

Dásbódh

Daśaka IV – Ninefold Devotion

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Obsah

IV	Ninefold Devotion	1
4.1	<i>Shravan</i> /Listening	3
4.2	<i>Kirtana</i> – The Song of God	11
4.3	Remembering the Name	19
4.4	Service at the Feet of the <i>Guru</i>	25
4.5	Worship	31
4.6	Devotion through Bowing Down	39

4.7 Careful Preservation	45
4.8 Friendship with God	53
4.9 Offer the ‘I’ to that Atma	61
4.10 The Four Liberations	69

Daśaka IV

Ninefold Devotion

॥ दशक चौथा : नवविधा भक्तिनाम ॥ ४ ॥

॥ *daśaka cauthā : navavidhā bhaktināma* ॥ 4 ॥

Ninefold Devotion



4.1

Shravan/Listening

समास पहिला : श्रवणभक्ती

samāsa pahilā : śravaṇabhaktī

Shravan/Listening

|| Śrī Rām ||

1. जयजय जी गणनाथा। तूं विद्यावैभवं समर्था।
अध्यात्मविद्येच्या परमार्था। मज बोलवावे ॥ १ ॥



*jayajaya jī gaṇanāthā | tūm̄ vidyāvaibhaveṁ sa-
marthā |
adhyātmavidyecyā paramārthā | maja bolavāveṁ
|| 1 ||*

1. Victory to you, Oh Lord of counting (*ganesha*; from you numbers/counting and also zero comes¹). You are that non-dual Self due to your powerful and glorious understanding. This understanding of oneness you should ‘speak’ to this ‘me’.

2. नमूं शारदा वेदजननी। सकळ सिद्धि जयेचेनी।
मानस प्रवर्तलें मननीं। स्फूर्तिरूपें ॥ २ ॥

¹ *siddharameshwar maharaj*- Now *ganesha* (the *isha*-Lord of *gana*-numbers,) is concealed within this zero. He is therefore the Knower of zero and because He is its Lord, He is the Lord of all counting. He Himself cannot be counted but as soon as He starts counting, He forgets Himself and appears as a lowly *jīva*. However when He is able to remain as the witness of this zero then, He is its Lord and the Lord of this multitude of numbers. Thus *ganesha* is the beginning of this zero, the numbers and the *gunas* and He is the beginning of that formless/*nirguna* also.



namūm śāradā vedajanānī | sakala siddhi jayecenī
 |
mānasa pravartaleṁ mananīm | sphūrtirūpeṁ ||
 2 ||

2. I bow to *sharada*, the mother of the *vedas*. Due to you, this ‘all’ gets established. Due to this original inspiration, ‘I am’, the mind settles in *manana* (ie. the constant remembrance of ‘I am’).

3. आतां आठऊं सद्गुरु। जो पराचाहि परु।
 जयाचेनि ज्ञानविचारु। कळों लागे ॥ ३ ॥
ātām āṭhaūm sadguru | jo parācāhi paru |
jayāceni jñānavicāru | kaḷom lāge || 3 ||

3. Now (with this ‘I am’ understanding), *sadguru* is being remembered. Though He is beyond even this *para* ‘speech’, still it is through this ‘I am’ that, that thoughtless *nirgun* is understood.

4. श्रोतेन पुसिलें बरवें। भगवद्भजन कैसें करावें।



म्हणौनि बोलिलें स्वभावे। ग्रंथांतरीं ॥ ४ ॥

śrotena pusileṁ baraveṁ | bhagavadbhajana kai-
seṁ karāveṁ |

mhaṇauni bolileṁ svabhāveṁ | grāṁthāntarīm ||
4 ||

4. But if the listener wipes out this beautiful ‘I am’ then, how can there be the *bhajans* of God? (how can you be ever present in every action?) Therefore this ‘speech’ that is within the composition of words should be made (when the meaning conveyed by the words is understood then the mind becomes quiet, for it understands, the words are not the meaning).

5. सावध होऊन श्रोतेजन। ऐका नवविधा भजन।

सत्शास्त्रीं बोलिले पावन-। होईजे येणें ॥ ५ ॥

sāvadha hoūna śrotejana | aikā navavidhā bhajana
|

satśāstrīm bolile pāvana- | hoīje yeṇeṁ || 5 ||

5. Oh listener within the mind, be very alert and listen to these nine forms of *bhajan*. Then



this ‘speech’ within the real **shasthra* will be revealed and then on account of that thoughtless understanding, I do not exist, you will become pure. *(*neti, neti*: not this, not that)

श्लोक ॥ श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।

अर्चनं वंदनं दास्यं सख्यमात्मनिवेदनम् ॥

śloka ॥ *śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam* |

arcanam vandanam dāsyaṁ sakhyamātmanivedanam ॥

shloka ॥ Listening/*shravan*, *kirtana*, Remembrance of *vishnu*, Service at the feet of *guru*, Worship, Bowing down, Carefully preservation of, Communion with God and the surrender of the Self/*atma* are these nine devotions.

6. नवविधा भजन बोलिलें। तेचि पुढें प्रांजळ केलें।

श्रोतीं अवधान दिधलें। पाहिजे आतां ॥ ६ ॥

navavidhā bhajana bolileṁ | *teṁci puḍheṁ prāñjala keleṁ* |

śrotīṁ avadhāna didhaleṁ | *pāhije ātām* ॥ 6 ॥



6. By means of these nine forms of *bhajan* there is this ‘speech’ and afterwards that Reality is clearly revealed. Now (be in the moment), the true listener must be constantly attentive.

7. प्रथम भजन ऐसें जाण। हरिकथापुराणश्रवण।
नाना अध्यात्मनिरूपण। ऐकत जावें ॥ ७ ॥

prathama bhajana aiseṁ jāṇa | harikathāpurāṇa-śravaṇa |

nānā adhyātmanirūpaṇa | aikata jāveṁ || 7 ||

7. Know the first *bhajan* is *shravan* and it is the listening to the ‘story’ of **hari*, that ancient one who is before everything. It is the listening to this spiritual discourse, ‘I am’ when there are the ‘many’ discourses. *(*hari* is *vishnu*, means to know)

8. कर्ममार्ग उपासनामार्ग। ज्ञानमार्ग सिद्धांतमार्ग।
योगमार्ग वैराग्यमार्ग। ऐकत जावे ॥ ८ ॥

karmamārga upāsanāmārga | jñānamārga siddhāntamārga |

yogamārga vairāgyamārga | aikata jāve || 8 ||



8. The path of action/*karma*, the path of worship/*upasana*, the path of knowledge/*gnyan*, the path of the Final Truth/*siddhant*, the path of union/*yoga* and the path of renunciation/*vairagya* are all the same when the mind listens to this ‘I am’.

9. नाना व्रतांचे महिमे। नाना तीर्थांचे महिमे।
नाना दानांचे महिमे। ऐकत जावे ॥ ९ ॥

nānā vratāñce mahime | nānā tīrthāñce mahime
|
nānā dānāñce mahime | aikata jāve || 9 ||

9. The ‘many’ vows are this greatest of vows (‘I am He’); the ‘many’ pilgrimage places are this greatest of pilgrimage places and the ‘many’ offerings are this greatest of offerings when there is this listening/*shravan*.

10. नाना माहात्म्ये नाना स्थाने। नाना मंत्र नाना साधने।
नाना तपे पुरश्चरणे। ऐकत जावीं ॥ १० ॥

nānā māhātmyeṁ nānā sthāneṁ | nānā mañtra
nānā sādhanem |



nānā tapem puraścaraṇem | aikata jāvīm || 10 ||

10. Where are the ‘many’ great people, the ‘many’ places, the ‘many’ *mantras*, the ‘many’ *sadhanas*, the ‘many’ penances and *japas* when you listen to this ‘speech’?

11. दुग्धाहारी निराहारी। फळाहारी पर्णाहारी।
तृणाहारी नानाहारी। कैसे ते एकावे ॥ ११ ॥
dugdhāhārī nirāhārī | phalāhārī parṇāhārī |
ṭṛṇāhārī nānāhārī | kaise te aikāve || 11 ||

11. When there are the ones who live on milk or on water only; the ones who live on fruit and the ones who live on only leaves; when there are the ones who eat only grass and the ones who live in the ‘many’, then how can there be this listening? (ie. in the animals this ‘I am’ is ever present but it cannot be understood)

12. उष्णवास जलवास। सीतवास आरण्यवास।
भूगर्भ आणी आकाशवास। कैसे ते एकावे ॥ १२ ॥
uṣṇavāsa jalavāsa | sītavāsa āraṇyavāsa |



bhūgarbha āṇī ākāśavāsa | kaise te aikāve || 12 ||

12. When there are the ones who live in the heat or the ones who live in the water; when there are the ones who live in the cold and the ones who live in the forest; when there are the ones who live in the caves of this earth, and the ones who live in the air, then how can there be this listening to ‘I am’?

13. जपी तपी तामस योगी। नाना निग्रह हटयोगी।

शाक्तआगम आघोरयोगी। कैसे ते ऐकावे ॥ १३ ॥

japī tapī tāmasa yogī | nānā nigraha haṭayogī | śāktaāgama āghorayogī | kaise te aikāve || 13 ||

13. When there are the ones who do *japa* and the ones who make *tapa*/austerities; when there are the *yogis* of **tamo guna* and *hathayoga*; when there are the ones who use the powerful *mantras* taught in the *vedas* (ie. *brahmin priests*) and the ones who perform black magic, then how can there be this listening to the ‘I am’? *(Some have strange and painful practi-



ces like, standing on one leg or with one hand raised etc.)

14. नाना मुद्रा नाना आसनं। नाना देखणीं लक्षस्थानं।

पिंडज्ञानं तत्वज्ञानं। कैसीं तं ऐकावीं ॥ १४ ॥

*nānā mudrā nānā āsanem | nānā dekhaṇīm
lakṣasthānerim |*

*piṇḍajñānem tatvajñānem | kaisīm tem aikāvīm
|| 14 ||*

14. When there are the ‘many’ fixed attitudes/*mudras* and the ‘many’ postures/*asanas*; when there are the ‘many’ beautiful experiences at the various places of attention; when there is the knowledge of the physical body and the knowledge of the gross elements, then how can there be this listening? (Leave every concept and be *shravan*, the listening to this ‘I am’)

15. नाना पिंडांची रचना। नाना भूगोलरचना।

नाना सृष्टीची रचना। कैसी ते ऐकावी ॥ १५ ॥

nānā piṇḍāñcī racanā | nānā bhūgōlaracanā |

nānā sṛṣṭīcī racanā | kaisī te aikāvī || 15 ||



15. The ‘many’ is the construction of the *pinda*/individual body; the ‘many’ is the construction of the great earth element (objectification and the giving of ‘many’ names to the One nameless Self); and the ‘many’ is the construction of this gross world of concepts and desires. When these are all here then, how can there be this listening?

16. चंद्र सूर्य तारामंडलें । ग्रहमंडलें मेघमंडलें ।
 येकवीस स्वर्गे सप्त पाताळें । कैसीं ते ऐकावीं ॥ १६ ॥
caṁdra sūrya tārāmaṇḍalēṁ | grahamāṇḍalēṁ
meghamāṇḍalēṁ |
yekavīsa svargeṁ sapta pātāḷēṁ | kaisīṁ te aikā-
vīm || 16 ||

16. When there is the moon, sun and the galaxy, the planets, the assembled clouds, twenty-one heavens and seven hells below us, then how can there be this listening? (To ‘listen’ means to understand there is no moon, sun etc., there is only the one form and that is myself)



17. ब्रह्माविष्णुमहेशस्थाने। इन्द्रदेवऋषीस्थाने।
वायोवरुणकुबेरस्थाने। कैसीं ते ऐकावीं ॥ १७ ॥
brahmāviṣṇumahēśasthānem | indradevaṛṣīsthā-
nem |
vāyovarunaḥkuberasthānem | kaisīm te aikāvīm ||
17 ||

17. When there is the place of *brahma*, *vishnu* and *mahesh*, when there is the place of *indra*, the gods and great sages; when there is the place of the wind, the lord of the sea and *kuber*, the lord of riches then, how can there be this listening?

18. नव खंडे चौदा भुवने। अष्ट दिग्पाळांची स्थाने।
नाना वने उपवने गहने। कैसीं ते ऐकावीं ॥ १८ ॥
nava khaṇḍe caudā bhuvanem | aṣṭa digpālāncī
sthānem |
nānā vanem upavanem gahanem | kaisīm te aikā-
vīm || 18 ||

18. When there are the nine continents, the fourteen worlds, the eight regents of eight di-



rections; when there the ‘many’ forests, orchards and hidden places; then how can there be this listening?

19. गण गंधर्व विद्याधर। येक्ष किन्नर नारद तुंबर।
 अष्ट नायका संगीतविचार। कैसा तो ऐकावा ॥ १९ ॥
gaṇa gaṁdharva vidyādhara | yekṣa kinnara
nārada tumbara |
aṣṭa nāyakā saṁgītavicāra | kaisā to aikāvā || 19
 ||

19. When there are the hosts of angels, and the *gandharva*, *vidyadhara*, *yaksha*, *kin-nara*/celestial musicians; when there is *narada* (ie. mind) and *tumbara* (ie. the ‘many’ concepts); when that thoughtless Self is a master of the eight forms of music and dance then, how can that *atma* be listening (how can there be this *sagun* ‘I am’)?

20. रागज्ञान ताळज्ञान। नृत्यज्ञान वाद्यज्ञान।
 अमृतवेळ प्रसंगज्ञान। कैसें तें ऐकावें ॥ २० ॥
rāgajñāna tālajñāna | nṛtyajñāna vādyajñāna |



amṛtaveḷa prasaṅgajñāna | kaisem tem aikāvem ||
20 ||

20. When there is the knowledge of *raga* (the songs of various emotions) and the knowledge of musical measures; when there is the knowledge of dance and the knowledge of musical instruments; when there is the auspicious period and the knowledge of adverse times then, how can that Reality be listening?

21. चौदा विद्या चौसष्टी कळा। सामुद्रिक लक्षणें सकळ कळा।
बत्तीस लक्षणें नाना कळा। कैशा त्या ऐकाव्या ॥ २१ ॥
caudā vidyā causaṣṭī kalā | sāmudrika lakṣaṇeṁ
sakalā kalā |
battīsa lakṣaṇeṁ nānā kalā | kaisā tyā aikāvyā ||
21 ||

21. When there are the fourteen branches of knowledge and the sixty-four arts; when due to the attention of the three *gunas*, there is palmistry etc. (all things related to body consciousness) then this ‘all’ becomes one of the



‘many’ arts; when due to this attention there is the knowledge of teeth etc. and the skills of the ‘many’ then, how can that *atma* be listening to this *sagun* ‘speech’?

22. मंत्र मोहरे तोटके सिद्धी। नाना वल्ली नाना औषधी।
 धातु रसायण बुद्धी। नाडिज्ञाने ऐकावीं ॥ २२ ॥
mantra mohare toṭake siddhī | nānā vallī nānā au-
ṣadhī |
dhātu rasāyaṇa buddhī | nāḍijñāṇeṁ aikāvīṁ ||
 22 ||

22. When there are *mantras*, medicinal gems and charms and divine powers; when there are the ‘many’ herbs and the ‘many’ medicines; when there is alchemy and chemistry and when the intellect/*buddhi* can diagnose by the feel of the pulse (body conviction and not *atma* conviction), then one should listen (for there is only He in the world).

23. कोण्या दोषे कोण रोग। कोणा रोगास कोण प्रयोग।
 कोण्या प्रयोगास कोण योग। साधे तो ऐकावा ॥ २३ ॥



koṇyā doṣeṁ koṇa roga | koṇā rogāsa koṇa prayoga
|
koṇyā prayogāsa koṇa yoga | sādhe to aikāvā || 23
||

23. What is the disorder? What is the disease? What is the medicine for a particular disease? What is the combination of the medicines? When all these questions arise then, that *atma* should simply listen. (Leave off any care for this body and world)

24. रवरवादि कुंभपाक। नाना यातना येमेलोक।
सुखसुःखादि स्वर्गनर्क। कैसा तो ऐकावा ॥ २४ ॥
ravaravādi kuṁbhapāka | nānā yātanā yemeloka |
sukhasuḥkhādi svarganarka | kaisā to aikāvā || 24
||

24. When there is this crowded and swarming hell (ie. gross world) and the hells of this ‘water-jug’ (the gross body); when there are the ‘many’ punishments of the world of death and the pains and pleasures of hell and heaven; then how can



that *atma* be listening?

25. कैशा नवविधा भक्ती। कैशा चतुर्विधा मुक्ती।
कैसी पाविजे उत्तम गती। ऐसैं हें ऐकावैं ॥ २५ ॥

*kaisā navavidhā bhaktī | Kaisā caturvidhā muktī |
kaisī pāvije uttama gatī | aiseṁ heṁ aikāveṁ || 25
||*

25. First ask, what are the nine forms of devotion/*bhakti* and what are the four kinds of freedom/*moksha* and how can one attain that highest state? Then that thoughtless Self can listen (only if you truly seek to understand, who is God and who am I, will these be revealed. If your time is spent thinking about the world then, your knowledge will be of this world only)

26. पिंडब्रह्मांडाची रचना। नाना तत्वविवंचना।
सारासारविचारणा। कैसी ते ऐकावी ॥ २६ ॥

*piṇḍabrahmāṇḍācī racanā | nānā tatvavivāṅ-
canā |
sārāsāravicāraṇā | kaisī te aikāvī || 26 ||*



26. There is the formation of the individual body/*pinda* and the gross creation/*brahmanda* and there is the investigation of the ‘many’ gross elements; but when that thoughtless understanding of the *essence/non-essence is understood then, why would that Reality listen? (Listening to this ‘I am’ has also to be left aside. Listening is the non-essence and it will reveal that essence, I am not)

27. सायोज्यता मुक्ती कैसी होते। कैसें पाविजे मोक्षातें।
याकारणें नाना मतें। शोधित जावीं ॥ २७ ॥

*sāyojyatā muktī kaisī hote | kaisēṁ pāvije mokṣā-
terī |*

yākāraṇēṁ nānā matēṁ | śodhita jāvīm || 27 ||

27. What is *sayujya mukti*/Final Liberation and how can that be acquired? By means of this *sagun* ‘speech’, the ‘many’ opinions should be searched through and purified.

28. वेद शास्त्रें आणी पुराणें। माहावाक्याचीं विवरणें।
तनुशतुष्टयनिर्शनें। कैसीं ते ऐकावीं ॥ २८ ॥



*veda śāstreṃ āṇī purāṇeṃ | māhāvākyaḥcīm viva-
raṇeṃ |
tanuśatuṣṭayanirśaneṃ | kaisīm te aikāvīm || 28
||*

28. There are the *vedas*, *shasthras* and *puras* (they introduce the principle of oneness between the individual *atma* and that universal *atma* of *shiva* or *brahman*) and there is the investigation of the four great statements by *vedanta* (eg. *tattvasmi* – ‘Thou are that’; and finally the last great statement says, knowledge is also not true). But when these bring about the negation of the four bodies then, why should that Reality listen any further?

29. ऐसैं हें अवघेंचि ऐकावें। परंतु सार शोधून घ्यावें।
असार तें जाणोनि त्यागावें। या नांव श्रवणभक्ति ॥ २९ ॥
*aiseṃ heṃ avagheṃci aikāveṃ | paraṃtu sāra śod-
hūna ghyāveṃ |
asāra teṃ jāṇoni tyāgāveṃ | yā nāmva śravaṇab-
hakti || 29 ||*



29. When that thoughtless Self is the ‘many’ *sadhanas* then, one should listen to this ‘I am’ and then that thoughtless essence should be searched out and accepted. When that Reality is knowing then, there is this non-essence (‘I am’) and therefore this ‘I am’ of *shravan*/knowing should also be given up.

30. सगुणाचीं चरित्रें ऐकावीं। कां तें निर्गुण अध्यात्में शोधावीं।
श्रवणभक्तीचीं जाणावीं। लक्षणें ऐसीं ॥ ३० ॥
sagunācīṃ caritreṃ aikāvīṃ | kām teṃ nirguṇa
adhyātmeṃ śodhāvīṃ |
śravaṇabhaktīcīṃ jāṇāvīṃ | lakṣaṇeṃ aisīṃ || 30
॥

30. When one listens to this *sagun* action then, how is that *nirgun* being accepted? Still, first that One should know by means of *shravan*.

31. सगुण देवांचीं चरित्रें। निर्गुणाचीं तत्त्वे यंत्रें।
हे दोनी परम पवित्रें। ऐकत जावीं ॥ ३१ ॥
saguna devāṃcīṃ caritreṃ | nirguṇācīṃ tatveṃ
yañtreṃ |



he donī parama pavitreṁ | aikata jāvīm || 31 ||

31. There is the accomplishment of this *sagun* and that *nirgun* of God and there are these gross elements and these ‘many’ instruments (ie. *bodies*). Therefore that thoughtless Supreme within this *sagun/nirgun* (*prakruti/purush*) should listen.

32. जयंत्या उपोषणें नाना साधनें। मंत्र यंत्र जप ध्यानें।
कीर्ति स्तुती स्तवनें भजनें। नानाविधें ऐकावीं ॥ ३२ ॥
jayaṁtyā upoṣaṇeṁ nānā sādhanem | maṁtra ya-
mtra japa dhyānem |
kīrti stutī stavaneṁ bhajaneṁ | nānāvidhem aikā-
vīm || 32 ||

32. There is celebrating the Saint’s birth; there is the performance of fasts and the making of *puja*; there are the various meditations on the ‘many’ *mantras* and symbols and there is *japa* also. But it is due to this *bhajan* of *shravan* that one becomes pervasive and vast and one’s praises get sung. Therefore the mind should simply



listen. (Listening to this ‘I am’ is the best of all these ‘many’ *sadhanas*)

33. ऐसैं श्रवण सगुणाचें। अध्यात्मनिरूपण निर्गुणाचें।
विभक्ती सांडून भक्तीचें। मूळ शोधावें ॥ ३३ ॥
aiseṁ śravaṇa saguṇāceṁ | adhyātmanirūpaṇa nirguṇāceṁ |
vibhaktī sāṁḍūna bhaktīceṁ | mūḷa śodhāveṁ ||
33 ||

33. When there is this listening/*shravan* to *sagun* then, there can be that *nirgun* discourse of Oneness. By leaving aside non-devotion (ie. **to be another and worship**) that root of devotion/no-otherness can be searched out.

34. श्रवणभक्तीचें निरूपण। निरोपिलें असे जाण।
पुढें कीर्तन भजनाचें लक्षण। बोलिलें असे ॥ ३४ ॥
śravaṇabhaktīceṁ nirūpaṇa | niropileṁ ase jāṇa |
puḍheṁ kīrtana bhajanāceṁ lakṣaṇa | bolileṁ ase
|| 34 ||

34. Know this first devotion of *shravan* and then



ahead there can be *kirtana*. This also is the ‘speech’, ‘I am’.

इति श्रीदासबोधे गुरुशिष्यसंवादे श्रवणभक्तिनिरूपणनाम
समास पहिला ॥ १ ॥ ४.१

iti śrīdāsabodhe gurushiṣyasamvāde śravaṇabhak-
tinirūpaṇanāma

samāsa pahilā || 1 || 4.1

*Tímto končí 1. kapitola 4. dášky knihy
Dásbódh s názvem „Shravan/Listening“.*

Překlad z angličtiny – xxx 2017



4.2 *Kirtana* – The Song of God

समास दुसरा : किर्तन भक्ति

samāsa dusarā : kirtana bhakti

Kirtana – The Song of God

|| Śrī Rām ||

Note: maharaj – they say *kirti* means to be famous, but it means to pervade everywhere



1. श्रोतीं भगवद्भजन पुसिलें। तें नवविधा प्रकारें बोलिलें।
त्यांत प्रथम श्रवण निरोपिलें। दुसरें कीर्तन ऐका ॥ १ ॥

*śrotīm bhagavadbhajana pusileṁ | teṁ navavidhā prakāreṁ bolileṁ |
tyānta prathama śravaṇa niropileṁ | dusareṁ kīrtana aikā || 1 ||*

1. The listener asked the question, what are these **bhajans* of God? The answer is, this ‘speech’ has nine forms. Of these the first *bhajan* is *shravan* and that has been discoursed. Listen carefully and there will be the second *bhajan*, this is *kirtana*. *(Worship)

2. सगुण हरिकथा करावी। भगवत्कीर्ती वाढवावी।
अक्षंड वैखरी वदवावी। येथायोग्य ॥ २ ॥

*saguṇa harikathā karāvī | bhagavatkīrtī vādḥavāvī |
akṣaṇḍa vaikharī vadavāvī | yethāyogyā || 2 ||*

2. The *sagun* ‘story’ of *hari* should be told (ie. forget everything and knowledge is there); the pervasiveness of God should be expanded; this



‘I am’ is the gross utterance of that unbroken *parabrahman* and that should be made to grow.

3. बहुत करावें पाठांतर। कंठीं धरावें ग्रन्थांतर।
भगवत्कथा निरंतर। करीत जावी ॥ ३ ॥

*bahuta karāveṁ pāṭhāntara | kaṁṭhīm dharāveṁ
granthāntara |
bhagavatkāthā niraṁtara | karīta jāvī || 3 ||*

3. The inner meaning of the scriptures, *neti, neti*, should be held in the throat (it is said that the throat is the place where a definite thought takes form and then it gets spoken aloud; but by the practice of *neti, neti* this ‘I am’ or *para* speech will get established there). This is knowledge and it is the inner support of all worldly thinking and living. And while telling this ‘story’ of God, that thoughtless *parabrahman* can then be realized.

4. अपुलिया सुखस्वार्था। केलीच करावी हरिकथा।
हरिकथेवीण सर्वथा। राहोंचि नये ॥ ४ ॥



*apuliyā sukhasvārthā | kelīca karāvī harikathā |
harikathevīṇa sarvathā | rāhoṁci naye || 4 ||*

4. To gain that bliss of your own Self, you have to tell this ‘story’ of *hari* over and over again. No-where should remain without this ‘story’ of *hari*.

5. नित्य नवा हव्यास धरावा। साक्षेप अत्यंतचि करावा।
हरिकीर्तनें भरावा। ब्रह्मगोळ अवघा ॥ ५ ॥
*nitya navā havvyāsa dharāvā | sākṣepa atyaṁtaci
karāvā |
harikīrtaneṁ bharāvā | brahmagola avaghā || 5 ||*

5. Have the desire for that Eternal and ever new in your mind; have such earnestness that everything in the universe is full with this song of *hari*/‘I am He’.

6. मनापासून आवडी। जीवापासून अत्यंत गोडी।
सदा सर्वदा तांतडी। हरिकीर्तनाची ॥ ६ ॥
*manāpāsūna āvaḍī | jīvāpāsūna atyaṁta goḍī |
sadā sarvadā tāṁtaḍī | harikīrtanācī || 6 ||*



6. The mind should have a love for this; the *jiva* should have a deep longing for this. Always and everywhere, there should be the urgent need for this ‘song’ of *hari* ([this effortless knowing](#)).

7. भगवंतास कीर्तन प्रिये। कीर्तनें समाधान होये।

बहुत जनासी उपाये। हरिकीर्तनें कलयुगीं ॥ ७ ॥

bhagavan̄tāsa kīrtana priye | kīrtanem̄ samādhāna hoye |

bahuta janāsī upāye | harikīrtanem̄ kalayugīm̄ || 7 ||

7. God loves *kirtana* and due to *kirtana* there is the complete contentment of that thoughtless Self. This ‘all’ of knowledge is the remedy for the restless mind and in this *kali* era ([ie. in body consciousness](#)) this is achieved by the making of *kirtana*.

8. विविध विचित्रं ध्यानें। वर्णावीं आळंकार भूषणं।

ध्यानमूर्ति अंतःकरणे-। लक्ष्म कथा करावी ॥ ८ ॥

vividha vicitrem̄ dhyāner̄m̄ | varṇāvīm̄ ālamkāra bhūṣaṇem̄ |



*dhyānamūrti antaḥkaraṇem- | lakṣūna kathā
karāvī || 8 ||*

8. By meditating on His wondrous form ('I am everywhere'), you sing His praise and decorate Him in all His finery. When your *antaḥ-karana* places its attention on making this 'story' then, it is meditating on Him. (The one thing which everyone has is the sense that they exist. Leave off all other thoughts, stop focusing your attention outside and meditate on this sense of your own presence, nothing else)

9. येश कीर्ति प्रताप महिमा। आवडीं वर्णावा परमात्मा।
जेणें भगवद्भक्तांचा आत्मा। संतुष्ट होये॥ ९॥

*yeśa kīrti pratāpa mahimā | āvaḍīṁ varṇāvā para-
mātmā |
jeṇem bhagavadbhaktāṁcā ātmā | santuṣṭa hoye
|| 9 ||*

9. Victory, pervasiveness, courage and power are the expressions of that *paramatma*. Due to these, that *atma* of the devotee will find its



rest.

10. कथा अन्वय लापणिका। नामघोष करताळिका।
 प्रसंगें बोलाव्या अनेका। धात माता नेमस्त ॥ १० ॥
kathā anvaya lāpaṇikā | nāmaghoṣa karatāḷikā |
prasāṅgeṃ bolāvya anekā | dhāta mātā nemasta ||
 10 ||

10. If this ‘story’ is searched out then, there is the utterance of God’s ‘name’. Due to this ‘I am’ connection, the ‘many’ fables about the ‘many’ different shapes do not get told.

11. ताळ मृदांग हरिकीर्तन। संगीत नृत्य तान मान।
 नाना कथानुसंधान। तुटोंचि नेदावे ॥ ११ ॥
tāḷa mṛdāṅga harikīrtana | saṅgīta nṛtya tāna
māna |
nānā kathānusandhāna | tuṭoṅci nedāveṃ || 11
 ||

11. With *cymbals and drum this ‘story’ of *hari* should be sung and this should be accompanied with loving and reverential dancing (*I move in*



all’). Once the mind has been connected to this ‘story’ it should never again be severed. *(We play the cymbals to keep the rhythm of our *bhajan*; they are a metaphor for always remembering your *swarup*).

12. करुणा कीर्तनाच्या लोटें। कथा करावी घडघडाटें।
श्रोतयांचीं श्रवणपुटें। आनंदें भरावीं ॥ १२ ॥

karuṇā kīrtanācyā loṭeṁ | kathā karāvī ghaḍagha-
dāṭeṁ |

śrotayāncīṁ śravaṇapuṭeṁ | ānaṁdeṁ bharāvīṁ
|| 12 ||

12. When the power of this pervasiveness roars like thunder then, the heart of the one who ‘listens’ will overflow with bliss.

13. कंप रोमांच स्फुराणें। प्रेमाश्रुसहित गाणें।
देवद्वारीं लोटांगणें। नमस्कार घालावे ॥ १३ ॥

kaṁpa romāñca sphuraṇeṁ | premāśrusahita
gāṇeṁ |

devadvārīṁ loṭāṅgaṇeṁ | namaskāra ghālāve ||
13 ||



13. You should sing with deep emotion, with tears of ecstasy and great love; you should bow down before the door of God again and again and again (surrender the body to this ‘all’/knowledge).

14. पदेँ दोहडेँ श्लोक प्रबंद। घाटी मुद्रा अनेक छंद।
बीरभाटिव विनोद। प्रसंगेँ करावे ॥ १४ ॥

*padeṁ dohadēṁ śloka prabaṁda | dhāṭī mudrā
aneka chaṁda |*

bīrabhāṭīmva vinoda | prasamgeṁ karāve || 14 ||

14. If there are the ‘many’ different longings and if your attention is on the numerous different forms; if there are heroic speeches and humorous anecdotes still, you should not forget this *sagun* connection.

15. नाना नवरसिक श्रृंगारिक। गद्यपद्याचेँ कौतुक।
नाना वचनेँ प्रस्ताविक। शास्त्राधारेँ बोलावीँ ॥ १५ ॥

*nānā navarasika śṛṅgārika | gadyapadyāceṁ
kautuka |*

nānā vacaneṁ prastāvika | śāstrādhāreṁ bolāvīṁ



|| 15 ||

15. Even when your mind has a fondness and attraction for the play of the nine emotions (anger, passion, laughter etc.) still, this wonder of ‘I am’ is there. So if you speak this divine ‘word’ and take its support then, these ‘many’ talks will repent.

16. भक्तिज्ञान वैराग्य लक्षण। नीतिन्यायस्वधर्मरक्षण।
साधनमार्ग अध्यात्मनिरूपण। प्रांजल बोलावे ॥ १६ ॥
bhaktijñāna vairāgya lakṣaṇa | nītinyāyasvadharmarakṣaṇa |
sāadhanamārga adhyātmanirūpaṇa | prāñjala bolāveṃ || 16 ||

16. The attention that brings this ‘I am’ is called devotion/*bhakti* and it is called knowledge/*gnyan* and renunciation/*vairagya* too. This attention is the protection of truthfulness, justice and **swadharma*. This ‘I am’ should be called a spiritual discourse and this *sadhana* should be clearly ‘spoken’. *(One’s own



dharmā, to stay in one's swarup).

17. प्रसंगे हरिकथा करावी। सगुणीं सगुणकीर्ति धरावी।
निर्गुणप्रसंगे वाढवावी। अध्यात्मविद्या ॥ १७॥

*prasamgeṁ harikathā karāvī | saguṇīm sagu-
ṇakīrti dharāvī |
nirguṇaprasamgeṁ vāḍhavāvī | adhyātmavidyā
|| 17 ||*

17. This 'story' of *hari* is the establishing of the all-pervasiveness of that pure *sattwa guna*. This will bring the *nirgun* connection and that understanding of non-duality should be made to grow.

18. पूर्वपक्ष त्यागून सिद्धांत-। निरूपण करावे नेमस्त।
बहुधा बोलणे अव्यावेस्त। बोलोचि नये ॥ १८॥

*pūrvapakṣa tyāgūna siddhānta- | nirūpaṇa karā-
veṁ nemasta |
bahudhā bolāṇeṁ avyāvesta | bolōnci naye || 18
||*

18. When this hypothesis ('I am everywhere')



is left aside then, there is the making of that *si-ddhant*/Truth (I do not exist). But if this ‘speech’ gets repeated by the mind then, it only becomes confused and disorderly and it should not be spoken (first leave aside the scattered thoughts of your mind and listen to this ‘speech’).

19. करावें वेदपारायेण। सांगावें जनासी पुराण।
मायाब्रह्मीचें विवरण। साकल्य वदावें ॥ १९ ॥
karāveṃ vedapārāyeṇa | sāṅgāveṃ janāsī purāṇa
|
māyābrahmīceṃ vīvaraṇa | sākalya vadāveṃ || 19
||

19. You should be devoted to this knowledge and then this expanded mind should be absorbed in that ancient Self. Such investigation discovers that unity of *maya* and *brahman* and that should be openly declared.

20. ब्राह्मण्य रक्षावें आदरें। उपासनेचीं भजनद्वारें।
गुरुपरंपरा निर्धारें। चळोंच नेदावी ॥ २० ॥



brāhmaṇya rakṣāveṃ ādareṃ | upāsanecīṃ bhajanadvāreṃ |
guruparamparā nirdhāreṃ | calomca nedāvī || 20
 ||

20. Respect for the *brahmin* (Knower of *brahman*) should be protected and so He should be worshipped by the means of this *bhajan*. Such understanding is a gift from your *guru* and therefore it should be firmly established and never allowed to move.

21. करावें वैराग्यरक्षण। रक्षावें ज्ञानाचें लक्षण।
 परम दक्ष विचक्षण। सर्वहि सांभाळी ॥ २१ ॥
karāveṃ vairāgyarakṣaṇa | rakṣāveṃ jñānāceṃ lakṣaṇa |
parama dakṣa vicakṣaṇa | sarvahi sām̐bhālī || 21
 ||

21. Renunciation means this attention of knowledge and you should protect it always (attention cannot be placed upon the *nirgun*, for He is attentionless). By ardent alertness this



‘all’ should be wisely cared for.

22. कीर्तन ऐकतां संदेह पडे। सत्य समाधान तें उडे।
नीतिन्यायसाधन मोडे। ऐसें न बोलावें ॥ २२ ॥

*kīrtana aikatām saṁdeha paḍe | satya samādhāna
terī uḍe |*

*nītinyāyasādhana moḍe | aiseṁ na bolāveṁ || 22
||*

22. Your *kirtana* should not allow body consciousness to arise nor should your listening to this ‘song’ allow that contentment of the Truth fly away. Your *kirtana* should never break this *sadhana* of that which is right and just.

23. सगुणकथा या नांव कीर्तन। अद्वैत म्हणिजे निरूपण।
सगुण रक्षून निर्गुण। बोलत जावें ॥ २३ ॥

*saguṇakathā yā nāmva kīrtana | advaita mhaṇije
nirūpaṇa |*

saguṇa rakṣūna nirguṇa | bolata jāveṁ || 23 ||

23. This *sagun* ‘story’ should be called *kirtana* and non-duality should be called the true dis-



course. By protecting this *sagun* ‘speech’ there is that non-dual *nirgun*.

24. असो वक्रुत्वाचा अधिकार। अल्पास न घडे सत्योत्तर।
वक्ता पाहिजे साचार। अनुभवाचा ॥ २४ ॥
*aso vakrutvācā adhikāra | alpāsa na ghaḍe satyot-
tara |*
vaktā pāhije sācāra | anubhavācā || 24 ||

24. If you are to be a worthy recipient of this ‘speech’ then, you should never converse with this small mind (**then there will be no mindless chatter**) and the ‘speaker’ should achieve the true ‘experience’ (**‘I only always am’**).

25. सकळ रक्षून ज्ञान सांगे। जेणें वेदज्ञा न भंगे।
उत्तम सन्मार्ग लागे। प्राणीमात्रासी ॥ २५ ॥
*sakala rakṣūna jñāna sāṅge | jeṇeṁ vedajñā na
bhaṅge |*
uttama sanmārga lāge | prāṇīmātrāsī || 25 ||

25. If you carefully protect this ‘all’ it will bring about the dissolution of this knowledge. For if



you maintain this understanding ‘I am’ then, the hidden presence of the Knower of this ‘I am’ will become apparent (that witnessing *purush* is always there but He cannot be known for He is yourself. *maharaj*- how to kiss yourself?). Then you should be that Witness and pervade the whole *prana* (ie. first drop the thoughts of this world and body and be this ‘I am’ of knowledge; then detach yourself from this ‘all’ body and be its Witness).

26. असो हें सकळ सांडून। करावें गुणानुवादकीर्तन।

या नांव भगवद्भजन। दुसरी भक्ती ॥ २६ ॥

aso heṁ sakāḷa sāṁḍūna | karāveṁ guṇānuvā-
dakīrtana |

yā nāṁva bhagavadbhajana | dusarī bhaktī || 26

॥

26. Then let that thoughtless Self continuously drop the pervasiveness of this ‘all’ *guna* (*pure sattwa*) and never take the touch. This ‘I am’ is the *bhajan* of God and it is *kirtana*.



27. कीर्तनें माहादोष जाती। कीर्तनें होये उत्तमगती।

कीर्तनें भगवत्प्राप्ती। येदर्थी संदेह नाहीं ॥ २७ ॥

*kīrtaneṁ māhādoṣa jātī | kīrtaneṁ hoye uttama-
gatī |*

*kīrtaneṁ bhagavatprāptī | yedarthīm saṁdeha
nāhīm || 27 ||*

27. By *kirtana*/pervasiveness, the ‘great sin’ (*maharaj- the only sin is to be a body*) is dropped and by *kirtana* the highest state is achieved. By *kirtana* God is attained and there is no body consciousness.

28. कीर्तनें वाचा पवित्र। कीर्तनें होये सत्पात्र।

हरिकीर्तनें प्राणीमात्र। सुसिळ होती ॥ २८ ॥

kīrtaneṁ vācā pavitra | kīrtaneṁ hoye satpātra |

harikīrtaneṁ prāṇīmātra | susiḷa hotī || 28 ||

28. By *kirtana* this ‘speech’ is purified. By *kirtana*/pervasiveness one becomes worthy to accept that great gift. By the pervasiveness of *hari* the whole *prana* is full of virtue (*then inside and outside, ‘I am there’*).



29. कीर्तनें अवेग्रता घडे। कीर्तनें निश्चये सांपडे।
कीर्तनें संदेह बुडे। श्रोतयां वक्तयांचा ॥ २९ ॥
*kīrtaneṁ avegratā ghaḍe | kīrtaneṁ niścaye sām-
paḍe |*
kīrtaneṁ saṁdeha buḍe | śrotayāṁvaktayāṁcā ||
29 ||

29. By *kirtana* the mind is quiet. By *kirtana* firm conviction is acquired. By *kirtana* the body consciousness of the speaker and the listener fly away. (That speaker of this ‘I am’ and the listener to this ‘I am’ are you only, but they have been drowned by worldly thoughts)

30. सदा सर्वदा हरिकीर्तन। ब्रह्मसुत करी आपण।
तेणें नारद तोचि नारायेण। बोलिजेत आहे ॥ ३० ॥
sadā sarvadā harikīrtana | brahmasuta karī āpaṇa |
teṇeṁ nārada toci nārāyeṇa | bolijeta āhe || 30 ||

30. When always and everywhere you sing this song of *hari* then, you are the son of *brahman*. Due to this ‘speech’, *narada* (the mind) beco-



mes *narayana* (God).

31. म्हणोनि कीर्तनाचा अगाध महिमा। कीर्तनें संतोषे परमात्मा।
सकळ तीर्थे आणी जगदात्मा। हरिकीर्तनीं वसे ॥ ३१ ॥
mhaṇoni kīrtanācā agādha mahimā | kīrtanem sa-
mātoṣe paramātmā |
sakaḷa tīrtheri āṇi jagadātmā | harikīrtanīm vase
॥ 31 ॥

31. Therefore the greatness of *kirtana* is truly unfathomable. By this *kirtana*, that Supreme Self is contented. This pilgrimage place of the ‘all’ and that ‘*atma* of the world’ stay in this *kirtana* (ie. the known *prakṛiti* or witnessed and the Knower *purush* or Witness are present in *kirtana*).

Note: maharaj- become so big that finally you go off

इति श्रीदासबोधे गुरुशिष्यसंवादे कीर्तनभजननिरूपणनाम
समास दुसरा ॥ २ ॥ ४.२
iti śrīdāsabodhe guruśiṣyasamvāde kīrtanabhaja-



nanirūpaṇanāma
samāsa dusarā || 2 || 4.2

*Tímto končí 2. kapitola 4. dášky knihy Dá-
sbódh s názvem „Kirtana – The Song of God“.*

Překlad z angličtiny – xxx 2017

4.3 Remembering the Name

समास तिसरा : नामस्मरणभक्ति

samāsa tīsarā : nāmasmaraṇabhakti

Remembering the Name

|| Śrī Rām ||

1. मागां निरोपिलें कीर्तन। जें सकळांस करी पावन।
आतां ऐका विष्णोःस्मरण। तिसरी भक्ती ॥ १ ॥

māgāṃ niropileṃ kīrtana | jeṃ sakaḷāṃsa karī pā-



vana |

ātām aikā viṣṇoḥsmaraṇa | *tisarī bhaktī* || 1 ||

1. Previously there was this discourse of *kir-tana*. This is the purifier of the ‘all’. Now, listen and there will be this third devotion, it is remembering of lord *viṣṇu*.

2. स्मरण देवाचें करावें। अखंड नाम जपत जावें।

नामस्मरणें पावावें। समाधान ॥ २ ॥

smaraṇa devāceṁ karāveṁ | *akhaṁḍa nāma japata jāveṁ* |

nāmasmaraṇeṁ pāvāveṁ | *samādhāna* || 2 ||

2. There should be the remembrance of God; His *‘name’ should be constantly repeated. By the remembrance of His ‘name’, that complete contentment of *nirgun* is acquired. *(*maharaj-‘name’/nam* means *na*, not and *aham*/I am)

3. नित्य नेम प्रातःकाळीं। माध्यानकाळीं सायंकाळीं।

नामस्मरण सर्वकाळीं। करीत जावें ॥ ३ ॥

nitya nema prātaḥkāḷīṁ | *mādhyānakāḷīṁ sāyaṁ-*



kālīm |

nāmasmaraṇa sarvakālīm | *karīta jāveṃ* || 3 ||

3. Every day, in the morning time, in the middle of the day and in the night time, the remembering of this ‘name’ should be going on. (*maharaj*- ‘the light shines from within you, you are the light’: when you awake don’t let the thoughts of the day ahead arise; understand that, I am the light that gives rise to all these thoughts; no thought, no world)

4. सुख दुःख उद्वेग चिन्ता। अथवा आनंदरूप असतां।

नामस्मरणेविण सर्वथा। राहोंच नये ॥ ४ ॥

sukha duḥkha udvega cīntā | *athavā ānaṃdarūpa asatām* |

nāmasmaraṇeṃviṇa sarvathā | *rāhoṃca naye* || 4 ||

4. One should not remain without taking this ‘name’; whether in happiness, pain, depression, worry or when there is bliss.



5. हरुषकाळीं विषमकाळीं । पर्वकाळीं प्रस्तावकाळीं ।
विश्रांतिकाळीं निद्राकाळीं । नामस्मरण करावें ॥ ५ ॥
haruṣakālīm viṣamakālīm | parvakālīm prastā-
vakālīm |
viśrāntikālīm nidrākālīm | nāmasmaraṇa karā-
veṇ || 5 ||

5. The remembering of this ‘name’ should be continued during the times of enjoyment, during the times of difficulties, during auspicious festival days, at the time of rest and at the time of going to sleep.

6. कोडें सांकडें संकट । नाना संसारखटपट ।
आवस्ता लागतां चटपट । नामस्मरण करावें ॥ ६ ॥
koḍeṁ sāṅkaḍeṁ saṅkaṭa | nānā saṁsārahṭapaṭa |
āvastā lāgatām caṭapaṭa | nāmasmaraṇa karāveṇ
|| 6 ||

6. There may be problems, awkward situations or even calamities; there may be the busy activities and worries of the ‘many’, but still there



should be the remembrance of this ‘name’ (ie. everything is appearing upon myself and I have nothing at all to do with this).

7. चालतां बोलतां धंदा करितां। खातां जेवितां सुखी होतां।
नाना उपभोग भोगितां। नाम विसरों नये ॥ ७॥

*cālatām bolatām dhamdā karitām | khātām jevitām
sukhī hotām |*
nānā upabhoga bhogitām | nāma visarom naye ||
7 ||

7. One should not forget this ‘name’ of God while walking, while talking, while doing business, while eating, while breathing and while enjoying the fruits of past one’s actions. One should not forget this ‘name’ even while enjoying the pleasure of sexual union.

8. संपत्ती अथवा विपत्ती। जैसी पडेल काळगती।
नामस्मरणाची स्थिती। सांडूच नये ॥ ८॥

sāmpattī athavā vipattī | jaisī paḍela kālagatī |
nāmasmaraṇācī sthitī | sāmḍūṅca naye || 8 ||



8. There may be prosperity or poverty; whatever may be your condition still, this state, the remembrance of this ‘name’ should never be let slip.

9. वैभव सामर्थ्य आणी सत्ता। नाना पदार्थ चालतां।
उत्कट भाग्यश्री भोगितां। नामस्मरण सांडूं नये ॥ ९ ॥
vaibhava sāmārthya āṇī sattā | nānā padārtha
cālatām |
utkaṭa bhāgyaśrī bhogitām | nāmasmaraṇa
sāṁḍūṁ naye || 9 ||

9. This ‘name’ is the glorious power of your non-dual Self; it is the power of existence. There may be the prevalence of the ‘many’ objects or the enjoyment of the wealth of *lakshmi* (this ‘all’ of ‘I am’), but still this ‘name’ should never be left.

10. आधीं आवदसा मग दसा। अथवा दसेउपरी आवदसा।
प्रसंग असो भलतैसा। परंतु नाम सोडूं नये ॥ १० ॥
ādhiṁ āvadasā maga dasā | athavā daseuparī āva-
dasā |



*prasāṅga aso bhalataisā | paramtu nāma soḍūm
naye || 10 ||*

10. There may be a wretched condition followed by happy condition or a happy condition followed by a wretched one; there may be this *sagun* connection or whatever pleases you, but you should not leave this ‘name’ of God.

11. नामें संकटें नासतीं। नामें विघ्नें निवारती।
नामस्मरणें पाविजेती। उत्तम पदें ॥ ११ ॥
*nāmeriṁ saṅkaṭeṁ nāsatiṁ | nāmeriṁ vighneṁ ni-
vāratī |*
nāmasmaraṇeṁ pāvijetī | uttama padem || 11 ||

11. Due to this ‘name’, calamities are destroyed; due to this ‘name’ difficulties are avoided ([when only this thought, ‘I am’ is there then, thoughts and worries cannot remain](#)) and by the remembrance of this ‘name’ there will be the achievement of that highest state of *nirgun brahman*.

12. भूत पिशाच्च नाना छंद। ब्रह्मगिन्हो ब्राह्मणसमंघ।



मंत्रचळ नाना खेद। नामनिष्ठें नासती ॥ १२ ॥

*bhūta piśācca nānā chaṁda | brahmagiṛho
brāhmaṇasamaṁdha |*

*maṁtracala nānā kheda | nāmaniṣṭheṁ nāsatī ||
12 ||*

12. These ‘many’ longing have come because you have been possessed by the elements (ie. you objectify) and the spirit of a *brahmin* (you long to gain more and more knowledge). These and the troubles caused by the ‘many’ *mantras* are all destroyed by this ‘name’ (every word is a *mantra*, every word has a power; ‘Please bring me tea’ and look, tea arrives).

13. नामें विषबाधा हरती। नामें चेडे चेटकें नासती।

नामें होये उत्तम गती। अंतकाळीं ॥ १३ ॥

*nāmeṁ viṣabādḥā haratī | nāmeṁ ceḍe ceṭakeṁ
nāsatī |*

nāmeṁ hoye uttama gatī | aṁtakāḷīm || 13 ||

13. The sufferings from poison (taking the objects of this world as true) are defeated by this



‘name’ and by this ‘name’ sorcery ([imagination](#)) is destroyed. Due to this ‘name’, the highest state is achieved, at the end of time ([at the end of this ‘all’](#)).

14. बाळपणीं तारुण्यकाळीं। कठिणकाळीं वृधाप्यकाळीं।
 सर्वकाळीं अंतकाळीं। नामस्मरण असावे ॥ १४ ॥
*bālapaṇīm tārūṇyakālīm | kaṭhiṇakālīm vṛdhā-
 pyakālīm |*
sarvakālīm antakālīm | nāmasmaraṇa asāveṃ ||
 14 ||

14. This ‘name’ is remembered in infancy ([ie. an infant does not conceptualise and see difference](#)) and this ‘name’ should be remembered in youthfulness; it should be remembered in the gross and objective times, in old age, at the time of this ‘all’ and at the end of time too.

15. नामाचा महिमा जाणे शंकर। जना उपदेसी विश्वेश्वर।
 वाराणसी मुक्तिक्षेत्र। रामनामैकरूनी ॥ १५ ॥
*nāmācā mahimā jāṇe śaṅkara | janā upadesī viś-
 veśvara |*



vārāṇasī muktikṣetra | rāmanāmemkarūnī || 15
||

15. Lord *shankar* knows the greatness of this ‘name’ and at His temple in *kashi* (*maharaj-the body is kashi*), He teaches it to His mind. By taking this ‘name’ of *ram*, the body becomes this temple of God (‘all’) and at this place, Final Liberation can be achieved. (It is said that if one dies in *kashi* then one will not take another birth. It means, if one dies while in this body ie. to leave the body concept then, one is set free to pervade everywhere).

16. उफराट्या नामासाठीं। वाल्मिक तरला उठाउठी।
भविष्य वदला शतकोटी। चरित्र रघुनाथाचें॥ १६॥
upharāṭyā nāmāsāṭhīm | vālmika taralā uṭhāuṭhī
|
bhaviṣya vadalā śatakoṭī | caritra raghunāthāceṁ
|| 16 ||

16. *valmiki* was liberated by even taking this ‘name’ of *ram* in reverse (He said *mara* instead



of *rama*; the *mantra* is not important, it is the conviction). He is said to have told the life of *ram* before *ram* had even been born and he showed hundreds² of ways to know Him (you are *ram* and the *ramayan* is your story and *valmiki* explained the means of your liberation; in this way, he told the story before *ram* was born in you).

17. हरिनामं प्रल्हाद तरला । नाना आघातापासून सुटला ।
नारायेणनामं पावन जाला । अजामेळ ॥ १७ ॥

*harināmeṁ pralhāda taralā | nānā āghātāpāsūna
sūṭalā |*

nārāyeṇanāmeṁ pāvana jālā | ajāmeḷa || 17 ||

²*siddharameshwar maharaj*- Valmiki created the *ramayana* of *ram* and it is said to consist of one hundred *koti* verses. (*koti* means ten million, but *koti* also means skillful or clever. The inner meaning of this is that the nature of Lord *rama* is revealed by the use of hundreds of skillful means described in these verses.) Lord *ram* is overflowing in every direction and is not burned by fire, drenched by water nor is He blown away in this wind. He is unbroken and imperishable and by means of this knowing, He is as He always is.



17. By this ‘name’ of *hari*, *pralhad* the great devotee of God was saved and the distress of the ‘many’ was broken. And *ajamela*, a great sinner, was purified by this ‘name’ of God.

18. नामें पाषाण तरले। असंख्यात भक्त उद्धरले।

माहापापी तेचि जाले। परम पवित्र ॥ १८ ॥

nāmeriṅ pāṣāṅa tarale | asaṅkhyāta bhakta uddhara-
rale |

māhāpāpī teci jāle | parama pavitra || 18 ||

18. Due to this ‘name’ the *stones were made to float³ and the devotee is lifted out of the ‘many’/mind. Due to this ‘name’ of God, that Reality that was a great sinner, becomes the pure Supreme. *(This body is dead like a stone without this life principle ‘I am’. But making this thought ‘I am’, the ‘many’ thoughts recede and life remains)

³When the name of *ram* was written on the stones, they floated and in this way, a bridge was made for *ram*’s army to cross to *lanka*.



19. परमेश्वराचीं अनंत नामें। स्मरतां तरिजे नित्यनेमें।

नामस्मरण करितां येमें-। बाधिजेना ॥ १९ ॥

*parameśvarācīm ananta nāmeṁ | smaratām tarije
nityanemeṁ |*

*nāmasmaraṇa karitām yemeṁ- | bādhijenā || 19
||*

19. Due to this ‘name’ there is the endlessness of *parameshwara* and by continually repeating this ‘name’, you will be saved and *yama*, the god of death, can give no punishment.

20. सहस्रा नामामधें कोणी येक। म्हणतां होतसे सार्थक।

नाम स्मरतां पुण्यश्लोक। होईजे स्वयें ॥ २० ॥

*sahasrā nāmāmadherṁ koṇī yeka | mhaṇatām ho-
tase sārthaka |*

*nāma smaratām puṇyaśloka | hoīje svayem || 20
||*

20. Within the saying of these one thousand names (ie. all our worldly talk) there is that One within this ‘all’ and to achieve Him is the fulfilment of your life. When you remember this



‘name’ then, naturally you will become pure like Him.

21. कांहींच न करूनि प्राणी। रामनाम जपे वाणी।
तेणें संतुष्ट चक्रपाणी। भक्तांलागीं सांभाळी ॥ २१ ॥
kāṁhīncā na karūni prāṇī | rāmanāma jape vāṇī
|
teṇem saṁtuṣṭa cakrapāṇī | bhaktāṁlāgīṁ sām̐bhāḷī || 21 ||

21. Even if this ‘all’ has not been created in the *prana*, still you should continuous repeat this ‘name’ of *ram*. By this ‘name’, *vishnu* is pleased and watches over that devotee (*vishnu* is said to be the protector of this world and his nature is to know. When you forget everything then what remains is this effortless knowing or *vishnu*. At that time you have stopped living as a *jiva* and have become this ‘all’-pervading knowledge).

22. नाम स्मरे निरंतर। तें जाणावें पुण्यशरीर।
माहादोषांचे गिरिवर। रामनामें नासती ॥ २२ ॥



nāma smare niraṃtara | teṃ jāṇāveṃ puṇyaśārīra
 |
māhādoṣāṃce girivara | rāmanāmeṃ nāsatī || 22
 ||

22. The truth is, it is that which is ‘void of this inner space’ (ie. *parabrahman*) that is remembering this ‘name’; it is that Reality that is knowing this ‘all’ body and this mountain of great sin (this concept of a gross body) gets destroyed by this ‘name’ of *ram*. (In truth, you are that *parabrahman*, there is only that Reality)

23. अगाध महिमा न वचे वदला। नामें बहुत जन उद्धरला।
 हळहळापासून सुटला। प्रत्यक्ष चंद्रमौळी ॥ २३ ॥
agādha mahimā na vace vadalā | nāmeṃ bahuta
jana uddharalā |
haḷahaḷāpāsūna suṭalā | pratyakṣa caṇḍramaulī ||
 23 ||

23. The importance of this ‘name’ is so great that it cannot be described (ie. it is beyond the reach of words). Due to this ‘name’, the



mind is lifted out of worldly thoughts and placed in this ‘all’. Due to this ‘name’, *shankar* escaped the effect of *halahala* (ie. the anxiety and troubles of the world). (You are *brahma*, *vishnu* and *shankar*; you are *ravana* and *ram*. It is said that *shankar* held that poison in His throat ie. He did not let it enter any further inside)

24. चहुं वर्णा नामाधिकार। नामीं नाहीं लाहानथोर।
जढ मूढ पैलपार। पावती नामें ॥ २४ ॥

cahuṁ varṇāṁ nāmādhikāra | nāmīṁ nāhīṁ lāhānathora |

jaḍha mūḍha pailapāra | pāvātī nāmeriṁ || 24 ||

24. All the four castes (ie. four bodies) have the right to speak God’s ‘name’. Within this ‘name’ there is no great or small and the gross and dull are liberated due to the taking of this ‘name’.

25. म्हणौन नाम अखंड स्मरावें। रूप मनीं आठवावें।
तिसरी भक्ती स्वभावें। निरोपिली ॥ २५ ॥

mhaṇauna nāma akhaṁḍa smarāverṁ | rūpa manīṁ āṭhavāverṁ |



tisarī bhaktī svabhāveṁ | niropilī || 25 ||

25. Therefore that unbroken *brahman* should remember this ‘name’. And when this ‘I am’ form is remembered in the mind then, the third devotion is being discoursed.

इति श्रीदासबोधे गुरुशिष्यसंवादे नामस्मरणभक्तिनिरूपणनाम
समास तिसरा ॥ ३ ॥ ४.३

*iti śrīdāsabodhe guruśiṣyasamvāde nāmasmara-
ṇabhaktinirūpaṇanāma
samāsa tisarā || 3 || 4.3*

*Tímto končí 3. kapitola 4. čásaky knihy
Dásbódh s názvem „Remembering the Name“.*

Překlad z angličtiny – xxx 2017





4.4 Service at the Feet of the *Guru*⁴

समास चवथा : पादसेवन भक्ति

⁴*siddharameshwar maharaj*- But first before that thoughtless Reality is realized, you have to understand this experience of ‘I am’. This experience of ‘I am’ is achieved through service to the *guru*. Your body, mind and wealth should be offered to Him. Only then is there that pure essence of *vedanta* – *brahman* is true, the world is false, and the *jiva* is that *brahman* and non-other. Service to the *guru* does not mean to massage the *guru*’s hands and feet or to wash and iron his clothes. It means whatever the *guru* tells, that you should do and experience for yourself. The *sadguru* tells the disciple how to search for the Self. When that way that He has explained is understood then your service to the *guru* is complete.



samāsa cavathā : pādasevana bhakti

Service at the Feet of the *Guru*

Seva means to serve, but it also means to taste or experience.

|| Śrī Rām ||

1. मागां जालें निरूपण। नामस्मरणाचें लक्षण।
आतां एका पादसेवन। चौथी भक्ती ॥ १ ॥
māgām jāleṁ nirūpaṇa | nāmasmaraṇāceṁ
lakṣaṇa |
ātām aikā pādasevana | cauthī bhaktī || 1 ||

1. Previously there was the remembering of this 'name'. Now, listen carefully and do 'service at the feet of the *guru*'; this is the fourth devotion.

2. पादसेवन तेंचि जाणावें। कायावाचामनोभावें।
सद्गुरुचे पाय सेवावे। सद्गतिकारणें ॥ २ ॥
pādasevana teṁci jāṇāveṁ | kāyāvācāmanobhā-



venī |

sadgurūce pāya sevāve | sadgatikāraṇem || 2 ||

2. ‘Service at the feet of the *guru*’ will be understood when, with body, speech and mind, you have full conviction in your *guru*’s teaching. To attain that highest state of *nirgun brahman*, the *guru*’s feet have to be served (ie. if you have complete faith in the *guru*’s teaching then you will act accordingly and gain direct experience of ‘I am’). (*siddharameshwar maharaj*-when one experiences that which the *sadguru* has taught, then one’s service is complete)⁵

3. या नांव पादसेवन। सद्गुरुपदीं अनन्यपण।

⁵*siddharameshwar maharaj*- Your father and mother involve you in this worldly life. Only the son of the *guru* who surrenders to the Master is freed from this bondage. A true disciple serves Him by understanding ‘I belong to *sadguru*’ and maintains the conviction, ‘The *guru* is my mother, father, family, friends, wealth, etc. – everything I possess.’ Only the one who has given up the pride of the body is to be considered the son of the *guru* and only the one who comes in total surrender, rises to the stateless state of *brahman*.



निरसावया जन्ममरण। यातायाती ॥ ३ ॥

*yā nāmva pādasevana | sadgurupadīm ananya-
paṇa |*

nirasāvayā janmamarāṇa | yātāyātī || 3 ||

3. This ‘name’ is ‘service at the feet of the *guru*’ and when this is completely absorbed in *sad-guru*’s state, then the endless coming and going of births and deaths will be cast off.

4. सद्गुरुकृपेविण कांहीं। भवतरणोपाव तों नाही।
याकारणें लवलाहीं। सद्गुरुपाय सेवावे ॥ ४ ॥

*sadgurukṛpeviṇa kāṁhīm | bhavatarāṇopāva toṁ
nāhīm |*

*yākāraṇem lavalāhīm | sadgurupāya sevāve || 4
||*

4. Without the *blessing of *sadguru*, this knowledge that saves you from this worldly existence cannot be achieved. Therefore by means of this ‘name’, you should serve your Master’s feet and gain immediate and direct experience of who you truly are. (*maharaj- how much*



time does it take?...it takes no time when you understand. At this moment you are He) *(Do and see for yourself)

5. सद्वस्तु दाखवी सद्गुरु। सकळ सारासारविचारु।
परब्रह्माचा निर्धारु। अंतरीं बाणे ॥ ५ ॥

sadvastu dākhavī sadguru | sakaḷa sārāsāravīcāru
|
parabrahmācā nirdhāru | antarīm bāṇe || 5 ||

5. *sadguru* reveals that Supreme Self when on account of this thought ‘I am’ there comes that understanding, I do not exist (ie. to be, without being anything). Then *parabrahman*, the constant support of this ‘I am’, is accepted.

6. जे वस्तु दृष्टीस दिसेना। आणी मनास तेहि भासेना।
संगत्यागेंविण ये ना। अनुभवासी ॥ ६ ॥

je vastu dṛṣṭīsa disenā | āṇī manāsa tehi bhāsenā |
saṅgatyāgēṁviṇa ye nā | anubhavāsī || 6 ||

6. This ‘I am’ cannot see that Supreme Self within it. That Supreme Self cannot be imagined



by the mind and therefore without total detachment from all attachments, this 'I am' experience cannot be absorbed in that thoughtless Reality.

7. अनुभव घेतां संगत्याग नसे। संगत्यागें अनुभव न दिसे।
हैं अनुभवी यासीच भासे। येरां गथागोवी ॥ ७ ॥

*anubhava ghetārṅ saṅgatyāga nase | saṅgatyā-
geṅ anubhava na dise |*

*herāṅ gathāgovī || 7
||*

7. Even if this 'I am' experience is accepted still, this cannot be called the abandonment of your attachments. This 'I am' is also an attachment and it is only when this is abandoned can that thoughtless *swarup* be understood. The rest will remain entangled with all their worldly attachments.

8. संगत्याग आणी निवेदन। विदेहस्थिती अलिप्तपण।
सहजस्थिती उन्मनी विज्ञान। हे सप्तहि येकरूप ॥ ८ ॥

saṅgatyāga āṅī nivedana | videhasthitī aliptapaṇa



|

sahajasthitī unmanī vijñāna | he saptahi yekarūpa
|| 8 ||

8. This letting go of attachment is called surrendering to the *atma*; it is the state beyond the body/*videha* and it is being ‘untouched’; it is called the natural state or ‘no-mind’/*unmani* and the dissolution of knowledge. That thoughtless Reality is these seven states and they are all One.

9. याहिवेगळीं नामाभिधानें। समाधानाचीं संकेतवचनें।

सकळ कांहीं पादसेवनें। उमजों लागे ॥ ९ ॥

yāhivegalīm nāmābhidhāneṁ | samādhānācīm sa-
mketavacanēṁ |

sakala kāmhiṁ pādasevanēṁ | umajom lāge || 9
||

9. But if you remain attached to this ‘name’ then, you will not gain the contentment of that thoughtless Self. Still, this divine ‘name’ is the means of your reaching that Self and to under-



stood this, there should be service at the your Master's feet.

10. वेद वेदगर्भ वेदांत। सिद्ध सिद्धभावगर्भ सिद्धांत।
 अनुभव अनुवाच्य धादांत। सत्य वस्तु ॥ १० ॥
veda vedagarbha vedānta | siddha siddhabhāva-
garbha siddhānta |
anubhava anurvācya dhādānta | satya vastu || 10
 ||

10. The essence of the *vedas* is *vedanta* (ie. the end of knowing). And *vedanta* is the understanding of the Master and it is called *siddhanta* (ie. Absolute Truth). There even this experience 'I am' cannot be described and this is called Self-experience (*dhadanta*). That is the Supreme Self.

11. बहुधा अनुभवाचीं आंगें। सकळ कळती संतसंगें।
 चौथे भक्तीचे प्रसंगें। गोप्य तें प्रगटे ॥ ११ ॥
bahudhā anubhavācīrī āṅgerī | sakāḷa kaḷatī sa-
ntasaṅgerī |
cauthe bhaktīce prasāṅgerī | gopya teṅ pragaṭe ||



11 ||

11. First your mind should experience this ‘all’ and then, this ‘all’ should understand that Reality by staying in the company of the Truth/*sat-sang*. This fourth devotion is your connection to the ‘all’ and by this, that hidden Self will be realised.

12. प्रगट वसोनि नसे। गोप्य असोनि भासे।

भासाअभासाहून अनारिसे। गुरुगम्य मार्ग ॥ १२ ॥

pragaṭa vasoni nase | gopya asoni bhāse |

bhāsāabhāsāhūna anārise | gurugamya mārga ||

12 ||

12. This manifest ‘all’ is and yet it is not; that *purush* is hidden and yet He has appeared as this ‘all’. That which is different from this perceptible/imperceptible (ie. *prakruti* *emphpurush*) is the way revealed by the *guru* (when all duality is left behind and you experience yourself directly, then neither ‘is’ nor ‘is not’ are valid terms to describe that One thou-



ghtless Self).

13. मार्ग होये परी अंतरिक्ष। जेथें सर्वहि पूर्वपक्ष।
पाहों जातां अलक्ष। लक्षवेना ॥ १३ ॥

*mārga hoye parī aṁtarikṣa | jetheṁ sarvahi pūr-
vapakṣa |*

pāhoṁ jātāṁ alakṣa | lakṣavenā || 13 ||

13. The path of knowledge *(*prakruti* *emphpurush*) is said to be like the sky. For when you understand, nothing is there then, all that remains, is ‘you’. But this you is only supposition and if you want to understand that which is ‘inconceivable’ then, you have to stop trying to concentrate on it. *(Witnessed and Witness; the beginning and end of duality, where the perceptible is being perceived by the imperceptible Self)

14. लक्षें जयासी लक्षावें। ध्यानें जयासी ध्यावें।
तें गे तेंचि आपण व्हावें। त्रिविधा प्रचिती ॥ १४ ॥

lakṣeṁ jayāsī lakṣāveṁ | dhyāṇeṁ jayāsī dhyāveṁ |



teṁ ge teṁci āpaṇa vhaṁveṁ | trividhā pracitī || 14
||

14. If there is to be any attention then, this ‘I am’ should be attended to; and if there is to an object of meditation then, this ‘I am’ should be meditated upon. But then, that Reality is not and there is this ‘you’ in that triad of Knower, known and knowing.

15. असो हीं अनुभवाचीं द्वारें। कळती सारासारविचारें।
सत्संगेंकरून सत्योत्तरें। प्रत्ययासि येतीं ॥ १५ ॥
*aso hīṁ anubhavācīṁ dvāreṁ | kaḷatī sārāsāra-
vicāreṁ |*
satsaṅgeṁkarūna satyottareṁ | pratyayāsi yetīṁ
|| 15 ||

15. That understanding, I do not exist, is gained through this experience, ‘Only I exist.’ By the company of the Truth/Saint and this *pure reply, ‘nothing is true,’ that essence will be attained. *(*maharaj-* reply to the mind in such a way that the mind goes off)



16. सत्य पाहातां नाहीं असत्य। असत्य पाहातां नाहीं सत्य।
 सत्याअसत्याचें कृत्य। पाहाणारापासीं ॥ १६ ॥
satya pāhātām nāhīm asatya | asatya pāhātām
nāhīm satya |
satyāasatyācem kṛtya | pāhāṇārāpāsīm || 16 ||

16. When the Truth is understood then, the false disappears. When the false is understood, then the Truth disappears. This dilemma between Truth and untruth remains as long as an ‘understander’ is there. (True and false are the concepts of a Knower)

17. पाहाणार पाहाणें जया लागलें। तें तद्रूपत्वे प्राप्त जालें।
 तरी मग जाणावें बाणलें। समाधान ॥ १७ ॥
pāhāṇāra pāhāṇem jayā lāgaleṁ | teṁ tadrūpa-
tveṁ prāpta jāleṁ |
tārī maga jāṇāveṁ bāṇaleṁ | samādhāna || 17 ||

17. The seer, by seeing establishes the seen and then that Reality appears as this form (ie. the *nirgun* becomes *sagun*). Nevertheless by this seeing, the complete contentment of no-seeing can



be understood.

18. नाना समाधानं पाहातां। बाणती सद्गुरु करितां।

सद्गुरुविण सर्वथा। सन्मार्ग नसे ॥ १८ ॥

*nānā samādhāneṃ pāhātām | bāṇatī sadguru ka-
ritām |*

sadguruvīṇa sarvathā | sanmārga nase || 18 ||

18. When due to *sadguru* you understand the nature of the ‘many’ thoughts then, complete contentment/*samadhan* is imbibed. But without *sadguru* this true way can never be attained.

19. प्रयोग साधनें सायास। नाना साक्षेपें विद्याअभ्यास।

अभ्यासें कांहीं गुरुगम्यास। पाविजेत नाहीं ॥ १९ ॥

*prayoga sādhanenṃ sāyāsa | nānā sākṣepem vidyā-
ābhyāsa |*

*abhyāseṃ kāñhīm gurugamyāsa | pāvijeta nāhīm
|| 19 ||*

19. By *sadhanas* the ‘many’ knowledges can be attained and by earnest study even this ‘all’ can



be attained but, the *guru* cannot be attained like this.

20. जें अभ्यासें अभ्यासितां न ये। जें साधनें असाध्य होये।
 तें हें सदगुरुविण काये। उमजों जाणे ॥ २० ॥
jeṁ abhyāseṁ abhyāsītāṁ na ye | jeṁ sādhanēṁ
asādhyā hoye |
teṁ heṁ sadguruvīṇa kāye | umajōṁ jāṇe || 20
 ||

20. If this ‘all’ is to be studied/practiced then, in truth, there should be no study/practice (ie. understand that, ‘I do nothing’ is the greatest worship). Now if this ‘all’ is unachievable by trying to achieve it then, tell me, how can that thoughtless Reality ever be understood, without *sadguru*?

21. याकारणें ज्ञानमार्ग-। कळाया धरावा सत्संग।
 सत्संगेविण प्रसंग। बोलोंचि नये ॥ २१ ॥
yākāraṇēṁ jñānamārga- | kaḷāyā dharāvā satsa-
mga |
satsaṅgeṁvīṇa prasāṅga | bolōṁci naye || 21 ||



21. Understanding this ‘I am’ is walking on the path of knowledge and if you want to understand that Reality then, this path of knowledge should never be left. For tell me, how could this ‘I am’ be spoken without the company of that Truth/Saint? (Understand that even this perceptible ‘I am’ is an appearance illuminated by the light of that imperceptible thoughtless Reality)
22. सेवावे सद्गुरूचे चरण। या नांव पादसेवन।
चौथे भक्तीचे लक्षण। ते हें निरोपिलें ॥ २२ ॥
*sevāve sadgurūce carāṇa | yā nāmva pādasevana |
cauthe bhaktīcem lakṣaṇa | tem hem niropileṃ ||
22 ||*
22. There should be this ‘I am’ experience at the feet of the *guru*. Understanding His ‘name’ is doing His service. And when your attention is placed on this fourth devotion then, there can be that thoughtless discourse by the *guru*.
23. देव ब्राह्मण माहानुभाव। सत्यात्र भजनाचे ठाव।



ऐसिये ठाई सद्भाव। दृढ धरावा ॥ २३ ॥

*deva brāhmaṇa mājānubhāva | satpātra bhajanāce
ṭhāva |*

aisiye ṭhāīm sadbhāva | dṛḍha dharāvā || 23 ||

23. He is God, the *brahmin* (Knower of *brahman*) and the greatest experience (Self-experience). His place is the real receptacle of this fourth *bhajan*. Therefore this pure understanding should be firmly maintained.

24. हें प्रवृत्तीचें बोलणें। बोलिलें रक्षाय़ा कारणें।

परंतु सद्गुरुपाय सेवणें। या नांव पादसेवन ॥ २४ ॥

*heṁ pravṛttīceṁ bolaṇeṁ | bolileṁ rakṣāyā kāra-
ṇeṁ |*

*paraṁtu sadgurupāya sevaṇeṁ | yā nāmva pāda-
sevana || 24 ||*

24. This ‘speech’ has become worldly and therefore it has to be once again protected. And then this ‘name’ that serves His feet has to become *sadguru*’s thoughtless state.



25. पादसेवन चौथी भक्ती। पावन करितसे त्रिजगतीं।
जयेकरितां सायोज्यमुक्ती। साधकास होये ॥ २५ ॥
pādasevana cauthī bhaktī | pāvana karitase trija-
gatīm |
jayekaritām sāyojyamuktī | sādhakāsa hoye || 25
॥

25. When the devotee serves the Master's feet then, he becomes the purest in the three worlds. On account of this 'I am', that *sadhak* attains Final Liberation.

26. म्हणौनि थोराहून थोर। चौथे भक्तीचा निर्धार।
जयेकरितां पैलपार। बहुत प्राणी पावती ॥ २६ ॥
mhaṇauni thorāhūna thora | cauthe bhaktīcā nird-
hāra |
jayekaritām pailapāra | bahuta prāṇī pāvati || 26
॥

26. Therefore truly this fourth devotion is the 'greatest of the great'. For on account of this 'I am', this 'all' that is caught in the *prana*, reaches the other side.



इति श्रीदासबोधे गुरुशिष्यसंवादे पादसेवनभक्तिनिरूपणनाम
समास चवथा ॥ ४ ॥ ४.४

iti śrīdāśabodhe guruśiṣyasamvāde pādasevanab-
haktinirūpaṇanāma
samāsa cavathā || 4 || 4.4

Tímto končí 4. kapitola 4. dášky knihy
Dásbódh s názvem „Service at the Feet of the
Guru“.

Překlad z angličtiny – xxx 2017



4.5 Worship

समास पाचवा : अर्चनभक्ति

samāsa pācavā : arcanabhakti

Worship

|| Śrī Rām ||

1. मागां जालें निरूपण। चौथे भक्तीचें लक्षण।

आतां ऐका सावधान। पांचवी भक्ती ॥ १ ॥

māgām jāleṃ nirūpaṇa | cauthe bhaktīceṃ lakṣaṇa

|

ātām aikā sāvadhāna | pāncavī bhaktī || 1 ||



1. Previously we had a discourse on the fourth devotion. Now, be alert and listen and there will be the fifth devotion.

2. पांचवी भक्ती तें आर्चन। आर्चन म्हणजे देवतार्चन।
शास्त्रोक्त पूजाविधान। केलें पाहिजे ॥ २ ॥
*pāñcavī bhaktī teṁ ārcana | ārcana mhaṇije de-
vatārcana |*
śāstroкта pūjāvidhāna | keleṁ pāhije || 2 ||

2. This fifth devotion is called worship and it means that all the gods and all the rules regarding them, that have been laid down by the scriptures, should be left aside/completely destroyed.⁶

3. नाना आसनें उपकरणे। वस्त्रे आळंकार भूषणे।
मानसपूजा मूर्तिध्यानं। या नांव पांचवी भक्ती ॥ ३ ॥

⁶ie. *puja* means to worship, but it also means to omit or completely destroy; *siddhrameshwar maharaj*- '*puja* means to know': Knowing is that which remains when you set aside every concept. Then that which was previously seen through the eyes and intellect is completely destroyed



*nānā āsanem upakarṇem | vastrem ālamkāra
bhūṣaṇem |
mānasapūjā mūrtidhyānem | yā nāmva pāṁcavī
bhaktī || 3 ||*

3. There are the ‘many’ *asanas*/postures and means and apparatus; there are the ‘many’ forms of coverings and appearances; there are the ‘many’ elaborate arrangements and embellishments, virtues and accomplishments. But if this image of God is meditated upon (ie. forget everything and knowledge is there), then this worldly mind will get dissolved within this knowledge ‘I am’. This is called the fifth devotion and this is worship.

4. देवब्राह्मणअग्नीपूजन। साधुसंतअतीतपूजन।
इति महानुभाव गाइत्रीपूजन। या नांव पांचवी भक्ती ॥ ४ ॥
*devabrāhmaṇaagnīpūjana | sādhusantaatīta-
pūjana |
iti mahānubhāva gāitrīpūjana | yā nāmva pāṁcavī
bhaktī || 4 ||*



4. When there is this *puja* (dissolution of every concept) of God, *brahmin* and fire; this *puja* of the *sadhu*, Saint and the uninvited guest; this *puja* of the ascetic, the ‘great experienced’ and the *gayatri mantra*, then there is this ‘I am’ and this is the fifth devotion (ie. nothing is there).
5. धातुपाषाणमृत्तिकापूजन। चित्र लेप सत्पात्रपूजन।
आपले गृहींचें देवतार्चन। या नांव पांचवी भक्ती ॥ ५ ॥
dhātupāṣāṇamṛttikāpūjana | *citra lepa satpātra-*
pūjana |
āpale grhīnceṁ devatārcana | *yā nāṁva pāṁcavī*
bhaktī || 5 ||
5. This *puja* (by the utter destruction of every concept) of the images made of metal, stone and clay; of the pictures or paintings of those worthy of honour; is the worship of that God who is hidden within us and this is the fifth devotion.
6. सीळा सप्तांकित नवांकित। शालिग्राम शकलें चक्रांकित।
लिंगें सूर्यकांत सोमकांत। बाण तांदळे नर्बदे ॥ ६ ॥



*sīlā saptāṅkita navāṅkita | śāligrāma śakalem ca-
krāṅkita |*

*liṅgem sūryakāṁta somakāṁta | bāṇa tāṁdala
narbade || 6 ||*

6. This *puja*/dissolution of the various symbols, among them particular stones with seven or nine markings, stones called *shaligrams*, small coral figures with circular shapes, *lingas*, stones called *suryakant*, *chandrakant*, *bana*, *tandalay* and stones found in the river *narmada* is the proper worship of God.

7. भैरव भगवती मल्लारी। मुंज्या नृसिंह बनशंकरी।
नाग नाणी नानापरी। पंचायेत्नपूजा ॥ ७ ॥

*bhairava bhagavatī mallārī | muṅjyā nṛsiṁha ba-
naśaṅkarī |*

nāga nāṇī nānāparī | pañcāyetnapūjā || 7 ||

7. This ‘I am’ is the *puja*/dissolution of the gods *bhairav*, *bhaigavati*, *malhari*, *munjya*, *nrusinha*, *banashankari*; it is the *puja*/dissolution of the ‘many’ things that people worship, like the sym-



bol of the cobra and coins and it is the *puja* of *panchayatana* (*vishnu*, sun, *ganapati*, goddess and *shiva* all together).

8. गणेशशारदाविठलमूर्ती । रंगनाथजगन्नाथतांडवमूर्ती ।
श्रीरंगहनुमंतगरुडमूर्ती । देवतार्चनीं पूजाव्या ॥ ८ ॥
gaṇeśaśāradāviṭhālamūrtī | *raṅganāthajagan-*
nāthatāṇḍavamūrtī |
śrīraṅghanumanāntagaruḍamūrtī | *devatārcanīm*
pūjāvyā || 8 ||

8. This image ‘I am’ is the worship of *ganesh*, *sharada*, *vitthal*, *ranganath*, *jagannath*, the dancing *shiva*, *shrirang*, *hanumanta* and *garuda* is *puja*.

9. मत्छकूर्मवऱ्हावमूर्ती । नृसिंहवामनभार्गवमूर्ती ।
रामकृष्णहयग्रीवमूर्ती । देवतार्चनीं पूजाव्या ॥ ९ ॥
matcchakūrmavarhāvamūrtī | *nṛsiṃhavāmanab-*
hārgavamūrtī |
rāmakṛṣṇahayagrīvamūrtī | *devatārcanīm pūjā-*
vyā || 9 ||



9. This image 'I am' is the worship of the incarnations of *vishnu*; *matsya*, *koorma* and *varaha* (the fish, tortoise and boar incarnations); this image 'I am' is *nrusinha*, *vamana* and *bhargava*; it is *ram*, *krishna* and *hayagreeva*; this is *puja* and it is the worship of God. (These are the ten incarnations of *vishnu*)

10. केशवनारायणमाधवमूर्ती । गोविंदविष्णुमदसूदनमूर्ती ।
 त्रिविक्रमवामनश्रीधरमूर्ती । रुषीकेश पद्मनाभि ॥ १० ॥
keśavanārāyaṇamādhavamūrtī | *govindaviṣṇu-*
madasūdanamūrtī |
trivikramavāmanaśrīdharamūrtī | *ruṣīkeśa pad-*
manābhi || 10 ||

10. This image 'I am' is the *puja* of *keshav*, *narayana*, *madhav*, *govind*, *vishnu*, *madhusudana*, *trivikrama*, *vaman*, *shridhar*, *hrishikesh* and *padmanabh*.

11. दामोदरसंकर्षणवासुदेवमूर्ती । प्रद्युम्नअनुरधपुरुषोत्तममूर्ती ।
 अधोक्षजनारसिंहअच्युतमूर्ती । जनार्दन आणी उपेंद्र ॥ ११ ॥



*dāmodarasaṅkarṣaṇavāsudevamūrtī | pradyum-
naanuradhapurushottamamūrtī |
adhokṣajanārasimhaacyutamūrtī | janārdana āṇī
upeṇdra || 11 ||*

11. This image ‘I am’ is the *puja* of *damodara*, *sankarshana*, *vasudev*, *pradyumna*, *aniruddha*, *purushottama*, *adhokshaja*, *narasinha*, *achyut*, *janardana* and *upendra*.

12. हरिहरांच्या अनंत मूर्ती। भगवंत जगदात्माजगदीशमूर्ती।
शिवशक्तीच्या बहुधा मूर्ती। देवतार्चनीं पूजाव्या ॥ १२ ॥
*hariharāṁcyā ananta mūrtī | bhagavanānta ja-
gadātmājagadīśamūrtī |
śivaśaktīcyā bahudhā mūrtī | devatārcanīm pūjā-
vyā || 12 ||*

12. This ‘I am’ is the worship of that endless *harihara* ([forget everything/hara/shankar](#) and [He is there/hari/vishnu](#)); it is the worship of *bhagavanta*, the *atma* and Lord of the world. When the ‘many’ images are this image of *shiva-shakti* then, this is *puja* and the worship of God.



13. अश्वत्थनारायेण सूर्यनारायेण । लक्ष्मीनारायेण त्रिमल्लनारायेण ।
श्रीहरीनारायण आदिनारायण । शेषशाई परमात्मा ॥ १३ ॥
*aśvatthanārāyeṇa sūryanārāyeṇa | lakṣmī-
nārāyeṇa trimallanārāyeṇa |*
śrīharīnārāyaṇa ādinārāyaṇa | śeṣaśāī paramātmā
॥ 13 ॥

13. This image 'I am' is the *puja* of *ashwathhla-narayana*, *surya-narayana*, *laxmi-narayana*, *trimalla-narayana*, *shrihari-narayana*, *adinarayana*, *sheshadhayi* and *paramatma*.

14. ऐश्या परमेश्वराच्या मूर्ती । पाहों जातां उदंड असती ।
त्यांचें आर्चन करावें भक्ती- । पांचवी ऐसी ॥ १४ ॥
*aiśyā paramēśvarācyā mūrtī | pāhoṃ jātām uda-
mṇḍa asatī |*
tyāṃceṃ ārcana karāveṃ bhaktī- | pāṃcavī aisī ॥
14 ॥

14. When you try to understand that vast Supreme Self then, there is this image 'I am' of that Self. Such is called the worship of the



atma and this is the fifth devotion.

15. याहि वेगळे कुळधर्म। सोडूं नये अनुक्रम।
उत्तम अथवा मध्यम। करीत जावें ॥ १५ ॥

*yāhi vegale kuḷadharmā | soḍūṁ naye anukrama |
uttama athavā madhyama | karīta jāvēṁ || 15 ||*

15. This ‘I am’ image is separate from the family deities and ritual worship. First leave these rituals and understand this *sagun* ‘I am’ and then leave this also and be that *nirgun* Self. Only the highest (*nirgun*) or middle (*sagun*) forms of worship should be performed and the lowest, these rituals, should be given up.

16. जाखमाता मायराणी। बाळा बगुळा मानविणी।
पूजा मांगिणी जोगिणी। कुळधर्म करावीं ॥ १६ ॥

*jākhmātā māyarāṇī | bālā baguḷā mānaviṇī |
pūjā māṅgiṇī jogiṇī | kuḷadharmēṁ karāvīṁ || 16 ||*

16. They are called *jakhamata*, *mayarani*, *bala*, *bagula* and *manavini*; the *puja*/destruction of



these and *mangini*, *jogini* and all the other family deities should be made.

17. नाना तीर्थाक्षत्रांस जावे। तेथें त्या देवाचें पूजन करावें।
 नाना उपचारीं आर्चावें। परमेश्वरासी ॥ १७ ॥
nānā tīrthāmkṣatrāṁsa jāveṁ | tethem tyā devā-
cem pūjana karāveṁ |
nānā upacārīm ārcāveṁ | parameśvarāsī || 17 ||

17. You should make the *pūja* of the gods at the ‘many’ places of pilgrimage that you have visited. Your ‘many’ efforts and means should all be offered to that Supreme Self.

18. पंचामृतं गंधाक्षतं। पुष्पे परिमळद्रव्ये बहुते।
 धूपदीप असंख्याते। नीरांजने कर्पूराचीं ॥ १८ ॥
pañcāmṛteṁ gaṁdhākṣateṁ | puṣpeṁ parimaḷa-
dravyeṁ bahuteṁ |
dhūpadīpa asaṁkhyāteṁ | nīrāṁjanem kar-
purācīṁ || 18 ||

18. The *panchamrut* ritual performed with paste of *sandalwood*, coloured rice, flowers, rich



perfumes, ghee and wicks is due to this ‘all’. And this ‘all’ is due to that immeasurable *paramatma*. Even the camphor that provides the flame for the *arati* is because of that *niranjan* (ie. that Self illuminated *paramatma*; everything whether good or bad, virtuous or sinful, all take place within this ‘all’ and it is illuminated by that Self).

19. नाना खाद्य नैवेद्य सुंदर। नाना फलें तांबोलप्रकार।
दक्षणा नाना आळंकार। दिव्यांबरें वनमाळा ॥ १९ ॥
nānā khādya naivedya suṁdara | nānā phalēṁ
tāmbolaparakāra |
dakṣaṇā nānā ālaṁkāra | divyāmbareṁ vanamālā
॥ 19 ॥

19. There are ‘many’ beautiful eatables offered in worship; there are ‘many’ different kinds of fruit and *pan* leaves and gifts given to the *brahmin* priests; there are the ‘many’ elaborate decorations, clothes and garlands of flowers.

20. सिबिका छत्रें सुखासनें। माहि मेघडंब्रें सूर्यापानें।



दिङ्घ्या पताका निशाणें। टाळ घोळ मृदांग ॥ २० ॥

*sibikā chatreṃ sukhāsanem | māhi meghaḍāmbreṃ
sūryāpānerṃ |*

*diṃḍyā patākā niśāṇem | ṭāla ghoḷa mṛdāṅga ||
20 ||*

20. In the ‘many’ there are umbrellas, seats, canopies, totems with an image of the sun, flags on poles, banners, cymbals, drums and *tabor*.

21. नाना वाद्यें नाना उत्साव। नाना भक्तसमुदाव।

गाती हरिदास सद्भाव-। लागला भगवंतीं ॥ २१ ॥

*nānā vādyerṃ nānā utsāva | nānā bhaktasamudāva
|*

*gātī haridāsa sadbhāva- | lāgalā bhagavantīm ||
21 ||*

21. In the ‘many’ there are the musical instruments and in the ‘many’ there are the great celebrations. These ‘many’ things become this meeting place of the ‘all’ when you are devoted to *hari* and sing His song (leaving aside the ‘many’ names and forms, you understand



knowledge and sing the song of God, ‘I only am’). Then you are staying in God.

22. वापी कूप सरोवरें। नाना देवाळयें सिखरें।
राजांगणें मनोहरें। वृंदावनें भुयरीं ॥ २२ ॥

*vāpī kūpa sarovareṁ | nānā devāḷayēṁ sikhareṁ |
rājāṅgaṇeṁ manohareṁ | vṛṇdāvanēṁ bhuyarīṁ*
|| 22 ||

22. There are the ‘many’ wells, ponds and reservoirs and there is this temple of knowledge with its spire of *vignyan* (ie. every creature in this world is a small receptacle for this ‘living water’ or ‘I am’ or knowledge, consciousness, *chaitanya* etc., it has so many names. And every creature exists within this knowledge. And this knowledge is the manifestation of that imperceptible Self). There is the captivating courtyard (ie. knowledge) with the **vrundavan* and there is a hidden chamber (I do not exist) within this temple of ‘I am’. *(A small structure ie. body, containing the holy *tulsi maharaj-tulsi* means to dissolve yourself)



23. मठ मंड्या धर्मशाळा। देवद्वारीं पडशाळा।
 नाना उपकर्णे नक्षत्रमाळा। नाना वस्त्र सामुग्री ॥ २३ ॥
maṭha maṇḍyā dharmasālā | devadvārīm paḍasālā
 |
nānā upakarṇeṁ nakṣatramālā | nānā vastra sāmugrī || 23 ||

23. There is this place of worship with its canopy of clouds above (ie. this gross existence) and there is that temple of *dharma* (knowledge; to be and to know, is your inherent nature/*dharma*). And within this temple of God there is the resting place of the pilgrim, I do not exist. Otherwise there are the ‘many’ means of worship and the ‘many’ articles of worship and the ‘many’ clothes and materials for worship.

24. नाना पडदे मंडप चांदोवे। नाना रत्नघोष लोंबती बरवे।
 नाना देवाळई समर्पावे। हस्थि घोडे शकटें ॥ २४ ॥
nānā paḍade maṇḍapa cāndove | nānā ratnaghoṣa
loṁbatī barave |
nānā devāḷāīm samarpāve | hasthi ghode śakkaṭeṁ



॥ 24 ॥

24. Due to this covering of knowledge there are the ‘many’ coverings and veils and celebration halls; due to this beautiful ‘all’ there are the ‘many’ attractive clusters of jewels and pearls. The ‘many’ elephants and horses that are offered to the ‘many’ temples should be offered to this temple of God. (Stop seeing with the eyes of your intellect and see with the eyes of knowledge; do not think it is very beautiful; say it is “So,so”)

25. आळंकार आणि आळंकारपात्रें । द्रव्य आणि द्रव्यपात्रें ।
अन्नोदक आणि अन्नोदकपात्रें । नाना प्रकारीचीं ॥ २५ ॥
*āḷamkāra āṇi āḷamkārapātreṃ | dravya āṇi dravya-
pātreṃ |*
annodaka āṇi annodakapātreṃ | nānā prakāricīṃ
॥ 25 ॥

25. There are the ‘many’ decorations and there is the worthy recipient of these decorations. There are the ‘many’ manifestations and there



is the worthy recipient of these manifestations. There is this ‘food and water’ (this ‘I am’ is the food and water of life) and there is the worthy recipient of this ‘food and water’. There are the ‘many’ forms and there is this ‘I am’ form within; which will you choose? (God/*purush* is the worthy recipient of all)

26. वनें उपवनें पुष्पवाटिका। तापस्यांच्या पर्णकुटिका।
 ऐसी पूजा जगन्नायका। येथासांग समर्पावी ॥ २६ ॥
vanerṁ upavanerṁ puṣpavāṭikā | tāpasyāṁcya
parṇakuṭikā |
aisī pūjā jagannāyakā | yethāsāṅga samarpāvī ||
 26 ||

26. There are forests, orchards and flower gardens and the dwelling places of the ones doing penance. These should all be completely offered to that ‘Lord of the world’. (ie. nothing is true)

27. शुक शारिका मयोरें। बदकें चक्रवाकें चकोरें।
 कोकिळा चितळें सामरें। देवाळई समर्पावीं ॥ २७ ॥



*śuka śārikā mayorem | badakem cakravākem cakorem |
kokilā citaḷem sāmarem | devāḷaīm samarpāvīm ||
27 ||*

27. The parrots, *sarika*, peacocks, ducks, *chakrawak*, *chakor*, cuckoos, antelopes and elks should all be offered in this temple. (Destroy or offer up all these names and forms and see with the eyes of knowledge)

28. सुगंधमृगें आणी मारुं। गाई म्हैसी वृषभ वानरें।
नाना पदार्थ आणी लेंकुरें। देवाळई समर्पावीं॥ २८॥
*sugaṁdhamṛgem āṇī mārjarem | gāī mhaisī vṛṣabha vānarem |
nānā padārtha āṇī leṁkurem | devāḷaīm samarpāvīm || 28 ||*

28. The *kasturi* deers, cats, cows, buffaloes, bulls and monkeys; the ‘many’ objects and your own children, should all be offered in this temple of ‘I am’.



29. काया वाचा आणी मनें। चित्तें वित्तें जीवें प्राणें।
 सद्भावें भगवंत आर्चनें। या नांव आर्चनभक्ती ॥ २९ ॥
kāyā vācā aṅī manem | cittem vittem jīvem prāṇem
 |
sadbhāvem bhagavanṭa ārcanem | yā nāmva ārcanabhaktī || 29 ||

29. Your body and speech should be offered by the mind; your thinking, the known, the *jiva* and the *prana* should all be offered. When God is worshipped with the understanding, ‘nothing is there’ then, ‘I am’ is revealed and this is called worship and it is the fifth devotion.

30. ऐसेंचि सद्गुरूचें भजन-। करून असावें अनन्य।
 या नांव भगवद्भजन। पांचवी भक्ती ॥ ३० ॥
aiseṅci sadgurūcem bhajana- | karūna asāvem ananya |
yā nāmva bhagavadbhajana | pāṅcavī bhaktī || 30 ||

30. Such worship becomes the *bhajan* of *sadguru* when it is performed with no sense of otherness.



This ‘I am’ is the *bhajan* of God and this is the fifth devotion (ie. otherness remains).

31. ऐसी पूजा न घडे बरवी। तरी मानसपूजा करावी।
मानसपूजा अगत्य व्हावी। परमेश्वरासी ॥ ३१ ॥
aisī pūjā na ghaḍe baravī | tarī mānasapūjā karāvī
|
mānasapūjā agatyā vḥāvī | parameśvarāsī || 31
||

31. Such *puja* has not been properly made unless there is the *puja* of the mind. For this, the mind should be completely offered to that Supreme Self.

32. मनं भगवंतास पूजावे। कल्पून सर्वहि समर्पावे।
मानसपूजेचें जाणावे। लक्षण ऐसें ॥ ३२ ॥
manem bhagavāntāsa pūjāveṁ | kalpūna sarvahi
samarpāveṁ |
mānasapūjaceṁ jāṇāveṁ | lakṣaṇa aiseṁ || 32 ||

32. Your mind should make this *puja*. When your imagination and even this ‘all’ are offered



to God then, this is the *puja* of the mind.

33. जें जें आपणांस पाहिजे। तें तें कल्पून वाहिजे।
येणें प्रकारें कीजे। मानसपूजा ॥ ३३ ॥

jem jem āpaṇāṁsa pāhije | tem tem kalpūna vāhije
|
yeṇeṁ prakāreṁ kīje | mānasapūjā || 33 ||

33. When you want something then, that Reality begins to imagine this ‘I am’ (though you need nothing for there is One without another). But if you want nothing at all then, you do not exist and that is the *puja* of the mind.

इति श्रीदासबोधे गुरुशिष्यसंवादे आर्चनभक्तिनाम
समास पंचवा ॥ ५ ॥ ४.५

iti śrīdāsabodhe guruśiṣyasamvāde ārcanabhak-
tināma
samāsa pañcavā || 5 || 4.5

Tímto končí 5. kapitola 4. dásaky knihy
Dásbódh s názvem „Worship“.



Překlad z angličtiny – xxx 2017

4.6 Devotion through Bowing Down

समास सहावा : वंदनभक्ति

samāsa sahāvā : vandana bhakti

Devotion through Bowing Down

|| Śrī Rām ||

1. मागां जालें निरूपण। पांचवे भक्तीचें लक्षण।
आतां एका सावधान। साहावी भक्ती ॥ १ ॥

māgāṃ jāleṃ nirūpaṇa | pāñcave bhaktīceṃ



lakṣaṇa |

ātām aikā sāvadhāna | *sāhāvī bhaktī* || 1 ||

1. Previously this fifth devotion was discoursed. Now, listen alertly and there will be the sixth devotion.

2. साहावी भक्ती तें वंदन। करावें देवासी नमन।

संत साधु आणी सज्जन। नमस्कारीत जावे ॥ २ ॥

sāhāvī bhaktī teṁ vaṁdana | *karāveṁ devāsī na-*
mana |

saṁta sādhu āṇī sajjana | *namaskārīta jāve* || 2 ||

2. If there is to be this sixth devotion, then one should bow down to God with utmost respect. The Saint, *sadhu* and *sajjana* should be honoured by this *namaskar*/bowing down.

3. सूर्यासि करावे नमस्कार। देवासि करावे नमस्कार।

सद्गुरूस करावे नमस्कार। साष्टांग भावें ॥ ३ ॥

sūryāsi karāve namaskāra | *devāsi karāve namas-*
kāra |

sadgurūsa karāve namaskāra | *sāṣṭāṅga bhāveṁ*



॥ 3 ॥

3. This *namaskar* should be made to the sun (ie. the one who reveals the world of ‘many’ names and forms); this *namaskar* should be made to God (*purush*). And this *namaskar* should be made to *sadguru* through complete surrender (*sastang namaskar*- lit. to bow down with all eight bodies; I do not exist).

4. साष्टांग नमस्कारास अधिकारु। नानाप्रतिमा देव गुरु।
अन्यत्र नमनाचा विचारु। अधिकारें करावा ॥ ४ ॥

sāṣṭāṅga namaskārāsa adhikāru | nānāpratimā deva guru |

anyatra namanācā vicāru | adhikāreṁ karāvā || 4 ||

4. There are the ‘many’ images of God, there is the one who has the authority to make this *sastang namaskar* and there is God and *guru*. (ie. the one who has the authority to make this *sastang namaskar*, I do not exist, is the one who has understood this ‘I am’) When this ‘I



am' has been understood then, the one who has this authority should surrender this 'I' and be that thoughtless Self (that thoughtless understanding is the surrender of this eighth body 'I am'. Then only God or *guru* remains).

5. छपन्न कोटी वसुमती। मधे विष्णुमूर्ती असती।
तयांस नमस्कार प्रीतीं। साष्टांग घालावे ॥ ५ ॥
*chapanna koṭī vasumatī | madheṁ viṣṇumūrtī
asatī |*
tayāṁsa namaskāra prītiṁ | sāṣṭāṅga ghālāve ||
5 ||

5. To know that within each of the *fifty-six classes of creatures on this earth there is this 'all' of *vishnu* is called bowing down. This is real love and then that *sastang namaskar* should be made (leaving aside the 'many' thoughts of this world, see this 'all' with the eyes of knowledge. Then you will see yourself everywhere and this is love.⁷ Now this 'I' should also be left aside).

⁷*siddharameshwar maharaj*- Now if that *jiva* was to listen



*(25 subtle and 25 gross elemental divisions of the body, 4 forms of birth, ignorance and knowledge)

6. पशुपति श्रीपति आणी गभस्ती। यांच्या दर्शनं दोष जाती।
तैसाचि नमावा मारुती। नित्य नेमें विशेष॥ ६॥

paśupati śrīpati āṇī gabhastī | yāmcyā darśaneṁ doṣa jātī |

taisāci namāvā mārutī | nitya nemeṁ viśeṣa || 6 ||

6. Understand this ‘I am’; it is the vision of *pushupati* (*shiva*, as the lord of all creatures ie. every living creature is myself), it is the vision of *shripati* (*vishnu*; all creation is myself) and it is the vision of the sun (My light reveals this gross world of names and form). This vision removes the sin of body consciousness. Thus,

very attentively to this ‘I am’ (ie. life) then even this *chaitanya*/moving principle will ultimately, merge in that Self. Then this “I” will say, ‘That Self is the nearest of all and that Self is the dearest of all and That I am.’



forget everything, every moment and with this pure *sattwa guna*, humble bow down before *maruti*, the Lord of the *prana*/breath (when thoughts of this world are left off then, this world and the sense of being this body cannot remain; then there is the ‘seeing’/vision of this ‘I am’ and your beingness expands to pervade all that is perceived. The natural rising and falling of the breath/*prana* appears as a mere part within this whole moving ‘I am’ form or *chaitanya*. With this understanding, the Lord of all this, is being bowed down to)

श्लोक ॥ शंकरः शेषशायी च मार्तण्डो मारुतिस्तथा ।
एतेषां दर्शनं पुण्यं नित्यनेमे विशेषतः ॥

śloka || *śaṅkaraḥ śeṣaśāyī ca mārtanḍo māru-*
tistathā |

eteṣāṃ darśanaṃ puṇyaṃ nityaneme viśeṣataḥ ||

shloka || *shankar* (*shiva*) said: By the constant *darshan*/‘seeing’ of the one who reclines on the serpent (ie. *vishnu*), the Sun and *maruti* one



attains great merit.

7. भक्त ज्ञानी आणी वीतरागी। माहानुभाव तापसी योगी।
सत्पात्रेँ देखोनि वेगीं। नमस्कार घालावे ॥ ७ ॥

*bhakta jñānī āṇī vītarāgī | māhānubhāva tāpasī
yogī |
satpātreṃ dekhoni vegīṃ | namaskāra ghālāve ||
7 ||*

7. The devotee is the *gnyani*, desireless *yogi*, ascetic and great-‘experienced’ when this knower of the ‘all’ sincerely makes this *sastang namaskar*.

8. वेदज्ञ शास्त्रज्ञ आणी सर्वज्ञ। पंडित पुराणिक आणी विद्वज्जन।
याज्ञिक वैदिक पवित्रजन। नमस्कारीत जावे ॥ ८ ॥

*vedajña śāstrajña āṇī sarvajña | paṇḍita purāṇika
āṇī vidvajjana |
yājñika vaidika pavitrajana | namaskārīta jāve ||
8 ||*

8. The knower of the *shasthras*, the Knower of the ‘all’, the *pandit* who explains the *puranas*,



the philosophers, the performers of fire sacrifices, doctors and good people should all be honoured by the making of this *namaskar* (when one sees everyone with the equal vision).

9. जेथें दिसती विशेष गुण। तें सद्गुरूचें अधिष्ठान।
याकारणें तयासी नमन। अत्यादरें करावें ॥ ९ ॥
*jethem̐ disatī viśeṣa guṇa | tem̐ sadgurūcem̐ ad-
hiṣṭhāna |*
yākāraṇem̐ tayāsī namana | atyādareṁ karāvem̐ ||
9 ||

9. First these ‘many’ forms that were being seen through the sense organs should be seen with this ‘vision’ of knowledge and then that place of *sadguru* should be understood. By means of this ‘I am’ (ie. *effortless knowing or bowing down*) there should be the bowing down to that Reality (ie. *sastang namaskar*; *surrender of this knowledge*).

10. गणेश शारदा नाना शक्ती। हरिहरांच्या अवतारमूर्ती।
नाना देव सांगों किती। पृथकाकारें ॥ १० ॥



*gaṇeśa śāradā nānā śaktī | hariharāṁcyā avatāra-
mūrtī |
nānā deva sāmgoṁ kitī | pṛthakākāreṁ || 10 ||*

10. But *ganesh* (*purush*) and *sharada* (*prakruti*) have become the ‘many’ powers; and this incarnation ‘I am’ of **harihara* has become the ‘many’ gods and that thoughtless understanding of God has become the ‘many’ separate forms. *(Forgetting is remembering; when all is made to zero then, effortless knowing remains)

11. सर्व देवांस नमस्कारिलें। ते येका भगवंतास पावलें।
येदर्थीं येक वचन बोलिलें-। आहे तें ऐका ॥ ११ ॥
*sarva devāṁsa namaskāriḥem | te yekā bhagava-
m̄tāsa pāvalem |
yedarthīm yeka vacana bolilem- | āhe tem aikā ||
11 ||*

11. However when *prakruti* bows down to Her *purush* then, she attains that One God. Therefore listen because, in truth, it is that One God who is speaking this divine ‘word’ (*understand*



that the *purush* or God is the One speaking this ‘I am’ and when there is listening, understand it is that God who is the listener; therefore why should ‘you’ come in between?).

श्लोक ॥ आकाशात्पतितं तोयं यथा गच्छति सागरं ।
सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

śloka || *ākāśātpatitaṁ toyam yathā gacchati sāga-*
raṁ |

sarvadevanamaskāraḥ keśavam pratigacchati ||

shloka || As the water raining from the sky flows down to the ocean; in the same way the salutations to all the gods go to the one God/*keśav*.

12. याकारणं सर्व देवांसी । नमस्कारावे अत्यादरेंसी ।

अधिष्ठान मानितां देवांसी- । परम सौख्य वाटे ॥ १२ ॥

yākāraṇeṁ sarva devāṁsī | *namaskārāveṁ atyā-*
dareṁsīm |

adhiṣṭhāna mānitāṁ devāṁsī- | *parama saukhya*
vāṭe || 12 ||

12. By means of this ‘speech’, this ‘all’ should



bow down to God/*purush* with the utmost respect (this ‘all’ knowledge should, of its own accord, dissolve in that beyond knowledge). When you honour this original place of God then, that supreme contentment will be felt (this ‘speech’ of the ‘all’ should be surrendered; after-all it is God who is the speaker and listener of this ‘I am’ and the understanding, I do not exist).

13. देव देवाचीं अधिष्ठाने। सत्पात्रे सद्वरूचीं स्थाने।

या कारणे नमस्कार करणे। उभय मार्गी ॥ १३ ॥

deva devācīm adhiṣṭhānem | satpātreṁ sadgurūcīm sthānem |

yā kāraṇem namaskāra karaṇem | ubhaya mārgīm
 || 13 ||

13. If this original place of that God of the gods is honoured then, that worthy recipient will attain the place of the *sadguru* (I do not exist). Therefore by means of this ‘speech’ (*namaskar*) and that thoughtless understanding (*sastang namaskar*; surrender of the eighth body), the



God of the gods and *sadguru* are bowed down to (by that thoughtless understanding the *pu-rush* is attained. But this may slip away once more. However when this thought ‘I am’ is forever absorbed in that thoughtless Self, like the salt in the ocean, then that place of *sadguru*, that will never spoil, is attained).

14. नमस्कारें लीनता घडे। नमस्कारें विकल्प मोडे।
नमस्कारें सख्य घडे। नाना सत्यात्रासीं ॥ १४ ॥
*namaskāreṃ līnatā ghaḍe | namaskāreṃ vikalpa
moḍe |*
namaskāreṃ sakhya ghaḍe | nānā satpātrāsīṃ ||
14 ||

14. Due to this *namaskar*, one becomes humble. Due to this *namaskar*, the thoughts are removed. Due to this *namaskar*, a friendship develops between the ‘many’ objects and this ocean of knowledge.

15. नमस्कारें दोष जाती। नमस्कारें अन्याय क्षमती।
नमस्कारें मोडलीं जडतीं। समाधानें ॥ १५ ॥



*namaskāreṃ doṣa jātī | namaskāreṃ anyāya kṣ-
matī |*

*namaskāreṃ moḍalīm jaḍatīm | samādhāneṃ ||
15 ||*

15. Due to this *namaskar*, the sin (ie. to forget your Self) is destroyed and the fault of being a body is forgiven. Due to this *namaskar*, the broken contentment becomes unbroken.

16. सिसापरता नाहीं दंड। ऐसें बोलती उदंड।
याकारणें अखंड। देव भक्त वंदावे ॥ १६ ॥

*sisāparatā nāhīm daṇḍa | aiseṃ bolatī udaṇḍa |
yākāraṇeṃ akhaṇḍa | deva bhakta vaṇḍāve || 16
||*

16. Beyond the limitations of your mind there is no wilfulness and there is that vast Supreme Self/*paramatma* speaking this ‘I am’. Therefore the devotee should worship that unbroken God by means of this ‘speech’ (all this is the play of that One Supreme Self. He is the limited mind and He is you the devotee worshipping Himself



and He is One without another also)

17. नमस्कारें कृपा उचंबळे। नमस्कारें प्रसन्नता प्रबळे।
नमस्कारें गुरुदेव वोळे। साधकांवरीं ॥ १७ ॥

*namaskāreṁ kṛpā ucaṁbaḷe | namaskāreṁ prasanna-
natā prabaḷe |
namaskāreṁ gurudeva voḷe | sādhakāṁvarīṁ ||
17 ||*

17. Due to this *namaskar*, grace overflows. Due to this *namakar*, there is joy in abundance. Due to this *namaskar*, *guru-dev* turns towards the *sadhak*.

18. निशेष करितां नमस्कार। नासती दोषांचे गिरिवर।
आणी मुख्य परमेश्वर। कृपा करी ॥ १८ ॥

*nīśeṣa karitāṁ namaskāra | nāsatī doṣāṁce giri-
vara |
āṇī mukhya parameśvara | kṛpā karī || 18 ||*

18. When one makes a full unreserved *namaskar* then, this mountain of sin is destroyed. Then that Supreme Self/*parameshwara* bestows His



grace.

19. नमस्कारें पतित पावन। नमस्कारें संतांसी शरण।
नमस्कारें जन्ममरण। दुरी दुःहावे ॥ १९ ॥

*namaskāreṁ patita pāvana | namaskāreṁ sa-
mtāmsī śaraṇa |
namaskāreṁ janmamarāṇa | durī duṛhāve || 19
||*

19. Due to this *namaskar*, the sinner becomes pure; due to this *namaskar* to that eternal Sa-
int, birth and death are left far aside.

20. परम अन्याय करुनि आला। आणी साष्टांग नमस्कार घातला।
तरी तो अन्याये क्षमा केला। पाहिजे श्रेष्ठी ॥ २० ॥

*parama anyāya karuni ālā | āṇī sāṣṭāṅga namas-
kāra ghātalā |
tarī to anyāye kṣmā kelā | pāhije śreṣṭhīm || 20 ||*

20. It is that Supreme Self who has committed this mistake and become manifest (ie. the mistake was to become something ie. to be/‘I am’) but if He makes that **sastang namaskar*



then, in that thoughtless Self this offence will be forgiven. *(Surrenders this eighth body of ‘I am’)

21. याकारणें नमस्कारापरतें। आणीक नाहीं अनुसरतें।
नमस्कारें प्राणीयातें। सद्बुद्धि लागे ॥ २१ ॥
yākāraṇeṃ namaskārāparateṃ | āṇīka nāhīṃ
anusarateṃ |
namaskāreṃ prāṇīyāteṃ | sadbuddhi lāge || 21 ||

21. Other than this *namaskar* nothing more is required. Due to this *namaskar*, the one in the *prana* acquires a pure intellect/*buddhi*.

22. नमस्कारास वेचावें नलगे। नमस्कारास कष्टावें नलगे।
नमस्कारांस कांहींच नलगे। उपकर्ण सामग्री ॥ २२ ॥
namaskārāsa vecāveṃ nalage | namaskārāsa kaṣṭā-
veṃ nalage |
namaskārāṃsa kāṃhīṃca nalage | upakarṇa sā-
magrī || 22 ||

22. This *namaskar* requires no expenditure. This *namaskar* causes no distress or fatigue



(otherwise there is the distress and fatigue of being a body). To make this *namaskar* this ‘all’ does not need suitable utensils and materials (only to forget everything).

23. नमस्कारा ऐसैं नाहीं सोपें। नमस्कार करावा अनन्यरूपें।
 नाना साधनीं साक्षपें। कासया सिणावें ॥ २३ ॥
*namaskārā aiseriṁ nāhīṁ sopeṁ | namaskāra
 karāvā ananyarūpeṁ |*
nānā sādhanīṁ sākṣapeṁ | kāsayā siṇāveṁ || 23
 ||

23. However such a *namaskar* is not easy, for such a *namaskar* has to be made with the feeling of no-otherness. Why though, should one take all the trouble of the ‘many’ *sadhanas* that are merely obstructions?

24. साधक भावें नमस्कार घाली। त्याची चिंता साधूस लागली।
 सुगम पंथे नेऊन घाली। जेथील तेथें ॥ २४ ॥
*sādhaka bhāveṁ namaskāra ghālī | tyācī cīntā sād-
 hūsa lāgalī |*
sugama paṁthe neūna ghālī | jethīla tetheṁ || 24



॥

24. When the *sadhak* makes this *namaskar* with understanding then, his mind meets that *sadhu* and He leads him on the easy path to that *brahman* within this *maya*. (*siddharameshwar maharaj*- you should make the *guru's* intellect/*buddhi*, your intellect/*buddhi*.)

25. याकारणं नमस्कारं श्रेष्ठं । नमस्कारं वोळती वरिष्ठं ।
येथें सांगितली पष्ट । साहावी भक्ती ॥ २५ ॥

yākāraṇeṃ namaskāra śreṣṭha | *namaskāreṃ volatī varīṣṭha* |

yethem sāṅgitalī paṣṭa | *sāhāvī bhaktī* || 25 ||

25. On account of this speech ‘I am’ there is that most excellent *sastang namaskar* (I do not exist). By this *namaskar* that Supreme turns to face you and then this sixth devotion becomes that pure thoughtless Self.

इति श्रीदासबोधे गुरुशिष्यसंवादे वंदनभक्तिनाम
समास सहावा ॥ ६ ॥ ४.६



*iti śrīdāsabodhe guruśiṣyasamvāde vaṁdanabhak-
tināma*

samāsa sahāvā || 6 || 4.6

*Tímto končí 6. kapitola 4. dášky knihy
Dásbódh s názvem „Devotion through Bowing
Down“.*

Překlad z angličtiny – xxx 2017



4.7 Careful Preservation

समास सातवा : दास्यभक्ति

samāsa sātavā : dāsyabhakti

Careful Preservation

|| Śrī Rām ||

1. मागां जालें निरूपण। साहवें भक्तीचें लक्षण।
आतां ऐका सावधान। सातवी भक्ती ॥ १ ॥

māgām jāleṁ nirūpaṇa | sāhaveṁ bhaktīceṁ



lakṣaṇa |

ātām aikā sāvadhāna | *sātavī bhaktī* || 1 ||

1. Previously the sixth devotion was discoursed; now, listen alertly and there will be this seventh type of devotion.

2. सातवें भजन तें दास्य जाणावें। पडिलें कार्य तितुकें करावें।
सदा सन्निधचि असावें। देवद्वारीं ॥ २ ॥

sātaveṁ bhajana teṁ dāsya jāṇāveṁ | *paḍileṁ*
kārya titukeṁ karāveṁ |
sadā sannidhaci asāveṁ | *devadvārīm* || 2 ||

2. This seventh *bhajan* should be known as the ‘careful preservation’ of your understanding. When every action is dropped (ie. “I am doing this and that”) then, there is this ‘all’ action (ie. ‘He is doing’). In this way you should always remain near the door of God (forget everything and carefully preserve the understanding of ‘I am’ or ‘He is’).

3. देवाचें वैभव संभाळावें। न्यूनपूर्ण पडोंचि नेदावें।



चढते वाढते वाढवावे। भजन देवाचे॥ ३॥

devācem vaibhava sambhālāvem | nyūnapūrṇa pa-
ḍomci nedāvem |

caḍhaterṁ vāḍhaterṁ vāḍhavāvem | bhajana devā-
cem || 3 ||

3. One should carefully protect God's glory (this 'all'); one should not allow any deficiency in regards to this. This 'all' understanding should be made to expand, for this is the *bhajan* of God (in every action, 'I am or He is there'). (*maharaj*- be so big you pervade the whole creation).

4. भंगलीं देवाळये करावीं। मोडलीं सरोवरे बांधावीं।

सोफे धर्मशाळा चालवावीं। नूतनचि कार्ये॥ ४॥

bhaṅgalīm devālayeṁ karāvīm | modalīm sarova-
reṁ bāndhāvīm |

sophe dharmasālā cālavāvīm | nūtanaci kāryeṁ ||
4 ||

4. This temple of 'I am' has become dilapidated due to neglect and it should be repaired.



The leaking reservoir should be shored up (this has not been properly cared for; *siddharameshwar maharaj*- the reservoir is the mind and the leaks are the scattered thoughts). This resting place of the pilgrim should be reconstructed or made anew (ie. this ‘I am’; the mind should be made to understand that, whatever is seen and perceived is not true).

5. नाना रचना जीर्ण जर्जर। त्यांचे करावे जीर्णोद्धार।

पडिलें कार्य तें सत्वर। चालवित जावें ॥ ५ ॥

nānā racanā jirṇa jarjara | tyāñce karāve jirṇoddhāra |

paḍileṃ kārya teṃ satvara | cālavita jāveṃ || 5 ||

5. The ‘many’ old and tormented constructions are to be replaced with new ones (the old concepts should be replaced with proper *vivek*). And whatever is required to be done should be done with the utmost earnestness.

6. गज रथ तुरंग सिंहासनें। चौकिया सिबिका सुखासनें।

मंचक डोल्हारे विमानें। नूतनचि करावीं ॥ ६ ॥



*gaja ratha turamga simhāsanem | caukiyā sibikā
sukhāsanem |
maṁcaka ḍolhāre vimānem | nūtanaci karāvīm ||
6 ||*

6. Elephants, horses and chariots are there, on account of this throne of the King (ie. knowledge or ‘all’); royal seats and reclining couches are there, on account of place where God comfortable rests; palankins and chairs are there, on account of this knowledge ‘I am’; therefore only this ‘ever new’ should be formed (there are the the ‘many’ places for the kings to sit and there is this one place where the King ie. *atma*, should stay. This ‘I am’ should be constructed at every place).

7. मेघडंब्रे छत्रे चामरे। सूर्यापाने निशाणे अपारे।
नित्य नूतन अत्यादरे। सांभाळित जावीं ॥ ७ ॥
*meghadambrem chatrem cāmareṁ | sūryāpāneṁ
niśāṇeṁ apāreṁ |
nitya nūтана atyādareṁ | sāmbhāḷita jāvīm || 7*



॥

7. Understand that it is due to that limitless Supreme Self/*paramatma* that there is so much paraphernalia like canopies, umbrellas, ceremonial fans, insignias and flags. Therefore, with great love this ‘ever new moment’ should be carefully protected (everything is ‘now’ and everywhere ‘I am’ there; this whole creation is the grandeur of my form).

8. नाना प्रकारीचीं यानें। बैसावयाचीं उत्तम स्थानें।
बहुविध सुवर्णासनें। येलें करीत जावीं ॥ ८ ॥

*nānā prakāricīm yānem | baisāvayācīm uttama
sthānem |*

*bahuvīdha suvarṇāsanem | yetnem karīta jāvīm ||
8 ||*

8. By means of this ‘speech’, the ‘many’ different ways should be placed upon that most high place. By making this great effort, the ways of the ‘many’ should attain His ‘golden seat’ (ie. Reality). (*maharaj-* everything is that Reality;



mind is that Reality)

9. भुवनें कोठड्या पेट्या मांदुसा। रांझण कोहळीं घागरी बहुवसा।
संपूर्ण द्रव्यांश ऐसा। अति येत्नें करावा ॥ ९ ॥
*bhuvanem koṭhadyā petyā māndusā | rāñjhaṇa
kohaḷīm ghāgarī bahuvasā |
saṃpūrṇa dravyāṃśa aisā | ati yetnem karāvā ||
9 ||*

9. There are ‘many’ boxes, jars, baskets, trunks, pots, utensils and storerooms (ie. the many forms in which this knowledge exists). With very great effort these parts should be gathered together in one place (the ‘many’ forms should be made this ‘all’).

10. भुयेरीं तळघरें आणी विवरें। नाना स्थळे गुप्त द्वारे।
अनर्घ्ये वस्तूंचीं भांडारें। येत्नें करीत जावीं ॥ १० ॥
*bhuyerīm taḷaghareṃ āṇī vivareṃ | nānā sthaḷem
gupta dvāreṃ |
anarghye vastūncīṃ bhāṃḍāreṃ | yetnem karīta
jāvīm || 10 ||*



10. You should build store-rooms, tunnels and basements in this temple (you should think deeply and see that which others cannot see). The ‘many’ chambers should have a secret door (this door is hidden to most and the key is understanding) and in the treasury below this temple that priceless Self should be preserved through great effort.

11. आळंकार भूषणें दिव्यांबरें। नाना रत्नें मनोहरें।

नाना धातु सुवर्णपात्रें। येत्नें करीत जावीं ॥ ११ ॥

*ālankāra bhūṣaṇeṁ divyāmbareṁ | nānā ratneṁ
manohareṁ |*

*nānā dhātu suvarṇapātreṁ | yetneṁ karīta jāvīṁ
|| 11 ||*

11. This knowledge should be embellished with beautiful clothes and ornaments (the sky is my clothes and sun, moon and stars and clouds are my ornaments). The ‘many’ thoughts should acquire these jewels by the conquering of the mind (these jewels are these nine *bhajans*, this



‘word’ and that thoughtless understanding). Through great effort, the ‘many’ **dhatu*s are to be placed within this golden receptacle of knowledge. *(Elemental substances of the body and this gross creation)

12. पुष्पवाटिका नाना वने। नाना तरुवरांचीं बने।
पावतीं करावीं जीवने। तया वृक्षांसी ॥ १२ ॥

puṣpavāṭikā nānā vanēṁ | nānā taruvarāṁcīṁ banēṁ |

pāvātīṁ karāvīṁ jīvanēṁ | tayā vṛkṣāṁsī || 12 ||

12. There are gardens of ‘many’ flowers (ie. sensory experiences) and *forests of ‘many’ trees (ie. bodies). But if you become less objective by leaving off the thoughts of this world then, that gross objective body will become that thoughtless Self. (*siddharameshwar maharaj*- this body is a walking, talking tree... without this ‘I am’ you cannot live for even a moment) *(*maharaj-ram* was lost in the forest, this objective world, and he asked the trees and the stones, “Have you seen my *sita*?” Means, he was asking the



objects of the world, “Please give me some happiness”)

13. नाना पशूंचिया शाळा। नाना पक्षी चित्रशाळा।
नाना वाद्यं नाट्यशाळा। गुणी गायेक बहुसाल ॥ १३ ॥
nānā paśūnciyā śālā | nānā pakṣī citraśālā |
nānā vādyeṁ nāṭyaśālā | guṇī gāyeka bahusāla ||
13 ||

13. The mind is the place of ‘many’ beasts and the mind is the place of ‘many’ colourful birds; the mind is the place of ‘many’ learnings and the place of singing and dancing for ‘many’ years.

14. स्वयंपाकगृहे भोजनशाळा। सामग्रीगृहे धर्मशाळा।
निद्रिस्तांकारणें पडशाळा। विशाळ स्थळें ॥ १४ ॥
svayaṁpākagr̥heṁ bhojanaśālā | sāmagrīgr̥heṁ
dharmaśālā |
nidristāṁkāraṇeṁ paḍaśālā | viśāḷa sthaḷeṁ || 14
||

14. This mind is this place for cooking and the



place of eating. This body is having everything required for actions and it is the place of your *dharma* also (in this body you can know yourself). And when you sleep it is your place of rest and then it becomes vast (ie. when you go to sleep, this world goes off. But if you sleep to this world by dropping your thoughts of a world then, the limitations of being a body disappear and you become vast).

15. नाना परिमलद्रव्यांचीं स्थळें। नाना खाद्यफळांचीं स्थळें।
नाना रसांचीं नाना स्थळें। यत्नें करीत जावीं ॥ १५ ॥

nānā parimaladravyāṁcīṁ sthaleṁ | nānā khādyaphalāṁcīṁ sthaleṁ |
nānā rasāṁcīṁ nānā sthaleṁ | yetnem karīta jāvīm || 15 ||

15. There are the ‘many’ places where the scents of substances are experienced and the ‘many’ places where the fruits of past actions are experienced. There are the experiences of ‘many’ tastes and the ‘many’ sentiments. But by great effort that One should be established in all of



these.

16. नाना वस्तांची नाना स्थानें। भंगलीं करावीं नूतनें।
देवाचें वैभव वचनें। किती म्हणौनि बोलावें ॥ १६ ॥
*nānā vastāncī nānā sthāneriṁ | bhaṅgalīṁ karā-
vīṁ nūtanerī |
devāceriṁ vaibhava vacanerī | kitī mhaṅauni bolā-
verī || 16 ||*

16. This ‘all’ has been broken into so ‘many’ things and so ‘many’ places and should be made anew. Therefore your mind should speak this ‘word’ and tell of the glory of God.

17. सर्वां ठाई अतिसादर। आणी दास्यत्वासहि तत्पर।
कार्यभागाचा विसर। पडणार नाहीं ॥ १७ ॥
*sarvāṁ ṭhāī atisādara | āṇī dāsyatvāsahi tatpara |
kāryabhāgācā visara | paḍaṅāra nāhīṁ || 17 ||*

17. When you are very alert at this place of ‘I am’ and completely absorbed in its ‘careful preservation’ then, there will never be any forgetting of this ‘all’ action (this ‘all’ is one moving



action or *chaitanya*; it is understood when you give up the ‘many’ actions of “I am doing this and that etc.”).

18. जयंत्या पर्वे मोहोत्साव। असंभाव्य चालवी वैभव।
जें देखतां स्वर्गींचे देव। तटस्त होती ॥ १८ ॥

jayaṁtyā parveṁ mohotsāva | asaṁbhāvya cālavī vaibhava |

jeṁ dekhatāṁ svargīṅce deva | taṭasta hotī || 18 ||

18. This is the place where God takes His incarnation (ie. knowledge); and this is the time of overflowing abundance and joy (*ananda*). This is the glory that cannot be imagined and by this vision of ‘I am’ the gods of heaven are spell-bound (these gods are the *gunas* and the various deities said to rule over the sense organs etc).

19. ऐसें वैभव चालवावें। आणी नीच दास्यत्वहि करावें।
पडिले प्रसंगीं सावध असावें। सर्वकाळ ॥ १९ ॥

aiseṁ vaibhava cālāvāveṁ | āṅī nīca dāsyatvahi



karāverm |

paḍile prasāṅgīm sāvadhā asāverm | sarvakāḷa ||
19 ||

19. His glory should be made to shine and then lovingly preserved. If you remain alert then, no matter what appears upon this ‘I am’, still there is this time of the ‘all’ (ie. ‘now’).

20. जें जें कांहीं पाहिजे। तें तें तत्काळचि देजे।
अत्यंत आवडीं कीजे। सकळ सेवा ॥ २० ॥

jem jem kāṁhīm pāhije | tem tem tatkāḷaci deje |
atyanta āvaḍīm kīje | sakāḷa sevā || 20 ||

20. If this ‘all’ of *mula maya* is maintained then, at that time, that Reality will be given to you. Therefore you should with great fondness, experience and preserve this ‘all’.

21. चरणक्षाळळें स्नानें आचमनें। गंधाक्षते वसनें भूषणे।
आसनें जीवनें नाना सुमनें। धूप दीप नैवेद्य ॥ २१ ॥

caranākṣāḷaḷeṁ snāṇeṁ ācmanereṁ | gaṁdhākṣa-
tereṁ vasaṇeṁ bhūṣaṇeṁ |



*āsanem̐ jīvanem̐ nānā sumanem̐ | dhūpa dīpa nai-
vedya || 21 ||*

21. Then, when washing your feet, bathing, sipping the sacred water, dressing, adorning one's self, sitting, eating, offering flowers and food etc., always He is there.

22. शयेनाकारणं उत्तम स्थले। जले ठेवावीं सुसीतले।
तांबोल गायने रसाले। रागरंगे करावीं ॥ २२ ॥

*śayenākāraṇem̐ uttama sthaleṁ | jaleṁ thevāvīṁ
susītaleṁ |
tāmbola gāyanem̐ rasāleṁ | rāgarāṅgem̐ karāvīṁ
|| 22 ||*

22. By sleeping to this world, that superior *guna* is acquired (ie. knowledge). Then all the smells, tastes, songs, joys and delights are this beautiful knowledge.

23. परिमळद्रव्ये आणी फुलेले। नाना सुगंधेल तेलें।
खाद्य फळे बहुसालें। सन्निघचि असावीं ॥ २३ ॥

parimaladravyem̐ āṇī phuleleṁ | nānā sugaṁdhela



telem |

khādyā phaleṁ bahusālem | *sannidhaci asāvīm* ||
23 ||

23. There are ‘many’ rich fragrances, scented perfumes and ‘many’ fragrant oils but this wonderful fruit of the ‘all’, with its rind of the ‘many’, should always be kept near-by (knowledge only knows; it is not bothered if the smell comes from a perfume or from a sewer. It is the mind that creates ‘many’ likes and dislikes. Therefore leave the ‘many’ thoughts and enjoy this knowledge that is free of concepts).

24. सडे संमार्जनें करावीं। उदकपात्रे उदकें भरावीं।

वसनें प्रक्षालून आणावीं। उत्तमोत्तमे ॥ २४ ॥

saḍe saṁmārjanem karāvīm | *udakapātreṁ udakeṁ bharāvīm* |

vasanem prakṣālūna āṇāvīm | *uttamottameṁ* ||
24 ||

24. Everywhere will be purified when you become less and less objective. All these coverings



(ie. elements and concepts) should be washed away and then, that best of the best acquired.

25. सकळांचें करावें पारपत्य। आलयाचें करावें आतित्य।
ऐसी हे जाणावी सत्य। सातवी भक्ती ॥ २५ ॥

*sakalāṁceṁ karāveṁ pārapatya | ālayāceṁ karā-
veṁ ātitya |
aisī he jāṇāvī satya | sātavī bhaktī || 25 ||*

25. In this way this ‘all’ should be preserved and everyone should be treated like guests (no attachment to family or friends; they have come and will go, but He is always there). This understanding, you should know, is the seventh devotion.

26. वचनें बोलावीं करुणेचीं। नाना प्रकारें स्तुतीचीं।
अंतरें निवतीं सकळांचीं। ऐसें वदावें ॥ २६ ॥

*vacaneṁ bolāvīm karuṇecīm | nānā prakāreṁ stu-
tīcīm |
amtareṁ nivatīm sakalāṁcīm | aiseṁ vadāveṁ ||
26 ||*



26. When this forgiving and compassionate divine ‘word’ is spoken (let everything come and let everything go, it is all the same to me) then, the ‘many’ ways will make His praise. By this ‘speech’, your inner space will become calm and rest in the ‘all’.

27. ऐसी हे सातवी भक्ती। निरोपिली येथामती।
प्रत्यक्ष न घडे तरी चित्तीं। मानसपूजा करावी ॥ २७ ॥
aisī he sātavī bhaktī | niropilī yethāmatī |
pratyakṣa na ghaḍe tarī cittīṁ | mānasapūjā karāvī
॥ 27 ॥

27. When that thoughtless *swarup* is this seventh devotion then, still this discourse is taking place within the mind (even this ‘I am’ is the mind and not that thoughtless no-mind). Therefore, when these sensory experiences do not appear in your *chitta*/thinking and this ‘all’ is understood then, there should be the *puja*/dissolution of this mind (see 4.5 31, 32; ie. knowledge should be absorbed in *vignyan*).



28. ऐसं दास्य करावें देवाचें। येणेंचि प्रकारें सदगुरूचें।
 प्रत्यक्ष न घडे तरी मानसपूजेचें। करित जावें ॥ २८ ॥
aiseṁ dāsya karāveṁ devāceṁ | yeṇēnci prakāreṁ
sadgurūceṁ |
pratyakṣa na ghaḍe tarī mānasapūjēcēṁ | karita jā-
veṁ || 28 ||

28. If God is ‘carefully preserved’ then, that thoughtless way of *sadguru* can be understood. When sensory experiences do not arise then, there will be this knowledge ‘I am’ and afterwards there should be the dissolution of this mind (ie. beyond knowledge)

इति श्रीदासबोधे गुरुशिष्यसंवादे दास्यभक्तिनाम
 समास सातवा ॥ ७ ॥ ४.७
iti śrīdāsabodhe gurushiṣyasāvāde dāsyabhak-
tināma
samāsa sātavā || 7 || 4.7

Tímto končí 7. kapitola 4. dášaky knihy
Dásbódh s názvem „Careful Preservation“.



Překlad z angličtiny – xxx 2017

4.8 Friendship with God

समास आठवा : सख्यभक्ति
samāsa āṭhavā : sakhyabhakti
Friendship with God

|| Śrī Rām ||

1. मागां जालें निरूपण। सातवे भक्तीचें लक्षण।
आतां ऐका सावधान। आठवी भक्ती ॥ १ ॥
māgāṁ jāleṁ nirūpaṇa | sātave bhakticeṁ lakṣaṇa



|

ātām aikā sāvadhāna | āṭhavī bhaktī || 1 ||

1. Previously this seventh devotion was discouraged. Now, listen with attention and there will be this eighth devotion.

2. देवासी परम सख्य करावें। प्रेम प्रीतीनें बांधावें।
आठवे भक्तीचें जाणावें। लक्षण ऐसें ॥ २ ॥

*devāsī parama sakhya karāveṃ | prema prītīneṃ
bāṃdhāveṃ |*

āṭhave bhaktīceṃ jāṇāveṃ | lakṣaṇa aiseṃ || 2 ||

2. There should be friendship with that Supreme God (*atma purush*); you should be bound to Him with great love. Such should be known as the eighth devotion.

3. देवास जयाची अत्यंत प्रीती। आपण वर्तावें तेणें रीतीं।
येणें करितां भगवंतीं। सख्य घडे नेमस्त ॥ ३ ॥

*devāsa jayācī atyaṃta prītī | āpaṇa vartāveṃ
teṇeṃ rītīm |*

yeṇeṃ karitām bhagavaṃtīm | sakhya ghaḍe ne-



masta || 3 ||

3. This 'I am' of *mula maya* has great love for God and if you exist as this 'I am' then, a close friendship with God will ensue. (That 'I am' is not God but it is near to God; He remains hidden within this knowledge and He can never be known;⁸ He can only be directly experienced by being Him).

4. भक्ति भाव आणी भजन। निरूपण आणी कथाकीर्तन।
प्रेमळ भक्तांचें गायन। आवडे देवा ॥ ४ ॥

*bhakti bhāva āṇī bhajana | nirūpaṇa āṇī kathākīr-
tana |*

premaḷa bhaktāṅceriṅ gāyana | āvade devā || 4 ||

4. God likes devotion, faith and *bhajan*; He likes

⁸*siddharameshwar maharaj*- And if you try to meet that then, there is separation created. And if the Self tries to achieve its Self then it will never be achieved or if you try to lose it still, it cannot be lost. That cannot be dropped and even if discarded, still That has not been discarded. That only is and has always been.



this *sagun* discourse and the singing of *kirtana* (ie. to expand your pervasive); He likes the speaking of His ‘story’ and this hymn, ‘I am He’, that is sung by His loving devotees.

5. आपण तैसेंचि वर्तावें। आपणासि तेंच आवडावें।
मनासारिखें होतां स्वभावं। सख्य घडे नेमस्त ॥ ५ ॥
*āpaṇa taisēnci vartāvēṃ | āpaṇāsi teṃca āvaḍā-
vēṃ |*
*manāsārikheṃ hotāṃ svabhāvēṃ | sakhya ghaḍe
nemasta || 5 ||*

5. When you exist in this way only, then that Reality has fondness for you. When your mind becomes like this ‘I am’ then, naturally a firm friendship will develop (*maharaj- mind is your best friend and your worst enemy*).

6. देवाच्या सख्यत्वाकारणें। आपलें सौख्य सोडून देणें।
अनन्यभावे जीवें प्राणें। शरीर तेंहि वेंचावें ॥ ६ ॥
*devācyā sakhyatvākāraṇēṃ | āpaleṃ saukhya
soḍūna deṇēṃ |*



*ananyabhāveṃ jīveṃ prāṇeṃ | śarīra teṃhi
veṃcāveṃ || 6 ||*

6. For the sake of God's friendship, you should let go of your happiness (do not seek happiness as a goal; happiness is a state of mind that comes and goes. *maharaj*- it's a sensation only). Due to the understanding of no-otherness (ie. there is One only; I do not exist), the *jīva* in the *prana* and even this 'I am' body should not remain.

7. सांडून आपली संसारवेथा। करित जावी देवाची चिंता।
निरूपण कीर्तन कथा वार्ता। देवाच्याचि सांगाव्या ॥ ७ ॥
*sāṃḍūna āpalī saṃsāravethā | karita jāvī devācī
cintā |
nirūpaṇa kīrtana kathā vārtā | devācyācī sāṃgā-
vyā || 7 ||*

7. Leaving off the worries of *samsar*, you should care only for God. Still even this discourse of God's 'story' (*sagun*) is a rumour and it should become that *nirgun*.



8. देवाच्या सख्यत्वासाठीं। पडाव्या जिवलगांसी तुटी।
सर्व अर्पावें सेवटीं-। प्राण तोहि वेचावा ॥ ८ ॥
devācyā sakhyatvāsāṭhīṁ | paḍāvya jivalagāṁsī tuṭī |
sarva arpāveṁ sevaṭīm- | prāṇa tohi vecāvā || 8
॥

8. For the sake of God's friendship, there will be estrangement from your beloved resting place (ie. 'all'). Because in the end when that *nirgun* understanding comes, this 'all' will have to be given up along with the *prana* and that Witness also.

9. आपुलें आवघेंचि जावें। परी देवासी सख्य राहावें।
ऐसी प्रीती जिवें भावें। भगवंतीं लागावी ॥ ९ ॥
āpuleṁ āvagheṁci jāveṁ | parī devāsī sakhya rāhāveṁ |
aisī prītī jiveṁ bhāveṁ | bhagavaṁtīm lāgāvī || 9
॥

9. Everything that you has claimed was yours, should *disappear but that intimate friendship



with God should remain. You should love God with all your life. *(*maharaj*- you feel that you are losing everything, but what you are gaining is so great)

10. देव म्हणजे आपुला प्राण। प्राणासी न करावें निर्वाण।
परम प्रीतीचें लक्षण। तें हें ऐसें असे ॥ १० ॥
deva mhaṇije āpulā prāṇa | prāṇāsī na karāveṃ nirvāṇa |
parama prītīceṃ lakṣaṇa | teṃ heṃ aiseṃ ase || 10 ||

10. In the beginning, your *prana* should be called God and therefore your *prana* should not disappear (when the breath is there, everything is there; when the breath is not, nothing is there; *maharaj*- 'when you awake, space is there. When space is there then, knowledge must be there. And then breathing comes': when you forget everything then your awareness expands and along with everything else there is the natural rising and falling of the bre-



ath). Pure love is when you give up your *prana* and then that thoughtless Reality meets Its own Self (pure love is, I do not exist).

11. ऐसैं परम सख्य धरितां। देवास लागे भक्ताची चिंता।
पांडव लाखाजोहरीं जळतां। विवरद्वारें काढिले ॥ ११ ॥
aiseṁ parama sakhya dharitām | devāsa lāge bhak-
tācī cimtā |
pāṇḍava lākhājoharīm jalatām | vivaradvāreṁ
kāḍhile || 11 ||

11. When there is such supreme friendship then, the *chitta*/thinking process of the devotee meets God. The *pandavas* escaped from the burning house of wax through this tunnel. (The *pandavas* are the 5 elements, the house of wax is the body and the tunnel is the breath. The mind is thinking many thoughts in rapid sequence and each thought confirms the conviction “I am a body.” Now if these thoughts are relinquished then your field of awareness will expand and in this process the mind will relinquish this elemental body and start to



imagine that this whole elemental world is its home)

12. देव सख्यत्वे राहे आपणासी। ते तों वर्म आपणाचि पासी।
 आपण वचनें बोलावीं जैसीं। तैसीं येती पडसादे ॥ १२ ॥
deva sakhyatveṁ rāhe āpaṇāsī | teṁ toṁ varma āpaṇāci pāsī |
*āpaṇa vacaneṁ bolāvīm jaisīm | taisīm yetī pa-
 dasādem || 12 ||*

12. When there is such friendship then, God remains with you always and that essence is near by (ie. God only exists, I do not). When you speak this divine ‘word’ then, its echo will be just the same (then everywhere resounds with the sound ‘I am’).

13. आपण असतां अनन्यभावे। देव तत्काळचि पावे।
 आपण त्रास घेतां जीवे। देवहि त्रासे ॥ १३ ॥
āpaṇa asatām ananyabhāveṁ | deva tatkāḷaci pāve |
āpaṇa trāsa ghetām jīveṁ | devahi trāse || 13 ||



13. And when you have the conviction of no-
otherness then, at that time only, God is achie-
ved. But if you accept the troubles of being a
jiva, then God is also troubled.

श्लोक ॥ ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

śloka || *ye yathā māṁ prapadyante tāṁstathaiva
bhajāmyaham* |

shloka || As below.

14. जैसे जयाचे भजन। तैसाचि देवहि आपण।

म्हणौन हें आवघें जाण। आपणाचि पासीं ॥ १४ ॥

jaisēṁ jayāce bhajana | *taisāci devahi āpaṇa* |

mhaṇauna heṁ āvagheṁ jāṇa | *āpaṇāci pāsīṁ* ||

14 ||

14. And if your *bhajan* is this ‘I am’ then, God
will also be this. Therefore know that to be that
thoughtless *swarup* or a mind full of so many
thoughts, lies in your hands only.

15. आपुल्या मनासारिखें न घडे। तेणें गुणें निष्ठा मोडे।



तरी गोष्टी आपणांकडे। सहजचि आली ॥ १५ ॥

*āpulyā manāsārikhem na ghaḍe | teṇem guṇem
niṣṭhā moḍe |*

tarī goṣṭī āpaṇāṅkaḍe | sahajaci ālī || 15 ||

15. When you don't appear as your mind then, that strong attraction for the mixed *gunas* and objectification is broken. Then this 'I am story' that is in your possession naturally appears (ie. for you are the Knower and speaker of this 'story').

16. मेघ चातकावरी वोळेना। तरी चातक पालटेना।

चंद्र वेळेसि उगवेना। तन्ही चकोर अनन्य ॥ १६ ॥

megha cātakāvarī voḷenā | tarī cātaka pāḷaṭenā |

caṁdra veḷesi ugavenā | taṛhī cakora ananya || 16 ||

16. If the cloud does not turn towards the *chataka* bird, still this bird will not go elsewhere for water. If the moon will not rise on time, still the *chakor* bird keeps undivided attention and will be waiting for the moon only.



17. ऐसं असावें सख्यत्व। विवेकें धरावें सत्व।
भगवंतावरील ममत्व। सांडूंचि नये ॥ १७ ॥
*aiseṁ asāveṁ sakhyatva | vivekeṁ dharāveṁ sa-
tva |*
bhagavaṁtāvarīla mamatva | sāṁḍūnci naye ||
17 ||

17. Your friendship should be like this. Through *vivek*, this *sattwa guna* should be held firmly and in this way, your love for God should never be let slip.

18. सखा मानावा भगवंत। माता पिता गण गोत।
विद्या लक्ष्मी धन वित्त। सकळ परमात्मा ॥ १८ ॥
sakhā mānāvā bhagavaṁta | mātā pitā gaṇa gota |
vidyā lakṣmī dhana vitta | sakala paramātmā || 18
||

18. You should regard God as your closest friend, your mother, father, relatives, learning, wealth and money; then one should regard God as this ‘all’ and finally that Supreme Self/*paramatma* (*maharaj-* everything you see and per-



ceive is not, still He is there).

19. देवावेगळें कोणीं नाहीं। ऐसें बोलती सर्वहि।
परंतु त्यांची निष्ठा कांहीं। तैसीच नसे ॥ १९ ॥

*devāvegaleṁ koṇīm nāhīm | aiseṁ bolatī sarvahi |
paraṁtu tyāñcī niṣṭhā kāñhīm | taisīca nase || 19
||*

19. There is nothing other than God and it is He who is speaking this 'I am'. But if you should take Him to be this 'all' then, He is not there (when you feel 'I am' then, God has become this 'I am everywhere'; but in truth, He is One. Therefore this act of witnessing has to be dropped. How can there be witnessing where there is no-otherness?)

20. म्हणौनी ऐसें न करावें। सख्य तरी खरेंचि करावें।
अंतरीं सदृढ धरावें। परमेश्वरासी ॥ २० ॥

*mhaṅaunī aiseṁ na karāveṁ | sakhya tarī kha-
reñci karāveṁ |
amtarīm sadṛḍha dharāveṁ | parameśvarāsī || 20
||*



20. Therefore one should not do like this and then that friendship will be true. **parameshwara* resides within this inner space of ‘I am’ and He should be firmly established. *(ie. Supreme God or *paramatma* or *parabrahman* ie. beyond/*para* manifestation)
21. आपुलिया मनोगताकारणें। देवावरी क्रोधास येणें।
ऐसीं नव्हेत किं लक्षणें। सख्यभक्तीचीं ॥ २१ ॥
āpuliya manogatakāraṇeṃ | devāvarī krodhāsa yeṇeṃ |
aisīṃ navheta kiṃ lakṣaṇeṃ | sakhyabhaktīcīṃ ||
21 ||

21. But if on account of your *‘inner intent’, anger⁹ arises then, God is covered over and then due to this attention, that friendship with God, is not. *(To be or to know; this feeling is the original separation and upon this there arises the feeling “I am a body” and desire, anger, fear etc.)

⁹ie. desire, anger etc. qualities of space and mind



22. देवाचें जें मनोगत। तेंचि आपुलें उचित।
इच्छेसाठीं भगवंत। अंतरूं नये कीं ॥ २२ ॥

*devāceri jem manogata | temci āpulem ucita |
icchesāthīm bhagavaṁta | antarūṁ naye kīm ||
22 ||*

22. When there is this ‘inner intent’ of God then, this ‘inner intent’ to be, becomes your reward. And on account of this wish to be, how can there not be an intervening space created between you and God?

23. देवाचे इच्छेनें वर्तावें। देव करील तें मानावें।
मग सहजचि स्वभावे। कृपालु देव ॥ २३ ॥

*devāce iccheneri vartāverī | deva karīla tem mānā-
verī |
maga sahajaci svabhāverī | kṛpālu deva || 23 ||*

23. Still one should live with this wish of God and then whatever God does, this should be *respected. Then naturally this spontaneous ‘all’ will receive God’s blessing. *(Let whatever has to come, come; let whatever has to go,



go)

24. पाहातां देवाचे कृपेसी। मातेची कृपा कायेसी।
माता वधी बाळकासी। विपत्तिकाळीं ॥ २४ ॥

*pāhātām devāce kṛpesī | mātecī kṛpā kāyesī |
mātā vadhī bālakāsī | vipattikālīm || 24 ||*

24. If one understands this blessing of God then, what are the blessings of the mother (ie. *maya*)? The mother kills her child, in this time of misfortune (when one takes body consciousness).

25. देवें भक्त कोण वधिला। कधीं देखिला ना ऐकिला।
शरणागतांस देव जाला। वज्रपंजरु ॥ २५ ॥

deveṁ bhakta koṇa vadhilā | kadhīm dekhilā nā aikilā |

śaraṇāgatāṁsa deva jālā | vajrapañjaru || 25 ||

25. Has God ever killed a devotee? This can never happen when one searches out and listens to this ‘I am’. God becomes the protecting armour of the devotee who has taken refuge at His feet (*maharaj-* if knowledge is there then



death cannot come. First knowledge should go off then death can come).

26. देव भक्तांचा कैवारी। देव पतितांसि तारी।

देव होये साहाकारी। अनाथांचा ॥ २६ ॥

deva bhaktāṁcā kaivārī | deva patitāṁsi tārī |

deva hoye sāhākārī | anāthāṁcā || 26 ||

26. God is the protector of the devotee; God saves those who had fallen into this gross body; God becomes the companion of the orphan (one who does not know their true mother/*mula maya* and father/*mula purush*).

27. देव अनाथांचा कैपक्षी। नाना संकटांपासून रक्षी।

धांविन्नला अंतरसाक्षी। गजेंद्राकारणें ॥ २७ ॥

deva anāthāṁcā kaipakṣī | nānā saṁkaṭāṁpāsūna rakṣī |

dhāṁvinṅalā aṁtarasākṣī | gajēṁdrākāraṇēṁ || 27 ||

27. God gives His support to that orphan and protects him from the ‘many’ calamities. When



gajendra, the elephant¹⁰ was caught by the crocodile (ie. ego), God Himself ran to save him; for God is also that Witness within this inner space (therefore understand this ‘all’ and He will be ever present, watching over you).

28. देव कृपेचा सागरु। देव करुणेचा जळधरु।
देवासि भक्तांचा विसरु। पडणार नाहीं ॥ २८ ॥
deva kṛpecā sāgaru | deva karuṇecā jaḷadharu |
devāsi bhaktāṁcā visaru | paḍaṇāra nāhīm || 28
||

28. God is the ocean of grace; God is the cloud of compassion; God will never forget His devotee.

29. देव प्रीती राखों जाणे। देवासी करावें साजणें।
जिवलगें आवर्घीं पिसुणें। कामा न येती ॥ २९ ॥
deva prītī rākhom jāṇe | devāsi karāveṁ sājaṇem |
jivalagem āvaghīm piṣuṇem | kāmā na yetī || 29

¹⁰His name was *gajendra* and he was the King of elephants and a great devotee of *vishnu*.



॥

29. God knows how to protect love. So, God should be made your beloved. He is your most beloved and He wipes away the desires within your mind.

30. सख्य देवाचें तुटेना। प्रीति देवाची विटेना।
देव कदा पालटेना। शरणागतांसी ॥ ३० ॥

*sakhya devācēṁ tuṭēnā | prīti devācī viṭēnā |
deva kadā pālaṭēnā | śaraṇāgatāṁsī || 30 ||*

30. God never breaks His friendship. God's love never wanes. God never turns away from those who have surrendered to Him.

31. म्हणौनि सख्य देवासी करावें। हितगुज तयासी सांगावें।
आठवे भक्तीचें जाणावें। लक्षण ऐसें ॥ ३१ ॥

*mhaṇauni sakhya devāsī karāvēṁ | hitaguja tayāsī
sāṅgāvēṁ |
āṭhave bhaktīcēṁ jāṇāvēṁ | lakṣaṇa aiseṁ || 31 ||*



31. Therefore your friendship should be with God only. And then this concealed ‘I am’ should become that thoughtless, I do not exist. This ‘I am’ should be known as this attention of the eighth devotion.

32. जैसा देव तैसा गुरु। शास्त्रीं बोलिला हा विचारु।
म्हणौन सख्यत्वाचा प्रकारु। सद्गुरूसीं असावा ॥ ३२ ॥
jaisā deva taisā guru | śāstrīṃ bolilā hā vicāru |
mhaṇauna sakhyatvācā prakāru | sadgurūsīṃ
asāvā || 32 ||

32. God and the *guru* are both the same. Within the *shasthras* (*neti, neti*) there is this speech ‘I am’ and that understanding, I do not exist. Therefore this kind of friendship should be made with *sadguru*.

इति श्रीदासबोधे गुरुशिष्यसंवादे सख्यभक्तिनाम
समास आठवा ॥ ८ ॥ ४.८
iti śrīdāsabodhe gurushiṣyasavāde sakhyabhak-
tināma
samāsa āṭhavā || 8 || 4.8



*Tímto končí 8. kapitola 4. dásaky knihy
Dásbódh s názvem „Friendship with God“.*

Překlad z angličtiny – xxx 2017



4.9 Offer the ‘I’ to that Atma

समास नववा : आत्मनिवेदन

samāsa navavā : ātmanivedana

Offer the ‘I’ to that Atma

|| Śrī Rām ||

1. मागां जालें निरूपण। आठवे भक्तीचें लक्षण।
आतां ऐका सावधान। भक्ति नवमी ॥ १ ॥

māgāṁ jāleṁ nirūpaṇa | āṭhave bhaktīceṁ lakṣaṇa



|

ātām aikā sāvadhāna | bhakti navamī || 1 ||

1. Previously this eighth devotion had been discoursed. Now, listen attentively and there will be the ninth devotion.

2. नवमी निवेदन जाणावें। आत्मनिवेदन करावें।
तेंहि सांगिजेल स्वभावें। प्रांजळ करूनि ॥ २ ॥

*navamī nivedana jāṅāveṁ | ātmanivedana karā-
veṁ |*

teṁhi sāṅgijela svabhāveṁ | prāñjāla karūni || 2 ||

2. The ninth devotion should be known as surrender; it is the offering of this ‘I’ to that *atma*. Then this spontaneous ‘all’ will become that Reality.

3. ऐका निवेदनाचें लक्षण। देवासि वाहावें आपण।
करावें तत्त्वविवरण। म्हणिजे कळे ॥ ३ ॥

aikā nivedanāceṁ lakṣaṇa | devāsi vāhāveṁ āpaṇa

|



karāveṁ tattvavivarāṇa | mhaṇije kaḷe || 3 ||

3. Listen to this 'I am', for this attention brings about that surrender. In this way, you should be offered to God. When the gross elements are carefully examined then, that Reality can be understood.

4. मी भक्त ऐसें म्हणावें। आणी विभक्तपणेचि भजावें।
हैं आवघेचि जाणावें। विलक्षण ॥ ४ ॥

*mī bhakta aiseṁ mhaṇāveṁ | āṇī vibhaktapaṇeṁci
bhajāveṁ |
heṁ āvagheṁci jāṇāveṁ | vilakṣaṇa || 4 ||*

4. If you say, 'I am a devotee' and make *bhajans* by remaining separate then, you should know that, that thoughtless Self has become something else created by your mind.

5. लक्षण असोन विलक्षण। ज्ञान असोन अज्ञान।
भक्त असोन विभक्तपण। तें हैं ऐसें ॥ ५ ॥

*lakṣaṇa asona vilakṣaṇa | jñāna asona ajñāna |
bhakta asona vibhaktapaṇa | teṁ heṁ aiseṁ || 5*



||

5. Then there is an attention and something has appeared; then you are knowledge and this is ignorance; then though being a devotee, you are remaining separate and that thoughtless Reality becomes like that only.

6. भक्त म्हणजे विभक्त नव्हे। आणी विभक्त म्हणजे भक्त नव्हे।
विचारेंविण कांहींच नव्हे। समाधान ॥ ६ ॥

*bhakta mhaṇije vibhakta navhe | āṇī vibhakta mha-
ṇije bhakta navhe |*
vicārem̐viṇa kāṅhīṅca navhe | samādhāna || 6 ||

6. A devotee truly means, not separate; and separateness means there is no devotion. Without the understanding of no-otherness, this ‘all’ cannot have that complete contentment/*samadhan* of Reality. (That thoughtless understanding of no-otherness is devotion/*bhakti*)

7. तस्मात् विचार करावा। देव कोण तो वोळखावा।
आपला आपण शोध घ्यावा। अंतर्दामीं ॥ ७ ॥



*tasmāt vicāra karāvā | deva koṇa to voḷakhāvā |
āpalā āpaṇa śodha ghyāvā | aṁtaryāmīm || 7 ||*

7. You should be thoughtless and then can God, that *atma*, be recognized. Therefore you should search within yourself.

8. मी कोण ऐसा निवाडा। पाहों जातां तत्वज्ञाडा।
विचार करितां उघडा। आपण नाहीं ॥ ८ ॥

*mī koṇa aisā nivāḍā | pāhoṁ jātām tatvajhāḍā |
vicāra karitām ughaḍā | āpaṇa nāhīm || 8 ||*

8. 'Who am I?' This should be determined. This understanding can only come about when the gross elements are negated (so first determine that you are this 'I am' beyond the gross elements) and when that thoughtless understanding is clearly grasped then, you are not (that thoughtless understanding is offering yourself to the *atma*).

9. तत्वे तत्व जेव्हां सरे। तेव्हां आपण कैचा उरे।
आत्मनिवेदन येणें प्रकारें। सहजचि जालें ॥ ९ ॥



*tatveṁ tatva jevhāṁ sare | tevhāṁ āpaṇa kaimcā
ure |
ātmanivedana yeṇempṛakāreṁ | sahajaci jāleṁ ||
9 ||*

9. When one gross element is negated by another element then, how can you remain? In this way, there is naturally the offering of yourself to that *atma*.

10. तत्वरूप सकळ भासे। विवेक पाहातां निरसे।
प्रकृतिनिरासें आत्मा असे। आपण कैंचा ॥ १० ॥
*tatvarūpa sakaḷa bhāse | viveka pāhātāṁ nirase |
prakṛtinirāseṁ ātmā ase | āpaṇa kaimcā || 10 ||*

10. The elemental forms and this ‘all’ have appeared but when you understand through *vivek* then, they are cast off. When that *atma* casts off its *prakṛti*, how can there be this ‘I’?

11. येक मुख्य परमेश्वरु। दुसरी प्रकृति जगदाकारु।
तिसरा आपण कैंचा चोरु। आणिला मधें ॥ ११ ॥
yeka mukhya paramēśvaru | dusarī prakṛti jagadā-



kāru |

tisarā āpaṇa kaimcā coru | āṇilā madhem || 11 ||

11. There is that One Supreme *parameshwara* and the other is *prakruti*, this world form.¹¹ Then from where has this third, the thief 'I', come in between?

12. ऐसे हैं सिद्धचि असतां। नाथिली लागे देहअहंता।
परंतु विचारें पाहों जातां। कांहींच नसे ॥ १२ ॥

¹¹*siddharameshwar maharaj*- The word, *jagat*/world is a combination of the two words *jaga*, creation and *gata*, gone. See how the word itself indicates the destructible nature of this world we see before our eyes. And the word, *nasha*/destroyed is a combination of *na*, not and *asha*, to be and it shows us that something gets destroyed because, in truth, it is not there (ie. only an imagined concept). Now if one was to say of such a destructible, non-existent world, "I will protect it" then, is he not a fool? How can this foolish "I" who will protect this false world be that eternal Self? Therefore, the understanding of the aspirant should be, 'Whatever is going to be destroyed, then with my blessings, let it be destroyed.' Then that still and silent Self need not be involved in the vain and empty discussions of this world.



*aiseṁ heṁ siddhaci asatām | nāthilī lāge dehaaha-
mtā |
paramtu vicāreṁ pāhoṁ jātām | kāmhīmca nase ||
12 ||*

12. Only that thoughtless Self is real and that has acquired a body ego/*ahamta* which is not. But if due to that thoughtless understanding, you come to understand that Reality then even this ‘all’ is not.

13. पाहातां तत्त्वविवेचना। पिंडब्रह्मांडतत्त्वरचना।
विश्वाकारं वेत्ती नाना-। तत्त्वं विस्तारलीं ॥ १३ ॥
*pāhātām tattvavivecanā | piṇḍabrahmāṁḍatatva-
racanā |
viśvākāreṁ vektī nānā- | tatveṁ vistāralīm || 13
||*

13. When the elements are investigated then it is understood that, the body/*pinda* and the created universe/*brahmāṇḍa* are both elemental constructions. These ‘many’ forms/*pinda* are the expansion of the gross elements in this visi-



ble creation/*brahmanda* (the 'many' names and forms are created when the intellect regards itself as a separate entity in this whole created world).

14. तत्त्वं साक्षत्वं वोसरतीं। साक्षत्व नुरे आत्मप्रचिती।
 आत्मा असे आदिअंतीं। आपण कैचा ॥ १४ ॥
*tatvem sākṣatvem vosaratīm | sākṣatva nure ātma-
 pracitī |*
ātmā ase ādiantīm | āpaṇa kaircā || 14 ||

14. But due to witnessing these gross elements are dissolved. And when there is the direct experience of the *atma* then, even witnessing does not remain (when no-otherness is understood, how can there be a Witness?). When from beginning to the end, there is only that *atma*, then how can there be an 'I'?

15. आत्मा एक स्वानंदघन। आणी अहमात्मा हें वचन।
 तरी मग आपण कैचा भिन्न। उरला तेथें ॥ १५ ॥
*ātmā eka svānarīndaghana | āṇī ahamātmā heṁ va-
 cana |*



tarī maga āpaṇa kair̥ncā bhinna | uralā tethem ||
15 ||

15. There is that One *atma* full of its own bliss and when there is this ‘I am *atma*’ thought then, that thoughtless *swarup* has become this divine ‘word’ (**‘I am’**). But how can this separate ‘I’ remain ‘there’ in *brahman*?

16. सोहं हंसा हें उत्तर। याचें पाहावें अर्थांतर।
पाहतां आत्मयाचा विचार। आपण केंचा तेथें॥ १६॥
soham haṁsā hem uttara | yācer̥m pāhāver̥m
arthāntara |
pāhatām ātmayācā vicāra | āpaṇa kair̥ncā tethem
|| 16 ||

16. When there is *soham hamsa* (**‘I am That’**) then, that thoughtless Self has become this ‘I am’. Therefore the inner meaning of this ‘I am’ should be understood. When that thoughtlessness of the *atma* is understood then, how can ‘I’ be ‘there’?



17. आत्मा निर्गुण निरंजन। तयासी असावें अनन्य।
 अनन्य म्हणजे नाही अन्य। आपण कैचा तेथें ॥ १७ ॥
ātmā nirguṇa niraṅjana | tayāsī asāverṁ ananya |
ananya mhaṅije nāhīṁ anya | āpaṇa kair̥cā te-
them || 17 ||

17. That *atma* is *nirgun* and *niranjan* (beyond knowledge). There should be this no-otherness of that Reality and when there is no-otherness then, how can 'I' be 'there'?

18. आत्मा म्हणजे तो अद्वैत। जेथें नाही द्वैताद्वैत।
 तेथें मीपणाचा हेत। उरेल कैचा ॥ १८ ॥
ātmā mhaṅije to advaita | jethem nāhīṁ dvai-
tādvaita |
tethem mīpaṇācā heta | urela kair̥cā || 18 ||

18. That *atma* means non-duality/*adwait*. Then 'here' (*maya*) the discrimination between duality and non-duality, no longer remains then, how can this original intent of 'I am' remain 'there' (in *brahman*)? (non-duality can only be spoken of in the context of duality, like *sagun*



and *nirgun*. But when there is only One then such discrimination can no longer remain).

19. आत्मा पूर्णत्वे परिपूर्ण। जेथें नाहीं गुणागुण।

निखळ निर्गुणी आपण। कोण कैचा ॥ १९ ॥

*ātmā pūrṇatveṁ paripūrṇa | jethēṁ nāhīṁ guṇā-
guṇa |*

nikhala nirguṇī āpaṇa | koṇa kaimcā || 19 ||

19. That *atma*, due to its completeness, is full and complete. Then any discrimination between *gunas* and without-*gunas* ‘here’ can no longer remain. Then how can there be this ‘I’ in that pure *nirgun*?

20. त्वंपद तत्पद असिपद। निरसुनि सकळ भेदाभेद।

वस्तु ठाईची अभेद। आपण कैचा ॥ २० ॥

*tvaṁpada tatpada asipada | nirasuni sakaḷa
bhedābheda |*

vastu thāīncī abheda | āpaṇa kaimcā || 20 ||

20. When the state ‘you’/*twa*, the state ‘That’/*tat* and the state ‘to be’/*asi* (*tattwamasi*



– ‘That you are’) are dissolved then, the discrimination between different and non-different is also dissolved. When there is that original Self, void of difference, then how can there be this ‘I’ of the ‘all’?

21. निरसितां जीवशिवउपाधी। जीवशिवचि कैंचे आधी।
स्वरूपीं होतां दृढबुद्धि। आपण कैंचा ॥ २१ ॥
nirasitām jīvaśivaupādhi | jīvaśivaci kaimce ādhī
|
svarūpīm hotām dṛḍhabuddhi | āpaṇa kaimcā ||
21 ||

21. When the limiting concepts of *jīva* and *shiva* are both gone, then how can any discrimination between the *jīva* and *shiva* begin? When the conviction of the intellect/*buddhi* is fixed within that *swarup*, then where is this ‘I’?

22. आपण मिथ्या साच देव। देव भक्त अनन्यभाव।
या वचनाचा अभिप्राव। अनुभवी जाणती ॥ २२ ॥
āpaṇa mithyā sāca deva | deva bhakta ananyabhāva |



yā vacanācā abhiprāva | anubhavī jāṇatī || 22 ||

22. This ‘I’ is false and God is true. When God is the *devotee then there is the understanding of no-otherness.¹² This divine ‘word’ has meaning only to the Knower of this ‘word’ (but in no-otherness this ‘word’ and its Knower no longer remain).

23. या नांव आत्मनिवेदन। ज्ञानियांचें समाधान।
नवमे भक्तींचे लक्षण। निरोपिलें ॥ २३ ॥

*yā nāmva ātmanivedana | jñāniyāñcem samād-
hāna |*

navame bhaktīñce lakṣaṇa | niropileṁ || 23 ||

23. When this ‘name’ (‘I am’) is offered to that

¹²*siddharameshwar maharaj*- “God himself has become the devotee” or “The devotee has become God.” Tell me is there any difference in these two statements? Though it is true there is no difference between the devotee and God, still by saying, “God has become the devotee,” the ego is destroyed, but by saying “The devotee has become God,” then the pride of the ego arises.



atma (I do not exist) then, there is the complete contentment of the *gnyani*. Thus the ninth devotion has been discoursed.

24. पंचभूतांमध्ये आकाश। सकळ देवांमध्ये जगदीश।
नवविधा भक्तीमध्ये विशेष। भक्ति नवमी ॥ २४ ॥

*pañcabhūtāṁmadhyeṁ ākāśa | sakala devāṁmad-
heṁ jagadīśa |
navavidhā bhaktīmadhyeṁ viśeṣa | bhakti navamī
|| 24 ||*

24. Within the five elements there is space/*akash*; within the three *gunas* there is this 'all' and that 'Lord of the all', the *atma*. Within the nine devotions, this ninth devotion is the greatest for it reveals that Lord.

25. नवमी भक्ती आत्मनिवेदन। न होतां न चुके जन्ममरण।
हैं वचन सत्य प्रमाण-। अन्यथा नव्हे ॥ २५ ॥

*navamī bhaktī ātmanivedana | na hotāṁ na cuke
janmamaraṇa |
heṁ vacana satya pramāṇa- | anyathā navhe || 25
||*



25. The ninth devotion is the offering of this ‘I’ to the *atma*; if this is not achieved then, birth and death cannot be avoided. If there is this divine ‘word’ then, that thoughtless Truth can be established, otherwise not.
26. ऐसी हे नवविधा भक्ती। केल्यां पाविजे सायोज्यमुक्ती।
सायोज्यमुक्तीस कल्पांतीं। चळण नाहीं ॥ २६ ॥
aisī he navavidhā bhaktī | kelyām pāvije sāyojya-
muktī |
sāyojyamuktīsa kalpāntīm | caḷaṇa nāhīm || 26
॥
26. Like this is that thoughtless ninth devotion. Through this one will attain Final Liberation/*sayujya-mukti*. That Final Liberation is within the ‘end of thought’ and it never moves.
27. तिहीं मुक्तीस आहे चळण। सायोज्यमुक्ती अचळ जाण।
त्रैलोक्यास होतां निर्वाण। सायोज्यमुक्ती चळेना ॥ २७ ॥
tihīm muktīmsa āhe caḷaṇa | sāyojyamuktī acaḷa
jāṇa |
trailokyāsa hotām nirvāṇa | sāyojyamuktī caḷenā



॥ 27 ॥

27. Within the three other liberations there is movement. Know that Final Liberation is steady. When the *three worlds have been destroyed there is that Final Liberation and it does not move. *(Waking, dream and deep sleep states)

28. आवधीया चत्वार मुक्ती। वेदशास्त्रं बोलती।
 तयांमध्ये तीन नासती। चौथी ते अविनाश ॥ २८ ॥
*āvaghīyā catvāra muktī | vedaśāstreṃ bolatī |
 tayāṁmadhyeṃ tīna nāsatī | cauthī te avināśa ||
 28 ||*

28. There are four liberations according to the *veda* and *shasthras*. In that Reality, three get destroyed but the fourth is indestructible.

29. पहिली मुक्ती ते स्वलोकता। दुसरी ते समीपता।
 तिसरी ते स्वरूपता। चौथी सायोज्यमुक्ती ॥ २९ ॥
*pahilī muktī te svalokatā | dusarī te samīpatā |
 tisarī te svarūpatā | cauthī sāyojyamuktī || 29 ||*



29. The first liberation, this is *salokata*, to be a ‘devotee of God’; the second, this is *samipata*, to be ‘in heaven with God’; the third, this is *sarupata*, ‘I and God are the same’; and fourth, this is *sayujyata mukti*, I do not exist (as explained by *maharaj*).

30. ऐसिया चत्वार मुक्ती। भगवद्भजनं प्राणी पावती।
हेंचि निरूपण प्रांजळ श्रोतीं। सावध पुढें परिसावें ॥ ३० ॥
aisiyā catvāra muktī | bhagavadbhajanem prāṇī pāvātī |
heṁci nirūpaṇa prāñjala śrotīm | sāvadha pu-
dhem parisāveṁ || 30 ||

30. Such are four liberations. They are attained by the one within the *prana*, when these nine *bhajans* of God are made. That thoughtless non-dual discourse within the listener becomes clear, when you listen very carefully ahead.

इति श्रीदासबोधे गुरुशिष्यसंवादे आत्मनिवेदनभक्तिनाम
समास नववा ॥ ९ ॥ ४.९
iti śrīdāsabodhe guruśiṣyasamvāde ātmaniveda-



nabhaktināma

samāsa navavā || 9 || 4.9

*Tímto končí 9. kapitola 4. dášaky knihy
Dásbódh s názvem „Offer the ‘I’ to that Atma“.*

Překlad z angličtiny – xxx 2017



4.10 The Four Liberations

समास दहावा : मुक्तिचतुष्टय

samāsa dahāvā : mukticatustaya

The Four Liberations

|| Śrī Rām ||

1. मुळीं ब्रह्म निराकार। तेथें स्फूर्तिरूप अहंकार।
तो पंचभूतांचा विचार। ज्ञानदशकीं बोलिल्ला ॥ १ ॥
muḷīm brahma nirākāra | tetheṁ sphūrtirūpa aha-



m̐kāra |

to paṁcabhūtāṁcā vicāra | *jñānadaśakīm bolilā* ||
1 ||

1. Within the *root there is that formless *brahman*. That *brahman* ‘there’ has appeared as this original inspiration or *ahamkar* / ‘I am’. Then that thoughtless Self became the five great elements and this speech ‘I am’ gets hidden within the knowledge of the ten senses (ie. body consciousness). *(The root of this creation is *prakruti* / *purush* ie. that formless *purush* knowing this original form. ‘Here’ the *gunas* and elements are unmanifest and when they become manifest, our world of names and forms appears)

2. तो अहंकार वायोरूप। तयावरी तेजाचें स्वरूप।

तया तेजाच्या आधारे आप। आवर्णोदक दाटलें ॥ २ ॥

to ahaṁkāra vāyorūpa | *tayāvarī tejāceṁ svarūpa*
|

tayā tejācyā ādhāreṁ āpa | *āvarṇodaka dāṭaleṁ* ||
2 ||



2. When that *brahman* is this *ahamkar* it gets called the wind element. And then upon that *swarup* there appears the great fire element. Then that *brahman*, due to the support of this fire, becomes the great water element and this surrounding, controlling water covers everywhere (This metaphor of the five elements is used to explain this process called objectification, where the subject becomes the object or simply imagination. When that formless *brahman* tries to see itself then, it sees its reflection and the sense of ‘I am’ appears.¹³ This

¹³*siddharameshwar maharaj*- When the Supreme Self takes one step out from his own state, only then does he get the title of Self/*atma* and there appears this *satchidananda* form. He is completely content in his own place and at that time he is not aware of this *guna* or even Himself. But along with becoming *satchidananda*, there comes the experience of His own existence, knowing and bliss. Thus that thoughtless Self has appeared as the original ‘I am’ thought of the original *purush*. And it is this thought that gets called as *ishwara*, *atma*, original *purush*, original *mulamaya*, *mula prakruti*, *purush-prakruti*, *shiva-shakti* and *lakshmi-narayana*. These pairings of feminine and masculine names are present in this primordial thought, ‘I



is also known as the wind element. Not satisfied with this, if it takes a little step further out then, there is the appearance of something outside of its self. This is called the fire element. And as it becomes more objective, objects appear ‘softly’. This is the water element; it is like a wave arising out of the sea. At this point, along with the appearance of distinct forms there is a sense of individuality. And if our attention or our focus gets placed upon an object for any length of time then, that object ‘stands out’ from all that is being seen or heard etc. It appears as if out of no-where. And as the habit of the mind is to think over and over about these objects perceived through the senses, they appear completely gross/solid and real ie. earth element. This process happens every morning when we awake but because we have no knowledge of it, it escapes our notice. This

am *brahman*’. This manifest thought is actually the feminine principle/*prakruti* and the one who is witnessing this is that hidden *purush*/masculine principle.



is why *maharaj* advised us to wake up slowly; to catch this process. Thus in That which is formless like space, there appears form, the elements, the mind and an objective world).¹⁴

3. तया आवर्णोदकाच्या आधारे। धरा धरिली फणिवरें।
 वरती छपन्न कोटी विस्तारें। वसुंधरा हे ॥ ३ ॥
*tayā āvarṇōdakācāyā ādhāreṃ | dharā dharilī pha-
 ṇivareṃ |*
varatī chapanna koṭī vistāreṃ | vasuṃdharā he ||
 3 ||

3. With the support of these waters of ob-

¹⁴*siddharameshwar maharaj* - When there is the establishment of a thought then the Self gets called the *buddhi*... it is the *buddhi* that decides that the One Self is a particular thing and as soon as this is determined, the *buddhi* stops. This means that the understanding has become gross or objective. Once the mind has become objective and does not think further or move on from within this state that the *buddhi* has decided upon, then even in hundreds of births, that Supreme Self remains firmly fixed as something. Nothing is there but still if the *buddhi* decides it is something then it actually will be there, even though it is not.



jectification, that great divine serpent/*shesha** upholds the earth. In this way, that thoughtless Reality has expanded into 56 divisions and a world has been created (56: 25 subtle and 25 gross elemental divisions, four bodies, ignorance and knowledge; see 17.8). *(*shesha* means that which remains when everything is given up. He cannot be given up, for He is the indestructible *atma purush*; and as the Witness, He is said to be the serpent on which *vishnu* ie. knowledge, rests. He is said to have 1000 heads and on one of these heads, the world, your world is held. In this way *vishnu*/knowledge has expanded and become the ‘many’ worlds; each mind is one of these worlds)

4. इयेवरी परिघ सप्त सागर। मध्य मेरू माहां थोर।
अष्ट दिग्पाळ तो परिवार। अंतरे वेष्टित राहिला ॥ ४ ॥
iyēvarī pariḡha sapta sāgara | madhya merū māhān thora |
aṣṭa digpāḷa to parivāra | antareṃ veṣṭita rāhilā ||
4 ||



4. On this earth there are 7 seas and in the centre of this earth there is mountain *meru* ('I am'). It remains in the middle and the 8 lords of the 8 directions encompass this surrounding space. (The 7 seas are the *dhatu*s of the body, skin, marrow, bone etc.; but when *meru* is understood then in all 8 directions, space is there ie. no things are there ie. *neti, neti*)

5. तो सुवर्णाचा माहा मेरू। पृथ्वीस तयाचा आधारु।
चौरुआसी सहस्र विस्तारु। रुंदी तयाची ॥ ५ ॥

to suvarṇācā māhā merū | pṛthvīsa tayācā ādhāru
|

cauruāsī sahasra vistāru | ruṁdī tayācī || 5 ||

5. *meru* mountain is made of gold and it is the support of this earth (this earth is the last of the five great elements and the beginning of gross body consciousness due to the mixing together of these elements ie. first there was subtle objectification and names and forms started to appear, then afterwards further concepts get ad-



ded ie. pain/pleasure, good/bad etc. and there is gross body consciousness). Then this earth expanded into the 84 *laksha* of *jīva* and the countless objects (*laksha* means one hundred thousand but it also means attention; and due to this objective attention there comes the 84 principles that make up the gross body; see 17.8)

6. उंच तरी मर्यादेवेगळा। भूमीमधें सहस्र सोळा।
तया भोवता वेष्टित पाळा। लोकालोक पर्वताचा ॥ ६ ॥
uñca tarī maryādevegaḷā | bhūmīmādheṃ sahasra
soḷā |
tayā bhovatā veṣṭita pālā | lokāloka parvatācā || 6
||

6. That *paramatma* is without any boundary or limit but in this world it extends to *16 thousand *yoganas* and becomes limited. Then the *lokaloka* mountains are assembled and they enwrap that Reality (*loka* means worldly; *aloka* is transcending the worldly ie. *pra-*



kruti/purush). *(16 means the 5 *pranas*, 5 organs of knowledge, 5 organs of action and mind)

7. तया ऐलिकडे हिमाचळ। जेथें पांडव गळाले सकळ।
धर्म आणी तमाळनीळ। पुढें गेले ॥ ७ ॥

tayā ailikāḍe himācala | jethem pāṇḍava gaḷāle sakala |

dharma āṇī tamālanīla | puḍhem gele || 7 ||

7. The *himalayas* are on this side of that *paramatma* and this is where the *pandavas* fell one by one, except *dharma* and *shri krishna* who went ahead. (*himalaya* is the causal body or ignorance; *pandavas* are the great elements, *dharma* is the eldest brother or space or knowledge and *krishna* is the Master. They go beyond this ignorance of sleep or nothingness)

8. जेथें जावया मार्ग नाही। मार्गी पसरले माहा अही।
सितसुखें सुखावले ते ही। पर्वतरूप भासती ॥ ८ ॥

jethem jāvayā mārga nāhīm | mārgī pasarale māhā ahī |



sitasukhem sukhāvale te hī | parvatarūpa bhāsati
|| 8 ||

8. There is no way to get to this ‘I am’, for great snakes are asleep on the path. They are lazy due to the cold (ie. ignorance) and appear like great mountains (ie. the great snakes are desires sleeping/hidden in the causal body and the mountains represent concepts).

9. तया ऐलिकडे सेवटीं जाण। बद्रीकाश्रम बद्रीनारायण।
तेथें माहां तापसी निर्वाण-। देहत्यागार्थ जाती ॥ ९॥
tayā ailikaḍe sevaṭīm jāṇa | badrikāśrama bad-
rinārāyaṇa |
tethem māhām tāpasī nirvāṇa- | dehatyāgārtha jāṭī
|| 9 ||

9. On this side nearer to *meru* there is *badri-narayana* and *badrik-ashram*, where great ascetics do penance before complete relinquishment of their bodies (those devotees who have not yet completely given up body consciousness).



10. तया ऐलिकडे बद्रिकेदार। पाहोन येती लहानथोर।

ऐसा हा अवघा विस्तार। मेरुपर्वताचा ॥ १० ॥

tayā ailikaḍe badrikedāra | pāhona yetī lahānathora

|

aisā hā avaghā vistāra | meruparvatācā || 10 ||

10. *badri-kedar* is nearer. While contemplating that place, the small *jiva* becomes the great *brahman*. But due to the expansion of this *meru* mountain, that thoughtless Self has become the many things of the mind.

11. तया मेरुपर्वतापाठारीं। तीन श्रृंगे विषमहारी।

परिवारें राहिले तयावरी। ब्रह्मा विष्णु महेश ॥ ११ ॥

tayā meruparvatāpāṭhārīṁ | tīna śrīṅge viṣama-
hārī |

parivāreṁ rāhile tayāvarī | brahmā viṣṇu maheśa
|| 11 ||

11. There are three peaks on a plateau of this *meru* mountain; upon that the gods *brahma*, *vishnu* and *mahesh* stay and they expand from there (ie. from this knowledge ‘I am’ there



appears the three *gunas*; *maharaj- rajo guna* is thinking...what is this? You ask because you don't know/*tamo guna*, but you ask with knowledge/*sattwa guna*. Mixture is there).

12. ब्रह्मश्रृंग तो पर्वताचा। विष्णुश्रृंग तो मर्गजाचा।
शिवश्रृंग तो स्फटिकाचा। कैलास नाम त्याचें ॥ १२ ॥
*brahmaśrṅga to parvatācā | viṣṇuśrṅga to mar-
gajācā |*
śivaśrṅga to sphaṭikācā | kailāsa nāma tyācēṁ ||
12 ||

12. The peak of *brahma* is of stone; the peak of *viṣṇu* is of mixed alloy gold; the peak of *shiva* is a crystal and it is called *kailas*. (*meru* is gold, *brahma's* abode is solid and objective; *viṣṇu's* abode is mixed alloy gold ie. appears similar to gold; *mahesh's* abode is *kailas- kaya/body, laya/dissolve, asne/to be* ie. the dissolution of the body)

13. वैकुण्ठ नाम विष्णुश्रृंगाचें। सत्यलोक नाम ब्रह्मश्रृंगाचें।
अमरावती इंद्राचें। स्थळ खालतें ॥ १३ ॥



*vaikunṭha nāma viṣṇuśrīṅgāceṁ | satyaloka
nāma brahmaśrīṅgāceṁ |
amarāvati īndrāceṁ | sthala khālateṁ || 13 ||*

13. The peak of *vishnu* has the name *vaikuntha*; and *satyalok* is the name of *brahma*'s peak; and *amaravati* is the name of the place of *indra*, the lord of the senses, below these three. (*vaikuntha*- where the third speech is obstructed ie. concepts are not formed/created; *satyalok*- the world that is taken as true; *amarvati*; *amar*-immortal and *vati*-this side of)

14. तेथें गण गंधर्व लोकपाळ। तेतिस कोटी देव सकळ।
चौदा लोक सुवर्णाचळ-। वेष्टित राहिले ॥ १४ ॥
*tetheṁ gaṇa gaṇḍharva lokapāḷa | tetisa koṭī deva
sakāḷa |
caudā loka suvarṇācaḷa- | veṣṭita rāhile || 14 ||*

14. There is *brahman* 'there' and there are *gana* and *gandharva* and the regents of every direction; there is this 'all' and there are the 33 divisions of gods; then there are the 14 worlds



encompassing that space around this golden mountain. (*gana* means counting, then that One gets divided and there are the beings of *gandha* ie. that is an imagined world in the sky or simply imagination. 33 means 25 subtle division of the elements and 5 elements and 3 *gunas*. The 14 worlds are the 5 organs of the senses and 5 organs of action, the mind, intellect/*buddhi*, *chitta* and ego)

Note: these verses explain in a rather cryptic fashion, the nature of creation and the forms of bondage that have to be transcended if Final Liberation is to be attained. We have to leave the thought of being a gross body; we have to leave the thought of ‘all’ or ‘I am’ by maintaining the detachment of the Witness of this ‘all’. And finally we have to be that ever liberated *brahman*)

15. तेथें कामधेनूचीं खिलारें। कल्पतरूचीं बनें अपारें।
अमृताचीं सरोवरें। ठाईं ठाईं उचंबळतीं ॥ १५ ॥



*tethem kāmādhenūcīm khilāṁreṁ | kalpatarūcīm
banem apāreṁ |
amṛtācīm sarovareṁ | ṭhāīm ṭhāīm ucambalatīm
|| 15 ||*

15. There is *brahman* ‘there’ and the flocks of divine cows/*kamadhenu*; on account of that limitless *paramatma* there are the forests of wish-fulfilling trees/*kalpataru* and the lakes of immortal nectar overflowing at every place (ie. knowledge; when that limitless *brahman* becomes this knowledge then whatever it wishes will happen; if it thinks it is a body then, you become a body).

16. तेथें उदंड चिंतामणी। हिरे परिसांचियां खाणी।
तेथें सुवर्णमये धरणी। लखलखायमान ॥ १६ ॥
*tethem udamṇḍa cimtāmaṇī | hire parisāṁciyāṁ
khāṇī |
tethem suvarṇamayē dharaṇī | lakhalakhāyamāna
|| 16 ||*

16. There is that vast *paramatma* ‘there’ and



there are the mines of *chintamani* and diamonds and *paris* stones. *brahman* has appeared as this world of the ‘all’, brightly shining like gold and then this appears as this earth. (*chintamani*- a stone believed to relieve worry and thought ie. ‘I am’; the *paris* stone is said to turn iron into gold ie. ‘I am’).

17. परम रमणीये फांकती किळा। नव्वरत्नाचिया पाषाणसिळा।
तेथें अखंड हरुषवेळा। आनंदमये ॥ १७ ॥
parama ramaṇīye phāṅkatī kilā | navvaratnāciyā
pāṣāṇasilā |
tetheri akhaṇḍa haruṣavelā | ānaṇdamaye || 17
||

17. There is that Supreme and there are the ‘many’ precious stones (ie. we give them their value, but it is all imagined; *maharaj*- what does a dog care for these? It wants a bone) or there are the nine jewels of the nine devotions that sparkle brightly giving out the light which are very pleasing to behold. Then that unbroken *brahman* ‘there’ is this time of ecstatic bliss (ie.



‘I am’).

18. तेथें अमृतांचीं भोजनें। दिव्य गंधें दिव्य सुमनें।
अष्ट नायका गंधर्वगायनें। निरंतर ॥ १८ ॥

tetherṁ amṛtāncīm̐ bhojanem̐ | divya gaṁdhem̐ divya sumanem̐ |

aṣṭa nāyakā gaṁdharvagāyanem̐ | niran̐tara || 18 ||

18. There is that *brahman* ‘there’ and the enjoyment of the immortal nectar; it is the divine fragrance of divine flowers (ie. the pure experience of a pure mind). There is the eight lords of the eight directions (ie. space), there is the singing by the *gandharvas* and there is that *niran̐tar*/‘without an inner space’ (there is this pervading ‘all’, the imagined world and that which is ‘without an inner space’/*parabrahman*).

19. तेथें तारुण्य वोसरेना। रोगव्याधीहि असेना।
वृधाप्य आणी मरण येना। कदाकाळीं ॥ १९ ॥

tetherṁ tārūṇya vosarenā | rogavyādihīhi asenā |
ṛdhāpya āṇī maraṇa yenā | kadākālīm̐ || 19 ||



19. There is that *brahman* ‘there’ and the youthfulness that never ends; where there is no sickness or disease (ie. no gross body); where there is no old age and the time of death never comes (*maharaj-* as long as knowledge is there death cannot come, first knowledge must go off and then death can come).

20. तेथें येकाहूनि येक सुंदर। तेथें येकाहूनि येक चतुर।

धीर उदार आणी शूर। मर्यादेवेगळे ॥ २० ॥

tethem yekāhūni yeka suṁdara | tethem yekāhūni yeka catura |

dhīra udāra āṇī śūra | maryādevegaḷe || 20 ||

20. From that One ‘there’ has come this beautiful ‘all’ and from that One ‘there’ has come this wise ‘I am’ and ‘here’ patience, fortitude, resolve, openness and bravery have no limits. (This knowledge is second liberation, for it is the freedom from gross body consciousness but it does not remain)

21. तेथें दिव्यदेह ज्योतिरूपें। विद्युल्यतेसारिखीं स्वरूपें।



तेथें येश कीर्ति प्रतापें। सिमा सांडिली ॥ २१ ॥

*tethem divyadeha jyotirūpem | vidyulyatesāri-
khīm svarūpem |*

tethem yeśa kīrti pratāpem | simā sāṅḍilī || 21 ||

21. There is that *brahman* ‘there’ (Final Liberation), on account of this divine body of the ‘all’ and the light of knowledge (by remaining in knowledge, knowledge will itself go off). And there is this ‘all’ body like the brilliance of lightning, on account of that *swarup*. However, in *brahman* these limits of success, pervasive and majesty are cast off (these are qualities of this ‘I am’ liberation).

22. ऐसें तें स्वर्गभुवन। सकळ देवांचें वस्तें स्थान।

तयां स्थळाचें महिमान। बोलिजे तितुकें थोडें ॥ २२ ॥

*aisem tem svargabhuvana | sakala devāñcerm vas-
tem sthāna |*

*tayāñ sthālācerm mahimāna | bolije titukem
thoḍem || 22 ||*

22. When that Reality is this realm called hea-



ven/*swarga* then, it is this ‘all’ and this is the resting place of the gods/*gunas* (here the *gunas* are in equilibrium). The greatness of this ‘all’ abode is understood by only a few.

23. येथें ज्या देवाचें भजन करावें। तेथें ते देवलोकीं राहावें।
स्वलोकता मुक्तीचें जाणावें। लक्षण ऐसें ॥ २३ ॥
yetheriṃ jyā devāceriṃ bhajana karāveriṃ | tetheriṃ te devalokīṃ rāhāveriṃ |
svalokatā muktīceriṃ jāṇāveriṃ | lakṣaṇa aiseriṃ || 23
॥

23. But if ‘here’ one makes the *bhajans* of the gods/*guna* then, that Reality ‘there’, remains in the world of that gods/*gunas*. One should know that such an attention is *salokata* liberation.

24. लोकीं राहावें ते स्वलोकता। समीप असावें ते समीपता।
स्वरूपचि द्हावें ते स्वरूपता-। तिसरी मुक्ती ॥ २४ ॥
lokīṃ rāhāveriṃ te svalokatā | samīpa asāveriṃ te samīpatā |
svarūpacī dhāveriṃ te svarūpatā- | tisarī muktī ||
24 ॥



24. You remain in this gross existence when that Reality has become *salokata*, (it is to be born a disciple and to be in the company of disciples). When you are in the proximity/*samipa* of God then, that Reality has become *samipata* liberation ('I am with God in heaven'; 'I am He'/*sagun*). And to be that *swarup* of God then, that is *sarupata* liberation (*nirgun*; but that understanding is not established and one may fall back again into knowledge or gross existence).

25. देवस्वरूप जाला देही। श्रीवत्स कौस्तुभ लक्ष्मी नाहीं।
स्वरूपतेचें लक्षण पाहीं। ऐसें असे ॥ २५ ॥
devasvarūpa jālā dehī | śrīvatsa kaustubha lakṣmī
nāhīm |
svarūpateceṁ lakṣaṇa pāhīm | aiseṁ ase || 25 ||

25. Even if you are that *swarup* of God within this 'all', still goddess *lakshmi* (ie. 'I am') is there and there is not that precious **shrivatsa* (this is the mark on the chest of *vishnu*



when a *brahmin* ie. Knower of *brahman*, called *bhrugu*, kicked him away. Means, He kicked off knowledge). In this way is the attention of *sarupata* to be understood. *(see 5.1.7. If knowledge is not forever kicked off then, one will return to this identification with being a body, this ‘I am’ body or *lakshmi*, the consort of *narayana*)

26. सुकृत आहे तों भोगिती। सुकृत सरतांच ढकलून देती।
आपण देव ते असती। जैसे तैसे ॥ २६ ॥
sukṛta āhe toṁ bhogitī | sukṛta saratāṁca ḍhaka-
lūna detī |
āpaṇa deva te asatī | jaise taise || 26 ||

26. One enjoys the merit gained by proper action (ie. ‘He does everything’) but still when this merit is exhausted then, one is pushed again outside (and falls back into knowledge; one has not disappeared, like the salt in the ocean and returns to the ‘all’). But when God Himself is that Reality then, He is just as He ever is (He has never lost Himself).



27. म्हणौनि तिनी मुक्ति नासिवंत। सायोज्यमुक्ती ते शाश्वत।
तेहि निरोपिजेल सावचित्त। ऐक आतां ॥ २७ ॥

mhaṇauni tinī mukti nāsivanta | sāyojyamuktī te śāśvata |

tehi niropijela sāvacitta | aika ātām || 27 ||

27. Therefore, these three liberations are destructible, but this Final Liberation is indestructible. That Final Liberation will be discoursed when you listen very carefully to this ‘now’ (Forget everything, then only you/‘I am’ remain; then be so big that you disappear and do not exist, have never existed; forever free).

28. ब्रह्मांड नासेल कल्पांतीं। पर्वतासहित जळेल क्षिती।
तेव्हां अवघेच देव जाती। मां मुक्ति कैंच्या तेथें ॥ २८ ॥

brahmāṇḍa nāsela kalpāntīm | parvatāsahita jaḷela kṣitī |

tevhaṁ avagheca deva jātī | māṁ mukti kainyaṁ tethēṁ || 28 ||

28. At this time of dissolution through *vivek*, the *brahmanda* will be destroyed. This earth,



along with the mountains (concepts) will be burnt. Though every thing and even the gods (*brahma etc.; gunas*) will have been destroyed still this ‘all’ remains; so how can this be the liberation of ‘there’/Final Liberation?

29. तेव्हां निर्गुण परमात्मा निश्चळ। निर्गुण भक्ती तेहि अचळ।
सायोज्यमुक्ती ते केवळ। जाणिजे ऐसी ॥ २९ ॥

tevhāṁ nirguṇa paramātmā niścāla | nirguṇa bhaktī tehi acaḷa |

sāyojyamuktī te kevaḷa | jāṇije aisī || 29 ||

29. Only when there is that still *nirgun paramatma* is there *nirgun* devotion and when that does not ever change then, that is *sāyujyata mukti*/Final Liberation and that should be known as pure knowledge (*maharaj- pure knowledge is no-knowledge*).

30. निर्गुणीं अनन्य असतां। तेणें होये सायोज्यता।
सायोज्यता म्हणिजे स्वरूपता-। निर्गुण भक्ती ॥ ३० ॥

nirguṇīm ananya asatām | teṇem hoye sāyojyatā |



sāyogyatā mhaṇije svarūpatā- | *nirguṇa bhaktī* ||
30 ||

30. In that *nirgun* there is no-otherness and by remaining in this there is *sayujyata*/Final Liberation. That *sayujyata* liberation should be called *swarupta* liberation when *nirgun* devotion remains (*sayujyata* liberation is the understanding that I was ever free and never bound; liberation and bondage, *nirgun* and *sagun* are both not. *swarupta* liberation is that *nirgun* devotion; it is not moving but it has not been forever established and gets broken; whereas *sayujyata*/Final Liberation can never be broken, just as the salt dissolved in the ocean is always the ocean).

31. सगुण भक्ती ते चळे। निर्गुण भक्ती ते न चळे।
हैं अवघें प्रांजळ कळे। सद्गुरु केलियां ॥ ३१ ॥
saguṇa bhaktī te caḷe | *nirguṇa bhaktī te na caḷe* |
heṁ avagheṁ prāṅjāḷa kaḷe | *sadguru keliyāṁ* ||
31 ||



31. When there is *sagun* devotion ('I am everywhere') then, that Reality is moving. When there is *nirgun* devotion then, that Reality is not moving and therefore has no end. It is only through the grace of *sadguru* that, that thoughtless Reality is clearly understood.

इति श्रीदासबोधे गुरुशिष्यसंवादे मुक्तिचतुष्टयेनाम
समास दहावा ॥ १० ॥ ४.१०

iti śrīdāsabodhe gururśiṣyasamvāde muktichatuṣṭa-
yenāma

samāsa dahāvā || 10 || 4.10

*Tímto končí 10. kapitola 4. dášky knihy
Dásbódh s názvem „The Four Liberations“.*

Překlad z angličtiny – xxx 2017