॥
 प्रिय मिथिला सम्बन्ध जन्म मानसी लखे हैं।
 रंग महल सरयू सुकुंज छवि सुधा चखे हैं॥
 कृपाराम से शिष्य जेहि सन्त सभा सनमान वर।
 राम दास गूदर प्रवर रसिक रास वर ध्यान पर॥३४॥

Śrī Rāmadāsa Gūdara was a foremost rasika intent upon sublime meditation of the rāsa. He dwelt in Citrakūṭa's forest groves, that excellent land. Through divine sight he beheld the golden vision praised by the finest revelation. In mental service he perceived his dear relationship with Mithilā and his spiritual birth; in the pleasure palace and Sarayū's lovely groves he tasted the nectar of beauty. A disciple of Kṛpārāma, he received high honour in the assembly of saints.

प्रेमसखी रस रहसि प्रवर वर द्विज तन धारी।
 शृंगवेरपुर निकट वास विरदावलि भारी॥
 चित्रकूट श्रीरामदास गूदर सतगुरु लहि।
 रसिकाई निधि भये गये मिथिला दंडोतहि॥
 जनकललीजू प्रगट हैं अली खास अपनाय कै।
 प्रेम कथा प्रगटी सरस विविध ग्रन्थ छवि गायके॥३५॥

Premasakhī, foremost in the mystery of rasa, took birth in an excellent brahmin body. He lived near Śṛṅgaverapura and possessed a great renown. At Citrakūṭa he received Śrī Rāmadāsa Gūdara as his true guru. Becoming a treasury of rasika devotion, he went to Mithilā and offered full prostration. Janaka's cherished daughter appeared and adopted him as her special companion. He revealed the story of love and sang its beauty in many graceful books.

अग्र स्वामि पथ सुदृढ़ भये श्रीरामप्रसादा।
 रस उमंग शृंगार भक्ति दशधा अनुवादा॥
 अवध वास सेवा प्रधान सन्तन सुखकारी।
 मोदी को भरि दिये दाम पिय श्री धनुधारी॥
 रंग महल झारु स्वकर जनक लली बिन्दी दई।
 बिदित भई संसार में दशधा संपति नित नई॥३६॥

Śrī Rāmaprasāda became firmly established upon Agra Svāmī's path, filled with the exhilaration of rasa, śṛṅgāra devotion, and the tenfold way. Dwelling in Ayodhyā, he made service foremost and brought joy to the saints. His beloved bow-bearing Lord paid a merchant's account in full. When Rāmaprasāda swept the pleasure palace with his own hand, Janaka's daughter gave him a bindī. Thus the ever-new wealth of tenfold devotion became known throughout the world.

श्रीरघुनाथ प्रसाद रसिक रस लह्यो अनादी।
 ज्यों गूंगे गुड़ खाय सरस रस रास के स्वादी॥
 परम धीर गंभीर गुरु की वृत्ति निबाही।
 काल करालहिं बचे सचे दशधा प्रिय जाही॥
 तापिनी जंत्र सेवा सरस भजन प्रगट बपु अवतरे।
 रामचरण से शिष्य जिन हम से विमुखन उद्धरे॥३७॥

Śrī Raghunātha Prasāda attained the beginningless rasika rasa. Like a mute person tasting jaggery, he knew the sweetness of the rasa of the rāsa even when words could not convey it. Supremely steadfast and profound, he maintained the guru's way. He escaped terrible Time and remained true to the beloved tenfold devotion. Through service with the Tāpinī yantra and graceful worship, the sacred form became manifest. His disciple Rāmacaraṇa rescued those who had turned away.

श्री रामप्रसाद कृपाल के अनुग एक ते एक वर।
 छेदादास पुनीत साधु सेवी जग जान्यो॥
 बलदुदास माधुर्य कुण्डली ग्रन्थ बखान्यो॥
 औरौ शिष प्रति शिष्य भक्ति दशधा के आकर।
 श्री जानकीप्रसाद महंत भगवान उजागर।
 श्रीजनक किशोरी कृपा लहि वंश बिपुल सेवक सुघर॥
 श्री रामप्रसाद कृपाल के अनुग एक ते एक वर॥३८॥

The followers of compassionate Śrī Rāmaprasāda each excelled the next. Sacred Chedādāsa was known throughout the world for serving holy people; Baladudāsa expounded the Mādhurya-kunḍalī. Their disciples and disciples' disciples became mines of tenfold devotion. Among them were the mahant Śrī Jānakīprasāda and the illustrious Bhagavāna. By the grace of Janaka's young daughter, the lineage grew abundant with skilful servants.

श्री रामचरण सियराम रसिक रसिकन में आगर।
 बिबिध ग्रन्थ भरि दये सरस शृंगार उजागर॥
 श्री तुलसी शृंगार गुप्त रस दास्य बखानी।
 यही चोट रहि गई प्राप्ति में रस बिलगानी॥
 सोई आनि रस बपु धर्यो अग्र स्वामि के यश लहे।
 टीका रचि निज ग्रन्थ के प्रगट रास रस निर्वहे॥३९॥

Śrī Rāmacaraṇa was foremost among Sītā-Rāma's rasikas. He filled many books with luminous, graceful śṛṅgāra. Śrī Tulasī described the hidden rasa of śṛṅgāra through the mode of service, yet a wound remained where rasa seemed separated from attainment. Rāmacaraṇa brought that same rasa into embodied form and inherited Agra Svāmī's renown. By composing a commentary on his own text, he openly sustained the rasa of the rāsa.

श्री राम उपासक छाप दृढ़ परमहंस आनन्द घन।
 राम प्रसाद प्रशंस वेद कंठस्थ जु तीनो।
 परम धरम पय सार भाग छवि हिय धरि लीनो॥
 जानकी वल्लभ कुंज केलि मनसा मद माती।
 बिपुल उपासक जुरे संग प्रिय रसिक सजाती॥
 जफराबाद निवास तजि वास जानकी घाट वन।
 श्रीराम उपासक छाप दृढ़ परमहंस आनन्द घन॥४०॥

The steadfast paramahansa Ānandaghana bore the seal of a worshipper of Śrī Rāma. Praised by Rāmaprasāda, he held three Vedas in memory. He took into his heart the beautiful, essential portion—the very milk—of the highest dharma. His mind was intoxicated by the grove-play of Jānakī's beloved, and many worshippers and dear rasikas of the same spiritual family gathered around him. Leaving his residence in Jafarabad, he made his home in the grove at Jānakī Ghāṭ.

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रसमोद विनोद सुयोग घन वासी अवध प्रमोद वन।
 माखन माखन सरिस हृदय शृंगार उपासी॥
 कुंज केलि अनुराग द्रवत मुख श्रवत सुधा सी॥
 वचन भाव संमिलित ललित लीला अनुरागी।
 अवध भूमि छवि घूमि दृगन सुख लहि बड़भागी॥
 रसिकन संग सुयोग सुख बिछुरनि परम वियोग मन।
 रसमोद विनोद सुयोग घन वासी अवध प्रमोद वन॥४१॥

Rasamoda Vinoda was a dense cloud of blessed association dwelling in Ayodhyā's Pramoda Forest. Mākhana's heart was like butter, and he worshipped śṛṅgāra. Love for the grove-play melted him, and nectar seemed to flow from his mouth. His speech and feeling were united in love for the graceful pastimes. Wandering through the beauty of Ayodhyā's land, his eyes found joy and he became greatly blessed. Association with rasikas was his supreme fortune; separation from them, his mind's deepest pain.

रस रीति उपासन सरस मति रसिक छाप सियदास की॥
 मिथिलापुर सम्बन्ध लखै कहु कोऊ मग माहीं।
 तिनहिं प्रिया सम मानि कुशल पूछत सकुचाहीं॥
 अवध मांहि श्रीरंग महल में रसिक समाजे।
 रखे जन उपदेश किये सनमुख रस राजे॥
 अब लौं रसिक समाज में मची प्रशंसा जासु की।
 रस रीति उपासन सरस मति रसिक छाप सियदास की॥४२॥

Siyadāsa bore the rasika seal of graceful understanding, worship, and the way of rasa. Whenever he recognized a traveller linked to Mithilā, he regarded that person as dear as his beloved and shyly asked after their welfare. In Ayodhyā's Śrī Raṅga Mahal he lived among the rasika assembly. He instructed those who were spiritually dry, bringing the sovereign rasa before them. His praise still resounds in the rasika community.

गुण विशद सरस अनुरक्त मति सिया नागरीदास की।
 नागर प्रीतम संग नागरी कुंज महल की॥
 दृग भोगी ततसुखी स्वसुख सम्बन्ध टहल की॥
 नित प्रति यहि रस छके रैन दिन बिरह प्रवाही॥
 जानकि वल्लभ शरण सुखद गति दूसरि नाहीं।
 त्याग अवध ममता अवध आशा अवध वनवास की।
 गुण विशद सरस अनुरक्त मति सिया नागरीदास की॥४३॥

Siyā Nāgarīdāsa possessed spotless virtues and a graceful mind absorbed in love. He served Nāgarī beside her urbane beloved in the palace of the groves. His eyes savoured their happiness; his own joy arose only through the relationship of service. Daily intoxicated with this rasa, he flowed in separation night and day. He knew no blessed refuge or goal other than Jānakī's beloved. He relinquished possessiveness toward Ayodhyā, expectation of Ayodhyā, and even the idea of dwelling in its forest.

शीलसिंधु प्रियसरूप प्रगट जनु रामसखेजू।
 अवध कुंज श्रीवन प्रमोद रस रास लखे जू॥
 श्री सरयू रज प्रीति लपटि तन दिव्य भई है।
 कोटि कोटि ब्रह्मादि प्रगट रज काय लई है॥
 आदि चरित रस रास के वचन काय मन हृद गहे।
 आदि नाम दोउ गुप्त रति मरगट लली लालन कहे॥४४॥

Śīlasindhu appeared as though he were the beloved form of Rāmasakhe. In Ayodhyā's groves and holy Pramoda Forest he beheld the rasa of the rāsa. Clinging in love to the dust of Śrī Sarayū, his body became divine; countless Brahmās and other gods appeared and assumed bodies made of that dust. In speech, body, mind, and heart he embraced the primordial pastimes of rasa and rāsa. Secretly repeating the two primordial Names, even at the cremation ground he spoke only of Lālī and Lālana.

चित्रसिंधु अति चित्रभाव शृंगार उजागर।
 एक पुरुष श्रीरामलाल जाने अति नागर॥
 सांख्य पुरुष गति तजे भजे श्री जनकललीजू।
 रसिकन को सुख देन प्रगट जनु बालअलीजू॥
 श्रीराम सखे रसिकेंद्र के हृदय कंज आशा लही।
 ग्रन्थ बिरचि शृंगार रस रत्न देवभाषा कही॥४५॥

Citrasindhu revealed śṛṅgāra through a deeply distinctive devotional feeling. He knew the refined Śrī Rāma-Lāla as the one true Puruṣa. Abandoning the Sāṃkhya conception of puruṣa, he worshipped Janaka's cherished daughter. He appeared almost as Bāla-alī in order to bring joy to rasikas and fulfilled the desire in the heart-lotus of the rasika sovereign Rāmasakhe. He composed the Śṛṅgāra-rasa-ratna in Sanskrit, the language of the gods.

प्रेमसिंधु मन मीन वारि शृंगार धार के।
 बिपुल ग्रन्थ रस भरे धरे दशधा प्रचार के॥
 सख्य नर्म गति लहे कहै जिज्ञासा लौटी।
 वचन तर्क युत लसे कसे जनु कनक कसौटी॥
 श्रीरामसखे गुरु की कृपा चित्र कुंज रचना लही।
 ब्रह्म संप्रदा ब्रह्म गुण प्रगटत सरस विहारही॥४६॥

Premasindhu's mind was a fish in the stream of śṛṅgāra. He composed many rasa-filled books to spread the tenfold devotion. He attained the intimate, playful way of friendship and answered returning questions; his reasoned words shone like gold tested upon a touchstone. By Guru Rāmasakhe's grace he received the vision of the wondrous grove. In graceful pastimes he revealed the qualities of Brahman taught by the Brahmā tradition.

तुलसी कृत वक्ता प्रबल अवध मध्य महिमा प्रचुर।
 राम सनेही सुखद राम रघुनाथ उजागर॥
 हाव भाव रस उक्ति युक्ति वेता अति नागर॥
 चतुर्वेद षट बोध तथा पुराण मत जाने॥
 सब ते पर श्रीराम जानकी भाव बखाने॥
 विद्याकुण्ड निवास थल संत सभा मंडन प्रचुर।
 तुलसी कृत वक्ता प्रबल अवध मध्य महिमा प्रचुर॥४७॥

Rāma Raghunātha was a powerful expounder of Tulasī's work, widely honoured in Ayodhyā. A joyful lover of Rāma, he was learned in gesture, feeling, rasa, expression, and interpretation. He knew the four Vedas, the six systems of understanding, and the doctrines of the Purāṇas; above all, he expounded the devotional feeling of Śrī Rāma and Jānakī. Dwelling at Vidyākunḍa, he richly adorned the assembly of saints.

कावरिया दृढ़ छाप लहि अच्युत कुल सेवन कियो।
 जगन्नाथ श्रीरामचन्द्र के दास रंगीले॥
 कथा श्रवण रोमांच गदगदे वचन रसीले॥
 सेवा संत प्रधान अवध वासी सम जान्यो।
 सर्व जीव सन्मान सुखद नातो निज मान्यो॥
 परम उपासक प्रेम भर शील क्षमा सम नहि बियो।
 कावरिया दृढ़ छाप लहि अच्युत कुल सेवन कियो॥४८॥

Kāvariya received the firm seal and served the imperishable lineage. Jagannātha was a colourful servant of Śrī Rāmacandra. Hearing the sacred story made his hair stand on end and his sweet voice falter with emotion. He made service to saints foremost and was acknowledged among Ayodhyā's residents. He honoured every living being and regarded each joyful relationship as his own. A supreme worshipper filled with love, he had no equal in good conduct and forgiveness.

अति उग्र सन्त सेवा सरस शम दम दया निधान भल।
 कांवरिया प्रिय शिष्य महंत भगवान दास वर।
 रामायण की कथा श्रवण अति प्यास प्रेम भर॥
 गुरु को नेम निवाहि भलो अनुपम सुख लीनो।
 निज कर रहल दिखाय मुकुटजुग सबहु दीनो॥
 अंबरीष उपमा लहे अवल काल चक्की अमल।
 अति उग्र सन्त सेवा सरस शम दम दया निधान भल॥४९॥

Excellent Mahant Bhagavānadāsa, Kāmvariya's beloved disciple, was intense in serving saints and a treasury of serenity, restraint, and compassion. Filled with love, he thirsted to hear the story of the Rāmāyaṇa. Faithfully maintaining the guru's discipline, he entered incomparable joy. With his own hand he demonstrated the sacred service and offered the pair of crowns to all. Compared to Ambarīṣa, he remained stainless through the grinding wheel of Time.

अवध वास ममता अवध समता ताकी कौन के॥
 श्रीवेंकट गुन ऐन नैन छवि राम श्याम के॥
 कथा पवित्र जु कह्यो लह्यो श्रोता सु धाम के॥
 सन्त सभा के मध्य प्रचुर वक्ता जु प्रकासक।
 अर्थ भाव त्रैकाण्ड वेद वेत्ता जु उपासक॥
 नवधा दशधा भक्ति प्रिय रामलाल सुख भवन के।
 अवध वास ममता अवध समता ताकी कौन के॥५०॥

Who could equal Śrī Veṅkaṭa's attachment to dwelling in Ayodhyā? His eyes were mirrors for the qualities and beauty of dark Rāma. Whoever heard the pure story he told attained the blessed Abode. An illuminating and prolific speaker in assemblies of saints, he understood meaning and devotional feeling, the three divisions of the Veda, and the discipline of worship. He loved the ninefold and tenfold forms of bhakti and Rāma-Lāla, who dwells in the house of joy.

श्री राम सखे रसिकेंद्र गुरु कृपा रसिक रघुनाथ वर।
 अवध बिपिनि की बास आश जग की नहिं राखी॥
 काष्ठ पात्र गूदरी नृत्यराघव रस चाखी॥
 वचन भाव रस हाव मधुर लीला अनुरागी।
 रसिक सभा अनुराग महल गायो बड़भागी॥
 नैन रसीले बैन लसि जानकि कुंज सुछात पर।
 श्रीराम सखे रसिकेंद्र गुरु कृपा रसिक रघुनाथ वर॥५१॥

By the grace of Guru Rāmasakhe, sovereign among rasikas, noble Raghunātha became a rasika. He hoped only to dwell in Ayodhyā's forest and kept no expectation of the world. With a wooden bowl and patched blanket, he tasted the rasa of dancing Rāghava. His speech, feeling, rasa, and gestures expressed love for the sweet play. Greatly blessed, he sang of love and the palace in the rasika assembly. His eyes and words were filled with rasa upon the lovely bank of Jānakī's grove.

रघुनाथदास सतगुरु कृपा अवध प्रसाद लही भली।
 अवध गली अनुराग राग प्रीतम रघुनन्दन॥
 जनक लली अनुराग रंगे प्रमोद वन वंदन॥
 महल रंग अनुराग सकल रंगी जहाँ आवे।
 रसिक सभा अनुराग रंग पद गाय सुनावै॥
 श्री सरयू अनुराग नित नम सख्य पंकज कली।
 रघुनाथदास सतगुरु कृपा अवध प्रसाद लही भली॥५२॥

By the true guru's grace, Raghunāthadāsa received Ayodhyā's blessed gift. In Ayodhyā's lanes he sang loving melodies to his beloved Raghunandana; coloured by love for Janaka's daughter, he bowed in Pramoda Forest. Whenever he entered the palace's colours of love, every mood became vivid. In the rasika assembly he sang and taught verses coloured by devotion. Always loving Śrī Sarayū, he bowed to the lotus-bud of friendship.

कलि तीव्र त्याग रति अवध भू महल उपासक विमल मति।
 कोट द्वार श्रीराम घाट तपसी वर नामा॥
 श्रीसरयू तट नेम कठिन सहि शीत जु घामा॥
 चारि संप्रदा सन्त रसिक भेदी तिन माही।
 सर्वभाव पहिचानि यथा विधि सेवत ताही॥
 श्रीरामदास बिरही प्रबल टेक विवेकी शुद्ध गति।
 कलि तीव्र त्याग रति अवध भू महल उपासक विमल मति॥५३॥

In Kali, Rāmadāsa possessed intense renunciation and love, a stainless mind devoted to Ayodhyā's land and palace. The noble ascetic was renowned at Śrī Rāma Ghāṭ near Koṭ Dvāra. On Śrī Sarayū's bank he maintained difficult disciplines through winter cold and summer heat. He knew the rasika saints of all four traditions, recognized each devotional disposition, and served accordingly. A lover in separation, he possessed firm resolve, discernment, and a pure way.

लह्यो तपस्वी साध की प्रबल कृपावत बालका।
 कोट द्वार श्रीराम घाट जहाँ सन्त समाजे॥
 परम उग्रता भक्ति योग लखि साधक लाजे॥
 सेवा सिद्ध सुजान आगामी आगम भाखे।
 सीतापति पद प्रेम नेम अभिअन्तर राखे॥
 सर्वकाल चैतन्य भल अवध बस्यो बहु काल का।
 लह्यो तपस्वी साध की प्रबल कृपावत बालका॥५४॥

Bālakadāsa received the ascetic saint's powerful grace. At Śrī Rāma Ghāṭ near Koṭ Dvāra, where saints assembled, the intensity of his bhakti and yoga humbled other practitioners. Perfected in service and discerning, he spoke of things to come and of scripture. Inwardly he maintained his vow of love for Sītā's Lord's feet. Ever spiritually awake, he lived in Ayodhyā for many years.

शुचि सुमति सुरति चिन्तामणी भूमि घूमि रसिकन दरश।
 श्रीसरयू के तीर कुटी जानकी कुंज तट॥
 पेहारी के दास रास रस ध्यान लग्यो घट॥
 नाम युगुल अरु धाम युगुल अरु युगुल चरित्रा।
 रूप युगुल जेहि नैन बस्यो सब कथा पवित्रा॥
 विरह अग्नि उपयोग ते त्रै शरीर गति लहि स्वरस।
 शुचि सुमति सुरति चिन्तामणी भूमि घूमि रसिकन दरश॥५५॥

Payahārīdāsa, pure in understanding and recollection, wandered the wish-fulfilling land and sought the sight of rasikas. His hut stood beside Śrī Sarayū on the bank of Jānakī's grove. A servant of Payahārī, his inner being was fixed in meditation upon the rasa of the rāsa. The paired Name, the paired Abode, the deeds of the pair, and the paired Forms dwelling in his eyes made every story sacred. Applying the fire of separation, he attained the spiritual movement of the three bodies and their own inherent rasa.

श्रीराम चरण रसिकेंद्र गुरु कृपा लही रस मालिका।
 तीव्र अवधि वैराग राग भूमा सुख मानी।
 नित्य अखंड अनादि महल सुखमा की खानी॥
 मायिक दृष्टि अदृश्य तहाँ भाविक गति पाई।
 यही देह करि नेह भले पहुँचे सुखदाई॥
 सब रसिकन ते बिदा लै श्रीसरयू जन पालिका।
 श्रीराम चरण रसिकेंद्र गुरु कृपा लही रस मालिका॥५६॥

Rasamālikā received the grace of Guru Śrī Rāmacaraṇa, sovereign among rasikas. Her intense detachment from limited Ayodhyā became love for the fullness of spiritual joy. She regarded the eternal, indivisible, beginningless palace as a mine of beauty. Invisible to worldly sight, she attained the devotional way there and, through love in this very body, reached the blessed goal. Taking leave of all the rasikas, she entrusted herself to Śrī Sarayū, protector of her people.

एक रीति अनूठी भाव की रघुबरशरण पवित्र मन।
 जब जहाँ परम एकांत रसिक जन पूछत बाता।
 तब तहँ पर प्रतिपाद्य अग्रस्वामी की नाता॥
 यश वरनत बानी प्रशंसि आंसू झरिलावै।
 अति प्रवीण सम्बन्ध भेद कैसे लखि आवै॥
 सोई भल पहिचानि है जेहि सम्बन्ध चरित्र धन।
 एक रीति अनूठी भाव की रघुबरशरण पवित्र मन॥५७॥

Pure-minded Raghubaraśaraṇa possessed a unique devotional way. Whenever a rasika in deep solitude asked him a question, he explained Agra Svāmī's relationship there. As he praised that glory, tears streamed from his eyes. Supremely skilled, how could the distinctions of sacred relationship escape his sight? Only one enriched by the deeds of such relationship can truly recognize it.

हे विधना जो जन्म देहु संग रघुबरशरणहिं।
 प्रिय सम्बन्ध उमंग विरह प्रीतम सुधि करसनहिं॥
 मिथिला भूमि प्रताप रूप गुण अवध बखाने।
 रसिक मंडली बसे लसे माधुर्य साने॥
 शील सिन्धु गुरु की कृपा अति अद्भुत गति लेखिये।
 प्रगट दोष हनुमत कह्यो विमल वंश सोइ लेखिये॥५८॥

O Fate, if you grant me birth, give it in Raghubaraśaraṇa's company! Let there be the exhilaration of beloved relationship, separation, and the beloved's memory. He described the splendour, form, and virtues of Mithilā's land and Ayodhyā; the rasika circle dwelt there, shining and steeped in sweetness. By Guru Śīlasindhu's grace his way became wondrous. He openly named the fault, as Hanumān had taught, and recorded only the stainless lineage.

विद्याकुण्ड महंत पद लह्यौ धर्म देही सुखद।
धर्मदास आचरण सन्त मंडल को तोष्यो॥
सर्व जीव सन्मान अन्न दै दै भल पोष्यो॥
तासु शिष्य प्रह्लाददास महंती पद पाई।
राजन ते कर लेत सन्त सेवा सुखदाई॥
राम जानकी भक्ति पथ अटल सुमति वहि कोउ दुखद।
विद्याकुण्ड महंत पद लह्यौ धर्म देही सुखद॥ ६०॥

Dharmadāsa, embodiment of dharma and giver of joy, received the office of mahant at Vidyākūṇḍa. His conduct delighted the circle of saints. Honouring every living being, he nourished them generously with food. His disciple Prahādādāsa later received the mahant's office; he accepted support from rulers in order to carry out joyful service to saints. Firm and right-minded, he walked the devotional path of Rāma and Jānakī and brought no sorrow to anyone.

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सीयराम सेवक महंत भये महत गुणाकर।
 राम चरण रसिकेन्द्र कृपा दशधा के आकर॥
 यथा भाव गुण दरश सरस रसिक भावहीं।
 सर्वसु महाप्रसाद नाम रसना लड़ावहीं॥
 सजल नैन विरही विमल छके निकुंज चरित्रहीं।
 विरति क्षमा सतसंग प्रिय सुदृढ़ नेम रति निबहीं॥ ६१॥

Sīyārāma Sevaka became a mahant and a treasury of lofty virtues. By the grace of Guru Rāmacaraṇa, sovereign among rasikas, he became a repository of tenfold devotion. He perceived virtue according to each disposition and delighted rasikas in their devotional moods. He regarded everything he had as mahāprasāda and kept the Name dancing upon his tongue. Pure and moist-eyed in separation, he was intoxicated by accounts of the divine grove. He faithfully maintained detachment, forgiveness, beloved saintly company, firm discipline, and love.

जनककिशोरीशरण भये है सन्तदास नै।
 वृन्दावन में बसे प्रथम वन अवध वास है॥
 गोला गोलंक अन्न लहे सन्तन सुख देही।
 रसिक अनन्यन मिले खिले तब निज सुख लेही॥
 राम चरण रसिकेन्द्र के पूरण कृपा लहे दरश।
 युगलप्रिया गुरु बंधु गुण रटे लटे निज सुख सरस॥ ६२॥

Santadāsa took the name Janakakiśorīśaraṇa. He first lived in Vṛndāvana and then came to dwell in Ayodhyā's forest. At Golā-Golaṅka he obtained food and brought happiness to saints. Meeting single-hearted rasikas, he blossomed and tasted his own spiritual joy. Through Rāmacaraṇa, sovereign among rasikas, he received complete grace and sacred sight. As Yugalapriyā's brother-disciple, he recited the divine virtues and became absorbed in his own delectable bliss.

श्रीजानकीप्रपन्न उग्र गुण सागर नागर।
 रसिकाई के गद्य पद्य सुति काव्य उजागर॥
 लली लाल रस छके जके रसिकन की रीति।
 रसिकराज गुरु रामचरण पद प्रीति प्रतीती॥
 पुरी लक्ष्मणा जन्म भू लक्ष भई रसरज के।
 लखी जवाहिर मणिन की भूमि परखि रुचि वास के॥ ६३॥

Śrī Jānakīprapanna was a cultivated ocean of formidable virtues. His prose, verse, and poetry made rasika devotion shine. Immersed in the rasa of Lālī and Lāla, he embraced the rasikas' way. He possessed loving faith in the feet of Guru Rāmacaraṇa, king of rasikas. Lakṣmaṇapurī was his birthplace, but the land of Rasarāja became his goal. Recognizing it as a land of jewels and gems, he examined it and joyfully chose it for his home.

श्रीजानकी सरोज चरण के रसिक भृंग हैं।
 रसिक सन्त संग सरस दरश दशधा उमंग हैं॥
 वन प्रमोद में वास अवध वासिन में प्रीती।
 श्री सरयू तट भाँति रीति मानसी प्रतीती॥
 पूर्व कृपा जिन लहि सरस दरश सुखद मधु हासहीं।
 मधुकरिया लखि सुख भयो रामचरण सुख रासहीं॥ ६४॥

Śrī Jānakīdāsa was a rasika bee at Jānakī's lotus feet. The company and sacred sight of rasika saints awakened tenfold joy in him. He lived in Pramodavana, loved Ayodhyā's residents, and practised the inner service in its many forms beside Śrī Sarayū. Having received grace before, he bore a sweet, joy-giving smile at that delightful sight. Rāmacaraṇa, a treasury of bliss, rejoiced when he beheld this mendicant known as Madhukariyā.

अति प्रबल उपासक शुद्ध मति राज राघवीदास प्रिय॥
 मधुर भाव सम्मिलित ललित महली अधिकारी।
 गति अनन्यता छाप भाव आवेस खुमारी॥
 श्रीरामचरण सदगुरु सुजान प्रिय आज्ञाकारी।
 विपुल द्रव्य को वारि निछावरि तन मन वारी॥
 करुणा सिन्धु जू पवन सुत जपत जानकी रसिक हिय।
 अति प्रबल उपासक शुद्ध मति राज राघवीदास प्रिय॥ ६५॥

Beloved Rājarāghavīdāsa was an intensely devoted worshipper of pure mind. United with the sweet disposition, he was qualified for the lovely palace service. His path bore the stamp of single-heartedness, devotional absorption, and holy intoxication. He was the dear, obedient disciple of the wise true guru Śrī Rāmacaraṇa. Pouring out abundant wealth, he offered body and mind as well. In his Jānakī-rasika heart he repeated the names of Karuṇāsindhu and the Son of the Wind.

सब भाँति भलाई प्रिय कथा जनककिशोरीशरण की॥
 सब रसिकन सुख देन भलो सिद्धांत विचार्यो।
 महल अटारी झुकी नैन प्रत्यक्ष निहार्यो॥
 रची उपाय अनेक यथा गति ताहि सुधारी।
 कहूँ मिथिला कहूँ अवध महल कुंजन के चारी॥
 रसराज कथा कहूँ ग्रन्थ रति जिज्ञासु दृढ़ करण की।
 सब भाँति भलाई प्रिय कथा जनककिशोरीशरण की॥ ६६॥

Dear is the story of Janakakīśorīśaraṇa, beneficial in every way. He formulated sound principles that brought happiness to all rasikas and beheld the palace and its high chambers directly with his own eyes. He devised many remedies, improving each person according to that person's condition. Sometimes in Mithilā and sometimes in Ayodhyā, he moved among the palace groves. At times he related the deeds of Rasarāja; at others he used books to make a seeker's love and inquiry firm.

श्रीरामहजूरी गुरु कृपा लसे हजूर निकुंजही॥
 दयाराम भये दया रूप मिथिलेश लली के।
 बसी बुंदेल सु खण्ड मंडि यश अग्र अली के॥
 सियादास सुख रासि रसिक रस रंग महल की।
 दर्ई कृपा जिन लई भई सुख चहल पहल की॥
 विरति सुरति रस रीति मति गति रसिकन रस पुंजही।
 श्रीरामहजूरी गुरु कृपा लसे हजूर निकुंजही॥ ६७॥

Through the guru's grace, Śrī Rāmahajūrī shone in the immediate presence of the divine grove. Dayārāma became compassion embodied toward Mithileśa's daughter. He dwelt in fair Bundelkhaṇḍ, adorning it with the glory of the foremost companion. Sīyādāsa, a treasury of joy, was a rasika of the palace's rasa and colour. Those who received his grace entered a lively happiness. His detachment, remembrance, rasa-discipline, understanding, and way made him a treasury of rasika rasa.

श्रीरामचरण प्रिय नाम शुचि रसिक पुजारी छाप वर॥
 गान कला अति निपुण सरस प्रेमी बड़भागी।
 काष्ठ पात्र लौ वित्त आश तृण इव जग त्यागी॥
 जानकि वल्लभ कुंज केलि रागिनी सोहाई।
 पूरबाचार्य रसिकवर्य वानी सुखदाई॥
 श्रीमोहनदास महंत गुरु कृपा लख्यो रस रास घर।
 श्रीरामचरण प्रिय नाम शुचि रसिक पुजारी छाप वर॥ ६८॥

Rāmacaraṇa, dear by name, was a pure rasika priest bearing an excellent devotional seal. Supremely skilled in the art of song, he was a refined lover and greatly blessed. Desiring no possession beyond a wooden bowl, he cast the world aside like straw. He sang pleasing rāginīs of the grove-pastimes of Jānakī's beloved and the comforting words of the earlier, eminent rasika teachers. Through the grace of Guru Mahant Mohanadāsa, he beheld the abode overflowing with rasa.

श्री पद युत जानकीचरण भाविक आवेशी।
 रसिक प्रशंसित विरति गूदरी कुंज सुदेशी॥
 छके छकावत भाव दरश देखे बनि आवे।
 पद रचना अति चित्र सुनत रसिकन मन भावे॥
 क्रिया मानसी भजन वर बहिरंगा लहि आश भल।
 दयाराम वर कृपा लहि सरयू कुंज सुवास थल॥ ६९॥

Śrī Jānakīcaraṇa was a devotional soul filled with sacred absorption. Rasikas praised his renunciation, his patched cloak, and his citizenship in the divine grove. Intoxicated with rasa, he intoxicated others; in seeing him, devotional feeling and sacred sight came vividly alive. His wonderfully fashioned songs delighted the rasikas who heard them. Through inner mental service, excellent bhajana, and outward observance, he found blessed refuge. Having received Dayārāma's noble grace, he dwelt in a fragrant grove beside Sarayū.

अवध धाम वासी महत सदा कृतारथ रूप सब॥
 गैबीराम पवित्र कथा पुनि राम गुलेला।
 भृत्यज को नेम लख्यो बनरा अलबेला॥
 अमरदास वर शिष्य पौत्र हरिदास उपासी।
 मंगलदास महंत टिला सुग्रीव खवासी॥
 रिद्धि राम हनुमत कृपा लहिहों अमल अनूप कव।
 अवध धाम वासी महत सदा कृतारथ रूप सब॥ ७०॥

All these great souls who dwelt in holy Ayodhyā were forever fulfilled: Gaibīrāma, teller of sacred narratives, and then Rāmagulelā; Bhṛtuyajña, steadfast in his discipline, and singular Banarā; Amaradāsa, the noble disciple, and his descendant Haridāsa the worshipper; Mahant Maṅgaladāsa and Sugrīva Khavāsī of the hill. By recounting them, the poet hopes to receive Rāma as his treasure and Hanumān's stainless, incomparable grace.

सदा चरण रज सिर धरौं जे महंत विमला अवनि॥
 जन्म स्थान महंत भले श्रीजगन्नाथ वर।
 निर्वेदी बलिरामदास कामदा रास घर॥
 आचारी अस्थान पूर्व पीताम्बर दासा।
 रघुवरदास अनूप भक्ति पथ अमल प्रकाशा॥
 श्रीनृसिंह हरि भजन वर मोहन यश वरणे कवनि।
 सदा चरण रज सिर धरौं जे महंत विमला अवनि॥ ७१॥

May I always bear upon my head the foot-dust of the mahants of this stainless land: noble Śrī Jagannātha, mahant of the Janmasthanā; the detached Balirāmadāsa, an abode of wish-fulfilling rasa; Pītāambaradāsa of the eastern Ācārī establishment; and incomparable Raghuvaradāsa, who illumined the pure path of devotion. What poet could describe the glory of Śrī Nṛsiṃha, excellent in Hari-bhajana, and Mohana?

अति धन्य महंती पद अटल भाग्य अवध रसिकन सुखद॥
 प्यारे राम गोपाल पुजारी महंत खवासी।
 जानकि वल्लभ टहल अमल रस रीति प्रकाशी॥
 धन्य वैष्णवदास रसिक जन सुख उपजावत।
 रसिकन की वाणी अलापि मन मोद बढ़ावत॥
 प्रेमी जन गावत नटत रसिक सभा जय जयति वद।
 अति धन्य महंती पद अटल भाग्य अवध रसिकन सुखद॥ ७२॥

Most blessed was the steadfast good fortune of the mahant's office, a source of joy to Ayodhyā's rasikas. Dear Rāmagopāla was priest, mahant, and intimate attendant. His stainless service to Jānakī's beloved illumined the way of rasa. Blessed Vaiṣṇavadāsa awakened happiness in rasika hearts; singing the rasikas' words, he increased the mind's delight. Lovers sang and danced while the rasika assembly cried victory.

गान करत गद गद गिरा बालकृष्ण यश युगुल पद॥
 अग्रस्वामि वाणी रसाल पद बालअली के।
 मधुराचार्य हरी आदि रस रसिकबली के॥
 प्रेमसखी अरु कृपासखी परिकर की वानी।
 प्रेम नेम नित रसिक सभा तिन और न जानी॥
 अवध वास थल महत पद शुद्ध भाव सुख विमल मद।
 गान करत गद गद गिरा बालकृष्ण यश युगुल पद॥ ७३॥

Bālakṛṣṇa's voice choked with emotion as he sang the glory of the divine pair's feet. He sang the nectar-filled words of Agrasvāmī, the songs of Bāla-alī, and the rasa of Madhurācārya, Hari, and other powerful rasikas. He also sang the words of Premasakhī, Kṛpāsakhī, and their circle. Maintaining the discipline of love in the daily rasika assembly, he knew nothing apart from them. Dwelling in Ayodhyā as a mahant, he possessed pure feeling, joy, and stainless devotional intoxication.

अवध बिहारी लाल छवि सदा रहत भीज्यो हियो॥
 कोशलेश राजाधिराज के महल अंतरी।
 रंगमहल प्रतिरूप निहित हित भाँति यन्तरी॥
 बहुत काल ते गुप्त रह्यो तेहि प्रगट करे हैं।
 सरयूदास महंत रास रस रंग भरे हैं॥
 कूबा प्रताप श्रीअवध में रसिकन को बहु सुख दियो।
 अवध बिहारी लाल छवि सदा रहत भीज्यो हियो॥७४॥

His heart remained forever steeped in the lovely form of Avadhavihārī Lāla. Within the inner palace of the sovereign Lord of Kosala, the Raṅgamahala stood as its corresponding image, established through a loving inner design. Long concealed, it was revealed by Mahant Sarayūdāsa, who was filled with the colour and rasa of the rāsa. Through Kūbā's spiritual influence, he brought great happiness to the rasikas of holy Ayodhyā.

रसराज उपासक भक्त यश कथन निपुण हरिदास भये॥
 अर्थ सुबाचा शक्ति भक्ति दशधा रंग भीने।
 जानकी वल्लभ कुंज केलि गुण गान प्रवीने॥
 श्रोता चातक विपुल रहे आशा स्वाती लहि।
 विपुल बिंदु इमि देत भाव में उक्ति युक्ति कहि॥
 अवध धाम वासी सबै संत सभा आदर दये।
 रसराज उपासक भक्त यश कथन निपुण हरिदास भये॥७५॥

Haridāsa became a worshipper of Rasarāja, skilled in recounting the glory of devotees. Gifted with clear exposition and powerful devotion, he was steeped in the colours of tenfold bhakti. He excelled in singing the virtues of the grove-pastimes of Jānakī's beloved. His many listeners waited like cātaka birds for the drop of Svātī rain; through expressive and well-reasoned words, he gave them that rain abundantly. Every saint dwelling in holy Ayodhyā honoured him in the assembly.

उमादत्त पंडित विमल अवध कुंज वनवास लिय॥
 नाम रूप लीला प्रताप अरु धाम विशेषी।
 श्रीसरयू तट पुलिन कुंजन की लीला पेखी॥
 मानस उज्ज्वल रीति प्रीति रसिकन में प्रीती।
 अति उदार शांत निश्चल चित अद्भुत रीती॥
 संस्कृत भाषा काव्य रचि सन्तन को सुखराशि दिय।
 उमादत्त पंडित विमल अवध कुंज वनवास लिय॥ ७६॥

The stainless Paṇḍita Umādatta made his forest dwelling in Ayodhyā's groves. He was distinguished in the Name, Form, deeds, glory, and Abode, and he beheld the play of the groves along Śrī Sarayū's sandy bank. His mind was bright, his path loving, and he was beloved among rasikas. Generous, peaceful, and unwavering in heart, his way was wondrous. Composing poetry in Sanskrit, he gave the saints a treasury of joy.

सब सन्त सराहत वृत्ति भलि राम गुमानी दास की॥
 अवध वास अति प्रीति दृष्टि सरयू तट प्यारी।
 लई भ्रमर की वृत्ति सन्त सेवा हृदधारी॥
 मधुर भाव गति दास्य रीति निर्वेद बली हैं।
 कथा द्रवत अनुराग श्रवत अँखियाँ जु भली हैं॥
 प्रबल उपासक अवध पथ लह्यौ भली विधि आश की।
 सब सन्त सराहत वृत्ति भलि रामगुमानीदास की॥ ७७॥

All the saints praised the noble way of Rāmagumānīdāsa. He dearly loved living in Ayodhyā, and the sight of Sarayū's bank was precious to him. He adopted the bee's way, carrying service to saints in his heart. His feeling was sweet, his path one of servitude, and his detachment strong. Hearing sacred narrative, his fine eyes melted and streamed with love. A powerful worshipper, he found blessed refuge upon Ayodhyā's path.

श्रीराम सखे रसिकेंद्र पथ रामानुज शुभगति लहैं॥
 सख्य अंग रस रंग ओर सुंदर सदु बोलनि।
 रसिक संत संग सरस सुखद प्रमोद वन डोलनि॥
 श्रीसरयू के तीर भीर रसिकन की लागी।
 कुटी बाँधि तहाँ बसे तिनहिं सेवत बड़भागी॥
 कावरिया प्रिय पौत्र की कथा सरस कलिमल दहैं।
 श्रीरामसखे रसिकेंद्र पथ रामानुज शुभगति लहैं॥ ७८॥

Rāmānuja attained the blessed path of Śrī Rāmasakhe, sovereign among rasikas. Beautiful and gentle in speech, he was filled with the colour and rasa of friendship. In rasika saints' company he wandered joyfully through Pramodavana. A crowd of rasikas gathered beside Śrī Sarayū; greatly blessed, he built a hut there, lived among them, and served them. The delightful story of Kāvairiyā's beloved spiritual grandson burns away the impurity of Kali.

श्रीपरमहंस वरहंस सम मनन मांक भीज्यो हियो॥
 पक्ष सख्य संबंध सरस सारांश सुखद वर।
 चलनि माधुरी रीति प्रीति संबंधित मनहर॥
 भाव अनूपम क्षीर नीर निर्णय नित भावत।
 मानस मोतम रहसि रमत रंग सहज सोहावत॥
 प्रबल उपासक मित्र गुण गण सोइ मुक्ताहल कियो।
 श्रीपरमहंस वरहंस सम मनन मांक भीज्यो हियो॥ ७९॥

Śrī Paramahansa's heart was steeped in contemplation like the finest royal swan. He upheld the beautiful, joy-giving essence of the relationship of friendship. His graceful gait, loving manner, and sweetness captivated the heart. His feeling was incomparable; like a swan separating milk from water, he continually exercised discernment. His mind played naturally in the secret colours of devotion. A powerful worshipper, he gathered the virtues of divine friendship and made them into a necklace of pearls.

कनक भवन मणि कुंज बसि क्रिया मानसी सफलता॥
 रघुवरदास अनूप वृत्ति रसराज छके हैं।
 रेवासा गुरु धाम नाम युग सुधा जके हैं॥
 जानकि वल्लभ मधुर रूप आसक्त हियो हैं।
 युगल चरित बहु ग्रंथ भजन अवलम्ब लियो हैं॥
 अंतर लखि बाहर लखत मधुकरिया मन विमलता।
 कनक भवन मणि कुंज बसि क्रिया मानसी सफलता॥८०॥

Living in Kanaka Bhavana's jewelled grove, Raghubaradāsa perfected the inner mental service. His incomparable way was intoxicated with Rasarāja. At the guru's abode in Revāsā, he drank the paired nectar of the Abode and the Name. His heart was attached to the sweet form of Jānakī's beloved. He made many books on the divine pair's deeds the support of his bhajana. Perceiving within and seeing without, this mendicant possessed a stainless mind.

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सब संत प्रशंसत विमल मति ठाकुर मोहन गुरु उदित॥
 कनक भवन है वास साधु सेवी गुण आगर।
 मधुकर वृत्ति प्रधान अनूपम भाव प्रभाकर॥
 रसिक एकान्तिन पाइ जाइ वर अशन पवावत।
 साधु रूप गुण लखि अभाव रंचक नहिं लावत॥
 नित रैन दिवस शृंगार की नवल भावना रति मुदित।
 सब संत प्रशंसत विमल मति ठाकुर मोहन गुरु उदित॥ ८१॥

All the saints praised pure-minded Ṭhākuraḍāsa, who arose under Guru Mohanaḍāsa. Dwelling at Kanaka Bhavana, he served sādhus and became a treasury of virtue. The mendicant's way was foremost in him, and his incomparable feeling shone like the sun. Whenever he met a solitary rasika, he brought and offered excellent food. Seeing a sādhu's form and virtues, he never entertained even the least thought of deficiency. Day and night he rejoiced in fresh contemplations of the divine adornment.

श्रीरामप्रसाद कृपाल के प्रवर पुजारी छाप सहि॥
 कथा श्रवण रोमांच प्रबल श्रोता हृद नेमी।
 जानकि वल्लभ रूप युगल पथ पावन प्रेमी॥
 सदा प्रवाही नैन बैन गद गद प्रिय बोलनि।
 माला कर मुख नाम अवध वर वीथी डोलनि॥
 भले अवध पथ लहि सुखद रूप प्राप्ति वर जाय लहि।
 श्रीरामप्रसाद कृपाल के प्रवर पुजारी छाप सहि॥८२॥

Śrī Rāmaprasāda bore the mark of Kṛpāla's eminent priest. Hearing sacred stories raised powerful horripilation in him; as a listener, his heart kept its discipline. He loved the form of Jānakī's beloved and the sacred path of the divine pair. His eyes flowed continually, his voice choked with feeling, and his speech was dear. Rosary in hand and the Name upon his lips, he wandered Ayodhyā's blessed lanes. Having followed Ayodhyā's noble path, he went on to attain the joy-giving form.

रसिक जानकी लाल के पूजा पर एकै सुजन॥
 श्रीपदयुत जैरामदास जानकी घाट वर।
 नितहि लड़ाये विविध वस्तु लै प्रेम हाट कर॥
 अंसुवा झरि झरि जात नाम जब लेत जानकी।
 पूजा मधि मुख चूमि उपज वात्सल्य ध्यान की॥
 बालानन्द महंत गुरु कृपा अवध अनुराग घन।
 रसिक जानकी लाल के पूजा पर एकै सुजन॥८३॥

Jairāmadāsa was a singular good soul devoted to the worship of rasika Jānakī and Lāla. Bearing the honorific Śrī, he served at Jānakī Ghāṭ and continually brought many offerings from the marketplace of love. Tears streamed whenever he uttered Jānakī's name. In the midst of worship he kissed the divine face, and meditation in the parental mood arose. Through the grace of Guru Mahant Bālānanda, his love for Ayodhyā became dense and full.

महासखी मिथिला अवनि जन्म दिव्य शुचि भाव लहि॥
 जनककिशोरी कृपा भक्ति रागी अनुरागी।
 पुरुष भाव आवेश नहीं तिय तन शुचि पागी॥
 श्रीसरयू तट कुंज कुटी बसि रसिकन माहीं।
 नापित अंग न छुओ पोड़शी बालक चाही॥
 चित्र भाव की अबलता आशे गूढ़ उपाय कहि।
 महासखी मिथिला अवनि जन्म दिव्य शुचि भाव लहि॥ ८४॥

Mahāsakhī was born in the land of Mithilā and received a divine, pure disposition. By Janakakiśorī's grace, she became passionately attached to devotion. No masculine identification entered her; she remained absorbed in a pure feminine embodiment. She lived among rasikas in a grove-hut beside Śrī Sarayū. She did not allow a barber to touch her body and cherished the form of a sixteen-year-old child. Through subtle means she expressed the wondrous strength of this devotional feeling.

कलियुग कराल भ्रम जाल तजि भद्रवती निबही भली॥
 राजवंश में जन्म परश मायिक पति नाहीं।
 त्रिगुण पार श्रीरामलाल पति मुख छवि चाही॥
 जनक लडैती शरण लई भागि खिरकी के मग।
 प्रबल तीव्र अनुराग बसी प्रमोद रसिकन संग॥
 श्रीसरयू तट कुंज रचि फिरि नाही तेहि दिशि चली।
 कलियुग कराल भ्रम जाल तजि भद्रवती निबही भली॥ ८५॥

Abandoning Kali's terrible net of delusion, Bhadravatī lived nobly and well. Born into a royal lineage, she did not accept a worldly husband. Beyond the three qualities, she desired the sight of Śrī Rāmalāla's face as her Lord. She took refuge in Janaka's beloved daughter and fled by way of a window. Filled with powerful, intense love, she lived in Pramodavana among rasikas. She established a grove beside Śrī Sarayū and never again turned toward the world she had left.

श्रीगंगाबाई गंग सम उज्ज्वल रस यश जल भरी॥
 जनक लली सहचरी भरी तरंग रस लीला।
 दर्शन ते अघ दूरी पुरी पावन सम लीला॥
 रंग महल जे खास जासु श्रुति ध्यान धरे हैं।
 कनक भवन संज्ञा प्रत्यक्ष रस रंग भरे हैं॥
 पिय जानकि वल्लभ लाल ढिग एकटक करजोरे खरी।
 श्रीगंगाबाई गंग सम उज्ज्वल रस यश जल भरी॥ ८६॥

Śrī Gaṅgābāī was bright as the Gaṅgā, filled with the waters of rasa and glory. As a companion of Janaka's daughter, she overflowed with waves of divine play. Her sight drove sin away, and her līlā was purifying like the holy city. The inner Raṅgamahala upon which scripture fixes its meditation became directly manifest to her as Kanaka Bhavana, filled with the colour of rasa. She stood one-pointedly beside beloved Jānakīvallabha Lāla, hands joined in prayer.

श्रीसरयू कुञ्ज सुवास थल एवाई दशधा रंगी॥
 श्रीकौशल्यादासि जानकीदासि महा तप।
 राम जिवा लघुरूप भट्ट युग मंत्र महाजप॥
 युगल नाम अरु युगल रूप नैना अनुरागी।
 श्रीसरयू तट हेरि हेरि गावति बड़भागी॥
 अति धन्य उदय सम्बन्ध पद तिय तन सिय दून पगी।
 सरयू कुञ्ज सुवास थल एवाई दशधा रंगी॥ ८७॥

At the fragrant dwelling in a grove by Śrī Sarayū, they arrived steeped in the colours of tenfold devotion. Śrī Kauśalyādāsī and Jānakīdāsī practised great austerity. Rāmajīvā, slight in form, undertook the great repetition of Bhaṭṭa's paired mantra. Her eyes loved both the divine pair's Name and their Form, and the greatly blessed woman gazed upon Sarayū's bank and sang. A most blessed relationship arose: embodied as a woman, she became doubly rooted at Sīyā's feet.

सियरामशरण कीरति कथा श्रवण सुखद रसिकन सुमति॥
 अनुरागी मति सरस कला बिंद काव्य रसीले।
 विविध छन्द के वृंद पदावलि चटक रंगीले॥
 मानस भजन प्रधान लली लालन रंग राचे।
 कठिन काल गति त्यागि तीव्र विरही सुठि सांचे॥
 श्रीराजराघौदास प्रिय जानकिवल्लभशरण गति।
 सियरामशरण कीरति कथा श्रवण सुखद रसिकन सुमति॥८८॥

The story of Sīyārāmaśaraṇa's glory delights rasikas of discerning mind who hear it. His loving intelligence was rich in art, and his poetry was full of rasa. He composed vivid, brightly coloured garlands of verses in many metres. Inner worship was foremost for him, and he was steeped in the colour of Lallī and Lālana. Turning from the course of this hard age, he became a deeply intense and wholly true lover in separation. Dear to Śrī Rājarāghodāsa, he attained the way of Jānakīvallabhaśaraṇa.

गुरु निष्ठ नहीं कोउ तीव्रतम राम जानकीशरण सम॥
 गुरु आज्ञा जो ऊंच नीच कछु नाहि बिचारत।
 रैन दिवस नहि गनत सुनत प्रिय काज सुधारत॥
 जानकि वल्लभ प्राप्ति साधना दूसर नाही।
 माला जप तप नेम सबै आज्ञा के माही॥
 सब संत प्रशंसत बिमल मति अवध बिहारिणि कृपा क्षम।
 गुरु निष्ठ नहीं कोउ तीव्रतम राम जानकीशरण सम॥८९॥

No one possessed more intense fidelity to the guru than Rāmajānakīśaraṇa. When the guru gave an order, he considered nothing high or low. Counting neither night nor day, he listened and completed the beloved work. For attaining Jānakī's beloved, he recognised no discipline apart from this: rosary, repetition, austerity, and observances were all contained within obedience. Every saint praised his stainless mind, made patient by the grace of the Lady who sports in Ayodhyā.

कान्यकुब्ज वर विप्र कुल प्रगटि रसिक मत उर धरयो।
 प्रथम वयक्रम लाग भाग वश गुरु के शरणे।
 वारि अपनपौ सब अंग दृढ़ नेम जु धरणे॥
 जाल तज्यौ जालवन गवन सरयू तट कीनो।
 श्रीप्रमोदवन वास रास रस सुमिरन लीनो॥
 मातृ बंधु सब सङ्ग लै वर्यो अयोध्यापुर बस्यो।
 कान्यकुब्ज वर विप्र कुल प्रगटि रसिक मत उर धरयो॥९०॥

Appearing in an eminent Kānyakubja brāhmaṇa family, Ayodhyāprasāda held the rasika teaching in his heart. At the outset of life, good fortune brought him to the guru's refuge. Surrendering his whole self, he embraced firm discipline in every limb of practice. He left the net behind, journeyed from Jālavana, and reached Sarayū's bank. Living in Śrī Pramodavana, he became absorbed in remembering the rasa of the rāsa. Taking his mother and all his kinsfolk with him, he chose Ayodhyāpurī as his home.

बिप्र सनाढ्य सुवन वर रसिक जनकजा शरण गुरु॥
 गुरु शराप घर तज्यो भज्यो कोशलपुर आयो।
 परम उपासक राम रास रस रसिक सोहायो॥
 संग नारि सुकुमारि लली की चतुर अली वर।
 जानकी वल्लभ कनक भवन छवि पली भली पर॥
 जनकदुलारी शरण सुचि रसिक सन्त रज चरण उर।
 बिप्र सनाढ्य सुवन वर रसिक जनकजा शरण गुरु॥९१॥

The noble son of a Sanāḍhya brāhmaṇa became a rasika guru sheltered by Janaka's daughter. At his guru's curse he left home, took up worship, and came to Kośalapura. A supreme worshipper, he shone as a rasika in the rasa of Rāma's rāsa. His young wife accompanied him and became a skilful, eminent companion of Lallī. She was beautifully nurtured by the vision of Jānakī's beloved in Kanaka Bhavana. Pure Janakadulārīśaraṇa held the dust of rasika saints' feet in his heart.

रामानुज के दास युग अवध मध्य गुरु धाम लहि॥
 श्री अच्युत वर शिष्य दुतिय श्री रत्नसिंहासन।
 पण्डित कला प्रवीण उपासक रीवा शासन॥
 गङ्गाबाई बंधु राम पर रामदास हैं।
 दुतिय कृपावत रामदास अति महल वास हैं॥
 वसे बसत पदरज धरो शीश सुमिरि गुण ग्राम कहि।
 रामानुज के दास युग अवध मध्य गुरु धाम लहि॥ ९२॥

Two servants of Rāmānuja found their gurus' abodes in Ayodhyā. One was an eminent disciple of Śrī Acyuta; the second belonged to Śrī Ratnasimhāsana, a learned worshipper accomplished in the arts and associated with the ruler of Rīwā. Rāmadāsa, Gaṅgābāi's kinsman, was wholly devoted to Rāma; a second, Kṛpāvata Rāmadāsa, dwelt deeply within the palace. Remembering and recounting their multitude of virtues, I place upon my head the dust of the places where they lived.

प्रिय भूमि अवधमणि कांचनी अनुरागी ए जन भये॥
 मधुर छाप लहि रामदास प्रिय मनीराम वर।
 लछिमनदास उदार जानकीदास प्रेम घर॥
 श्रीसुरारि वक्ता प्रधान तुलसी कृत नागर।
 प्रेमदास चौबीस सहस कण्ठस्थ उजागर॥
 ये प्रबल उपासक एक ते एक अनूपम रस लये।
 प्रिय भूमि अवध मणि कांचनी अनुरागी ए जन भये॥ ९३॥

These devotees loved the precious, golden land of Ayodhyā. Rāmadāsa bore a sweet devotional stamp, and noble Manīrāma was dear. Generous Lachimanadāsa and Jānakīdāsa were abodes of love. Śrī Surārī was an eminent speaker, urbane in Tulasī's composition. Premadāsa had all twenty-four thousand verses manifest in his memory. Each was a powerful worshipper, and each carried an incomparable rasa.

मणि भूमि सरस छवि कोशला आस्वादक ए जन सुखद॥
 रसिक अयोध्याशरण चुटकिया लछिमन शरणा।
 रघुनन्दन के शरण प्रीति गुण जाइ न बरना॥
 राघवशरण पुनीत रामनिधि चित्रसिंधु प्रिय।
 प्रेमसिंधु प्रिय अवध रंग सम्बन्ध सख्य हिय॥
 रामानुज के प्रिय शरण रामचरण साधक विशद।
 मणि भूमि सरस छवि कोशला आस्वादक ए जन सुखद॥ ९४॥

These joy-giving devotees savoured the beautiful rasa of Kośalā, the jewelled land: rasika Ayodhyāśaraṇa, Cuṭakiyā, and Lachimanaśaraṇa; the love and virtues of Raghunandana's servant cannot be described. There were pure Rāghavaśaraṇa, Rāmanidhi, and dear Citrasindhu; dear Premasindhu and Avadharaṅga, whose hearts held the relationship of divine friendship; and Rāmacaraṇa, the lucid practitioner dear to Rāmānuja's servant.

श्रीप्रमोदवन माधुरी आस्वादक ए जन छक्के॥
 श्री पद युत सियरामशरण प्रेमी वर नामा।
 रामद्याल सिय रामरतन अरु श्रीबलरामा॥
 कृपाराम हितवंश अशंसित अलि जैरामा।
 जैसे अलि भगवान पलटि आये यहि धामा॥
 मोहनदास पवित्र मन वन तजि यहि बन छवि थके।
 श्रीप्रमोदवन माधुरी आस्वादक ए जन छक्के॥ ९५॥

These devotees became intoxicated while savouring Śrī Pramodavana's sweetness: the eminent Sīyārāmaśaraṇa Premī, honoured with the title Śrī; Rāmadayāla, Sīyārāmaratana, and Śrī Balarāma; Kṛpārāma, Hitavaṁśa, and the celebrated companion Jairāma; and Bhagavāna, who turned back and came to this Abode. Pure-minded Mohanadāsa left the other forest and remained here, arrested by this forest's beauty.

अति नेम प्रेम सत्या अवनि ए जन दशधा रंग रसे॥
 रामबिहारीदास राम किङ्कर सुख रासी।
 सरयूदास अति प्रीति मत्त सरयू तट वासी॥
 ज्ञानदास वर वृत्ति सन्त सेवी जु उपासक।
 सरयू कुञ्ज सु ओक घोष बसि खल गण त्रासक॥
 पुरबासी परिजन सुखद नित अवध भूमि धनि जे बसे।
 अति नेम प्रेम सत्या अवनि ए जन दशधा रंग रसे॥ ९६॥

With great discipline and love, these devotees tasted the tenfold colour in the true land: Rāmabihārīdāsa and Rāmakiṅkara, a treasury of joy; Sarayūdāsa, intoxicated with intense love and dwelling on Sarayū's bank; and Jñānadāsa, a worshipper of excellent conduct who served the saints. Living at Okaghoṣa near Sarayū's groves, he struck fear into bands of the wicked. Blessed were those city-dwellers who lived in Ayodhyā's land, continually bringing joy to their devotional family.

तुलसीदल प्रतिकुञ्ज में अवध बस्यो बाँटत मुदित॥
 नाम राम सम्पन्न सुभग किङ्कर गुण आगर।
 प्रियता युत नव नर्म सख्य सम्बन्ध उजागर॥
 वाल्मीकि अवलोक छटा अनुभव बल भाषे।
 रसिक मण्डलों मध्य प्रतिष्ठित प्रिय रस चाखे॥
 सदा प्रसन्न बदन कमल निरखि भानुकुल रवि उदित।
 तुलसीदल प्रतिकुञ्ज में अवध बस्यो बाँटत मुदित॥ ९७॥

Rāmakiṅkara lived joyfully in Ayodhyā, distributing tulasī leaves in every grove. Filled with Rāma's Name, this handsome servant was a treasury of virtues. Endowed with loving intimacy, he revealed the ever-fresh and gentle relationship of friendship. Looking into Vālmīki, he spoke of its beauty with the authority of experience. Esteemed among circles of rasikas, he tasted the beloved rasa. His lotus face was always serene, like the sun of the solar dynasty rising before one's eyes.

श्रुति प्रतिपाद्य अनादि थल वन प्रमोद सज्जन बस्यो॥
 श्री सरयू तट रसिक जानकीदास महन्त जन।
 करवाधारी वृत्ति कुञ्जरति वरगत सज्जन॥
 युगुल नाम अनुराग रटनि प्रिय श्रवनि बोधिकनि।
 शील क्षमा सन्तोष विरति सुमिरत प्रिय रसिकनि॥
 ते धन्य जन्म जग त्यागिकै वास अवध भू में बस्यो।
 श्रुति प्रतिपाद्य अनादि थल वन प्रमोद सज्जन बस्यो॥ ९८॥

This good devotee lived in Pramodavana, the beginningless place proclaimed by revelation. Rasika Mahant Jānakīdāsa dwelt beside Śrī Sarayū. His way was that of the karvā-bearer; absorbed in the love of the groves, he moved among the noblest good souls. He lovingly repeated the divine pair's Name, heard what was dear, and taught it. Rasikas remembered his character, patience, contentment, and detachment. Blessed was his birth: abandoning the world, he made his dwelling in the land of Ayodhyā.

ते धन्य बसे जग त्यागिकै बन प्रमोद थल अघट घट॥
 शिष्य भले बलरामदास के सियादास वर।
 कमलदास अति अमल हृदय नित ध्यान रास कर॥
 श्रीपुरुषोत्तम दास मानसी अमल दृढ़ाई।
 सरयू मज्जत प्रात दुःख धारा जिन पाई॥
 मधुकरिया मो मन बस्यो माधौ सरयू तट निकट।
 ते धन्य बसे जग त्यागिकै बन प्रमोद थल अघट घट॥ ९९॥

Blessed were those who abandoned the world and lived in the wondrous place of Pramodavana: Sīyādāsa, the eminent and worthy disciple of Balarāmadāsa; Kamaladāsa, stainless of heart and always engaged in meditation on the rāsa; and Śrī Puruṣottamadāsa, firm and pure in inner mental service. While bathing in Sarayū at dawn, he encountered a stream of sorrow. Mādhau, the mendicant, lived close to Sarayū's bank and took up residence in my heart.

बंगला में रंग लाल की छवि बकसी रोशन लही॥
 दम्पति अली सुजान लली मिथिलापति की है।
 श्रीप्रमोद बन लता रता मति कीरति की है॥
 कृपा दया ज्यों एक टेक रसिकन की संगे।
 जानकी वल्लभ कुञ्ज केलि सरि उठत तरंगे॥
 भूषत सावन मास की सारी छवि लटक्यौ सही।
 बंगला में रंग लाल की छवि बकसी रोशन लही॥ १००॥

In Bengal, Baksī Rośana received the radiant vision of Raṅgalāla. He was a discerning companion of the divine couple and a handmaid of the daughter of Mithilā's lord. His celebrated mind was absorbed in the creepers of Śrī Pramodavana. Grace and compassion were his single support in the company of rasikas, while waves rose in the stream of Jānakīvallabha's grove-play. He adorned the complete beauty of the month of Śrāvaṇa and hung it gracefully.

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लली मोहनी की कृपा मोहन मोहनि गुण लहबों॥
 मोहनि रसिक समाज रंग मणि महल मोहनी।
 वन प्रमोद अति कुञ्ज मोहनी भूमि सोहनी॥
 जब जहाँ होत समाज तहां मोहनी बरसाई।
 ममता रति निज ठौर कनक मणि महल सदाई॥
 जग नाच्यो तेहि कृपा लखि नटनि मोद सब जन चहबों।
 लली मोहनी की कृपा मोहन मोहनि गुण लहबों॥ १०१॥

By enchanting Lalli's grace, I long to receive Mohana's enchanting qualities. The rasika assembly was enchanting in colour, and the jewelled palace was enchanting; Pramodavana, its many groves, and its lovely ground were all enchanting. Wherever an assembly gathered, that enchantment showered down. His loving attachment found its eternal home in Kanaka Bhavana's jewelled palace. Seeing that grace, the world danced; all desired the delight of the dancer's art.

सदाव्रती एकादशी हरिनारायण की बनी॥
 बंगला अवध निवास मनोहर मङ्गल करणो।
 परकर्मा मज्जन सरयू तट उत्तम धरणी॥
 क्षत्री शूद्र बच्यो ब्राह्मण घर कुल सोइ पायो।
 पुत्र कलत्र सुसङ्ग रङ्ग भीज्यो मन भायो॥
 अनुरागी मति एक रस ब्यालिस बरषा अवधि सनी।
 सदाव्रती एकादशी हरिनारायण की बनी॥ १०२॥

Harinarāyaṇa became a lifelong observer of the Ekādaśī vow. From Bengal he made his home in lovely, auspicious Ayodhyā. He performed the circuit and bathed upon Sarayū's excellent bank. Kṣatriya and śūdra were protected, and he obtained the same good in a brāhmaṇa household and lineage. In the good company of son and wife, his delighted heart became steeped in devotional colour. For forty-two years his loving mind remained single in rasa.

गौड़ेश्वर भाऊ दई अवध भूमि मणि कांकरी॥
 उत्तम श्रीगोपालदास वृन्दावन वासी।
 दरश चहयो नहिं लह्यो भयो स्वपनो सुखरासी॥
 श्रीप्रमोद वन भूमि अवध सरयू की कुञ्जें।
 युगल नाम धुनि बैन भृंग छवि चारिहि सु गुञ्जें॥
 सो चाल्यो सु तरयो भलो एक युगल सीमा भरी।
 गौड़ेश्वर भाऊ दई अवध भूमि मणि कांकरी॥१०३॥

Gauḍeśvara awakened the feeling that even a pebble from Ayodhyā's ground was a gem. Eminent Śrī Gopāladāsa lived in Vṛndāvana. He longed for sacred sight but did not obtain it; then a treasury of joy appeared in a dream. The dream showed Ayodhyā's Śrī Pramodavana and Sarayū's groves, where the sound of the divine pair's Name and bee-like voices echoed beautifully in all directions. He set out, crossed safely, and entered a land filled entirely by the divine pair.

रस उज्ज्वल दशधा रति विशद कृपासखी मति गति सरस॥
 कृपा सरस लहि अग्रस्वामि गुरु कृपा निधाना।
 मिथिला अवनि मुदित जानकी नगर ठेकाना॥
 विरह अंग दर्शन कांक्षी आये तेहि ठामा।
 लता लपटि नव द्रुम रसाल सर अति सुख धामा॥
 श्रीमिथिलेंद्र लली कृपा युगल चरण अम्बुज परस।
 रस उज्ज्वल दशधा रति विशद कृपासखी मति गति सरस॥१०४॥

Kṛpāsakhī's understanding and way were full of rasa; his clear tenfold love shone with radiant rasa. He received the grace of Agra Svāmī, the guru who was a treasury of grace. Rejoicing in Mithilā's land, he made Jānakī Nagara his home. Desiring sacred sight in the limb of separation, he came to that place, an abode of great happiness where creepers embraced young mango trees beside the lake. By the grace of Mithileśa's daughter, he touched the lotus feet of the divine pair.

मणि भूमि निरखि मिथिला बसे अनुरागी शुचि विमल मति॥
 भजनानन्द विचित्र साधु सेवी जग जानी।
 रतनाकर मिथिला नरेन्द्रपुर कोश बखानी॥
 तहाँ बसे रघुनाथदास अति धन्य धन्यतर।
 शाली खेत प्रकाश लली दरशी अनन्य वर॥
 चले उमगि मूर्छा भर लहि दशधा सेवा सुगति।
 मणि भूमि निरखि मिथिला बसे अनुरागी शुचि विमल मति॥ १०५॥

Seeing Mithilā as a jewelled land, these loving devotees of pure and stainless mind made their home there. The world knew wondrous Bhajanānanda as a servant of sādhus. Ratnākara proclaimed the treasure of Mithilā's Narendrapura. Greatly blessed Raghunāthadāsa also lived there. In a rice field, Lallī appeared to that eminent, single-hearted seer. He advanced in surging emotion, filled with faintness, and attained the blessed course of tenfold service.

शुचि ममता श्रीमिथिला अवनि रवनि कृपा अविरल जगी॥
 सीय प्रसाद महात्म आनि थापी परिकर्मा।
 मिथिला भूमि अनादि लहै रसिकन के धर्मा॥
 अद्भुत कुञ्ज प्रकाशि रास रस रीति उपासी।
 दयाराम की कृपा भये रसिकन सुखरासी॥
 रति अनन्य मति गति सरस मिथिला मिथिला रट लगी।
 शुचि ममता श्रीमिथिला अवनि रवनि कृपा अविरल जगी॥ १०६॥

Pure affection for Śrī Mithilā's land awakened an unbroken current of grace. Mahātmā Sīyāprasāda brought forth and established its sacred circuit, for rasikas receive beginningless Mithilā's ground as part of their dharma. He revealed its wondrous groves and worshipped according to the discipline of rāsa-rasa. By Dayārāma's grace he became a treasury of happiness for rasikas. His love was single, his understanding and way full of rasa, and the repetition of "Mithilā, Mithilā" took hold of him.

मति गति रति अटल अनन्यता मानस विमल सुजान जन॥
 रसिक गुरु उपदेश बसे मिथिला सुख रासी।
 राम रसिक यह भूमि उपासक लखे उपासी॥
 ताते मिथिलादास सब सन्त कहत हैं।
 प्रगत्यो कुञ्ज अनादि जहाँ सुख रसिक लहत हैं॥
 सिया सेवा सुख अनुपम लह्यो सारी ध्यान अमान मन।
 मति गति रति अटल अनन्यता मानस विमल सुजान जन॥ १०७॥

This discerning devotee's understanding, way, and love were unwaveringly single, and his mind was stainless. Following the rasika guru's instruction, he lived in Mithilā, a treasury of happiness. Rāma-rasikas recognised him as a worshipper of that land; therefore all the saints called him Mithilādāsa. He manifested the beginningless grove where rasikas obtain bliss. Free from self-regard, he received the incomparable joy of serving Sīyā through Sārī meditation.

सोई धन्य विमल मति सन्त जो मिथिला छवि छाक्यो हियो॥
 सियादास सुख मानि भजन मिथिलापुर ठानी।
 मटिहानी ऐश्वर्य विरति वर तुच्छ दिखानी॥
 गुरु आयसु लै बसे महल श्रीजनकलली के।
 रसिक सन्त ते बूझि लहे रस भेद गली के॥
 श्रीभरतदास मिथिला बसे संग रसिक जन सुख लियो।
 सोई धन्य विमल मति धन्य जो मिथिला छवि छाक्यो हियो॥ १०८॥

Blessed is the stainless-minded saint whose heart becomes intoxicated with Mithilā's beauty. Finding happiness there, Sīyādāsa resolved to perform his bhajana in Mithilāpura. At Maṭihānī he regarded power and wealth as trivial beside noble detachment. With the guru's permission, he lived in the palace of Janaka's daughter and learned the subtle pathways of rasa by questioning rasika saints. Śrī Bharatadāsa also lived in Mithilā and found joy in the company of rasikas.

सुख मानि बसे मिथिला पुरी तिन पदरज हौं शिर धरौं॥
 रामगुलेलादास जानकीदास उपासी।
 प्रागदास रघुवीरशरण अरु श्री रामदासी॥
 कावरिया प्रिय पौत्र शिष्य श्रीरामदास हैं।
 दुतिय महन्त श्रीरामदास लहि महल वास हैं॥
 जे और बसे स्वाभाविक पुरवासी सुमिरन करौं।
 सुख मानि बसे मिथिला पुरी तिन पदरज हौं शिर धरौं॥१०९॥

I place upon my head the foot-dust of those who joyfully made Mithilāpurī their home: Rāmagulelādāsa, Jānakīdāsa the worshipper, Prāgadāsa, Raghuvīraśaraṇa, and Śrī Rāmadāsī; Śrī Rāmadāsa, Kāvaryā's beloved disciple-descendant; and a second Mahant Śrī Rāmadāsa who attained residence in the palace. I also remember the others who lived there as the city's natural inhabitants.

नित सुखद भूमि मिथिलापुरी बसे महन्त अति धन्यतर॥
 राम लला वर वंश विदित जैकृष्ण दास वर।
 मटिहानी मटिकौड़ सन्त सुख राशि वास कर॥
 घनाराम घन बोध बराही श्रीवनवारी।
 उग्र रीति वर महत निरन्तर भजन अहारी॥
 जहँ आसपास वा बगर के ब्रह्मादिक ते मन्यवर।
 नित सुखद भूमि मिथिलापुरी बसे महन्त अति धन्यतर॥११०॥

These greatly blessed mahants lived in Mithilāpurī, the land of perpetual joy: eminent Jaikṛṣṇadāsa, known in the noble lineage of Rāmalalā, who dwelt at Maṭihānī-Maṭikauḍa as a treasury of happiness for saints; Ghanārāma, dense with spiritual understanding; Śrī Banavārī of Barāhī; and an eminent great soul of intense discipline whose constant sustenance was bhajana. Wherever they lived in the surrounding region, they were honoured even by those like Brahmā.

श्रीसूरदास मिथिला अवनि पिपरा सुघर सुजान भल॥
 सीताराम पवित्र कथा संहिता मथानी।
 भक्ति भेद हर भाव दसा सज्जन सुख मानी॥
 मिथिला भूमि प्रताप रूप गुण प्रगट बखान्यो।
 सुन्यो सन्त सुख मानि दरश प्रिय लहि सब जान्यो॥
 प्रभु भजनानन्द सुबोध घन अमल साधु सेवी प्रबल।
 श्रीसूरदास मिथिला अवनि पिपरा सुघर सुजान भल॥१११॥

Śrī Sūradāsa of Piparā in Mithilā's land was accomplished, discerning, and good. He churned the sacred narratives of Sītā and Rāma together as a saṃhitā. Good people delighted in the distinctions of devotion and every condition of sacred feeling that he described. He openly proclaimed Mithilā's splendour, form, and virtues. Saints heard him with joy; obtaining the beloved sight, he came to know it all. He was stainless, powerful in serving sādhus, dense with clear understanding, and joyful in worship of the Lord.

नरघोघी गादी प्रचुर हरिजनदास महन्त वर॥
 प्रबल उपासक भजन सुरति महती अनुरागी।
 सुमति सञ्चरी जनक लली शुचि रसिक विरागी॥
 सेवा सरस उदार भक्ति दशधा अधिकारी।
 शास्त्र विहित वर बोध काव्य रस रीति सुधारी॥
 नास्तिक पाखण्डी दुखद सुखद भक्त बुधिवन्त वर।
 नरघोघी गादी प्रचुर हरिजनदास महन्त वर॥ ११२॥

Eminent Mahant Harijanadāsa occupied the flourishing seat at Naraghoghī. A powerful worshipper, he held bhajana in remembrance and was a great lover. His good understanding flowed toward Janaka's daughter; he was a pure, detached rasika. Generous and full of rasa in service, he was qualified in tenfold devotion. Following scripture, he refined excellent understanding, poetry, rasa, and devotional discipline. He brought sorrow to atheists and hypocrites but happiness to devotees, and he was eminently wise.

श्रीहरिजन गुरु कृपा ते अलख राम वर अलख गति॥
 प्रबल महन्त उदार योग गुण विस्तर भारी।
 भक्ति योग उपयोग सन्त सेवा व्रतधारी॥
 टेक सुचातक हंस विवेकी राम भक्त वर।
 राम कथा दृढ़ प्रीति रीति नहिं त्रास जगत कर॥
 ब्याह समै सुवितान छवि युगल ध्यान वर झलक रति।
 श्रीहरिजन गुरु कृपा ते अलख राम वर अलख गति॥११३॥

Through the grace of Guru Śrī Harijana, eminent Alakharāma attained the unseen way. A powerful and generous mahant, his yogic virtues were vast. He applied the yoga of devotion and vowed himself to service of saints. Steadfast as the pure cātaka and discerning as the swan, he was an eminent devotee of Rāma. His way was firm love for Rāma's story, without fear of the world. At the time of the divine wedding, the beauty of the splendid canopy flashed within his noble meditation on the pair and became love.

षड्गदास व्रत षड्ग लहि अमल सन्त सेवन विशद॥
 जानकि वल्लभ इष्ट ओर नहिं जान्यो मान्यो।
 धर्म सु पुर नव वास नवल मन्दिर छवि आन्यो॥
 अधिकारी हरिजन महन्त वर शिष्य सुजाना।
 राम प्रसन्न सु बंधु सन्त सेवा मनमाना॥
 पौत्र शिष्य हरि भजन भट्ट मति अनन्य रसिकन सुखद।
 षड्गदास व्रत षड्ग लहि अमल सन्त सेवन विशद॥११४॥

Ṣaḍgadāsa received the sixfold vow and became stainless and lucid in serving saints. He knew and accepted no chosen Lord apart from Jānakī's beloved. At Dharmasupura he took up a new residence and brought forth the beauty of a new temple. Qualified for service, he was the discerning disciple of eminent Mahant Harijana. Rāmaprasanna, his good brother, served saints to his heart's content. His disciple-descendant Haribhajanabhaṭṭa was single-minded, bringing happiness to rasikas.

भिक्षुक राम प्रताप ते भिक्षा भक्ति लही भली॥
 बलहा विमला तीर भीर सन्तन की लागी।
 चारि सम्प्रदा एक भाव सेवत छल त्यागी॥
 सेवत सीताराम गाय रामायण रिझवत।
 जाति पाँति के तर्क ग्रस्यो नहि निज रंग भिजवत॥
 रसिक सन्त सङ्ग लहि सरस दरशी दशधा रस गली।
 भिक्षुक रामप्रताप ते भिक्षा भक्ति लही भली॥११५॥

By the glory of Bhikṣuka Rāma, the way of mendicancy received noble devotion. At Balahā beside Vimalā's bank, a multitude of saints gathered. Abandoning deception, he served the four traditions with a single feeling. He served Sītā and Rāma and pleased them by singing the Rāmāyaṇa. Arguments over caste and rank did not consume him; he steeped others in his own devotional colour. In the company of rasika saints, this refined seer found the pathways of tenfold rasa.

हरे राम प्रिय पुत्र जेहि शुभ गुण छप्पे नहिं अटी॥
 बूंदी राम रसाल मंजरी ध्यान की लागी।
 ऋतु बसंत जेहि सदा सन्त सेवन बड़भागी॥
 सो फल चाखी बहू सुखद मंदिर पधराई।
 मातु सुमित्रा सरिस सकृत् राशी जनु पाई॥
 मैथिल ब्राह्मण कील पथ अटल रास रस रति ठटी।
 हरेराम प्रिय पुत्र जेहि शुभ गुण छप्पे नहि अटी॥११६॥

Harerāma was a beloved son whose auspicious virtues could not be contained in a chappaya. Būḍirāma was absorbed in meditation upon the delectable mañjarī. For him it was always the spring season, and greatly blessed, he continually served saints. Having tasted that fruit, he joyfully brought his daughter-in-law into the temple. Like Mother Sumitrā, she seemed to have received a store of merit all at once. As a Maithila brāhmaṇa he was fixed upon the foundational path, his love established in the rasa of the rāsa.

बसि उलाव सन्तन सुखद रामदास लक्ष्मण धनी॥
 मिथिला अवनि प्रवेश नगर प्रति विरद प्रकाशी।
 कोविद गुण गण गेह नेह रस रीति उपासी॥
 वाल्मीकि की कथा सदा गंगा तट भावै।
 वक्ता प्रबल प्रधान नाम रटि प्रीति बड़ावै॥
 चिल्का राम पुनीत जन सकरपुरा लहि भक्ति मनी।
 बसि उलाव सन्तन सुखद रामदास लक्ष्मण धनी॥११७॥

Rāmadāsa and accomplished Lakṣmaṇadāsa lived at Ulāva and brought happiness to saints. Entering Mithilā's land, their renown shone in every town. Learned and abounding in virtues, they were affectionate worshippers of the discipline of rasa. They continually cherished Vālmīki's narrative on the Gaṅgā's bank. Eminent speakers, they repeated the Name and increased love. Holy Cilkārāma received the jewel of devotion at Sakarapurā.

चतुर्भुजी तुलसी सुजन जै धुनि बाणी प्रेम भल॥
 श्रीनारायणदास बीरना मिथिला भूमि।
 प्रचुर सन्त सेवा सुजान नवधा रस भूमि॥
 राम भजु नूपुरादि पगनि बाँधि लै नाचै।
 सन्त आनि घर मांहि भीति किमि कहिये सांचै॥
 अच्युत कुल बसोकरन बह्यो यह जन्म फल।
 चतुर्भुजी तुलसी सुजन जै धुनि बाणी प्रेम भल॥११८॥

The good four-armed Tulasī possessed noble love in the melody of his voice. Śrī Nārāyaṇadāsa lived at Bīranā in Mithilā's land. Discerning and abundant in service to saints, he was a ground of ninefold devotional rasa. Binding anklets and other ornaments upon his feet, he danced while singing "Worship Rāma." He brought saints into his home; how can the truth of his feeling be described? In the lineage of Acyuta, Basokarana carried forward the fruit of this birth.

विदित पचाढ़ी सन्त घर साहेब साहेब राम जन॥
 मिथिला अवनि पुनीत भजन तत्काल सफलता।
 नव योगेश्वर भरत तथा तप तेज अमलता॥
 है महिमा प्रगटी अनादि थल की प्रभुताई।
 साँच भक्त गुण गण अपार सन्तन सुखदाई॥
 रामभद्र से शिष्य वर रामभद्र पद ध्यान मन।
 विदित पचाढ़ी सन्त घर साहेब साहेब राम जन॥११९॥

Sāhebarāma was a renowned saint of the household at Pacāṛhī. His pure bhajana in Mithilā's land bore immediate fruit. Like Bharata among the nine lords of yoga, his ascetic splendour was stainless. Through him the glory and sovereignty of the beginningless place became manifest. A true devotee of boundless virtues, he brought happiness to saints. His eminent disciple Rāmabhadra fixed his mind in meditation upon Rāmabhadra's feet.

सुखद सन्त मिथिला अवनि बखरी श्रीहरिनाम के॥
 वमन कटोरा भोग मानसी सब जग जानी।
 परम उग्र रघुनाथदास मिथिला के ध्यानी॥
 अनुभव गम्य अखण्ड भूमि जो वेद बतायो।
 भक्ति योग करि कृपा दृष्टि पथ कवित सो गायो॥
 सुमट चतुर्भुज वंश वर सेवक सीताराम के।
 सुखद सन्त मिथिला अवनि बखरी श्रीहरिनाम के॥१२०॥

Śrī Harināma was a joy-giving saint at Bakharī in Mithilā's land. The whole world came to know the bowl of offering from his inner mental service. Supremely intense Raghunāthadāsa meditated upon Mithilā. He sang in verse of the indivisible land proclaimed by the Veda, accessible through experience, and of the path seen by grace through the yoga of devotion. Sumata, in Caturbhuja's noble lineage, was a servant of Sītā and Rāma.

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छठी समै पितु तन हस्यो तब ते मगनीराम जन॥
 कायथ कुल अनुराग सैदपुर ग्राम विशाला।
 मण्डुआ तङ्गी तीनि सन्त सेवा अति पाला॥
 जेवर अटक्यो वनिक छल तेहि श्याम छुड़ायो।
 नृप दशरथ के लाल बाल को दरश दिखायो॥
 ख्यात बात कछु काल गत भक्त सुखद तन धाम तन।
 छठी समै पितु तन हस्यो तब ते मगनीराम जन॥ १२१॥

At his sixth-day birth rite, the infant smiled toward his father's body; from then on he was known as Maganīrāma. Born into a loving Kāyastha family at the large village of Saidapura, he especially sustained service to saints through the three narrow measures of maṇḍuā grain. When jewellery was held back through a merchant's deceit, Śyāma released it and granted him the sight of the child of King Daśaratha. These celebrated events endured for a time; the devotee's joy-giving body then returned to the Abode.

जाल तज्यो जाग्यो धनी सो बैज लाला भलो॥
 मोहनपुर महन्तो सुजान हरि कृष्ण उजागर।
 अटूट भक्ति घर माहिं पुत्र पौता अति नागर॥
 सन्त आनि बहु विनय पूजि भोजन विधि साजै।
 सन्त चलत जब अश्रु नैन आँखि छवि छाजै॥
 सेवी राख्यो श्याम जू राम भक्त रक्षक बलो।
 जाल तज्यो जाग्यो धनी सो बैज लाला भलो॥ १२२॥

Good Baijalālā abandoned the net of delusion and awakened as a spiritually wealthy man. A discerning mahant at Mohanapura, he made Hari and Kṛṣṇa's glory manifest. Unbroken devotion filled his household, and his sons and grandsons were highly cultivated. With great humility he invited saints, worshipped them, and arranged their meals. When they departed, tears veiled his eyes. Śyāma kept him in service, and he became a strong protector of Rāma's devotees.

परम तत्व श्रीराम के नाम रूप हरि जन भज्यो॥
 सिरसियाधी राम कबीर के वंश प्रधानता।
 राम उपासक सन्त छाप सेवा मन मानता॥
 प्रति सम्बत श्रीराम जन्म दिन मिथिला जाही।
 अनुरागी निर्भिराज मंत्र जपि जिया सिराही॥
 जन्म भूमि मिथिला अवनि मोरमऊ इछुमति सज्यो।
 परमतत्व श्रीराम के नाम रूप हरिजन भज्यो॥ १२३॥

Harijanadāsa worshipped the Name and Form of Śrī Rāma, the supreme Reality. At Sirasiya he held a leading place in Rāmakabīra's lineage. Bearing the mark of a saintly worshipper of Rāma, he honoured service in his heart. Every year on Śrī Rāma's birthday he travelled to Mithilā. Lovingly repeating Nirbhīrāja's mantra, he made his life praiseworthy. His birthplace, Moramau in Mithilā's land, was adorned by the Icchumatī.

हरि व्यास वंश उज्ज्वल बनी राघव श्रीघनश्याम की॥
 सेवा सन्त अमान मान श्रद पर उपकारी।
 साधक-सिद्ध सुजान ध्यान मति शुद्ध विचारी॥
 युगल प्रशंसित भक्त जगत आशा नहि राखी।
 फतेहचन्द के प्रेम बंधे अतिमत अभिलाखी॥
 मोद पूर्यो सुरतरु अधिक लही भक्ति सुख धाम की।
 हरि व्यास वंश उज्ज्वल बनी राघव श्रीघनश्याम की॥ १२४॥

Through Rāghava Śrī Ghanaśyāma, Harivyāsa's lineage became radiant. He served saints without pride, honoured others, possessed faith, and worked for their good. A discerning accomplished practitioner, his meditation and understanding were pure. Praised by the divine pair, he maintained no worldly expectation. Bound by love for Fatehacanda, he desired only the highest goal. His joy overflowed; beyond the wish-fulfilling tree, he received devotion to the Abode of bliss.

मूरख जेहि संसार कह सो महान मानस विमल॥
 दास अनन्य उदार पार संसार उपारक।
 बोथराम वर शिष्य भक्ति दशधा विस्तारक॥
 कील स्वामि के वंश प्रगट उत्तम बड़भागी।
 राम नाम धुनि मंत्र राम तारक अनुरागी॥
 मिथिला भूमि अनादि थल सिद्धाई महिमा प्रबल।
 मूरख जेहि संसार कह सो महान मानस विमल॥१२५॥

The one whom the world called "fool" was a great soul of stainless mind. Mūrakhadāsa was generous, single-hearted, and carried others across the worldly ocean. An eminent disciple of Botharāma, he spread tenfold devotion. Appearing in Kīla Svāmī's lineage, he was excellent and greatly blessed. He loved the melody of Rāma's Name and the liberating mantra of Rāma. In the beginningless land of Mithilā, his accomplished glory became powerful.

हंसा हंस विवेक लहि खुद बखरा निधि भक्ति लियो॥
 चारि सम्प्रदा सन्त सकल सेवत सम जानी।
 रसिक भक्त तिन माहिं बसे सिंह दरवाज ध्यानी॥
 कलि पाखंडी वेष मात्र जो जाय दुवारे।
 भली भाँति समुझाय देत सुख परम पियारे॥
 कील वंश गुरु लहि सरस राम भक्ति पथ दृढ़ कियो।
 हंसा हंस विवेक लहि खुद बखरा निधि भक्ति लियो॥१२६॥

Haṃsarāja gained the swan's discernment and at Khudabakharā received the treasure of devotion. Seeing the saints of all four traditions as equal, he served them all. Among them he lived as a rasika devotee, meditating at Siṃha Daravāja. If a hypocrite of Kali, wearing only the outer costume, came to his door, he explained matters thoroughly and gave that person the highest, beloved joy. Receiving a guru from Kīla's lineage, he made the delightful path of Rāma devotion firm.

जनगोविन्द वर सन्त पद ध्यान धरत जन विमल मति॥
 जनगोविन्द वर धाम बस्यो वर भजन प्रतापी।
 सीताराम पवित्र नाम धुनि मंत्र सुजापी॥
 गंगा तट बट निकट समाधी निष्प्रप ध्यानी।
 राम कहत बलबीर दरश यह अचरज कहानी॥
 साखी निपुण विविध पद सदाव्रती सत सुखद गति।
 जनगोविन्द वर सन्त पद ध्यान धरत जन विमल मति॥१२७॥

Pure-minded Janagovinda meditated upon the feet of eminent saints. He lived in the excellent Abode and possessed the spiritual power of noble bhajana. He repeated well the sacred Name of Sītā and Rāma in melody and mantra. Near a banyan on the Gaṅgā's bank, he entered samādhi and meditated beyond worldly display. Calling upon Rāma, Balabīra received a vision—this is the wondrous story. Janagovinda was skilled in sākḥīs and many kinds of verse, a lifelong votary whose way gave true happiness.

जनगोविन्द गुरु कृपा ते पूरण पूर्णता लह्यो॥
 आकाशी सुमट सुमेदक नाम अघारी।
 सबे तजन विहाय गार्हि मंत्रों अधिकारी॥
 सहज राम सेवक सुजान सेवा में नागर।
 श्रीमोहन वर दास भक्त दशधा के आगर॥
 सुन्दर परम विनय जन निष्कलंक सब जन कह्यो।
 जनगोविन्द गुरु कृपा ते पूरण पूर्णता लह्यो॥१२८॥

Through Guru Janagovinda's grace, Pūraṇa attained completeness. Ākāśī, Sumata, and Sumedaka were noted by name. Abandoning everything and leaving the household, they became qualified in the mantras. Sahaja was a discerning servant of Rāma, cultivated in service. Eminent Śrī Mohanadāsa was a repository of tenfold devotion. Beautiful and supremely humble, he was called stainless by everyone.

वैराग्य लह्यो संसार तजि राम चरण प्रिय दास भयो॥
 जानकि वल्लभ कुञ्ज महल रस रीति उपासी।
 रसिक सन्त जन सकल प्रशंसत अति सुख रासी॥
 भक्तमाल को कृपा सन्त जन मन आकर्षत।
 नाभाजू की कृपा भाव की वर्षा वर्षत॥
 अग्रआनन्द द्वारा प्रगटि अष्टयामि रस पथ लयो।
 वैराग्य लह्यो संसार तजि रामचरण प्रिय दास भयो॥१२९॥

Attaining detachment and abandoning the world, Rāmacaraṇa became the Lord's beloved servant. He worshipped according to the discipline of rasa in Jānakīvallabha's grove-palace. All rasika saints praised this great treasury of happiness. By its grace, the Bhaktamāla attracted saintly hearts, and through Nābhājū's grace it showered a rain of sacred feeling. Manifest through Agrānanda's gateway, he entered the path of eightfold daily rasa-service.

रामदयाल भागवत मति विप्र भक्त जन मन सुखद॥
 तेजबहादुर सुजान भक्ति विस्तार नेम कर।
 राम उपासक छाप सरस गुण गान प्रेम भर॥
 भक्तमाल अनुराग आपनी कथा निरंतर।
 भक्त चरण अनुराग महाशय स्वच्छ स्वतंत्र॥
 वेनीमाधव सुवन वर रामभक्त सज्जन विशद।
 रामदयाल भागवत मति विप्र भक्त जनमन सुखद॥१३०॥

Rāmadayāla was a brāhmaṇa of Bhāgavata understanding who delighted devotees' hearts. Discerning Tejabahādura observed disciplines that spread devotion. Bearing the mark of a Rāma-worshipper, he lovingly sang refined divine virtues. Devoted to the Bhaktamāla, he continually related his own story. The noble soul was freely and purely attached to devotees' feet. Benīmādhava's eminent son was a lucid, good devotee of Rāma.

परम भक्त सेवक सुजन मगह धरा पावन करी॥
 नरसो अभागी सन्त सुखद जिम्मिदार अनूठो।
 सेवत प्रीति समेत शुभ गति पावत जूठो॥
 निंदा गई तब सन्त विहुल आये दरवाजे।
 भाजउड़ा तमई श्याम साजि दियो समाजे॥
 परि उपास भैरिहूँ लह्यो जोरी भुज दावन घरी।
 परम भक्त सेवक सुजन मगह धरा पावन करी॥ १३१॥

This good servant and supreme devotee made the soil of Magadha holy. Although Narasau was called unfortunate, he was an extraordinary steward who brought happiness to saints. Serving with love, even sacred remnants led to a blessed destiny. When provisions were exhausted and a distressed saint came to the doorway, Bhājauḍā and Tamaī Śyāma arranged an offering for the assembly. Even while fasting he remained in worship; Jorī stood with arms joined at the appointed hour.

अति मधुर कथा वर मित्रता हरेराम हरिलाल की॥
 एक लली मिथिलेश लली वृक्षमाल सुता की।
 श्रीसरयू तट कुञ्ज एक समता तट एका॥
 रसिक सजाती युगल ध्यान की टेक विवेका।
 एक बसे हरिवंश पथ एक मलूक कृपाल की॥
 अति मधुर कथा वर मित्रता हरेराम हरिलाल की॥ १३२॥

Most sweet is the story of the noble friendship between Harerāma and Harilāla. One was a companion of Mithileśa's daughter, the other of Vṛṣabhānu's daughter. One belonged to a grove beside Śrī Sarayū, the other to a corresponding bank. Kindred rasikas, both rested discerningly upon meditation on the divine pair. One followed Harivaṃśa's path, the other the way of Malūka Kṛpāla.

हरेराम गुरु कृपा ते देवा गुणगण विमल मति॥
 श्रीमिथिलेश कुमारि चरण पंकज धरधारी।
 उत्तम पथ श्रुतसार भक्ति दशधा अधिकारी॥
 पंचाध्याई राम रास पाठक नित नेमी।
 अष्टयामि वासी रसाल चरनत वर प्रेमी॥
 बाल अली निस्तर सरस ध्यान मंजरी कंठ गति।
 हरेराम गुरु कृपा ते देवा गुणगण विमल मति॥ १३३ ॥

Through Guru Harerāma's grace, Devā became pure-minded and rich in virtues. He held fast to the lotus feet of Mithileśa's daughter. Following the excellent path and the essence of revelation, he was qualified in tenfold devotion. Disciplined daily, he recited the five chapters of Rāma's rāsa. Dwelling in the eightfold daily service, he was an eminent lover who moved in its sweetness. Bāla Alī and Nistara carried the delectable meditation on the mañjarī in their voices.

गुरु सतगुरु को इष्ट दोउ एक समुझि दोनों तरयो॥
 हरेराम जीवन सु छाप पद एक जु राखे।
 हरि जीवन की छाप इष्ट हरिलाल जु भाखे॥
 कबहुँ लखे समता सकल सरयू तट कुज्जें।
 बरसाने ललि कबहुँ सरस मिथिला छवि पुज्जें॥
 गुण अनन्य वर सन्त पद सेवत रस दोनों चरयो।
 गुरु सतगुरु को इष्ट दोउ एक समुझि दोनों तरयो॥ १३४ ॥

Each understood the chosen Lord of his guru and true guru to be one, and both crossed over. Harerāma maintained a single devotional stamp in Jivana's lineage, while Harilāla proclaimed the chosen Lord through the stamp of Harijivana. At times they perceived complete correspondence in the groves along Sarayū's bank: the maiden of Barasānā and the beautiful mass of Mithilā's splendour. Single-hearted in virtue and serving eminent saints' feet, both moved within rasa.

जीवनराम सु जानकी नाम श्रद्धाता जुरि भली॥
 हरेराम हरिलाल इष्ट को ध्यान धरत हैं।
 जीवन गुरु के चरण शरण बाणी उच्चरत हैं॥
 सन्तन के वल्लभ ठाकुर मंदिर पधराये।
 श्रीप्रमोद वृन्दावन दोउ मन अति भाये॥
 युगल ध्यान सेवा युगल युगल सुरुप कवितावली।
 जीवन रामप्रसाद को नाम श्रद्धाता जुरि भली॥१३५॥

Jīvanarāma and Jānakī were well joined in reverence for the Name. Harerāma and Harilāla meditated upon their chosen Lord and spoke words of refuge at Guru Jivana's feet. They installed beloved Ṭhākura in the saints' temple. Śrī Pramodavana and Vṛndāvana were both exceedingly dear to their minds. Their poetry celebrated meditation and service to the pair and the lovely Forms of both divine pairs. Jivana and Rāmaprasāda were well joined as faithful bearers of the Name.

ठाकुर गोपीनाथ के पूजा पर द्विज विमल जन॥
 वल्लभजु के वंश उदित गुरु पाय उजागर।
 रूपवंत गुण शील भक्तों सेवा विधि नागर॥
 वसीकरण मनहरण भक्त गायक जन आवें।
 तिनमें श्रीगोपालचन्द अद्भुत गुण गावें॥
 कीर्तन यज्ञ अनुपम रहनि ठाकुर जन युगल मन।
 ठाकुर गोपीनाथ के पूजा पर द्विज विमल जन॥१३६॥

A stainless brāhmaṇa served as priest of Ṭhākura Gopīnātha. Arising in Vallabhajū's lineage and finding his guru, he became renowned. Handsome, virtuous, and well conducted, he was cultivated in the method of serving devotees. Captivating singers and devotees came to him; among them Śrī Gopālacanda sang wondrous virtues. His way was an incomparable sacrifice of kīrtana, and his mind rested in the divine pair.

पुत्र सुपाटलि प्रगट थल शुचि महान रसिकन सुखद॥
 नथूदास नंदन अमित गुण गान प्रवीना।
 दशधा विमल विनोद रास रस ज्यों जल मीना॥
 सीताराम निकुञ्ज केलि रसिकन की वानी।
 विविध पदावलि करउ सावनी छवि सरसानी॥
 ब्याह वितान लह्यो सरस सारी रामकृपा निषद।
 पुत्र सुपाटलि प्रगट थल शुचि महान रसिकन सुखद॥ १३७॥

This eminent son appeared at Supāṭali, a pure and great place that delighted rasikas. Nathūdāsa's son, he was skilled in singing countless virtues. In the stainless joy of tenfold devotion and the rasa of the rāsa, he moved like a fish in water. He gave voice to rasikas of Sītā and Rāma's grove-play, composing many sequences of verses that made Śrāvaṇa's beauty full of rasa. By Rāma's grace he received a delectable foundation in the wedding canopy and the Sārī tradition.

जगन्नाथ हरि भक्ति पथ बोधक सुजान विमल मति॥
 सीताराम रहस्य कथा उर अंतर राखे।
 श्रीभागवत प्रमाण भक्ति की परता भाखे॥
 वक्ता प्रबल रसज्ञ भव्य भाविक वर पंडित।
 आचार्य महंत प्रवर अनवद्य प्रतिष्ठित॥
 निरगुण विविध हित मत पोषक-शोषक काल गति।
 जगन्नाथ हरि भक्ति पथ बोधक सुजान विमल मति॥ १३८॥

Jagannātha was a discerning and stainless-minded teacher of Hari's path of devotion. He kept the secret narratives of Sītā and Rāma within his heart and, on the authority of the Śrī Bhāgavata, proclaimed devotion's supremacy. A powerful speaker and knower of rasa, he was an eminent learned devotee, an irreproachably established ācārya and mahant. He nourished the many beneficial teachings of the attributeless Reality and consumed the course of time that consumes all things.

जानकीवल्लभ प्रेम पथ रसिक जानकीदास लह्यो॥
 पुर पाटलि के सुवन मध्य वसि भक्ति दृढ़ायो।
 रसिक गुरु निज पाय भाव सारी तन पायो॥
 विरह अंग नैना कज्जल आँसू सज्ज आयो।
 भाविक सकल प्रशंसि अवली चरणन सिर नायो॥
 पुरुखतनी माण्डवीशजी उत्सव तन रसिकन कह्यो।
 जानकीवल्लभ प्रेम पथ रसिक जानकीदास लह्यो॥ १३९॥

Rasika Jānakīdāsa attained Jānakīvallabha's path of love. Living among the sons of Pāṭalipura, he made his devotion firm. Finding his own rasika guru, he received the Sārī disposition in his very body. In the limb of separation, tears came to adorn his eyes like collyrium. All devotional souls praised him, and he bowed his head to the lineage's feet. Rasikas recounted his person at Māṇḍavīśajī's festival.

पूर्वकाल परम भक्त ए अच्युत कुल पालक भये॥
 केवतरामहि मस्तराम रोजा सुख रासी।
 विष्णु स्वामी सम्प्रदा ईशुरा सन्त उपासी॥
 लछमनदास महन्त सन्त कौंवर अति नीको।
 तुलसी आरख कथा रसम अनुरागी जीको॥
 जिनके सहज स्वभावही राम भक्ति ठाकुर लये।
 पूर्व काल परम भक्त ए अच्युत कुल पालक भये॥ १४०॥

In earlier times these supreme devotees became guardians of Acyuta's lineage: Kevatarāma, Mastarāma, and Rojā, a treasury of joy; Īśurā, a saintly worshipper in Viṣṇusvāmī's tradition; Mahant Lachimanadāsa and the excellent saint Koṃvara; and Tulasī Ārakha, whose heart loved the rasa of sacred narrative. By their very nature they took Rāma devotion as their Lord.

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धरणी पर धरणी कथा महराई वाणी भली॥
 मानसा सरयू निकट भजन अनुभवो महाराय।
 द्वादश गादी सुमट शिष्य जग विदित पराशय॥
 तिनहीं के करुणा निधान जन केवल रामा।
 श्री परसादी राम भये परसा सुख धामा॥
 राम प्रेम मूरति प्रगट राम सेवक दानी वली।
 धरणी पर धरणी कथा महराई वाणी भली॥ १४१॥

Upon the earth, Dharaṇī's noble voice magnified sacred narrative. At Mānasā near Sarayū, Mahārāya experienced bhajana. His twelve seats and worthy disciples became known throughout the world. Among them were Karuṇānidhāna, Kevalarāma, and Śrī Parasādirāma, who became an abode of happiness through that touch. Generous Rāmasevaka appeared as an embodiment of love for Rāma.

पदकज्ज इन्द बन्दौं सदा जे नियता दशधा भक्ति के॥
 श्यामदास एक प्रवर शिष्य श्रीअग्रस्वामि के।
 पै हारी जेहि दरश परा मति पलटि नाम के॥
 भूतप्रेत गति लही किया मानसी लखाई।
 नातो मिथिला धाम अवध की रीति ह्दाई॥
 उन्मत दशा विचरत अवनि बसि चित सज्जि सम्पति के।
 पदकज्ज इन्द बन्दौं सदा जे नियता दशधा भक्ति के॥ १४२॥

I forever bow to the moonlike lotus feet of those established in tenfold devotion. Śyāmadāsa was an eminent disciple of Śrī Agra Svāmī. At the sight of Payahārī, his mind turned completely toward the Name. Even spirits and ghosts found release as he made inner mental service visible. He held in his heart the relationship between Mithilā's Abode and Ayodhyā's devotional way. Wandering the earth in divine intoxication, he settled his mind in the true treasure.

श्यामदास गुरु कृपा लहि शिष्य उजागर भये प्रबल॥
 चिन्तामणि सुख राशि मनोहरदास गुणाकर।
 बन्धु प्रीति निर्दोष युगल दशधा के आकर॥
 बाहर पूजा नाहि मानसी ध्यान समाधी।
 गुफा बसे दोष बन्धु मुरति महती निरुपाधी॥
 रसिक जानकी वल्लभी प्रबल काल कीनो अचल।
 श्यामदास गुरु कृपा लहि शिष्य उजागर भये प्रबल॥१४३॥

Receiving Guru Śyāmadāsa's grace, powerful disciples became renowned: Cintāmaṇi, a treasury of happiness; Manoharadāsa, a repository of virtues; and Bandhu, whose faultless love was a repository of tenfold devotion to the pair. They did not perform outward worship but entered inner meditation and samādhi. Living in caves, these faultless companions were great, unconditioned embodiments. As rasikas of Jānakīvallabha, they became unmoving even before the power of time.

कलि में अन्न सु दान है नाम जानकी रमन के॥
 देन नाम रसाल सुफल देना अन्न दाता।
 ऐनीराम प्रताप सन्त जन करहिं बखाता॥
 वाणी को जेहि टेक जानकी वल्लभ नामा।
 लीन्हे वरन प्रकार आदि सुन्दर दृढ़ धामा॥
 सदावर्त थाप्यो अघट मूढ़ जीव सुख भवन के।
 कलि में अन्न सु दान है नाम जानकी रमन के॥१४४॥

In Kali's age, the finest gifts are food and the Name of Jānakī's beloved. To give the delectable Name bears noble fruit, as does becoming a giver of food. Saints proclaimed the glory of Ainīrāma. His speech rested upon the Name of Jānakīvallabha, and he received its many excellent forms and a firm, beautiful Abode. He established perpetual feeding, an inexhaustible house of happiness even for deluded souls.

शिष्य सु ऐनीराम के युगल प्रबल समता कथा॥
 मगनी रामप्रताप सन्त सेवा रति लीनी।
 आरति करि भगवानदास गंगा चर्चा कीनी॥
 कृपाराम प्रिय लाड नाम तेहि शिष्य प्रतापी।
 बहिड़ा प्रिय भक्ति प्रगट पूजा जिन थापी॥
 मौजी रामकृपाल से भक्ति मौज तारिह तथा।
 शिष्य सु ऐनीराम के युगल प्रबल समता कथा॥१४५॥

Ainīrāma's worthy disciples told the powerful story of the correspondence between the two divine pairs. Maganī Rāmapratāpa embraced love for serving saints. Bhagavānadāsa performed āraṭi and discoursed beside the Gaṅgā. Kṛpārāma was a powerful disciple dear by the name Lāḍa. Beloved Bahiḍā manifested devotion and established worship. Maujī and Rāmakṛpāla crossed through devotion's joyous current.

दास चित्त चिन्ता शमन चिन्तामणि गुरु ध्यान धरि॥
 तेजराम सुतेज सकल मारुतल में व्यापी।
 अष्टयामि के वंश अमित गुण भजन प्रतापी॥
 सूरदास प्रिय शिष्य भजन बल कालहि टारे।
 बहुत काल वपु राखि जानकी वल्लभ प्यारे॥
 चरणदास पालक भये सन्त सभा सम्मान करि।
 दास चित्त चिन्ता शमन चिन्तामणि गुरु ध्यान धरि॥१४७॥

Holding Guru Cintāmaṇi in meditation, the servant calmed every anxiety of the heart. Tejarāma's excellent splendour spread throughout the land. In the lineage of eightfold daily service, he was powerful in bhajana and rich in countless virtues. His beloved disciple Sūradāsa held time at bay by the strength of bhajana and, dear to Jānakīvallabha, retained his body for many years. Caraṇadāsa became the guardian and honoured the assembly of saints.

श्रीचरणदास के शिष्य वर ब्रजमोहन मोहन भये॥
 सीताराम उपास्य सुदृढ़ सेवक रति लीने।
 करि रघुपुरा निवास सन्त सेवन भल कीने॥
 देवादास अद्भुत शिष्य वर ब्रजमोहन जू के।
 त्यागि बसे अस्थान चिरान कथा ज्यों धू के॥
 कृपा जनकजा कर दिये चूड़ा अति रंजत रहे।
 श्रीचरणदास के शिष्य वर ब्रजमोहन मोहन भये॥१४८॥

Eminent Brajamohana became an enchanting disciple of Śrī Caraṇadāsa. Firm in worship of Sītā and Rāma, he embraced the love of service. Living at Raghupurā, he served saints well. Devādāsa was Brajamohana's wondrous and eminent disciple. Renouncing the world, he lived at the ancient place; his story became steadfast like Dhruva's. By Janakajā's grace he received the ceremonial crest and remained deeply delighted.

कृपा सु मौजीराम गुरु रामगुलेला दयानिधि॥
 परम अनुभव रूप सुदृढ़ सुन्दर मूढ़ बोलनि।
 भूखे जन को देखि द्रवे तेहि देत अतोलनि॥
 वाणी रामगोपाल सरस रसना अनुरागी।
 कथा कीर्तन भीर सन्त सेवन बड़भागी॥
 परम उदार सुकल्पतरु सरस अन्न उपमान विधि।
 कृपा सु मौजीराम गुरु रामगुलेला दयानिधि॥१४९॥

Maujīrāma received grace from Guru Rāmagulelā, a treasury of compassion. Firm in supreme experience and beautiful in form, his speech was artlessly simple. Seeing a hungry person, he melted and gave without measure. The speech of Rāmagopāla was full of rasa, and his tongue was filled with love. Greatly blessed, he gathered crowds for sacred narrative and kīrtana and served saints. Supremely generous, he was like a good wish-fulfilling tree whose incomparable gift was delectable food.

कलियुग काल कराल में भजन नेम निबह्यो सुगम॥
 गङ्गादास अद्भुत सुयश रामायण गावत।
 सीताराम उपास्य नाम रसना जु लड़ावत॥
 सर्वकाल चैतन्य भजन सिद्धान्त विचार्यो।
 सेवा आलस रहित गुरुदेवा उर धार्यो॥
 अष्टयामि के वंश गुण कथा अमित गुण गति अगम।
 कलियुग काल कराल में भजन नेम निबह्यो सुगम॥ १५०॥

In the terrible time of Kali's age, Gaṅgādāsa maintained the discipline of bhajana with ease. Singing the Rāmāyaṇa, he acquired wondrous renown. He worshipped Sītā and Rāma and kept their Name playing upon his tongue. At all times spiritually awake, he reflected upon the principles of bhajana. Free from laziness in service, he held Gurudeva within his heart. In the lineage of eightfold daily service, his virtues and stories were countless and his way unfathomable.

श्यामदास रामायणी छाप महन्त सुजान जन॥
 डोरीगंज प्रकाश वृत्ति गङ्गा तट वासी।
 तुलसी कृत पर नेह देह भरि कथा उपासी॥
 रामदास वर शिष्य सुमट रामायण गायो।
 नेम प्रेम निर्वाहि राम पद छेम सोहायो॥
 भक्ति योग अनुभव करयो धरनेरती अमान मन।
 श्यामदास रामायणी छाप महन्त सुजान जन॥ १५१॥

Discerning Mahant Śyāmadāsa bore the stamp of a Rāmāyaṇa reciter. His conduct shone at Dōrīgāñja, where he lived beside the Gaṅgā. His whole being loved Tulasī's composition, and he worshipped through its narrative. Eminent disciple Rāmadāsa sang the Rāmāyaṇa well. Maintaining discipline and love, he shone in the security of Rāma's feet. Humble in mind, he experienced the yoga of devotion while living upon the earth.

प्राचीन बस्यो प्राचीन थल धर्मदास गङ्गा निकट॥
 सीतामढ़ी महन्त पूर्व मति भजन परायण।
 सर्प मिल्यो मग माहिं मंत्र दीन्ह्यो गति दायन॥
 राम मंत्र सब यंत्र मंत्र तंत्रन पर जान्यो।
 जहाँ श्राद्ध भर लली और दौज मन मान्यो॥
 श्रीसरयू गंगा अमल सोनभद्र जहाँ एक तट।
 प्राचीन बस्यो प्राचीन थल धर्मदास गङ्गा निकट॥१५२॥

Dharmadāsa lived of old at an ancient place near the Gaṅgā. The earlier mahant of Sitāmaṛhī, his mind was devoted to bhajana. Encountering a serpent on the road, he gave it the liberating mantra. He knew Rāma's mantra to be above every yantra, mantra, and tantra. Where ancestral rites were performed, he honoured Lallī and the second lunar day in his heart. There Śrī Sarayū, the stainless Gaṅgā, and Sonabhadra seemed to share one bank.

युगल भक्त गङ्गा निकट एक पार एक बारही॥
 गोपीनाथ हनुमानसिंह सन्तन सुख साजे।
 श्रीनरसिंह उदार सन्त मण्डली विराजे॥
 मति गति रसिकन सझु भक्ति दशधा अधिकारी।
 जनक लली पद कंज भृंग भ्रमरी अति प्यारी॥
 निज निज कुल अवतंस दौउ सज्जन गुण आगारही।
 युगल भक्त गङ्गा निकट एक पार एक बारही॥१५३॥

Two devotees of the divine pair lived near the Gaṅgā, one at Pāra and one at Bārahī. Gopīnātha and Hanumānasimha arranged happiness for saints, while generous Śrī Narasimha adorned the saintly circle. Their understanding and way moved among rasikas, and they were qualified in tenfold devotion. Like bee and female bee, they dearly loved the lotus feet of Janaka's daughter. Both good souls were ornaments of their respective lineages and treasuries of virtue.

श्रीप्रसादी राम गुरु कृपा ते राम सेवक मञ्जुल स्वरूप॥
 सीताराम स्वरूप युगल छवि नैन लड़ायो।
 बैन श्रवत जल सींचि राम यश मण्डप छायो॥
 लहि समस्त पुर निकट गङ्ग सरयू को धारे।
 रचि विवाह मण्डप समाज सुख लह्यो अपारे॥
 सीय प्रसादी चरण जल सन्त समाजम रवि अनुप।
 श्रीप्रसादी राम गुरु कृपा ते राम सेवक मञ्जुल स्वरूप॥१५४॥

Through Guru Śrī Prasādirāma's grace, Rāmasevaka attained a beautiful form. His eyes joined the paired beauty of Sītā and Rāma's Forms. As he heard the words, he watered the pavilion with tears and spread Rāma's glory through it. Near Samastapura, by a current that was both Gaṅgā and Sarayū, he built the wedding pavilion and the assembly gained boundless happiness. The water of Sīyāprasādī's feet was an incomparable sun within the saintly gathering.

राम कृपा को पर लह्यो रघुवर मन अनुराग घन॥
 प्रथम योग अयोग साधि बहु दिवस बिताये।
 तब श्रीसीताराम रूप नैनन प्रगटिसाये॥
 निज अनुभव के पद अद्भुत शृंगार छेम छवि।
 गति करत खजरी मनो नव तान प्रेम कवि॥
 प्रिय पौत्र प्रसादीराम के शिष्य भवसन्त भाग जन।
 श्रीराम कृपा को पर लह्यो रघुवर मन अनुराग घन॥१५५॥

Raghuvara received the farther shore of Rāma's grace, his mind dense with love. At first he spent many days practising yoga and non-yoga; then the Forms of Śrī Sītā and Rāma manifested before his eyes. His songs of personal experience held wondrous adornment, well-being, and beauty. The poet of love moved like a khajari drum carrying a fresh melody. Dear spiritual grandson of Prasādirāma, he was a fortunate disciple among saints.

भोज्य नृपति के देश में आये श्रीभगवान भक्त॥
 दास अनन्य महन्त सन्त सेवा व्रतधारी।
 परम धर्म आराध्य राम चरितामृत प्यारी॥
 घृति अकाशी अमर सन्धि प्रिय पूज्य गुणाकर।
 बालकृष्ण से शिष्य भक्ति नवधा के आकर॥
 वैष्णव जाति न हठि जेहि इष्ट समधी ज्ञान बल।
 भोज्य नृपति के देश में आये श्रीभगवान भक्त॥ १५६॥

Śrī Bhagavānadāsa came to the country of King Bhoja. Single-hearted, he was a mahant vowed to serving saints. His supreme dharma was worship, and the nectar of Rāma's deeds was dear to him. Ghṛti, Ākāśī, Amara, and Sandhi were beloved and venerable repositories of virtue. Disciples of Bālakṛṣṇa, they were repositories of ninefold devotion. He did not insist upon Vaiṣṇava caste, for knowledge of the chosen Lord and samādhi were his strength.

बाहि सुभाव गुरु राम पर खेद सुछन्ददा अभय॥
 सीताराम चरित सुधा धारा जनु बरसत।
 उत्कट प्रबल अनन्य विमल वाणी मन करत॥
 हाव भाव अनुभवी महाराय कविता नागर।
 गिरा मेघ अति नेह लह्यो तुलसी कृत सागर॥
 श्रीगुरु के साधक प्रचुर नाम माल आत्मा लय।
 बाहि सुभाव गुरु राम पर खेद सुछन्ददा अभय॥ १५७॥

By nature he poured himself out before Guru Rāma, fearless and free in metre. He seemed to shower a stream of nectar from Sītā and Rāma's deeds. His stainless speech was intensely powerful and single-hearted. Experienced in gesture and feeling, Mahārāya was a cultivated poet. His cloudlike voice received deep love from the ocean of Tulasī's composition. A practitioner of Śrī Guru's way, his being dissolved into abundant garlands of the Name.

शाकद्वीपी दुज कुली श्रीसन्तोष मनी सरस॥
 हित कुञ्ज गुरु अनुराग सिंधु श्रीचतुर शिरोमणि।
 भक्तन के धन पुरुष नाम पायो भावो गणि॥
 वक्ता प्रचुर प्रधान भागवत रस के ज्ञाता।
 अमरावत अद्वैत विपुल मत बाद सुनक्ता॥
 सुन्दरदेव प्रगट सन्तन कहयो लहयो मगह धरणी दरस।
 शाकद्वीपी दुज कुली श्रीसन्तोष मनी सरस॥ १५८॥

Śrī Santoṣa, born in a Śākadvīpī brāhmaṇa family, possessed a delectable mind. Śrī Caturaśiromaṇi, an ocean of love, was his guru in the beneficial grove. Counted among those of sacred feeling, he received the name Dhanapuruṣa among devotees. A foremost and prolific speaker, he knew the rasa of the Bhāgavata. At Amarāvata he listened to abundant debate on non-dual teaching. Sundaradeva appeared, was proclaimed among saints, and received sacred sight in the land of Magadha.

रेमपाल रतन ज्यों कुँवर वर भक्ति आत्मा अटल धर॥
 पूरण पताका सदन माहिं थापी अति नीकी।
 सेवा पथ दूरसाह दूरे सब चिन्ह के जीकी॥
 भक्ति योग ग्रह ज्ञान सार वेदांत विचार्यो।
 विष्णु सखी जीवन सु बिहारी छवि उर धार्यो॥
 लसि कदम पर विरह लहि वृन्दावन थल अगम पर।
 रेमपाल रतन ज्यों कुँवर वर भक्ति आत्मा अटल धर॥ १५९॥

Remapāla, an eminent prince like a jewel, held devotion unwaveringly in his soul. He raised a splendid banner of completeness in his home. His path of service was difficult to approach and surpassed every outward sign. He reflected upon the yoga of devotion, household knowledge, the essence of Vedānta. As Viṣṇusakhī, he held the beautiful form of Jīvanabihārī in his heart. Shining beside a kadamba, he entered separation in inaccessible Vṛndāvana.

कुञ्जविहारीशरण मति दशधा विमल विनोद लहि॥
जानकि वल्लभ मधुर कथा रसिकन के वानी।
संस्कृत ब्रजभाषा विलास रस रास प्रधानि॥
विपुल ग्रंथ करउ मध्य नेह नित उदित नवीनी।
आत्मा पूरि प्रकाश युगल छवि बहुतन दीनी॥
नायो रसिक नरेश की विपिन अशोक प्रमोद महि।
कुञ्जविहारीशरण मति दशधा विमल विनोद लहि॥ १६०॥

Kuñjabihārīśaraṇa's mind received the stainless joy of tenfold devotion. He gave rasikas voice through sweet accounts of Jānakī's beloved. In Sanskrit and Brajabhāṣā he made rasa and the rāsa pre-eminent. Composing many books, he kept love ever newly rising within them. Filling the soul with light, he gave many people the vision of the divine pair. He bowed to the king of rasikas in Pramodavana's Aśoka grove.

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हरत गुनाहा गुप्त मत खूबीलाल छवि उर धरयो॥
 सज्जन सरस उदार सन्त सेवक विख्याता।
 प्रगट वेष नहि रुचि रसाल अनुपम सुखदाता॥
 समै लाख प्रतिपाल विरद भजन मन भावन।
 गुप्त देत प्रति घाम आशा नहि जगत जनावन॥
 सीताराम स्वरूप लखि मोद पाटलीपुर आयो।
 हरत गुनाहा गुप्त मत खूबीलाल छवि उर धरयो॥ १६१॥

Khūbīlāla held the beautiful Form within his heart; his hidden teaching removed faults. Refined and generous, he was renowned as a servant of saints. He had no taste for displaying an outer costume; delectable and incomparable, he gave happiness. At the proper time he sustained hundreds of thousands, while bhajana remained dear to his mind. He gave secretly in every place, with no wish to make himself known to the world. Beholding the Forms of Sītā and Rāma, he came joyfully to Pāṭalipura.

वकृतत्व शक्ति हरि यश कथन सुखद विप्र जन विमल मति॥
 रामशास्त्र पण्डित प्रवीण श्रीकृष्ण दत्त वर।
 लोकनाथ वर विजय सुरखा हरि भक्त सत्य पर॥
 न्याय अम्बरी ब्रह्मचर्य वैष्णव सम तारक।
 गौतम आश्रम वासदास आशा समता गत॥
 एक एक वर षड्भक्ति श्रुतिप्रिय या जल कमल गति।
 वकृतत्व शक्ति हरि यश कथन सुखद विप्र जन विमल मति॥ १६२॥

These stainless-minded brāhmaṇas possessed eloquence and the power to bring joy by recounting Hari's glory: Śrī Kṛṣṇadatta, eminent and learned in the scriptures of Rāma; noble Lokanātha and Vijaya Surakhā, true devotees of Hari; Nyāya Ambarī, the celibate Vaiṣṇava who carried others across; and Vāsadāsa of Gautama's āśrama, whose hope had become equanimity. Each was eminent in sixfold devotion, dear to revelation, moving like a lotus upon water.

विप्र एक पण्डित विमल टेक भागवत धर्म धर॥
 विद्या विनय विवेक भक्ति पथ बोधक पावन।
 नवधा मति अनुरक्त चित्त भक्तन मन भावन॥
 कष्ट हरण प्राचीन पूर्व थल गङ्गा तट पर।
 कथा घोष विद्या विलास कोउ नाहिं पटतर॥
 दिनपति राम कृपा लह्यो अन्त समै सदकर्म पर।
 विप्र एक पण्डित विमल टेक भागवत धर्म धर॥ १६३॥

A pure-minded brāhmaṇa scholar held firmly to the dharma of the Bhāgavata. Learned yet humble and discerning, he was a purifying teacher of the path of devotion. His mind was attached to ninefold bhakti, and his heart delighted devotees. At an ancient place on the bank of the Gaṅgā he removed suffering. No one equalled him in sacred exposition or the play of learning. At the final hour he received Rāma's grace, established in righteous action.

गोदना गङ्गा तट निकट माधवदास पवित्र मति॥
 सांख्ययोग मत समुझि भक्ति सिद्धान्त विचार्यो।
 सेवा शुद्ध स्वरूप राम सिय छवि उर धार्यो॥
 मंदिर नवल पुनीत थापि निज बोध ग्रंथ पर।
 प्रगट कियो इतिहास विपुल सतसङ्ग अन्त पर॥
 श्रीरामप्रसाद कृपाल के वंश प्रगट सु विचित्र गति।
 गोदना गङ्गा तट निकट माधवदास पवित्र मति॥ १६४॥

Pure-minded Mādhavadāsa lived at Godanā near the bank of the Gaṅgā. He understood the teachings of Sāṃkhya and Yoga and reflected upon the principles of devotion. His service was pure, and he held the beautiful Forms of Rāma and Sīyā within his heart. He established a new and holy temple and set his understanding into a book. At the conclusion of satsaṅga he revealed an extensive sacred history. In the lineage of gracious Śrī Rāmaprasāda, a wondrous way thus became manifest.

परम धर्म पोषक सुभट विप्र भागवत जन सुखद॥
 रामभक्ता श्रीभाणनाथ भल राम नारायण।
 विष्णुदत्त हरिनाथ रोहिणी कृष्ण नारायण॥
 ठाकुर पण्डित पुर प्रधान विश्वेश्वर नीको।
 छिति ईश्वर अंभोज चरण मुकुन्द सरसो को॥
 माधवराम उपासना दिव्य ध्यान गति मन विशद।
 परम धर्म पोषक सुभट विप्र भागवत जन सुखद॥ १६५॥

These valiant brāhmaṇa devotees sustained the supreme dharma and brought joy to the people of the Bhāgavata: the Rāma devotee Śrī Bhāṇanātha; noble Rāmanārāyaṇa; Viṣṇudatta, Harinātha, Rohiṇī, and Kṛṣṇanārāyaṇa; Ṭhākura Paṇḍita, foremost in the town; and worthy Viśveśvara. Chiti Īśvara, Ambhojacaraṇa, Mukunda, and Sarasoko also belonged to this company. Mādhavarāma's worship was divine; his mind was lucid and moved in meditation.

परम धर्म रुचि राम यश संन्यासी ये भक्ति मति॥
 प्रिय सुखराम गिरि सन्तत गिरि के शिर इच्छा।
 सन्तन ते अति प्रीति निरंतर मणि गिरि सिच्छा॥
 पयहारी प्रिय पौत्र शिष्य वर हर्ष भारथी।
 कस्तूरी गुरु वंश प्रबल वक्ता यथारथी॥
 एक एक भागवत जन मति विवेक नहि जगत रति।
 परम धर्म रुचि राम यश संन्यासी ये भक्ति मति॥ १६६॥

These renunciants delighted in supreme dharma, possessed devotional minds, and sang Rāma's glory. Beloved Sukharāmagiri and Santatagiri carried their aspiration foremost; Maṇigiri loved saints exceedingly and continually taught devotion among them. Harṣabhārātī was the dear spiritual grandson of Payahārī and an eminent disciple. Kastūrīgiri came from a powerful guru-lineage and spoke things as they truly were. Each was a discerning Bhāgavata devotee without attachment to the world.

श्रीरामगुलेला गुरु कृपा आत्माराम पवित्र जन॥
 कायथ कुल में जन्म भक्ति उत्तम पथ रांचे।
 परम धरम आरुढ़ सन्त सेवा सुठि सांचे॥
 रामायण की कथा नेम अरु प्रेम विशेषी।
 राम जनम अङ्कित फुलेल युत पुस्तक देखी॥
 सीताराम स्वरूप हिय सीताराम चरित्र धन।
 श्रीरामगुलेला गुरु कृपा आत्माराम पवित्र जन॥ १६७॥

Through Guru Śrī Rāmagulelā's grace, Ātmārāma became a pure devotee. Born in a Kāyastha family, he was formed by devotion upon its highest path. Established in supreme dharma, he served saints with complete sincerity. He observed a loving discipline of listening to the Rāmāyaṇa. He beheld a book marked with Rāma's footprints and fragrant with phulel. Holding the Forms of Sītā and Rāma within his heart, he made their sacred deeds his treasure.

श्री गुरु कृपा प्रताप ते रामशरण लहि गूढ़ गति॥
 नाम रूप लीला प्रताप श्रृंगार उपासी।
 मिथिला अवध पुनीत भूमि कांचनी प्रकाशी॥
 रति अनन्य रस राशि मानसी अङ्ग सँवारी।
 नित नव चाह विवाह आदि लीला विस्तारी॥
 विपुल कला नय निपुणता विचरत महि जन विमल मति।
 श्री गुरु कृपा प्रताप ते रामशरण लहि गूढ़ गति॥ १६८॥

By the power of Śrī Guru's grace, Rāmaśaraṇa attained the hidden way. He worshipped the Name, Form, līlā, glory, and divine adornment. In the holy lands of Mithilā and Avadha, the golden ground shone before him. Absorbed in the treasury of exclusive love, he adorned every limb of mental service. With ever-new longing he expanded contemplation of the wedding and other līlās. Pure-minded as he travelled the earth, he possessed abundant skill in art and sacred method.

प्रियाशरण की प्रिय कथा दशधा रति शृंगार रस॥
 श्रीमिथिलेंद्रकुमारि कुञ्ज कांचन वन माहीं।
 मिथिलापुर चहुँ ओर कांचनी भूमि सोहाही॥
 भाव जन्म निमि वंश माहिं मान्यो निज नाता।
 प्रगट भाँवरी माहिं ताँवरी गति विख्याता॥
 कवितावलि अनेक पद सरयू कुञ्ज अपार यश।
 प्रियाशरण की प्रिय कथा दशधा रति शृंगार रस॥ १६९॥

Priyāśaraṇa's beloved account was filled with tenfold love and the rasa of divine adornment. He contemplated the daughter of Mithilā's king within a grove in the golden forest. All around Mithilāpura, the golden ground shone beautifully. By sacred feeling he accepted his own kinship within Nimi's lineage. During the wedding rounds, his renowned devotional state became manifest. His many Kavitāvalī verses and songs brought immeasurable glory to the groves of Sarayū.

सान्त प्रगट शृंगार रति भव भामिनी सहाय भल॥
 सेवा सन्त प्रधान कन्हौली गुन गन पावन।
 धोय चरण रज पियत रसिक भक्तन मन भावन॥
 नेम प्रेम अति अघट सुभट सेवक सुत जायो।
 विप्र भागवत सन्त प्रशंसत जग यश छायो॥
 परम उदार विवेक निधि ब्रज मानी समुदाय फल।
 सान्त प्रगट शृंगार रति भव भामिनी सहाय भल॥ १७०॥

In serene Bhavānīśahāya, love's divine adornment became manifest. At Kanhaulī he made service to saints foremost, and his host of virtues was purifying. Washing their feet, he drank the water bearing the dust of their feet and delighted rasika devotees. Resolute in discipline and love, he arose as a valiant son and servant. Brāhmaṇas, Bhāgavatas, and saints praised him, and his fame spread through the world. Supremely generous and a treasury of discernment, he was the fruit of Mother Brajamānī's community.

विप्र एक भागवत मति विष्णुपुरा नंदलाल वर॥
 सेवक मानस विमल सन्त जन पद आराधक।
 वृत्ति पुरोधा रसिक भक्ति दशधा के साधक॥
 प्रति संवत सरयू प्रमोद वन दरशन जाही।
 कनक भवन मणि कुञ्ज भवन छवि वारि हरषाही॥
 बालगोविन्द प्रभृति नूहरी रैवा सारस रह्याल वर।
 विप्र एक भागवत मति विष्णुपुरा नंदलाल वर॥ १७१॥

Nandalāla of Viṣṇupurā was an eminent brāhmaṇa of Bhāgavata mind. A servant with a stainless inner life, he worshipped the feet of saints. Serving as a family priest, he was a rasika practitioner of tenfold devotion. Every year he went for darśana of Sarayū and Pramodavana. He rejoiced again and again in the beauty of Kanaka Bhavana and the jeweled grove. Bālagovinda and the eminent devotees Nūharī, Raivā, Sārasa, and Rahyāla were remembered among this noble circle.

राधावल्लभ प्रेम पथ रामदयाल अनुपम लह्यो॥
 हित कुञ्ज वंशीलाल रसिक गुरु लहि संस्कारी।
 बोध यथार्थ भक्ति भेद रस रीति अपारी॥
 भक्तन ते अति प्रेम नेम गुण गान प्रवीना।
 उत्सव साज समाज सदा दशधा रस लीना॥
 जमिरा भोज्य सुदेश में कृपा पात्र सब जन चह्यो।
 राधावल्लभ प्रेम पथ रामदयाल अनुपम लह्यो॥ १७२॥

Rāmadayāla attained the incomparable Rādhāvallabha path of love. In the beneficent grove he received formation from rasika Guru Vamśīlāla. He understood devotion as it truly was—its distinctions and its boundless ways of rasa. He loved devotees deeply and was skilled in discipline and the singing of divine virtues. Amid festivals, sacred arrangements, and the assembled community, he remained absorbed in tenfold rasa. In Jamirā, in the good land of Bhoja, everyone cherished him as a recipient of grace.

राधावल्लभ भजन मति अभयसिंह भय रहित जन॥
 हित कुञ्ज गुरु संस्कार लह्यो सेवा पथ जानी।
 वृन्दावन घन कुञ्ज ध्यान गति रति ठहरानी॥
 भक्तन के सेवा प्रधान उपदेश नरनि को।
 दशधा सम्पति जोरि दियो दुर्लभ अमरनि को॥
 गयो ठौर निज भाव थल रसिकन विरह प्रयोग मन।
 राधावल्लभ भजन मति अभयसिंह भय रहित जन॥ १७३॥

Fearless Abhayasimha possessed a mind devoted to Rādhāvallabha bhajana. In the beneficent grove he received the guru's formation and learned the path of service. His meditation settled into love for Vṛndāvana's dense groves. He made service to devotees foremost and instructed rulers in it. Having gathered the treasure of tenfold devotion, he gave what is rare even for the immortals. He departed for the realm of his own sacred feeling, leaving the minds of rasikas to undergo separation.

श्रीरामदास गुरु कृपा ते कृपा लह्यो दशधा अमल॥
 श्याम गौर युग रूप अनुपम नित हिय माही।
 ध्यानदास गुरु बन्धु सु छवि आशक्त सदाही॥
 सीताराम उपास्य दास्य सख्यत्व रसालय।
 श्रीरामायण गान सुहृद सुठि शील सुचालय॥
 रामानन्द अमल हियो रामदयाल लघु बन्धु भल।
 श्रीरामदास गुरु कृपा ते कृपा लह्यो दशधा अमल॥ १७४॥

Through Guru Śrī Rāmadāsa, he received the grace of stainless tenfold devotion. He kept the incomparable dark and fair Forms of the divine pair always within his heart. Dhyānadāsa was his elder brother in the guru, ever attached to their beautiful Forms. Worshipping Sītā and Rāma, he became an abode of the rasas of servitude and friendship. A warm-hearted singer of the Śrī Rāmāyaṇa, he possessed excellent character and conduct. Rāmānanda had a stainless heart, and noble Rāmadayāla was his younger brother.

चैन राम गुरु कृपा ते जगन्नाथ उत्तम रहनि॥
 छत्री कुल अनुराग प्रथम गुण गान कला की।
 साध्य भई जो सफल रसिक वाणी अमला की॥
 चित्रकूट में रमत लह्यो सतसङ्ग प्रवीना।
 राम रास के ग्रंथ पदावलि गान जु लीना॥
 महन्त पाल महदास या रसिक रीति सूक्ष्म लहनि।
 चैन राम गुरु कृपा ते जगन्नाथ उत्तम रहनि॥ १७५॥

Through Guru Chainarāma's grace, Jagannātha attained an excellent way of life. Born in a Kṣatriya family, his first love was the art of singing divine virtues. When that art reached fulfilment, the stainless speech of a rasika bore fruit. Roaming in Citrakūṭa, he received the company of accomplished saints. He became absorbed in books about Rāma's rasa and in singing their collections of songs. Mahant Pālamahadāsa received this subtle current of the rasika way.

बगसर विश्वामित्र थल विपिन चरित्र सुजान जन॥
 ताताचारी राम उपासक सरस सधावे।
 रति वात्सल्य उदार बाललीला के ध्याने॥
 नृपति स्वरूप रस ध्यान माधव मतराम उपासी।
 रामतापनी यंत्र पीठ पूजा सुखरासी॥
 श्रीगोपालशरण सुवन उदित विनैटीकाजु तन।
 बगसर विश्वामित्र थल विपिन चरित्र सुजान जन॥ १७६॥

At Buxar, Viśvāmitra's sacred place, Tātācārī understood the deeds of the forest. A worshipper of Rāma, he followed a sweet and excellent discipline. Generous in parental love, he meditated upon the childhood līlās. In contemplation he worshipped the royal Form and its rasa, following Mādhava and Matarāma. His worship of the Rāmatāpanī yantra and sacred seat was a treasury of joy. Śrī Gopālaśaraṇa's son Uditā embodied this inheritance and composed a commentary upon the Vinaya Patrikā.

चतुरदास शृंगारपथ भेदी रास प्रमोद वन॥
 रामरास की कथा सुनी कछु रसिकन संगे।
 उर प्रवेश है गई वचन में उठति उमंगे॥
 नैन रसीले राम रास रस के मतवारे।
 गुप्त लखत कोउ नाहिं लखत जो जाननि हारे॥
 रसिक सङ्ग महिमा प्रबल भयो सुबोध विनोद मन।
 चतुरदास शृंगारपथ भेदी रास प्रमोद वन॥ १७७॥

In Rāsa Pramodavana, Caturadāsa penetrated the path of divine adornment. He heard accounts of Rāma's rāsa in the company of several rasikas. They entered his heart, and waves of joy rose whenever he spoke. His nectarous eyes were intoxicated by the rasa of Rāma's rāsa. Although he kept his inner state hidden, those who knew how to perceive it were not deceived. Through the company of rasikas, their glory became powerful within his clear and joyful mind.

श्यामदास दशधा लही भक्ति विमल अनपायिनी॥
 राधाकृष्ण उपास्य रसिक गौड़ेश्वर नीको।
 गान कला गंधर्व काव्य रचना भल जीको॥
 ग्रंथ प्रबन्ध कवित्त आदि कीर्तन की रीती।
 उत्सव साज समाज सन्त पद प्रीति प्रतीती॥
 लक्ष्मण संकर्षण भलो जमुना जन सुखदायिनी।
 श्यामदास दशधा लही भक्ति विमल अनपायिनी॥१७८॥

Śyāmadāsa attained stainless and unfailing tenfold devotion. Worshipping Rādhā and Kṛṣṇa, he was esteemed among the Gauḍīya rasikas. In the art of song he was like a gandharva, and his poetry was finely composed. He fashioned books, extended compositions, kavittas, and forms of kīrtana. He arranged festivals and assemblies, grounded in faith and love for the feet of saints. Noble Lakṣmaṇa Saṅkarṣaṇa and the people of Yamunā shared the happiness his devotion gave.

श्रीरामप्रताप चरित्र वन महिमा लहि थापी धुजा॥
 परिक्रमा अनुराग सन्त बहु मेला जोरी।
 सब ते विनै असीस लही नवधा मति बोरी॥
 भक्त बड़ो ऋतुराज साज वन माहिं विराज्यो।
 विप्र भागवत कथा कह्यो बहुतन सुख साज्यो॥
 भृगु आश्रम बहु भक्त सुख भूप राम अद्भुत सजा।
 श्रीरामप्रताप चरित्र वन महिमा लहि थापी धुजा॥१७९॥

Śrī Rāmapratāpa received the glory of Caritravana and raised its banner. Out of love he gathered many saints into a pilgrimage procession. Bowing to all, he received their blessings and sowed ninefold devotion in his mind. The great devotee Ṛturāja adorned the forest gathering. That brāhmaṇa recounted the Bhāgavata and arranged happiness for many. At Bhṛgu's āśrama, where many devotees rejoiced, Rāmapratāpa made a wondrous royal festival.

शंभुपुरी श्रीराम पर पाठक जो शिवलाल वर॥
 श्रुति संहिता प्रमाण माध्व भाष्यादिक देखी।
 परत रसद श्रीरामकथा टीका जु विशेषी॥
 नित्य जु नृप के अङ्क बङ्क छवि उर में धारी।
 मति वात्सल्य रसाल भक्ति रागा अति प्यारी॥
 अलरक श्रीगोपाल प्रिय सुमतंत्र लीनो ढाल कर।
 शंभुपुरी श्रीराम पर पाठक जो शिवलाल वर॥१८०॥

Eminent Śivalāla Pāṭhaka of Śambhupurī was wholly devoted to Śrī Rāma. He examined the authority of the Śruti and Saṃhitās and the commentaries of Madhva and others. He produced a distinctive, rasa-giving commentary upon the story of Śrī Rāma. He held within his heart the charming child-form of Rāma resting in the king's lap. His mind overflowed with parental rasa, and the melody of devotion was exceedingly dear to him. Alarakasiṃha and Śrī Gopālasīṃha lovingly received his well-formed ritual system as their shield.

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जुगलभक्त पण्डितप्रवर नाम जु रामगुलाम वर॥
 असनी मिरजापुर प्रधान दोउ राम उपासक।
 वाल्मीकि वक्ता जु एक तुलसीकृत भाषक॥
 भाविक प्रवर सुजान सन्त जन श्रोता जिनके।
 लोक प्रसंसित विभव विरद किमि कहिये तिनके॥
 परमहंस गुरुकृपा लहि रामायन सुख धाम पर।
 जुगलभक्त पण्डितप्रवर नाम जु रामगुलाम वर॥ १८१॥

The two eminent devotee-scholars were both named Rāmagulāma. These foremost worshippers of Rāma lived at Asanī and Mirzāpur. One expounded Vālmīki, while the other interpreted Tulasī's composition. Discerning saints and advanced devotees formed their audience. How could one adequately tell their renowned greatness, praised throughout the world? Through the grace of their paramahansa guru, they reached the Rāmāyaṇa's abode of happiness.

काष्ठ जिह्वा संन्यासनिष्ठ सियराम उपासी।
 राम सुधा जानकीविन्दु सिद्धान्त प्रकासी॥
 निरखि लोक भये मौन तदपि सब की सुनि लेहीं।
 आगम निगम पुरान वचन लिखि उत्तर देहीं॥
 रघुनन्दन लीला रूप रति काय वचन मन हठु गही।
 श्रीराम तत्त्व पूरण कृपा काशिराज जिन सो लही॥ १८२॥

Kāṣṭhajihva, firmly established in renunciation, worshipped Sīyā and Rāma. He illuminated the teachings of Rāma-sudhā and Jānakī-vindu. Having observed the world, he became silent, yet he listened to everyone. Drawing upon Āgama, Nigama, Purāṇa, and sacred testimony, he gave his answers in writing. With body, speech, and mind he resolutely embraced love for Raghunandana's līlā and Form. From the king of Kāśī he received the grace of the complete truth of Śrī Rāma.

अति अद्भुत रसिक विचित्र मति हरीदास भाविक प्रगट॥
 बसि कासी विद्या विनोद वर सफल करी है।
 रामतापिनी वेद भाष्य करि भाव करी है॥
 उक्ति जुक्ति अनुप्रास व्यंग्य अवरेख प्रकाशी।
 मत मतान्त पूरण प्रताप अति सुदृढ़ उपासी॥
 भाष्य जानकी वल्लभी नाम धरयो अनुपम अघट।
 अति अद्भुत रसिक विचित्र मति हरीदास भाविक प्रगट॥१८३॥

Haridāsa appeared as a deeply devotional rasika of wondrous and original mind. Living in Kāśī, he brought the noble delight of learning to fulfilment. He composed a Vedic commentary upon the Rāmatāpanī and filled it with devotional meaning. Its expression, reasoning, alliteration, suggestion, and subtle delineation shone clearly. Fully acquainted with many doctrines and their variants, he remained an exceedingly steadfast worshipper. He gave his incomparable and profound commentary the name Jānakī-vallabhī.

नृप कौसलेस जिमि एकरस रति वात्सल्य उदार मति॥
 दुनियापति अतिधीर सरल चित नेह नवीना।
 अङ्क लसे रघुलाल बाल छवि जल मन मीना॥
 कौसल्या कैकई सुमित्रा सम सब रानी।
 लली अली जे मिलीं वधू जिमि सब सनमानी॥
 नित तीर्थराज प्रयाग माहिं अत्रनसूया अवनि तिथि।
 नृप कौसलेस जिमि एकरस रति वात्सल्य उदार मति॥ १८४॥

Like the king of Kosala, this ruler possessed single-tasted love and a generous mind filled with parental affection. Duniyāpati was exceedingly steady and simple-hearted, his love ever new. The child Raghulāla shone in his lap, like a beautiful reflection in the water of his fishlike mind. He regarded all the queens as Kauśalyā, Kaikeyī, and Sumitrā. Every girl and companion who came to him he honoured as a daughter-in-law. In Prayāga, king of sacred fords, the earthly visit of Atri and Anasūyā remained ever present to him.

राम उपासक छाप सुचि दिगविजयी देवा सुभट॥
 दास अनन्य जु सख्य सन्धि प्रिय भक्त सहाये।
 हस्तामल बहु ग्रंथ भेद विधि चर्चा भाये॥
 पर उत्कट सुबोध धरा पर ध्यान लखावे।
 प्रतिपक्षी नहि जुरै मुरै गूढ़ वचन सुनावे॥
 बसि बुन्देल वर खण्ड कहि चित्रकूट माहात्म्य प्रगट।
 राम उपासक छाप सुचि दिगविजयी देवा सुभट॥१८५॥

Valiant Devadāsa bore the pure mark of a worshipper of Rāma and was victorious in every direction. Single-hearted in servitude and joined to the rasa of friendship, he lovingly assisted devotees. Many books and their distinctions lay in his hand like an āmalaka fruit, and he delighted in disciplined discussion. His excellent understanding was intense, and he made contemplation visible upon the earth. No opponent could stand against him; they withdrew when they heard his profound words. Living in the noble region of Bundelkhand, he proclaimed the greatness of Citrakūṭa.

श्रीदेवा गुरु कृपा ते भरतदास रसिकन सुखद॥
 जानकी वल्लभ मधुर कथा रस ग्रंथ उपासी।
 अग्रस्वामि की रीति प्रीति प्रतिपाद्य हुलासी॥
 चित्रकूट वन कुञ्ज कबहुँ मिथिलापुर धावे।
 कबहुँ लसे श्रीवन प्रमोद तट भावे॥
 रसिक सजाती जन मिले उमगत हिय गुणगन विसद।
 श्रीदेवा गुरु कृपा ते भरतदास रसिकन सुखद॥१८६॥

Through Guru Śrī Deva's grace, Bharatadāsa brought happiness to rasikas. He worshipfully studied rasa-filled books telling sweet accounts of Jānakī's beloved. Joyfully he taught the loving way of Agrasvāmī. At times he hastened through Citrakūṭa's forest groves toward Mithilāpura; at other times he shone on the beloved bank of Śrī Pramodavana. When he met people of the rasika family, lucid hosts of virtues surged within his heart.

चित्रकूट वन कुञ्जथल विरति पुञ्ज ये भजन तट॥
 श्यामदास वर वृत्ति गूदरी करपात्री।
 सीताराम उपास्य नाम रत दास बिहारी॥
 नातो दृढ़ विश्वास रसिक जन प्रिय मन भाये।
 कृष्णदास अनुराग कथा वर विरद सुहाये॥
 गान सरस वर मधुर पद हरिदास भाविक प्रगट।
 चित्रकूट वन कुञ्जथल विरति पुञ्ज ये भजन तट॥१८७॥

These gatherings of renunciation performed bhajana along Citrakūṭa's forest and grove-lined banks. Eminent Śyāmadāsa followed the way of the patched cloak and ate only from his hands. Dāsabihārī worshipped Sītā and Rāma and remained absorbed in their Name. Firm faith was his sole bond, and his mind was dear to rasikas. Kṛṣṇadāsa was renowned for excellent accounts filled with love. Haridāsa appeared as a devotional singer of beautiful and supremely sweet songs.

श्रीराम उपासक विमल मति पण्डित माधवराम भल॥
 गौड़ेश्वर अवतंस प्रशंसित पण्डित मारिजित।
 क्षमा दया गुणसिन्धु सियावर भक्त अखण्डित॥
 श्रीरामायण सुधा दृष्टि रसिकन सुखदाई।
 श्रीअनसूया सरण सुवन महती गति पाई॥
 चित्रकूट रासस्थली उत्तर श्रीसरयू सुथल।
 श्रीराम उपासक विमल मति पण्डित माधवराम भल॥१८८॥

The pure-minded scholar Mādhavarāma was a noble worshipper of Śrī Rāma. An ornament of Gauḍeśvara's line, he was praised as the learned Mārijit. An ocean of forgiveness, compassion, and virtue, his devotion to Sīyā's beloved was unbroken. His nectarous vision of the Śrī Rāmāyaṇa brought happiness to rasikas. As the spiritual son of Śrī Anasūyāśaraṇa, he attained an exalted way. His beautiful place stood north of Citrakūṭa's rāsa-ground beside Śrī Sarayū.

श्रीरामदास इक सुजन भल रामधाम के निकट ही॥
 चित्रकूट पयतीर प्रथम बसि नाम राम धुनि।
 वाल्मीकि नित पाठ करत प्रिय कथा श्रवण सुनि॥
 दृढ़ विश्वास उदार सन्त सेवा में प्रीती।
 सीताराम स्वरूप जुगल पथ रसिक प्रतीती॥
 श्रीपरमहंस साधक निपुण विपुल रहस्य न प्रगट ही।
 श्रीरामदास इक सुजन भल रामधाम के निकट ही॥१८९॥

Śrī Rāmadāsa was a noble and virtuous soul who lived close to Rāma's sacred abode. He first settled beside the waters of Citrakūṭa, his life resounding with Rāma's Name. Daily he recited Vālmiki and lovingly listened to sacred narrative. His faith was firm, his heart generous, and he delighted in serving saints. A rasika grounded in the paired Forms of Sītā and Rāma, he trusted the path of the divine couple. This skilled practitioner in the line of Śrī Paramahaṃsa did not reveal its abundant mysteries.

कृपा जनकजा लहि सुखद मोहन रसिक उपासना॥
 लली ललन वर ध्यान कुञ्ज महलन के बासी।
 जुगल केलि पद ललित रच्यो रस ग्रंथ प्रकासी॥
 उग्र बोध रस रीति प्रचुर मति रसिकन भावत।
 क्रिया मानसी वृत्ति निरत मनमोहन भावत॥
 शिष्य विमल ठाकुर सरिस वास अवध जग आसना।
 कृपा जनकजा लहि सुखद मोहन रसिक उपासना॥१९०॥

Receiving Janakajā's grace, Mohana found joy in rasika worship. He meditated upon the maiden and her noble beloved and dwelt in the palaces of the grove. He composed graceful songs of the divine couple's play and revealed a book of rasa. His powerful understanding of rasa's method delighted rasikas in abundance. Absorbed in mental service, his inner activity remained intent upon captivating Manamohana. A disciple like the pure Ṭhākura, he made his seat in Avadha for the world.

जुगल जुगल मन भाव ते रसिक सजाती जुगल वर॥
 पूर्वकाल यक रीति विलच्छन हाल भये हैं।
 पद रचना इक दच्छ स्वच्छ एक प्रेम लये हैं॥
 वृन्दावन अनुराग ध्यान यक खास निवासी।
 ब्रह्मावर्त सुबास जुगल रस रीति उपासी॥
 जुगल कथा प्रिय जुगल जुग चरण कमल हिय विमल सर।
 जुगल जुगल मन भाव ते रसिक सजाती जुगल वर॥१९१॥

These two eminent rasikas of the same devotional family were both named Yugala, and their hearts shared the same sacred feeling. Their ways had once appeared different, but now they had become one. One was skilled and lucid in composing songs; the other had taken pure love as his sole possession. One specially resided in Vṛndāvana, absorbed in loving meditation; the other lived beautifully at Brahmāvarta and worshipped the way of the divine couple's rasa. The story of the pair was dear to both, and the two pairs of lotus feet rested in the stainless lake of their hearts.

श्रीहितहरिवंशीदास की वानी रसिक समाज प्रिय॥
 उत्तम तत्सुख देत विरह भ्रम कहि समुझायो।
 महा मधुर शृंगार भक्ति पर कथन सुहायो॥
 राधाकृष्ण निकुञ्ज केलि के पर अधिकारी।
 गौर श्याम छवि नैन बैन भक्तन सुखकारी॥
 श्रीवृन्दावन वास थल लह्यो जहाँ रसराज हिय।
 श्रीहितहरिवंशीदास की वानी रसिक समाज प्रिय॥१९२॥

The words of Śrī Hitaharivaṃśīdāsa were dear to the rasika community. He gave the highest joy and explained the delusion that can arise in separation. His beautiful teaching on the supremely sweet devotion of divine adornment carried full authority regarding Rādhā and Kṛṣṇa's play in the secluded grove. Their fair and dark beauty, present in his eyes and speech, brought happiness to devotees. He attained a dwelling place in Śrī Vṛndāvana, where Rasarāja abided within his heart.

हरिवंश चरण उर ध्यान धरि हित ध्रुव वानी विसद रुचि॥
 वर विराग अनुराग कुञ्जवर दरस मानसी।
 ताकी फल वर उमंग विपुल छन्दन सु भानसी॥
 ब्यालिस लीला ध्यान रसिक जन के हितकारी।
 राधावल्लभ छवि सुजोग जोगी बलिहारी॥
 चली विरति सरि कुल निसरि मिलि अच्युत निधि सुखद सुचि।
 हरिवंश चरण उर ध्यान धरि हित ध्रुव वानी विसद रुचि॥१९३॥

Holding meditation upon Harivaṁśa's feet within the heart, he possessed steadfast beneficial speech and lucid taste. His eminent renunciation was joined to love, and in mental service he beheld the supreme grove. Its fruit was noble exaltation, expressed through abundant and radiant metres. His meditations upon forty-two līlās benefited rasikas. Seeing the beautiful conjunction of Rādhāvallabha, the yogī offered himself entirely. The river of renunciation flowed out from his lineage and joined the pure, joy-giving treasury of Acyuta.

शिष्य मानसी विमल मति हितसेवक सेवक भये॥
 सेवक वानी सरस पुत्रवत चन्द सुजाना।
 दामोदर हित कृपा सुयश विस्तार प्रधाना॥
 हित गुलाब अलि फौज रसिक वानी रस सानी।
 चेद सखी अनुराग सरस किमि कहौं बखानी॥
 रीति किशोरी अली वर सन्त विरद गायक नये।
 शिष्य मानसी विमल मति हितसेवक सेवक भये॥१९४॥

These disciples possessed stainless minds in mental service and became servants of Hitasevaka. Sevakacandra, wise like a son, spoke delectable words of service. By Hit's grace, Dāmodara became foremost in spreading sacred renown. Hitagulāba, Aliphauja, and other rasikas steeped their speech in rasa. How could one describe the delectable love of Chedasakhī? Kīśorīālī followed this way, while new saints sang their sacred fame.

रूपलाल हित कृपा लहि रसिकलाल आनंदधन॥
 धीरजलाल उदार बैन उज्जल रस गाये।
 प्रियालाल अनुराग कथा वर कहनि सोहाये॥
 हिय हुलस उल्लास रास रस गायक तेते।
 लाल पदन की छाप लली पद ध्यायक तेते॥
 विपुल भक्त हित कुल प्रगट जमुना कूल सुजान जन।
 रूपलाल हित कृपा लहि रसिकलाल आनंदधन॥१९५॥

Through Hit's grace, Rūpalāla and Rasikalāla became treasuries of joy. Dhīrajālā sang rasa in generous and radiant words. Priyālāla's excellent accounts of sacred love shone beautifully. Their hearts exulted as they sang the rasa of the rāsa. Bearing the stamp of Lāla's feet, they meditated upon Lālī's feet. Many discerning devotees of Hit's lineage appeared upon the bank of the Yamunā.

भगवत रसिक उपासना श्रीयमुना तट पुलिन रज॥
 टट्टी कुञ्ज प्रधान तीव्र अनुराग विरागी।
 वानी विमल उदार काव्य निर्दोष विभागी॥
 विपुल रसिक जन सङ्ग रङ्ग निज तीर्थ लखायो।
 कहनी रहनी एक टेक मेरे मन भायो॥
 गायो रसिक सुजान रति मति मेरी गति मलिन तज।
 भगवत रसिक उपासना श्रीयमुना तट पुलिन रज॥१९६॥

Bhagavat Rasika worshipped amid the sand of Śrī Yamunā's bank. Foremost in the secluded reed-grove, he combined intense love with renunciation. His speech was stainless and generous, and every division of his poetry was free from fault. In the colourful company of many rasikas, he revealed his own place of pilgrimage. His speech and conduct rested upon one resolve, which delighted the poet's mind. The discerning rasika sang of love, and the poet's understanding abandoned its impure course.

श्रीवल्लभजू के वंश में पुरुषोत्तम अनुराग वर॥
 तिनके श्रीकल्यानराय रसराज उपासी।
 उत्सव साज समाज सजत रसिकन सुखरासी॥
 श्रीनन्देश्वर उदार बधाई गोकुल बाजे।
 मनहुँ प्रगट श्रीनन्दराय यहि समय विराजे॥
 अद्भुत श्रीगोपालजू मन्दिर गिरधर लाल पर।
 श्रीवल्लभजू के वंश में पुरुषोत्तम अनुराग वर॥१९७॥

In Śrī Vallabhajū's lineage, Puruṣottama possessed eminent love. Śrī Kalyāṇarāya, who followed him, worshipped Rasarāja. When festivals and assemblies were adorned, they became treasuries of happiness for rasikas. Generous congratulations for Śrī Nandeśvara resounded through Gokula, as though Śrī Nandarāya himself had appeared and was reigning at that moment. Girdharalāla established a wondrous temple for Śrī Gopālajū.

धनधाम काम तजि विरति शुचि लाला वृन्दावन बस्यो॥
 अद्भुत सुमति प्रकाश लता कुञ्जन प्रति छाई।
 रसिक सन्त जन सर्व भ्रम सिन्धु विरद सुहाई॥
 गोचारन वन लखे छक्के जमुना की कूले।
 दम्पति चरण सनेह लह्यो तिहि सब सुख भूले॥
 व्रति मधुकरी उत्तमा दशधा पावन धन रख्यो।
 धनधाम काम तजि विरति शुचि लाला वृन्दावन बस्यो॥१९८॥

Abandoning wealth, home, and desire, pure and detached Lālā lived in Vṛndāvana. The light of his wondrous understanding spread through every creeper-grove. His beautiful renown guided rasika saints across the ocean of delusion. Beholding the cow-herding forest beside the Yamunā, he became overwhelmed. Receiving love for the divine couple's feet, he forgot every other happiness. Vowed to madhukarī, he preserved the purifying wealth of excellent tenfold devotion.

पारख परख्यो भक्ति मनि लहि प्रकाश सेवा सच्यो॥
 हरि गुरु भक्तनि सांच प्रेम परतीति दिखायो।
 नर तनया से प्रेत सुठर भल परयो सुहायो॥
 उत्सव मेला सन्त समागम विरद उजागर।
 मथुरा ब्रज में आनि द्वारिका पेख्यो नागर॥
 सारङ्ग सुदर्शन सङ्ग लहि रच्छक जन कालहि बच्यो।
 पारख परख्यो भक्ति मनि लहि प्रकाश सेवा सच्यो॥१९९॥

Pārakha tested and recognized the jewel of devotion, received its light, and made service true. He demonstrated genuine love and faith in Hari, guru, and devotees. Even through the death of his human daughter, a beautiful and ennobling transformation arose. His fame shone in festivals, fairs, and gatherings of saints. Coming to Mathurā and Vraja, this refined devotee beheld Dvārakā. Receiving the protection of Śārṅga and Sudarśana, he was saved from the power of death.

अग्रस्वामि रस रीति मति मौनी वृन्दा विपिन बस॥
 विरति उग्र मति बोध सुहृद अनुमोद भावही।
 मति अनुकूल अनूप चरित उज्जल जु ध्यावही॥
 ध्यान मज्जरी आप आय निज ठौर संवारे।
 विमलादिक अलि पुज्ज सहित दम्पति उर धारे॥
 गोप्य केलि मत गोप्यरस रसिक सनेही निपुण जस।
 अग्रस्वामि रस रीति मति मौनी वृन्दा विपिन बस॥२००॥

The silent devotee lived in Vṛndāvana's forest with his mind fixed upon Agrasvāmī's way of rasa. Intense in renunciation, discerning, warm-hearted, and approving of sacred feeling, he meditated upon incomparable and radiant deeds suited to his inner disposition. The Dhyāna-mañjarī itself seemed to arrive and adorn his dwelling. With Vimalā and the host of companions, he held the divine couple within his heart. Skilled and renowned, he loved rasikas and the secret rasa of the secluded play.

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सन्त सुखद सुख राम राम सेवक वर केसो।
 सुदृढ़ प्रीति रसिकन प्रकाश कछु नाहिं अंदेसो॥
 अधिक सन्त पद प्रीति सन्त सो नाहिं परदो।
 जानकीशरण महन्त भली विधि सेवा करदो॥
 अग्रस्वामि गादी प्रबल रैवासा महती कथा।
 ठकुरानी श्रीजानकी सुनत श्रवण छूटे व्यथा॥२०१॥

Rāmasevaka and eminent Keso brought happiness and well-being to saints. Their love was firm and shone among rasikas without the slightest doubt. Their love for the feet of saints was supreme, and they kept no barrier between themselves and holy people. Mahant Jānakīśaraṇa performed service in the proper way. Agrasvāmī's seat at Raivāsā was powerful, and its sacred account was great. Hearing it, Queen Śrī Jānakī freed every listener from sorrow.

प्रियाचारज अति प्रीति रीति रस रास उपासी।
 राम रास की नेम जथा विधि प्रेम प्रकासी॥
 सीतारामाचारज मानसी अमल रास लसे।
 तिनकी बहू सुजान रसिक मतधारि सङ्ग वस॥
 गादी पर तिनके सुवन रघुलोचन बसन्त मति।
 चहत रसिक जन सङ्ग नित विमल बैन सिय कृपा रति॥२०२॥

Priyācārya possessed great love and worshipped the rasa and rāsa of the sacred way. Through the disciplined observance of Rāma's rāsa, he revealed love as prescribed. Sītārāmācārya shone in stainless mental rāsa. His wise daughter-in-law held the rasika teaching and lived in his company. His son Raghulocana, whose mind was fresh as spring, succeeded to the seat. Loving the company of rasikas, he spoke stainless words and remained absorbed in Sīyā's grace.

धन्य धना के भजन ज्यों त्यों दाना तुम्बा फरयो॥
 उग्र कथा विश्राम काहि या बाड़ निवासी।
 निह कञ्चन श्रीकृष्ण ठगे जे राम उपासी॥
 कौसल राजकुमार छैल घोड़े असवारी।
 विपुल द्रव्य दरसाय चले वन सघन मझारी॥
 तीर सज्यो छवि सरस लहि सर्वस्व लै मुद्रिका हरयो।
 धन्य धना के भजन ज्यों त्यों दाना तुम्बा फरयो॥ २०३॥

Blessed was Dhanā's bhajana: as he worshipped, the gourd seed bore fruit. The fierce tale found rest in a resident of that enclosure. Taking Śrī Kṛṣṇa to be pure gold, those who worshipped Rāma were beguiled. A handsome prince of Kosala rode upon a horse and displayed abundant wealth as he entered the dense forest. At the riverbank his charming form appeared; he took everything, even the signet ring. Thus the apparently barren seed of Dhanā's devotion bore its fruit.

सन्त सम्पदा चतुर सम सेवक प्रबल सुभट सुजन॥
 लाला भक्त उदार सोनी भागवत पाई।
 पुरी सुदामा दाम भरी भक्तन सुखदाई॥
 प्रिय कुलाल सेवक रसाल तुलसी विख्याता।
 प्रेम नेम अति अघट भयो अगनित गति दाता॥
 मारवाड़ तिङ नाचे थर लटुरी वर अनुपम सुधन।
 सन्त सम्पदा चतुर सम सेवक प्रबल सुभट सुजन॥ २०४॥

These discerning servants were the wealth of saints—powerful, valiant, and virtuous. Generous devotee Lālā Sonī attained the Bhāgavata. Sudāmā's town overflowed with wealth that brought happiness to devotees. The beloved potter was a delectable servant, while Tulasī became renowned. Their discipline of love was extraordinarily firm and gave countless souls their way. In Māravāṛa, Tiṅga danced; in Thara, eminent Laṭurī was a treasure without equal.

अच्युत कुल सेवत विसद प्रिय पालक ये जन भये॥
 वास अटल कड़की प्रधान पुरुषकर की छाया।
 रामदास श्रीरामनाम वर भजन अमाया॥
 ब्राह्मण कुल विश्राम भक्त भक्तन सुखदाई।
 सम्प्रदाय श्रीपाल घाट वर वास सुहाई॥
 भूरिया बाबा गोमती कांगड़ो देस टीकम लये।
 अच्युत कुल सेवत विसद प्रिय पालक ये जन भये॥ २०५॥

These lucid and beloved guardians served Acyuta's lineage. Vāsa remained steadfast; Karākī was foremost beneath Puruṣakara's shelter. Rāmadāsa performed stainless bhajana of the eminent Name of Śrī Rāma. Viśrāma, born in a brāhmaṇa family, was a devotee who brought happiness to devotees. The lineage made its beautiful dwelling at Śrīpāla Ghāṭa. Bhūriyā Bābā, Gomatī, Kāṅgaṛo, and Ṭīkama carried the tradition into their regions.

परम धरम पालक सुभट अच्युत कुल सेवक प्रबल॥
 काम कामवत रूप अलख गोवर्द्धन नामा।
 हाथी राम कृपाल बसे से साचल धामा॥
 श्रीचेतन वर दास खानवर देस निवासी।
 गोदावरी तट सेत राज रामेश्वर बासी॥
 भुवनसिंह बाबू भलो ब्रह्म पुत्र महि अमल थल।
 परम धरम पालक सुभट अच्युत कुल सेवक प्रबल॥ २०६॥

These powerful servants of Acyuta's lineage were valiant guardians of the supreme dharma. Kāma, Kāmaṇḍa, Rūpa, Alakha, and Govardhana were among their names. Hāthīrāma and Kṛpāla lived in enduring sacred abodes. Śrī Cetanavaradāsa resided in the country of Khānavara. Beside the Godāvarī lived Setarāja and Rāmeśvara. Noble Bhuvanasiṃha Bābū, son of Brahmā, sanctified the earth with a stainless place.

प्रगट ओड़ेसा भक्त वर कन्दरा पारी विमल थल॥
 गौड़ेश्वर अति उग्र उपासक सन्त सनेही।
 राधाकृष्ण निकुञ्ज केलि कीर्तन प्रिय जेही॥
 राधाश्याम सु पुत्र सदा सीमान सजैना।
 देना भोजन सन्त प्रीति जुत सीत जु लेना॥
 श्रीगुन भक्तन दरस जेहि परसत ज्यों नहि जल कमल।
 प्रगट ओड़ेसा भक्त वर कन्दरा पारी विमल थल॥ २०७॥

An eminent devotee appeared in Odisha at the pure place beyond the caves. An intense worshipper in Gauḍeśvara's tradition, he loved saints. Kīrtana of Rādhā and Kṛṣṇa's play in the secluded grove was dear to him. Rādhāśyāma's worthy son always adorned the sacred boundary. He gave food with love to saints and accepted only what remained from them. Beholding the virtues of devotees, he remained untouched even amid contact with the world, like a lotus upon water.

विप्र एक भागवत वर राम ध्यान राम धरयो॥
 छत्तिसगढ़ के निकट रतनपुर सन्त निवासा।
 शिवरामशरण सर नरेश वर भक्ति प्रकासा॥
 प्रेमदास अति प्रेम नेम रसना रटना महि।
 श्रीमोहन वर दास युगुल नीलाचल धामहि॥
 परम धरम पोषक सुभट विरद अनुपम उर वरयो।
 विप्र एक भागवत वर राम ध्यान राम धरयो॥ २०८॥

An eminent brāhmaṇa of Bhāgavata mind held Rāma in meditation. At Ratanapura near Chattisgarh stood the dwelling of these saints. Śivarāmaśaraṇa and the noble ruler revealed devotion. Premadāsa was intense in love and discipline, his tongue continually repeating the Name. Śrī Mohanavaradāsa served the divine pair at Nīlācala's sacred abode. These valiant sustainers of supreme dharma carried incomparable renown in their hearts.

श्रीराम रास वर ध्यान पर रसिक विप्र ये जन सुखद॥
 श्रीबापू महाराज देस नीमाड़ प्रधाना।
 ग्रामखण्ड बाहरी कर्ण प्रिय लक्खू नाना॥
 तेज कर्ण नागर प्रबीन रस रास अहारी।
 एक एक वर सुभट उपासक दृढ़ व्रतधारी॥
 काव्यकलाविद शास्त्र षट् चतुर्वेद बोधक विसद।
 श्रीराम रास वर ध्यान पर रसिक विप्र ये जन सुखद॥२०९॥

These rasika brāhmaṇas brought happiness through excellent meditation upon Śrī Rāma's rāsa. Śrī Bāpū Mahārāja was foremost in the country of Nimāra. In the outer villages lived beloved Karṇa and Lakḥkhū Nānā. Tejakaṛṇa was a refined and accomplished relisher of rāsa-rasa. Each was a valiant worshipper firm in sacred vows. Lucid teachers of poetry, the six scriptural systems, and the four Vedas, they possessed the art of sacred composition.

फतेविप्र दूबे सुजन दृढ़ सन्त सेवन सुभट॥
 गंगाबाई गढ़ाकोट जेहि सन्तदास गुरु।
 दास जानकी ध्यान साहगढ़ भवितरास उर॥
 सरसई चौरी छाप देवपुर उत्तम करनी।
 भक्त उपासक बसत लसत पावन सो धरनी॥
 बसि बुंदेल वरखण्ड ही विपुल भक्त सज्जन प्रगट।
 फतेविप्र दूबे सुजन दृढ़ सन्त सेवन सुभट॥२१०॥

The good brāhmaṇa Fateha Dube was valiant and firm in serving saints. Gaṅgābāi of Gaṛhākoṭa accepted Santadāsa as guru. At Sāhagaṛha, a servant held meditation upon Jānakī and devotional rasa within the heart. Sarasāi and Caurī bore the sacred mark, while Devapura was known for excellent conduct. Where these devotees and worshippers lived, the land itself shone pure. Thus many virtuous devotees appeared throughout noble Bundelkhand.

श्रीगोपीगोपाल वर दास सन्त सेवी सरस॥
 मुक्तिनाथ वर क्षेत्र कठिन सेवा व्रतधारी।
 बास अटल कुरुक्षेत्र ब्रह्मसर गूदर भारी॥
 खाखी लछिमनदास सुखद वर विरद परायन।
 देस काठियावाड़ बसे नामी गति दायन॥
 देस देस वर मेघ से भक्ति सुजल जन पै वरस।
 श्रीगोपीगोपाल वर दास सन्त सेवी सरस॥ २११॥

Śrī Gopīgopāla was an eminent and delectable servant of saints. At the noble sacred field of Muktinātha, he observed a demanding vow of service. His dwelling remained steadfast at Kurukṣetra beside Brahmasara, clothed in a heavy patched cloak. Khākhī Lakṣmaṇadāsa brought happiness and was devoted to noble sacred fame. Living in Kāṭhiyāvāra, that renowned devotee gave others their spiritual way. From region to region they poured the pure water of devotion upon people like excellent rainclouds.

उदैसुपुर ठाढ़ेसुरी सन्त सुखद रनछोर वर॥
 त्यागी सहित विवेक टेक नहि जाँचत काहू।
 अनइच्छित बहु वित्त सन्त सेवा निरवाहू॥
 भजे तजत नहि सन्त परस ममता अनुरागो।
 बलिहारी मति सरस मुख्य गति है बड़भागी॥
 मध्य दिवस निशि छकै लखे जु संध्या भोर पर।
 उदैसुपुर ठाढ़ेसुरी सन्त सुखद रनछोर वर॥ २१२॥

At Udaisupura and Thāṛhesurī, eminent Raṇachora brought happiness to saints. Renounced and discerning, he stood firm and asked nothing of anyone. Wealth came unrequested, and he used it to sustain service to saints. He never abandoned bhajana, sacred contact, affection, or love. Blessed was his delectable understanding, fixed upon the highest way. At midday and through the night he remained absorbed, yet was seen again at dawn and dusk.

प्रागदास श्रीरामपुर बाहुदौर के निकट ही॥
 गुनागार परबोध अनूठे सन्तन प्यारे।
 जिनके वित्त सुरक्ष दक्ष दशरथ के बारे॥
 भोर आय पूछ्यो सुचोर कहि धन्य सुहायो।
 परिक्रमा करि पूजि सन्त सेवा मन भायो॥
 जो सेवत निश्छल सरस तेहि आश्चर्य न प्रगट ही।
 प्रागदास श्रीरामपुर बाहुदौर के निकट ही॥ २१३॥

Prāgadāsa lived near Bāhudora at Śrī Rāmapura. A treasury of virtues and possessed of uncommon insight, he was dear to saints. He guarded their resources skilfully, as though they belonged to Daśaratha's household. Coming at dawn, he inquired carefully and called even a good thief blessed. He performed circumambulation and worship, and service to saints delighted his mind. To one who serves with such stainless sweetness, wonders no longer seem extraordinary.

तैलंगी रघुनाथ वर दास उपासक राम के॥
 नगफेटा बसि अमल रीति सेवति भक्तनि पद।
 कृष्णदास रघुनाथ सु पुत्र प्रेमी भजनानंद॥
 बास डाक वर महत जानकीदास अनूठे।
 जाति पाँति जेहि सन्त जगत चाहे कोउ रूठे॥
 प्रबल सुभट पालक सुजन सन्त सुखद विश्राम के।
 तैलंगी रघुनाथ वर दास उपासक राम के॥ २१४॥

The Tailaṅga devotee Raghunāthadāsa was an eminent worshipper of Rāma. Living at Nagapheṭā, he followed a stainless way and served devotees' feet. Kṛṣṇadāsa, worthy son of Raghunātha, was a lover of the joy of bhajana. Mahant Jānakīdāsa of Ḍāka possessed a way unlike any other. He cared nothing for caste or rank, whether the world approved or took offence. These strong and virtuous guardians gave saints a place of happiness and rest.

सर्वकाल अनुराग भल दास उर्मिला रमन के॥
 उत्कट प्रबल अनन्य भाव आवेस गुनाकर।
 प्रीति प्रणय सतसङ्ग रंग अनुमोद सुपाकर॥
 रामभक्त जो लखे सुने तेहि जाति न देखे।
 पूजत प्रीति समेत मनहु रघुनन्दन लेखे॥
 भक्तन की बिरुदावली ग्रंथ परम सुख भवन के।
 सर्वकाल अनुराग भल दास उर्मिला रमन के॥२१५॥

Sarvakāla Anurāgadāsa served the beloved of Urmilā. A treasury of virtues, he was powerfully possessed by intense and single-hearted sacred feeling. He delighted in love, intimacy, the colour of satsaṅga, and approving what was good. Whenever he saw or heard of a devotee of Rāma, he paid no attention to caste. He worshipped that person with love, regarding the devotee as Raghunandana himself. His book of devotees' sacred praises was an abode of supreme happiness.

सुख सागर की छाप सुचि रसिक रामसेवक भये॥
 सुदृढ़ सुसील सुजान भक्ति अनिमिता देसी।
 चन्द्रकला विमलादि मंजु घोषादि सुकेसी॥
 श्यामदास सुन्दर नरेस वैराग्य परायन।
 शील क्षमा सन्तोष सुधन रुचि व्रत रामायन॥
 श्रीरामदास के अनुग ये रीति विचक्षण गुण लये।
 सुख सागर की छाप सुचि रसिक रामसेवक भये॥२१६॥

Rasika Rāmasevaka received the pure stamp of Sukhasāgara. Firm, well-conducted, and discerning, he taught immeasurable devotion. Candrakalā, Vimalā, Mañjughoṣā, and Sukesī belonged to his contemplation. Śyāmadāsa, a noble and beautiful ruler, was devoted to renunciation. His treasures were character, forgiveness, and contentment, and his chosen vow was the Rāmāyaṇa. As a follower of Śrī Rāmadāsa, Rāmasevaka acquired the discernment and virtues of this way.

पुष्कर छाया अछत तन मनभावन भाविक विसद॥
 मिथिला अवनि सु दूरी नगर ते मानस देखे।
 हृदय उदय सम्बन्ध प्रिय इन नैनन देखे॥
 विरह वृद्ध वपु भवन प्रगट मिथिला छवि देखी।
 कंचन अटा सु कुञ्ज अलिन सङ्ग प्यारी पेखी॥
 अंस भुजा पिय के लगी सरद रैन सुखमा सुखद।
 पुष्कर छाया अछत तन मनभावन भाविक विसद॥२१७॥

Pure devotional Manabhāvana was born beneath the shade of Puṣkara. Though far from Mithilā's land, he beheld its city within his mind. When sacred relationship arose in his heart, these very eyes saw the beloved. As separation deepened and his body aged, Mithilā's beauty appeared in his home. He saw the beloved with her companions in golden palaces and lovely groves. On an autumn night, her arm rested upon her beloved's shoulder in a vision filled with bliss.

सिया सखी प्यारी अली भली रङ्ग रस भोग उर॥
 भाव नाम सम्बन्ध प्रगट कछु और कहत जग।
 रेवाँसे गुरु धाम के निकट रसिक मग॥
 बूझि सूझि वाल्मीकि ग्रंथ माधुर्य कहानी।
 नित्य दरश सम्बन्ध लली चरनन रति मानी॥
 अवध भूमि वन कुञ्ज थल दरश हेत बहु योग जुर।
 सिया सखी प्यारी अली भली रङ्ग रस भोग उर॥२१८॥

Sīyāsakhī was a beloved and worthy companion who enjoyed sacred colour and rasa within the heart. His inner name and relationship became manifest, although the world called him something else. At Raivāsā near the guru's abode, he entered the rasika path. With understanding and insight, he drew the sweet account from Vālmīki's book. Accepting love for Lālī's feet as his eternal relationship, he beheld them daily. Many auspicious conditions joined to grant him sight of Avadha's land, forests, and groves.

अति धन्य सन्त सेवन प्रवर एक एक उत्तम रहनि॥
 साधूराम सुजान रसिक मति ध्यान परायन।
 जन राघव हिय ललित रास रस पद के गायन॥
 विप्र एक भागवत लरतपुर रसिक सुजाना।
 मिथिलापुर सम्बन्ध भेद रसराज प्रधाना॥
 रचि उत्सव कासी सुजन जोरी छवि अनुपम लहनि।
 अति धन्य सन्त सेवन प्रवर एक एक उत्तम रहनि॥२१९॥

Supremely blessed were these eminent servants of saints, each possessing an excellent way of life. Discerning Sādhurāma had a rasika mind devoted to meditation. Rāghavadāsa sang graceful songs of rāsa-rasa from the heart. One Bhāgavata brāhmaṇa of Laratapura was a discerning rasika. His sacred relationship with Mithilāpura made Rasarāja pre-eminent. In Kāśī they created a festival, gathered good people, and received incomparable beauty.

प्रगट लघौरा जन सुखद प्रचुर पुजारी छाप सुचि॥
 श्रीगिरधारीदास रसिक सन्तनि मनभायै।
 सजत व्याहुला समै जुगल छवि नैन लड़ायै॥
 उमगत छिन छिन बना बनी पद गुनिजन गावत।
 मेला सन्त समाज विविध भोजन पहुँचावत॥
 सदा द्रवत अनुराग रति कथा श्रवन आलाप रुचि।
 प्रगट लघौरा जन सुखद प्रचुर पुजारी छाप सुचि॥२२०॥

At Laghaurā appeared a prolific priest of pure stamp who brought happiness to people. Śrī Giradhārīdāsa delighted the minds of rasika saints. When the divine wedding was adorned, his eyes joined the beauty of the pair. Moment by moment new songs surged forth and were sung by people of virtue. At fairs and saintly assemblies he supplied many kinds of food. His heart always melted with love, and he delighted in listening to and reciting sacred narrative.

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श्रीमोहन वर दास के शिष्य वैष्णवदास भला॥
 आचारज मत समुझि विशिष्टाद्वैत सुजाना।
 रामचरन गुरुमंत्र ध्यान देसी मनमाना॥
 नगर बास थल महत उजागर नागर प्रेमी।
 सील छिमा सन्तोष विरति उत्तम दृढ़ नेमी॥
 सुचि सेवा रस रास उर विमल बोध ताहि आस फल।
 श्रीमोहन वर दास के शिष्य वैष्णवदास भला॥ २२१॥

Noble Vaiṣṇavadāsa was a disciple of eminent Śrī Mohanadāsa. Understanding the ācārya's teaching, he became learned in Viśiṣṭādvaita. Rāmacaraṇa gave him the guru-mantra, whose meditation delighted his mind. A mahant dwelling in the city, he shone as a refined lover of God. Character, forgiveness, contentment, renunciation, excellence, and firm discipline adorned him. Pure service and rāsa-rasa filled his heart, and stainless understanding became the fruit of his hope.

श्रीचित्रसिंधु गुरु कृपा ते मैहरगादी महत वर॥
 जानकीशरण उदार सील गुन भूषित भारी।
 जनककिसोरी चरण कज्ज मकरन्द आहारी॥
 अली रसिक निज रूप सुखद सम्बन्ध लये हैं।
 शरण रघूत्तम रसिक सुभट रुचि सफल भये हैं॥
 उज्जल मति रस रास उर ऋतु बसन्त लखि चढ़त ज्वर।
 श्रीचित्रसिंधु गुरु कृपा ते मैहरगादी महत वर॥२२२॥

Through Guru Śrī Citrasindhu's grace, Jānakīśaraṇa became eminent mahant of the Maihara seat. Generous and deeply adorned with character and virtue, he drank the nectar of Janaka's daughter's lotus feet. As her companion and rasika, he received the joy-giving relationship proper to his own inner form. Taking refuge in the supreme Raghūttama, his valiant rasika taste bore fruit. His understanding was radiant and his heart filled with rāsa-rasa; when spring appeared, the fever of love rose within him.

जगत विदित उत्तम कथा विश्वनाथ नृपराज को॥
 सीताराम चरित्र ग्रंथ अवलोकत निसि दिन।
 जुगल नाम अरु जुगल रूप सुधि लेत छिनहि छिन॥
 उत्तम पथ श्रृंगार भक्ति दशधा के भेदी।
 पण्डित कला प्रवीण रसिक रसग्रंथ निवेदी॥
 श्रीरामचरण सतगुरु कृपा क्रिया मानसी साज की।
 जगत विदित उत्तम कथा विश्वनाथ नृपराज को॥२२३॥

The excellent story of King Viśvanātha was known throughout the world. Day and night he read books on the sacred lives of Sītā and Rāma, remembering at every moment the divine pair's Name and paired form. He penetrated the noble path of śṛṅgāra, the mysteries of bhakti in its tenfold fullness. A learned man accomplished in the arts and a rasika, he offered books filled with rasa. By the grace of Satguru Śrī Rāmacaraṇa he adorned the practice of inward, mental service.

गुरु गदित गङ्ग गुरु रूप ज्यों जनकलडेतीशरण भल॥
 राजभला चिरगाँउ रसिक जन सुखद उजागर।
 काव्य कला रस रीति पदन रचना में नागर॥
 रसिक सजाती जाति जाति की नाहि न बाधा।
 रसिक गुरु निज कृपासिंधु अनुराग अगाधा॥
 रसिक जानकी भक्ति जग तारण जुग चरण बल।
 गुरु गदित गङ्ग गुरु रूप ज्यों जनकलडेतीशरण भल॥ २२४॥

Noble Jānakīlāḍaitīśaraṇa, praised by his guru, was like the Gaṅgā in the very form of the guru. This eminent rasika of Ciraḡāva, Rājabhalā, brought joy to people. Refined in poetry, art, the ways of rasa, and the composition of songs, he knew that rasika kinship suffers no barrier of caste or community. His rasika guru was an ocean of grace and fathomless love. By the power of the divine pair's feet, his rasika devotion to Jānakī carried the world across.

सब रसिक चातकन घन विमल वानी परवतदास की॥
 सीताराम अनन्य भक्ति दशधा निरवाही।
 श्याम गौर छवि सुधा माधुरी सिन्धु विगाही॥
 शम दम दया निधान सदा सतसङ्ग निरत मन।
 मधुर भाव सम्मिलित ललित लीला बरनी जिन॥
 मिथिलेस लली करुणा विसद रति पाई रस रास की।
 सब रसिक चातकन घन विमल वानी परवतदास की॥ २२५॥

Parvatadāsa's stainless speech was a raincloud for all rasikas, who thirsted for it like cātaka birds. He sustained single-hearted devotion to Sītā and Rāma in its tenfold fullness and entered the ocean of nectar and sweetness in their dark and fair beauty. A treasury of calm, self-restraint, and compassion, his mind remained absorbed in satsaṅga. He narrated their lovely play, suffused with sweet sacred feeling. Through the compassion of Mithilā's cherished daughter he attained stainless love and the abundance of rasa.

तन मन वचन सुसन्त की रामदास सेवा करी॥
 बसे बदनपुर ग्राम नाम अवलम्ब लये हैं।
 राम रूप घनश्याम हेतु भक्तन विनये हैं॥
 प्रति संवत सतसङ्ग मकर मज्जन जन आवे।
 गाँव गाँव ते मोट चले सीधो पहुँचावे॥
 विनै करत गदगद गिरा भाव सु मेघा घरी।
 तन मन वचन सुसन्त की रामदास सेवा करी॥ २२६॥

Rāmadāsa served true saints with body, mind, and speech. Dwelling in the village of Badanapura, he made the Name his support and entreated devotees for the vision of Rāma's raincloud-dark form. Each year people came for satsaṅga and the Makara bathing festival; from village after village he carried provisions and delivered them directly. When he offered prayer, his voice choked with feeling and his heart became heavy like a rain-filled cloud.

हरिसेवा सुमिरन कथा सन्त दरस इन नित चही॥
 ख्याती मंसाराम तपस्वी राम उपासी।
 पुरी लक्ष्मणा विदित गोमती तट के वासी॥
 सेवा सन्त अनूप गोमती दास बड़ाई।
 राम भजन सतसङ्ग कथा नित लगत सुहाई॥
 दरियाई श्रीलालदास सन्त कृपा सुभगति लही।
 हरिसेवा सुमिरन कथा सन्त दरस इन नित चही॥ २२७॥

Famed ascetic Maṃsārāma, a worshipper of Rāma, lived in the renowned town of Lakhanā on the bank of the Gomatī. Gomatīdāsa magnified incomparable service to saints and daily delighted in Rāma-bhajana, satsaṅga, and sacred narrative. Dariyāī and Śrī Lāladāsa gained the blessed way through the grace of saints. Each of them continually desired service to Hari, remembrance, sacred story, and the sight of saints.

श्रीपैहारी के वंश में पैहारी एकै भये॥
 सर्वज्ञ सीताराम उपासक पर उपकारी।
 तीव्र त्याग अनुराग भक्ति दशधा दृढ़धारी॥
 सरजूपारी विप्र कठिन कोमल दरसायो।
 रामचरित बहुग्रंथ श्रवन दै दै छवि छायो॥
 सन्त मण्डली नित बसत पूजा विधि सज सुख दये।
 श्रीपैहारी के वंश में पैहारी एकै भये॥२२८॥

In Śrī Paihārī's lineage there was only one who truly equalled Paihārī. An all-knowing worshipper of Sītā and Rāma and a benefactor of others, he held fast to intense renunciation, love, and tenfold devotion. This brāhmaṇa of the Sarayū region revealed a nature at once stern and tender. By repeatedly giving listeners the many books of Rāma's sacred life, he covered them in divine beauty. A company of saints always lived with him, and his carefully prepared worship brought them happiness.

छपरा उत्तर वाटिका परशुराम ज्यों परशुधर॥
 जोगी जोग सुजान तपस्वी तेज निधाना।
 अधिक सन्त अनुराग जसकरी जै अस्थाना॥
 प्रचुर महन्त सन्त पोषक रवि कंठे।
 सेवानंद नरेस भक्त दूषक लखि गंजे॥
 विपुल साज सन्तन सुखद सदा सरस सुख बरस घर।
 छपरा उत्तर वाटिका परशुराम ज्यों परशुधर॥२२९॥

In Chhaprā's northern garden lived Paraśurāma, worthy of the name of the axe-bearer. A yogī learned in yoga, an ascetic and treasury of spiritual radiance, he possessed extraordinary love for saints, and his dwelling won renown. He nourished many mahants and saints. Sevānanda honoured devotees like a king and rebuked anyone he saw maligning them. Richly provisioned and ever bringing saints delight, that house continually poured forth sweet happiness.

सिद्ध प्रचुर मिथिला अवनि जगन्नाथ विमला निकट॥
 सुखद पताही वास जगत आसा नहिं राख्यो।
 जनकनंदिनी सुता भाव भाविक अभिलाष्यो॥
 राम श्याम जामात जथा किशोर सुख पाये।
 मनीराम जो रामदास रस रसिक सोहाये॥
 जुगल रसिक श्रृंगार मति एक सिद्ध साधक प्रगट।
 सिद्ध प्रचुर मिथिला अवनि जगन्नाथ विमला निकट॥ २३०॥

The accomplished Jagannātha lived at joy-giving Patāhī in the land of Mithilā near Vimalā, keeping no worldly hope. With a devotee's longing he regarded Janaka's daughter as his own daughter, and found the joy of dark Rāma as the youthful bridegroom of his house. Manirāma and Rāmadāsa shone as rasikas of rasa. Thus appeared a singular accomplished practitioner whose understanding rested in the divine pair's śṛṅgāra.

मिथिला गौतमकुण्ड ढिग शास्त्री राम उपासना॥
 मंत्र लियो निज रुचि विचार गुरु कासी वासी।
 राज पुत्र श्रीराम श्याम छवि शम्भु उपासी॥
 ब्राह्मण को नहि चहें अहें अद्वैती भाष्यो।
 कर परास्त गुरु कृपा बगर मिथिला छवि चाल्यो॥
 षट् शास्त्री रामहिं रख्यो ठठ्यो कुञ्ज जग आसना।
 मिथिला गौतमकुण्ड ढिग शास्त्री राम उपासना॥ २३१॥

Near Gautamakuṇḍa in Mithilā, Rāma Śāstrī practised worship. Having reflected upon his own sacred inclination, he received the mantra from a guru who lived in Kāśī. He worshipped the dark beauty of Prince Śrī Rāma, whom Śambhu himself adores. An Advaitin spoke dismissively of the brāhmaṇa, but was defeated; by the guru's grace the splendour of Mithilā spread. A master of the six śāstras, Rāma Śāstrī established a grove-seat for Rāma in the world.

दामोदर गुरु कृपा ते हृदयराम हिय में बसे॥
 ध्यान जनकजा सहित रहित कामादिक नामी।
 कृपाराम वर सिंस्य रतन वर अन्तरजामी॥
 नृपति रामबल्लभ भजन भूमि गति भव्य बखानी।
 वृत्त ते मंत्र सुनाय कारण शङ्कर गति जानी॥
 पाण्डलेस पूर्वहि कहे राम नाम अमृत रसे।
 दामोदर गुरु कृपा ते हृदयराम हिय में बसे॥ २३२॥

Through Guru Dāmodara's grace, Hṛdayarāma came to dwell within the heart. He meditated upon Rāma together with Janaka's daughter, free of lust and the other afflictions. Noble Kṛpārāma, a jewel among disciples and knower of the heart, proclaimed the majestic way of King Rāmavallabha's land of bhajana. From the sacred account he taught the mantra, knowing its cause and Śaṅkara's way. Pāṇḍelesa had taught earlier, savouring the nectar of Rāma's Name.

श्रीशंकर गुरु भगत भये कृपावंत ध्यानी।
 जानराय श्रीरामचन्द्र प्रगटे पथ ज्ञानी॥
 कंटक बहु पद गम्यो भूमि मारग अकुलाने।
 छैल सिकारी गह्यो पानि तब पथ दरसाने॥
 विकल दसा पूछी तिनहि कही सो निज जन जाने।
 रामनाम के मात्र रचि गंगा प्रगट चिरानदी॥ २३३॥

Śrī Śaṅkara became the guru's devotee, compassionate and contemplative. Jānarāya and Śrī Rāmacandra appeared as knowers of the path. Travelling on foot through a land thick with thorns, he grew distressed and lost the way. A handsome hunter took his hand and showed him the road. Seeing his agitated condition, the hunter asked what had happened; he answered, knowing him to be one of the Lord's own. Composed wholly from Rāma's Name, the Gaṅgā then appeared as the ancient river.

सीढ़ धर्म गुरुदेव भेष सब रस की जाने।
 रामनाम के रसिक रूप हिय में मंडराने॥
 ध्यानमंजरी दई देखि बहुमत चित सानी।
 आश्रस्वामि पथ रुचै तोहि जस कहि मुदुवानी॥
 दुतिय सु विग्रह पथ अवध आश्रस्वामि सुख धामही।
 रामचरण सतगुरु मिले कृपा करी सिस्य रामही॥ २३४॥

Firm in dharma, Gurudeva knew the rasa contained in every holy guise, while the rasika form of Rāma's Name hovered within his heart. He gave the Dhyānamañjarī, and those who saw it steeped their minds in its many-sided teaching. Āśrasvāmī delighted in this path and proclaimed its glory in joyful speech. The second embodied guide upon Avadha's path was Āśrasvāmī, an abode of bliss. When he met Satguru Rāmacaraṇa, the guru showed grace to this servant of Rāma.

आश्रस्वामी पद कंज के रसिक भृंग पद उर धरौं॥
 बालअली श्रीरूपसखी पूजि मधुराचारज।
 हरिप्यारीजु रामसखे निवास रस आरज॥
 रामदास गूदर कृपाल श्रीरामप्रसादा।
 प्रेमसखी श्रीपरमहंस कृति पथ अनुवादा॥
 चित्रसिन्धु आरतिक दया रघुवरसरण निभत सरौं।
 आश्रस्वामी पद कंज के रसिक भृंग पद उर धरौं॥ २३५॥

I hold within my heart the feet of the rasika bees who hover at Āśrasvāmī's lotus feet: Bālaalī, Śrī Rūpasakhī, the revered Madhurācārya, Haripyārījū, Rāmasakhe, and those who dwelt in rasa's noble way; Rāmadāsa, Gūdara, Kṛpāla, Śrī Rāmaprasāda, Premasakhī, Śrī Paramahansa, and the transmitters of their works and path; Citrasindhu, Āratika, Dayā, and Raghuvaraśaraṇa, who faithfully reached the goal.

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Completion and Colophon

Dohas 1–5

श्रीजानकीकिसोरी व्याह दिन उत्सव साज समाज।
विपुल सन्त भाविक वहाँ बह्यो पूर्ण रस राज॥१॥

On the wedding day of Śrī Jānakīkīśorī, the festive assembly was adorned. Many saints and devotees gathered there, and the sovereign fullness of rasa flowed among them.

श्रीगङ्गा तट सरस थल लहि निकुंज अस्थान।
छपरा पुरुष निकुंज में सोइ समाज की ध्यान॥२॥

On the bank of Śrī Gaṅgā he found a delightful place and established a secluded grove. In that inner bower at Chhaprā he meditated upon the very same divine assembly.

मनत करत आश्चर्य सुख भयो स्वप्न अद्भुत।
नवल भक्त माला रच्यों सकल सुमङ्गल मूल॥३॥

As he continued this inward contemplation, wondrous joy arose in an extraordinary dream. He composed this new garland of devotees, a root of every auspicious blessing.

सम्बत अठारह बिरहद मकर मास गत पाँच।
दिवस मनोहर छयानवे प्रगट नवल जस साँच॥४॥

The verse records its date in Vikrama Samvat eighteen hundred and ninety-six, on the fifth day in the month of Makara: on that beautiful day this new and truthful sacred praise appeared.

माघसित अठानवे नौमी विमल विलास।
नवलकिसोरी जन्म दिन पूरन रसिक प्रकाश॥५॥

On the bright ninth of Māgha in Saṃvat eighteen hundred and ninety-eight, the birthday of Navalakiśorī, the Rasika Prakāśa attained its fullness in stainless delight.
