

Dásbódh

Daśaka III – The experience with the Gunas

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Daśaka III

The experience with the *Gunās*

॥ दशक तिसरा : स्वगुणपरीक्षानाम ॥ ३ ॥

॥ *daśaka tisarā : svaguṇaparīkṣānāma* ॥ 3 ॥

The experience with the Gunas



3.1 Suffering at Birth

समास पहिला : जन्मदुःख निरूपण

samāsa pahilā : janmaduḥkha nirūpaṇa

Suffering at Birth

|| Śrī Rām ||

1. जन्म दुःखाचा अंकुर। जन्म शोकाचा सागर।

जन्म भयाचा डोंगर। चळेना ऐसा ॥ १ ॥

janma duḥkhācā ankura | janma śokācā sāgara |
janma bhayācā ḍoṅgara | caḷenā aisā || 1 ||

1. Birth is the sprout of suffering. Birth is the ocean of sorrow. Birth is the mountain of fear which does not slip aside.

2. जन्म कर्माची आटणी। जन्म पातकाची खाणी।

जन्म काळाची जाचणी। निच नवी ॥ २ ॥

janma karmācī āṭaṇī | janma pātakācī khāṇī |
janma kāḷācī jācaṇī | nica navī || 2 ||

2. Birth is the treadmill of action. Birth is the origin of sin. Birth is the harassment of that ever constant and new Self by the sands of time.

3. जन्म कुविद्येचें फळ। जन्म लोभाचें कमळ।

जन्म भ्रांतीचें पडळ। ज्ञानहीन ॥ ३ ॥

janma kuvidyecerṅ phala | janma lobhācerṅ kamaḷa |
janma bhrāntīcerṅ paḍala | jñānahīna || 3 ||

3. Birth is the fruit of misunderstanding. Birth is the greed of *lord *brahma*. Birth is the veil of delusion, void of knowledge. *(*brahma* is the *buddhi*/intellect, it wants to make/name 'many' things)

4. जन्म जिवासी बंधन। जन्म मृत्यासी कारण।

जन्म हेंचि अकारण। गथागोवी ॥ ४ ॥

janma jivāsī baṅdhana | janma mṛtyāsī kāraṇa |
janma heṅci akāraṇa | gathāgovī || 4 ||

4. Birth is the binding to a *jīva*. Birth is the cause of death. Birth is an entanglement for that thoughtless and causeless *swarup*.



5. जन्म सुखाचा विसर। जन्म चित्तेचा आगर।
जन्म वासनाविस्तार। विस्तारला ॥ ५ ॥
janma sukhācā visara | janma cīrṁtecā āgara |
janma vāsanāvistāra | vistāralā || 5 ||

5. Birth is the forgetting of happiness.¹ Birth is a storehouse of worries. Birth is the expansion of this expanded *vasana* to be.

6. जन्म जीवाची आवदसा। जन्म कल्पनेचा ठसा।
जन्म लांवेचा वळसा। ममतारूप ॥ ६ ॥
janma jīvācī āvadasā | janma kalpanecā ṭhasā |
janma lāṁvecā vaḷasā | mamatārūpa || 6 ||

6. Birth is the misfortune of the *jīva*. Birth is the casting mould of imagination (“I am a man and this is a woman”). Birth is the embrace of that passionate woman, in the form of my-ness.

7. जन्म मायेचे मैदावे। जन्म क्रोधाचे विरावे।
जन्म मोक्षास आडवे। विघ्न आहे ॥ ७ ॥
janma māyece mairṁdāveṁ | janma krodhācerṁ virāveṁ |
janma mokṣāsa āḍaveṁ | viḡhna āhe || 7 ||

7. Birth is the deception of *maya*. Birth is a covering of anger. Birth is the hindrance that obstructs liberation.

8. जन्म जिवाचें मीपण। जन्म अहंतेचा गुण।
जन्म हेंचि विस्मरण। ईश्वराचें ॥ ८ ॥
janma jivācerṁ mīpaṇa | janma ahaṁtecā guṇa |
janma heṁci vismaraṇa | īśvarācerṁ || 8 ||

8. Birth is the I-ness of the *jīva*. Birth is the *gunas* of this “I am a body” thought. Birth is the forgetting of that thoughtless understanding of that *purush*.

9. जन्म विषयांची आवडी। जन्म दुराशेची बेडी।
जन्म काळाची कांकडी। भक्षिताहे ॥ ९ ॥
janma viṣayāṁcī āvaḍī | janma durāśecī beḍī |
janma kāḷācī kāṁkaḍī | bhakṣitāhe || 9 ||

9. Birth is the fondness for sense objects. Birth is the chains of hope. Birth is the devouring of that thoughtless Self in the consuming flames of time.

10. जन्म हाचि विषमकाळ। जन्म हेंचि वोखटी वेळ।
जन्म हा अति कुशीळ। नर्कपतन ॥ १० ॥
janma hāci viṣamakāḷa | janma heṁci vokhaṭī veḷa |
janma hā atī kuśīḷa | narkapatana || 10 ||

10. Birth is when that thoughtless Self becomes this ‘all’ and then a body. Birth is when

¹ *siddharameshwar maharaj*- This worldly living is full of misery and the one who believes that there is happiness in it and acquires expertise in it, is a fool. Therefore foolishness is the cleverness and expertise of worldly existence.



that thoughtless Self becomes the ‘many’ false and painful periods of life. Birth is when that thoughtless Self falls into the most filthy of hells (ie. hell is body consciousness).

11. पाहातां शरीराचें मूळ। या ऐसें नाहीं अमंगळ।
रजस्वलेचा जो विटाळ। त्यामध्ये जन्म यासी ॥ ११ ॥
pāhātām śarīrācēṁ mūḷa | yā aiseṁ nāhīṁ amāṅgaḷa |
rajasvalecā jo viṭāḷa | tyāmadhyeṁ janma yāsī || 11 ||

11. When you understand this root of ‘I am’ then, there is this ‘speech’ and this is neither painful nor filthy. But that *atma purush* has become this menstrual fluid and in that, this ‘I am’ takes a birth in a body. (There is nothing but you, that Reality. However on account of your ignorance of your Self, a world outside of yourself is imagined and you have become a little body of flesh and blood. Then that Reality becomes a stinking hell of menstrual fluid etc. etc).

12. अत्यंत दोष ज्या विटाळा। त्या विटाळाचाचि पुतळा।
तेथें निर्मळपणाचा सोहळा। केवी घडे ॥ १२ ॥
atyanta doṣa jyā viṭālā | tyā viṭālācāci putalā |
tetheṁ nirmaḷapaṇācā sohalā | kevē ghaḍe || 12 ||

12. When that *atma purush* becomes this filthy structure made from the discharge of menstruation then, how can it ever understand that great joy of being the pure *brahman*?

13. रजस्वलेचा जो विटाळ। त्याचा आळोन जाला गाळ।
त्या गळाचेंच केवळ। शरीर हें ॥ १३ ॥
rajasvalecā jo viṭāḷa | tyācā āḷona jāḷa gāḷa |
tyā gaḷācēṁca kevaḷa | śarīra heṁ || 13 ||

13. That *purush* has become the menstrual fluid of the woman (there is only He in this world, even shit is that Reality; but when He forgets Himself there is this objectification); that *atma* has become this thickened mire. But truly, this body of mire is that thoughtless pure Self.

14. वरी वरी दिसे वैभवाचें। अंतरीं पोतडें नर्काचें।
जैसें झांकणें चर्मकुंडाचें। उघडितांच नये ॥ १४ ॥
varī varī dise vaibhavācēṁ | antarīṁ potaḍeṁ narkācēṁ |
jaiseṁ jhāṁkaṇeṁ carmakuṇḍācēṁ | ughaḍitāṁca naye || 14 ||

14. But that splendour of the *atma* within this inner space has appeared as a bag of filth. It has become like a tanner’s steeping pot and should not even be opened.

15. कुंड घुतां शुद्ध होते। यास प्रत्यई धुईजेतें।
तरी दुर्गंधी देहातें। शुद्धता न ये ॥ १५ ॥
kuṇḍa dhutāṁ śuddha hoteṁ | yāsa pratyaīṁ dhuījeteṁ |
tarī durgāṁdhī dehaṭeṁ | śuddhatā na ye || 15 ||

15. Even that tanner’s pot is clean when washed out but when this ‘I am’ becomes a foul smelling body then, even if washed continually still, it can never be clean.



16. अस्तीपंजर उभविला। सीरानाडीं गुंडाळिला।
मेदमांसें सरसाविला। सांदोसांदीं भरूनी ॥ १६ ॥
astīpanjara ubhaviḷā | sīrānādīṃ guṇḍāḷilā |
medamānseṃ sarasāvīḷā | sāṃdosāṃdīṃ bharūnī || 16 ||

16. This body is a skeleton, erected and tied up with arteries and veins and covered over with fat and flesh.

17. अशुद्ध शब्दें शुद्ध नाहीं। तेंहि भरलें असे देहीं।
नाना व्याधी दुःखें तेंहि। अभ्यांतरी वसती ॥ १७ ॥
aśuddha śabdeṃ śuddha nāhīṃ | teṃhi bharaleṃ ase dehīṃ |
nānā vyādhī duḥkheṃ teṃhi | abhyāntarī vasatī || 17 ||

17. This impure body cannot be this pure ‘word’ and yet this gross body is filled to the brim, with that Reality. Even when there are the ‘many’ sorrows and diseases still, that Reality resides within the body.²

18. नर्काचें कोठार भरलें। आंतबाहेरी लिडीबिडिलें।
मूत्रपोतडें जमलें। दुर्गधीचें ॥ १८ ॥
narkāceṃ koṭhāra bharaleṃ | āntabāherī liḍībiḍileṃ |
mūtrapotaḍeṃ jamaleṃ | durgādhīceṃ || 18 ||

18. This body is a storehouse of filth and faeces and that which is inside gets smeared on the *outside. It is but a bag of urine and a collection of foul smells. *(The outside is a product of the inside) (*maharaj-* you say, so handsome, but if it gets cut with a knife you cannot bare even to look at it)

19. जंत किडे आणी आंतडी। नाना दुर्गधीची पोतडी।
अमुप लवथविती कातडी। कांटाळवाणी ॥ १९ ॥
janṭa kiḍe āṇī āntaḍī | nānā durgādhīcī potaḍī |
amupa lavathavitī kātaḍī | kāṅṭāḷavāṇī || 19 ||

19. Within this bag there are intestinal worms, microscopic creatures and entrails. The ‘many’ (ie. when that One Self gets divided up on account of objectification; body consciousness) is a bag of bad smells and that immeasurable *paramatma* has been covered over with a hide of skin.

20. सर्वांगास सिर प्रमाण। तेथें बळसें वाहे घ्राण।
उठे घाणी फुटतां श्रवण। ते दुर्गधी नेघवे ॥ २० ॥
sarvāṅgāsa sira pramāṇa | tetheṃ baḷaseṃ vāhe ghrāṇa |
uṭhe ghāṇī phuṭatāṃ śravaṇa | te durgādhī neghave || 20 ||

20. To this ‘all’ body, there has come a head (but this ‘I am’ has no head and is without parts) and to that established Truth ‘there’, there has come a nose full of mucus (objectification brings body consciousness and then the One becomes these ‘many’ parts). When listening/*shravan* is broken and this ‘I am’ is not heard then, a foul odour arises and in this obnoxious smell that Reality cannot be understood. (Once a

²*sadachar-* This body is extremely dirty yet that which is within the body is extremely pure. ‘I am not the body, I am the unattached Self.’ That experience is your purification.



shishya was travelling with *ranjit maharaj* on the bus. They passed by a foul smelling sewer and the *shishya* put his hand to his nose. *maharaj* said, ‘What happened’. ‘That bad smell, *maharaj*’. *maharaj* replied, ‘In *paramatma* there is no bad smell’)

21. डोळां निघती चिपडें। नाकीं दाटतीं मेकडें।

प्रातःकाळीं घाणी पडे। मुखीं मळासारिखी ॥ २१ ॥

ḍolām niḡhatī cipaḍem | *nākīm dāṭatīm mekaḍem* |
prātaḥkāḷīm ghāṇī paḍe | *mukhīm maḷāsārikhī* || 21 ||

21. Then there is pus in the eyes and a nose that is full of mucus and then this *dawn of your Self, has become a foul smell emanating from the mouth. *(You are the dawn; *maharaj*- in the morning when you awake you feel, ‘Ah, I am there’ and then ‘many’ thoughts come; *maharaj*- in the morning when you awake, this light shines from within you)

22. लाळ थुंका आणी मळ। पीत श्लेष्मा प्रबळ।

तयास म्हणती मुखकमळ। चंद्रासारिखें ॥ २२ ॥

lāḷa thumkā āṇī maḷa | *pīta śleṣmā prabaḷa* |
tayāsa mhaṇatī mukhakamaḷa | *caṁdrāsārikerim* || 22 ||

22. Then that powerful and mighty *atma* is this saliva, sputum, dirt, bile and mucus. And they compare this to the ‘face of a lotus’ and say, “It resembles the moon”!!

23. मुख ऐसें कुश्चीळ दिसे। पोटीं विष्टा भरली असे।

प्रत्यक्षास प्रमाण नसे। भूमंडळीं ॥ २३ ॥

mukha aiseṁ kuścīḷa diṣe | *poṭīm viṣṭhā bharalī ase* |
pratyakṣāsa pramāṇa nase | *bhūmaṁḍalīm* || 23 ||

23. Then this beautiful form, ‘I am everywhere’, appears as this filthy form with a belly and intestines full of shit. Tell me, how can that established Truth that is within this world, appear to these organs of perception? (The eyes cannot see the Truth, they can only see that which is not true)

24. पोटीं घालितां दिव्यान्न। कांहीं विष्टा कांहीं वमन।

भागीरथीचें घेतां जीवन। त्याची कोये लघुशंका ॥ २४ ॥

poṭīm ghālitām divyānna | *kāṁhīm viṣṭhā kāṁhīm vamaṇa* |
bhāḡīrathīcem ghetām jīvana | *tyācī koye laghuśamkā* || 24 ||

24. Then this divine food of ‘I am’ is tossed into a belly and then this ‘all’ becomes faeces and this ‘all’ becomes vomit. Then this water of the *bhagirathi* (pure *ganga* of knowledge) is taken and made into urine. (When we give up this ‘all’ understanding then, we become the functions of this gross body; then this bliss of ‘I am’, our essential food, becomes the food we eat through our mouth only and in the morning we go to the toilet to discard this and all the time forgetting our true nature)

25. एवं मूत्र आणी वमन। हेंचि देहाचें जीवन।

येणेंचि देह वाढे जाण। यदर्थी संशय नाही ॥ २५ ॥

evaṁ mūtra āṇī vamaṇa | *heṁci dehācem jīvana* |
yeṇemci deha vāḍhe jāṇa | *yadarthīm saṁśaya nāhīm* || 25 ||



25. Then that thoughtless *swarup* is this excrement, urine and vomit but, in truth, that *swarup* is the giver of life to this body. Know that the body grows on account of that Self and keep that conviction.

26. पोटीं नस्तां मळ मूत्र वोक। मरोन जाती सकळ लोक।
जाला राव अथवा रंक। पोटीं विष्टा चुकेना ॥ २६ ॥
poṭīm nastām maḷa mūtra voka | marona jāṭī sakaḷa loka |
jālā rāva athavā raṅka | poṭīm viṣṭhā cukenā || 26 ||

26. But if in the belly there is no excrement, urine or vomit then, this body would die and along with this, this world of the ‘all’ would be destroyed (this ‘all’ is the support of this gross body and this gross body is needed to know this ‘all’. They are inextricably linked and therefore this body requires sustainance; but one should understand, ‘I eat for this body only.’ However taking yourself to be a body, if you sleep or die then, this ‘I am’ also disappears. Therefore, if you use this body to investigate, “Who am I?” then, life will have meaning). So whether you are a king or a beggar, still this shit in the belly is required.

27. निर्मळपणें काढूं जातां। तरी देह पडेल तत्वतां।
एवं देहाची वेवस्था। ऐसी असे ॥ २७ ॥
nirmaḷapaṇeṁ kāḍhūṁ jāṭām | tarī deha paḍela tatvatām |
evaṁ dehācī vevasthā | aisī ase || 27 ||

27. If all this excrement, urine and vomit was cleaned out and removed then, the body would surely drop down dead; such is the nature of this arrangement with the body.

28. ऐसा हा घड असतां। येथाभूत पाहों जातां।
मग ते दुर्दशा सांगतां। शंका बाधी ॥ २८ ॥
aisā hā dhaḍa asatām | yethābhūta pāhoṁ jāṭām |
maga te durdaśā sāṅgatām | śaṅkā bādhi || 28 ||

28. In this way, that shapeless has become a shape. Therefore through *vivek* try to understand how ‘here’/*mula maya* has become these great elements and then you can understand that this false state that is possessed of fears and doubts, is truly that Reality (being ourselves that thoughtless, shapeless Reality; due to misunderstanding and lack of *vivek*, we have taken ourselves to be a body and imprisoned ourselves in the concepts of pain and pleasure. We take this one pure continuous experience ‘I am’ and turn it into a series of ‘many’ different experiences. We suffer the pains of the womb, birth, *samsar*, die and do it all over again).

29. ऐसिये कारागृहीं वस्ती। नवमास बहु विपत्ती।
नवहि द्वारें निरोधती। वायो कैचा तथें ॥ २९ ॥
aisiye kāraḡṛhīm vastī | navamāsa bahu vipattī |
navahi dvāreṁ nirodhatī | vāyo kairicā tethēṁ || 29 ||

29. Otherwise that thoughtless will live in this prison and suffer for nine months. When the nine openings of the body (two eyes, two ears, two nostrils, mouth, urethra and anus) have all been blocked off, then how can this wind be ‘there’? (When this power or wind or knowledge that pervades this whole creation is trapped within the confines



of a small body and cannot move outside then, how can understanding possibly come? How can this wind pervade everywhere? We each enter this world in ignorance but only in this world can that ignorance be abandoned)

30. वोका नरकाचे रस झिरपती। ते जठराग्नीस्तव तापती।
तेणें सर्वहि उकडती। अस्तिमांस ॥ ३० ॥
vokā narakāce rasa jhirapatī | te jaṭharāgnīstava tāpatī |
teṇem sarvahi ukadatī | astimānsa || 30 ||

30. The juices that comes from the vomit and excrement gets decanted in the burning gastric fires of the mother's belly and this makes that thoughtless Self so agitated (the embryo in the womb is that thoughtless Reality taking a birth; such is this tragedy of life). On account of this agitation, this 'all' body gets covered in bones and flesh (when there is such torment, this 'all' gets drowned in agitation and fears and that Self takes itself to be this body of a child).

31. त्वचेविण गर्भ खोळे। तंव मातेसी होती डोहळे।
कटवतिक्षणें सर्वांग पोळे। तया बाळकाचें ॥ ३१ ॥
tvaceviṇa garbha khole | tamva mātesī hotī dohale |
kaṭavatikṣaṇem sarvāṅga pole | tayā bālakācem || 31 ||

31. The wall of the womb is without skin and thus the longings and appetites of the mother are experienced by the child and this 'I am' feeling becomes the burning sensations of bitter and pungent tastes the mother has consumed (this 'I am' feeling gets covered over by strange and new sensations).

32. बांधलें चर्माचें मोटाळें। तेथें विष्टेचें पेटाळें।
रसउपाय वंकनाळें। होत असे ॥ ३२ ॥
bāndhalem carmācem moṭāḷem | tethem viṣṭhecem peṭāḷem |
rasaupāya vaṅkanāḷem | hota ase || 32 ||

32. Everything has been gathered together and wrapped up in this bag of skin and so 'there' (ie. *brahman*) has become a belly full of excrement. And this remedy of the 'all' has become a curved and greasy umbilical cord (that which is without parts, has become a mind and body with 'many' different parts, due to lifetimes of objectification. How can this 'all' be realised in the womb if one has become so objective?).

33. विष्टा मूत्र वांती पीत। नाकीं तोंडीं निघती जंत।
तेणें निर्बुजलें चित्त। आतिशयेंसीं ॥ ३३ ॥
viṣṭhā mūtra vāntī pīta | nākīm toṅḍīm niḡhatī jaṅta |
teṇem nirbujalem citta | ātiśayemsīm || 33 ||

33. Then there is excrement, urine, undigested food and bile and tiny organisms appear in the nose and mouth; then that Reality has become a mind, completely confused and very frightened.

34. ऐसिये कारागृहीं प्राणी। पडिला अत्यंत दाटणीं।
कळवळोन म्हणे चक्रपाणी। सोडवीं येथून आतां ॥ ३४ ॥
aisiye kāragṛhīm prāṇī | paḍilā atyaṅta dāṭaṅīm |



kaḷavaḷona mhaṇe cakrapāṇī | soḍaviṃ yethūna ātām || 34 ||

34. Like this it is for that thoughtless *swarup* imprisoned within the *prana*. That has fallen into so much confinement and while writhing in this agony it says, “*vishnu* (the one who protects) please release me from this *maya*, now”. (At this moment, we are that *swarup* imprisoned in the *prana* and at this moment too, that thoughtless *swarup* pleads for release)

35. देवा सोडविसी येथून। तरी मी स्वहित करीन।
गर्भवास हा चुकवीन। पुन्हां न ये येथें॥ ३५॥

devā soḍavisī yethūna | tarī mī svahita karīna |
garbhavāsa hā cukavīna | punhām na ye yethem || 35 ||

35. “God, if you release me from this *maya* then, I will do that which is my own Self-benefit. Then that thoughtless Self will avoid another womb and I will never have to come in *maya* again.” (This is our present condition, confined in the *prana*. How many times have we taken birth? How many times have we been told that we are that thoughtless Reality? How many times have we promised, this will be the last time we will take a birth in the womb?)

36. ऐसी दुखवोन प्रतिज्ञा केली। तंव जन्मवेळ पुढें आली।
माता आक्रंदों लागली। प्रसूतकाळीं॥ ३६॥

aisī dukhavona pratijñā kelī | taṃva janmaveḷa puḍhem ālī |
mātā ākramḍorṃ lāgalī | prasūtakālīm || 36 ||

36. This oath had been made because there was so much suffering (*maharaj-* why are there so many Saints in India? Because there is so much suffering). Then afterwards there came the time of *birth and the mother cried out loudly in pain (our real mother is actually *mula maya*, this ‘all’, but due to ignorance and objectivity, she has become this gross body bearing a child and suffering the pains of child birth). *(Yet despite making this oath to God so many times, in so many lives, still we hold on to body consciousness and again find ourselves in the womb of another mother)

37. नाकीं तोंडीं बैसलें मांस। मस्तकद्वारें सांडी स्वास।
तेंहि बुजलें निशेष। जन्मकाळीं॥ ३७॥

nākīm toṃḍīṃ baisalem māṃsa | mastakadvāreṃ sāṃḍī svāsa |
teṃhi bujalem niśeṣa | janmakālīm || 37 ||

37. Because the nose and mouth are covered over with fleshy skin, the fetus is not able to breathe and so that Reality is completely filled with fear at this time of birth. (*maharaj-* that Reality is within the body)

38. मस्तकद्वार तें बुजलें। तें चित्त निर्बुजलें।
प्राणी तळमळू लागलें। चहूंकडे॥ ३८॥

mastakadvāra teṃ bujalem | teṇem citta nirbujalem |
prāṇī taḷamalūṃ lāgaḷem | cahūṃkade || 38 ||

38. Due to these openings of the nose and mouth being blocked off, that Reality is a mind full of fear. And everywhere in the *prana* there is mental anxiety and physical



restlessness.

39. स्वास उस्वास कोंडला। तेणें प्राणी जाजावला।
मार्ग दिसेनासा जाला। कासावीस ॥ ३९ ॥

*svāsa usvāsa koṅḍalā | teṇem prāṇī jājāvalā |
mārga disenāsā jāla | kāsavīsa || 39 ||*

39. That foetus cannot breathe in nor breathe out and that Reality within this *prana* is terrified. And because a way out through the uterus cannot be found, there is so much distress. (When there is so much distress how can there be *vivek* now?)

40. चित्त बहु निर्बुजलें। तेणें आडभरीं भरलें।
लोक म्हणती आडवें आलें। खांडून काढा ॥ ४० ॥

*citta bahu nirbujalem | teṇem āḍabharīm bharalem |
loka mhaṇatī āḍavem ālem | khāṅḍūna kāḍhā || 40 ||*

40. When there is a mind full of ‘many’ fears then, that Reality is completely covered over. Then the people say, “The child has obstructed. It will have to be cut into pieces to get it out.”

41. मग ते खांडून काढिती। हस्तपाद छेदून घेती।
हातां पडिलें तेंचि कापिती। मुख नासिक उदर ॥ ४१ ॥

*maga te khāṅḍūna kāḍhitī | hastapāda chedūna ghetī |
hātām paḍilem teṅci kāpitī | mukha nāsika udara || 41 ||*

41. Then that Reality gets cut in pieces and removed. Hands and feet are sliced and taken out. If an arm appears then it is cut and removed. Or the mouth, the nose or the abdomen, whatever can be reached.

42. ऐसे टवके तोडिले। बाळकें प्राण सोडिले।
मातेनेहि सांडिलें। कळिवर ॥ ४२ ॥

*aise ṭavake toḍile | bālakem prāṇa soḍile |
mātenemhi sāṅḍilem | kaḷivara || 42 ||*

42. In this way, it was cut into pieces and the child losses its life and the mother also becomes a corpse.

43. मृत्य पावला आपण। मतेचा घेतला प्राण।
दुःख भोगिलें दारुण। गर्भवासीं ॥ ४३ ॥

*mṛtya pāvalā āpaṇa | matecā ghetalā prāṇa |
duḥkha bhogilem dāruṇa | garbhavāsīm || 43 ||*

43. The child died and the *prana* of the mother was also taken away. Really there are so many suffering for the one staying in the womb.

44. तथापी सुकृतेकरूनी। मार्ग सांपडला योनी।
तन्हीं आडकला जाउनी। कंठस्कंदी मागुता ॥ ४४ ॥

*tathāpī sukṛtemkarūnī | mārga sāmpaḍalā yonī |
taṛhīm āḍakalā jāunī | kaṅṭhaskandīm māgutā || 44 ||*



44. However if the child is fortunate and a way through the uterus is found, still there is the constriction of the head and shoulders.

45. तये संकोचित पंथीं। बळेंचि वोढून काढिती।
तेणें गुणें प्राण जाती। बाळकाचे ॥ ४५ ॥
taye saṅkocita paṁthīm | baḷeṅci voḍhūna kāḍhitī |
teṇeṁ guṇeṁ prāṇa jātī | bālakāce || 45 ||

45. In this way, that Reality was confined and then after tremendous effort the child is brought out. Due to this, there are these mixed *gunas* of body consciousness and the *prana* of the child goes outside (see V.8; birth is the *gunas* of this “I am a body” thought and these bring ignorance and objectification; then the child takes birth and the *prana* starts to move out and in).

46. बाळकाचे जातां प्राण। अंतीं होये विस्मरण।
तेणें पूर्वील स्मरण। विसरोन गेला ॥ ४६ ॥
bālakāce jātaṁ prāṇa | aṁtīm hoīe viśmaraṇa |
teṇeṁ pūrvīla smarāṇa | viśarona gelā || 46 ||

46. The *prana* of the child went outside and as a consequence of this there is forgetting (in the *prana* the *tamo guna* of ignorance/forgetting manifests) and any previous memories are forgotten by that Reality in the *prana* (see V.8; birth is the forgetting of that thoughtless understanding of the *purush*).

47. गर्भी म्हणे सोहं सोहं। बाहेरी पडतां म्हणे कोहं।
ऐसा कष्टी जाला बहु। गर्भवासीं ॥ ४७ ॥
garbhīm mhaṇe sohaṁ sohaṁ | bāherī paḍatām mhaṇe koḥaṁ |
aisā kaṣṭī jālā bahu | garbhavāsīm || 47 ||

47. *so-ham, so-ham/* ‘I am He, I am He’ is being said within but on the outside that cannot be heard and one says, *ko-ham, ko-ham/* “Who am I, Who am I?” due to the *guna* of ignorance. Then there are the ‘many’ sufferings in the continuous rounds of birth. (The foetus does not say *so-ham*, it is in the torment of the *gunas*, how can it understand? But within it and every living creature this *so-ham* is ever present)

48. दुःखा वरपडा होता जाला। थोरा कष्टीं बाहेरी आला।
सवेंच कष्ट विसरला। गर्भवासाचे ॥ ४८ ॥
duḥkhā varapaḍā hotā jālā | thorā kaṣṭīm bāherī ālā |
saveṅca kaṣṭa viśaralā | garbhavāsāce || 48 ||

48. That Self (the child is He) had gone through so much misery and suffered terribly on the way out. But immediately and quite naturally, that suffering of the womb is forgotten (due to the ignorance of *tamo guna*).

49. सुन्याकार जाली वृत्ती। काहीं आठवेना चित्ती।
अज्ञानें पडिली भ्रांती। तेणें सुखचि मानिलें ॥ ४९ ॥
sunnyākāra jālī vṛttī | kāhīm āṭhavenā cittīm |
ajñāneṁ paḍilī bhrāntī | teṇeṁ sukhaci mānileṁ || 49 ||

49. This **vritti* is lost when knowledge is not remembered in the mind (ie. this remem-



bering is forgetting everything). Due to ignorance, that Reality has fallen into delusion and then one imagines that the stay in the womb was pleasurable (Knowledge/*sattwa guna* and ignorance/*tamo guna* mix together to bring *rajo guna* ie. imagination. Such is one's stay in the *prana*. But how can this knowledge be realized without forgetting everything?). *(Desire to know)

50. देह विकार पावलें। सुखदुःखें झळंबळे।
 असो ऐसें गुंडाळलें। मायाजाळीं ॥ ५० ॥
deha vikāra pāvaḷem | sukhaduḥkhem jhalaṃbale |
aso aiseṃ guṇḍāḷaleṃ | māyājāḷīṃ || 50 ||

50. This modification 'I am' has acquired a body and then it is subjected to pleasures and pains. Like this is the entanglement in the net of *maya*.

51. ऐसें दुःख गर्भवासीं। होते प्राणीमात्रांसीं।
 म्हणोनियां भगवंतासीं। शरण जावें ॥ ५१ ॥
aiseṃ duḥkha garbhavāsīṃ | hotem prāṇīmātrāṃsīṃ |
mhaṇoniyāṃ bhagavaṃtāsī | śaraṇa jāveṃ || 51 ||

51. Such are the sufferings in the womb and then that One appears in the *prana*. Therefore you should surrender to God.

52. जो भगवंताचा भक्त। तो जन्मापासून मुक्त।
 ज्ञानबळें विरक्त। सर्वकाळ ॥ ५२ ॥
jo bhagavaṃtācā bhakta | to janmāpāsūna mukta |
jñānabaḷem birakta | sarvakāḷa || 52 ||

52. The one who is a devotee of God is freed from these sufferings of birth for this power of knowledge brings dispassion and that brings this time of the 'all' (liberation from the feeling "I am a body of flesh and blood").

53. ऐशा गर्भवासीं विपत्ती। निरोपिल्या येथामती।
 सावध होऊन श्रोतीं। पुढें अवधान द्यावें ॥ ५३ ॥
aishā garbhavāsīṃ vipattī | niropilyā yethāmatī |
sāvadhā hoūna śrotīṃ | puḍheṃ avadhāna dyāveṃ || 53 ||

53. The sufferings for the one in the womb occur because we stubbornly hold on to body identification. Therefore the true listener should be alert and ahead, give their full attention to this 'I am' feeling by forgetting everything.

इति श्रीदासबोधे गुरुशिष्यसंवादे जन्मदुःखनिरूपणनाम
 समास पहिला ॥ १ ॥ ३.१
iti śrīdāsabodhe guruśiṣyasamvāde janmaduḥkhanirūpaṇanāma
samāsa pahilā || 1 || 3.1

Tímto končí 1. kapitola 3. dášaky knihy Dásbódh s názvem „Suffering at Birth“.

Překlad z angličtiny – xxx 2017



3.2 The Severe Trial with the *Gunās* I.

समास दुसरा : स्वगुणपरीक्षा

samāsa dusarā : svagunaparīkṣā

The Severe Trial with the *Gunās* I.

Note: These next four chapters are not as straight forward as they may first appear. They are the life story of a knowledgeable fool. Suffering the pains of *samsar* he goes to the Master and receives spiritual instructions. He understands knowledge, he lets the thought of this world slip away and becomes knowledge, but time and again he lets the thoughts return and drag him back into body consciousness. In the end, having not cast off this illusion, he has to suffer the pains of old age and die.

|| Śrī Rām ||

1. संसार हाचि दुःखमूळ। लागती दुःखाचे इंगळ।

मागां बोलिली तळमळ। गर्भवासाची ॥ १ ॥

saṁsāra hāci duḥkhamūḷa | lāgatī duḥkhāce imṅaḷa |

māgāṁ bolilī taḷamaḷa | garbhavāsācī || 1 ||

1. That thoughtlessness, I do not exist, has become this worldly life/*samsar* and this is the source of all miseries. Then that One has to suffer the pains of the scorpion's stings (ie. desires). Then this previous 'speech' (*so-ham*, 'I am He') has become the anxiety and suffering in these continuous rounds of taking birth (*ko-ham*, "Who am I?").

2. गर्भवासीं दुःख जालें। तें बाळक विसरलें।

पुढें वाढें लागलें। दिवसेंदिवस ॥ २ ॥

garbhavāsīṁ duḥkha jālēṁ | tēṁ bāḷaka visaralēṁ |

puḍhēṁ vāḍhōṁ lāgaleṁ | divasēṁdivasa || 2 ||

2. Due to the sufferings of the one in the womb, that Reality was forgotten and there appeared this child in the *prana* (ie. the concept of individuality arose). Afterwards, day by day, that concept began to grow (an newborn infant does not take itself as a body but, day by day, this concept "I am a body" becomes stronger until it gets firmly established).³

3. बाळपणीं त्वचा कोंवळी। दुःख होतांचि तळमळी।

³ *Gospel of Thomas*- Jesus said, "The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live.



वाचा नाहीं तये काळीं। सुखदुःख सांगावया ॥ ३ ॥
bālapanīm tvacā koṁvālī | duḥkha hotāṁci talamalī |
vācā nāhīm taye kālīm | sukhaduḥkha sāṅgāvayā || 3 ||

3. When that Reality becomes this infant with soft skin then, it has to suffer so much and is filled with anxiety. This ‘speech’ is not with the child and body consciousness grows stronger daily and there is this mix of pleasures and pains (a infant does not have the intellect/*buddhi* capable of *vivek* and therefore it cannot know this ‘I am’ and so it must endure the sufferings).

4. देहास कांहीं दुःख जालें। अथवा क्षुधेनें पीडलें।
 तरी तें परम आक्रंदलें। परी अंतर नेणवे ॥ ४ ॥
dehāsa kāmhim duḥkha jālem | athavā kṣudhenem pīḍalem |
tarī tem parama ākraṁdalem | parī antara neṇave || 4 ||

4. This bliss of the ‘all’ has become the pains of the body or the torments of hunger. Then that Supreme Self cries out loudly and this inner space of ‘I am’ cannot be known (On account of its ignorance, that Supreme Self takes itself to be a child and then it suffers and cries; how can this small child understand this ‘I am’? Only the mind of the one who tires of this *samsar* and meets the *guru* can transcend the pains and pleasures, hunger and thirst etc. and know this ‘all’).

5. माता कुरवाळी वरी। परी जे पीडा जाली अंतरीं।
 ते मायेसी न कळे अभ्यांतरीं। दुःख होये बाळकासीं ॥ ५ ॥
mātā kuravālī varī | parī je pīḍā jāli antarīm |
te māyesī na kaḷe abhyāntarīm | duḥkha hoye bālakāsīm || 5 ||

5. The mother caresses the child, but this ‘I am’ feeling has become these torments (the mother’s caresses cannot sooth the pain caused by our estrangement from this ‘I am’). If this *maya* does not understand that Reality within, then there are sure to come the sufferings of an ignorant child. (Birth cannot be avoided by the ignorant. When the understanding ‘I am’ is forgotten then, there is the misunderstanding “I am a body”. But if while in this body you seek out understanding/wisdom then, that Reality will not have to take another birth again)

6. मागुतें मागुतें फुजे रडे। माता बुझावी घेऊन कडे।
 वेथा नेणती बापुडें। तळमळी जीवीं ॥ ६ ॥
māguteṁ māguteṁ phumje raḍe | mātā bujhāvī gheūna kaḍe |
vethā neṇatī bāpuḍeṁ | talamalī jīvīm || 6 ||

6. It snobs and cries over and over again and its mother holds it and carries it from place to place (we are the children/orphans and *maya* is our mother and she carries us from one place to another). But if you understand that One *atma purush* then you will not have to suffer the anguish of this helpless orphan and the worries within the *jīva* (if you understand that *atma purush* then, where is the *jīva* and these sufferings? They are then just like a dream).

7. नानाव्याधीचे उमाळे। तेणें दुःखें आंदोळे।
 रडे पडे कां पोळे। अग्निसंगें ॥ ७ ॥
nānāvādhīche umāḷe | teṇeṁ duḥkheṁ āṁdoḷe |



raḍe paḍe kām poḷe | agnisamṅem || 7 ||

7. Thoughts arise and bring ‘many’ ailments and when that Reality appears as these painful agitations, there is much crying, falling and grief caused by its company with this fire element (the great elements, space, wind, fire, water and earth are used as metaphors to explain this process of objectification. The nature of objectification will be explained in detail later. But in short, the more gross the elements become the more ‘real’ the world appears. The wind element is the feeling, ‘Myself is everything, everywhere.’ The fire element brings the feeling of something outside of myself. Due to this, one has stepped a little further outside of one’s Self and then there comes the feeling of individuality when there is further objectification and the water and earth elements are formed bringing the appearance of individual objects).

8. शरीर रक्षितां नये। घडती नाना अपाये।
खोडी अधांतरी होये। आवेवहीन बाळक ॥ ८ ॥
śarīra rakṣitāṁ naye | ghaḍatī nānā apāye |
khodī adhāntarī hoye | āvevahīna bāḷaka || 8 ||

8. Then this ‘all’ body cannot protect one and ‘many’ injures are sustained (when one takes oneself to be a gross body in an objective world then, this refuge of knowledge cannot be known). But in this space, within this defect of the gross body, there is That which is without parts (and perfect; again we have reference to the protecting power of understanding. If while in this body we forget everything then, this knowledge can be understood and then, if this is also left, that Reality can be realized).

9. अथवा अपाय चुकले। पूर्णपुण्य पुढें ठाकलें।
मातेस ओळखों लागलें। दिवसेंदिवस ॥ ९ ॥
athavā apāya cukale | pūrṇapunya puḍhem ṭhākalem |
mātesa oḷakhom lāgalem | divasēndivasa || 9 ||

9. If that harmful thought, “I am a body” is forgotten then, this previous merit of ‘I am’ is acquired and one gradually starts to recognize one’s mother (one’s true mother is *mula maya*).

10. क्षणभरी मातेस न देखे। तरी आक्रंदें रुदन करी दुःखें।
ते समई मातेसारिखें। आणीक कांहिच नाही ॥ १० ॥
kṣaṇabhārī mātesa na dekhe | tarī ākraṇḍem rudana karī duḥkhem |
te samāim mātesārikhem | āṇīka kāṁhīṁca nāhīm || 10 ||

10. But if, for even a moment, this mother is not recognised then, that One cries out loudly with sorrow (ie. “I am a *jīva*, I want this and that support etc.”). And at that time, the knowledge ‘I am’ disappears and there appears this worldly mother (as soon as our real mother is forgotten; as soon as *vivek* is given up and we stop listening then, there are all these family connections ie. individuality. Then that Reality assumes ‘many’ forms according to the concepts we hold of it. But the young infant like the *gnyani* does not objectify, it does not know a good man or a bad man etc. However the instant it fears, “I am alone” it acquires body awareness and its real mother ie. *mula maya*, is forgotten and so it takes the support of this imagined world and a mother of flesh and blood)



11. आस करून वास पाहे। मातेविण कदा न राहे।
वियोग पळमात्र न साहे। स्मरण जालियां नंतरें ॥ ११ ॥
āsa karūna vāsa pāhe | māteviṇa kadā na rāhe |
viyoga paḷamātra na sāhe | smaraṇa jāliyāṁ nantareṁ || 11 ||

11. With hope it waits expectantly to see its mother, for it cannot remain without her. This separation cannot be endured for even one moment and so it begins to remember (our mother is *mula prakruti/maya* and without this ‘I am’ we cannot live for even a moment. But she has been forgotten and so we seek the support of remembering ie. imagination. In this way, that Reality gets born alone into this world and then it takes the support of a another and imagines, “My mother”).

12. जरी ब्रह्मादिक देव आले। अथवा लक्ष्मीने अवलोकिलें।
तरी न वचे बुझाविलें। आपले मातेवांचुनी ॥ १२ ॥
jarī brahmādika deva āle | athavā lakṣmīne avalokileṁ |
tarī na vacē bujhāvileṁ | āpale mātevaṁcunī || 12 ||

12. Then either lord *brahma* etc. or goddess *lakshmi* will come to watch over us; but one cannot be pacified without a mother. (If one takes oneself to be a body then, there are the three *gunas* of *brahma* etc. and objectification and we imagine, “This is my mother.” Or through *vivek*, *lakshmi*/‘I am’ or *mula maya* becomes our mother. Not understanding that we are that totally independent Reality we seek some support; whether it is this worldly mother or our other mother, this ‘I am’)

13. कुरूप अथवा कुलक्षण। सकळांहूनि करंटेपण।
तरी नाही तीसमान। भूमंडळीं कोणी ॥ १३ ॥
kurūpa athavā kulakṣaṇa | sakalāṁhūni karaṁṭepaṇa |
tarī nāhīṁ tīsamāna | bhūmaṁḍalīṁ koṇī || 13 ||

13. From this ‘all’ has come the misfortune of body consciousness and even though this mother in this mundane existence, is a false form and though she is has a false attention still, like her there is no-one in this world for the child (ie. though this mother is not our true mother and she feels “I am a body”; and though she is a false form still, due to our ignorance, we project our love for our true Self, upon this mother).

14. ऐसें तें केविलवाणें। मातेविण दिसे उणें।
रागें परतें केलें तिनें। तरी आक्रंदोनी मिठी घाली ॥ १४ ॥
aiseṁ teṁ kevilavāṇeṁ | māteviṇa dise uṇeṁ |
rāgeṁ parateṁ keleṁ tineṁ | tarī ākraṁdonī miṭhī ghālī || 14 ||

14. In this way, that Reality has become a whimpering child and without its real mother, it sees through these eyes of flesh and then a lacking is always felt.⁴ And if, on account

⁴*siddharameshwar maharaj*- The life-principle residing in all is the Inner-Self. A husband calls his spouse his wife, but he is referring to this life-principle residing in the wife. A wife also because of the life-principle residing in the husband addresses him as husband. Mother and father say to their child, “child,” and the child addresses his mother and father as mother and father, but they are referring to the life-principle residing in each. Just remove that life-principle and it will be understood that the husband/wife, mother/father, and the child were in the care of this Inner-Self only. Then you will at once understand to whom you are giving your love. You may say that the parent’s love is for the body of the child, but if the child is without the life-principle, then the mother and father will not keep the body for more than two hours in the house. From



of anger she places the child far away, still it will cry out loudly and embrace her. (We are the children; taking ourselves to be a body, our desires bring anger and ‘many’ emotions and then our true mother places us far from her. Then we cry loudly and embrace these things of the world and we don’t want to give them up)

15. सुख पावे मातेजवळी। दुरी करितांचि तळमळी।
अतिप्रीति तयेकाळीं। मातेवरी लागली ॥ १५ ॥
sukha pāve mātejavālī | durī karitāñci talamaḷī |
atiprīti tayekālīm | mātevarī lāgalī || 15 ||

15. Real happiness is acquired when this mother is near and there is anxiety when each are placed far apart. Then that great love for that Reality within *mula maya* is placed upon this mother in the gross world.

16. तंव ते मातेस मरण आलें। प्राणी पोरटें जालें।
दुःखें झुर्णी लागलें। आई आई म्हणोनी ॥ १६ ॥
tañva te mātesa maraṇa ālem | prāṇī poraṭeñ jālem |
duḥkheñ jhurṇīm lāgalem | āi āi mhaṇonī || 16 ||

16. At this time, lost in the ‘many’ thoughts, death comes to this mother (ie. *mula maya*) and there is a child, an orphan in the *prana* (‘Who am I?’). It starts to pine and says, “Mother, mother.” (Forgetting this ‘I am’ on account of the ‘many’ thoughts, that One Self takes itself to be a body and then seeks the support of this worldly mother and the ‘many’ other relationships)

17. आई पाहातां दिसेना। दीनरूप पाहे जना।
आस लागलिसे मना। आई येईल म्हणोनी ॥ १७ ॥
āi pāhātām disenā | dīnarūpa pāhe janā |
āsa lāgalise manā | āi yeīla mhaṇonī || 17 ||

17. But, if you understood that this ‘all’ is your mother and she cannot be seen by these eyes then, the mind can understand this subtle form. Though as soon as hope arises in the mind, the child again thinks, “Mother will come”. (If we leave these ‘many’ thoughts and imaginations then, our real mother can be perceived. Otherwise there are the constant longings of this world we see through these eyes)

18. माता म्हणौन मुख पाहे। तंव ते आपुली माता नव्हे।
मग हिंवासलें राहे। दैन्यवाणें ॥ १८ ॥
mātā mhaṇauna mukha pāhe | tañva te āpulī mātā navhe |
maga hiñvāsalem rāhe | dainyavāṇeñ || 18 ||

18. Mother means, to perceive this ‘all’ form. But in this time of the ‘many’ thoughts, our mother is not this ‘all’ and then we remain a lowly miserable body.

19. मातावियोगें कष्टलें। तेणें मानसीं दुःख जालें।
देहहि क्षीणत्व पावलें। आतिशयेंसीं ॥ १९ ॥
mātāvīyogēñ kaṣṭalem | teṇeñ mānasīñ duḥkha jālem |

this, is it not understood that the life-principle is the mother, that the life-principle is the father, that the life-principle is the husband and wife and the life-principle is the relatives, kith and kin and all?



dehahi kṣīṇatva pāvalem | ātisāyemśm̄ || 19 ||

19. Due to our separation from this mother, there is the distress and exhaustion of this world and due to this, suffering arises in the mind. Then finally this body gets completely worn out and we grow old and die.

20. अथवा माताहि बांचली। मायलेंकुरा भेटी जाली।
बाळदशा ते राहिली। देवसेंदिवस ॥ २० ॥
athavā mātāhi vāṅcalī | māyalemkurā bheṭī jāli |
bāḷadaśā te rāhilī | devaseṁdivasa || 20 ||

20. But if this mother does not die and continues to exist (the understanding, ‘Nothing is true’ is maintained) then, the mother/*māya* and her son meet (the mind is her son). Then there is this state of a *child⁵ and one will stay as this ‘all’ or knowledge, day after day. *(In the beginning the child sees oneness but ignorance is there; the *gnyani* also sees oneness but no ignorance is there; *maharaj-* be like a child. I sees no good and bad... it will piss on the king’s lap, it doesn’t care)⁶

21. बाळपण जालें उणें। दिवसेंदिवस होये शाहाणें।
मग ते मायेचें अत्यंत पेरूणें। होतें तें राहिलें ॥ २१ ॥
bāḷapaṇa jālēm uṇēm | divaseṁdivasa hoye śāhāṇēm |
maga te māyecem atyaṁta perūṇēm | hoteṁ tēm rāhilem || 21 ||

21. Though there is this ‘state of a child’, still there is the feeling of lacking (knowledge is not that complete contentment of Reality). But with constant alertness this feeling subsides and then day after day more wisdom is gained (if this ‘state’ is constantly guarded then real wisdom will arise). And when *mula māya* has this extreme longing then, that Reality comes and stays.

22. पुढें लो लागला खेळाचा। कळप मेळविला पोरान्चा।
आल्यगेल्या डाय्याचा। आनंद शोक वाहे ॥ २२ ॥
puḍhēm lo lāgalā khelācā | kaḷapa meḷavilā porāṅcā |
ālyagelyā ḍāyācā | ānaṁda śoka vāhe || 22 ||

22. But if ahead there is a fondness for play then, the child meets with a bunch of other children (they take one stone and say it is a house, they take another stone and say it is a car; in the same way, we imagine so many things). Then there are the comings and goings of this game where bliss and sorrow both flow by (we are the children and this life flows by and we delight in bliss and suffer in sorrow).

23. मायेबापें सिकविती पोटे। तयाचें परम दुःख वाटे।
चट लागली न सुटे। संगती लेंकुरांची ॥ २३ ॥
māyebāpēm sikavitī poṭēm | tayācem parama duḥkha vāṭe |
caṭa lāgalī na suṭe | saṅgatī lem̄kurāṅcī || 23 ||

23. The mother/*mula māya* and father/*mula purush* try to teach his mind, for that Reality is being made to suffer so much. But that One has fondness for the companionship

⁵ Christ said, only the children can enter the kingdom of heaven

⁶ *sadachar* - There is this inferior not-knowingness of a new-born child and that superior all-knowingness of the Knower. But neither are troubled by precepts and prohibitions.



of the children⁷ and that cannot be broken.

24. लेंकुरांमध्ये खेळतां। नाठवे माता पिता।
तंव तेंथेहि अवचिता। दुःख पावला ॥ २४ ॥
leṅkurāṁmadhyeṁ kṣelatāṁ | nāṭhave mātā pitā |
taṁva teṁthehi avacitā | duḥkha pāvalā || 24 ||

24. And while playing with the children (*ie. your thoughts*), mother/*mula maya* and father/*mula puruṣh* are not remembered. And at that time of body consciousness, ‘there’ is unintentionally made to suffer.

25. पडिले दांत फुटला डोळा। मोडले पाय जाला खुळा।
गेला माज अवकळा-। ठाकून आली ॥ २५ ॥
paḍile dānta phuṭalā ḍolā | modale pāya jālā khulā |
gelā māja avakaḷā- | ṭhākūna ālī || 25 ||

25. He breaks a tooth or loses an eye (*or He begrudges another and cannot bare the sight of their success*) or he breaks his foot and becomes lame (*or he becomes disheartened and incapable of performing his duty ie. to know the Self*). His estimation of his own self shrinks and his splendour fades away (*the “I am a body” notion brings the feeling of incompleteness and inadequacy*).

26. निघाल्या देवी आणी गोवर। उठलें कपाळ लागला ज्वर।
पोटसुळीं निरंतर। वायगोळा ॥ २६ ॥
nighālyā devī āṇī govāra | uṭhalēṁ kapāḷa lāgalā jvāra |
poṭasulīṁ niraṁtara | vāyagoḷā || 26 ||

26. He contracts smallpox or measles. He may get headaches and fevers. Then that One who is beyond this inner space (*parabrahman*) suffers from stomach ache or flatulence (*troubles are sure to come to the body, but these troubles are not yours, if you understand*).

27. लागलीं भूतें जाली झडपणी। जळीच्या मेसको मायेराणी।
मुंज्या झोटिंग करणी। म्हैसोबाची ॥ २७ ॥
lāgalīṁ bhūteṁ jālī jhadapanī | jalīcyā mesako māyerāṇī |
muṁjyā jhoṭiṅga karaṇī | mhaisobācī || 27 ||

27. The people say, “He is possessed by an evil spirit” or “Goddess *maya* is angry”; or “He is possessed by the spirit of a dead *brahmin* boy”, or “This is all the doings of a ghost.”

⁷ *siddharameshwar maharaj*- Tell me, what is the mind not doing? “What is not has appeared and that which does not exist has been created.” This is the power of the mind. It is the mind that has imagined the world and the mind that has imagined *brahman*. If the mind decides that the one and only Self is a particular thing, then it is that particular thing and by holding firmly to these concepts there is all this worldly activity. An example of such an activity is when stones and clay are arranged in a certain way at a specific place then the mind calls these stones and clay a bungalow. Then in that bungalow the mind creates more imagined divisions: this is called the drawing room, this is the hall, the temple and the toilet. The temple is made of stones, bricks and clay and the arrangement of stones and clay in a different place has been called a toilet. In that which exists, these imagined and therefore non-existing things have been brought and in this way the Self is used in so many ways.



28. वेताळ खंकाळ लागला। ब्रह्मगिऱ्हो संचरला।
नेणों चेडा वोलांडिला। कांहीं कळेना ॥ २८ ॥
vetāḷa khaṁkāḷa lāgalā | brahmaḡiṛho saṁcaralā |
neṇorñ ceḍā volāṁḍilā | kāṁhīñ kaḷenā || 28 ||

28. They say, “It may be the doings of that terrible *vetala*, the king of ghosts” or “The spirit of a dead *brahman* has entered him”, because we do not leave aside all these thoughts of *sorcery and superstition and this ‘all’ has not been understood. *(Sorcery is our imagination ie. from out of nothing we create something)

29. येक म्हणती बीरे देव। येक म्हणती खंडेराव।
येक म्हणती सकळ वाव। हा ब्राह्मणसमंघ ॥ २९ ॥
yeka mhaṇatī bire deva | yeka mhaṇatī khaṁḍerāva |
yeka mhaṇatī sakāḷa vāva | hā brāhmaṇasamaṁgha || 29 ||

29. Then that *One says, “The god *veera* is responsible.” The One says, “It is *khandoba*.” The One says, “It was because his inner space was empty that, the dead *brahmin’s* spirit entered inside.” *(We ourselves are that One thoughtless Supreme and yet we imagine so many concepts)

30. येक म्हणती कोणें केलें। आंगीं देवत घातले।
येक म्हणती चुकलें। सटवाईचें ॥ ३० ॥
yeka mhaṇatī koṇerñ kelerñ | āṁḡīñ devata ghātale |
yeka mhaṇatī cukalerñ | saṭavāiceṁ || 30 ||

30. Or the One says, “Somebody must have induced a deity into his body.” The One says, “The goddess *satwai* had been neglected” (*satwai*- It is believed that she visits and writes the child’s destiny on its forehead when it is born).

31. येक म्हणती कर्मभोग। आंगीं जडले नाना रोग।
वैद्य पंचाक्षरी चांग। बोलाऊन आणिले ॥ ३१ ॥
yeka mhaṇatī karmabhoga | āṁḡīñ jaḍale nānā roga |
vaidya pañcākṣarī cāṁḡa | bolāūna āṅile || 31 ||

31. Or the One (thoughtless Supreme) says, “This is all the result of past *karma*.” But the truth is that, in this ‘all’ body there has come the disease of body consciousness and that brings so ‘many’ thoughts and so they call for and bring good doctors or good exorcists.

32. येक म्हणती हा वांचेना। येक म्हणती हा मरेना।
भोग भोगितो यातना। पापास्तव ॥ ३२ ॥
yeka mhaṇatī hā vāñcenā | yeka mhaṇatī hā marenā |
bhoga bhogito yātanā | pāpāstava || 32 ||

32. One says, “He will not survive” and One says, “No! No! He will not die! But due to the sins created by him in the past, he has to endure these sufferings.” (All these concepts are due to our ignorance of our own deathless Self)

33. गर्भदुःख विसरला। तो त्रिविधतापें पोळला।
प्राणी बहुत कष्टी जाला। संसारदुःखें ॥ ३३ ॥



*garbhaduḥkha visaralā | to trividhatāperṁ poḷalā |
prāṇī bahuta kaṣṭī jālā | saṁsāraduḥkhem || 33 ||*

33. The pains in the womb had been forgotten (and the promises we made to seek Him) due to *tamo guna* but now that *atma* gets burnt by the *three torments and then in the *prana*, this ‘all’ has to suffer the pains of *samsar*. *(see 3.6, 7, 8)

34. इतुकेंहि चुकोन वांचला। तरी मारमारू शाहाणा केला।
लोकिकीं नेटका जाला। नांव राखे ऐसा ॥ ३४ ॥
*itukemhi cukona vāṁcalā | tarī māramārūṁ śāhāṇā kelā |
lokikīm neṭakā jālā | nāmva rākhe aisā || 34 ||*

34. These mistakes have to be lived through,⁸ for it is due to these toils and assaults and beatings that wisdom comes (troubles bring the longing for understanding. How can pleasure take one to that Reality?) Only then will this ‘I am’ be formed and carefully maintained within this worldly existence.

35. पुढें मायबापीं लोभास्तव। संभ्रमें मांडिला विव्हाव।
दाऊनियां सकळ वैभव। नोवरी पाहिली ॥ ३५ ॥
*puḍherṁ māyabāpīṁ lobhāstava | saṁbhramerṁ māṁḍilā vivhāva |
dāūniyāṁ sakaḷa vaibhava | novarī pāhili || 35 ||*

35. But ahead a selfish greed arose in his mother/*mula maya* within the father/*mula purush* and then due to this delusion, a marriage was arranged. And though having this understanding and grandeur of the ‘all’, a bride was searched for her son (This ‘all’/*mula maya* that is full of grandeur forgets herself and due to attraction/desire, greed etc. becomes body consciousness and seeks the pleasures of this world and the ‘happiness’ of her son. The father/*purush* is forever indifferent; he is the Witness but then he must go wherever He is lead by this illusion).

36. वन्हाडीवैभव दाटलें। देखोन परमसुख वाटले।
मन हें रंगोन गेलें। सासुरवाडीकडे ॥ ३६ ॥
*vaṁhāḍīvaibhava dāṭalerṁ | dekhona paramasukha vāṭale |
mana herṁ raṁgona geḷerṁ | sāsuravāḍīkaḍe || 36 ||*

36. In the *marriage procession this grandeur of the ‘all’ gets puffed up with the pride of “I am so and so”. While understanding this ‘all’, that Supreme feels pleasure but the mind has enamoured that thoughtless Self and it goes towards the residence of the in-laws (ie. to a place that is not its own; body consciousness). *(ie. the expansion into worldly activity)

37. मायबापीं भलतैसैं असावें। परी सासुरवाडीस नेटकें
जावें।
द्रव्य नसेल तरी घ्यावें। रुण कळांतरें ॥ ३७ ॥

⁸*siddharameshwar maharaj*- The *jiva*’s turning to the Ultimate Accomplishment/*paramarth* is unavoidable. *maya* beats everyone again and again for she is always trying to lead them towards the Self. On receiving a slap or two from *maya* the wise and right thinking individual/*jiva* turns to Self-knowledge, but other stubborn unthinking *jivas*, receive numerous slaps from *maya*, birth after birth. Still there is no escaping from ultimately going to our own original form/*swarupa* and even after terrible suffering it still cannot be avoided, so is it not wiser, today itself, to joyfully admit and accept this?



*māyabāpīm bhalataiseṃ asāveṃ | parī sāsuravāḍīsa neṭakeṃ
jāveṃ |
dravya nasela tarī ghyāveṃ | ruṇa kalāmtareṃ || 37 ||*

37. Whatever one wants is within this mother and father (*mula maya/purush*; for there is the understanding, ‘I am everything, everywhere’), but he goes straight to the place of the bride’s family. And though this wealth (ie. the manifestation and objectification of the mind) will get destroyed still, he agrees to take this wealth and the debts and the interest that this will incur (we give up our real wealth of ‘I am’ to have this imagined wealth ie. created by our own concepts, and we take on the debt of body consciousness that is so hard to repay for we become completely enamoured by the attractions and affections of the world).

38. आंतर्भाव ते सासुरवाडीं। मायेबापें राहिलीं बापुडीं।
होताती सर्वस्वें कुडकुडीं। तितुकेंच कार्य त्यांचें॥ ३८॥
*āntarbhāva te sāsuravāḍīm | māyebāpeṃ rāhilīm bāpuḍīm |
hotātī sarvasveṃ kuḍakuḍīm | titukeṃca kārya tyāṅceṃ || 38 ||*

38. When this inner understanding goes to the place of the bride’s family then, his mother and father end up in a miserable state. They had grumbled about this ‘all’ and this property and wealth that they already had and this was the outcome of their grumbling (*maharaj- you should cherish the joy of this understanding*).

39. नोवरी आलियां घरा। अती हव्यास वाटे वरा।
म्हणे मजसारिखा दुसरा। कोणीच नाहीं॥ ३९॥
*novarī āliyām gharā | atī havvyāsa vāṭe varā |
mhaṇe majasārikhā dusarā | koṅīca nāhīm || 39 ||*

39. When the bride was brought to this house of body consciousness there was intense longing for her. He said, “Surely, there is no other as great as me!” (This ‘all’ has been completely forgotten and the greatness of this is superimposed upon this body and ‘me’)

40. मायबाप बंधु बहिणी। नोवरी न दिसतां वाटे काणी।
अत्यंत लोधला पापिणीं। अविद्येनें भुलविला॥ ४०॥
*māyabāpa baṅdhu bahiṇī | novarī na disatām vāṭe kāṇī |
atyanta lodhalā pāpiṇīm | avidyeneṃ bhulavilā || 40 ||*

40. The mother/*mula maya* and father/*mula purush*, and brother (a mind that is attentive) and sisters (devotion) cannot be seen when his affections are for his wife. Thus due to his infatuation with *avidya* (*maya of ignorance, “I am body”*), he forgot Himself and there was intense desire and his heart was full of worldly intent.

41. संभोग नस्तां इतुका प्रेमा। योग्य जालिया उलंघी सीमा।
प्रीती वाढविती कामा-। करितां प्राणी गुंतला॥ ४१॥
*sāmbhoga nastām itukā premā | yogya jāliyā ulāṅghī sīmā |
prīṭī vāḍhavīṭī kāmā- | karitām prāṇī guṅtalā || 41 ||*

41. Sexual union destroyed any love for that One and after this union his shameless



conduct went beyond all bounds. His love made his lust increase and therefore in the *prana*, he was entangled.

42. जरी न देखे क्षण येक डोळां। तरी जीव होय उताविळा।
प्रीतीपात्र अंतर्कळा। घेऊन गेली ॥ ४२ ॥
jarī na dekhe kṣaṇa yeka ḍolām | tarī jīva hoyā utāvilā |
prītīpātra aṁtarkaḷā | gheūna gelī || 42 ||

42. That ‘moment of the One’ cannot be seen through the eyes of flesh and so the *jīva* has become impatient (these longings of the *jīva* should be turned into the patient longing to know one’s own Self). Therefore understand that, anyone who is the object of one’s love⁹ takes away this ‘art of knowing’ in the inner space (a *jīva* looks for that ‘most beloved’ One through the eyes of flesh)

43. कोवळे कोवळे शब्द मंजुळ। मर्यादा लज्या मुखकमळ।
वक्रलोकने केवळ। ग्रामज्याचे मैदावे ॥ ४३ ॥
kovaḷe kovaḷe śabda maṁjuḷa | maryādā lajyā mukhakamaḷa |
vaktralokanem kevaḷa | grāmajyāce mairṁdāverṁ || 43 ||

43. There was this tender, sweet and gentle ‘word’ ‘I am’ but all shamelessness is cast off for his most beautiful wife. And due to her worldly speech, that pure knowledge becomes a foolish, doting and lustful man.

44. कळवळा येतां सांवरेना। शरीर विकळ आवरेना।
अनेत्र वेवसाई क्रमेना। हुरहुर वाटे ॥ ४४ ॥
kaḷavaḷā yetām sāṁvarenā | śarīra vikaḷa āvarenā |
anetra vevasāī kramenā | hurahura vāṭe || 44 ||

44. If such yearnings come then, you lose all your power; and then this body of the ‘all’ gets agitated and cannot be controlled. Then you are not present in every place (ie. ‘all’-pervasive) and while conducting your worldly affairs, there are these feelings of sorrow and longing.

45. वेवसाय करितां बाहेरी। मन लागलेंसे घरीं।
क्षणाक्षणां अभ्यांतीरीं। स्मरण होये कामिनीचें ॥ ४५ ॥
vevasāya karitām bāherī | mana lāgaleṁse gharīm |
kṣaṇākṣaṇām abhyāntarīm | smaraṇa hoye kāmīnīcēm || 45 ||

45. When you make your business outside then, the mind goes instantly within the house of body consciousness and then every moment in the mind there is the remembrance of your loved ones (“My beautiful wife, I wonder what she is doing?” etc.)

46. तुम्हीं माझिया जिवांतील जीव। म्हणौनी अत्यंत लाघव।
दाऊनियां चित्त सर्व। हिरोन घेतलें ॥ ४६ ॥
tumhīm mājhiyā jivāntīla jīva | mhaṇaunī atyaṁta lāghava |
dāūniyām citta sarva | hirona ghetaleṁ || 46 ||

⁹ *siddharameshwar maharaj*- In this world, all the glories and enjoyments are dear to whom? Tell me, who are the wife and children dear to? The great Saint *yagnyavalkya* had told *maitreya* the answer, “The great love we have for others is all for our own sake.”



46. “You are the life of my life.” By saying this with great sweetness and skill, the *chitta* (ie. thinking process) that can understand this ‘all’, gets seized and taken away.

47. मैद सोइरीक काढिती। फांसे घालून प्राण घेती।
तैसैं आयुष्य गेलियां अंती। प्राणीयांस होये ॥ ४७ ॥
maida soirika kāḍhitī | phāṁse ghālūna prāṇa ghetī |
taiseṁ āyusya geliyāṁ antīm | prāṇīyāṁsa hoye || 47 ||

47. There are gangs who murder and steal from travellers. First they make friends with them and then they choke them. This lifetime passes by in the same way and then finally ends for the one entangled in the *prana*.

48. प्रीति कामिनीसीं लागली। जरी तयेसी कोणी रागेजली।
तरी परम क्षिती वाटली। मानसीं गुप्तरूपें ॥ ४८ ॥
prīti kāmīnīsīm lāgalī | jarī tayeśī koṇī rāgejalī |
tarī parama kṣitī vāṭalī | mānasīm guptarūpeṁ || 48 ||

48. That One gave his love to his beloved wife and then, if anyone became angry with her, that Supreme felt silently insulted in his mind (ie. “me and mine”; “She is mine” you say, but in truth, no-one is there other than your own Self).¹⁰ (*maharaj-* the Reality cares for no-one)

49. तये भार्येचेनि कैवारें। मायेबापासीं नीच उत्तरें।
बोलोनियां तिरस्कारें। वेगळा निघे ॥ ४९ ॥
taye bhāryeceni kaivāreṁ | māyebāpāsīm nīca uttareṁ |
boloniyāṁ tiraskāreṁ | vegalā nighe || 49 ||

49. Then one will take the side of the wife and make a base reply (ie. not this reply of ‘I am He’) to one’s own mother and father (*mula maya/purush*). When he speaks to them in such a way then, he separates himself from them.

50. स्त्रीकारणें लाज सांडिली। स्त्रीकारणें सखीं सोडिलीं।
स्त्रीकारणें विघडिलीं। सकळहि जिवलगें ॥ ५० ॥
strīkāraṇeṁ lāja sāṁḍilī | strīkāraṇeṁ sakhīm soḍilīm |
strīkāraṇeṁ vighaḍilīm | sakalāhi jivalageṁ || 50 ||

50. Due to this woman shame is left aside. Due to this woman, your constant companion is given up. Due to this woman the connection with your most beloved and also this ‘all’ gets broken asunder. (This woman is *mula maya* and that *purush* has given his whole life to her and forgotten the independence of his own Self. But then even this woman is forgotten and he becomes a man in *samsar* and he takes himself a wife. See V. 58)

¹⁰ *siddharameshwar maharaj-* It is not possible that anything or anyone belongs to you, because that Self is independent. A husband says, “my wife” and a wife says, “my husband,” so who belongs to whom? It is not possible for one object to belong to another. Oh fool! Though you say that they are all mine, have they become yours? Only as long as there is a need to do something, there is the pretence of relations. But those whom you believe belong to you, and whom you serve, can only go up to your grave when you die, and afterwards they can only proclaim that you have died. Relatives bring miseries and family only brings troubles.



51. स्त्रीकारणं देह विकिला। स्त्रीकारणं सेवक जाला।
स्त्रीकारणं सांडविला। विवेकासी ॥ ५१ ॥
strikāraṇeṁ deha vikilā | strikāraṇeṁ sevaka jālā |
strikāraṇeṁ sāmḍavilā | vivekāsi || 51 ||

51. Due to this woman, the body is sold off for a price and due to this woman, it becomes a servant. Due to this woman, ones *vivek* is let slip.

52. स्त्रीकारणं लोलंगता। स्त्रीकारणं अतिनम्रता।
स्त्रीकारणं पराधेनता। अंगिकारिली ॥ ५२ ॥
strikāraṇeṁ lolāṅgatā | strikāraṇeṁ atinamratā |
strikāraṇeṁ parādhenatā | aṅgikārilī || 52 ||

52. Due to this woman, one bows down and rolls over and becomes completely obedient. Due to this woman, one becomes completely subservient. Due to this woman, one accepts this dependence upon another ([a body conscious mind](#)).

53. स्त्रीकारणं लोभी जाला। स्त्रीकारणं धर्म सांडिला।
स्त्रीकारणं अंतरला। तीर्थयात्रा स्वधर्म ॥ ५३ ॥
strikāraṇeṁ lobhī jālā | strikāraṇeṁ dharma sāmḍilā |
strikāraṇeṁ aṁtaralā | tīrthayātrā svadharmā || 53 ||

53. Due to this woman, greed appears. Due to this woman, *dharma* is left aside. Due to this woman, the pilgrimage of *swadharmā* is discontinued.

54. स्त्रीकारणं सर्वथा कांहीं। शुभाशुभ विचारिलें नाहीं।
तनु मनु धनु सर्वही। अनन्यभावे अर्पिलें ॥ ५४ ॥
strikāraṇeṁ sarvathā kāṁhīm | śubhāśubha vicāriḷeṁ nāhīm |
tanu manu dhanu sarvahī | ananyabhāveṁ arpileṁ || 54 ||

54. Due to this woman, this ‘all’ and that thoughtless understanding are not. Therefore, your body, mind and wealth and also this ‘all’ are to be offered with the understanding of no-otherness ([thoughtless understanding](#)).

55. स्त्रीकारणं परमार्थ बुडविला। प्राणी स्वहितास नाडला।
ईश्वरी कानकोडा जाला। स्त्रीकारणं कामबुद्धी ॥ ५५ ॥
strikāraṇeṁ paramārtha buḍavilā | prāṇī svahitāsa nāḍalā |
īśvarīm kānakomḍā jālā | strikāraṇeṁ kāmabuddhī || 55 ||

55. Due to this woman, *paramarth* is drowned and in the *prana*, one is robbed of one’s own benefit. Due to this woman, there is an intellect/*buddhi* full of lust and it pretends not to hear this *prakṛti*.

56. स्त्रीकारणं सोडिली भक्ती। स्त्रीकारणं सोडिली विरक्ती।
स्त्रीकारणं सायोज्यमुक्ती। तेहि तुछ्य मानिली ॥ ५६ ॥
strikāraṇeṁ soḍilī bhaktī | strikāraṇeṁ soḍilī viraktī |
strikāraṇeṁ sāyojyamuktī | tehi tuchya mānilī || 56 ||

56. Due to this woman, devotion is given up. Due to this woman, dispassion is let go.



Due to this woman, even Final Liberation is felt to be of no worth.

57. येके स्त्रियेचेनि गुणें। ब्रह्मांड मानिलें ठेंगणें।
जिवलगें तीं पिसुणें। ऐसीं वाटलीं ॥ ५७ ॥
yeke striyeceni guṇeṁ | brahmāṇḍa mānileṁ ṭheṅgaṇeṁ |
jivalageṁ tīṁ piṣuṇeṁ | aisīṁ vāṭalīṁ || 57 ||

57. When that One takes itself to be these *gunas* of this woman (when *sattwa, raja, tama* come together create body consciousness) then, this whole *brahmanda*/creation is regarded as insignificant and that Supreme feels that His ‘dearest’ is also deceitful (Why has God done this to me?).

58. ऐसी अंतरप्रीति जडली। सार्वस्वाची सांडी केली।
तंव ते मरोन गेली। अकस्मात ॥ ५८ ॥
aisī aṁtaraprīti jaḍalī | sārvasvācī sāṁḍī kelī |
taṁva te marona gelī | akasmāta || 58 ||

58. That One had given his inner most love to this woman but then even this wealth of the ‘all’ was given away and that Reality was beaten and lost and suddenly there is this wife (ie. worldly entanglements).

59. तेणें मनीं शोक वाढला। म्हणे थोर घात जाला।
आतां कैचा बुडाला। संसार माझा ॥ ५९ ॥
teṇeṁ manīṁ śoka vāḍhalā | mhaṇe thora ghāta jālā |
ātāṁ kaimcā buḍālā | saṁsāra mājhā || 59 ||

59. Due to this, sorrow increased in his mind and that One then says, “The greatest has been destroyed (the greatest is *brahman*). Why to immerse this ‘now’ (ie. ‘I am’), in my *samsar* anymore?” (Due to the sufferings of *samsar*, *vivek* has arisen)

60. जिवलगांचा सोडिला संग। अवचिता जाला घरभंग।
आतां करूं मायात्याग। म्हणे दुःखें ॥ ६० ॥
jivalagāṁcā soḍilā saṅga | avacitā jālā gharabhāṅga |
ātāṁ karūṁ māyātyāga | mhaṇe ḍuḥkheṁ || 60 ||

60. When you give up the company of your most beloved Self then, immediately this broken down house appears (one becomes the body and day by day it slowly gets worn away until one day it will fall down). Due to his suffering he says, “Now, this *maya* should be given up.”

61. स्त्री घेऊन आडवी। ऊर बडवी पोट बडवी।
लाज सांडून गौरवी। लोकां देखतां ॥ ६१ ॥
strī gheūna āḍavī | ūra baḍavī poṭa baḍavī |
lāja sāṁḍūna gauravī | lokāṁ dekhatāṁ || 61 ||

61. When you accept this woman that crosses your path then, she beats your heart and belly. Leaving aside all shame, that ‘Master of the senses’ (ie. detached *purush*) goes rummaging through this world of sensory pleasures.

62. म्हणे माझें बुडालें घर। आतां न करी हा संसार।



दुःखं आक्रंदला थोर। घोर घोषे ॥ ६२ ॥
mhaṇe mājheṁ buḍāleṁ ghara | ātāṁ na karī hā saṁsāra |
duḥkheṁ ākraṁdalā thora | ghora ghoṣeṁ || 62 ||

62. He said, “My home has been destroyed. Now, that thoughtless Self will not make any more *samsar*.” Due to his suffering, that great *brahman* cried out loudly (this is sometimes called grave-yard renunciation; caught in the mind, one understands intellectually “I am not this body, I am *brahman*”, but still one refuses to leave the thoughts and become no-mind ie. one is a knowledgeable fool).

63. तेणें जीव वारयावेघला। सर्वस्वाचा उबग आला।
 तेणें दुःखें जाला। जोगी कां महात्मा ॥ ६३ ॥
teṇeṁ jīva vārayāveghalā | sarvasvācā ubaga ālā |
teṇeṁ duḥkheṁ jālā | jogī kāṁ mahātmā || 63 ||

63. Due to this, there is a *jīva* and a mind spinning around like a whirlwind and then any regard for this wealth of the ‘all’ is abandoned. But due to these sufferings, one may also become a Saint. (One may turn away from *samsar* once and for all, when one understands that these thoughts are keeping me from the joy of my Self)

64. कां तें निघोन जाणें चुकलें। पुन्हां मागुतें लग्न केलें।
 तेणें अत्यंतचि मग्न जालें। मन द्वितीय संमंधी ॥ ६४ ॥
kāṁ teṁ niḡhona jāṇeṁ cukaleṁ | punhāṁ māḡuteṁ lagna keleṁ |
teṇeṁ atyaṁtaci magna jāleṁ | mana dvitīya saṁmaṁdhīṁ || 64 ||

64. But he gave up the idea of renouncing this world and again got *married (to this world). Due to this, the mind became deeply engrossed in another marriage. *(Marriage is a metaphor for the expansion of duality or the diligent engagement in a worldly life)

65. जाला द्वितीय संमंध। सर्वेचि मांडिला आनंद।
 श्रोतीं व्हावें सावधा। पुढिले समासी ॥ ६५ ॥
jālā dvitīya saṁmaṁdha | savorci māṁḍilā ānaṁda |
śrotīṁ vhaṁveṁ sāvadha | puḍhile samāsīṁ || 65 ||

65. There was another marriage and immediately bliss was felt (just like the children playing and the flowing along in bliss and sorrow. See V. 22). The true listener should be alert within this collection of words ahead (and not marry this world).

इति श्रीदासबोधे गुरुशिष्यसंवादे स्वगुणपरीक्षानाम
 समास दुसरा ॥ २ ॥ ३.२
iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma
samāsa dusarā || 2 || 3.2

Tímto končí 2. kapitola 3. dášky knihy Dásbódh s názvem „The Severe Trial with the Gunas I.“

Překlad z angličtiny – xxx 2017



3.3 The Severe Trial with the *Gunas* II.

समास तिसरा : स्वगुणपरीक्षा

samāsa tisarā : svaguṇaparīkṣā

The Severe Trial with the *Gunas* II.

|| Śrī Rām ||

1. द्वितीय संमंघ जाला। दुःख मागील विसरला।
सुख मानून राहिला। संसाराचें ॥ १ ॥
dvitīya saṁmaṅgha jālā | duḥkha māgīla visaralā |
sukha mānūna rāhilā | saṁsārācēṁ || 1 ||

1. There was another *marriage and the previous sufferings were forgotten. Still he remained attached to *samsar* and believed he was happy.¹¹ *(Again forgetting the troubles of before, he threw himself headlong into worldly activity)

2. जाला अत्यंत कृपण। पोटे न खाय अन्न।
रुक्काकारणें सांडी प्राण। येकसरा ॥ २ ॥
jālā atyaṅta kṛpaṇa | poṭeṅ na khāya anna |
rukyākāraṇeṅ sāṅḍī prāṇa | yekasarā || 2 ||

2. But this brought great miserliness and therefore his heart did not taste of this essential 'food'.¹² He cared so much for money he was prepared to give his life for a few pennies.

3. कदा कल्पांतीं न वेची। सांचिलेंचि पुन्हा सांची।

¹¹*siddharameshwar maharaj-* Be fearless in worldly life. A man is a King but he believes he is happy in prison. In the same way, you are the Supreme Self that has been confined to the body by believing there is happiness in it. However much you are told, "You are the King" still you are not listening. You, who are pervading the whole universe, beyond happiness and sadness, and are the nature of Bliss, have become full of misery, full of thinking and full of anxieties. And staying like this you are not ready to give up body-pride.

¹²*siddharameshwar maharaj-* Every *jīva* is within that thoughtless Self and that Natural Bliss is the principle food of every creature. It is an 'imagining of this knowledge' to believe that we exist only by the food and drink we take through our mouths. We are eating in many other ways than just this. As there is food for the mouth, so there are words for the ears, smells for the nose, touch for the skin and forms are the food for the eyes. The mind needs many thoughts as its food and they need this thought 'I am' as their food and it needs that Perfect Contentment of the Self. Without this food, mankind cannot exist for even a moment. If that original Contentment was not there, then nothing would be there.



अंतरीं असेल कैंची। सद्वासना ॥ ३ ॥

kadā kalpāntīm na vecī | sām̐cilem̐ci punhā sām̐cī |
am̐tarīm asela kaim̐cī | sadvāsanā || 3 ||

3. That ‘end of thought’ (ie. to taste of the essential ‘food’ called life or beingness by dropping worldly thoughts) was never chosen by him and on the accumulated thoughts he accumulated more thoughts. How then could there be that pure *vasana* within this inner space (how could everything be forgotten so that there is simply this desire to be)?

4. स्वयें धर्म न करी। धर्मकर्त्यासहि वारी।

सर्वकाळ निंदा करी। साधुजनाची ॥ ४ ॥

svayem̐ dharma na karī | dharmakartyāsahi vārī |
sarvakāḷa nindā karī | sādhujanācī || 4 ||

4. He did not make his own natural *dharma* (to know yourself is your duty); he ruined the good and spontaneous action saying, “I am doing this and I do that” and all the time, he criticised the *sadhus* and Saints.

5. नेणे तीर्थ नेणे व्रत। नेणे अतित अभ्यागत।

मुंगीमुखीचें जें सीत। तेंही वेंचून सांची ॥ ५ ॥

neṇe tīrtha neṇe vrata | neṇe atita abhyāgata |
mum̐gīmukhīm̐cem̐ jem̐ sīta | tem̐hī vem̐cūna sām̐cī || 5 ||

5. He did not know anything about holy pilgrimages or religious vows. He did not know how to treat the uninvited *guest and even picked up a particle of grain from the mouth of an ant (we have become so miserly; we forget all this belongs to God). *(Knowledge is the uninvited guest)

6. स्वयें पुण्य करवेना। केलें तरी देखवेना।

उपहास्य करी मना-। नये म्हणौनी ॥ ६ ॥

svayem̐ puṇya karavenā | kelem̐ tarī dekhavenā |
upahāsyā karī manā- | naye mhaṇaunī || 6 ||

6. This most natural action he did not make and even though this natural action was doing, still he did not understand this (*siddharameshwar maharaj-* you think you do not have knowledge, but knowledge is already with you). And just because the mind does not understand this pure action, still it should not ridicule it (this spontaneous ‘I am’ action is already there; it needs no invitation and on account of it we all say, “I am doing”. Therefore nothing more is required to be done; the mind just has to drop its concepts and this action will be revealed).

7. देवां भक्तांस उछेदी। आंगबळें सकळांस खेदी।

निष्ठुर शब्दें अंतर भेदी। प्राणीमात्रांचें ॥ ७ ॥

devām̐ bhaktāmsa uchedī | āṅgabaḷem̐ sakaḷāmsa khedī |
niṣṭhura śabdem̐ am̐tara bhedī | prāṇīmātrām̐cem̐ || 7 ||

7. He (“I am a body” ego) harassed the devotee of God and tormented this ‘all’ with his physical strength (this ‘all’ is the devotee of God). His cruel words severed this



connection to this inner space (and this gentle ‘word’).

8. नीति सांडून मागें। अनीतीनें वर्तो लागे।

गर्व धरून फुगे। सर्वकाळ ॥ ८ ॥

nīti sāmḍūna māgēṃ | anītīnēṃ vartōṃ lāge |
garva dharūna phuge | sarvakāla || 8 ||

8. The previous justice (*vivek*) was left aside and the gossip of injustice (“I am a body”) was indulged in and so this time of the ‘all’ got puffed up with pride (this ‘all’ action, ‘He is doing’ brought the body ego, “I am doing”).

9. पूर्वजांस सिंतरिलें। पक्षश्राद्धहि नाही केलें।

कुळदैवत ठकिलें। कोणेपरी ॥ ९ ॥

pūrvajāṃsa sīntarilēṃ | pakṣaśrāddhahi nāhīṃ kelēṃ |
kuḷadaivata ṭhakileṃ | koṇeparī || 9 ||

9. He slandered his ancestry and did not perform the rituals after a death in the family. He made fun of the family deity in whatever way he could (The Self/*atma* is your elder. *maharaj-* say they are relatives of this body and not to me then, they are dead or not? We are all born out of knowledge. Thus this ‘all’ is our family god. This he did not understand)

10. आक्षत भरिली भाणा। दुजा ब्राह्मण मेहुणा।

आला होता पाहुणा। स्त्रियेस मूळ ॥ १० ॥

ākṣata bharilī bhāṇā | dujā brāhmaṇa mehuṇā |
ālā hotā pāhuṇā | striyesa mūla || 10 ||

10. As his caste was *brahmin* his duty included feeding a woman whose husband is alive and so he fed his sister. And he had to feed another *brahmin* and so he fed his wife’s brother. The only guests who came were the in-laws of his wife (but that uninvited guest was never welcomed).

11. कदा नावडे हरिकथा। देव नलगे सर्वथा।

स्नानसंध्या म्हणे वृथा। कासया करावी ॥ ११ ॥

kadā nāvade harikathā | deva nalage sarvathā |
snānasandhyā mhaṇe vṛthā | kāsayā karāvī || 11 ||

11. He did not like this ‘story’ of *hari*. He said he did not require God at all. Of the sacred bath and prayers (ie. understanding ‘I am’) he said, “They are a waste of time, why to do?”

12. अभिळाषें सांची वित्त। स्वयें करी विस्वासघात।

मदें मातला उन्मत्त। तारुण्यपणें ॥ १२ ॥

abhilāṣēṃ sāncī vitta | svayēṃ karī visvāsaghāta |
madēṃ mātala unmatta | tāruṇyapaṇēṃ || 12 ||

12. Due to this great greed to accumulate riches, that natural *Self becomes deceptive and untrustworthy. And due to this feeling of youthfulness, there is the intoxication for riches and that Self becomes swollen with the pride and arrogance of body consci-



ousness. *(Our greatest wealth)

13. तारुण्य आंगीं भरलें। धारिष्ट न वचे धरिलें।
करू नयें तेंचि केलें। माहापाप ॥ १३ ॥
tāruṇya āṅgīṁ bharalēṁ | dhāriṣṭa na vace dharilēṁ |
karūṁ nayeṁ teṁci keleṁ | māhāpāpa || 13 ||

13. But it is this ‘all’ body that is overflowing with *youthfulness and placing this youthfulness upon the body, his forbearance could not be maintained and then that Reality did that which it should not do and it committed the ‘great sin’ (ie. to forget one’s own Self and take the body as one’s self). *(*maharaj*- I am the youngest here)

14. स्त्री केली परी धाकुटी। धीर न धरवेचि पोटी।
विषयलोभें सेवटीं। वोळखी सांडिली ॥ १४ ॥
strī kelī parī dhākuṭī | dhīra na dharaveci poṭīṁ |
viṣayalobheṁ sevaṭīṁ | volakhī sāmḍilī || 14 ||

14. He had his own woman (ie. his own *prakṛti*) but she was too young to touch intimately and he had no forbearance in his heart and so due to his greed for the sense objects he let slip the known/*prakṛti* (the Knower/*purush* let slip the known and became body conscious).

15. माये बहिण न विचारी। जाला पापी परद्वारी।
दंड पावला राजद्वारीं। तर्ही पालटेना ॥ १५ ॥
māye bahiṇa na vicārī | jāla pāpī paradvārī |
daṁḍa pāvalā rājadvārīṁ | tarhīṁ pālaṭenā || 15 ||

15. That thoughtless *purush* did not maintain his respect for his virtuous wife and went in sin to the door of another (he opened the door of his restless mind and indulged in ‘many’ desires). And although he was punished in the court of the King, still he did not change his ways and turn within. (The King is the *atma* and the punishment is lust, jealousy, anger etc. and finally death for the one who says, “I am a body.” When this pure *prakṛti* is not kept then, that *purush* gets enamoured with the body and seeks sensual pleasures)¹³

16. परस्त्री देखोनि दृष्टीं। अभिळाष उठे पोटीं।
अकर्तव्यें हिंपुटी। पुन्हां होये ॥ १६ ॥
parastrī dekhoni dṛṣṭīṁ | abhilāṣa uṭhe poṭīṁ |
akartavyeṁ hīmpuṭī | punhāṁ hoye || 16 ||

¹³*siddharameshwar maharaj*- Standing in the court witness box every witness says, “I swear before God to tell the truth, the whole truth and tell no lies.” Taking such an oath, one man swears that “My name is Dhondopant, my father’s name is Dagadopant, my age is this, my caste is that, my address is such and such.” However, even after taking this oath to tell the truth, he still tells nothing other than lies. But he knows no better, so what testimony can he give other than this? In court there was no mention of any punishment for all these lies that the witness told. But he will surely receive his punishment in the form of this endless cycle of birth and death. He has no name and has no father; He is birthless and therefore His age cannot be told; He has no caste, creed nor occupation and because of His omni-presence cannot say, “I am from such and such place.” That this Supreme *purush*, devoid of any distinction of place, time and object, should give such false witness. Well! Such is the great power of *maya*.



16. When the other¹⁴ woman within this ‘all’/*prakruti*, appeared before his eyes, great desire arose in his mind. By doing that which is not one’s duty (ie. to know thyself), one tumbles downward into this gross form again and again (*maharaj- you see a woman and the Master sees brahman*).

17. ऐसैं पाप उदंड केलें। शुभाशुभ नाही उरलें।
तेणें दोषें दुःख भरलें। अकस्मात आंगीं ॥ १७ ॥
aisērī pāpa udamṇḍa keleṁ | śubhāśubha nāhīṁ uraleṁ |
teṇēṁ doṣeṁ duḥkha bharaleṁ | akasmāta āṅgīṁ || 17 ||

17. Such was the sin committed by that vast *paramatma* and so *vivek* could not remain. Then that *purush*, within this *prakruti*, was covered over with the pains and sorrows caused by believing “I am a gross body.”

18. व्याधी भरली सर्वांगीं। प्राणी जाला क्षयरोगी।
केले दोष आपुले भोगी। सीघ्र काळें ॥ १८ ॥
vyādhi bharalī sarvāṅgīṁ | prāṇī jālā kṣayarogī |
kele doṣa āpule bhogī | sīghra kāleṁ || 18 ||

18. This ‘I am’ body was filled with the disease “I am a gross body” and in the *prana* there appeared this wasting, decaying sickness. And having sinned, he has to endure *‘Saturn’s return’. *(*siddharameshwar maharaj- inauspicious time of body consciousness*)¹⁵

19. दुःखें सर्वांग फुटलें। नासिक अवघेंचि बैसलें।
लक्षण जाऊन जालें। कुलक्षण ॥ १९ ॥
duḥkheṁ sarvāṅga phuṭaleṁ | nāsika avagheṁci baisaleṁ |
lakṣaṇa jāūna jāleṁ | kulakṣaṇa || 19 ||

19. Due to such suffering, this body of the ‘all’ was broken and divided; due to the ‘many’ thoughts, atheism had established itself; this pure attention was destroyed and there appeared the false attentions of the restless mind.

20. देहास क्षीणता आली। नाना वेथा उद्भवली।
तारुण्यशक्ती राहिली। खंगला प्राणी ॥ २० ॥
dehāsa kṣīṇatā ālī | nānā vethā udbhavalī |
tāruṇyaśaktī rāhilī | khaṅgalā prāṇī || 20 ||

20. The gross body began wasting away and there arose the ‘many’ pains. His youthful energy (‘I am everywhere’) was gone and in the *prana* there was this feeble body.

21. सर्वांगीं लागल्या कळा। देहास आली अवकळा।
प्राणी कांपे चळचळां। शक्ति नाही ॥ २१ ॥
sarvāṅgīṁ lāgalyā kaḷā | dehāsa ālī avakalā |

¹⁴There is his wife and another woman. If he is faithful to his wife, then he is the knowing *purush*, and if he is unfaithful with another then he falls down into a body.

¹⁵*siddharameshwar maharaj- sadesati* means seven and a half. According to Hindu astrology it is a period of misfortune or Saturn’s return which lasts for seven and a half years. However the real misfortune is the human body that measures seven and a half *vita* (the distance from the thumb-tip to the tip of the little finger when the hand is fully extended).



prāṇī kāmpe caḷacalām | śakti nāhīm || 21 ||

21. By remaining in this ‘I am’ body, there is this connection to that unique art of knowing but, this had been lost and there came the troubles and distress of the gross body. When in the *prana* there came this trembling caused by acute fear then, how could there be this power of the ‘all’? (If one takes oneself to be a gross body then, this brings fears, desires etc. and this ‘all’ is drowned in ‘many’ thoughts)

22. हस्तपादादिक झडले। सर्वांगीं किडे पडिले।
देखोन थुंकों लागले। लाहानथोर ॥ २२ ॥
hastapādādika jhaḍale | sarvāṅgīm kiḍe paḍile |
dekhona thumkoṁ lāgale | lāhānathora || 22 ||

22. His hands and legs and his whole body trembled and within this ‘all’ body there appeared this sinful and loathsome gross consciousness. And before its very own eyes, that *‘great in the small’ began to spit (that great and vast *brahman* forgets its Self takes itself to be the actions of a poor emaciated body). *(The great – *brahman*, the small – *jīva*)

23. जाली विष्टेची सारणी। भोवती उठली वर्धाणी।
अत्यंत खंगला प्राणी। जीव न वचे ॥ २३ ॥
jālī viṣṭecī sārāṇī | bhovātī uṭhalī vardhāṇī |
atyanta khaṅgalā prāṇī | jīva na vace || 23 ||

23. Then there came the pushing out of excrement and the foul smell of that was everywhere. Due to its extreme *powerlessness within the *prana*, the *jīva* felt it could not do anything. *(Having given up one’s youthful power of ‘I am everything, everywhere’, one feels “I am a helpless body only”)

24. आतां मरण दे गा देवा। बहुत कष्ट जाले जीवा।
जाला नाहीं नेणों ठेवा। पातकाचा ॥ २४ ॥
ātām maraṇa de gā devā | bahuta kaṣṭa jāle jīvā |
jālā nāhīm neṇoṁ ṭhevā | pātakācā || 24 ||

24. “Now God, give me death.” The grandeur of this ‘all’ had become the suffering of the *jīva*. “I cannot imagine how much sins I have accumulated”

25. दुःखें घळघळां रडे। जों जों पाहे आंगाकडे।
तों तों दैन्यवाणें बापुडें। तळमळी जीवीं ॥ २५ ॥
duḥkheṁ ghaḷaghaḷām raḍe | joṁ joṁ pāhe āṅgākaḍe |
toṁ toṁ dainyavāṇeṁ bāpuḍeṁ | taḷamaḷī jīvīṁ || 25 ||

25. Due to his suffering he wept uncontrollable. That *atma purush* who looks upon this ‘all’ body as the detached Witness, had become a helpless beggar and due to this piteous condition, that *purush* within the *jīva* has to suffer terribly. (That witness *purush* forgets its Self and ‘before its eyes’, this ‘all’/*prakṛuti* becomes a small frightened *jīva*)

26. ऐसे कष्ट जाले बहुत। सकळ जालें वाताहात।
दरवडा घालून वित्त। चोरटीं नेलें ॥ २६ ॥



*aise kaṣṭa jāle bahuta | sakāla jāleṁ vātāhāta |
daravaḍā ghālūna vitta | coraṭīm neleṁ || 26 ||*

26. In this way, this ‘I am’ was tormented, exhausted and completely lost. For there had been an attack by a band of robbers and they stole away his only wealth (the ego and mind with its body and senses etc. stole away the wealth of this ‘I am’).¹⁶

27. जालें आरत्र ना परत्र। प्रारब्ध ठाकलें विचित्र।
आपला आपण मळमूत्र। सेविला दुःखें ॥ २७ ॥
*jāleṁ āratra nā paratra | prārabdha ṭhākaleṁ vicitra |
āpalā āpaṇa maḷamūtra | sevilā duḥkheṁ || 27 ||*

27. Then there was the three worlds of the awaking, dream and deep sleep and this world of ‘I am’ was lost. Then destiny with its stock of past actions bedecked these three worlds out in so much variety (concepts, attractions, desires, greed, pains, pleasures etc. arise due to “I am a body”) and so in the service of this shit and urine we cause our own Self so much suffering.

28. पापसामग्री सरली। देवसेंदिवस वेथा हरली।
वैद्यें औषधें दिधलीं। उपचार जाला ॥ २८ ॥
*pāpasāmagrī saralī | devaseṁdivasa vethā haralī |
vaidyēṁ auṣadheṁ didhalīm | upacāra jālā || 28 ||*

28. But then the stock of accumulated sins brought about a change and gradually the pain receded, for a doctor¹⁷ had given the medicine, ‘You are He’ and he began to practice this.

29. मरत मरत वांचला। यास पुन्हां जन्म जाला।
लोक म्हणती पडिला। माणसांमध्ये ॥ २९ ॥
*marata marata vāncalā | yāsa punhāṁ janma jālā |
loka mhaṇatī paḍilā | māṇasāṁmadhyeṁ || 29 ||*

29. Dying over and over and yet remaining unaffected, this ‘I am’ had again taken a birth. And when this ‘I am’ says, “I am a body” then, it falls down into this world of man. (This ‘I am’ is an appearance and upon this there appears the concepts of birth and death, man and woman, old and young etc.).

30. येरें स्त्री आणिली। बरवी घरवात मांडिली।
अति स्वार्थबुद्धी धरिली। पुन्हां मागुती ॥ ३० ॥
*yerēṁ strī āṇilī | baravī gharavāta māṁḍilī |
ati svārthabuddhī dharilī | punhāṁ māgutī || 30 ||*

30. But then His wife was brought back (due to taking the medicine ‘I am’, His *prakṛuti* returned) and again he was established as the proper occupant of his house (ie. Witness). Now, he held on tightly to this conviction of His own wealth (he maintained

¹⁶ *Gospel of Thomas*: Jesus said, For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives and will not let the thief break into their house (their domain) and steal their possessions. As for you, then, be on guard against the world. Prepare yourselves with great strength, so the robbers can’t find a way to get to you, for the trouble you expect will come.

¹⁷ The doctor is a spiritual teacher but not the *sadguru*, for the doctor cannot save you from death.



this feeling ‘I am’, this was His only true wealth).

31. काहीं वैभव मेळविलें। पुन्हां सर्वही संचिलें।
परंतु गृह बुडालें। संतान नाही ॥ ३१ ॥
kāmhīm vaibhava melavileṃ | punhām sarvahī saṃcileṃ |
paraṃtu gr̥ha buḍāleṃ | saṃtāna nāhīm || 31 ||

31. He merged in the grandeur of this knowledge and again only this ‘all’ pervaded everywhere. But then his ‘house’ sunk once more into sadness for there were no children. (With practice, understanding comes but one needs to hold firmly to this understanding otherwise again there is the fall into the mind and its ‘many’ thoughts and doubts etc., “I am happy/unhappy, I need a family, then I will be happy etc.”)

32. पुत्र संतान नस्तां दुःखी। वांज नांव पडिलें लोकिकीं।
तें न फिटे म्हणोनी लेंकी। तरी हो आतां ॥ ३२ ॥
putra saṃtāna nastāṃ duḥkhī | vāñja nāṃva paḍileṃ lokikīm |
teṃ na phiṭe mhaṇonī leṅkī | tarī ho ātām || 32 ||

32. Not having any male offspring caused a lot of mental pain when this ‘name’/‘I am’ accepted the concept “I am barren” upon it and fell into this worldly *existence. That Supreme was not turned to (ie. I do not exist) and he said, “Let us have at least a daughter now.” *(If we forget Ourselves and take the world as true then, detachment cannot be maintained and ‘many’ concepts will rush in to fill the emptiness; *maharaj*-you care for what the world will think)

33. म्हणोन नाना सायास। बहुत देवास केले नवस।
तीर्थे व्रतें उपवास। धरणें पारणें मांडिलें ॥ ३३ ॥
mhaṇona nānā sāyāsa | bahuta devāsa kele navasa |
tīrtheṃ vrateṃ upavāsa | dharaṇeṃ pāraṇeṃ māṃḍileṃ || 33 ||

33. This brought ‘many’ great efforts and troubles. This *‘I am’ made a solemn oath to God and performed many kinds of religious practices. He went on pilgrimages, performed various rites and fasted. *(This ‘all’ is with God and has no need to pray to God; but it has been forgotten and then one takes oneself as a body and starts praying and making contracts with God) (*maharaj*- first they pray for themselves and then, for their family and children etc.)

34. विषयसुख तें राहिले। वांजपणें दुःखी केलें।
तंव तें कुळदैवत पावलें। जाली वृद्धी ॥ ३४ ॥
viśayasukha teṃ rāhile | vāñjapaṇeṃ duḥkhī keleṃ |
taṃva teṃ kuḷadaivata pāvāleṃ | jālī vṛddhī || 34 ||

34. That Reality stays in this world due to its desire for the pleasure of sexual gratification. But when this concept of ‘barrenness’ got placed upon this ‘name’ then, even this pleasure was unpleasant (when that Reality and this ‘I am’ were forgotten due to desire and objectification then one takes one’s Self to be a gross body and then so ‘many’ concepts appear and are taken as the Truth). Then, their most dearly beloved, that Reality, got born as a child to them (There is the concept that a child is the gateway to our own immortality and then our greatest love ie. love for the Self, gets



projected upon the new-born child).

35. त्या लेंकुरावरी अतिप्रीति। दोघेहि क्षण येक न विशंभती।
कांहीं जाल्या आक्रंदती। दीर्घस्वरें ॥ ३५ ॥
tyā leṅkurāvarī atiprīti | doghehi kṣaṇa yeka na viśambhatī |
kāmhīm jālyā ākraṁdatī | dirghasvareṁ || 35 ||

35. So much love was given to this child that the two parents (*prakṛuti/purush*) did not rest in this ‘moment of the One’ (they lost their own Self in affection and attachment). And then this knowledge that is born of this ‘I am’, began crying loudly (this knowledge takes the body consciousness and has to suffer so much).

36. ऐसी ते दुःखिस्ते। पूजित होती नाना दैवतें।
तंव तेंहि मेलें अवचितें। पूर्व पापेंकरूनी ॥ ३६ ॥
aisī te duḥkhiste | pūjita hotī nānā daivaterṁ |
taṁva teṁhi meleṁ avaciterṁ | pūrva pāpeṁkarūnī || 36 ||

36. On account of the child’s suffering, that Reality worshipped the ‘many’ gods.¹⁸ (Having assumed the gross bodies of the parents, that Reality, began to pray to gods of mud and stone) But the child suddenly died due to its past sin (the previous sin being, to one’s Self as a body).

37. तेणें बहुत दुःख जालें। घरीं आरंघें पडिलें।
म्हणती आम्हांस कां ठेविलें। देवें वांज करूनी ॥ ३७ ॥
teṇeṁ bahuta duḥkha jāleṁ | gharīṁ āraṁdheṁ paḍileṁ |
mhaṇatī āmhāṁsa kāṁ thevileṁ | deveṁ vāṁja karūnī || 37 ||

37. Due to the death of the child, this ‘all’ was filled with sorrow and in this ‘house’ of body consciousness there was the loud crying of anguish. That One Supreme said, “Why has God placed us here, barren?” (Being ourselves the ‘greatest of the great’, we start blaming God)

38. आम्हांस द्रव्य काये करावें। तें जावें परी अपत्य व्हावें।
अपत्यालागीं त्यजावें। लागेल सर्व ॥ ३८ ॥
āmhāṁsa dravya kāye karāveṁ | teṁ jāveṁ parī apatya vhaṁveṁ |
apatyālāgī tyajāveṁ | lāgela sarva || 38 ||

38. “What is the use of our wealth? Let that Reality go, but there should be an offspring. For an offspring I am ready to give up this ‘I am’”

39. वांजपण संदिसें गेलें। तों मरतवांज नांव पडिलें।
तें न फिटे कांहीं केलें। तेणें दुःखें आक्रंदती ॥ ३९ ॥
vāṁjapaṇa saṁdisēṁ geleṁ | toṁ maratavāṁja nāṁva paḍileṁ |
teṁ na phiṭe kāmhīm keleṁ | teṇeṁ duḥkheṁ ākraṁdatī || 39 ||

39. The concept of “I am barren” had gone and now this ‘I am’ held the concept “I am barren and give birth to the dead” (That Reality abandons its original concept ‘I

¹⁸ *nisargadatta maharaj*- This speck of consciousness creates gods of mud and earth which, having been accepted, give us whatever we pray for.



am’ and takes hold of so many concepts; our whole lives become filled with one concept followed by another). When that Reality is not turned to and this knowledge is not created then, there comes so much suffering and loud crying.

40. आमुची वेली कां खुंटिली। हा हा देवा वृत्ती बुडाली।
कुळस्वामीण कां क्षोभली। विझाला कुळदीप ॥ ४० ॥
āmucī velī kām khumṭilī | hā hā devā vṛttī buḍālī |
kuḷasvāmīṇa kām kṣobhalī | vijhālā kuḷadīpa || 40 ||

40. “Why has our family line been brought to a close? Why has God drowned our *birthright and destroyed our lives? Has our family deity become angry with us and is that why she has extinguished our family’s flame?” (We blame God for the miseries that we ourselves have created and we turn to gods and superstitions) *(But to know yourself is your true birthright)

41. आतां लेंकुराचें मुख देखेन। तरी आनदें राडी चालेन।
आणी गळही टोंचीन। कुळस्वामिणीपासीं ॥ ४१ ॥
ātām leṅkurācēṁ mukha dekheṇa | tarī ānaḍeṁ rāḍī cālena |
āṇī gaḷahī ṭoṅcīna | kuḷasvāmīṇīpāsīṁ || 41 ||

41. “Now, if I see the face of a son then, I will happily pass my days in this mire of the world. I will even pierce my throat with hooks in front of our family deity.”¹⁹

42. आई भुता करीन तुझा। नांव ठेवीन केरपुंजा।
वेसणी घालीन माझा-। मनोरथ पुरवी ॥ ४२ ॥
āī bhutā karīna tujhā | nāṁva ṭhevīna kerapuñjā |
vesaṇī ghālīna mājhā- | manoratha puravī || 42 ||

42. “Oh, Mother of the world, I will be your ghost (a mere figment of imagination, filled with imaginations). I will place a pile of dung on this ‘name’/‘I am’. I will wear a bull-ring in my nose (I who am your Lord will submit myself to you), if you fulfil this, my desire.”

43. बहुत देवांस नवस केले। बहुत गोसावी धुंडिले।
गटगटां गिळिले। सगळे विंचू ॥ ४३ ॥
bahuta devāṁsa navasa kele | bahuta gosāvī dhunḍile |
gaṭagaṭāṁ giḷile | sagaḷe viṅcū || 43 ||

43. ‘Many’ promises were made to God and this ‘I am’ that is beyond any worldly concern, went rummaging through this world. It covered itself over and swallowed scorpions instead (this ‘all’ accepts body consciousness and the poison of ‘many’ desires).

¹⁹ *siddharameshwar maharaj-* Though a man says he has a son, in actuality the boy has taken birth from the belly of the mother. But an intestinal worm has been produced from the man’s very own belly and so it is much closer to him than this son can ever be. Is it not therefore much nearer and his very own son? But when he comes to know that this son’s fetus is in his belly, the father immediately takes medicine and aborts him showing him only the rim of the toilet. The father refrains from kissing this son who was born from his belly, and is not even ready to look at his face. What is the reason for this? This son is of no use to him at all. The fact is, it does not matter whether something belongs to us or belongs to someone else. If it is useful to us and is the cause of our happiness then, even if it is not ours, still we give it our love. But if something is the cause of suffering, even if it is our own; we will withhold our love. From this, one can see that it is for our own happiness that we love all the things that are separate from us.



44. केले समंधास सायास। राहाणे घातलें बहुवस।
केळें नारिकेळें ब्राह्मणास। अंब्रदानें दिधलीं ॥ ४४ ॥
kele samāndhāsa sāyāsa | rāhāṇe ghātaleṁ bahuvasa |
keleṁ nārikeleṁ brāhmaṇāsa | ambradāṇeṁ didhalīm || 44 ||

44. Then this ‘I am’ endured the toils and pains and stayed in the gross body and suffered the ‘many’ blows and beatings. It took bananas, coconuts and donations of mangoes to *brahmin* priests (with some desire in mind one requests a priest to perform some ritual).

45. केलीं नाना कवटालें। पुत्रलोभें केलीं ढालें।
तरी अदृष्ट फिरलें। पुत्र नाहीं ॥ ४५ ॥
kelīm nānā kavaṭāleṁ | putralobheṁ kelīm ḍhāleṁ |
tari adṛṣṭa phiraleṁ | putra nāhīm || 45 ||

45. This ‘all’ became the crookedness of the ‘many’ and made the incantation that brings about death (“I am so and so”), yet still, due to destiny, a son was not born.

46. वृक्षाखालें जाऊन नाहाती। फळतीं झाडें करपती।
ऐसे नाना दोष करिती। पुत्रलोभाकारणें ॥ ४६ ॥
vṛkṣākhāleṁ jāūna nāhātī | phalaṭīm jhāḍeṁ karapatī |
aise nānā doṣa karitī | putralobhākāraṇeṁ || 46 ||

46. This ‘all’ *bathed under trees at the time of menstruation and burned down this fruit bearing tree (ie. this tree of knowledge was destroyed by body consciousness). Like this, it made ‘many’ wrongs for the gain of a son (or any desire for something). *(Superstitious custom)

47. सोडून सकळ वैभव। त्यांचा वारयावेधला जीव।
तंव तो पावला खंडेराव। आणी कुळस्वामिणी ॥ ४७ ॥
soḍūna sakāḷa vaibhava | tyāṁcā vārayāvedhalā jīva |
taṁva to pāvalā khaṁḍerāva | āṇī kuḷasvāmiṇī || 47 ||

47. When that *purush* leaves aside the grandeur of this ‘all’ and becomes a whirling mind of a *jīva* then, there are the gods like *kanderao* etc. and these family deities (of a whirling mind full of many concepts and superstitions).

48. आतां मनोरथ पुरती। स्त्रीपुरुषें आनंदती।
सावध होऊन श्रुती। पुढें अवधान द्यावें ॥ ४८ ॥
ātām manoratha puratī | strīpuruṣeṁ ānaṁdatī |
sāvadhā hoūna śrotīm | puḍheṁ avadhāna dyāveṁ || 48 ||

48. But it is only in this now (‘I am’ understanding) that the desires of the mind get satisfaction and this woman/*prakṛuti* with her *purush*, experience bliss. Therefore be alert, forget everything and place your attention within this ‘listening’.

Note: That Reality has no knowledge of Itself even; when it tries to know itself then it steps out, as it were, of its Self and knows its own reflection, this ‘all’ or knowledge; when fears, hopes and desires are allowed to manifest and are dwelled upon then, that



Reality takes a further step down and assumes body consciousness, the ‘many’ or mind of the *jīva*. The *dasbodh* is continually reminding you, that you are that thoughtless Reality at this very moment.

इति श्रीदासबोधे गुरुशिष्यसंवादे स्वगुणपरीक्षानाम

समास तिसरा ॥ ३ ॥ ३.३

iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma

samāsa tīsarā || 3 || 3.3

Tímto končí 3. kapitola 3. daśaky knihy Dásbódh s názvem „The Severe Trial with the Gunas II.“.

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3.4 The Severe Trial with the *Gunās* III.

समास चवथा : स्वगुणपरीक्षा

samāsa cavathā : svaguṇaparīkṣā

The Severe Trial with the *Gunās* III.

|| Śrī Rām ||

1. लेंकुरें उदंड जालीं। तों ते लक्ष्मी निघोन गेली।
बापडीं भिकेसी लागलीं। कांहीं खाया मिळेना ॥ १ ॥
leṅkureṁ udaṇḍa jālīm | toṅ te lakṣmī niḡhona gelī |
bāpaḍīm bhikesī lāgalīm | kāmhīm khāyā miḷenā || 1 ||

1. When that vast *paramatma* became the ‘many’ children then, *narayana* and His *lakshmi* left (when you entertain the ‘many’ thoughts like, “My children etc.” then, that detached *purush/narayan* and *prakruti/lakshmi* cannot remain). Due to objectivity, that *paramatma* became these poor and miserable bodies and they had to beg, because this divine ‘food’ of the ‘all’ could not be found (our own natural bliss or divine ‘food’ gets covered over with body consciousness and ‘many’ thoughts). (*maharaj* – everyone is a beggar...you beg for happiness from everything.)

2. लेंकुरें खेळती धाकुटीं। येकें रांगती येकें पोटीं।
ऐसी घरभरी जाली दाटी। कन्या आणी पुत्रांची ॥ २ ॥
leṅkureṁ khelaṭī dhākuṭīm | yekem rāṅgatī yekem poṭīm |
aisī gharabharī jālī dāṭī | kanyā āṅī putrāṅcī || 2 ||

2. Within this ‘I am’ understanding, that One played as the young children. That One crawled and that One was in the womb (that One assumed these ‘many’ forms). And thus the house became crowded with daughters and sons (your house is now your mind filled with many imagined relationships and pleasures and pains).²⁰

3. देवसेंदिवसा खर्च वाढला। यावा होता तो खुंटोन गेला।

²⁰*siddharameshwar maharaj*- In a house, at any one time, there are many people with different relationships to a certain woman. To this mere idol of bones and flesh, someone says mother, one says auntie, one says grandma and still another says wife. In this way, by using many names, relationships are established and that which does not even exist is addressed by imaginary titles. And this woman, who was given all these titles, behaves differently according to the non-existent and imagined relationships. All this is due to the waves of imagination that arise because of our ignorance of our own formless *swarupa*.



कन्या उपवरी जाल्या त्याला-। उजवावया द्रव्य नाही ॥ ३ ॥
devasēndivasā kharca vādhalā | yāvā hotā to kḥuṁṭona gelā |
kanyā upavarī jālyā tyāmlā- | ujavāvayā dravya nāhīm || 3 ||

3. Day after day, expenditure²¹ increased so much and the courage and power of that *purush* was arrested (this ‘all’ asks for nothing; ‘Let whatever will come, come.’ But when it starts worrying and begging, “Give me this and that” then, that *purush* loses its power and there is the very limited power of the *jīva* and the ‘many’ troubles of *samsar*). The daughters were of marrying age but that *purush* had no wealth to marry them properly.

4. मायेबापें होतीं संपन्न। त्यांचें उदंड होतें धन।
तेणें करितां प्रतिष्ठा मान। जनीं जाला होता ॥ ४ ॥
māyebāpēṁ hotīm saṁpanna | tyāṁceriṁ udarīṁḍa hotēṁ dhana |
teṇēṁ karitām pratiṣṭhā māna | jānīm jālā hotā || 4 ||

4. His mother and father (*mula prakruti* and *purush*) were wealthy, but their wealth was that vast *paramatma*. It was due to them that he was respected and honoured,²² but he had come and stayed with the people (but this *prakruti/purush* had been abandoned by him for body consciousness).

5. भ्रम आहे लोकाचारीं। पहिली नांदणूक नाही घरीं।
देवसेंदिवस अभ्यांतरीं। दरिद्र आलें ॥ ५ ॥
bharama āhe lokācārīm | pahilī nāṁḍaṇūka nāhīm gharīm |
devasēndivasa abhyāṁtarīm | daridra ālēṁ || 5 ||

5. However the conduct of this gross world is based on surmise and misconceptions and though originally he had not stayed in this house (of the body/mind), gradually this knowledge within, became this poor and miserable condition brought about by objectivity.

6. ऐसी घरवात वाढली। खातीं तोंडें मिळालीं।
तेणें प्राणीयांस लागली। काळजी उद्देगाची ॥ ६ ॥
aisī gharavāta vādhalī | khātīm toṁḍēṁ miḷālīm |

²¹*siddharameshwar maharaj-* There is a certain peculiarity about happiness and that is, the less regard given to one’s needs, the greater is the happiness. Need brings the necessity for more devices and if these keep increasing then eventually it becomes overwhelming. Then every requirement brings another device and in this way the number of devices increase day by day; so much so that, “To protect the field we put up more and more fencing until the entire field is only fencing.” For your happiness so many devices and researches have been made and are being made, and in order to get the utmost gratification from these devices, many families who used to get sufficient food to eat are now starving. Now some families have to wander all over the place and all they can do is shed tears of hunger.

²²*siddharameshwar maharaj-* Observe the play and the disguises of the Self. Due to the presence of the one Self in the body the child says, “daddy” and that (Self) answers “yes.” But when it sees an enemy, it becomes like an incarnation of narasimha. On seeing his wife it becomes her husband and becomes uncle to a nephew. If called “Dear Sir” by the neighbour, it assumes the air of “Dear Sir.” When in its home, it lovingly enjoys a child’s pulling of its mustache. The same Self-principle seated in a court and taking up the important role of a judge becomes merciless in handing out the punishment of hanging, to the accused. Only one single Self-principle, assumes many roles, and performs the various acts suitable to the different roles. This Self only is play-acting in many different guises, and after all the limiting concepts are set aside then pure knowledge remains and that is the Supreme Self.



teṇem prāṇīyāmsa lāgalī | kālajī udvegācī || 6 ||

6. Then there was so many children and so much house-work to do (“I must do this and I must do that”) and they all came together to eat with their mouths (taking our selves to be the body, we say, “I eat” and then we cannot taste this food of ‘I am’ and understand ‘He does everything’). Due to this objectification, that One *paramatma* got established within the *prana* and there was much disquiet and anxiety (when that Self accepts the breath as its own then, it takes the body as its own).

7. कन्या उपवरी जाल्या। पुत्रास नोवच्या आल्या।
आतां उजवणा केल्या। पहिजेत कीं ॥ ७॥
kanyā upavarī jālyā | putrāsa novaṛyā ālyā |
ātām ujavanā kelyā | pahijeta kīm || 7 ||

7. The daughters were of marrying age and the sons had brought their wives (and just like the world outside, conflicts within the house were sure to arise). How can there ‘now’ be a proper and honourable conclusion to this miserable condition? (When one lives as a human being in this world of our own imagination then, how can one be that *purush* enjoying the glories of His *prakruti*?)

8. जरी मुलें तैसींच राहिलीं। तरी पुन्हां लोकलाज जाली।
म्हणती कासया व्यालीं। जन्मदारिद्र्यें ॥ ८॥
jārī muleṁ taisīṅca rāhilīm | tarī punhām lokalāja jālī |
mhaṇatī kāsayā vyālīm | janmadāridryeṁ || 8 ||

8. If the children remain unmarried, then they will be laughed at by society and they will feel ashamed and say, “Why have we taken this miserable birth?” (The children feel shame and miserable due to body consciousness and, “What will the people think of me?” etc., but Knowledge feels no shame) (*maharaj*- you worry about what the world will say)

9. ऐसी लोकलाज होईल। वडिलांचें नांव जाईल।
आतां रुण कोण देईल। लग्नापुरतें ॥ ९॥
aisī lokalāja hoīla | vaḍilāṅceṁ nāmva jāīla |
ātām ruṇa koṇa deīla | laṅnāpurateṁ || 9 ||

9. Worried that the good name of the family would be spoiled and ashamed of what the world might think, now this ‘all’ will have to carry the debts for all these marriages (our own thoughts spoil our natural bliss and when one thinks, “I do” then, one is trapped in this cycle of actions and their results ie. such is the debt we have to pay).

10. मागें रुण ज्याचें घेतलें। त्याचें परतोन नाहीं दिल्लें।
ऐसें आभाळ कोंसळलें। उद्देगाचें ॥ १०॥
māgeṁ ruṇa jyāceṁ ghetaleṁ | tyāceṁ paratona nāhīm dilheṁ |
aiseṁ ābhāḷa koṁsāḷaleṁ | udvegāceṁ || 10 ||

10. This debt (“I am a body”) had been previously accepted by that *atma purush* and it had never been repaid (he had taken himself to be a body and there had been no *vivek* and though this ‘I am He’ understanding was realised, he had given it away



for the desires of his mind and returned to live as a body) and therefore this great misfortune of *samsar* had befallen that *atma purush* (He does not know His own true wealth/*prakruti* and taking on this debt with its ever increasing interest, how will he ever pay it back?).

11. आपण खातों अन्नासी। अन्न खातें आपणासीं।
सर्वकाळ मानसीं। चिंतातुर ॥ ११ ॥
āpaṇa khātoṃ annāsī | anna khāteṃ āpaṇāsīṃ |
sarvakāḷa mānasīṃ | cīntātura || 11 ||

11. Either you consume this ‘food’ or this ‘food’ consumes you (either you become a body and destroy this ‘I am’ or you are He; either you understand ‘I am’ or you continue to think “I am a body”, but two swords cannot stay in the one sheath). If you consume this ‘food’ then this time of the ‘all’ is oppressed with anxiety.

12. पती अवघीच मोडली। वस्तभाव गाहाण पडिली।
अहा देवा वेळ आली। आतां दिवाळ्याची ॥ १२ ॥
patī avaghīca modālī | vastabhāva gāhāṇa paḍilī |
ahā devā veḷa ālī | ātām divālyācī || 12 ||

12. When that Lord and Master stays in the mind then, He gets broken into many parts and gets pawned out for these needless things of this gross world. And so God becomes insolvent in these times of the ‘many’ thoughts (that *purush* gave up His wealth and became a *jiva* and as a *jiva* he had to borrow from his own wealth ie. this knowledge. The *jiva* uses knowledge but does not understand; while *shiva*/God uses His knowledge with understanding).

13. काहीं केला ताडामोडा। विकिला घरींचा पाडारेडा।
काहीं पैका रोकडा। कळांतरें काढिला ॥ १३ ॥
kāmhīṃ kelā tāḍāmodā | vīkilā gharīṃcā pādāreḍā |
kāmhīṃ paikā rokaḍā | kaḷāṃtareṃ kāḍhilā || 13 ||

13. Then this knowledge got broken up and sold off and the buffalo (ie. gross body) of the house was passed off as worthy of selling (the gross body was considered as valuable).²³ This knowledge of the ever-present ‘I am’ expanded into ‘many’ objects because this art of knowing multiplied into ‘many’ thoughts.

14. ऐसें रुण घेतलें। लोकिकीं दंभ केलें।
सकळ म्हणती नांव राखिलें। वडिलांचें ॥ १४ ॥
aiseṃ ruṇa ghetaleṃ | lokikīṃ dambha keleṃ |
sakaḷa mhaṇatī nāṃva rākhileṃ | vaḍilāṃceṃ || 14 ||

14. Such was the debt he had incurred to marry his daughters but it was all for an outward show (*maharaj- you will not give a penny to a beggar but you will give thousands of pounds for a hospital if your name gets hung above it*). Then he said, “The name of

²³ *siddharameshwar maharaj-* But in this worldly life, that path of understanding has become the path of imaginings and changing sentiments. Sometimes something creates a particular feeling and at another time it creates another feeling. But that Ultimate Accomplishment does not create these opposing feelings for it is non-duality. In the Self there are no sentiments or changing values but in the world, this knowledge and that Self have been sold off because of one’s sentiments and values.



our father has been protected.” (But this real ‘name’ had not been protected at all, it had been lost in this feeling, “I am a body, I have an ancestry and duty and a position to uphold etc. etc.”)

15. ऐसैं रुण उदंड जालें। रिणाइतीं वेहून घेतलें।
मग प्रयाण आरंभिलें। विदेशाप्रती ॥ १५ ॥
aiseṁ ruṇa udanḍa jālem | riṇāitīm vedhūna ghetalem |
maga prayāṇa āraṁbhilem | videsāpratī || 15 ||

15. In this way, that vast *paramatma* had taken on these debts and then its creditors (ie. ego, mind etc.) came and took over complete possession of His wealth. Therefore he set out on a journey to that state beyond (the sufferings of this world takes one to the feet of the Master and He tells you, ‘You are not the body’).

16. दोनी वरुषें बुडी मारिली। नीच सेवा अंगीकारिली।
शरीरें आपदा भोगिली। आतिशयेंसीं ॥ १६ ॥
donī varuṣeṁ buḍī mārilī | nīca sevā aṅgīkārilī |
śarīreṁ āpadā bhogilī | ātiśayēṁsīṁ || 16 ||

16. Within this *prakruti/purush* there are the ‘many’ divisions and in these ‘many’ divisions this understanding of knowledge remains unnoticed. Then that constant and continuous *purush* accepted the duties of a servant and this ‘all’ body/*prakruti* had to endure so much distress.

17. कांहीं मेळविलें विदेशीं। जीव लागला मनुष्यांपासीं।
मग पुसोनियां स्वामीसी। मुरडता जाला ॥ १७ ॥
kānhīm melavileṁ videshīṁ | jīva lāgalā manuṣyāmpāsīṁ |
maga pusoniyāṁ svāmīsī | muraḍatā jāla || 17 ||

17. In that state beyond, this knowledge was acquired. But for the one who becomes the *jīva* in this world, there is the attachment of being a man. But then he forgot all this that he had learned from his Master and returned to the place he knew (ie. to being a body in a world full of ‘many’ objects).

18. तंव तें अत्यंत पीडावलीं। वाट पाहात बैसलीं।
म्हणती दिवसगती कां लागली। काये कारणें देवा ॥ १८ ॥
taṁva teṁ atyantā pīḍāvalīṁ | vāṭa pāhāta baisalīṁ |
mhaṇatī divasagatī kāṁ lāgalī | kāye kāraṇeṁ devā || 18 ||

18. That Reality had been made to worry so much as it sat idly waiting and watching for the return of its father. That One said, “Why is he taking so long? Oh God, what has happened to him?” (Taking its Self to be a body, that Reality worries and waits and prays to God. That Reality has become completely dependent upon another) (*maharaj*-if a husband is late home, the wife worries, “Oh God, I wonder what has happened to him?” She does not think, “Maybe he has become the prime minister”)

19. आतां आम्ही काये खावें। किती उपवासीं मरावें।
ऐसियाचे संगतीस देवें। कां पां घातलें आम्हांसी ॥ १९ ॥
ātāṁ āmhī kāye khāveṁ | kitī upavāsīṁ marāveṁ |
aisiyāce saṅgatīsa deveṁ | kāṁ pāṁ ghātaleṁ āmhāṁsī || 19 ||



19. Then it says, “Now what should we eat? We may starve to death. Why has God put us in such company?” (When there is no *vivek* then, that One is confined to a body in this mundane existence with endless worries and it even starts blaming God for its condition)

20. ऐसैं आपुलें सुख पाहाती। परी त्याचें दुःख नेणती।
आणी शक्ती गेलियां अंतीं। कोणीच कामा न येती ॥ २० ॥
aiseṁ āpuleṁ sukha pāhātī | parī tyāceṁ duḥkha neṇatī |
āṇī śaktī geliyāṁ aṁtīṁ | koṇīca kāmā na yetī || 20 ||

20. It had been seeking only its own happiness. But then it did not know the suffering of this ‘all’. And in the end, when this power is gone, none can come to help you (for such is the way of the world; therefore while the power is still there, know thyself!).

21. असो ऐसी वाट पाहतां। दृष्टी देखिला अवचिता।
मुलें धावती ताता। भागलास म्हणौनी ॥ २१ ॥
aso aisī vāṭa pāhatāṁ | dṛṣṭī dekhilā avacitā |
muleṁ dhāvātī tātā | bhāgalāsa mhaṇaunī || 21 ||

21. This is the way it is if you sit idly and wait and watch! (Taking yourself as a body and not using *vivek*, puts you at the mercy of destiny) Then suddenly they caught sight of their father and the children came running saying, ‘Daddy, daddy’, to that exhausted and divided (he had left his understanding and there was the mind tired and confused, not that undivided ‘state beyond’. When this understanding is left behind then, there appears the ‘many’ forms of my body, my wife and children etc.).

22. स्त्री देखोन आनंदली। म्हणे आमुची दैन्यें फिटली।
तंव येरें दिघली। गांठोडी हातीं ॥ २२ ॥
strī dekhona ānaṁdalī | mhaṇe āmuçī dainyēṁ phiṭalī |
taṁva yerēṁ didhalī | gāṁṭhoḍī hātīṁ || 22 ||

22. When that One had perceived his wife/*prakṛuti*, there had been bliss. But when *prakṛuti* feels, “Our poverty has been removed” then, at that time, his wife and the ‘many’ children get given this ‘bundle’/knowledge into their hands (In truth, He is the *purush* and His consort is *prakṛuti* and that is understood when he goes to this state beyond. But He is her consort and He has to go wherever she chooses to go and the very instant that *mula maya* takes herself as a women and feels she was poor or she will be rich etc. then, that witnessing *purush* feels, “I am a husband” and assumes body consciousness and sees a wife and his children and ‘many’ objects and then His own natural bliss gets spoiled in *samsar*. All these concepts had been left off and everything was gathered together into this ‘bundle’ or the ‘all’ of *prakṛuti*, but when this is forgotten then it gets placed in the ‘many’ hands of a wife and children and they open it out into an objective world of pleasure and pain).

23. सकळांस आनंद जाला। म्हणती आमुचा वडील आला।
तेणें तरी आम्हांला। आंग्या टोप्या आणिल्या ॥ २३ ॥
sakalāṁsa ānaṁda jālā | mhaṇatī āmuçā vaḍīla ālā |
teṇēṁ tarī āmhāṁlā | āṅgyā ṭopyā āṇilyā || 23 ||



23. There had been this bliss of the ‘all’ but when that One (in the form of a child) said, “Our father has come,” then due to this “our”, a covering was placed over this ‘all’ body (He had been understanding this ‘all’ but then the attachment of being a father arose in Him when his child said “Our father has come.” And then a mind full of attachments and endless worries appeared and covered over this understanding ‘I am’).

24. ऐसा आनंद च्यारी देवस। सवेंच मांडिली कुसमुस।
 म्हणती हें गेलियां आम्हांस। पुन्हां आपदा लागती ॥ २४ ॥
aisā ānanda cyārī devasa | saveṅca māṅḍilī kusamusa |
mhaṇatī heṅ geliyāṃ āmhāṃsa | punhāṃ āpadā lāgatī || 24 ||

24. This bliss of ‘I am’ is within this life of only four days (ie. we spend our precious life in thoughts of yesterday or some other day that has gone or thoughts of tomorrow or some other day that is to come, but we spend no time in the bliss of ‘now’) but of its own accord, that One started grumbling out loud (ie. left this bliss and returned to this gross conviction). Then that One (who had assumed the role of a father) said, “Everytime that thoughtless Self goes away we again become distressed.”

25. म्हणौनी आणिलें तें असावें। येणें मागुतें विदेशास जावें।
 आम्ही हें खाऊं न तों यावें। द्रव्य मेळऊन ॥ २५ ॥
mhaṇaunī āṅḷilēṅ teṅ asāvēṅ | yeṅēṅ māguteṅ videshāsa jāvēṅ |
āmhī heṅ khāūṅ na toṅ yāvēṅ | dravya meḷāuna || 25 ||

25. “Therefore that which has been brought should remain and so by means of this thoughtless understanding, I will again go to that state beyond this body. Truly, we should not consume that thoughtless Self and That should not mix with this power of manifestation.” (Having realized the joy of understanding and seeing the misery caused by worldly attachment, he decides that complete understanding has to be acquired. Otherwise again there comes the ‘many’ thoughts, concepts and concerns of this world. He realises that this *samsar* will never cease until one is completely absorbed in that thoughtless Reality; then just like the salt dissolved in the ocean, individuality can never return to that *swarup*)

26. ऐसी वासना सकळांची। अवघीं सोईरीं सुखाचीं।
 स्त्री अत्यंत प्रीतीची। तेहि सुखाच लागली ॥ २६ ॥
aisī vāsana sakalāṅcī | avaghīṅ soīrīṅ sukhācīṅ |
strī atyantā prītīcī | tehi sukhāca lāgalī || 26 ||

26. Now this *vasana* of the ‘all’ (to forget everything and simply be) is the source of happiness within a restless mind, but then there is this great love for His woman (*prakruti*/knowledge) and that Reality then gets attached to this happiness (However thoughtless Reality is neither this happiness of ‘I am’ nor is it the mix of pain and pleasure we get from this worldly existence).

27. विदेसीं बहु दगदला। विश्रांती घ्यावया आला।
 स्वासहि नाहीं टाकिला। तों जाणें वोढवलें ॥ २७ ॥
videsīṅ bahu dagadalā | viśrāntī ghyāvayā ālā |
svāsahi nāhīṅ ṭākilā | toṅ jāṅēṅ voḍhavalēṅ || 27 ||



27. Within this ‘state beyond’ there are the ‘many’ oppressions and affections of the mind and he had come to this state in order to escape these and get peace and rest. But he did not even have a chance to ‘throw off his breath’* when impulsively he had to leave (ie. the mind drew him back again into an objective world of forms and family etc.). *(*siddharameshwar maharaj-* beyond the breath is that Reality)

28. पुढें अपेक्षा जोसियांची। केली विवंचना मुहूर्ताची।
वृत्ति गुंतली तयाची। जातां प्रशस्त न वटे ॥ २८ ॥
pudherm apekṣā josiyāncī | kelī vivāncanā muhūrtācī |
vṛtti guṁtalī tayācī | jātām praśasta na vaṭe || 28 ||

28. Ahead there was the need for that most praiseworthy thought, ‘I am’, that he had made before. But the entanglements that this knowing *vṛtti* had found itself in were not easily given up (ie. mind does not want to die).

29. माया मात्रा सिद्ध केली। कांहीं सामग्री बांधली।
लेंकुरें दृष्टीस पाहिलीं। मार्गस्त जाला ॥ २९ ॥
māyā mātrā siddha kelī | kāmhīm sāmagrī bāndhalī |
leṅkureṁ dṛṣṭīsa pāhilīm | mārgasta jālā || 29 ||

29. This *vṛtti* of *māyā* had been accomplished when everything was gathered up and tied into this bundle of ‘I am’. But then as he set out on his journey to that ‘state beyond’ he looked back at his children (again he forgets this ‘I am’ and starts objectifying).

30. स्त्रियेस अवलोकिलें। वियोगें दुःख बहुत वाटलें।
प्रारब्धसूत्र तुकलें। रुणानबंधाचें ॥ ३० ॥
striyesa avalokileṁ | viyogēṁ duḥkha bahuta vāṭaleṁ |
prārabdhāsūtra tukaleṁ | ruṇānabandhācēṁ || 30 ||

30. He (that *purush*) had looked towards His real woman/*prakṛti* but then, this ‘all’ felt the pain of separation (when He looks at *prakṛti* then He is setting out on His journey to that ‘state beyond’. But when she is forgotten then, there is objectification and he sees a wife and children). Then this connection to his **prarabdha karma* was cut, due to this debt he had incurred (having incurred the debt of ‘being a body’ and having a wife and children etc., one hinders this *prarabdha karma* from spontaneously happening and coming to a natural end. *prarabdha karma* is the action that has already been set in motion as a result of previous actions and so it is therefore unavoidable. If one understands this ‘all’/*prakṛti* then, only this *prarabdha karma* remains and there is the understanding, ‘Let whatever is going to happen, happen.’ However as long as one takes oneself as a body and a doer then that *prarabdha karma* is not allowed to happen naturally and what is more, one goes on increasing one’s stock of *karma*).

31. कंठ सद्गदित जाला। न संवरेच गहिवरला।
लेंकुरा आणी पित्याला। तडातोडी जाली ॥ ३१ ॥
kaṁṭha sadgadita jālā | na saṁvareca gahivaralā |
leṅkurā āṇī pityālā | taḍātoḍī jālī || 31 ||

31. Then he was choked with emotion and he could not keep his composure (‘I am He’). He was overpowered with the feelings of love and the grief that comes from the



separation of the children and their father.

32. जरी रुणानुबंध असेल। तरी मागुती भेटी होईल।
नाहीं तरी संगती पुरेल। येचि भेटीनें तुमची ॥ ३२ ॥
jarī ruṇānubandha asela | tarī māgutī bheṭī hoīla |
nāhīm tarī saṅgatī purela | yeci bheṭīnem tumacī || 32 ||

32. He thought, “If this debt (“I am a body”) remains, then we will again meet. If not, my companionship with you will be finished when that thoughtless Self is met.” (There will be no desire to return to the mind full of concepts)

33. ऐसें बोलोन स्वार होये। मागुता फीरफिरों पाहे।
वियोगदुःख न साहे। परंतु कांहीं न चले ॥ ३३ ॥
aiseṁ bolona svāra hoye | māgutā phīraphirom pāhe |
vīyogaduḥkha na sāhe | paraṁtu kāṁhīm na cale || 33 ||

33. With this ‘speech’ ‘I am’ he sets out on his journey (ie. he forgot everything). Again, he turned around to look in their direction (*maharaj- the Master takes you to the west side, where knowledge sets*). If the pain of separation cannot be endured, then this ‘all’ cannot set out on its journey (*maharaj- conviction is required*).

34. आपुला गांव राहिला मागें। चित्त भ्रमलें संसारउद्वेगें।
दुःखवला प्रपंचसंगें। अभिमानास्तव ॥ ३४ ॥
āpulā gāṁva rāhilā māgeṁ | citta bhramaleṁ saṁsāraudvegeṁ |
duḥkhavālā prapaṁcasāṅgeṁ | abhimānāstava || 34 ||

34. Previously he had stayed in his own village (ie. His Self) but then his mind became confused and anxious about this worldly life. He realised that he has been made to suffer so much due to his attachment to this worldly life and pride.

35. ते समई माता आठवली। म्हणे म्हणे धन्य ते माउली।
मजकारणें बहुत कष्टली। परी मी नेणेंचि मूर्ख ॥ ३५ ॥
te samaī māta āṭhavalī | mhaṇe mhaṇe dhanya te māulī |
majakāraṇeṁ bahuta kaṣṭalī | parī mī neṇeṁci mūrkhā || 35 ||

35. Then, he remembered his mother (*mula maya, ‘I am’*) and said, “How truly blessed is this mother. But because of that “mine”, this ‘all’ has been troubled so much. This ‘I’ has been an unknowing fool.”

36. आजी जरी ते असती। तरी मजला कदा न विशंभती।
वियोग होतां आक्रंदती। ते पोटागि वेगळीच ॥ ३६ ॥
ājī jarī te asatī | tarī majalā kadā na viśambhatī |
vīyoga hotām ākraṁdatī | te poṭāgi vegalīca || 36 ||

36. “And if that Reality was here today then, there would be no need for me to seek rest. It is due to my separation from that Supreme Self that there is this roaming around and confusion; but that Self has no such concerns and yearnings.”

37. पुत्र वैभवहीन भिकारी। माता तैसाचि अंगिकारी।
दगदला देखोन अंतरीं। त्याच्या दुःखें दुःखवे ॥ ३७ ॥



*putra vaibhavaḥiṇa bhikārī | mātā taisāci aṅgikārī |
dagadalā dekhona aṅtarīm | tyācyā duḥkheṁ duḥkhave || 37 ||*

37. “Even if a son is a beggar (ie. “Who can make me happy”), void of this grandeur of the ‘all’, still his mother accepts him just as he is. However at that time when this understanding of the ‘all’ has become the tiredness and vexation of being a gross body then, that *atma purush* is made to suffer so much pain.”

38. प्रपंच विचारें पाहातां। हें सकळ जोडे न जोडे माता।
हें शरीर जये करितां। निर्माण जालें॥ ३८॥
*prapañca vicāreṁ pāhātāṁ | heṁ sakāḷa joḍe na joḍe mātā |
heṁ śarīra jāye karitāṁ | nirmāṇa jāleṁ || 38 ||*

38. “But when this worldly existence is understood through careful examination then, that thoughtless *swarup* is met and even this ‘all’, our mother called *maya*, is not met. It is on account of her that, that Supreme Self becomes this ‘all’ body.”

39. लांव तरी ते माया। काय कराविया सहश्र जाया।
परी भुलो न गेलों बायां। मकरध्वजाचेनी॥ ३९॥
*lāṁva tarī te māyā | kāya karāvīyā sahaśra jāyā |
parī bhulona gelōṁ vāyāṁ | makaradhvajācenī || 39 ||*

39. “So even though this *mula maya* is a terrible witch still, when that Reality meets her, what would It want with a thousand wives? But forgetting *mula maya* that Reality loses Itself in empty worldly loves and infatuations.”

40. या येका कामाकारणें। जिवलगांसिं द्वंद घेणें।
सखीं तींच पिसुणें। ऐसीं वाटतीं॥ ४०॥
*yā yekā kāmākaraṇeṁ | jivalagāṁsīm dvaṁda gheṇeṁ |
sakhīṁ tīñca pisuṇeṁ | aisīṁ vāṭatīṁ || 40 ||*

40. “Due to these ‘many’ desires, this ‘I am’ disregards it’s most beloved *purush*. And due to desires, that Self who is most generous and caring appears to be wicked and back-biting (ie. the ways of this world).”

41. म्हणौन धन्य धन्य ते प्रपंची जन। जे मायेबापाचें भजन।
करिती न करिती मन-। निष्ठुर जिवलगांसीं॥ ४१॥
*mhaṇauna dhanya dhanya te prapañcī jana | je māyebāpācheṁ bhajana |
karitī na karitī mana- | niṣṭhura jivalagāṁsīm || 41 ||*

41. “Therefore blessed are those in this worldly life, who make their *bhajan* to this mother/*prakruti* and father/*purush* and are not cruel and do not speak foul mouthed of their most beloved.” (This silent ‘speech’, ‘I am He’ is their *bhajan*. It is and not the cruel and empty words of a restless mind)

42. संगती स्त्रीबाळकाची। आहे साठी जन्माची।
परी मायेबापें कैचीं। मिळतील पुढें॥ ४२॥
*saṅgatī strībāḷakācī | āhe sāṭhī janmācī |
parī māyebāpeṁ kairīcīṁ | miḷatīla puḍheṁ || 42 ||*



42. “My company with this wife and children is for this birth only and if I keep their company then, how will I ever meet with my true mother/*mula maya* and father/*pu-rush*?” (We love others for our own sake, not for their sake. The love we project upon others is truly love for ourself, a mere extension of ‘myness’. But as long as we give our affections to this ever changing world, we will never meet our true mother and father and we can never meet our Self)

43. ऐसैं पूर्वीं होतैं ऐकिलें। परी ते समई नाहीं कळलें।
मन हें बुडोन गेलें। रतिसुखाचा डोहीं ॥ ४३ ॥
aishem pūrvīm hotem aikileṁ | parī te samaī nāhīm kaḷaleṁ |
mana hem buḍona gelem | ratisukhācā ḍohīm || 43 ||

43. Previous there had been this listening to ‘I am’. However, at that time, Reality had not been understood and then the mind covered over that thoughtless Self and drowned it in the river of passionate desire.

44. हे सखीं वाटती परी पिसुणें। मिळाली वैभवाकारणें।
रितें जातां लाजिरवाणें। अत्यंत वाटे ॥ ४४ ॥
he sakhīm vātātī parī pisuṇem | miḷālī vaibhavākāraṇem |
ritem jātām lājiravāṇem | atyantā vāṭe || 44 ||

44. Then on account of this grandeur of the ‘I am’, that Self that is so open, appears as these slanderous thoughts of a mundane existence. For when this zero of ‘I am’ goes away then, there is a great swelling of arrogance (When nothing is there then, ‘I’ is there ie. knowledge. This grandeur of knowledge can take you to Reality or it can lead you to the indignity of being a body again).

45. आता भलतैसें करावें। परि द्रव्य मेळऊन न्यावें।
रितें जातां स्वभावें। दुःख आहे ॥ ४५ ॥
ātā bhalataishem karāvem | pari dravya meḷaūna nyāvem |
ritem jātām svabhāvem | duḥkha āhe || 45 ||

45. “Now with this ‘I am’ understanding, whatever has to be done, that should be done, but this wealth of the ‘many’ (manifestation of names and forms) should be met with equanimity (let whatever has to come, come and whatever has to go, let it go without attraction or aversion). For if this *zero of ‘I am’ gets destroyed then, there will be the pains of body consciousness.” *(*maharaj*- when nothing is there, everything is there...He is there)

46. ऐसी वेवर्धना करी। दुःख वाटलें अंतरीं।
चित्तेचिये माहापुरीं। बुडोन गेला ॥ ४६ ॥
aīsī vevardhanā karī | duḥkha vāṭaleṁ antarīm |
cimṭeciye māhāpurīm | buḍona gelā || 46 ||

46. In this way, he continued to think but in this inner space of ‘I am’, sorrow was felt and due to this thought, he was sweep away in this great flood of *maya*.

47. ऐसा हा देह आपुला। असतांच पराधेन केला।
ईश्वरीं कानकोंडा जाला। कुटुंबकावाडी ॥ ४७ ॥



aisā hā deha āpulā | asatāmca parādhena kelā |
īśvarīm kānakomḍā jālā | kuṭumbakābāḍī || 47 ||

47. That thoughtless *swarup* had become a body and then his existence was dependent upon being this body (caught in this flood of *maya*, one feels “I can only exist if I have a body”). Ignoring *shiva*, he became the upholder and provider of a family (he accepted the role of a *jiva* with his *samsar* and wife and children but lost his own Self/*shiva*).

48. या येका कामासाठीं। जन्म गेला आटाटी।
वय वेचल्यां सेवटीं। येकलेंचि जावें ॥ ४८ ॥
yā yekā kāmāsāṭhīm | janma gelā āṭāṭī |
vaya vecalyām sevaṭīm | yekaleṃci jāvem || 48 ||

48. “On account of these desires, this ‘I am’ and that One thoughtless *swarup*, spends a whole life in useless efforts and then in the end, when this life is spent, you go away alone.” (The whole life is spent caring for others and caring for what others will say, but in the end, no-one will go with you, even if they could)

49. ऐसा मनीं प्रस्तावला। क्षण येक उदास जाला।
सर्वेचि प्राणी झळंबला। मायाजाले ॥ ४९ ॥
aisā manīm prastāvalā | kṣaṇa yeka udāsa jālā |
sarveṃci prāṇī jhalāmbalā | māyājālem || 49 ||

49. Due to such thinking there arose repentance in his mind and this brought the dispassion of this ‘moment’ (‘I am’). But then, once again, due to this net of *maya*, his mind overflowed with ‘many’ thoughts.

50. कन्यापुत्रे आठवलीं। मनींहुनि क्षिती वाटली।
म्हणे लेंकुरे अंतरलीं। माझी मज ॥ ५० ॥
kanyāputrem āṭhavalīm | manīmhunī kṣitī vāṭalī |
mhaṇe leṃkureṃ aṃtaralīm | mājhīm maja || 50 ||

50. He remembered his daughters and sons and in his mind there arose concern for them. He said, “My children have been separated from me” (His children are only his cherished thoughts).

51. मागील दुःख आठवलें। जें जें होतें प्राप्त जालें।
मग रुदन आरंभिलें। दीर्घ स्वरें ॥ ५१ ॥
māgīla duḥkha āṭhavalēm | jem jem hoteṃ prāpta jālem |
maga rudana āraṃbhileṃ | dīrgha svareṃ || 51 ||

51. Then his previous sufferings were remembered and so *mula maya* became a mind full of suffering and this ‘I am’ started crying loudly (“I am a body”).

52. आरुण्यरुदन करितां। कोणी नाही बुझाविता।
मग होये विचारिता। आपुले मनीं ॥ ५२ ॥
āruṇyarudana karitām | koṇī nāhīm bujhāvitā |
maga hoye vicāritā | āpule manīm || 52 ||

52. But when there is such lonely crying, no-one can understand this ‘I am’. Afterwards



in his mind, he started to think clearly and said.

53. आतां कासया रडावें। प्राप्त होतें तें भोगावें।
ऐसे बोलोनिया जीवें। धारिष्ट केलें ॥ ५३ ॥

ātām kāsayā raḍāverī | prāpta hoterī teṁ bhogāverī |
aise boloniyā jīverī | dhāriṣṭa keleṁ || 53 ||

53. “Now, why should I cry? I should endure whatever has to happen.” And with this ‘speech’ he gained fortitude and courage in his heart (ie. let whatever is going to happen, happen, without my rejection or attachment).

54. ऐसा दुःखें दगदला। मग विदेशाप्रती गेला।
पुढे प्रसंग वर्तला। तो सावध ऐका ॥ ५४ ॥

aisā duḥkheṁ dagadalā | maga videśāpratī gelā |
puḍhe prasamga vartalā | to sāvadhā aikā || 54 ||

54. Due to his suffering, there was disgust for this worldly existence and he went to that ‘state beyond’ the body. Afterwards, that *atma* remained with this ‘all’ connection. Now listen carefully.

इति श्रीदासबोधे गुरुशिष्यसंवादे स्वगुणपरीक्षानाम
समास चवथा ॥ ४ ॥ ३.४

iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma
samāsa cavathā || 4 || 3.4

Tímto končí 4. kapitola 3. dášky knihy Dásbódh s názvem „The Severe Trial with the Gunas III.“.

Překlad z angličtiny – xxx 2017



3.5 The Severe Trial with the *Gunās* IV.

समास पाचवा : स्वगुणपरीक्षा

samāsa pācavā : svaguṇaparīkṣā

The Severe Trial with the *Gunās* IV.

|| Śrī Rām ||

1. पुढें गेला विदेशासी। प्राणी लागला व्यासंगासी।
आपल्या जिवेसी सोसी। नाना श्रम ॥ १ ॥

puḍhem gelā videsāsī | prāṇī lāgalā vyāsaṅgāsī |
āpalyā jivesīm sosī | nānā śrama || 1 ||

1. He went to that ‘state beyond’ the body, but again he entered within the *prana* and took up the diligent pursuit of actions. And therefore his *jiva* had to endure ‘many’ toils and troubles (through having gone beyond the body, still his thoughts brought him back to body consciousness and “I am doing”).

2. ऐसा दुस्तर संसार। करितां कष्टला थोर।
पुढें दोनी च्यारी संवत्सर। द्रव्य मेळविलें ॥ २ ॥

aisā dustara saṁsāra | karitām kaṣṭalā thora |
puḍhem donī cyārī saṁvatsara | dravya meḷavileṁ || 2 ||

2. Such is this hard-to-crossover *samsar* (ignorance and desire keeps drawing one back into the thoughts) and on account of this, that *brahman* had to make ‘many’ exhausting efforts. Then that *purush* hidden within *prakruti* has to mix with this power of manifestation for a whole lifetime (ie. he is a knowledgeable fool. He understands intellectually that, ‘I am the *purush*’ and that there is another way to live in this world. He understands that one can be in this world and yet remain aloft from this world but he does not maintain that conviction and does not have the courage required to cast off these thoughts that create an objective world).

3. सर्वेचि आला देशासी। तों आवर्षण पडिलें देसीं।
तेणें गुणें मनुष्यांसी। बहुत कष्ट जाले ॥ ३ ॥

sarveci ālā deśāsī | toṁ āvarṣaṇa paḍileṁ deśīm |
teṇem guṇem manuṣyāṁsī | bahuta kaṣṭa jāle || 3 ||



3. Of its own accord,²⁴ that *atma* has come into this worldly existence and this ‘famine’ has befallen him (due to our own desires and need to fill this belly we give up the divine ‘food’ of ‘I am’ and start begging. Then that *atma* is always hungry and never satisfied). Due to these mixed *gunas* of *sattwa*, *raja* and *tama* (ie. objectification), this ‘all’ becomes the toils and troubles of being a man.

4. येकांच्या बैसल्या अमृतकळा। येकांस चंद्री लागली डोळां।
येकें कांपती चळचळा। दैन्यवाणीं ॥ ४ ॥

yekāñcyā baisalyā amṛtakalā | yekāñsa cañdrī lāgalī ḍolām |
yekem kām̐patī caḷacaḷā | dainyavāṇīñ | | 4 | |

4. For then this *para* speech (‘I am’/original ‘speech’) has been established in the throat (ie. third form of speech/*madhyama*, where imagination gets formed) and that One *purush* has become a body and it just stares sleepily ahead. Then that One has become this miserable and piteous condition in the *prana* and it trembles with fear.

5. येकें दीनरूप बैसलीं। येकें सुजलीं येकें मेलीं।
ऐसीं कन्यापुत्रे देखिलीं। अकस्मात डोळां ॥ ५ ॥

yekem dīnarūpa baisalīñ | yekem sujalīñ yekem melīñ |
aisīñ kanyāputreñ dekhilīñ | akasmāta ḍolām | | 5 | |

5. Or that One idled lazily in this wretched state delighting in the sense objects. That One swoll up with intense craving and that One died. Such was the condition of the daughters and sons that this man had suddenly seen before his eyes (such is this living in this world; when the *atma* gives up its nature as a witness and takes its Self to be a body then, it has to suffer ‘many’ pains and pleasures and ultimately die).

6. तेणें बहुत दुःखी जाला। देखोनिया उभड आला।
प्राणी आक्रंदों लागला। दैन्यवाणा ॥ ६ ॥

teṇem bahuta duḥkhī jālā | dekhoniyā ubhaḍa ālā |
prāṇī ākrañdom lāgalā | dainyavāṇā | | 6 | |

6. Then to this understanding of the ‘all’ there came the gushing out of sorrow and there was loud crying in the *prana*. (This ‘all’ sees with the eyes of knowledge and does not experience the pains and pleasures of body consciousness. But as soon as this understanding is given up, by our own accord, there comes the attachments of this worldly existence)

7. तंव तीं अवघीं सावध जालीं। म्हणती बाबा बाबा जेऊं घालीं।
अन्नालागीं मिडकलीं। झडा घालिती ॥ ७ ॥

tañva tīñ avaghīñ sāvadha jālīñ | mhaṇatī bābā bābā jeūñ ghālīñ |
annālāgīñ miḍakalīñ | jhaḍā ghālītī | | 7 | |

7. When there is body consciousness then, this alert Self has to live within these ‘many’ forms and then that One says, “Dear father, dear father, give us food” and towards this ‘food’ of ‘I am’ that One rushed anxiously (when there is no *vivek* then, that One cannot possibly understand this divine food of ‘I am’ and then it takes its Self as a

²⁴*siddharameshwar maharaj*- The Supreme Self meets anyone who wants to meet it. However *maya* meets everyone, even if one does not want to meet her.



body and sees an outside world of ‘many’ different forms and life is spent filling this belly only. But if that One was to use *vivek* then, even while taking food in its hands and eating with its mouth still, the understanding would be, ‘I do not eat, I am He’).

8. गांठोडें सोडून पाहाती। हातां पडिलें तेंचि खाती।
 कांहीं तोंडीं कांहीं हातीं। प्राण जाती निघोनी ॥ ८ ॥
gānṭhoḍerṁ soḍūna pāhātī | hātām paḍilerṁ teṁci khātī |
kāmhīrṁ toṁḍīrṁ kāmhīrṁ hātīrṁ | prāṇa jātī nighonī || 8 ||

8. When that One sees only with these eyes then, with its hands it takes this bundle of the ‘all’ and opens it out. In this way, that Reality becomes merely food to fill the belly (He is the food, the eating and the One who eats...but when one does not understand this and body consciousness arises then, due to objectification, this divine ‘food’ is turned into food for the belly, that becomes shit in the morning). When this ‘all’ gets taken in the mouth and this ‘all’ gets taken in the hands then, death is sure to come one day (when this ‘I am everywhere’ understanding becomes the understanding, “I am a body, I eat and I do” etc. then, death cannot be avoided).

9. तांतडी तांतडी जेऊं घाली। तों तें जेवितां जेवितां कांहीं मेलीं।
 कांहीं होतीं धादावलीं। तेंहि मेलीं अजीर्णें ॥ ९ ॥
tāntaḍī tāntaḍī jeūṁ ghālī | toṁ teṁ jevitām jevitām kāmhīrṁ melīrṁ |
kāmhīrṁ hotīrṁ dhādāvalīrṁ | teṁhi melīrṁ ajīrṇeṁ || 9 ||

9. When the fruit of past actions are hurriedly and hastily brought to mind then that *atma* gets shallowed up and this ‘all’ gets devoured (when we take ourselves to be a body then, *prarabdha karma* is not allowed to simply naturally happen; rather than remaining aloft as the Witness, we desire and worry etc. and add to our stock of *karma*). For if this ‘all’ gets taken in the hands with intense desire, then that Reality is also destroyed, for it cannot be digested (ignorance brings body consciousness and this brings ‘many’ desires. If there is no *vivek* then, this ‘all’/knowledge and that Reality cannot be understood and one remains in body consciousness, life after life).

10. ऐसीं बहुतेकें मेलीं। येक दोनीं मुलें उरलीं।
 तेंहि दैन्यवाणीं जालीं। आपलें मातेवांचुनी ॥ १० ॥
aisīrṁ bahutekerṁ melīrṁ | yeka donīrṁ mulerṁ uralīrṁ |
teṁhi dainyavaṅīrṁ jālīrṁ | āpaleṁ mātevāṅcunī || 10 ||

10. In this way, death comes to that One within this ‘all’ (ie. the eternal *purush*). Then that One within this *prakruti* stays as the ‘many’ children and without its true mother, that One becomes a wretched and distressed body.

11. ऐसे आवर्षण आलें। तेंघें घरचि बुडालें।
 पुढें देसीं सुभिक्ष जालें। आतिशयेंसी ॥ ११ ॥
aise āvarṣaṇa ālēṁ | teṅheṁ gharaci buḍālēṁ |
puḍheṁ deśīrṁ subhikṣa jālēṁ | ātiśayēṁsī || 11 ||

11. Such was this famine (no ‘food’ of ‘I am’) that had befallen him. Then, on account of these sufferings, he immersed this *house of the body in the ‘all’ and there again came this overflowing of abundance that is to be found within this “I am a body” conviction.



*(Due to mental and physical torments he again seeks the refuge of understanding. Leaving off the ‘many’ thoughts that “I am a body” brings automatically leads you to this thought, ‘I am’)

12. लेकरां नाही वाढवितें। अन्न करावें लागे आपुलेन हातें।

बहु त्रास घेतला चित्तें। स्वयंपाकाचा ॥ १२ ॥

lekurāṃ nāhīm vāḍhavitēṃ | anna karāvēṃ lāge āpulena hāteṃ |
bahu trāsa ghetalā citterēṃ | svayampākācā || 12 ||

12. But if these concepts of his children are not destroyed then, this ‘food’ *(life) has to be taken by their hands (unless the concept “I am a body” is not destroyed, how can ‘I am’ be understood?) and in the mind there will be the ‘many’ worries for the one who has to be the cook (ie. “I am a cook, a wife, a husband, I must do this and that etc.” So many concepts will arise, bringing so many worries and anxieties to that *atma* who is ‘all’-pervasive. Then life passes by in little thoughts eg. “What should I cook tonight” etc. etc). *(What is this thing called life that fills our every waking moment and in which this little body of flesh and blood appears within?)

13. लोकीं भरीस घातलें। पुन्हां मागुतें लग्न केलें।

द्रव्य होतें तें वेचलें। लग्नाकारणें ॥ १३ ॥

lokīm bharīsa ghātaleṃ | punhām māgutēṃ lagna keleṃ |
dravya hotēṃ teṃ vecaleṃ | lagnākāraṇēṃ || 13 ||

13. To satisfy these requirements of this world he again got married (or, due to desires he threw himself headlong into activity and duties).²⁵ For this, the *power of manifestation was required and so that Reality was once again lost on his marriage (ie. a wife and the affairs of this objective world). *(In chapter 17.9, it is explained in detail, that each of the four bodies have their own particular qualities. The gross body, it is said, has the power of action and the subtle body has the power of manifestation ie. the ability to imagine and objectify)

14. पुन्हां विदेशासी गेला। द्रव्य मेळऊन आला।

तव घरीं कळहो लागला। सावत्र पुत्रांसी ॥ १४ ॥

punhām videśāsī gelā | dravya meḷāuna ālā |
tava gharīm kaḷaho lāgalā | sāvatra putrāṃsī || 14 ||

14. Then once more he went to that ‘state beyond’ and again he returned to this power of manifestation (ie. this world is created by our ability to objectify. In this way, we who are that One become ‘many’ and get tossed around in pleasures and pains. But the mind never finds satisfaction in this world and neither does it want to be out of this world and so the conviction ‘I am’ is not maintained). And when he came back to his house he began to quarrel with his sons (his sons are the five elements; no longer does he have the authority of that *purush* for he has become a lowly *jiva*, a creation of these five elements).

15. स्त्री जाली न्हातीधुती। पुत्र देखों न सकती।

भ्रताराची गेली शक्ती। वृद्ध जाला ॥ १५ ॥

²⁵ *siddharameshwar maharaj*- Marriage means, one has become two; it means that time when one comes into duality.



*strī jālī nhātīdhutī | putra dekhom na sakatī |
bhratārācī gelī śaktī | vṛddha jālā || 15 ||*

15. Then His *prakṛuti* becomes this young mature woman and so his sons did not look upon her with proper respect. And that *purush* has become a husband who had lost his power/*shakti* (the real wife of that *purush/shiva* is *prakṛuti/shakti* but due to this objectification caused by worldly desires, they have appeared as an old husband with a young wife).

16. सदा भांडण पुत्रांचें। कोणी नायकती कोणाचें।
वनिता अति प्रीतीचें। प्रीतिपात्र ॥ १६ ॥
*sadā bhāṁḍaṇa putrāṁceṁ | koṇī nāyakatī koṇāceṁ |
vanitā ati prīṭiceṁ | prītipātra || 16 ||*

16. He was therefore always quarrelling with his sons, for they did not respect his wife (how could they? She had become a product of them; just as their father, that *purush*, had become an elderly lovestruck man). But this female had become the object of his intense love.

17. किंतु बैसला मनां। येके ठाई पडेना।
म्हणोनियां पांचा जणा। मेळविलें ॥ १७ ॥
*kiṁta baisalā manāṁ | yeke ṭhāī paḍenā |
mhaṇoniyāṁ pāṁcā jaṇā | meḷavileṁ || 17 ||*

17. His mind was filled with doubt and uncertainty for this place of that One had tumbled down into body consciousness. Therefore he had to meet with his five sons (if that Eternal *purush* remains detached then He does not meet with the five elements but, due to His attraction to this world, He forgot Himself and the five elements appeared and he became a *jīva*).

18. पांच जण वांटे करिती। तों ते पुत्र नायेकती।
निवाडा नव्हेचि अंतीं-। भांडण लागलें ॥ १८ ॥
*pāṁca jaṇa vāṁṭe karitī | toṁ te putra nāyekatī |
nivāḍā navheci aṁtīṁ- | bhāṁḍaṇa lāgaleṁ || 18 ||*

18. That One had been divided into five parts and the father could not agree from his sons and as a result, quarrelling again resumed.

19. पांच जण वांटे करिती। तों ते पुत्र नायेकती।
निवाडा नव्हेचि अंतीं-। भांडण लागलें ॥ १८ ॥
*pāṁca jaṇa vāṁṭe karitī | toṁ te putra nāyekatī |
nivāḍā navheci aṁtīṁ- | bhāṁḍaṇa lāgaleṁ || 18 ||*

19. The father and his sons quarrelled and the sons beat their father (when one ceases to 'listen' ie. when one remembers or imagines the gross then, objectification only increases and in this way the elements beat you and in the end you, who are their father, have to die). At that time their mother (ie. *mula maya*) began hollowing loudly (for she had assumed the body of this young wife).

20. ऐकोनि मेळले लोक। उभे पाहाती कौतुक।



म्हणती बापास लेक। कामा आले॥ २०॥
aikoni melale loka | ubhe pāhātī kautuka |
mhaṇatī bāpāsa leka | kāmā āle || 20 ||

20. While *listening that One had meet this world of ‘I am’ and had then stood watching this wonder of knowledge. But now the people of this gross world say, “These sons have really been of great use to their father!” (objectification brings body consciousness and then that witnessing *atma*, who just looks on in wonder, enters this gross world as a gross body. Then he gets beaten to death by this world. *(*maharaj*- you should say, the one who was killed is myself, the killer was myself and the one who witnessed was also myself)

21. ज्या कारणे केले नवस। ज्या कारणे केले सायास।
 ते पुत्र पितीयास। मारिती पहा॥ २१॥
gyā kāraṇem kele navasa | jyā kāraṇem kele sāyāsa |
te putra pitīyāsa | māritī pahā || 21 ||

21. “For these sons, that *purush* had made solemn vows to God. For these, that *purush* took so much trouble and effort. Look, how these sons beat their father” (but it was due to desire for children that that *purush* had given up His authority as the Witness of this His creation and therefore he has brought this upon Himself).

22. ऐसी आली पापकळी। आश्चर्य मानिलें सकळीं।
 उभे तोडिती कळी। नगरलोक॥ २२॥
aisī ālī pāpakaḷī | āścirya mānilerī sakalīṁ |
ubhe toḍitī kaḷī | nagaraloka || 22 ||

22. It is like this when that *purush* comes in this ‘time of sin’ (ie. body consciousness). It is truly astonishing how that *purush* who had been obeyed within this ‘all’, now stands broken among the people in this time of body consciousness. (The great tragedy or joke is that we are that Supreme Self)

23. पुढें बैसोन पांच जण। वाटे केले तत्समान।
 बापलेंकांचें भांडण। तोडिलें तेहीं॥ २३॥
puḍherī baīsona pāñca jaṇa | vāṁṭe kele tatsamāna |
bāpaleṅkāñcē bhāṇḍaṇa | toḍilerī tehīṁ || 23 ||

23. Afterwards, these five parts were established and divided and shared out (the *purush* had lost His rightful position as the Witness and the elements established their authority and there was objectification). And this quarrelling of the father with his sons severed that connection with Reality.

24. बापास वेगळें घातलें। कोंपट बांधोन दिधलें।
 मन कांतेचें लागलें। स्वार्थबुद्धी॥ २४॥
bāpāsa vegaleṅ ghātaleṅ | koṅpaṭa bāṇdhona didhaleṅ |
mana kāṅteceṅ lāgaleṅ | svārthabuddhī || 24 ||

24. The father was placed apart; a hut was bound together (ie. a body) and he was given and confined to that. Then the mind of his wife started to become selfish (this



wife/*prakṛuti* wants only her *puruṣ* and cares for none else, but when there is body consciousness then, she wants so much).

25. कांता तरुण पुरुष वृद्ध। दोघांस पडिला संमंघ।
खेद सांडून आनंद। मानिला तेहीं ॥ २५ ॥
kāntā taruṇa puruṣa vṛddha | *doghāmsa paḍilā saṁmaṅgha* |
kheda sāṁḍūna ānaṁda | *mānilā tehīm* || 25 ||

25. The wife had become a youthful women and that *puruṣ* had become an old man and the connection with that formless *prakṛuti/puruṣ* had been broken. But leaving aside any grievances they had, they regarded each other with bliss (again *vivek* was made, the thoughts of young or old etc. were all left and understanding of this ‘all’ arose and bliss ensued).

26. स्त्री सांपडली सुंदर। गुणवंत आणी चतुर।
म्हणे माझें भाग्य थोर। वृद्धपणीं ॥ २६ ॥
strī sāṁpaḍalī suṁdara | *guṇavarṁta āṇī catura* |
mhaṇe mājheṁ bhāgya thora | *vṛddhapaṇīm* || 26 ||

26. This woman he then found was beautiful, endowed with this *sattva guṇa* and wise (ie. His *prakṛuti*). He said, “It is my good fortune to be *brahman* in my old age.” (Understanding of this ‘all’ may have come but this talk is not the talk of *brahman*. When one does not exist then, where is old age, good fortune etc.?)

27. ऐसा आनंद मानिला। दुःख सर्वही विसरला।
तंव तो गल्बला जाला। परचक्र आलें ॥ २७ ॥
aisā ānaṁda mānilā | *duḥkha sarvāhī visaralā* |
taṁva to galbalā jālā | *paracakra ālēṁ* || 27 ||

27. And so this bliss was believed and this ‘all’ forgot its sorrows. But then suddenly, there was great confusion when they were attacked by a foreign enemy (ie. the ego, mind, desire etc.).

28. अकस्मात धाडी आली। कांता बंदीं धरून नेली।
वस्तभावही गेली। प्राणीयाची ॥ २८ ॥
akasmāta dhāḍī ālī | *kāntā baṁdīm dharūna nelī* |
vastabhāvāhī gelī | *prāṇīyācī* || 28 ||

28. The attack was so sudden and they captured and took away his wife and even the trinkets and ornaments that were in the *prana* were lost (the ego says, “I am a body and everything belongs to me.” Then this ‘all’ gets divided up into ‘many’ things). (This is similar to the story of *ravana* stealing *sita* from *ram*.)

29. तेणें दुःख जालें भारीं। दीर्घ स्वरें रुदन करी।
मनीं आठवे सुंदरी। गुणवंत ॥ २९ ॥
teṇēṁ duḥkha jālēṁ bhārīm | *dirgha svareṁ rudana karī* |
manīm āṭhave suṁdarī | *guṇavarṁta* || 29 ||

29. That Reality was then filled with great sorrow and this ‘I am’ wept with deep despair (ie. this ‘all’ understanding was stolen away) and in his mind he remembered



his beautiful wife, endowed with this *sattwa guna* (ie. He tried to make *vivek*).

30. तंव तिची वार्ता आली। तुमची कांता भ्रष्टली।
 ऐकोनियां आंग घाली। पृथ्वीवरी ॥ ३० ॥
taṁva ticī vārtā ālī | tumacī kāntā bhraṣṭalī |
aikoniyām āṅga ghālī | pṛthvīvarī || 30 ||

30. News of her came. “Your wife has been defiled (or, fallen into great confusion).” Then his listening was greatly disturbed and this ‘all’ body fell down upon the earth (his *vivek* was broken and this feeling ‘I am He’ fell back into objectivity “I am a gross body and this world is true”).

31. सव्य अपसव्य लोळे। जळें पाझरती डोळे।
 आठवितां चित्त पोळे। दुःखानळें ॥ ३१ ॥
savya apasavya loḷe | jaḷeṁ pājharatī ḍoḷe |
āṭhavitām citta poḷe | duḥkhānaḷeṁ || 31 ||

31. He rolled to and fro in his mind. Tears flowed from his eyes. Remembering all this, inflamed his *chitta* with the fires of sorrow (*maharaj- chid* means simply to know, *chitta* has two *t*'s, means you know and then recall it over and over in your mind).

32. द्रव्य होते मेळविलें। तेंही लग्नास वेचलें।
 कांतेसिही धरून नेलें। दुराचारी ॥ ३२ ॥
dravya hoteṁ melavileṁ | teṁhī lagnāsa vecaleṁ |
kāntesihī dharūna neleṁ | durācārī || 32 ||

32. Having mixed with this power of manifestation, that Reality had been lost on this marriage (ie. due to objectification there were ‘many’ names and forms and that Reality was lost amid the diligent performance of worldly duties/marriage) and now his wife was captured and taken away by that conduct that is far from the *atma* (by the desires of the selfish ego).

33. मजही वृद्धाप्य आलें। लेंकीं वेगळें घातलें।
 अहा देवा वोढवलें। अदृष्ट माझें ॥ ३३ ॥
majahī vṛddhāpya āleṁ | leṁkīṁ vegaleṁ ghātaleṁ |
ahā devā voḍhvaleṁ | adṛṣṭa mājheṁ || 33 ||

33. “Old age has come to me and my sons have neglected me also. Oh, dear God, why has that *purush* been dragged into my destiny?”

34. द्रव्य नाही कांता नाही। ठाव नाही शक्ति नाही।
 देवा मज कोणीच नाही। तुजवेगळें ॥ ३४ ॥
dravya nāhī kāntā nāhī | ṭhāva nāhī śakti nāhī |
devā maja koṇīca nāhī | tujavegaḷeṁ || 34 ||

34. “I have no wealth and no wife and this place of the ‘all’ is not and its power is not. Dear God, there is no-one other than you for me.”

35. पूर्वी देव नाही पुजिला। वैभव देखोन भुलला।
 सेखीं प्राणी प्रस्तावला। वृद्धपर्णी ॥ ३५ ॥



*pūrvīm deva nāhīm pujilā | vaibhava dekhona bhulalā |
sekhīm prāṇī prastāvalā | vṛddhapaṇīm || 35 ||*

35. “Previously, God had not been worshipped. And though I had seen your grandeur (ie. knowledge), still I was captivated by this world and forgot my true Self. And in the end, there is only this remorse and the regrets of old-age in the *prana*.” (Even though this *sagun* knowledge was understood still, it was not cherished)

36. देह अत्यंत खंगलें। सर्वांग वाळोन गेलें।
वातपीत उसळलें। कंठ दाटला कफें ॥ ३६ ॥
*deha atyarānta khamṅaleri | sarvāṅga vāḷona geḷeṁ |
vātapīta usaḷaleri | kaṁṭha dāṭalā kapheṁ || 36 ||*

36. His gross body had become very feeble for this ‘all’ had dried up and gone away. The *vata* and *pitta* had come up and the *kapha* had accumulated in his throat (wind, bile and phlegm are the three humours of the body. Due to objectification ie. the throat is said to be the place where thoughts get formed before they are spoken out, only body consciousness and its troubles remained)

37. वळे जिव्हेची बोंबडी। कफें कंठ घडघडी।
दुर्गधी सुटली तोंडी। नाकीं स्लेष्मा वाहे ॥ ३७ ॥
*vāḷe jivhecī bobadī | kapheṁ kaṁṭha ghadaghadī |
durgadhī suṭalī toṁḍī | nākīṁ sleṣmā vāhe || 37 ||*

37. His tongue faltered and the speech was inarticulate and phlegm rattled in the throat. In the mouth there issued forth a foul smell and mucus ran from his nose.

38. मान कांपे चळचळां। डोळे गळती भळभळां।
वृद्धपणीं अवकळा। ठाकून आली ॥ ३८ ॥
*māna kāṁpe caḷacaḷāṁ | ḍoḷe gaḷatī bhaḷabhaḷāṁ |
vṛddhapaṇīm avakaḷā | ṭhākūna ālī || 38 ||*

38. His neck trembled and his eyes shed a lot of tears. In old age this very terrible condition has to be endured.

39. दंतपाटी उखळली। तेणें बोचरखिंडी पडिली।
मुखीं लाळ गळों लागली। दुर्गधीची ॥ ३९ ॥
*daṁtapāṭī ukhaḷalī | teṇeṁ bocarakhiṁḍī paḍilī |
mukhīṁ lāḷa gaḷoṁ lāgalī | durgadhīcī || 39 ||*

39. The teeth became broken and loose and there were gaps where teeth had fallen out. From his mouth there dripped foul smelling saliva.

40. डोळां पाहातां दिसेना। कानीं शब्द ऐकेना।
दीर्घ स्वरें बोलवेना। दमा दाटे ॥ ४० ॥
*ḍoḷāṁ pāhātāṁ disenā | kānīṁ śabda aikēnā |
dīrgha svareṁ bolavenā | damā dāṭe || 40 ||*

40. One can understand this ‘all’ but the eyes cannot see this. This ‘word’ cannot be heard with these ears. If this ‘I am’ cannot be ‘spoken’ then there is the difficulty



associated with breathing (ie. you are the Witness, subtler than space. But if you take yourself to be this breathing then death is unavoidable).

41. शक्ती पायांची राहिली। बैसवेना मुरुकुंडी घाली।
 बृहती वाजों लागली। तोंडाच ऐसी ॥ ४१ ॥
śaktī pāyāncī rāhīlī | bāisavenā murukunḍī ghālī |
bṛhatī vājorṁ lāgalī | toṁḍāca aisī || 41 ||

41. This power had left his legs. He could not sit properly due to the contraction of his body and his anus passed wind noisily.

42. क्षुधा लागतां आवरेना। अन्न समई मिळेना।
 मिळालें तरी चावेना। दांत गेले ॥ ४२ ॥
kṣudhā lāgatām āvarenā | anna samāim mīḷenā |
mīḷāleṁ tarī cāvenā | dānta gele || 42 ||

42. His hunger could not be controlled if food was not brought on time and then when it came he could not chew it as his teeth were gone.

43. पित्तें जिरेना अन्न। भक्षीतांच होये वमन।
 तैशेंचि जाये निघोना। अपानद्वारें ॥ ४३ ॥
pitteṁ jirenā anna | bhakṣītāṁca hoye vamaṇa |
taiśeṁci jāye niḡhona | apānadvāreṁ || 43 ||

43. Due to *pitta* and this resultant body consciousness, this ‘food’ ‘I am’ could not be properly digested and that which was eaten, became vomit or was passed out as diarrhoea.

44. विष्टा मूत्र आणि बळस। भोवता वमनें केला नास।
 दुरून जातां कोंडे स्वास। विश्वजनाचा ॥ ४४ ॥
viṣṭā mūtra āṇi baḷasa | bhovatā vamaṇeṁ kelā nāsa |
durūna jātām koṁḍe svāsa | viśvajanačā || 44 ||

44. There was excrement, urine and spit all around and every place was covered in vomit. Even those passing by from afar could not breathe.

45. नाना दुःखें नाना व्याधी। वृद्धपणीं चळे बुद्धी।
 तन्हीं पुरेना आवधी। आयुष्याची ॥ ४५ ॥
nānā duḡkheṁ nānā vyādhi | vṛddhapaṇīm caḷe buddhī |
taṛhīm purenā āvadhī | āyusyācī || 45 ||

45. Due to these ‘many’ suffering and this disease of the ‘many’, the *buddhi*/intellect stops working in old age. But even then this life in the gross body is not finished.

46. पापण्या भवयाचे केश। पिकोन झडले निःशेष।
 सर्वांगी लोंबलें मांस। चिरकुटासारिखें ॥ ४६ ॥
pāpanyā bhavayāce keśa | pikona jhaḍale niḥśeṣa |
sarvāṅgīm loṁbaleṁ māṁsa | cirakuṭāsārikheṁ || 46 ||

46. The eyelids get entangled in hair and the top of the head is completely bald. Within



this 'all' body there is flesh, dangling like a rag.

47. देह सर्व पारिखें जालें। सवंगडे निःशेष राहिले।
सकळ प्राणीमात्र बोले। मरेना कां ॥ ४७ ॥
deha sarva pārikheṁ jāleṁ | savāṅgaḍe niḥśeṣa rāhile |
sakaḷa prāṇīmātra bole | marenā kāṁ || 47 ||

47. This body of the 'all' had become a stranger. The ease of inhabiting it has completely finished. Then this 'speech' of 'I am' said, "Why not to die?" (If this 'I am' is not understood and established now then, old age and its resultant bodily troubles will create so 'many' thoughts that this 'I am', this support of the gross body, will be as if not there)

48. जें जन्मून पोसलीं। तेंचि फिरोन पडिलीं।
अंतीं विषम वेळ आली। प्राणीयासी ॥ ४८ ॥
jeṁ janmūna posalīm | teṁci phirona paḍilīm |
aṁtīm viṣama vēḷa ālī | prāṇīyāsī || 48 ||

48. When this *mula maya* takes a birth and becomes a body then, that Reality is turned from and rejected and, in the end, there is this distressful condition for the one in the *prana*.

49. गेलें तारुण्य गेलें बळ। गेलें संसारीचें सळ।
वाताहात जालें सकळ। शरीर आणी संपत्ती ॥ ४९ ॥
geleṁ tāruṇya geleṁ baḷa | geleṁ saṁsārīcēṁ saḷa |
vātāhāta jāleṁ sakaḷa | śarīra āṇī saṁpattī || 49 ||

49. Gone is this youthfulness. Gone is this power. Gone is the pride of *samsar* even. Destruction has come to this body of the 'all' and to the acquisitions and accomplishments of the mind (ie. even great kings leave everything behind).

50. जन्मवरी स्वार्थ केला। तितुकाहि वेर्थ गेला।
कैसा विषम काळ आला। अंतकाळीं ॥ ५० ॥
janmavarī svārtha kelā | titukāhi vertha gelā |
kaisā viṣama kāḷa ālā | aṁtakālīm || 50 ||

50. Throughout this life he had been selfish and still everything became useless and empty. How very difficult is this period that comes at the time of death!

51. सुखाकारणें झुरला। सेखीं दुःखें कष्टी जाला।
पुढें मागुता धोका आला। येमयातनेचा ॥ ५१ ॥
sukhākāraṇeṁ jhuralā | sekhīm duḥkheṁ kaṣṭī jālā |
puḍheṁ māgutā dhokā ālā | yemayātanecā || 51 ||

51. For happiness one pines and hankers and then wastes away. In the end, there is only exhaustion and suffering. And again there is the fear of the torments that will be inflicted by the Lord of Death.

52. जन्म अवघा दुःखमूळ। लागती दुःखाचे इंगळ।
म्हणोनियां तत्काळ। स्वहित करावें ॥ ५२ ॥



janma avaghā duḥkhamūla | lāgatī duḥkhāce imṅala |
mhaṇoniyām tatkāla | svahita karāverī || 52 ||

52. Birth is the mind and it is the root of sorrow. It is the stinging pains of scorpions of desire. Therefore, at this very moment you should do that which is for your own Self benefit.

53. असो ऐसें वृद्धपण। सकळांस आहे दारुण।
महोनीयां शरण। भगवंतास जावें ॥ ५३ ॥
aso aiseṁ vṛddhapana | sakalāṁsa āhe dāruṇa |
mhaṇoniyām śaraṇa | bhagavanṭāsa jāveṁ || 53 ||

53. Like this is old age. It is harsh and cruel to this ‘all’. Therefore one should seek the protection of God.

54. पुढें वृद्धीस तत्वतां। गर्भी प्रस्तावा होता।
तोचि आला मागुता। अंतकाळीं ॥ ५४ ॥
puḍherī vṛddhīsa tatvatām | garbhīm prastāvā hotā |
toci ālā māgutā | aṁtakālīm || 54 ||

54. Otherwise afterwards the same regrets and repentance that one had in the womb will arise in the mind and then that (deathless) *purush* will again meet death (therefore break this chain of suffering, regrets, temporary repentance, broken promises, suffering and death).

55. म्हणौनि मागुतें जन्मांतर। प्राप्त मातेचें उदर।
संसार हा अति दुस्तर। तोचि ठाकून आला ॥ ५५ ॥
mhaṇauni māgutēṁ janmāntara | prāpta māteceṁ udara |
samsāra hā ati dustara | toci ṭhākūna ālā || 55 ||

55. Therefore, again there is another birth, another stay in the womb of a mother. That thoughtless Self has great difficulty in crossing-over *samsar*, when that Knower becomes the known (ie. ‘all’; then one takes the touch and there is the beginning of mind).

56. भगवद्भजनावांचुनी। चुकेना हे जन्मयोनि।
तापत्रयांची जाचणी। सांगिजेल पुढे ॥ ५६ ॥
bhagavadbhajanāvāncunī | cukenā he janmayoni |
tāpatrayāṁcī jācaṇī | sāṅgijela puḍhe || 56 ||

56. Without the *bhajan* of God (in every action I am in my own *swarup*), that thoughtless Reality cannot avoid a birth in the womb. Therefore ahead these sufferings of the three torments should be made into that thoughtless understanding, I do not exist.

Note: Such is this life for the One entangled in these three *gunas* that bring imagination and desire. There is some understanding and then, it gets drowned in thoughts and doubts. Therefore faith and determination are required to first establish this knowledge and then to throw off this knowledge. *maharaj*- some climb up step by step, but the one who understands, goes straight to the top and jumps off.



इति श्रीदासबोधे गुरुशिष्यसंवादे स्वगुणपरीक्षानाम
समास पाचवा ॥ ५ ॥ ३.५

*iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma
samāsa pācavā ॥ 5 ॥3.5*

*Tímto končí 5. kapitola 3. dásaky knihy Dásbódh s názvem „The Severe Trial with the
Gun*as IV.“.

Překlad z angličtiny – xxx 2017



3.6 Mental Torments

समास सहावा : आध्यात्मिक ताप
samāsa sahāvā : ādhyātmika tāpa
Mental Torments

|| Śrī Rām ||

1. तापत्रयाचें लक्षण। आतां सांगिजेल निरूपण।
श्रोतीं करावें श्रवण। यकाग्र होऊनी ॥ १ ॥
tāpatrayācem lakṣaṇa | ātām sāṅgijela nirūpaṇa |
śrotīm karāvem śravaṇa | yakāgra hoūnī || 1 ||

1. The attention of these three *gunas* bring the three torments. But now (with this *sagun* ‘experience’), that *nirgun* discourse should be told. Therefore, in the listener there should be single-pointed listening (and then the attention that brings these three torments will be wiped out).

2. जो तापत्रै पोळला। तो संतसंगें निवाला।
आर्तभूत तोषला। पदार्थ जेवी ॥ २ ॥
jo tāpatraim poḷalā | to saṁtasaṅgem nivālā |
ārtabhūta toṣalā | padārtha jevī || 2 ||

2. That *atma purush* who has been scorched by the three torments, gets peace in the company of the Truth/Saint. That One who hankers with deep painful longing, becomes joyful when He enjoys this ‘all’ of his longing.

3. क्षुधाक्रांतास मिळे अन्न। तृषाक्रांतास जीवन।
बंदीं पडिल्याचें बंधन-। तोडिनां सुख ॥ ३ ॥
kṣudhākrāntāsa miḷe anna | tṛṣākrāntāsa jīvana |
bandīm paḍilyācem bandhana- | toḍinām sukha || 3 ||

3. When that one who was oppressed by hunger, receives this ‘food’, ‘I am’; when that one who was oppressed by thirst, receives this ‘living water’; when that one who was imprisoned gets released then, there is the overflowing of joy.

4. माहापुरें जाजावला। तो पैलतीरास नेला।
कां तो स्वप्नीचा चेइला। स्वप्नदुःखी ॥ ४ ॥
māhāpurem jājavālā | to pailatīrāsa nelā |
kām to svapnīmca ceilā | svapnaduḥkhī || 4 ||



4. Then that *atma* that had been swept away by this great flood of *maya* reached the other side; then that *atma* who had been suffering in a dream, awoke from the dream.

5. कोणी येकासी मरण-। येतां दिलें जीवदान।
संकटास निवारण। तोडितां सुख॥ ५॥
koṇī yekāsī maraṇa- | yetāṁ dileṁ jīvadāna |
saṅkaṭāsa nivāraṇa | toḍitāṁ sukha || 5 ||

5. That One who is within everyone was dying and He was given the gift of life. That One who was in great peril got saved and there was the overflowing of happiness.

6. रोगियास औषध। सप्रचित आणी शुद्ध।
तयासी होये आनंद। आरोग्य होतां ॥ ६॥
rogiyāsa auśadha | sapracita āṇī śuddha |
tayāsī hoye ānaṁda | ārogya hotāṁ || 6 ||

6. When that One who had been diseased was given this medicine of ‘I am’ then, that *atma* became blissful and was freed from this disease of “I am a body”.

7. तैसा संसारें दुःखवला। त्रिविधतापें पोळला।
तोचि येक अधिकारी जाला। परमार्थासी ॥ ७॥
taisā saṁsāreṁ duḥkhavalā | trividhatāpeṁ poḷalā |
toci yeka adhikārī jālā | paramārthāsī || 7 ||

7. When you have suffered in *samsar* and have been burnt by the three forms of torment, then only do you become a worthy recipient of *paramarth*.

8. ते त्रिविध ताप ते कैसे। आतां बोलिजेत तैसे।
येविषई येक असे। वाक्याधार ॥ ८॥
te trividha tāpa te kaise | ātāṁ bolijeta taise |
yeviṣāṁ yeka ase | vākyaādhāra || 8 ||

8. But if that Reality becomes these three torments then, how can there be that Reality? Now, there should be this ‘speech’ and on account of this, there should be that One *purush*, the supporter of this ‘speech’. (Forget everything and remain in that which remains. This is knowledge or this ‘speech’. Then understand that even this knowledge is not required)

श्लोक।। देहेंद्रियप्राणेन सुखं दुःखं च प्राप्यते।
इममाध्यात्मिकं तापं जायते दुःक देहिनाम् ॥ १॥
śloka || deheṁdriyapraṇena sukhaṁ duḥkhaṁ ca prāpyate |
imamādhyātmikaṁ tāpaṁ jāyate duḥka dehinām || 1 ||

सर्वभूतेन संयोगात् सुखं दुःखं च जायते।
द्वितीयतापसंतापः सत्यं चैवाधिभौतिकः ॥ २॥
sarvabhūtena saṁyogāt sukhaṁ duḥkhaṁ ca jāyate |
dvitīyatāpasantaapaḥ satyaṁ caivādhibhautikaḥ || 2 ||

शुभाशुभेन कर्मणा देहांते यमयातना।



स्वर्गनरकादिं भोक्तव्यमिदं चैवाधिदैविकम् ॥ ३ ॥
śubhāśubhena karmaṇā dehāṁte yamayātanā |
svarganarakādīm bhoktavyamidaṁ caivādhidaiivikam || 3 ||

shloka || As below

9. एक ताप आध्यात्मिक। दुजा तो आदिभूतिक।
 तिसरा आदिदैविक। ताप जाणावा ॥ ९ ॥
yeka tāpa ādhyātmika | dujā to ādibhūtika |
tisarā ādidaiivika | tāpa jāṇāvā || 9 ||

9. One torment is mental; the second torment relates to the elemental or physical world and the third torment relates to the gods or deities (ie. [destiny; the result of past actions](#)). You should know these torments.

10. आध्यात्मिक तो कोण। कैसी त्याची वोळखण।
 आदिभूतिकांचें लक्षण। जाणजे कैसें ॥ १० ॥
ādhyātmika to koṇa | kaisī tyācī voḷakhaṇa |
ādibhūtikāṁcerṁ lakṣaṇa | jāṇije kaisēṁ || 10 ||

10. How can that *atma* be mentally tormented and what is the recognition of that *atma*? And why should these elemental or physical torments be known by that *atma*? ([Understand this torment happens to the body and not to that *atma*](#))

11. आदिदैविक तो कैसा। कवण त्याची दशा।
 हेहि विशद कळे ऐसा। विस्तार कीजे ॥ ११ ॥
ādidaiivika to kaisā | kavaṇa tayācī daśā |
heṁhi viśada kaḷe aisā | vistāra kīje || 11 ||

11. And how can that *atma* have the torments of destiny/the gods? How can that Reality be a state or difficult condition? That thoughtless *swarup* should be clearly understood and made to expand.

12. हां जी म्हणोनि वक्ता। जाला कथा विस्तारिता।
 आध्यात्मिक ताप आतां। सावध ऐका ॥ १२ ॥
hām jī mhaṇoni vaktā | jālā kathā vistāritā |
ādhyātmika tāpa ātām | sāvadha aikā || 12 ||

12. Therefore that thoughtless ‘speaker’ has to expand this ‘story’ of God and when there are these mental torments then, listen alertly now ([and by listening to this ‘I am’, the torments will be transcended](#)).

13. देह इंद्रिय आणी प्राण। यांचेनि योगें आपण।
 सुखदुःखें सिणे जाण। या नांव आध्यात्मिक ॥ १३ ॥
deha indriya āṇī prāṇa | yāṁceni yogēṁ āpaṇa |
sukhaduḥkheṁ siṇe jāṇa | yā nāmva ādhyātmika || 13 ||

13. When this ‘speech’ of ‘I am’ has union with the body, the organs of the senses, the organs of action and the *prana*, then the weariness of pleasure and pain is known and to this ‘I am’ there comes mental torment ([then this ‘I am’ is forgotten and body,](#)



senses etc. appear and then mental torment is accepted)

14. देहामधून जें आलें। इंद्रियें प्राणें दुःख जालें।
तें आध्यात्मिक बोलिलें। तापत्रई ॥ १४ ॥
dehāmadhūna jēṁ ālēṁ | indriyēṁ prāṇēṁ duḥkha jālēṁ |
teṁ ādhyātmika bolilēṁ | tāpatraīm || 14 ||

14. When *mula maya* ('I am') comes into a body then, due to the organs of sense and the organs of action and the *prana*, suffering appears. Then to that Reality and this 'speech' there comes these mental torments.

15. देहामधून काये आलें। प्राणें कोण दुःख जालें।
आतां हें विशद केलें। पाहिजे कीं ॥ १५ ॥
dehāmadhūna kāye ālēṁ | prāṇēṁ koṇa duḥkha jālēṁ |
ātām heṁ viśada kelēṁ | pāhije kīṁ || 15 ||

15. If in the body some mental torment has come and if due to the *prana*, some pain appears then, how now can that thoughtless pure knowledge be created? (And when there is that thoughtless knowledge then, how can mental torment be created?)

16. खरुज खवडे पुळिया नारु। नखरुडें मांजऱ्या देवि गोवरु।
देहामधील विकारु। या नांव आध्यात्मिक ॥ १६ ॥
kharuja khavaḍe puḷiyā nāru | nakharuḍēṁ māṅjaṛyā devī govaru |
dehāmadhīla vikāru | yā nāmva ādhyātmika || 16 ||

16. When there is scabies; when the scalp is diseased; when there are pustules, guinea worms, swelling at the hair-root, or smallpox or measles; when there are such disorders within the body then, to this 'I am' there has come mental torment.

17. काखमांजरी केशतोड। वोखटें वर्ण काळफोड।
व्याधी मूळव्याधी माहाजड। या नांव आध्यात्मिक ॥ १७ ॥
kākhāmāṅjarī keśatoḍa | vokhaṭēṁ varṇa kāḷaphoḍa |
vyādhi mūlavvyādhi māhājada | yā nāmva ādhyātmika || 17 ||

17. When there is a septic tumour in the armpit, a boil at the root of the hair, bad skin, a sore and other very painful ailments like piles; then to this 'I am' has come mental torment.

18. अंगुळवेडे गालफुगी। कंड लागे वाउगी।
हिरडी सुजे भरे बलंगी। या नांव आध्यात्मिक ॥ १८ ॥
aṅguḷavede gālapfugī | kaṇḍa lāge vāugī |
hiradī suje bhare balāṅgī | yā nāmva ādhyātmika || 18 ||

18. When among other physical troubles there are swollen fingers; when this *mula maya* is mumps, irritations and scratching, swelling of gums and broken teeth; then to this 'I am' has come mental torment.

19. वाउगे फोड उठती। कां ते सुजे आंगकांती।
वात आणी तिडका लागती। या नांव आध्यात्मिक ॥ १९ ॥
vāuge phoḍa uṭhatī | kāṁ te suje āṅgakāntī |



vāta āṇī tiḍakā lāgatī | yā nāmva ādhyātmika || 19 ||

19. When there are blisters or that Reality is the swelling of the body, or when there is flatulence and cramps then, to this 'I am' has come mental torment.

20. नाइटे अंडु गजकर्ण। पेहाचे पोट विस्तीर्ण।
बैसलें टाळें फुटती कर्ण। या नांव आध्यात्मिक॥ २०॥
nāiṭe aṇḍu gajakarṇa | pehāce poṭa vistīrṇa |
baisaleṁ ṭāḷeṁ phuṭatī karṇa | yā nāmva ādhyātmika || 20 ||

20. When there is a deep-rooted ulcer or the spread of ringworm; when there is palsy or an ear infection then, to this 'I am' has come mental torment.

21. कुष्ठ आणि वोला कुष्ठ। पंड्यारोग अतिश्रेष्ठ।
क्षयरोगाचे कष्ट। या नांव आध्यात्मिक॥ २१॥
kuṣṭha āṇī volā kuṣṭha | paṇḍyāroga atīśreṣṭha |
kṣayarogāce kaṣṭha | yā nāmva ādhyātmika || 21 ||

21. When there is dry and wet leprosy, anemia or tuberculosis and other major diseases of the body then, to this 'I am' has come mental torment.

22. वाटी वटक वायेगोळा। हातीं पाई लागती कळा।
भोवंडी लागे वेळोवेळां। या नांव आध्यात्मिक॥ २२॥
vāṭī vāṭaka vāyegolā | hāṭīṁ pāī lāgatī kalā |
bhovaṁḍī lāge veḷovelāṁ | yā nāmva ādhyātmika || 22 ||

22. When there is an inflammation of the joints or the food does not get properly digested; when gas is created in the bowel or there is continuous pain in the arms and legs or recurrent giddiness; then to this 'I am' has come mental torment.

23. वोलांडा आणी वळ। पोटसुळाची तळमळ।
आर्धशिसी उठे कपाळ। या नांव आध्यात्मिक॥ २३॥
volāṁḍā āṇī vaḷa | poṭasulācī ṭalamala |
ārdhaśīsī uṭhe kapāḷa | yā nāmva ādhyātmika || 23 ||

23. When there is a urine infection, spots on the skin, stomach ache and migraine headaches; then to this 'I am' 'name' there has come mental torment.

24. दुःखे माज आणि मान। पुष्टी ग्रीवा आणि वदन।
अस्तिसांदे दुःखती जाण। या नांव आध्यात्मिक॥ २४॥
duḥkhe māja āṇī māna | puṣṭhī grīvā āṇī vadana |
astisāṁde duḥkhatī jāṇa | yā nāmva ādhyātmika || 24 ||

24. When there is a pain in the groin or a pain in the neck, back-pain or month pain or joint pains; then to this 'I am' has come mental torment.

25. कुळिक तरळ कामिणी। मुरमा सुंठरें माळिणी।
विदेसीं लागलें पाणी। या नांव आध्यात्मिक॥ २५॥
kuḷika taraḷa kāmīṇī | muramā suṁṭhareṁ māḷiṇī |
videsīṁ lāgaleṁ pāṇī | yā nāmva ādhyātmika || 25 ||



25. When there is colic pain, diarrhoea and vomiting, or jaundice, skin disorders, boils in the nose and fever caused by the change of water and climate; then to this ‘I am’ has come mental torment.

26. जळसोस आणी हिवारें। गिरीविरी आणी अंधारें।
ज्वर पाचाव आणी शारें। या नांव आध्यात्मिक ॥ २६ ॥
jalasosa āṇī hivāreṃ | girīvirī āṇī aṃdhāreṃ |
jvara pācāva āṇī śāreṃ | yā nāmva ādhyātmika || 26 ||

26. When there is dehydration or flu; or vertigo or darkness before the eyes, when there is a relapsing fever and shivering; then to this ‘I am’ has come mental torment.

27. शैत्य उष्ण आणी तृषा। क्षुधा निद्रा आणी दिशा।
विषयतृष्णेची दुर्दशा। या नांव आध्यात्मिक ॥ २७ ॥
śaitya uṣṇa āṇī tṛṣā | kṣudhā nidrā āṇī diśā |
viṣayatṛṣṇecī durdaśā | yā nāmva ādhyātmika || 27 ||

27. When there is acute cold and heat; when there is hunger, drowsiness and bewilderment; or when there is the distressful condition caused by the longing for sexual passion; then to this ‘I am’ has come mental torment.

28. आळसी मूर्ख आणी अपेसी। भय उद्भवे मानसी।
विसराळु दुश्चित्त आहिर्निशी। या नांव आध्यात्मिक ॥ २८ ॥
ālasī mūrkhā āṇī apesī | bhaya udbhave mānasī |
visarālu duścitta āhirniśī | yā nāmva ādhyātmika || 28 ||

28. When there is laziness, foolishness and dishonour. When fear manifests in the mind; when there is forgetfulness and *dusचित्त* (see 8.6; to forget Self.) each and every moment; then to this *sagun* ‘name’ has come mental torment.

29. मूत्रकोड आणी परमें। रक्तपिती रक्तपरमें।
खडाचढाचेनि श्रमे। या नांव आध्यात्मिक ॥ २९ ॥
mūtrakoda āṇī paramēṃ | raktapitī raktaparamēṃ |
khaḍācadhāceni śrame | yā nāmva ādhyātmika || 29 ||

29. When there is incontinence or gonorrhoea or bleeding ulcers; when the stools are hard like pebbles then one is very uneasy and to this ‘I am’ has come mental torment.

30. मुरडा हागवण उन्हाळे। दिशा कोंडतां आंदोळे।
येक वेथा असोन न कळे। या नांव आध्यात्मिक ॥ ३० ॥
muraḍā hāgavaṇa unhāḷe | diśā koṇḍatāṃ āṇḍoḷe |
yeka vethā asona na kaḷe | yā nāmva ādhyātmika || 30 ||

30. When there is an excruciating pain in the abdomen, diarrhoea or a stomach infection; when there is the agitation caused by constipation or when there is the wrong diagnosis of a disease then, to this ‘I am’ has come mental torment.

31. गांठी ढळली जाले जंत। पडे आंव आणी रक्त।
अन्न तैसेचि पडत। या नांव आध्यात्मिक ॥ ३१ ॥
gāṃṭhī ḍhalālī jāle jaṃta | paḍe āṃva āṇī rakta |



anna taiseci paḍata | yā nāṁva ādhyātmika || 31 ||

31. When there is a hernia or worms or dysentery; when the stools contain undigested food and blood then, to this 'I am' has come mental torment.

32. पोटफुगी आणी तडस। भरला हिर लागला घांस।
फोडी लागतां कासावीस। या नांव आध्यात्मिक ॥ ३२ ॥
poṭaphugī āṇī taḍasa | bharalā hira lāgalā ghāṁsa |
phoḍī lāgatām kāsavīsa | yā nāṁva ādhyātmika || 32 ||

32. When there is a swelling of the stomach and sharp pains; when there is a sprain or it is difficult to swallow; or when there is the discomfort of small boils then, to this 'I am' has come mental torment.

33. उचकी लागली उसित गेला। पीत उसळलें उलाट झाला।
खरे पडसा आणी खोंकला। या नांव आध्यात्मिक ॥ ३३ ॥
ucakī lāgalī usita gelā | pīta usaḷaleṁ ulāṭa jhālā |
khare paḍasā āṇī khoṅkalā | yā nāṁva ādhyātmika || 33 ||

33. When there are hiccoughs or a feeling of choking; when there is bile and vomiting; when the tongue is dried and there is a cold and cough then, to this 'I am' has come mental torment.

34. उसळला दमा आणी धाप। पडजिभ ढासि आणी कफ।
मोवाज्वर आणी संताप। या नांव आध्यात्मिक ॥ ३४ ॥
usaḷalā damā āṇī dhāpa | paḍajibha ḍhāsi āṇī kapha |
movājvara āṇī saṁtāpa | yā nāṁva ādhyātmika || 34 ||

34. When there is asthma, breathlessness or the infection of the throat; when there is heavy coughing or a wet cough or a fit caused by a fever; when there is meningitis or a high temperature then to this 'I am' has come mental torment.

35. कोणी सेंदूर घातला। तेणें प्राणी निर्बुजला।
घशामध्ये फोड जाला। या नांव आध्यात्मिक ॥ ३५ ॥
koṇī seṁdūra ghātalā | teṇeṁ prāṇī nirbujalā |
ghasāmadhye phoḍa jālā | yā nāṁva ādhyātmika || 35 ||

35. When someone has been shamed or disgraced; when in the *prana*, that Reality has fear and bewilderment; or when the voice begins to divulge that which cannot be divulged then, to this 'I am' 'name' has come mental torment ([this 'name' cannot be divulged; it is the original 'speech' and beyond the thoughts and talk of the mind](#)).

36. गळसोट्या आणी जीभ झडे। सदा मुखीं दुर्गंधी पडे।
दंतहीन लागती किडे। या नांव आध्यात्मिक ॥ ३६ ॥
gaḷasoṭyā āṇī jībha jhaḍe | sadā mukhīm durgāṁdhī paḍe |
daṁtahīna lāgati kiḍe | yā nāṁva ādhyātmika || 36 ||

36. When there is diphtheria or a pain in the tongue; when the breath is foul or the teeth fall out due to a gum infection then, to this 'I am' has come mental torment.



37. जरंडी घोलाणा गंडमाळा। अवचिता स्वयं फुटे डोळा।
आपणचि कापी अंगुळा। या नांव आध्यात्मिक ॥ ३७ ॥
jaramḍī gholāṇā gaṇḍamālā | avacitā svayem phuṭe ḍolā |
āpaṇaci kāpī aṅgulā | yā nāmva ādhyātmika || 37 ||

37. When there is a spleen disorder or nose bleeds; when there is scrofula or a sudden accident involving the loss of an eye; when the finger gets accidentally cut then, to this 'I am' has come mental torment.

38. कळा तिडकी लागती। कां ते दंत उन्मळती।
अधर जिह्वा रगडती। या नांव आध्यात्मिक ॥ ३८ ॥
kalā tiḍakī lāgatī | kāṅ te daṅta unmaḷatī |
adhara jivhā ragḍatī | yā nāmva ādhyātmika || 38 ||

38. When there is some pain or a tooth is pulled out; when the lips or the tongue is bitten then, to this 'I am' has come mental torment.

39. कर्णदुःख नेत्र दुःख। नाना दुःखे घडे शोक।
गर्भाघ आणी नपुश्यक। या नांव आध्यात्मिक ॥ ३९ ॥
karnaduḥkha netra duḥkha | nānā duḥkheri ghāḍe śoka |
garbhāmdha āṇī napuśyaka | yā nāmva ādhyātmika || 39 ||

39. When there is a pain in the ear or a pain in the eye; when one suffers due to the 'many' pains; when one has congenital blindness or one is born a eunuch then, to this 'I am' has come mental torment.

40. फुलें वडस आणी पडळें। कीड गर्ता रातांधळें।
दुश्चित्त भ्रमिष्ट आणी खुळें। या नांव आध्यात्मिक ॥ ४० ॥
phuleṃ vaḍasa āṇī paḍaḷeṃ | kīḍa gartā rātāṅdhaḷeṃ |
duścitta bhramiṣṭa āṇī khuleṃ | yā nāmva ādhyātmika || 40 ||

40. When there are white stops on the eyes or there is the formation of a cataract over the pupil; when the eye is diseased or there is night blindness; when one is confused, depressed or mentally challenged then, to this 'I am' has come mental torment.

41. मुकें बधीर राखोंडें। थोटें चळलें आणी वेडें।
पांगुळ कुर्हे आणी पावडे। या नांव आध्यात्मिक ॥ ४१ ॥
mukeṃ badhīra rākhomḍeṃ | thoṭeṃ caḷaleṃ āṇī veḍeṃ |
pāṅguḷa kurheṃ āṇī pāvaḍe | yā nāmva ādhyātmika || 41 ||

41. When one is mute, deaf or lame; when one is deprived of a limb or mentally unstable; when one is paralysed or has a malformed spine or when one leg is shorter than the other then, to this 'I am' has come mental torment.

42. तारसें घुलें काणें कैरें। गारोळें जामुन टाफरें।
शडांगुळें गेंगाणें विदरें। या नांव आध्यात्मिक ॥ ४२ ॥
tāraseṃ ghuleṃ kāṇeṃ kaireṃ | gāroḷeṃ jāmuna ṭāphareṃ |
śaḍāṅguḷeṃ geṅgāṇeṃ vidareṃ | yā nāmva ādhyātmika || 42 ||

42. When one has a lazy eye, a twisted neck or a squint; when one has staring bulbous



eyes or discoloured eyes; when one's growth is stunted, or one can't walk properly; when one has six fingers or a nasal speech or one is ugly then, to this 'I am' has come mental torment.

43. दांतिरें बोचिरें घानाळ। घ्राणहीन श्रोत्रहीन बरळ।
अति कृश अति स्थूल। या नांव आध्यात्मिक ॥ ४३ ॥
dāmtireṃ bocireṃ ghānāḷa | ghrāṇahīna śrotrahīna baraḷa |
ati kṛśa ati sthūḷa | yā nāmva ādhyātmika || 43 ||

43. When one has protruding teeth or the front teeth are missing or one has a large nose; when one has no nose, or no ears and when one babbles meaninglessly; when one is very thin or very fat then, to this 'I am' has come mental torment.

44. तोंतरें बोंबडें निर्बळ। रोगी कुरूप कुटीळ।
मत्सरी खादाड तपीळ। या नांव आध्यात्मिक ॥ ४४ ॥
toṃtareṃ boṃbaḍeṃ nirbaḷa | rogī kurūpa kuṭīḷa |
matsarī khādāḍa tapīḷa | yā nāmva ādhyātmika || 44 ||

44. If one has a stammer or can't talk properly; if one is weak, diseased or has an unattractive face or body; if one is jealous, gluttonous or short-tempered then, to this 'I am' has come mental torment.

45. संतापी अनुतापी मत्सरी। कामिक हेवा तिरस्कारी।
पापी अवगुणी विकारी। या नांव आध्यात्मिक ॥ ४५ ॥
saṃtāpī anutāpī matsarī | kāmika hevā tīraskārī |
pāpī avaguṇī vikārī | yā nāmva ādhyātmika || 45 ||

45. If one is bad tempered, vengeful and malicious; if one is lustful, envious and insulting; if one is wicked and vicious then, to this 'I am' has come mental torment.

46. उठवणें ताठा करक। आवटळे आणी लचक।
सुजी आणी चालक। या नांव आध्यात्मिक ॥ ४६ ॥
uṭhavaṇeṃ tāṭhā karaka | āvaṭaḷe āṇī lacaka |
suṇī āṇī cāḷaka | yā nāmva ādhyātmika || 46 ||

46. If one has difficulty in getting up or has stiffness or lumbago; if one has a stiff neck, a pulled muscle or a swollen and painful leg then, to this 'I am' has come mental torment.

47. सल आडवें गर्भपात। स्तनगुंते सनपात।
संसारकोंडे आपमृत्य। या नांव आध्यात्मिक ॥ ४७ ॥
sala āḍaveṃ garbhapāta | stanaguṃte sanapāta |
saṃsāarakōṇḍe āpamṛtya | yā nāmva ādhyātmika || 47 ||

47. If one has a premature birth, a miscarriage or a difficult delivery; if in the breasts the milk is not created or it gets infected; if there are family troubles or an untimely death then, to this 'I am' has come mental torment.

48. नखविख आणी हिंगुडें। बाष्ट आणी वावडें।
उगीच दांतखीळ पडे। या नांव आध्यात्मिक ॥ ४८ ॥



*nakhavikha āṇī himgurḍem | bāṣṭa āṇī vāvaḍem |
ugīca dāmtakhīla paḍe | yā nāmva ādhyātmika || 48 ||*

48. If there is an infected nail or one's strength wastes away; if one has stomach upset due to too much food or wrong food; if that 'still and silent' gets lockjaw then, to this 'I am' has come mental torment.

49. झडती पातीं सुजती भवया। नेत्रीं होतीं राज्ञणवडीया।
चाळसी लागे प्राणियां। या नांव आध्यात्मिक ॥ ४९ ॥
*jhaḍatī pātīṃ sujatī bhavayā | netrīṃ hotī rājhaṇavaḍīyā |
cālasī lāge prāṇiyāṃ | yā nāmva ādhyātmika || 49 ||*

49. When the eyelid is swollen or the eyebrows are knitted together; when there is conjunctivitis or the necessity to wear spectacles then, to this 'I am' has come mental torment.

50. वांग तिळ सुरमें लांसें। चामखिळ गलंडे मसें।
चुकुर होइजे मानसें। या नांव आध्यात्मिक ॥ ५० ॥
*vāṅga tila surameri lāṃseṃ | cāmakhīla galanḍe masēṃ |
cukura hoije mānaseṃ | yā nāmva ādhyātmika || 50 ||*

50. When there are liver marks or moles on the skin or the skin loses its pigmentation; when there is a boil or ulcer on the skin; when dementia comes to the mind then, to this 'I am' has come mental torment.

51. नाना फुग आणी आवाळें। आंगीं दुर्गधी प्रबळे।
चाईचाटी लाळ गळे। या नांव आध्यात्मिक ॥ ५१ ॥
*nānā phuga āṇī āvāḷeṃ | āṅgīṃ durgadhī prabaḷe |
cāicāṭī lāḷa gaḷe | yā nāmva ādhyātmika || 51 ||*

51. When there is the arising and swelling of the 'many' thoughts and the appearance of this large fleshy growth called the body; when in this 'all' body there arises a foul smell; when there is rowdy behaviour and meaningless chatter and shallow affections and longings; then to this 'I am' has come mental torment.

52. नाना चिंतेची काजळी। नाना दुःखें चित्त पोळी।
व्याधीवांचून तळमळी। या नांव आध्यात्मिक ॥ ५२ ॥
*nānā cīntecī kājaḷī | nānā duḥkheṃ citta poḷī |
vyādhīvāṅcūna taḷamaḷī | yā nāmva ādhyātmika || 52 ||*

52. When there are the 'many' anguishes and worries; when there are the 'many' burning pains of thinking; when anxiety exists even if there are no ailments; then mental torment has come to this 'I am'.

53. वृद्धपणीच्या आपदा। नाना रोग होती सदा।
देह क्षीण सर्वदा। या नांव आध्यात्मिक ॥ ५३ ॥
*vṛddhapanīcyā āpadā | nānā roga hotī sadā |
deha kṣīṇa sarvadā | yā nāmva ādhyātmika || 53 ||*

53. When there is the trouble of old age and the 'many' diseases are present; when the



body begins to waste away then, to this 'I am' there comes mental torment.

54. नाना व्याधी नाना दुःखैः। नाना भोग नाना खांडकैः।
प्राणी तळमळी शोकैः। या नांव आध्यात्मिक ॥ ५४ ॥
nānā vyādhī nānā duḥkheriṁ | nānā bhoga nānā khāṁḍakeriṁ |
prāṇī taḷamaḷī śokeṁ | yā nāmva ādhyātmika || 54 ||

54. When there are the 'many' illnesses and the 'many' sufferings; when there are the 'many' experiences and the 'many' broken parts (and one the unbroken One); when in the *prana* there are sorrows and anxieties then, to this 'I am' has come mental torment.

55. ऐसा आध्यात्मिक ताप। पूर्वपापाचा संताप।
सांगतां सरेना अमूपा। दुःखसागर ॥ ५५ ॥
aisā ādhyātmika tāpa | pūrvapāpācā saṁtāpa |
sāṅgatāṁ sarenā amūpa | duḥkhasāgara || 55 ||

55. Like this is mental torment. It is the passions and agonies of the previous sin of taking oneself as a body. But that one who does not exist will not be drowned in this immeasurable ocean of suffering.

56. बहुत काय बोलावें। श्रोतीं संकेतें जाणावें।
पुढें बोलिजे स्वभावें। आदिभूतिक ॥ ५६ ॥
bahuta kāya bolāveriṁ | śrotīṁ saṅketēṁ jāṇāveriṁ |
puḍheriṁ bolije svabhāveriṁ | ādibhūtika || 56 ||

56. What more should this 'all' speak but 'I am'! In the listener, this 'all' should be understood and then afterwards, the elemental or physical torments will be this spontaneous 'all' (when everything is forgotten then these sensations of pleasure and pain are regarded with equanimity and one understands, 'They appear upon me, but they are not mine').

इति श्रीदासबोधे गुरुशिष्यसंवादे आध्यात्मिकतापनिरूपणनाम
समास सहावा ॥ ६ ॥ ३.६
iti śrīdāsabodhe gurusīṣyasamvāde ādhyātmikatāpanirūpaṇanāma
samāsa sahāvā || 6 || 3.6

Tímto končí 6. kapitola 3. dášaky knihy Dásbódh s názvem „Mental Torments“.

Překlad z angličtiny – xxx 2017



3.7 Torments of this Elemental World

समास सातवा : आधिभौतिक ताप

samāsa sātavā : ādhibhautika tāpa

Torments of this Elemental World

|| Śrī Rām ||

1. मागां जालें निरूपण। आध्यात्मिकाचें लक्षण।
आतां आदिभूतिक तो कोण। सांगिजेल ॥ १ ॥
māgām jāleṁ nirūpaṇa | ādhyātmikāceṁ lakṣaṇa |
ātām ādibhūtika to koṇa | sāṅgijela || 1 ||

1. Previously there was this ‘I am’ discourse and then there came that attention that brings the mental torments (ie. [attention of body consciousness](#)). Now, when one forgets everything, these physical or elemental torments will be this ‘I am’ and then that *atma* should be understood (I do not exist).

श्लोक ॥ सर्वभूतेन संयोगात् सुखं दुःखं च जायते।
द्वितीयतापसंतापः सत्यं चैवाधिभौतिकः ॥
śloka || sarvabhūtena saṁyogāt sukhaṁ duḥkhaṁ ca jāyate |
dvaitīyatāpasantāpaḥ satyaṁ caivādhibhautikaḥ ||

shloka – That trouble which we suffer or comfort which we get from outer objects is called trouble through the outer world.

2. सर्व भूतांचेनि संयोगे। सुखदुःख उपजों लागे।
ताप होतां मन भंगे। या नांव आदिभूतिक ॥ २ ॥
sarva bhūtāṁceni saṁyogēṁ | sukhaduḥkha upajom lāge |
tāpa hotām mana bhaṅge | yā nāṁva ādibhūtika || 2 ||

2. If this ‘I am’ has contact with the great elements (ie. [objectification](#)) then, there arises the torments of pleasure and pain; then the mind is disturbed and to this ‘I am’ there comes the torments of this physical world.

3. तरी या आदिभूतिकाचें लक्षण। प्रांजळ करूं निरूपण।
जेणें अनुभवास ये पूर्ण। वोळखी तापत्रयाची ॥ ३ ॥
tarī yā ādibhūtikāceṁ lakṣaṇa | prāṅjāḷa karūṁ nirūpaṇa |
jeṇēṁ anubhavāsa ye pūrṇa | volakhī tāpatrayācī || 3 ||



3. When this ‘I am’ experience has the attention that brings these worldly torments then, this ‘I am’ discourse should be clearly ‘spoken’. Then these three torments that have come to this ‘experience’ can be fully understood. (These torments come to the mind and body but this ‘I am experience’ is not affected)

4. ठेंचा लागती मोडती कांटे। विझती शस्त्रांचे धायटे।
सला सिलका आणी सरांटे। या नांव आदिभूतिक ॥ ४ ॥
ṭhemcā lāgatī modatī kāmṭe | vijhatī śastrāṁce dhāyaṭe |
salā silakā āṇī sarāmṭe | yā nāmva ādibhūtika || 4 ||

4. When there is an injury to the foot or a thorn breaks and sticks within your flesh; when a needle or sliver of bamboo pierces the skin then, to this ‘I am’ has come the torments of this world.

5. अंग्या आणी काचकुहिरी। आवचटा लागे शरीरीं।
गांधील येऊन दंश करी। या नांव आदिभूतिक ॥ ५ ॥
aṅgyā āṇī kācakuhirī | āvacaṭā lāge śarīrīṁ |
gāṁdhīlā yeūna daṁśa karī | yā nāmva ādibhūtika || 5 ||

5. Then there are allergies and stings from various plants and the bites and stings of various insects then, to this ‘I am’ comes the torments of this physical world.

6. मासी गोमासी मोहळमासी। मुंगी तेलमुंगी डांस दसी।
सोट जळू लागे यासी। आदिभूतिक बोलिजे ॥ ६ ॥
māsī gomāsī mohālamāsī | muṅgī telamuṅgī ḍāṁsa dasī |
soṭa jalū lāge yāsī | ādibhūtika bolije || 6 ||

6. When there are flies, wasps and bees; when there are various kinds of ants, stinging flies and mosquitoes; when there are leeches or biting insects then, to this ‘I am’ there comes the torments of this world.

7. पिसा पिसोळे चांचण। कुसळें मुंगळे ढेंकुण।
विसीफ भोवर गोंचिड जाण। या नांव आदिभूतिक ॥ ७ ॥
pisā pisole cāṁcaṇa | kusāḷeṁ muṅgāḷe ḍhemkuṇa |
visīpha bhovara goṁciḍa jāṇa | yā nāmva ādibhūtika || 7 ||

7. When fleas and other small creatures bite; when large red ants and the bristles of grains irritate; when mites, bugs and cattle louse bite then, to this ‘I am’ there comes the torments of this world.

8. गोंबी विंचु आणी विखार। व्याघ्र लांडिगे आणी शूकर।
गौसायळ सामर। या नांव आदिभूतिक ॥ ८ ॥
gombī viṁcu āṇī vikhāra | vyāghra lāṁḍige āṇī śūkara |
gausāyāḷa sāmara | yā nāmva ādibhūtika || 8 ||

8. When centipedes and scorpion’s sting; when a tiger or a wolf or a boar attacks a man; when birds bite or a beast of burden bites then, to this ‘I am’ there comes the torments of this world.

9. रानगाई रानम्हैसे। रानशकट आणी रीसैं।



रानहाती लांवपिसैं। या नांव आदिभूतिक ॥ ९ ॥
rānagāī rānamhaise | rānaśakaṭṭa āṇī rīsem |
rānahātī lāmvapisem | yā nāmva ādibhūtika || 9 ||

9. When wild cows, bison, bears, elephants or other wild animals attack; when wild birds attack; then to this 'I am' there comes the torments of this world.

10. सुसरीनें वोढून नेलें। कां तें आवचितें बुडालें।
 आथवा खळाळीं पडिलें। या नांव आदिभूतिक ॥ १० ॥
susarīnem voḍhūna nelem | kām tem āvacitem budālem |
āthavā khalāḷīm paḍilem | yā nāmva ādibhūtika || 10 ||

10. If the crocodile (ie. ego see 3.10.3) drags one away or that Reality is suddenly drowned; or if that Reality falls down into agitation; then to this 'I am' there comes the torments of this world.

11. नाना विखारें आजगर। नाना मगरें जळचर।
 नाना वनचरें अपार। या नांव आदिभूतिक ॥ ११ ॥
nānā vikhārem ājagara | nānā magarem jalacara |
nānā vanacarem apāra | yā nāmva ādibhūtika || 11 ||

11. If there are 'many' large and small snakes; if there are 'many' reptiles and creatures of the water; and if that limitless *paramatma* becomes these 'many' wild animals then, to this 'I am' there comes the torments of this world.

12. अश्व वृषभ आणी खर। स्वान शूकर जंबुक मार्जर।
 ऐसीं बहुविध क्रूर। या नांव आदिभूतिक ॥ १२ ॥
aśva vṛṣabha āṇī khara | svāna śūkara jaṁbuka mārjara |
aisīm bahuvīdha krūra | yā nāmva ādibhūtika || 12 ||

12. When a man is attacked by a horse, a bull, a donkey, a dog, a pig, a fox or vicious cat; then to this 'I am' there comes the torments of this world.

13. ऐसीं कर्कशें भयानकें। बहुविध दुःखदायकें।
 दुःखें दारुणें अनेकें। या नांव आदिभूतिक ॥ १३ ॥
aisīm karkaśem bhayānakem | bahuvīdha duḥkhadāyakerem |
duḥkhem dāruṇem anekem | yā nāmva ādibhūtika || 13 ||

13. One may be viciously attacked, for the ways of the 'many' are the givers of much pain; when due to the many different gross forms there is agitation and suffering then, to this 'I am' there has come the torments of this world.

14. भिंती माळवंदे पडती। कडे भुयेरीं कोंसळती।
 वृक्ष आंगावरी मोडती। या नांव आदिभूतिक ॥ १४ ॥
bhīntī māḷavānde paḍatī | kaḍe bhuyerīm kōṁsalatī |
vṛkṣa āṅgāvārī modatī | yā nāmva ādibhūtika || 14 ||

14. If a wall or slab collapses; if a cliff or tunnel suddenly falls upon one; or if this gross body falls upon this 'all' body; then to this 'I am' there comes the torments of this world.



15. कोणी येकाचा श्राप जडे। कोणी येकें केले चेडे।
आघांतरी होती वेडे। या नांव आदिभूतिक॥ १५॥
koṇī yekācā śrāpa jaḍe | koṇī yekem kele ceḍe |
ādihāntarī hotī veḍe | yā nāmva ādibhūtika || 15 ||

15. If that *One within everyone gets cursed (ie. “You are a body; your name is so and so”); if that One within everyone starts making sorcery (ie. “This is a man and that is a women” etc., when that One starts imagining ‘many’ forms) and becomes mad after these objects of the world that are made out of nothing; then to this ‘I am’ ‘name’ there comes the torments of this world. *(That *atma purush* within every creature)

16. कोणी येकें चाळविलें। कोणी येकें भ्रष्टविले।
कोणी येकें धरून नेलें। या नांव आदिभूतिक॥ १६॥
koṇī yekem cālavileṁ | koṇī yekem bhraṣṭavile |
koṇī yekem dharūna neleṁ | yā nāmva ādibhūtika || 16 ||

16. If that One within everyone gets provoked and beguiled; if that One within everyone gets polluted and defiled; if that One within everyone is seized and taken away; then to this ‘I am’ there comes the torments of this world.

17. कोणी येकें दिलें वीष। कोणी येकें लाविले दोष।
कोणी येकें घातलें पाश। या नांव आदिभूतिक॥ १७॥
koṇī yekem dileṁ vīṣa | koṇī yekem lāvile doṣa |
koṇī yekem ghātalem pāśa | yā nāmva ādibhūtika || 17 ||

17. If that One within everyone is given poison (these objects of the world are a poison, for our desire for them brings a slow death); if that One within everyone is blamed and accused; if that One within everyone is ensnared and trapped; then to this ‘I am’ there comes the torments of this world.

18. अवचिता सेर लागला। नेणो बिबवा चिडला।
प्राणी धुरें जाजावला। या नांव आदिभूतिक॥ १८॥
avacitā sera lāgalā | neṇo bibavā ciḍalā |
prāṇī dhureṁ jājāvalā | yā nāmva ādibhūtika || 18 ||

18. If suddenly one meets a lion, a tiger or an overpowering man; if due to ignorance some obstruction appears before you; if in the *prana*, this great burden is thrown upon you; then to this ‘I am’ there comes the torments of this world.

19. इंगळावरी पाय पडे। शिळेखालें हात सांपडे।
धावतां आडखुळे पडे। या नांव आदिभूतिक॥ १९॥
iṅgalāvarī pāya paḍe | śilekhāleṁ hāta sāmpaḍe |
dhāvataṁ āḍakhule paḍe | yā nāmva ādibhūtika || 19 ||

19. If one steps accidentally on burning coals or one’s hand is trapped under a heavy stone; if one falls while running then, to this ‘I am’ there comes the torments of this world.

20. वापी कूप सरोवर। गर्ता कडा नदीतीर।
आवचितें पडे शरीर। या नांव आदिभूतिक॥ २०॥



*vāpī kūpa sarovara | gartā kaḍā nadītira |
āvaciteṁ paḍe śarīra | yā nāmva ādibhūtika || 20 ||*

20. If one suddenly falls in a well, a lake, a ditch or if one falls from a cliff or from the bank of a river; when due to a lack of awareness this 'all' body tumbles downwards then, to this 'name' there comes the torments of this world.

21. दुर्गाखालें कोंसळती। झाडावरून पडती।
तेणें दुहूखें आक्रंदती। या नांव आदिभूतिक॥ २१॥
*durgākhāleṁ kōṁsalatī | jhādāvarūna paḍatī |
teṇeṁ duhkheṁ ākraṁdatī | yā nāmva ādibhūtika || 21 ||*

21. If one is cast down into this fort covered with skin; if one falls down upon this gross body and if that Reality then lets out a loud cry of pain then, to this 'I am' has come the torments of this world.

22. सीतें वोठ तरकती। हात पाव टांका फुटती।
चिखल्या जिव्हाळ्या लागती। या नांव आदिभूतिक॥ २२॥
*sīteṁ voṭha tarakatī | hāta pāva ṭāṁkā phuṭatī |
cikhalyā jivhālyā lāgatī | yā nāmva ādibhūtika || 22 ||*

22. When the lips are cracked due to cold, or similarly the skin on the palms, hands, feet etc. are cracked; when there is *dhobi's* itch or a nail is bruised then, to this 'I am' there comes the torments of this world.

23. अशनपानाचिये वेळे। उष्ण रसें जिव्हा पोळे।
दांत कस्करे आणी हरळे। या नांव आदिभूतिक॥ २३॥
*aśanapānāciye veḷe | uṣṇa raseṁ jivhā pole |
dānta kaskare aṅī haraḷe | yā nāmva ādibhūtika || 23 ||*

23. When there is the burning of the tongue due to very hot food or water; when one has a sweet tooth or a tooth is broken while eating then, to this 'I am' there comes the torments of this world.

24. पराधेन बाळपणीं। कुशब्दमारजाचणी।
अन्नवस्त्रेवीण आळणी। या नांव आदिभूतिक॥ २४॥
*parādheṇa bāḷapaṇīṁ | kuśabdmarajācaṇī |
annavastrevīṇa āḷaṇī | yā nāmva ādibhūtika || 24 ||*

24. If a child, totally at the mercy of others, is subjected to a caning or cruel words; if one is kept without this 'food' of 'I am' and this covering of the 'all' ("I am everywhere") then one becomes a lank and miserable body and to this 'name' there comes the torments of this world.

25. सासुरवास गालोरे। ठुणके लासणें चिमोरे।
आलें रुदन न धरे। या नांव आदिभूतिक॥ २५॥
*sāsuravāsa gālore | ṭhuṇake lāsaṇeṁ cimore |
āleṁ rudana na dhare | yā nāmva ādibhūtika || 25 ||*

25. If the daughter-in-law is insulted; if she is made to cry being pinched, beaten or



burnt then, to this ‘I am’ there has come the torments of this world.

26. चुकतां कान पिळ्ळिती। कां तो डोळा हिंग घालिती।
सर्वकाळ धारकीं धरिती। या नांव आदिभूतिक ॥ २६ ॥
cukatām kāna pīḷḷitī | kāṁ to ḍolā hiṅga ghālitī |
sarvakāla dhārakīm dharitī | yā nāmva ādibhūtika || 26 ||

26. If somebody commits a mistake (“I am a body”), then he may be punished by the twisting of his ear; if one has very hot powders or asafoetida put in the eyes and if one, though being in this ‘time of the all’, is confined to this gross body then, to this ‘I am’ there has come the torments of this world.

27. नाना प्रकारीचे मार। दुर्जन मारिती अपार।
दुरी अंतरे माहेर। या नांव आदिभूतिक ॥ २७ ॥
nānā prakārice māra | durjana māritī apāra |
dūrī antare māhera | yā nāmva ādibhūtika || 27 ||

27. If there is the beating, crowding around and pushing of the ways of the ‘many’; if the one far from the *atma* (ie. ego) beats that limitless *paramatma* and if there is the feeling that one is far away from one’s own home/**mahera* then, to this ‘I am’ there comes the torments of this world. *(*guru’s place*)

28. कर्णनासिक विंधिलें। बळेंचि धरून गोंधिलें।
खोडी जालिया पोळविलें। या नांव आदिभूतिक ॥ २८ ॥
karnanāsika viṅdhileṁ | baḷēnci dharūna goṁdhileṁ |
khodī jāliyā poḷavileṁ | yā nāmva ādibhūtika || 28 ||

28. If there is the piercing of the ears or nose or tattooing; if one is scorched with hot iron bars etc., as a punishment then, to this ‘I am’ there has come the torments of this world.

29. परचकीं धरून नेलें। नीच यातीस दिधलें।
दुर्दशा होऊन मेलें। या नांव आदिभूतिक ॥ २९ ॥
parcakrīm dharūna neleṁ | nīca yātisa didhaleṁ |
durdaśā hoūna meleṁ | yā nāmva ādibhūtika || 29 ||

29. If the enemies (the ego and sense objects) forcibly transport one to this foreign state and if they sell one off as a slave to the very lowly (“I am a body”), then one will die after great suffering and to this ‘I am’ there has come the torments of this world.

30. नाना रोग उद्भवले। जे आध्यात्मिकीं बोलिले।
वैद्य पंचाक्षरी आणिले। या नांव आदिभूतिक ॥ ३० ॥
nānā roga udbhavale | je ādhyātmikīm bolile |
vaidya paṅcākṣarī āṅṅile | yā nāmva ādibhūtika || 30 ||

30. If this disease of the ‘many’ arises (“I am a body” and the resultant ‘many’ thoughts) then, this ‘speech’ is mentally tormented; and if then a doctor or exorcist are brought then, to this ‘I am’ there comes the torments of this physical existence.

31. नाना वेथेचें निरर्शन। व्हावया औषध दारुण।



बळात्कारें देती जाण। या नांव आदिभूतिक ॥ ३१ ॥
nānā vethecem nirśana | vāvayā auśadha dāruṇa |
balātkārem detī jāṇa | yā nāmva ādibhūtika || 31 ||

31. When the 'many' harsh medicines and methods are forcibly given in order to cure one then, to this 'I am' there comes the torments of this world.

32. नाना वल्लीचे रस। काडे गर्गोड कर्कश।
 घेतां होये कासावीस। या नांव आदिभूतिक ॥ ३२ ॥
nānā vallīce rasa | kāḍe gargoḍa karkaśa |
ghetām hoye kāśāvīsa | yā nāmva ādibhūtika || 32 ||

32. When one suffers from the 'many' passions of *maya*; when one suffers from the taking of decoctions and very bitter medicines then, to this 'I am' there comes the torments of this world.

33. ढाळ आणी उखाळ देती। पथ्य कठीण सांगती।
 अनुपान चुकतां विपत्ती। या नांव आदिभूतिक ॥ ३३ ॥
ḍhāḷa āṇī ukhāḷa detī | pathya kaṭhīṇa sāṅgatī |
anupāna cukatām vipattī | yā nāmva ādibhūtika || 33 ||

33. When purgatives or medicines for vomiting are given; when that One is subjected to the regimens of *maya*; when this anecdote, 'I am', is neglected then, there is misfortune and calamity and to this 'name' there has come the torments of this world.

34. फाड रक्त फांसणी। गुल्लडागांची जाचणी।
 तेणें दुःखें दुःखवे प्राणी। या नांव आदिभूतिक ॥ ३४ ॥
phāḍa rakta phānsaṇī | gulladāgāṁcī jācaṇī |
teṇem duḥkhem duḥkhave prāṇī | yā nāmva ādibhūtika || 34 ||

34. When there are the entanglements and disentanglements of attachment and likings; when there is the teasing and harassment of this 'dead drunk lump'; when in the *prana*, that Reality is made to suffer great pain then, to this 'I am' there comes the torments of this world.

35. रुचिक बिबवे घालिती। नाना दुःखें दडपे देती।
 सिरा तोडिती जळा लाविती। या नांव आदिभूतिक ॥ ३५ ॥
rucika bibave ghālītī | nānā duḥkhem daḍape detī |
sirā toḍītī jalā lāvītī | yā nāmva ādibhūtika || 35 ||

35. When plant extracts that irritate the skin are used against one; when 'many' tortures have to be endured; when the veins are cut and leeches are stuck to the body for blood-letting then, to this 'I am' there has come the torments of this physical existence.

36. बहु रोग बहु औषधें। सांगतां अपारें अगाधें।
 प्राणी दुखवे तेणें खेदें। या नांव आदिभूतिक ॥ ३६ ॥
bahu roga bahu auśadhem | sāṅgatām apārem agādhem |
prāṇī dukhave teṇem khedem | yā nāmva ādibhūtika || 36 ||

36. When there is the disease of the 'many' and the medicines of the 'many' are used



on that unlimited and unfathomable Self; when in the *prana*, there is the suffering and torment of that Reality then, to this ‘I am’ has come the torments of this world.

37. बोलाविला पंचाक्षरी। धूरमार पीडा करी।
नाना यातना चतुरीं। आदिभूतिक जाणिजे ॥ ३७ ॥
bolāvilā pañcākṣarī | dhūramāra pīḍā karī |
nānā yātanā caturīm | ādibhūtika jāṇije || 37 ||

37. When the five elements within that indestructible One are invited in (*ie. objectification*) then, they hand out ‘many’ cruel treatments and beatings. These ‘many’ sufferings caused by the torments of this world should be known by the wise.

38. दरवडे घालूनियां जना। तश्कर करिती यातना।
तेणें दुःख होये मना। या नांव आदिभूतिक ॥ ३८ ॥
daravaḍe ghālūniyāṅ janā | taṣkara karitī yātanā |
teṇem duḥkha hoye manā | yā nāmva ādibhūtika || 38 ||

38. When the robbers (*ie. thoughts*) attack and this thief (*ie. mind*) cause great suffering; when that Reality is made to suffer then, it is called the mind and to this ‘I am’ there has come the torments of this physical existence.

39. अग्नीचेनि ज्वाळें पोळे। तेणें दुःखें प्राणी हरंबळे।
हानी जालियां विवळे। या नांव आदिभूतिक ॥ ३९ ॥
agnīceni jvāḷem pole | teṇem duḥkhem prāṇī harambale |
hānī jāliyāṅ vivaḷe | yā nāmva ādibhūtika || 39 ||

39. When one is burnt by the flames of a fire then, that Reality tosses in pain in the *prana*; when that laments over the injury caused then, to this ‘I am’ has come the torments of this world.

40. नाना मंदिरे सुंदरे। नाना रत्नांची भांडारें।
दिव्यांबरें मनोहरें। दग्ध होती ॥ ४० ॥
nānā maṅdirē suṅdareṅ | nānā ratnāñcīm bhāṅḍāreṅ |
divyāmbareṅ manohareṅ | dagdha hotī || 40 ||

40. When this beautiful temple of ‘I am’ is the ‘many’ thoughts and that treasury of *precious jewels is the ‘many’ thoughts; then this divine and wise gets captivated by the ‘many’ thoughts and gets burned to ashes. *(The jewels are this ‘word’ and that thoughtless understanding)

41. नाना धान्यें नाना पदार्थ। नाना पशु नाना स्वार्थ।
नाना पात्रें नाना अर्थ। मनुष्यें भस्म होती ॥ ४१ ॥
nānā dhānyem nānā padārtha | nānā paśu nānā svārtha |
nānā pātreṅ nānā artha | manuṣyem bhasma hotī || 41 ||

41. There are the ‘many’ seeds (*and not this seed of creation ie. ‘all’*) and there are the ‘many’ objects (*and not the object of the ‘all’*); there are the ‘many’ animals and the ‘many’ properties; there are the ‘many’ disguises and the ‘many’ wealths; but all these get burnt to ash by man (*all these become zero in the end*).



42. आग्न लागला सेती। धान्ये बणव्या आणी खडकुती।
युक्षदंड जळोन जाती। अकस्मात् ॥ ४२ ॥
āgna lāgalā setī | dhānyem baṇavyā aṇī khaḍakutī |
yukṣadaṇḍa jaḷona jāṭī | akasmāta || 42 ||

42. If a field is set on fire and the crops and bags of grain get burnt; if the husks and sugarcane are all burnt then, to this 'I am' has come the torments of this world.

43. ऐसा आग्न लागला। अथवा कोणी लाविला।
हानी जाली कां पोळला। या नांव आदिभूतिक ॥ ४३ ॥
aisā āgna lāgalā | athavā koṇī lāvīlā |
hānī jālī kāṁ poḷalā | yā nāmva ādibhūtika || 43 ||

43. If a fire starts accidentally or if someone purposely burns something; if one suffers loss or injury in some undertaking then, to this 'I am' there comes the torments of this world.

44. ऐसें सांगतां बहुत। होती वन्हीचे आघात।
तेणे दुःखे दुःखे चित्त। या नांव आदिभूतिक ॥ ४४ ॥
aiseṁ sāṅgatām bahuta | hotī vanhīce āghāta |
teṇe duḥkheṁ duḥkhave citta | yā nāmva ādibhūtika || 44 ||

44. When thoughtlessness and this 'all' get burnt in the fires of knowingness (ie. the beginning of individuality; there is something outside of myself); then that Reality is the **chitta* and is made to suffer its pains and to this 'I am' there comes the torments of this world. *(The *chitta* takes the 'touch' and thinks the same things over and over again; *chid* drops it immediately and thinks no more about it)

45. हारपे विसरे आणी सांडे। नासे गाहाळ फुटे पडे।
असाध्य होये कोणीकडे। या नांव आदिभूतिक ॥ ४५ ॥
hārape visare aṇī sāmḍe | nāse gāhāḷa phuṭe paḍe |
asādhyā hoye koṇīkaḍe | yā nāmva ādibhūtika || 45 ||

45. When one losses, forgets and leaves aside this 'I am'; when one destroys, wanders astray from, breaks and falls down from this 'I am' then, to this 'I am' there comes the torments of this world.

46. प्राणी स्थानभ्रष्ट जालें। नाना पशूतें चुकलें।
कन्यापुत्र गाहाळले। या नांव आदिभूतिक ॥ ४६ ॥
prāṇī sthānabhraṣṭa jāleṁ | nānā paśūteṁ cukaleṁ |
kanyāputra gāhāḷale | yā nāmva ādibhūtika || 46 ||

46. When in the *prana* there appears this place of the fallen and confused (ie. body consciousness) then, the 'many' domesticated animals may get lost or one's children may leave one and go away and to this 'I am' there comes the torments of this world.

47. तश्कर अथवा दावेदार। आवचितां करिती संव्हार।
लुटिती घरे नेती खिल्लार। या नांव आदिभूतिक ॥ ४७ ॥
taṣkara athavā dāvedāra | āvacitām karitī saṁvohāra |
luṭitī ghareṁ netī khillāra | yā nāmva ādibhūtika || 47 ||



47. Robbers or enemies may suddenly attack and cause great destruction; they may plunder your house and take away your animals, then to this ‘name’ there comes the torments of this worldly existence.

48. नाना धान्ये केळी कापिती। पानमळां मीठ घालिती।
 ऐसे नाना आघात करिती। या नांव आदिभूतिक ॥ ४८ ॥
nānā dhānyem keḷī kāpitī | pānamalām mīṭha ghālītī |
aise nānā āghāta karītī | yā nāmva ādibhūtika || 48 ||

48. When the ‘many’ crops or banana trees are deliberately cut down; when salt is placed under the betel trees to kill them; when such are the ‘many’ crimes perpetrated then, to this ‘I am’ there comes the torments of this world.

49. मैद उचले खाणोरी। सुवर्णपंथी भुरेकरी।
 ठकु सिंतरु वरपेकरी। वरपा घालिती ॥ ४९ ॥
mair̥nda ucale khāṇorī | suvarṇapaṁthī bhurarekarī |
ṭhaku sim̥taru varapekarī | varapā ghālītī || 49 ||

49. There is the murderer of the greedy traveller (the ego kills the *jīva*); he is the alchemist (the one who seeks to turn base metal to gold), the hypnotist, the deceiver and accuser (all these are the mind).

50. गठीछोडे द्रव्य सोडिती। नाना आळंकार काढिती।
 नाना वस्तु मूषक नेती। या नांव आदिभूतिक ॥ ५० ॥
gāṭhīchoḍe dravya soḍitī | nānā āḷamkāra kāḍhitī |
nānā vastu mūṣaka netī | yā nāmva ādibhūtika || 50 ||

50. He is the thief who steals the wealth of the ‘many’ (“It all belongs to me”); he snatches away all the finery of the ‘many’; he takes away the objects of the ‘many’ due to his ignorance and then, to this ‘name’ has come the torments of this world.

51. वीज पडे हिंव पडे। प्राणी प्रजनी सांपडे।
 कां तो माहापुरीं बुडे। या नांव आदिभूतिक ॥ ५१ ॥
vīja paḍe hīva paḍe | prāṇī prajānī sāmpaḍe |
kām̥ to māhāpurīm̥ buḍe | yā nāmva ādibhūtika || 51 ||

51. When lightening strikes and coldness falls (ie. the flash of the mind says, “This is such and such” and the roar of thunder, “I am so and so”; it gives name and form to the nameless and formless and everything has become gross/cold); when the one in the *prana* gets caught in heavy rain (ie. desires falling from the clouds of ignorance); when that *atma* gets drowned in this great flood of *maya* then, to this ‘I am’ there has come the torments of this worldly existence.

52. भोवरें वळणें आणी धार। वोसाणें लाटा अपार।
 वृश्चिक गोंबी आजगर। वाहोन जाती ॥ ५२ ॥
bhovareṁ vaḷaṇeṁ āṇī dhāra | vosāṇeṁ lāṭā apāra |
vṛścika gombī ājagara | vāhona jāṭī || 52 ||

52. When that limitless *paramatma* is this *river in flood, then there are whirlpools, great crashing waves and vicious insects, scorpions and snakes of desires being carried



along in it. *(This river of *samsar*)

53. तयामधे प्राणी सांपडला। खडकी बेटीं आडकला।
बुडत बुडत वांचला। या नांव आदिभूतिक॥ ५३॥
tayāmadheriṁ prāṇī sāmpaḍalā | khaḍakī beṭīṁ āḍakalā |
buḍata buḍata vāṁcalā | yā nāṁva ādibhūtika || 53 ||

53. Then in that Reality that One is trapped in the *prana* and in this crowded brawl it takes a definite form. And if though drowning it struggles on without trying to reach the shore then, to this ‘I am’ there comes the torments of this worldly existence.

54. मनासारिखा नसे संसार। कुरूप कर्कश स्त्री क्रूर।
विधवा कन्या मूर्ख पुत्र। या नांव आदिभूतिक॥ ५४॥
manāsārikhā nase saṁsāra | kurūpa karkaśa strī krūra |
vidhavā kanyā mūrkhā putra | yā nāṁva ādibhūtika || 54 ||

54. Then the mind is continuously lost in *samsar* and this women (*prakruti*) assumes a false form (a wife to her husband) and talks loudly and cruelly (not the soft and gentle ‘I am’). Her daughter becomes a widow (ie. has lost her *purush* also) and her son is stupid (ie. has no *vivek*) and to this ‘I am’ there has come the torments of this worldly life.

55. भूत पिशाच लागले। आंगावरून वारें गेलें।
अबद्धमंत्रे प्राणी चळले। या नांव आदिभूतिक॥ ५५॥
bhūta piśācca lāgaleṁ | āṅgavarūna vāreṁ geleṁ |
abaddhamāntre prāṇī caḷaleṁ | yā nāṁva ādibhūtika || 55 ||

55. When there are the elements (objectification) and this evil spirit called the ego then, one runs from this ‘all’ body towards the objects; and when due to the irrelevant and self-willed *mantra* (“I am Mr. so and so”) one moves about in the *prana*, then to this ‘I am’ there has come the torments of this world.

56. ब्राह्मणसमंध शरीरीं। बहुसाल पीडा करी।
शनेश्वराचा धोका धरी। या नांव आदिभूतिक॥ ५६॥
brāhmaṇasamaṁdha śarīrīṁ | bahusāla pīḍā karī |
śaneśvarācā dhokā dharī | yā nāṁva ādibhūtika || 56 ||

56. When this ‘all’ has the pride of knowing (“I know this and that”) then it brings troubles for ‘many’ years; and when Saturn’s return²⁶ brings great fear then, to this ‘I am’ there has come the torments of this world.

57. नाना ग्रहे काळवार। काळतिथी घातचंद्र।
काळवेळ घातनक्षत्र। या नांव आदिभूतिक॥ ५७॥
nānā grahe kālavāra | kālatithī ghātacaṁdra |
kālaveḷa ghātanakṣatra | yā nāṁva ādibhūtika || 57 ||

²⁶*siddharameshwara maharaj- sadesati* means seven and a half. According to Hindu astrology it is a period of misfortune or Saturn’s return which lasts for seven and a half years. However the real misfortune is the human body that measures seven and a half *vita* (the distance from the thumb-tip to the tip of the little finger when the hand is fully extended).



57. When there are the ‘many’ undesirable times, inauspicious positions of the moon, planets and the stars; when there is this time of great calamity and death then, to this ‘I am’ there has come the torments of this world.

58. सिंक पिंगळा आणी पाली। वोखटें होला काक कलाली।
चिंता काजळी लागली। या नांव आदिभूतिक ॥ ५८ ॥
siṅka piṅgalā āṇī pālī | vokhaṭem holā kāka kalālī |
ciṁtā kājalī lāgalī | yā nāmva ādibhūtika || 58 ||

58. When one believes in bad omens, like an inopportune sneeze, the hoot of an owl, the sound of lizard or the call of a crow or other ‘evil’ birds (ie. all kinds of superstitions); when these create worry and misgivings in the mind then, to this ‘I am’ there has come the torments of this world.

59. दिवटा सरवदा भाकून गेला। अंतरीं धोका लागला।
दुःस्वप्नें जाजावला। या नांव आदिभूतिक ॥ ५९ ॥
divaṭa saravadā bhākūna gelā | antarīṁ dhokā lāgalā |
duḥsvapnem jājāvalā | yā nāmva ādibhūtika || 59 ||

59. When some fortune teller wandering in the street tells of some misfortune to come and this causes fear; or when one has a very bad dream which creates anxiety then, to this ‘I am’ there has come the torments of this world.

60. भालु भुंके स्वान रडे। पाली अंगावरी पडे।
नाना चिन्हें चिंता पवाडे। या नांव आदिभूतिक ॥ ६० ॥
bhālu bhūṅke svāna raḍe | pālī aṅgāvārī paḍe |
nānā cinheri ciṁtā pavāḍe | yā nāmva ādibhūtika || 60 ||

60. If a fox or dog howls and then some doubt or misgiving falls upon this ‘all’ body; if these ‘many’ unwanted omens enter the mind and create worry then, to this ‘I am’ there has come the torments of this world.

61. बाहेरी निघतां अपशकून। नाना प्रकारें विछिन्न।
तेणें गुणें भंगे मन। या नांव आदिभूतिक ॥ ६१ ॥
bāherī niḡhatāṁ apaśakūna | nānā prakāreṁ vichinna |
teṇem guṇem bhaṅge mana | yā nāmva ādibhūtika || 61 ||

61. If one is setting out on a journey and some bad omen appears; if one believes in the ‘many’ ways and ‘many’ divisions then, that Reality is broken by the mixing of the *gunās* (ie. imagination) and there is the worldly mind and to this ‘name’ there has come the torments of this world.

62. प्राणी बंदी सांपडला। यातने वरपडा जाला।
नाना दुःखें दुःखवला। या नांव आदिभूतिक ॥ ६२ ॥
prāṇī baṁdī sāṁpaḍalā | yātane varapaḍā jālā |
nānā duḥkhem duḥkhavalā | yā nāmva ādibhūtika || 62 ||

62. If in the *prana* one is thrown into bondage and subjected to atrocities then, there are ‘many’ sufferings and to this ‘I am’ has come the torments of this world.



63. प्राणी राजदंड पावत। जेरबंद चाबुक वेत।
दरेमार तळवेमार होत। या नांव आदिभूतिक ॥ ६३ ॥
prāṇī rājadamḍa pāvata | jerabamḍa cābuka veta |
daremāra taḷavemāra hota | yā nāmva ādibhūtika || 63 ||

63. If in the *prana* one is punished by the *King and bound to this feeble, powerless body and beaten with His cane; if one tumbles down the mountain-side to the bottom like a creature in this river of *samsar* then, to this 'I am' there has come the torments of this world. *(The King is the *atma purush* and the one who forgets Him has to suffer the law of *karma*)

64. कोरडे पारंब्या फोक। बहुप्रकारें अनेक।
बहुताडिती आदिभूतिक। या नांव बोलिजे ॥ ६४ ॥
korāḍe pārambyā phoka | bahuprakāreṁ aneka |
bahutāḍitī ādibhūtika | yā nāmva boliḷe || 64 ||

64. When there are the ways of the 'many' and the numerous different shapes and forms then, one may get flogged with a whip, a stick or a long root. These 'many' punishments bring the torments of this world and therefore this 'I am' should be 'spoken'.

65. मोघरीमार बुधलेमार। चौखरून डंगारणेमार।
बुक्या गचांड्या गुढघेमार। या नांव आदिभूतिक ॥ ६५ ॥
mogharīmāra budhalemāra | caukhurūna ḍaṅgāraṇemāra |
bukyā gacāṅḍyā guḍhagemāra | yā nāmva ādibhūtika || 65 ||

65. That One may be punished in various ways. A wooden peg may be forced into the anus or one may be tied to a barrel of wine and then burnt; or one's hands and feet may be stretched apart and punched, beaten and kicked. If this happens then, to this 'I am' there has come the torments of this world.

66. लाता तपराखा सेणमार। कानखडे दगडमार।
नाना प्रकारीचे मार। या नांव आदिभूतिक ॥ ६६ ॥
lātā taparākhā seṇamāra | kānakhāḍe dagaḍamāra |
nānā prakārīcḥe māra | yā nāmva ādibhūtika || 66 ||

66. One may be kicked, slapped or have dung thrown on this body; one may have pebbles put in the ears and then they may be twisted. For these ways of the 'many' one has to rush here and there, then one may get punished or feel exuberance, but to this 'I am' there has come the torments of this world.

67. टांगणें टिपन्या पिछोडे। बेडी बुधनाल कोलदंडे।
रक्षणनिग्रह चहूंकडे। या नांव आदिभूतिक ॥ ६७ ॥
ṭāṅgaṇeṁ ṭipanya picchoḍe | beḍī budhanāla koladamḍe |
rakṣaṇanigraha cahūṅkaḍe | yā nāmva ādibhūtika || 67 ||

67. When one is hanged with one's hands tied behind one's back; when chains are put around one's feet; when one is tied around a tree and beaten; when one is put in this wooden trap and kept under constant guard then, to this 'I am' there has come the torments of this world.



68. नाकवणी चुनवणी। मीठवणी रायवणी।
गुळवण्याची जाचणी। या नांव आदिभूतिक ॥ ६८ ॥
nākavaṇī cunavaṇī | mīṭhavaṇī rāyavaṇī |
gulavaṇyācī jācaṇī | yā nāmva ādibhūtika || 68 ||

68. When bitter liquids or acidic things, such as lime water, salt water, mustard water or even jaggery water are poured in the nose then, to this 'I am' there has come the torments of this world.

69. जळामध्ये बुचकळिती। हस्तीपुढें बांधोन टाकिती।
हाकिती छळिती यातायाती। या नांव आदिभूतिक ॥ ६९ ॥
jalāmadhyeṃ bucaḥḍitī | hastīpuḍhēṃ bāndhona ṭākitī |
hākitī chaḥḍitī yātāyātī | yā nāmva ādibhūtika || 69 ||

69. When one is again and again forced under water; when one is bound and thrown in front of an elephant; when one is put to yoke like a bull and beaten over and over then, to this 'I am' there has come the torments of this world.

70. कर्णछेद घ्राणछेद। हस्तछेद पादछेद।
जिह्वाछेद अधरछेद। या नांव आदिभूतिक ॥ ७० ॥
karnacheda ghrāṇacheda | hastacheda pādacheda |
jivhācheda adharacheda | yā nāmva ādibhūtika || 70 ||

70. When the ears, nose, hands, feet, tongue or lips are pierced with hooks* then, to this 'I am' there has come the torments of this world. *(Regarded by some as a spiritual practice)

71. तीरमार सुळीं देती। नेत्र वृषण काढिती।
नखोनखीं सुया मारिती। या नांव आदिभूतिक ॥ ७१ ॥
tīramāra suḷīṃ detī | netra vṛṣaṇa kāḍhitī |
nakhonakhīṃ suyā māritī | yā nāmva ādibhūtika || 71 ||

71. When he is placed on the gallows; when an arrow is fired at him; when his eyes and testicles are taken out and his nails are pierced by needles then, to this 'I am' there has come the torments of this world.

72. पारड्यामध्ये घालणें। कां कडेलोट करणें।
कां भांड्यामुखें उडवणें। या नांव आदिभूतिक ॥ ७२ ॥
pāraḍyāmadhyeṃ ghālaṇeṃ | kāṃ kaḍeloṭa karaṇeṃ |
kāṃ bhāṇḍyāmukheṃ uḍavaṇeṃ | yā nāmva ādibhūtika || 72 ||

72. When one is cast into grievous trouble or treated with contempt; when one is ridiculed, scorned and quarrelled with then, to this 'I am' there has come the torments of this world.

73. कानीं खुंटा आदळिती। अपानीं मेखा मारिती।
खाल काढून टाकिती। या नांव आदिभूतिक ॥ ७३ ॥
kānīṃ khunṭā āḍalitī | apānīṃ mekhā māritī |
khāla kāḍhūna ṭākitī | yā nāmva ādibhūtika || 73 ||



73. When one is skinned or wooden pegs are put into the ears or the lower orifice then, to this 'I am' there has come the torments of this world.

74. भोत आणी बोटबोटी। अथवा गळ घालणें कंठी।
सांडस लावून आटाटी। या नांव आदिभूतिक ॥ ७४ ॥
bhota āṇī boṭaboṭī | athavā gaḷa ghāḷaṇem kaṇṭhīm |
sāṇḍasa lāvūna āṭāṭī | yā nāmva ādibhūtika || 74 ||

74. When one is forced into this skin and given fingers and toes and made to endure and suffer so many forms of harassment and strenuous efforts then, to this 'I am' there has come the torments of this world.

75. सिसें पाजणें वीष देणें। अथवा सिरछेद करणें।
कां पायातळीं घालणें। या नांव आदिभूतिक ॥ ७५ ॥
siseriṃ pājaṇem vīṣa deṇem | athavā siracheda karaṇem |
kāṃ pāyāṭalīm ghāḷaṇem | yā nāmva ādibhūtika || 75 ||

75. When the mind is forced to swallow deception and made to take the poison (*maharaj- this world is a slow poison*); when one removes their head and buries it underneath their feet (*one does not use vivek*); then to this 'I am' there has come the torments of this worldly existence.

76. सरड मांजरें भरिती। अथवा फांसी नेऊन देती।
नानापरी पीडा करिती। या नांव आदिभूतिक ॥ ७६ ॥
saraḍa māṅjareṃ bharitī | athavā phāṃsīm neūna detī |
nānāparī pīḍā karitī | yā nāmva ādibhūtika || 76 ||

76. When a large reptile is put into the pants of a man or a person in kept in a closed room with an angry cat or one is taken to the gallows (*siddharameshwar maharaj- every moment you are standing on the gallows*); these ways of the 'many' cause so much suffering and to this 'I am' there has come the torments of this world.

77. स्वानप्रळये व्याघ्रप्रळये। भूतप्रळये सुसरीप्रळये।
शस्त्रप्रळये विज्ञप्रळये। या नांव आदिभूतिक ॥ ७७ ॥
svānapralaye vyāghrapralaye | bhūtapralaye susarīpralaye |
śastrapralaye vijñapralaye | yā nāmva ādibhūtika || 77 ||

77. When there is ruin and destruction by this dog (*it wanders around with its tongue hanging out, always looking for something*); when there is ruin and destruction by the tiger (*maya rides on a tiger*); when there is ruin and destruction by the elements (*objectification*); where there is ruin and destruction by the crocodile (*ego*); when there is ruin and destruction by the presence of one's own power (*the pride of arts and skills*) and when there is the ruin and destruction by the beauty of a woman then, to this 'I am' there has come the torments of this world.

78. सीरा वोढून घेती। टेंभें लाउन भाजिती।
ऐशा नाना विपत्ती। या नांव आदिभूतिक ॥ ७८ ॥
sīrā voḍhūna ghetī | ṭembheṃ lāuna bhājitī |
aiśā nānā vipattī | yā nāmva ādibhūtika || 78 ||



78. When the veins and arteries are pulled out or a person is scorched by the naked flame of a torch; when such are the cruelties of the ‘many’ then, to this ‘I am’ there has come the torments of this world.

79. सीरा वोढून घेती। टेंभें लाउन भाजिती।
 ऐशा नाना विपत्ती। या नांव आदिभूतिक ॥ ७८ ॥
sīrā voḍhūna ghetī | ṭembherī lāuna bhājīṭī |
aiśā nānā vipattī | yā nāmva ādibhūtika || 78 ||

79. When one suffers the loss of one’s ability; when one suffers the loss of the known/*prakṛti*; when one suffers the loss of one’s grandeur (of the ‘all’); when one suffers the loss of one’s importance; when one suffers the loss of one’s animals or when suffers the loss of this ‘all’ then, to this ‘I am’ there has come the torments of this world.

80. बाळपणीं मरे माता। तारुण्यपणीं मरे कांता।
 वृद्धपणीं मृत्य सुता। या नांव आदिभूतिक ॥ ८० ॥
bālapaṇīṃ mare mātā | tāruṇyapaṇīṃ mare kāntā |
vṛddhapāṇīṃ mṛtya sutā | yā nāmva ādibhūtika || 80 ||

80. When one’s mother dies in childhood; or one’s wife dies when one is young; or one’s daughter dies when one is old then, to this ‘I am’ there has come the torments of this world.

81. दुःख दारिद्र आणी रुण। विदेशपळणी नागवण।
 आपदा अनुपत्ति कदान्न। या नांव आदिभूतिक ॥ ८१ ॥
duḥkha dāridra āṇī ruṇa | videshapalaṇī nāgavaṇa |
āpadā anupatti kadānna | yā nāmva ādibhūtika || 81 ||

81. When there is pain, poverty and the ‘great debt’ (to forget one’s own true wealth and borrow from this to make a gross world and take oneself to be a gross body) then, there is the plundering of this ‘state beyond’; then there is misfortune and calamities and one eats only the lowest food (and not this divine ‘food’ of ‘I am’) and to this ‘I am’ there has come the torments of this world.

82. आकांत वाखाप्रळये। युद्ध होतां पराजये।
 जिवलगाम्चा होये क्षये। या नांव आदिभूतिक ॥ ८२ ॥
ākānta vākhāpraḷaye | yuddhya hotāṃ parājaye |
jivalagāmchā hoye kṣaye | yā nāmva ādibhūtika || 82 ||

82. When there are great tragedies and destruction; when there is victory for another in this war (with the ego/*ravana* or these objects/*kauravas*) and then there is the loss of that One most dear (Self) and to this ‘I am’ there has come the torments of this world.

83. कठीण काळ आणी दुष्काळ। साशंक आणी वोखटी वेळ।
 उद्वेग चिंतेचे हळाळ। या नांव आदिभूतिक ॥ ८३ ॥
kaṭhīṇa kāḷa āṇī duṣkāḷa | sāśamka āṇī vokhaṭī veḷa |
udvega cimṭeche haḷāḷa | yā nāmva ādibhūtika || 83 ||

83. When there is this difficult time and this time of famine/empty wanting and this



divine ‘food’ is not understood; when there are suspicious, doubts and fearful periods; when there is anxiety and uneasiness and the disquiet of worries then, to this ‘I am’ there has come the torments of this world.

84. घाणा चरखीं सिरकला। चाकाखालें सांपडला।
नाना वन्हीत पडिला। या नांव आदिभूतिक॥ ८४॥
ghāṇā carakhīm sirakalā | cākākhālerī sāmpaḍalā |
nānā vanhīnta paḍilā | yā nāmva ādibhūtika || 84 ||

84. To be forced under the grinding wheel of this crusher (*of samsar*); to fall under the ever-turning wheel (*of samsar*); to fall into this fire of the ‘many’ then, to this ‘I am’ there has come the torments of this world.

85. नाना शस्त्रें भेदिला। नाना स्वापदीं भक्षिला।
नाना बंदीं पडिला। या नांव आदिभूतिक॥ ८५॥
nānā śastren bhedilā | nānā svāpadīm bhakṣilā |
nānā baṇḍīm paḍilā | yā nāmva ādibhūtika || 85 ||

85. When one is divided and changed by the powers of the ‘many’ learnings; when one is consumed by one’s station/office in the ‘many’; when one falls into bondage in the ‘many’ then, to this ‘I am’ there has come the torments of this world.

86. नाना कुवासें निर्बुजे। नाना अपमानें लाजे।
नाना शोकें प्राणी झिजे। या नांव आदिभूतिक॥ ८६॥
nānā kuvāseṁ nirbuje | nānā apamāneṁ lāje |
nānā śokeṁ prāṇī jhije | yā nāmva ādibhūtika || 86 ||

86. When one is dazzled or scared by the supports of the ‘many’; when one is shamed and disregarded by the ‘many’; when one wastes away in the *prana* due to the sorrows in the ‘many’ then, to this ‘I am’ there has come the torments of this world.

87. ऐसैं सांगतां अपार। आहेत दुःखाचे डोंगर।
श्रोतीं जाणावा विचार। आदिभूतिकाचा॥ ८७॥
aiseṁ sāngatām apāra | āheta duḥkhāce ḍoṅgara |
śrotīm jāṇāvā vicāra | ādibhūtikācā || 87 ||

87. In this way, that One who is immeasurable has become the one with a mountain of suffering. Therefore the good listener should know that thoughtless Self that has become these torments of this world.

इति श्रीदासबोधे गुरुशिष्यसंवादे आदिभौतिकतापनिरूपणनाम
समास सातवा ॥ ७ ॥ ३.७
iti śrīdāsabodhe guruśiṣyasamvāde ādibhautikatāpanirūpaṇanāma
samāsa sātavā || 7 || 3.7

Tímto končí 7. kapitola 3. dášaky knihy Dásbódh s názvem „Torments of this Elemental World“.

Překlad z angličtiny – xxx 2017



3.8 The Torments of Destiny

समास आठवा : आधिदैविक ताप
samāsa aṭhavā : ādhidaiivika tāpa
The Torments of Destiny

|| Śrī Rām ||

1. मागां बोलिल्ला आध्यात्मिक। त्याउपरीं आदिभूतिक।
आतां बोलिजेल आदिदैविक। तो सावध ऐका ॥ १ ॥
māgām bolilā ādhyātmika | tyāuparīm ādibhūtika |
ātām bolijela ādidaiivika | to sāvadhā aikā || 1 ||

1. Previous to this ‘speech’ there are the torments of the mind and upon this ‘speech’ has come the torments of the outside world. Now forget everything and if that *atma* remains alert then, the torments of destiny will be made into this ‘speech’. Therefore listen.

श्लोक ॥ शुभाशुभेन कर्मणा देहांते यमयातना।
स्वर्गनरकादिभोक्तव्यमिदं चैवाधिदैविकम् ॥
śloka || śubhāśubhena karmaṇā dehānte yamayātanā |
svarganarakādibhoktavvyamidam caivādhidaiivikam ||

shloka || As below.

2. शुभाशुभ कर्मानें जना। देहांतीं येमयातना।
स्वर्ग नर्क भोग नाना। या नांव आधिदैविक ॥ २ ॥
śubhāśubha karmāṇeṁ janā | dehāntīṁ yemayātanā |
svarga narka bhoga nānā | yā nāmva ādhidaiivika || 2 ||

2. People, due to their good and bad actions, have to face the judgment of *yama*, the God of death. Then there are the experiences of the ‘many’ heavens and hells and to this ‘I am’ there has come the torments caused by destiny or fate. (If we live and die taking ourself to be the body then rebirth is unavoidable. And the birth we take will be dictated by our previous actions/*karma*. These previous actions will make that life a heaven or a hell; *maharaj*- every mind is a world)

3. नाना दोष नाना पातकें। मदांधपणें अविवेकें।
केलीं परी तें दुःखदायकें। येमयातना भोगविती ॥ ३ ॥



*nānā doṣa nānā pātakeriṁ | madārindhapaṇeriṁ avivekeriṁ |
kelīriṁ parī teriṁ duḥkhadāyakeriṁ | yemayātanā bhogavitiṁ || 3 ||*

3. The faults of the ‘many’ and the crimes of the ‘many’ are due to the intoxication of pride and a lack of *vivek*. When these have been made then, that Reality has to be endure the judgment of *yama*, as the giver of suffering (otherwise by the ‘many’ good actions, *yama* will be the giver of the ‘many’ pleasures of heaven to that Reality. But whether your next life is perceived as heaven or hell, still that Reality is caught in illusion).

4. आंगबळें द्रव्यबळें। मनुष्यबळें राजबळें।
नाना सामर्थ्याचेनि बळें। अकृत्य करिती ॥ ४ ॥
*āṅgabaleṁ dravyabaleṁ | manuṣyabaleṁ rājabaleṁ |
nānā sāmartyāceni baleṁ | akṛtya karitī || 4 ||*

4. There is this power of the ‘all’ and there are the powers of the ‘many’ manifested forms. This first power is in the possession of the King/*atma purush* and the other powers are in the possession of each man (ie. he creates ‘many’ concepts and imagines ‘many’ things). And if this power of the ‘all’ becomes these ‘many’ powers then, that One’s actions and conduct will be improper.

5. नीती सांडूनियां तत्वतां। करूं नये तेंचि करितां।
येमयातना भोगितां। जीव जाये ॥ ५ ॥
*nīti sāṅḍūniyāṁ tatvatāṁ | karūṁ naye teṅchi karitāṁ |
yemayātanā bhogitāṁ | jīva jāye || 5 ||*

5. If proper conduct (‘He does’) is left aside then, that Reality does that which it should not do (“I am doing and I am the enjoyer”). This leads to the death of the *jiva* and the suffering of *yama*’s judgment.

6. डोळे झांकून स्वार्थबुद्धीं। नाना अभिळाश कुबुद्धीं।
वृत्ति भूमिसिमा सांधी। द्रव्य दारा पदार्थ ॥ ६ ॥
*ḍoḷe jhāṅkūna svārthabuddhīṁ | nānā abhilāśa kubuddhīṁ |
vṛtti bhūmisimā sāṅdhī | dravya dārā padārtha || 6 ||*

6. When one’s eyes are covered over with a selfish intellect then, there are ‘many’ selfish thoughts and this knowing *vritti* seeks to acquire this world of wealth, woman and objects.

7. मातलेपणें उन्मत्त। जीवघात कुटुंबघात।
अप्रमाण क्रिया करीत। म्हणौन येमयातना ॥ ७ ॥
*mātalepaṇeṁ unmatṭa | jīvaghāta kuṭumbaghāta |
apramāṇa kriyā karīta | mhaṇauna yemayātanā || 7 ||*

7. Due to its intoxication of pride, the *jiva* and its family are killed doing the ‘many’ actions that have no authority (ie. “I do” and not the understanding ‘He is doing everything’) and therefore they must face the judgment of *yama*.

8. मर्यादा सांडूनि चालती। ग्रामा दंडी ग्रामाधिपती।



देशा दंडी देशाधिपती। नीतिन्याय सांडितां ॥ ८ ॥

*maryādā sāmḍūni cālatī | grāmā daṁḍī grāmādhīpatī |
deśā daṁḍī deśādhīpatī | nītinyāya sāmḍitām || 8 ||*

8. When restraint is not observed in one's behaviour then, in that village, the master of the village punishes and in the provinces it is the ruler who punishes the crimes committed.

9. देशाधिपतीस दंडिता रावो। रायास दंडिता देवो।

राजा न करितां नीतिन्यावो। म्हणौन यमयातना ॥ ९ ॥

*deśādhīpatīsa daṁḍitā rāvo | rāyāsa daṁḍitā devo |
rājā na karitām nītinyāvo | mhaṇauna yamayātanā || 9 ||*

9. Even the ruler is punished by the King (*atma*) who in turn is punished by the god of death, if he is not acting according to His own justice (*ie. not being the King*).

10. अनीतीनें स्वार्थ पाहे। राजा पापी होऊन राहे।

राज्याअंती नर्क आहे। म्हणौनियां ॥ १० ॥

*anītinēṁ svārtha pāhe | rājā pāpī hoūna rāhe |
rājyāarntīm narka āhe | mhaṇauniyām || 10 ||*

10. Then due to injustice there is selfishness and that King becomes a sinner and stays as a *jiva*. Then His kingdom comes to an end and this is a hell. (*At this very moment heaven ie. 'I am' and hell are here; it all depends on who you take yourself to be*)

11. राजा सांडितां राजनीति। तयास येम गांजिती।

येम नीति सांडितां धावती। देवगण ॥ ११ ॥

*rājā sāmḍitām rājanīti | tayāsa yema gāṁjīti |
yema nīti sāmḍitām dhāvati | devagaṇa || 11 ||*

11. If the King lets slip the conduct of the King (*ie. the King should sit on His throne and by His power everything should go on naturally*), then *yama* roars at him. And if *yama* commits an injustice, then the Leader of the gods (*paramatma*) comes running.

12. ऐसी मर्यादा लाविली देवें। म्हणौनि नीतीनें वर्तावें।

नीति न्याय सांडितां भोगावें। येमयातनेसी ॥ १२ ॥

*aisī maryādā lāvīlī deveṁ | mhaṇauni nītinēṁ vartāveṁ |
nīti nyāya sāmḍitām bhogāveṁ | yemayātanēsī || 12 ||*

12. Such is the rule established by God. Therefore one should stay here exercising proper justice. If there is a lack of justice, then one has to suffer the judgment of *yama*. (*Justice is to understand, 'I am the Self/King'*)

13. देवें प्रेरिले येम। म्हणौनि आदिदैविक नाम।

तृतीय ताप दुर्गम। येमयातनेचा ॥ १३ ॥

*deveṁ prerile yema | mhaṇauni ādidaivika nāma |
tṛtīya tāpa durgama | yemayātanecā || 13 ||*

13. If God sends *yama* then, to this 'I am' there has come the torments of destiny. This is the third torment and this judgment of *yama* is hard to pass over.



14. येमदंड येमयातना। शास्त्रीं बोलिले प्रकार नाना।
तो भोग कदापि चुकेना। या नांव आदिदैविक ॥ १४ ॥
yemadamṇḍa yemayātanā | śāstrīm bolile prakāra nānā |
to bhoga kadāpi cukenā | yā nāmva ādidaivika || 14 ||

14. There is the judgment of *yama* and the punishment of *yama* when this ‘speech’ that is within the *shasthras* (*neti, neti*) becomes the ways of the ‘many’. Then that *atma* cannot avoid the ‘many’ suffering and to this ‘I am’ there has come the torments of destiny.

15. येमयातनेचे खेद। शास्त्रीं बोलिले विशद।
शेरीरीं घालून अप्रमाद-। नाना प्रकारें ॥ १५ ॥
yemayātanece kheda | śāstrīm bolile viśada |
śērīrīm ghālūna apramāda- | nānā prakāreṁ || 15 ||

15. Either there are these torments of *yama*’s judgment or there is this clear ‘speech’ within the *shasthras* (ie. when you understand, ‘not this, not that’, then this ‘speech’ is there). This ‘speech’ is established when the ways of the ‘many’ becomes careful and attentive (when there is *vivek*).

16. पापपुण्याचीं शरीरे। स्वर्गीं असती कळिवरें।
त्यांत घालून नाना प्रकारें। पापपुण्य भोगविती ॥ १६ ॥
pāpapuṇyācīṁ śarīre | svargīṁ asatī kaḷivareṁ |
tyāṁta ghālūna nānā prakāreṁ | pāpapuṇya bhogavitī || 16 ||

16. But if this ‘all’ body accumulates sins and merits then, though being in heaven, there is the appearance of this corpse (ie. this gross body is but an appearance within this ‘I am’ of knowledge). When these ways of the ‘many’ have been established within that *atma* then, the *atma* has to endure the results of the sins and merits incurred (then the *atma* has to go wherever imagination leads it). (This world is heaven if you understand, otherwise it is the hells of ignorance)

17. नाना पुण्यें विळास। नाना दोषें यातना कर्कश।
शास्त्रीं बोलिलें अविश्वास-। मानूच नये ॥ १७ ॥
nānā puṇyerṁ viḷāsa | nānā doṣeṁ yātanā karkaśa |
śāstrīm bolileṁ aviśvāsa- | mānūc naye || 17 ||

17. Due to the merits of the ‘many’ there is the ‘many’ wanton plays and pleasures and due to the sins of the ‘many’ there are cruel punishments. This ‘speech’ within the *shasthras* should therefore not be regarded as untrue (ie. seek out this ‘speech’ by leaving the ‘many’ thoughts of good or bad).

18. वेदाज्ञेनें न चालती। हरिभक्ती न करिती।
त्यास येमयातना करिती। या नांव आदिदैविक ॥ १८ ॥
vedājñenerṁ na cālatī | haribhaktī na karitī |
tyāsa yemayātanā karitī | yā nāmva ādidaivika || 18 ||

18. If this knowledge of the **vedas* is never present then, there has been no devotion to *hari* and that *atma* will receive the punishment of *yama*. Then to this ‘I am’ there will



come the torments of destiny. *(The purpose of the *vedas* is to reveal this knowledge of 'I am')

19. अक्षोभ नर्की उदंड जीव। जुनाट किडे करिती रवरव।
बांधोन टाकिती हातपाव। या नांव आदिदैविक ॥ १९ ॥
akṣobha narkīṃ udarṇḍa jīva | junāṭa kiḍe karitī ravarava |
bāṃdhona ṭākitī hātapāva | yā nāmva ādidaiṃvika || 19 ||

19. Then that unfathomable *paramatma* has become a *jīva* in hell and it is old and infested with worms. Then it is confined to only that which it can lay its hands upon (ie. *body consciousness*) and to this 'I am' there has come the torments of destiny (ie. the results of our past thoughts and past actions are unavoidable. How we meet them; the understanding with which we meet them, is in our hands).

20. उदंड पैस लाहान मुख। कुंभाकार कुंड येक।
दुर्गधी उकाडा कुंभपाक। या नांव आदिदैविक ॥ २० ॥
udarṇḍa paisa lāhāna mukha | kuṃbhākāra kuṇḍa yeka |
durgadhī ukāḍā kuṃbhapāka | yā nāmva ādidaiṃvika || 20 ||

20. That vast emptiness has become this pot (a small gross body) with a small opening created by the potter. Inside it there is hot and stinking undigested food and to this 'I am' there has come the torments of destiny.

21. तप्तभूमिका ताविती। जळत स्थंभ पोटाळविती।
नाना सांडस लाविती। या नांव आदिदैविक ॥ २१ ॥
taptabhūmikā tāvitī | jalata sthāṃbha poṭāḷavitī |
nānā sāṃḍasa lāvitī | yā nāmva ādidaiṃvika || 21 ||

21. In this theatrical disguise, tremendous anger and passions are aroused. When you support and cherish this 'hot pillar' (ie. at this moment it is a dead body, the power makes it warm and move) in the hurried and confusing 'many' then, to this 'I am' there has come the torments of destiny.

22. येमदंडाचे उदंड मार। यातनेची सामग्री अपार।
भोग भोगिती पापी नर। या नांव आदिदैविक ॥ २२ ॥
yemadaṇḍāce udarṇḍa māra | yātanecī sāmagrī apāra |
bhoga bhogitī pāpī nara | yā nāmva ādidaiṃvika || 22 ||

22. Then that vast *paramatma* is beaten by the staff of *yama*; then that limitless Self becomes a mere instrument and it has to suffer the punishments of *yama*; then that One is a man, a sinner who has to endure the results of his past actions and so, to this 'I am' has come the torments of destiny.

23. पृथ्वीमध्ये मार नाना। त्याहून कठीण येमयातना।
मरितां उसंतचि असेना। या नांव आदिदैविक ॥ २३ ॥
prthvīmadyeṃ māra nānā | tyāhūna kaṭhīṇa yemayātanā |
maritāṃ usāntaci asenā | yā nāmva ādidaiṃvika || 23 ||

23. In this great elemental earth there are the beatings, rushing and eagernesses of the



‘many’ (ie. the birthplace of the gross objective world of the *jīva* is the earth element ie. the elements become more and more objective and finally from the elemental earth there comes the world of ‘many’ names and forms). Still this *jīva* that has to suffer these terrible harsh punishments of *yama* has come from that *paramatma*. But when these beatings never stop and there is no rest then, to this ‘I am’ there has come the torments of destiny (There is as if, no escape, from this cycle of birth and death).

24. चौघे चौकडे वोढिती। येक ते झोंकून पाडिती।
ताणिती मारिती वोढूनि नेती। या नांव आदिदैविक ॥ २४ ॥
caughe caumkaḍe voḍhitī | yeka te jhoṅkūna pāḍitī |
tāṅhitī māritī voḍhūni netī | yā nāṅva ādidaivika || 24 ||

24. This world drags one in all four directions and that One gets cheated and knocked down on this empty journey. Then it is made to work hard, it is scolded, beaten and dragged from here to there and to this ‘I am’ there has come the torments of destiny.

25. उठवेना बसवेना। रडवेना पडवेना।
यातनेवरी यातना। या नांव आदिदैविक ॥ २५ ॥
uṭhavenā basavenā | raḍavenā paḍavenā |
yātanevarī yātanā | yā nāṅva ādidaivika || 25 ||

25. One cannot break-out and one cannot get any repose. One cannot get a reprieve nor can one put a stop to it. On top of this suffering comes only more suffering and so, to this ‘I am’ there has come the torments of destiny.

26. आक्रंदे रडे आणि फुंजे। धकाधकीनें निर्बुजे।
झुझुरों पंजर होऊन झिजे। या नांव आदिदैविक ॥ २६ ॥
ākraṅde raḍe āṅi phunje | dhakādhakīneṅ nirbuje |
jhurjharoṅ paṅjara hoūna jhije | yā nāṅva ādidaivika || 26 ||

26. There is loud crying and the swelling of pride; there is conceit, so much toil, vexation, confusion and disgust. Then one is reduced to a mere body of skin and bones and to this ‘I am’ there has come the torments of destiny.

27. कर्कश वचनें कर्कश मार। यातनेचे नाना प्रकार।
त्रास पावती दोषी नर। या नांव आदिदैविक ॥ २७ ॥
karkaśa vacaneṅ karkaśa māra | yātanece nānā prakāra |
trāsa pāvātī doṣī nara | yā nāṅva ādidaivika || 27 ||

27. Then this ‘speech’ is harsh and there are the ‘many’ harsh beatings, rushing and punishments. When a man commits faults then naturally, he has to suffer and to this ‘I am’ there comes the torments of destiny.

28. मागां बोलिलां राजदंड। त्याहून येमदंड उदंड।
तेथील यातना प्रचंड। भीमरूप दारुण ॥ २८ ॥
māgāṅ bolilāṅ rājadamḍa | tyāhūna yemadamḍa udamḍa |
tethīla yātanā pracamḍa | bhīmarūpa dāruṅa || 28 ||

28. Previous to these punishments by the King/*atma* (ie. destiny) there is this ‘spe-



ech' (this 'speech' does not care for destiny). And from this 'speech' there comes these punishments of *yama* and on account of this 'speech' also, that vast Supreme Self/*paramatma* can be realized. Within that vast Self there is this savage form called a man and he gets punished so much.

29. आध्यात्मिक आदिभूतिक। त्याहूनि विशेष आदिदैविक।
 अल्प संकेतें कांहींयेक। कळावया बोलिलें ॥ २९ ॥
ādhyātmika ādibhūtika | tyāhūni viśeṣa ādidaivika |
alpa saṅketem kāñhīnyeka | kaḷāvayā bolileṁ || 29 ||

29. From that *most excellent *paramatma* has come these torments of the mind, the outside world and destiny. Therefore first due to this 'speech', there should be the making of the 'all' and then, that One within everyone can be understood. *(I do not exist)

इति श्रीदासबोधे गुरुशिष्यसंवादे आधिदैविकतापनिरूपणनाम
 समास आठवा ॥ ८ ॥ ३.८
iti śrīdāsabodhe guruśiṣyasamvāde ādhidaivikatāpanirūpaṇanāma
samāsa aṭhava || 8 || 3.8

Tímto končí 8. kapitola 3. dášaky knihy Dásbódh s názvem „The Torments of Destiny“.

Překlad z angličtiny – xxx 2017



3.9 Discourse on Death

समास नववा : मृत्युनिरूपण

samāsa navavā : mṛtyunirūpaṇa

Discourse on Death

|| Śrī Rām ||

1. संसार म्हणजे सवेच स्वार। नाही मरणास उधार।
मापीं लागले शरीर। घडीने घडी ॥ १ ॥

*saṁsāra mhaṇije saveṅca svāra | nāhīm maraṇāsa udhāra |
māpīm lāgaḷeṁ śarīra | ghaḍīneṁ ghaḍī || 1 ||*

1. *samsar* is like a horseman galloping towards a death he does not want to postpone. And because of this body identification, each and every moment of the ‘all’ body is being carefully measured (this ‘all’ body or knowledge or consciousness is the base of this worldly life; the gross body appears within this ‘all’. In the morning this consciousness or ‘I am’ appears and a moment afterwards when we think, “I must do this and that” etc., then *samsar* appears. Thus as long as we retain the concept of being this body, this ‘all’ body of ‘I am’ is at the mercy of our *samsar*. If we forget this then we remember this ‘all’ and each and every moment, we are. When we are each and every moment then, where is *samsar* and where is death?).

2. नित्य काळाची संगती। न कळे होणाराची गती।
कर्मासारखे प्राणी पडती। नाना देसीं विदेसीं ॥ २ ॥

*nitya kālācī saṅgatī | na kaḷe hoṇārācī gatī |
karmāsārikhe prāṇī paḍatī | nānā deśīm videsīm || 2 ||*

2. When that Eternal One is accompanied by time then, its real nature will not be understood (there will be this knowledge and upon that a *jīva* will appear). And then on account of actions/*karma*, that (actionless) One within knowledge will fall into this state of the ‘many’ in the *prana*.

3. सरतां संचिताचें शेष। नाही क्षणाचा अवकाश।
भरतां न भरतां निमिष्य। जाणें लागे ॥ ३ ॥

*saratām saṅcitāceṁ śeṣa | nāhīm kṣaṇācā avakāśa |
bharatām na bharatām nimiṣya | jāṇeṁ lāge || 3 ||*

3. Then as soon as the accumulated **sanchit karma* has been used, there is not a moment’s delay. Then whether there is the pervasiveness of this ‘all’ or the pervasiveness



of just this body still, in the twinkling of the eye, one has to go (but as long as ignorance is there, death is sure to come). *(The *jīva* is but its stock of accumulated *karma*)

4. अवचितें काळाचे म्हणियारे। मारित सुटती येकसरें।
नेऊन घालिती पुढारें। मृत्युपंथे ॥ ४ ॥

*avacitem kālāce mhaṇiyāre | mārita suṭatī yekasareṁ |
neūna ghālītī puḍhāreṁ | mṛtyupaṁthe || 4 ||*

4. Suddenly the obedient messengers of Time/Death will snatch you away. And they will beat you continuously as they take you on the path of death.

5. होतां मृत्याची आटाटी। कोणी घालूं न सकती पाठीं।
सर्वत्रांस कुटाकुटी। मार्गेंपुढें होतसे ॥ ५ ॥

*hotām mṛtyācī āṭāṭī | koṇī ghālūṁ na sakatī pāṭhīm |
sarvatrāṁsa kuṭakuṭī | māgeṁpuḍhem hotase || 5 ||*

5. When there comes the torments and harassment of death then, no one can be turned to for support. This struggling and suffering will come to this ‘all’ as long as confusion persists (as long as one does not know, ‘Who am I?’).

6. मृत्युकाळ काठी निकी। बैसे बळियाचे मस्तकीं।
माहाराजे बळिये लोकीं। राहों न सकती ॥ ६ ॥

*mṛtyukāḷa kāṭhī nikī | bāise baḷiyāce mastakīm |
māhārāje baḷiye lokīm | rāhoṁ na sakatī || 6 ||*

6. The moment death places its powerful staff on one’s head then, even the most powerful king cannot remain in this world.

7. मृत्य न म्हणे किं हा क्रूर। मृत्य न म्हणे हा जुंझार।
मृत्य न म्हणे संग्रामशूर। समरांगणीं ॥ ७ ॥

*mṛtya na mhaṇe kiṁ hā krūra | mṛtya na mhaṇe hā juṁjhāra |
mṛtya na mhaṇe saṁgrāmaśūra | samarāṅgaṇīm || 7 ||*

7. Death does not say, is he a cruel man? Death does not say he is a warrior. Death does not say he is a brave soldier on the battle field.

8. मृत्य न म्हणे किं हा कोपी। मृत्य न म्हणे हा प्रतापी।
मृत्य न म्हणे उग्ररूपी। माहांखळ ॥ ८ ॥

*mṛtya na mhaṇe kiṁ hā kopī | mṛtya na mhaṇe hā pratāpī |
mṛtya na mhaṇe ugrarūpī | māhāṁkhaḷa || 8 ||*

8. Death does not say, is he passionate and angry? Death does not say he is a man of great valour and might. Death does not say he is ferocious and very wicked.

9. मृत्य न म्हणे बलाढ्य। मृत्य न म्हणे धनाढ्य।
मृत्य न म्हणे आढ्य। सर्व गुणें ॥ ९ ॥

*mṛtya na mhaṇe balāḍhya | mṛtya na mhaṇe dhanāḍhya |
mṛtya na mhaṇe āḍhya | sarva guṇeṁ || 9 ||*

9. Death does not say he is powerful; death does not say he is wealthy. Death does not



say he is pervasive due to this *guna* of the ‘all’ (ie. pure *sattwa guna*).

10. मृत्यु न म्हणे हा विख्यात। मृत्यु न म्हणे हा श्रीमंत।

मृत्यु न म्हणे हा अद्भुत। पराक्रमी ॥ १० ॥

mṛtya na mhaṇe hā vikhyāta | mṛtya na mhaṇe hā śrīmaṅta |
mṛtya na mhaṇe hā adbhuta | parākramī || 10 ||

10. Death does not say he is renowned; death does not say he is rich with spiritual wealth and death does not say he is a marvellous wonder with great power.

11. मृत्यु न म्हणे हा भूपती। मृत्यु न म्हणे हा चक्रवती।

मृत्यु न म्हणे हा करामती। कैवाड जाणे ॥ ११ ॥

mṛtya na mhaṇe hā bhūpatī | mṛtya na mhaṇe hā cakravatī |
mṛtya na mhaṇe hā karāmatī | kaivāḍa jāṇe || 11 ||

11. Death does not say he is a respected king; death does not say he is an emperor; death does not say he is very clever.

12. मृत्यु न म्हणे हा हयपती। मृत्यु न म्हणे गजपती।

मृत्यु न म्हणे नरपती। विख्यात राजा ॥ १२ ॥

mṛtya na mhaṇe hā hayapatī | mṛtya na mhaṇe gajapatī |
mṛtya na mhaṇe narapatī | vikhyāta rājā || 12 ||

12. Death does not say he is an owner of horses or an owner of elephants. Death does not say he is a famous king ruling over many people.

13. मृत्यु न म्हणे वरिष्ठ जनीं। मृत्यु न म्हणे राजकारणी।

मृत्यु न म्हणे वेतनी। वेतनधर्ता ॥ १३ ॥

mṛtya na mhaṇe varīṣṭha janīṅ | mṛtya na mhaṇe rājakāraṅī |
mṛtya na mhaṇe vetanī | vetanadharta || 13 ||

13. Death does not say that he is superior among people or he is a politician or he is a person drawing a good salary.

14. मृत्यु न म्हणे देसाई। मृत्यु न म्हणे वेवसाई।

मृत्यु न म्हणे ठाई ठाई। पुंड राजे ॥ १४ ॥

mṛtya na mhaṇe desāī | mṛtya na mhaṇe vevasāī |
mṛtya na mhaṇe ṭhāī ṭhāī | puṅḍa rāje || 14 ||

14. Death does not say he is a revenue collector or a man of trade. Death does not say he is a leader of thieves who roams the countryside.

15. मृत्यु न म्हणे मुद्राधारी। मृत्यु न म्हणे व्यापारी।

मृत्यु न म्हणे परनारी। राजकन्या ॥ १५ ॥

mṛtya na mhaṇe mudrādhārī | mṛtya na mhaṇe vyāpārī |
mṛtya na mhaṇe paranārī | rājakanyā || 15 ||

15. Death does not say he is a religious person or a merchant or death does not say he will not touch a woman belonging to another or a princess.



16. मृत्यु न म्हणे कार्याकारण। मृत्यु न म्हणे वर्णावर्ण।
मृत्यु न म्हणे हा ब्राह्मण। कर्मनिष्ठ ॥ १६ ॥
mṛtya na mhaṇe kāryākāraṇa | mṛtya na mhaṇe varṇāvarṇa |
mṛtya na mhaṇe hā brāhmaṇa | karmaniṣṭha || 16 ||

16. Death does not say this one is very capable; death does not follow logic or the system of castes and does not respect a *brahmin* faithfully observing rituals.

17. मृत्यु न म्हणे वित्पन्न। मृत्यु न म्हणे संपन्न।
मृत्यु न म्हणे विद्वज्जन। समुदाई ॥ १७ ॥
mṛtya na mhaṇe vitpanna | mṛtya na mhaṇe sampanna |
mṛtya na mhaṇe vidvajjana | samudāi || 17 ||

17. Death does not say he is a scholar, a rich man or a man of great learning among everyone.

18. मृत्यु न म्हणे हा धूर्त। मृत्यु न म्हणे बहुश्रुत।
मृत्यु न म्हणे हा पंडित। माहाभला ॥ १८ ॥
mṛtya na mhaṇe hā dhūrta | mṛtya na mhaṇe bahusruta |
mṛtya na mhaṇe hā paṇḍita | māhābhalā || 18 ||

18. Death does not say he is a shrewd person or highly learned or pious *pandit* and a very good man.

19. मृत्यु न म्हणे पुराणिक। मृत्यु न म्हणे हा वैदिक।
मृत्यु न म्हणे हा याज्ञिक। अथवा जोसी ॥ १९ ॥
mṛtya na mhaṇe purāṇika | mṛtya na mhaṇe hā vaidika |
mṛtya na mhaṇe hā yājñika | athavā josī || 19 ||

19. Death does not say he is a religious preacher or a man knowing the *vedas* or doing sacrifice, or a man who is a fortune teller.

20. मृत्यु न म्हणे अग्निहोत्री। मृत्यु न म्हणे हा श्रोत्री।
मृत्यु न म्हणे मंत्रयंत्री। पूर्णागमी ॥ २० ॥
mṛtya na mhaṇe agnihotrī | mṛtya na mhaṇe hā śrotṛī |
mṛtya na mhaṇe maṅtrayaṅtrī | pūrṇāgamī || 20 ||

20. Death does not say he is a fire worshipper, a listener to scriptures, a man knowing charms or a philosopher.

21. मृत्यु न म्हणे शास्त्रज्ञ। मृत्यु न म्हणे वेदज्ञ।
मृत्यु न म्हणे सर्वज्ञ। सर्व जाणे ॥ २१ ॥
mṛtya na mhaṇe śāstrajña | mṛtya na mhaṇe vedajña |
mṛtya na mhaṇe sarvajña | sarva jāṇe || 21 ||

21. Death does not say he is a scientist or a man knowing the scriptures. Death does not say he is a knower of this ‘all’ (death means ignorance; and when ignorance comes to this ‘all’/knowledge then, how can the witness remain?).

22. मृत्यु न म्हणे ब्रह्मत्या। मृत्यु न म्हणे गोहत्या।



मृत्यु न म्हणे नाना हत्या। स्त्रीबाळकादिक ॥ २२ ॥
mṛtya na mhaṇe brahmatyā | mṛtya na mhaṇe gohatyā |
mṛtya na mhaṇe nānā hatyā | strībālakādika || 22 ||

22. Death does not say he killed a *brahmin*. Death does not say he kills cows. Death does not say he has killed ‘many’ woman and children.

23. मृत्यु न म्हणे रागज्ञानी। मृत्यु न म्हणे ताळज्ञानी।
 मृत्यु न म्हणे तत्वज्ञानी। तत्ववेत्ता ॥ २३ ॥
mṛtya na mhaṇe rāgajñānī | mṛtya na mhaṇe tāḷajñānī |
mṛtya na mhaṇe tatvajñānī | tatvavettā || 23 ||

23. Death does not say he is a knower of song. Death does not say he is a knower of rhythm. Death does not say he is a philosopher and a knower of the elements.

24. मृत्यु न म्हणे योग्याभ्यासी। मृत्यु न म्हणे संन्यासी।
 मृत्यु न म्हणे काळासी। वंचू जाणे ॥ २४ ॥
mṛtya na mhaṇe yogyābhyāsī | mṛtya na mhaṇe sarīnyāsī |
mṛtya na mhaṇe kālāsī | vaṁcūṁ jāṇe || 24 ||

24. Death does not say he is *yogi* or a man of renunciation or a person who boasts that he can deceive death.

25. मृत्यु न म्हणे हा सावध। मृत्यु न म्हणे हा सिद्ध।
 मृत्यु न म्हणे वैद्य प्रसिद्ध। पंचाक्षरी ॥ २५ ॥
mṛtya na mhaṇe hā sāvadha | mṛtya na mhaṇe hā siddha |
mṛtya na mhaṇe vaidya prasiddha | pañcākṣarī || 25 ||

25. Death does not say he is one who is alert or he is accomplished or a great doctor with occult knowledge.

26. मृत्यु न म्हणे हा गोसावी। मृत्यु न म्हणे हा तपस्वी।
 मृत्यु न म्हणे हा मनस्वी। उदासीन ॥ २६ ॥
mṛtya na mhaṇe hā gosāvī | mṛtya na mhaṇe hā tapasvī |
mṛtya na mhaṇe hā manasvī | udāsīna || 26 ||

26. Death does not say he is a monk who has conquered the senses or he is a man of penance or he is a ruler of his mind and disinterested in worldly affairs.

27. मृत्यु न म्हणे ऋषेश्वर। मृत्यु न म्हणे कवेश्वर।
 मृत्यु न म्हणे दिगंबर। समाधिस्थ ॥ २७ ॥
mṛtya na mhaṇe ṛṣeśvara | mṛtya na mhaṇe kavēśvara |
mṛtya na mhaṇe digambara | samādhistha || 27 ||

27. Death does not say he is the Lord of the *rishis*. Death does not say he is the Lord of the poets. Death does not say he pervades the sky in the state of *samadhi*. (Death wants only that which belongs to it ie. the gross and subtle body and this ‘all’; death cannot be known by the One who is beyond death)

28. मृत्यु न म्हणे हठयोगी। मृत्यु न म्हणे राजयोगी।



मृत्यु न म्हणे वीतरागी। निरंतर ॥ २८ ॥
mṛtya na mhaṇe haṭhayogī | mṛtya na mhaṇe rājayogī |
mṛtya na mhaṇe vītarāgī | niraṁtara || 28 ||

28. Death does not say he is a *yogi* doing *kundalini yoga* or a *rajayogi* or he is one who has conquered his passion.

29. मृत्यु न म्हणे ब्रह्मच्यारी। मृत्यु न म्हणे जटाधारी।
मृत्यु न म्हणे निराहारी। योगेश्वर ॥ २९ ॥
mṛtya na mhaṇe brahmacyārī | mṛtya na mhaṇe jaṭādhārī |
mṛtya na mhaṇe nirāhārī | yogeśvara || 29 ||

29. Death does not say he is a *brahmachari*/celibate. Death does not say he is an ascetic with matted hair or he is someone observing a fast or he is a great *yogi*.

30. मृत्यु न म्हणे हा संत। मृत्यु न म्हणे हा महंत।
मृत्यु न म्हणे हा गुप्त। होत असे ॥ ३० ॥
mṛtya na mhaṇe hā sarīta | mṛtya na mhaṇe hā mahānta |
mṛtya na mhaṇe hā gupta | hota ase || 30 ||

30. Death does not say he is a Saint or he is a spiritual authority. Death does not say he is the hidden *purush* (death cannot know these).

31. मृत्यु न म्हणे हा स्वाधेन। मृत्यु न म्हणे हा पराधेन।
सकळ जीवांस प्राशन। मृत्युचि करी ॥ ३१ ॥
mṛtya na mhaṇe hā svādhena | mṛtya na mhaṇe hā parādhena |
sakala jīvāṁsa prāśana | mṛtyuchi karī || 31 ||

31. Death does not say he is independent or he is dependent. When this ‘all’/consciousness becomes a *jīva*, then death is there to devour it.

32. येक मृत्युमार्गी लागले। येकी आर्धपंथ क्रमिले।
येक ते सेवटास गेले। वृद्धपणी ॥ ३२ ॥
yeka mṛtyumārgī lāgale | yekī ārdhapaṁtha kramile |
yeka te sevaṭāsa gele | vṛddhapaṇī || 32 ||

32. If that One takes itself to be a body then it sets out on this path of death. Then within the One, it will complete only half of its journey because, in the end, that One will die of old age (that One is deathless. But taking itself to be a body, it will pass its days as an entity and it can never reach its destination; it can never know its Self. This gross body appears within consciousness/knowledge and that appears within the One who is beyond consciousness/knowledge).

33. मृत्यु न म्हणे बाळ तारुण्य। मृत्यु न म्हणे सुलक्षण।
मृत्यु न म्हणे विचक्षण। बहु बोलिका ॥ ३३ ॥
mṛtya na mhaṇe bāla tāruṇya | mṛtya na mhaṇe sulakṣaṇa |
mṛtya na mhaṇe vicakṣaṇa | bahu bolikā || 33 ||

33. Death does not say he is a child or merely a youth. Death does not say he has proper attention. Death does not say he is a skilled speaker.



34. मृत्यु न म्हणे हा आधारु। मृत्यु न म्हणे उदार।
मृत्यु न म्हणे हा सुंदर। चतुरांग जाणे ॥ ३४ ॥
mṛtya na mhaṇe hā ādhāru | mṛtya na mhaṇe udāra |
mṛtya na mhaṇe hā suṇdara | caturāṅga jāṇe || 34 ||

34. Death does not say he is the support of the ‘many’. Death does not say he is noble and ever open. Death does not say he is beautiful and wise.

35. मृत्यु न म्हणे पुण्यपुरुष। मृत्यु न म्हणे हरिदास।
मृत्यु न म्हणे विशेष। सुकृती नर ॥ ३५ ॥
mṛtya na mhaṇe puṇyapuruṣa | mṛtya na mhaṇe haridāsa |
mṛtya na mhaṇe viśeṣa | sukṛtī nara || 35 ||

35. Death does not say he is a man of merit or a devotee of *hari*. Death does not say there is this art of knowing or there is this pure action or there is a man (what is death after all? Death is ignorance, the other side of knowledge; what does it know of knowledge? *maharaj*- unless knowledge goes off, you cannot die).

36. आतां असो हें बोलणें। मृत्यापासून सुटिजे कोणें।
मार्गेंपुढें विश्वास जाणें। मृत्युपथें ॥ ३६ ॥
ātāṃ aso heṃ bolāṇeṃ | mṛtyāpāsūna suṭije koṇeṃ |
māṅgeṃpuḍheṃ viśvāsa jāṇeṃ | mṛtyupāṃthem || 36 ||

36. Now if there is this ‘speech’ ‘I am’ then you can escape death. But if you remain with the thoughts of a before and after then, truly you are walking on the path of death (body consciousness brings the thoughts of a past and a future. But death does not come to this ‘now’/knowledge. It must first go off).

37. च्यारी खाणी च्यारी वाणी। चौऱ्यासी लक्ष जीवयोनी।
जन्मा आले तितुके प्राणी। मृत्यु पावती ॥ ३७ ॥
cyāri khāṇi cyāri vāṇi | cauṛyāsī lakṣa jīvayonī |
janmā āle tituke prāṇi | mṛtya pāvātī || 37 ||

37. When there are the four forms of birth and the four forms of speech then, there is this attention that brings the *eighty-four principles of a *jīva*. Whenever that One takes birth in the *prana* then, that One will surely die. *(The eighty-four principles that make up a *jīva*; see 17.8 and 17.9)

38. मृत्याभेणें पळों जातां। तरी मृत्यु सोडिना सर्वथा।
मृत्यास न ये चुकवितां। कांहीं केल्या ॥ ३८ ॥
mṛtyābheṇeṃ paḷoṃ jātāṃ | tarī mṛtyu soḍinā sarvathā |
mṛtyāsa na ye cukavitāṃ | kāṃhīṃ kelyā || 38 ||

38. If you run away being afraid of death still it is not possible to avoid it. Death does not even spare this created ‘all’ (Knowledge/consciousness is also a created thing and it will go off and death will come. Thus only that uncreated One is beyond the clutches of death).

39. मृत्यु न म्हणे हा स्वदेसी। मृत्यु न म्हणे हा विदेसी।
मृत्यु न म्हणे हा उपवासी। निरंतर ॥ ३९ ॥



*mṛtya na mhaṇe hā svadesī | mṛtya na mhaṇe hā videsī |
mṛtya na mhaṇe hā upavāsī | niraṃtara || 39 ||*

39. Death does not say he is in his own country and death does not say he is in another country. Death does not say he is one who is always fasting.

40. मृत्यु न म्हणे थोर थोर। मृत्यु न म्हणे हरिहर।
मृत्यु न म्हणे अवतार। भगवंताचे ॥ ४० ॥
*mṛtya na mhaṇe thora thora | mṛtya na mhaṇe harihara |
mṛtya na mhaṇe avatāra | bhagavaṃtāce || 40 ||*

40. Death does not say he is the greatest of the great. Death does not say he is **harihara*. Death does not say he is an incarnation of God (death has no jurisdiction over that Reality, the greatest of the great; it takes only that which belongs to time). *(When *vishnu* and *mahesh* come together as one; ie. forgetting is remembering)

41. श्रोतीं कोप न करावा। हा मृत्युलोक सकळांस ठावा।
उपजला प्राणी जाईल बरवा। मृत्युपंथें ॥ ४१ ॥
*śrotīṃ kopa na karāvā | hā mṛtyaloka sakaḷāṃsa ṭhāvā |
upajalā prāṇī jāila baravā | mṛtyapaṃthem || 41 ||*

41. In the listener there should be no anger, otherwise this ‘all’ will meet this world of death (ie. forget everything and listen to this ‘I am’ of knowledge; if you give truth to these thoughts of this gross world then, desire and anger etc. will bring body consciousness once more). For when that thoughtless takes birth in the *prana* then, it walks on the path of death (you may be in your Self but, the very moment that emotions arise, again you meet with this world of death/waking state or *rajo guna*).

42. येथें न मनावा किंत। हा मृत्युलोक विख्यात।
प्रगट जाणती समस्त। लहान थोर ॥ ४२ ॥
*yethem na manāvā kiṃta | hā mṛtyaloka vikhyāta |
pragaṭa jāṇatī samasta | lahāna thora || 42 ||*

42. ‘Here’ in this ‘all’ there should be no regard given to doubt (ie. forget everything, let no concept enter your natural Self and stay out of your small mind) and then that thoughtless Self can pervade this world of death; and when understanding is complete then the small *jiva* is that great *brahman*

43. तथापी किंत मानिजेल। तरी हा मृत्युलोक नव्हेल।
याकारणें नासेल। उपजला प्राणी ॥ ४३ ॥
*tathāpī kiṃta mānijela | tarī hā mṛtyaloka navhela |
yākāraṇem nāsela | upajalā prāṇī || 43 ||*

43. But if you continue to give regard to doubt then, this world of death can never be that thoughtless Self (if you stay in your small mind then you walk on the path of death). But by means of this ‘speech’ there will not be the birth in the *prana* (when you are understanding ‘I am’, then this *prana* on the inside and the wind on the outside are one and the same and you pervade everywhere. But as soon as this ‘I am’ is forgotten, you take birth in the *prana* once more).



44. ऐसैं जाणोनियां जीवें। याचें सार्थकचि करावें।
जनीं मरोन उरवावें। कीर्तिरूपें ॥ ४४ ॥
aiseṁ jāṇoniyāṁ jīveṁ | yāceṁ sārthakaci karāveṁ |
janīm marona uravāveṁ | kīrtirūpeṁ || 44 ||

44. While there is this knowing by the *jīva* then, the meaning of life should be achieved (know thy Self; understand this knowing and you will be half way to your destination, ref. V. 32; *siddharameshwar maharaj-* you feel that you do not have this knowledge, but within you this knowledge is already there). Then there will be the death of the small mind of the *jīva* and you will remain as this form of pervasiveness (Only while there is this knowing ie. life, can we understand this life. The promises of acquiring understanding after death are foolish concepts that have appeared upon this knowing)

45. येरवीं प्राणी लहान थोर। मृत्य पावती हा निर्धार।
बोलिलें हें अन्यथा उत्तर। मानूंची नये ॥ ४५ ॥
yeravīm prāṇī lahāna thora | mṛtya pāvātī hā nirdhāra |
bolileṁ heṁ anyathā uttara | mānūncī naye || 45 ||

45. Otherwise that great *brahman* is this small *jīva* in the *prana* and then that thoughtless constant support will have to face death. Therefore, let there be this ‘speech’ only and any reply that is different to this should not be respected (keep the mind quiet and be free of doubt and conjecture and reply only with this ‘I am’; and then this *sagun* will, of its own accord, go off and what will remain will be that thoughtless *nirgun brahman*)

46. गेले बहुत वैभवाचे। गेले बहुत आयुष्याचे।
गेले अगाध महिमेचे। मृत्यपंथें ॥ ४६ ॥
gele vahuta vaibhavāce | gele bahuta āyusyāce |
gele agādha mahimece | mṛtyapāṁtheṁ || 46 ||

46. The grandeur of this ‘all’/knowledge is gone; the lifetime of this ‘all’ is gone; its greatness and importance are gone due to the path of death.

47. गेले बहुत पराक्रमी। गेले बहुत कपटकर्मि।
गेले बहुत संग्रामी। संग्रामसौरै ॥ ४७ ॥
gele bahuta parākramī | gele bahuta kapaṭakarmī |
gele bahuta saṁgrāmī | saṁgrāmasaure || 47 ||

47. Gone is this ‘all’ within your might and strength; gone is this ‘all’ within your deceitful and fraudulent actions; gone is this ‘all’ within your hostile attitudes and the boldness displayed in war (attitudes of mind steal away this understanding of the ‘all’).

48. गेले बहुतां बळांचे। गेले बहुतां काळांचे।
गेले बहुतां कुळांचे। कुळवंत राजे ॥ ४८ ॥
gele bahutām baḷāṁce | gele bahutām kāḷāṁce |
gele bahutām kuḷāṁce | kuḷavaṁta rāje || 48 ||

48. Gone is the conviction of this ‘all’; gone is the ‘time’ of this ‘all’; gone is this dynasty



of the ‘all’/*prakṛuti* that belonged to the King/*puruṣh*.

49. गेले बहुतांचे पाळक। गेले बुद्धीचे चाळक।
गेले युक्तीचे तार्किक। तर्कवादी ॥ ४९ ॥
gele bahutāñce pālaka | gele buddhīce cālaka |
gele yuktīce tārīka | tarkavādī || 49 ||

49. Gone is the support of this ‘all’; gone is this activator of the intellect/*buddhi*; gone is the discerning of this ‘trick’ (ie. forget everything) due to rational and logic.

50. गेले विद्येचे सागर। गेले बळाचे डोंगर।
गेले घनाचे कुबेर। मृत्यपंथे ॥ ५० ॥
gele vidyece sāgara | gele balāce ḍoṅgara |
gele dhanāce kubera | mṛtyapañthe || 50 ||

50. Gone is this ocean of knowing; gone is this mountain of strength; gone is this wealth of *kuber*, due to the path of death.

51. गेले बहुत पुरुषार्थाचे। गेले बहुत विक्रमाचे।
गेले बहुत आटोपाचे। कार्यकर्ते ॥ ५१ ॥
gele bahuta puruṣārthāce | gele bahuta vikramāce |
gele bahuta āṭopāce | kāryakarte || 51 ||

51. Gone is the great accomplishment of this ‘all’; gone is the heroism and valour of this ‘all’; gone is the constant activity of this ‘all’.

52. गेले बहुत शस्त्रधारी। गेले बहुत परोपकारी।
गेले बहुत नानापरी। धर्मरक्षक ॥ ५२ ॥
gele bahuta śastradhārī | gele bahuta paropakārī |
gele bahuta nānāparī | dharmarakṣaka || 52 ||

52. Gone is this ‘all’, the upholder of the *shasthras*; gone is this ‘all’, the bestower of good fortune; gone is this ‘all’ the protector of *dharma*, within the ways of the ‘many’ (due to the thoughts of the *jīva*).

53. गेले बहुत प्रतापाचे। गेले बहुत सत्कीर्तीचे।
गेले बहुत नीतीचे। नीतिवंत राजे ॥ ५३ ॥
gele bahuta pratāpāce | gele bahuta satkīrtīce |
gele bahuta nīṭīce | nīṭivañta rāje || 53 ||

53. Gone is the majesty and glory of this ‘all’; gone is the pervasiveness of this ‘all’ and gone is the truthfulness of this ‘all’, the leader of the righteous.

54. गेले बहुत मतवादी। गेले बहुत कार्यवादी।
गेले बहुत वेवादी। बहुतांपरीचे ॥ ५४ ॥
gele bahuta matavādī | gele bahuta kāryavādī |
gele bahuta vevādī | bahutāñparīce || 54 ||

54. Gone is this ‘all’, lost in the ‘many’ opinions; gone is this ‘all’ within the ‘many’ achievements; gone is this ‘all’ within the ‘many’ conversations about this *para* ‘speech’



of the ‘all’ (ie. we may intellectually discuss the nature of this ‘speech’; but thoughts are thoughts and they are the only hindrance to understanding ‘I am’).

55. गेलीं पंडितांची थाटें। गेलीं शब्दांचीं कचाटें।
गेलीं वादकें अचाटें। नाना मतेँ ॥ ५५ ॥

*gelīm paṇḍitāncī thāṭem | gelīm śabdāncīm kacāṭem |
gelīm vādakem acāṭem | nānā matem || 55 ||*

55. Gone is this ‘all’ due to the pomp and show of the *pandit*; gone is this ‘all’ due to the speculations about this ‘word’; gone is this ‘all’ due to the strange arguments and the ‘many’ opinions.

56. गेले तापषांचे भार। गेले संन्यासी अपार।
गेले विचारकर्ते सार। मृत्यपथे ॥ ५६ ॥

*gele tāpaśānce bhāra | gele saṇnyāsī apāra |
gele vicārakarte sāra | mṛtyapamthe || 56 ||*

56. Gone is the importance of the ascetic; gone is the limitlessness of the *sannyasi*; gone is the maker of that thoughtless understanding, due to the path of death.

57. गेले बहुत संसारी। गेले बहुत वेषधारी।
गेले बहुत नानापरी। नाना छंद करूनी ॥ ५७ ॥

*gele bahuta saṁsārī | gele bahuta veśadhārī |
gele bahuta nānāparī | nānā chaṇḍa karūnī || 57 ||*

57. Gone is this ‘all’ within *samsar*; gone is this ‘all’ within this disguise of the gross body; gone is this ‘all’ within the ways of the ‘many’ and the ‘many’ longings and hankerings.

58. गेले ब्राह्मणसमुदाये। गेले बहुत आचार्य।
गेले बहुत सांगों काये। किती म्हणौनि ॥ ५८ ॥

*gele brāhmaṇasamudāye | gele bahuta ācārya |
gele bahuta sāṅgōṁ kāye | kitī mhaṇauni || 58 ||*

58. Gone is this meeting place of the *brahmin* (ie. where the elements, *gunas*, senses etc. come together as the ‘all’); gone is this ‘all’, your teacher. And when this ‘all’ is gone then, how can the ‘many’ ever come to understand that thoughtless Reality?

59. असो ऐसे सकळहि गेले। परंतु येकचि राहिले।
जे स्वरुपाकार जाले। आत्मज्ञानी ॥ ५९ ॥

*aso aise sakalāhi gele | paramtu yekaci rāhile |
je svarupākāra jāle | ātmajñānī || 59 ||*

59. Due to this path of death, even this *‘all’ goes away, but still that One remains. For when this ‘all’ of *mula maya* becomes that *swarup* then, there is the *atma-gnyani*/Knower of Self (knowledge and ignorance are the two sides of the same coin and both will be destroyed simultaneously. As long as ignorance remains then, even this ‘all’/knowledge cannot be maintained and sooner or later this ‘all’ will fall back into body consciousness and then death is sure to come. Only when this ‘all’ has been merged in that thoughtless Reality, like salt in the ocean, will death and birth be transcended).



*(*maharaj-* knowledge must be forgotten otherwise death cannot come).

इति श्रीदासबोधे गुरुशिष्यसंवादे मृत्यनिरूपणनाम

समास नववा ॥ ९ ॥ ३.९

iti śrīdāsabodhe guruśiṣyasamvāde mṛtyanirūpaṇanāma

samāsa navavā ॥ 9 ॥ 3.9

Tímto končí 9. kapitola 3. dášky knihy Dásbódh s názvem „Discourse on Death“.

Překlad z angličtiny – xxx 2017

3.10 Vairagya/Renunciation

समास दहावा : वैराग्य निरूपण
samāsa dahāvā : vairāgya nirūpaṇa
Vairagya/Renunciation

|| Śrī Rām ||

1. संसार म्हणजे माहापूर। माजीं जळचरें अपार।
डंखूं धावती विखार। काळसर्प ॥ १ ॥
samsāra mhaṇije māhāpūra | mājīm jaḷacareṁ apāra |
ḍamkhūṁ dhāvati vikhāra | kāḷasarpa || 1 ||

1. *samsar* should be called the great flood. And in this great flood there is that limitless Supreme Self/*paramatma* and the ‘many’ water creatures, like the poisonous ‘snake of time’ which is rushing around everywhere biting everyone .

2. आशा ममता देहीं बेडी। सुसरी करिताती तडातोडी।
नेऊन दुःखाचे सांकडी-। माजीं घालिती ॥ २ ॥
āśā mamatā dehīm beḍī | susarī karitātī taḍātōḍī |
neūna duḥkhāce sāmkaḍī- | mājīm ghālītī || 2 ||

2. When the fetters of hope and ‘mine’ are within the body then, the alligators tear that *purush* to pieces and drag it to the cave of sorrow and leave it there.

3. अहंकारनकें उडविलें। नेऊनि पाताळीं बुडविलें।
तेथुनियां सोडविलें। न वचे प्राणी ॥ ३ ॥
ahamkāranakreṁ uḍavileṁ | neūni pātālīm buḍavileṁ |
tethuniyām soḍavileṁ | na vace prāṇī || 3 ||

3. The crocodile of ego snatches that *purush* away and scatters it in all directions and then it drowns in hell/ignorance. For when that *purush* is away from ‘there’/*brahman* and caught in the *prana*, it cannot escape.

4. काम मगरमिठी सुटेना। तिरस्कार लागला तुटेना।
मद मत्सर वोहटेना। भूलि पडिली ॥ ४ ॥
kāma maḡaramiṭhī suṭenā | tiraskāra lāḡalā tuṭenā |
mada matsara vohaṭenā | bhūli paḍilī || 4 ||

4. The grip of the alligator of desire is so strong and it cannot be broken; scorn and



disgust are not cut; pride and jealousy do not diminish when one falls into delusion and bewilderment.

5. वासनाधामिणी पडिली गळां। घालून वेंटाळें वमी गरळा।
जिव्हा लाळी वेळोवेळां। भयानक ॥ ५ ॥

vāsanādhāmiṇī paḍilī gaḷāṃ | ghālūna vēṅṭāḷēṃ vāmī garaḷā |
jivhā lālī velovelāṃ | bhayānaka || 5 ||

5. This *vasana* ('I want to be') is like a great snake that has wrapped itself around you and it spits poison (when this *vasana* dwells within *samsar* then, it wants to be in a body but, these objects of the senses are a slow poison that will kill you in the end). From its tongue constantly drips this poison of worldly thoughts and it is the cause of great fear.

6. माथां प्रपंचाचें वोड्डें। घेऊन म्हणे माझें माझें।
बुडतांही न सोडी फुंजे। कुळाभिमानें ॥ ६ ॥

māthāṃ prapañcācēṃ vojheṃ | gheūna mhaṇe mājheṃ mājheṃ |
budatāṃhī na soḍī phunje | kuḷābhimāṇēṃ || 6 ||

6. When you place this burden of *prapanch*²⁷ upon your head then there is always the thought, "Mine, mine" and even though this pulls you under these waters still you will not let go and keep clinging to this pride of your family.

7. पडिलें भ्रांतीचें अंधारें। नागविलें अभिमानचोरें।
आलें अहंतेचें काविरें। भूतबाधा ॥ ७ ॥

paḍileṃ bhrāntīcēṃ aṃdhāreṃ | nāgavileṃ abhimānacoreṃ |
āleṃ ahaṃteceṃ kāvireṃ | bhūtabādā || 7 ||

7. When you have fallen into this darkness of delusion then, the thief of pride takes everything away (you may gain the world but you will lose your soul) and then there comes the weariness of *ahamte* ("I am this body" ego) and possession by the elements (objectification).

8. बहुतेक आवर्ती पडिले। प्राणी वाहातचि गेले।
जेंहि भगवंतासी बोभाईलें। भावार्थबळें ॥ ८ ॥

bahuteka āvartīṃ paḍile | prāṇī vāhātaci gele |
jeṃhiṃ bhagavaṃtāsī bobhāileṃ | bhāvārthabaḷeṃ || 8 ||

8. When that One within this 'all' gets caught in this whirlpool of *samsar* then it gets swept away in the *prana*. Only when this 'I am' calls out to God with deep devotion and faith....

9. देव आपण घालून उडी। तयांसी नेलें पैलथडी।
येर तें अभाविकें बापुडी। वाहातचि गेलीं ॥ ९ ॥

deva āpaṇa ghālūni uḍī | tayāṃsī nelerṃ pailathaḍī |

²⁷ *siddharameshwar maharaj*- This manifest world gets called *prapanch* on account of the five (*pancha*) elements appearing and being seen as something separate (*para*) from you. First that thoughtless Self took the pride of this 'I am' body made of the five subtle elements and then it started taking the pride of the gross body and entered into a worldly life. On account of this body consciousness, that Supreme Self has had to take so many births in the *prana*



yera teṁ abhāvikeṁ bāpuḍīṁ | vāhātaci gelīṁ || 9 ||

9. Does God jump in and pull it out and take it to the other shore. The rest have no faith and so that Reality appears as these poor fools washed away in the rushing waters.

10. भगवंत भावाचा भुकेला। भावार्थ देखोन भुलला।
संकटीं पावे भाविकाला। रक्षितसे ॥ १० ॥

*bhagavaṁta bhāvācā bhukelā | bhāvārtha dekhona bhulalā |
saṁkaṭīṁ pāve bhāvikālā | rakṣitase || 10 ||*

10. God hungers for the sincere faith of the one who never forgets Him. He watches over the faithful who have fallen into this confinement.

11. जयास भगवंत आवडे। तयाचें देवासीं सांकडें।
संसारदुःख सकळ उडे। निजदासाचें ॥ ११ ॥

*jayāsa bhagavaṁta āvaḍe | tayācēṁ devāsīṁ sāṁkaḍēṁ |
saṁsāraduḥkha sakaḷa uḍe | nijadāsācēṁ || 11 ||*

11. God is fond of this *mula maya* ('I am'). For when that Reality becomes a *jiva* and falls into the 'many' difficulties then it is God Himself who has to suffer. But these pains of *samsar* will fly away when this 'I am' is His servant.

12. जे अंकित ईश्वराचे। तयांस सोहळे निजसुखाचे।
धन्य तेचि दैवाचे। भाविक जन ॥ १२ ॥

*je aṅkita īśvarāce | tayāṁsa sohaḷe nijasukhāce |
dhanya teci daivāce | bhāvika jana || 12 ||*

12. When *mula maya* is the servant of God then, to that Reality there will come the great celebration of Its own Bliss (then He meets Himself). Blessed is the faithful mind, for then that Reality becomes its good fortune.

13. जैसा भाव जयापासीं। तैसा दैव तयासी।
जाणे भाव अंतरसाक्षी। प्राणीमात्रांचा ॥ १३ ॥

*jaisā bhāva jayāpāsīṁ | taisā daiva tayāsī |
jāṇe bhāva aṁtarasākṣī | prāṇīmātrāṁcā || 13 ||*

13. God is according to your faith. He is that inner witness within the *prana* and therefore He knows the nature of your faith.

14. जरी भाव असिला माईक। तरी देव होये माहा ठक।
नवल तयाचें कौतुक। जैशास तैसा ॥ १४ ॥

*jarī bhāva asilā māīka | tarī deva hoye māhā ṭhaka |
navala tayācēṁ kautuka | jaiśāsa taisā || 14 ||*

14. If your faith is false then, God becomes the great deceiver. And if there is this wonder of *sagun*, then God will be that and in the same way, if you are thoughtless, then He will be just like that (that Reality appears as it is imagined and when imagination stops then He alone remains).



15. जैसे जयाचें भजन। तैसेंची दे समाधान।
भाव होतां किंचित न्यून। आपणहि दुरावे ॥ १५ ॥
jaisēṁ jayācēṁ bhajana | taisēṁcī de samādhāna |
bhāva hotāṁ kiṁcita nyūna | āpaṇahi durāve || 15 ||

15. As is your *bhajan* so will be the contentment/*samadhan* given.²⁸ If your faith is lacking even a little then He is far away.

16. दर्पणीं प्रतिबिंब दिसे। जैस्यास तैसें भासे।
तयाचें सूत्र असे। आपणाच पासीं ॥ १६ ॥
darpaṇīm pratibimba dise | jaisyāsa taisēṁ bhāse |
tayācēṁ sūtra ase | āpaṇāca pāsīm || 16 ||

16. Understand that faith is like a reflection seen in the mirror and therefore whatever appears depends upon you. That connection to Reality is always there but it is up to you to maintain it.

17. जैसे आपण करावें। तैसेंचि तेणें व्हावें।
जरी डोळे पसरूनि पाहावें। तरी तेंही टवकारे ॥ १७ ॥
jaisēṁ āpaṇa karāvēṁ | taisēṁci teṇēṁ vḥāvēṁ |
jarī ḍoḷe pasarūni pāhāvēṁ | tarī teṁhī ṭavakāre || 17 ||

17. Whatever you do, that Reality will become like that only. If you stare into its eyes then, that will stare back.

18. भृकुटीस घालून मिठी। पाहातां क्रोधें तेंहि उठी।
आपण हास्य करितां पोटीं। तेंहि आनंदे ॥ १८ ॥
bhṛkuṭīsa ghālūna miṭhī | pāhātāṁ krodheṁ teṁhi uṭhī |
āpaṇa hāsya karitāṁ poṭīm | teṁhi ānaṁde || 18 ||

18. If you frown then, that tosses back a frown and if you look angry, then that Reality also flairs up. If you laugh with all your heart, then that Reality is also full of bliss.

19. जैसा भाव प्रतिबिंबला। तयाचाचि देव जाला।
जो जैसें भजे त्याला। तैसाचि वोळे ॥ १९ ॥
jaisā bhāva pratibimbālā | tayācāci deva jālā |
jo jaisēṁ bhaje tyālā | taisāci voḷe || 19 ||

19. God appears as the reflection of your faith and therefore understanding and God's proximity will depend on the nature of the *bhajan* that you make.

20. भावें परामार्थाचिया वाटा। वाहाती भक्तीचिया पेंठा।
भरला मोक्षाचा चोहाटा। सज्जनसंगें ॥ २० ॥

²⁸ *siddharameshwar maharaj*- Don't just simply say, "I am *brahman*." By being *brahman* stay in the glory of the *swarup*. We are God, but if we do not behave like God then we are God in name only. Therefore like God one should be *nirgun*, desireless, free of the bondage of worldly life and void of any anxiety. Merely by saying "I am *brahman*," the deed is not achieved. Therefore be *brahman* and remain as *brahman*. "I am all-pervading, without any *gunas* and without any blemish." If your thought becomes like that then, you go on acquiring the Self's own glory and from that you get so much joy. The more time spent with one's attention fixed on the formless *swarup*, the better that day.



*bhāveṃ parāmāṛthāciyā vāṭā | vāhātī bhaktīciyā perṅṭhā |
bharalā mokṣācā cohāṭā | sajjanasarṅgeṃ || 20 ||*

20. If with understanding and faith one proceeds upon *paramarth* then, that devotee will be carried over this worldly ocean to the other side. For when one keeps the company of the Saint then one will attain liberation.

21. भावें भजनीं जे लागले। ते ईश्वरी पावन जाले।
भावार्थबळें उद्धरिले। पूर्वज तेहीं ॥ २१ ॥
*bhāveṃ bhajanīm je lāgale | te īśvarī pāvāna jāle |
bhāvārthabaleṃ uddharile | pūrvoja tehīm || 21 ||*

21. When this ‘all’ is established in faithful *bhajan* ([forget everything](#)) then, one is purified and becomes that Reality. By pure desireless faith, that Reality gets lifted out of this ancestral lineage ([ie. out of body consciousness and birth and death](#)).

22. आपण स्वयें तरले। जनासहि उपेगा आले।
कीर्तिश्रवणें जाले। अभक्त भावार्थी ॥ २२ ॥
*āpaṇa svayeṃ tarale | janāsahi upegā āle |
kīrtiśravaṇeṃ jāle | abhakta bhāvārthī || 22 ||*

22. You have saved yourself and have become of use to the people. Understand that it is due to this pervasiveness of listening that the non-devotee becomes a faithful devotee ([ie. non-separate from God](#)).

23. धन्य तयांची जननी। जे लागले हरिभजनीं।
तेहिच येक जन्म जनीं। सार्थक केला ॥ २३ ॥
*dhanya tayāṅcī janānī | je lāgale haribhajanīm |
tehiṅca yeka janma janīm | sārthaka kelā || 23 ||*

23. Blessed is the mother of that one who does the *bhajan* of *hari* ([who forgets every concept and remains in this ‘I am’](#)), for that One who was born in the people has fulfilled the meaning/purpose of life ([maharaj- even ram and krishna were ignorant, otherwise they would not have been born](#)).

24. तयांची वर्णू काय थोरी। जयांचा भगवंत कैवारी।
कासे लाऊन उतरी। पार दुःखाचा ॥ २४ ॥
*tayāṅcī varṇū kāya thorī | jayāṅcā bhagavaṅta kaivārī |
kāse lāūna utarī | pāra duḥkhācā || 24 ||*

24. How to describe the greatness of that one? God Himself becomes the supporter and protector of this ‘all’. And with His support, you are carried to the other side, beyond sorrow.

25. बहुतां जन्मांचे सेवटीं। जेणें चुके अटाटी।
तो हा नरदेह भेटी। करी भगवंतीं ॥ २५ ॥
*bahutām janmāṅce sevaṭīṃ | jeṅeṃ cuke aṭāṭī |
to hā naradeha bheṭī | karī bhagavaṅtīṃ || 25 ||*

25. This ‘all’ is the end of birth in this human body and due to this, the torments of



this continuous cycle of dying and getting born is avoided (when you remain in this ‘I am’ then, you cannot be born in this concept, “I am a body”; when you awake in the morning there is only this feeling ‘I am’; then come the thoughts and at that moment you take a birth in the body). For when this human body meets that thoughtless *swarup* then, everything gets done within God (everything is happening spontaneously).²⁹

26. म्हणौन धन्य ते भाविक जन। जॅहिं जोडिलें हरिनिधान।
अनंत जन्मांतरांचें पुण्य। फळासि आलें ॥ २६ ॥
mhaṇauna dhanya te bhāvika jana | jemhīm joḍileṁ harinidhāna |
ananta janmāntarīnceṁ puṇya | phalaśi āleṁ || 26 ||

26. Therefore blessed is that faithful mind for that acquires this treasure of *hari*/knowledge and the merits of endless births have borne their fruit.

27. आयुष्य हेचि रत्नपेटी। माजीं भजनरत्नें गोमटीं।
ईश्वरीं अर्पूनिया लुटी। आनंदाची करावी ॥ २७ ॥
āyusya heci ratnapeṭī | mājīṁ bhajanaratneṁ gomaṭīṁ |
īśvarīṁ arpūniyā luṭī | ānandācī karāvī || 27 ||

27. Then this life is like a box of jewels and within this box there are the beautiful jewels of **bhaṇan*. By offering these to God (‘I am the witness’), there is the overflowing of bliss. **(siddharameshwar maharaj- in every action to remember your own swarup)*

28. हरिभक्त वैभवे कनिष्ठ। परी तो ब्रह्मादिकां वरिष्ठ।
सदा सर्वदा संतुष्ट। नैराशबोधें ॥ २८ ॥
haribhakta vaibhaveṁ kaniṣṭha | parī to brahmādikāṁ varīṣṭha |
sadā sarvadā santuṣṭa | nairāśabodheṁ || 28 ||

28. The grandeur of the devotee of *hari* may appear little (this ‘all’ is a point as big as sesame seed it is said, but everything is within it *maharaj-* we have to say a point but it means, nothing is there), but he is superior to *brahma*³⁰ and the other gods. Always and everywhere He is contented with the understanding of detachment.

29. धरून ईश्वराची कास। केली संसाराची नैराश।
तयां भाविकां जगदीश। सबाह्य सांभाळी ॥ २९ ॥
dharūna īśvarācī kāsa | kelī saṁsārācī nairāśa |
tayāṁ bhāvīkāṁ jagadīśa | sabāhya sāmbhālī || 29 ||

29. By holding to the shelter of God, this *samsar* is cast off. That ‘Lord of the world’ cherishes and watches over, both inside and outside, the one who is faithful to Him (forget everything and then that awareness expands; then inside and outside merge into this one knowledge).

30. जया संसाराचें दुःख। विवेकें वाटे परमसुख।

²⁹ *nisargadatta maharaj-* It is only when it is understood with the greatest conviction that there is no entity and what is happening is merely the program of the functioning of consciousness- there is merely functioning and there is no entity who is causing it and there is no entity who is suffering it- only then can disidentification take place.

³⁰ *hari* is *vishnu*, *sattwa*, knowing; and *brahma* is *rajo*, the *buddhi* that imagines names and forms



संसारसुखाचेनि पढतमूर्ख। लोधोन पडती ॥ ३० ॥
jayā saṁsārāceriṁ duḥkha | vivekeriṁ vāṭe paramasukha |
saṁsārasukhāceni paḍhatamūrkhā | lodhona paḍatī || 30 ||

30. To this 'all' there had come the suffering of *samsar* and due to *vivek* that Supreme feels happiness (ie. there is knowledge; still illusion is there). But this happiness is not like the greed for the pleasures of *samsar* that lead the knowledgeable fool into body consciousness.

31. ज्यांचा ईश्वरीं जिव्हाळा। ते भोगिती स्वानंदसोहळा।
 ज्यांचा जनावेगळा। ठेवा आक्षै ॥ ३१ ॥
jayāmcā īśvarīṁ jihālā | te bhogitī svānāmdasohalā |
jayāmcā janāvegalā | thevā ākṣai || 31 ||

31. When this *mula maya* that has its origin in God/*ishwara*, returns to God then it enjoys the great celebration of One's own Bliss. This treasure of the 'all' is different to the worldly mind and it never ends.

32. ते आक्षै सुखें सुखावले। संसारदुःखें विसरले।
 विषयेरंगी वोरंगले। श्रीरंगरंगी ॥ ३२ ॥
te ākṣai sukheṁ sukhāvāle | saṁsāraduḥkheṁ visarale |
viṣayeraṅgī vorāṅgale | śrīraṅgaraṅgīṁ || 32 ||

32. When one rests in this never ending happiness then, the sorrows of *samsar* are forgotten. Then the troubles that these glittering objects brought have become the splendour of that 'Lord of colour'³¹ (*shrīranga*, you yourself are the 'Lord of colour'; you see all colours before you, but you are not the colours).

33. तयांस फावली नरदेह पेटी। केली ईश्वरेंसिं साटी।
 येरें अभाविकें करंटी। नरदेह गोला ॥ ३३ ॥
tayāṁsa phāvalī naradeha peṭī | kelī īśvareṁsīṁ sāṭī |
yereṁ abhāvikeṁ karaṁṭī | naradeha golā || 33 ||

33. When one fully understood that which is within this box called the human body then, all that one has, is invested with *ishwara* (ie. Witness). The rest are unfaithful and they loose this human body in misery and wretchedness.

34. आवचटें निधान जोडलें। तें कवडिच्या बदल नेलें।
 तैसें आयुष्य निघोनि गेलें। अभाविकाचें ॥ ३४ ॥
āvacaṭeṁ nidhāna joḍaleṁ | teṁ kavāḍicyā badala neleṁ |
taiseṁ āyusya nighoni geleṁ | abhāvikācereṁ || 34 ||

34. Unwittingly they have gained this treasure, but they exchange that Reality for a few shells and copper coins. In this way, the unfaithful waste this precious life.

35. बहुता तपाचा सांठा। तेणें लाधला परीस गोटा।
 परी तो ठाईचा करंटा। भोगूंच नेणे ॥ ३५ ॥
bahutā tapācā sāmṭhā | teṇeṁ lādhalā pariśa goṭā |

³¹ *siddharameshwar maharaj* - Everywhere is the seeing of this Lord of colours.



parī to t̥hāīṁcā karam̥tā | bhogūṁca neṇe || 35 ||

35. This ‘all’ is the reward of penance performed and due to it, this block of stone (*maharaj-it is a dead body at this moment*)³² becomes the *paris* stone (ie. it turns iron to gold; it turns this body into knowledge). But if the nature of that *atma* is wretched and miserable, then it does not know how to enjoy this knowledge?

36. तैसा संसारास आला। मायाजाळीं गुंडाळला।
अंतीं येकलाचि गेला। हात झाडुनी॥ ३६॥
taisā saṁsārāsa ālā | māyājāḷīṁ guṁḍāḷalā |
aṁtīṁ yekalāci gelā | hāta jhāḍunī || 36 ||

36. This is how it is for the one who comes into *samsar* and gets entangled in the net of *maya*. In the end, he throws his hands in the air and dies alone.

37. या नरदेहाचेनि संगतीं। बहुत पावले उत्तम गती।
येकें बापुडी यातायाती। वरपडी जालीं॥ ३७॥
yā naradehāceni saṁgatīṁ | bahuta pāvale uttama gatī |
yekēṁ bāpuḍī yātāyātī | varapaḍī jāḷīṁ || 37 ||

37. But when this ‘speech’ accompanies the human body then, this ‘all’ can achieve that highest state of realisation. Otherwise that One abides within a weak and miserable body and is caught in the clutches of the continuous coming and goings of birth and death.

38. या नरदेहाचेनि लागवेगें। सार्थक करावे संतसंगें।
नीचयोनीं दुःख मार्गें। बहुत भोगिलें॥ ३८॥
yā naradehāceni lāgavegeṁ | sārthaka karāve saṁtasangeṁ |
nīcayonīṁ duḥkha māgeṁ | bahuta bhogileṁ || 38 ||

38. Through the company of the Saint/Truth (*satsang*), this ‘speech’³³ that is with this human body should achieve life’s meaning without further delay. For previously, this ‘all’ has suffered the ‘many’ pains of inferior births.

39. कोण समयो येईल कैसा। याचा न कळे किं भर्वसा।
जैसे पक्षी दाही दिशा। उडोन जाती॥ ३९॥
koṇa samayo yeīla kaisā | yācā na kaḷe kiṁ bharvasā |
jaise pakṣī dāhī diśā | uḍona jāṭī || 39 ||

39. In an inferior birth how can this ‘I am’ be discerned? And if there is not this ‘I am’ conviction then, how can that *nirgun* be understood? This understanding “I am a body” is just like a bird; it may fly off in any of the ten directions (ie. scattered

³²*siddharameshwar maharaj-* A sculptor working on a square block of stone with his chisel easily shapes it into an idol of god. This is because the chips removed by chiseling do not return and stick to the stone again. But in this human ‘block’ there are four bodies and really a stone is easier to work on than these. The sculptor, in the form of *sadguru*, uses his chisel of instructions and removes one by one the chippings of these four bodies. But these removed chips return and stick again to this ‘block’ and because it keeps going on in this manner, this ‘human-stone’ does not become God very easily at all.

³³*siddharameshwar maharaj-* She is also known as *mula maya* and *prakruti*. She has arisen on that Supreme Self, our own pure form or *swarup* and without making any utterance she is this, I am, within the *prana* of every creature.



thoughts of this and that).

40. तैसैं वैभव हें सकळ। कोण जाणे कैसी वेळ।
पुत्रकळत्रादि सकळ। विघडोन जाती ॥ ४० ॥
taiseṁ vaibhava heṁ sakāḷa | koṇa jāṇe kaisī vecha |
putrakalatrādi sakāḷa | vighaḍona jāṭī || 40 ||

40. But in the same way, if there is the grandeur of this ‘all’ then, who will know this period of the ‘many’? However, when there are sons and wife etc. (ie. objectification) then, this ‘all’ will get spoiled.

41. पाहिली घडी नव्हे आपुली। वयसा तरी निघोन गेली।
देह पडतांच ठेविली-। आहे नीच योनी ॥ ४१ ॥
pāhili ghaḍī navhe āpuli | vayasā tarī nighona gelī |
deha paḍatāṁca thevili- | āhe nīca yonī || 41 ||

41. If you do not understand yourself each and every moment then, this whole life has gone away wasted. And when the body falls down dead, then that constant and continuous Self will take another birth in a womb.

42. स्वान शुकरादिक नीच याती। भोगणें घडे विपत्ती।
तेथे कांहीं उत्तम गती। पाविजेत नाही ॥ ४२ ॥
svāna śukarādika nīca yātī | bhogaṇeṁ ghaḍe vipattī |
tethe kāṁhīm uttama gatī | pāvijeta nāhīm || 42 ||

42. When that constant and continuous Self gets born as a dog and pig etc., then that One has to endure great misfortune. Then this ‘all’ (*sagun*) cannot attain that highest state ‘there’ (this ‘all’ or ‘I am’ is within every living creature and it is this thing we call life. Understanding this will put an end to the eternal question, “What is this life all about?”).

43. मागा गर्भवासीं आटाटी। भोगितां जालासि रे हिंपुटी।
तेथुनियां थोरा कष्टीं। सुटलासि दैवें ॥ ४३ ॥
māgā garbhavāsīṁ āṭāṭī | bhogitāṁ jālāsi re hīṁpuṭī |
tethuniyāṁ thora kaṣṭhīṁ | suṭalāsi daiveṁ || 43 ||

43. Previously there had been the terrible sufferings of the one in the womb and due to these suffering one’s real nature was lost. That *brahman* within ‘there’ has had to suffer so much in the past and then it had the good fortune of release (ie. this ‘I am’ has been understood. The moment this knowledge is understood, at that moment one is released from body consciousness. But this must be maintained otherwise such good fortune will be lost)

44. दुःख भोगिलें आपुल्या जीवें। तेथें कैचिं होतीं सर्वें।
तेचेंचि पुढें येकलें जावें। लागेल बापा ॥ ४४ ॥
duḥkha bhogileṁ āpulyā jīveṁ | tetheṁ kaicīṁ hotīṁ sarveṁ |
taicēnci puḍheṁ yekaleṁ jāveṁ | lāgela bāpā || 44 ||

44. But if you are the sufferings of the *jīva* then, how can there be this ‘all’ and that



brahman ‘there’? And then afterwards you will take another birth and again in this same manner, you will travel alone my dear man (and die alone).

45. कैचि माता कैचा पिता। कैचि बहिण कैचा भ्राता।
कैचीं सुहृदें कैची वनिता। पुत्रकळत्रादिक ॥ ४५ ॥
kaiṁci mātā kaiṁcā pitā | kaiṁci bahiṇa kaiṁcā bhrātā |
kaiṁcīm suhṛdeṁ kaiṁcī vanitā | putrakalātrādika || 45 ||

45. Therefore think carefully, who is your mother? Who is your father? Who is your brother? Who is your sister? Who is your friend? Who is your beloved? And who are your sons and daughters etc.?

46. हे तू जाण मावेचीं। आवर्घीं सोइरीं सुखाचीं।
हे तुइया सुखदुःखाचीं। सांगाती नव्हेती ॥ ४६ ॥
he tūṁ jāṇa māvecīm | āvaghīm soirīm sukhācīm |
he tujhyā sukhaduḥkhācīm | sāṅgātī navhetī || 46 ||

46. When that thoughtless Self is knowing, then you still belong to *maya* and then within the mind there comes the pleasures of family relationships. But that Self cannot be understood through these pleasures and sufferings (*nirgun* understanding ie. no knowing, will never come as long as you continue to think of yourself as a body).

47. कैचा प्रपंच कैचे कुळ। कासया होतोसी व्याकुळ।
धन कण लक्ष्मी सकळ। जाइजणें ॥ ४७ ॥
kaiṁcā prapaṁca kaiṁce kuḷa | kāsayā hotosī vyākuḷa |
dhana kaṇa lakṣmī sakāḷa | jāijaneṁ || 47 ||

47. What is this *prapanch*? And what is this family? Why is there the distress and anxiety that your grains, your wealth; even *lakshmi*, this ‘all’, will go away? (Why to worry for worldly wealth; even *lakshmi*, this wealth of ‘I am’ is not eternal)

48. कैचें घर कैचा संसार। कासया करिसी जोजार।
जन्मवरी वाहोन भार। सेखीं सांडून जासी ॥ ४८ ॥
kaiṁceṁ ghara kaiṁcā saṁsāra | kāsayā karisī jojāra |
janmavarī vāhona bhāra | sekhīm sāṁḍūna jāśī || 48 ||

48. Where is your house? Where is your *samsar*? Why is there worrying? For a whole life these burdens are carried around by you and in the end they all have to go. (Your house/body, your *samsar* is just your thought)

49. कैचें तारुण्य कैचे वैभव। कैचें सोहळे हावभाव।
हें सकळहि जाण माव। माईक माया ॥ ४९ ॥
kaiṁceṁ tāruṇya kaiṁce vaibhava | kaiṁceṁ sohaḷe hāvabhāva |
heṁ sakāḷahi jāṇa māva | māīka māyā || 49 ||

49. Where is your youthfulness? What is this grandeur of the ‘all’? How can there be the celebration of Self-bliss and at the same time these actions and conjectures and passions and sentiments of this world? When that thoughtless Self knows this ‘all’, even then, still there is this fraudulent and false *maya*.



50. येच क्षणीं मरोन जासी। तरी रघुनार्थी अंतरलासी।
माझें माझें म्हणतोसी। म्हणौनियां ॥ ५० ॥
yeca kṣaṇīm marona jāśī | tarī raghunāthīm antaralāsī |
mājherm mājherm mhaṇatosī | mhaṇauniyārṇ || 50 ||

50. When this moment of that One has died and gone away (when this ‘I am’ is given away for the objects of the world), then in *ram* there is the creation of separation and therefore you say, “Mine, mine” (due to objectification you feel “I am a body” and this thought brings the feeling of being separate from the rest of creation).

51. तुवां भोगिल्या पुनरावृत्ती। ऐसीं मायबापें किती।
स्त्री कन्या पुत्र होती। लक्षानलक्ष ॥ ५१ ॥
tuvārṇ bhogilyā punarāvṛttī | aisīṇ māyabāperṇ kitī |
strī kanyā putra hotī | lakṣānalakṣa || 51 ||

51. You have endured so many births and your true mother and father (*mula maya* and *mula purush*) have become these mothers and fathers of your ‘many’ births. In the same way, your wife, your daughters and sons are due to this attention and non-attention (ie. knowledge and ignorance; the imagining of *rajo guna*).

52. कर्मयोगें सकळ मिळालीं। येके स्थळीं जन्मास आलीं।
तें तुवां आपुलीं मानिलीं। कैसीं रे पढतमूर्खा ॥ ५२ ॥
karmayogērṇ sakāḷa miḷālīṇ | yeke sthalīṇ janmāsa ālīṇ |
teṇ tuvārṇ āpulīṇ mānilīṇ | kaisīṇ re paḍhatamūrkhā || 52 ||

52. When this ‘all’ takes itself to be these actions of the gross body then, that One takes a birth (at that very moment that One takes body conscious). Then you regard that Reality as yours (ie. taking yourself to be a body, you think “I am true” because your base is true. That Reality is not something you can take possession of and claim as yours. It is One without another; where are you ‘there’. You, this body and a separate world are all imagined). But why to be a knowledgeable fool?

53. तुझें तुज नव्हे शरीर। तेथें इतरांचा कोण विचार।
आतां येक भगवंत साचार। धरीं भावार्थबळें ॥ ५३ ॥
tujherṇ tuja navhe śarīra | tetheṇ itarāṅcā koṇa vicāra |
ātārṇ yeka bhagavaṅta sācāra | dharīṇ bhāvārthabāḷeṇ || 53 ||

53. If you have not gained your ‘I am’ body then, how can there ever be that understanding of ‘there’ (I am not)? Now keep full faith that there is only that One true God (and I do not exist).

54. येका दुर्भराकारणें। नाना नीचांची सेवा करणें।
नाना स्तुती आणी स्तवनें। मर्यादा धरावी ॥ ५४ ॥
yekā durbharākāraṇeṇ | nānā nīcāṅcī sevā karaṇeṇ |
nānā stutī āṇī stavanēṇ | maryādā dharāvī || 54 ||

54. Just to fill the belly, that One constant and continuous tastes of the ‘many’ foods and then the ‘many’ is praised and flattered and held with great esteem (“He is a great man; that food was delicious” etc.).



55. जो अन्न देतो उदरासी। शेरीर विकारें लागे त्यासी।
मां जेणें घातलें जन्मासी। त्यासी कैसें विसरावें ॥ ५५ ॥
jo anna deto udarāsī | śerīra vikāveṃ lāge tyāsī |
mām jeṇeṃ ghātaleṃ janmāsī | tyāsī kaiseṃ visarāveṃ || 55 ||

55. When that *atma purush* gives this divine ‘food’ of ‘I am’ to the belly (“I am a body” [conviction](#)) then this ‘I am’ has been sold off by that *atma*. Then that ‘I am’ is tossed into a birth. Therefore why should there be such forgetting by that *atma*?

56. अहिर्निशीं ज्या भगवंता। सकळ जिवांची लागली चिंता।
मेघ वरुषे जयाची सत्ता। सिंधु मर्यादा धरी ॥ ५६ ॥
ahirniśīm jyā bhagavaṃtā | sakala jivāṃcī lāgalī cīntā |
megha varuṣe jayācī sattā | śiṃdhu maryādā dharī || 56 ||

56. Day and night, that God (*atma purush*) should think of and remember this ‘all’ of the *jiva*. By the power of this ‘I am’ the clouds, rains and the oceans are held within their limits ([upon this knowledge the whole gross world has been formed](#)).

57. भूमि धरिली धराधरें। प्रगट होईजे दिनकरें।
ऐसी सृष्टी सत्तामात्रें। चालवी जो कां ॥ ५७ ॥
bhūmi dharilī dharādhareṃ | praḡaṭa hoīje dinakareṃ |
aisī sṛṣṭī sattāmātreṃ | cālavī jo kāṃ || 57 ||

57. This gross earth is supported by that divine serpent *shesh* and it is due to the sun that it has appeared ([that *atma purush* gives light to this knowledge and upon this knowledge, objectification takes place and a world is seen. The sun is a metaphor for this knowledge; due to this knowing, the individual objects of this world are revealed](#)). It is only due to the power ([knowledge](#)) of that *atma purush* that this gross creation moves.

58. ऐसा कृपाळु देवाधिदेव। नेणवे जयाचें लाघव।
जो सांभाळी सकळ जीव। कृपाळुपणें ॥ ५८ ॥
aisā kṛpāḷu devādhideva | neṇave jayācēṃ lāghava |
jo sāmbhālī sakala jīva | kṛpāḷupaṇeṃ || 58 ||

58. If there is to be the blessing of that God of gods (*paramatma*) then, the *smallness and insignificance of *mula maya* should not be known. Due to His kindness, that *atma purush* takes care of and constantly watches over this ‘all’ and the *jiva* ([when everything is forgotten then He kindly reveals Himself](#)). *(6.3.12: She is just like a small breeze of wind/*vayu* flowing in space/*akash*)

59. ऐसा सर्वात्मा श्रीराम-। सांडून धरिती विषयकाम।
ते प्राणी दुरात्मे अद्धम। केलें पावती ॥ ५९ ॥
aisā sarvātmā śrīrāma- | sāṇḍūna dharitī viṣayakāma |
te praṇī durātme addhama | keleṃ pāvātī || 59 ||

59. But when that *shri ram*, the Knower of this ‘all’, is left aside then, the desire for sense objects is firmly grasped and that Reality enters within the *prana* and becomes contemptible by being so far from its Self.



60. रामेविण जे जे आस। तितुकी जाणावी नैराश।
माझें माझें सावकाश। सीणचि उरे ॥ ६० ॥
rāmeviṇa je je āsa | titukī jāṇāvī nairāśa |
mājherṁ mājherṁ sāvakāśa | sīṇaci ure || 60 ||

60. Without *ram* and this *mula maya* there is a hope (then this ‘I want to know’ becomes “I want to know this and that”) and that much one should know, is really hopelessness. And then due to ‘mine, mine’, that effortless *swarup* gets fatigued only (*maharaj-* why do you sleep? Because you are tired of this world).

61. ज्यास वाटे सीण व्हावा। तेणें विषयो चिंतीत जावा।
विषयो न मिळतां जीवा। तगबग सुटे ॥ ६१ ॥
jayāsa vāṭe sīṇa vḥāvā | teṇeṁ viṣayo cīntīta jāvā |
viṣayo na miḷatām jīvā | tagabaga suṭe || 61 ||

61. If this *mula maya* wishes to feel fatigue, then that Reality should dwell upon the sense objects. And then, when the object is not acquired, the *jīva* will get agitated.

62. सांडून राम आनंदघन। ज्याचे मनीं विषयचिंतन।
त्यासी कैचें समाधान। लोलंगतासी ॥ ६२ ॥
sāṅḍūna rāma ānaṁdaghana | jyāce manīṁ viṣayacīntana |
tyāsī kaimceṁ samādhāna | lolamṅatāsī || 62 ||

62. If that *purush* leaves aside *ram*, who is full of pure bliss, and thinks about the sense objects in the mind then, how can there be that complete contentment (of needing nothing) when there is this impatient, ‘hanging’ condition? (“I need this and that immediately”)

63. ज्यास वाटे सुखचि असावें। तेणें रघुनाथभजनीं लागावें।
स्वजन सकळही त्यागावे। दुःखमूळ जे ॥ ६३ ॥
jayāsa vāṭe sukhaci asāvēṁ | teṇeṁ raghunāthabhajanīṁ lāgāvēṁ |
svajana sakalāhī tyāgāve | duḥkhamūla je || 63 ||

63. If this *mula maya* feels that there should be happiness, then it should be engrossed in the *bhajan* of *ram*. Then one’s own mind and this ‘all’ also should be given up, for the root of suffering is this ‘all’.

64. जेथें वासना झोंबोन पडे। तेणेंचि अपायें दुःख जडे।
म्हणौनि विषयवासना मोडे। तो येक सुखी ॥ ६४ ॥
jetherṁ vāsanaṁ jhōṁbona paḍe | teṇeṁci apāyēṁ duḥkha jaḍe |
mhaṇauni viṣayavāsanaṁ moḍe | to yeka sukhī || 64 ||

64. When ‘here’ in *mula maya*, this *vasana* is grasped (when this effortless state of being is grasped and you say, “I cannot exist without this body”), then that Reality meets pain and sorrow. Therefore by the breaking of this *vasana* with the sense objects, that One gets pleasure (when this *vasana* leaves the sense objects then, there is the bliss of natural being).

65. विषयजनित जें जें सुख। तेथेंचि होतें परम दुःख।
पूर्वीं गोड अंतीं शोक। नेमस्त आहे ॥ ६५ ॥



*viṣayajanita jem jem sukha | tethemci hotem parama duḥkha |
pūrvīm goḍa amtīm śoka | nemasta āhe || 65 ||*

65. This 'I am' 'here' is the cause of the pleasures of sense objects and then that Supreme 'there' appears as pain. Initially the pleasure is sweet but in the end it definitely brings sorrow.

66. गळ गिळितां सुख वाटे। वोढून घेतां घसा फाटे।
कां तें बापुडें मृग आपटे। चारा घेऊन पळतां ॥ ६६ ॥
*gāḷa gīlītām sukha vāṭe | voḍhūna ghetām ghasā phāṭe |
kāṁ tem bāpuḍem mṛga āpaṭe | cārā gheūna paḷatām || 66 ||*

66. A fish feels that the bait is pleasure, but when it is pulled in, its throat gets torn. In the same way, due to its foolishness, the deer gets caught fleeing with some food in its mouth.

67. तैसी विषयसुखाची गोडी। गोड वाटे परी ते कुडी।
म्हणौनियां आवडी। रघुनार्थी धरावी ॥ ६७ ॥
*taisī viṣayasukhācī goḍī | goḍa vāṭe parī te kuḍī |
mhaṇaunīyām āvaḍī | raghunāthīm dharāvī || 67 ||*

67. Like this is the sweet pleasure of the sense objects. But when they are felt to be sweet then, that Reality is felt to be bitter. Therefore one should have a fondness to be in *ram* (and not in the objects of this world).

68. ऐकोनि बोले भाविक। कैसेनि घडे जी सार्थक।
सांगा स्वामी येमलोक। चुके जेणें ॥ ६८ ॥
*aikoni bole bhāvika | kaiseni ghaḍe jī sārthaka |
sāṅgā svāmī yemaloka | cuke jeṇem || 68 ||*

68. "If one listens faithfully to this 'speech' then, how is the meaning of life accomplished? *swami*, tell me how can the world of *yama* be avoided by *mula maya*."

69. देवासी वास्तव्य कोठें। तो मज कैसेनि भेटे।
दुःखमूळ संसार तुटे। कोणेपरी स्वामी ॥ ६९ ॥
*devāsī vāstavya koṭhem | to maja kaisēni bheṭe |
duḥkhamūḷa saṁsāra tuṭe | koṇeparī svāmī || 69 ||*

69. "Where does God reside? How can the 'I' meet that *atma*? *swami*, how is this root of pain and *samsar* cut out?"

70. घडपुडी भगवत्प्राप्ती-। होऊन चुके अधिगती।
ऐसा उपाये कृपामूर्ती। मज दीनास करावा ॥ ७० ॥
*dhaḍapuḍī bhagavatprāptī- | hoūna cuke adhigatī |
aisā upāye kṛpāmūrtī | maja dīnāsa karāvā || 70 ||*

70. "How can God be attained and this lowly condition be given up? Oh, image of grace, please tell to this 'me' the remedy."

71. वक्ता म्हणे हो येकभावे। भगवद्भजन करावे।



तेणें होईल स्वभावें। समाधान ॥ ७१ ॥
vaktā mhaṇe ho yekabhāveṃ | bhagavadbhajana karāveṃ |
teṇeṃ hoīla svabhāveṃ | samādhāna || 71 ||

71. The speaker said, you should do the *bhajan* of God with single minded devotion. Then naturally you will be that complete contentment of Reality.

72. कैसें करावें भगवद्भजन। कोठें ठेवावें हें मन।
 भगवद्भजनाचें लक्षण। मज निरोपावें ॥ ७२ ॥
kaiseṃ karāveṃ bhagavadbhajana | koṭheṃ thevāveṃ heṃ mana |
bhagavadbhajanāceṃ lakṣaṇa | maja niropāveṃ || 72 ||

72. “How to do the *bhajan* of God? How can the mind be placed on that thoughtless? This attention that is the *bhajan* of God should be discoursed to ‘me.’”

73. ऐसा म्लानवदनें बोले। धरिले सदृढ पाऊलें।
 कंठ सद्वदित गळाले। अश्रुपात दुःखें ॥ ७३ ॥
aisā mlānavadanēṃ bole | dharile sadṛḍha pāūlēṃ |
kaṃṭha sadḡadita gaḷāle | aśrupāta duḥkheṃ || 73 ||

73. With a voice, weary of this world, he spoke and held firmly to his Master’s feet. He was choked with emotion and in his eyes were the tears of pain.

74. देखोन शिष्याची अनन्यता। भावें वोळला सदगुरु दाता।
 स्वानंद तुंबळेल आतां। पुढिले समासीं ॥ ७४ ॥
dekhona śiṣyācī ananyatā | bhāveṃ voḷalā sadguru dātā |
svānaṃda tumḷaleḷa ātām | puḍhile samāsīṃ || 74 ||

74. Seeing the faith of His disciple, the *sadguru* turned towards him with His feeling of ‘no-otherness’ and gave to him His own bliss, that is within the collection of words ahead (ie. search out the meaning within these words. First understand this ‘I am’ and the your own Self).

इति श्रीदासबोधे गुरुशिष्यसंवादे वैराग्यनिरूपणनाम
 समास दहावा ॥ १० ॥ ३.१०
iti śrīdāsabodhe guruśiṣyasamvāde vairāgyanirūpaṇanāma
samāsa dahāvā || 10 || 3.10

Tímto končí 10. kapitola 3. dášaky knihy Dásbódh s názvem „Vairagya/Renunciation“.

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