

Dásbódh

Daśaka V – Mantras

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Obsah

<i>V Mantras</i>	1
5.1 The ascertainment of the Guru	3
5.2 The attentions of <i>Gurus</i>	13
5.3 The attention of a Disciple/ <i>Shishya</i>	29
5.4 Teaching/ <i>upadesh</i>	49
5.5 Knowledge	59
5.6 Pure Knowledge	67

5.7	The Attention of the <i>Baddha</i> /Bonded	83
5.8	The Attention of the <i>Mu-</i> <i>mukshu</i> /Aspirant	93
5.9	The Attention of a <i>sadhak</i>	103
5.10	The Attention of a <i>si-</i> <i>ddha</i> /Accomplished	115

Daśaka V

Mantras

॥ दशक पाचवा : मंत्रांचा ॥ ५ ॥

॥ *daśaka pācavā : mantrāṅcā* ॥ 5 ॥

Mantras



5.1 The ascertainment of the Guru

समास पहिला : गुरुनिश्चय

samāsa pahilā : guruniścaya

The ascertainment of the Guru

|| Śrī Rām ||

1. जय जज जी सद्गुरु पूर्णकामा। परमपुरुषा आत्मयारामा।



अनुर्वाच्य तुमचा महिमा। वर्णिला न वचे ॥ १ ॥

*jaya jaya jī sadguru pūrṇakāmā | paramapurusa
ātmayārāmā |*

*anuroācya tumacā mahimā | varṇilā na vace || 1
||*

1. O, victory to you *sadguru!* You are the one whose desire is fulfilled. You are that Supreme *purush* and that One *atma* in all beings. Your greatness is beyond this ‘word’/‘I am’ and cannot be described. You are ‘inexpressible’.

2. जें वेदांस सांकडें। जें शब्दासि कानडें।

तें सत्शिष्यास रोकडें। अलभ्य लाभे ॥ २ ॥

*jeṁ vedāṁsa sāṅkaḍeṁ | jeṁ śabdāsi kānaḍeṁ |
teṁ satśiṣyāsa rokaḍeṁ | alabhya lābhe || 2 ||*

2. That unattainable Reality which puzzles the *vedas* and is incomprehensible to this ‘word’ is directly attained by the true disciple/*shishya*.

3. जें योगियांचें निजवर्म। जें शंकराचें निजधाम।

जें विश्रांतीचें निजविश्राम। परम गुह्य अगाध ॥ ३ ॥



*jem yogiyāñcem nijavarma | jem śaṅkarācem ni-
jadhāma |
jem viśrāntīcem nijaviśrāma | parama guhya
agādha || 3 ||*

3. Then this ‘word’ is the *yogi*’s very own essence; then this ‘word’ is lord *shankara*’s own abode; then this ‘word’ is your own resting place; for it has become that Supreme secret and the unfathomable Reality.

4. तें ब्रह्म तुमचेनि योगें। स्वयें आपणचि होईजे आंगें।
दुर्घट संसाराचेनि पांगें। पांगिजेना सर्वथा ॥ ४ ॥
*tem brahma tumaceni yogem | svayem āpaṇaci
hoīje āṅgem |
durghaṭa saṁsārāceni pāṅgem | pāṅgijenā
sarvathā || 4 ||*

4. *brahman* is attained by your union with it. It is due to this ‘all’ body that you will naturally be that *brahman*. Then one can never be caught in the net of the ever incomplete *samsar*.



5. आतां स्वामिचेनि लडिवाळपणें। गुरुशिष्यांचीं लक्षणें।
सांगिजेती तेणें प्रमाणें -। मुमुक्षें शरण जावें ॥ ५ ॥
ātām svāmiceni laḍivāḷapaṇeṁ | gurusiṣyāṁcīṁ
lakṣaṇeṁ |
sāṅgijetī teṇeṁ pramāṇeṁ - | mumukṣeṁ śaraṇa
jāveṁ || 5 ||

5. Due to the kindness of *swami* this ‘word’ is understood. It is the attention of the *guru* and *shishya*. And when that seeker surrenders this then, there will be the understanding of that Reality.

6. गुरु तों सकळांसी ब्राह्मण। जन्हीं तो जाला क्रियाहीन।
तरी तयासीच शरण। अनन्यभावे असावें ॥ ६ ॥
guru toṁ sakalāṁsī brāhmaṇa | jaṛhīṁ to jālā
kriyāhīna |
tarī tayāsīca śaraṇa | ananyabhāveṁ asāveṁ || 6
||

6. The *guru* is the **brahmin* who knows this ‘all’ (the Witness *purush*). Even if He may not be



strictly following the rules of conduct,¹ still one should surrender to Him, with the understanding of no-otherness. *(*siddharameshwar maharaj*– a Knower of *brahman* is the only true *brahmin*; it is not the priestly caste of the four Hindu castes; also see 6.4.24)

7. अहो या ब्राह्मणाकारणं। अवतार घेतला नारायेणं।
 विष्णूनें श्रीवत्स मिरविणं। तेथें इतर ते किती ॥ ७ ॥
aho yā brāhmaṇākāraṇeṃ | avatāra ghetalā
nārāyeṇeṃ |
viṣṇūneṃ śrīvatsa miraviṇeṃ | tetheṃ itara te kitī
 || 7 ||

¹ *siddharameshwar maharaj*– Now suppose there is a *purush* with Self-knowledge but he has not taken his required sacred bath nor performed his daily prayers and is sitting on top of a rubbish heap eating whatever is given to him. That one who on account of his conviction, ‘I am not the body’ is ‘tasting’ of Self-knowledge, may have his actions condemned by a worldly knowledgeable person or otherwise commonly known as an ignorant spiritual person, because their intellect has been taught that such actions are prohibited. Still, the intellect of the *gnyani* has been changed and there is no condemnation of any action in his mind.



7. My dear! On account of that *brahmin*, *narayana* had taken this ‘I am’ incarnation and Lord *vishnu* (‘I am’) bears the mark of the kick from sage *bhrugu*, naming it as *shri vatsa* (ie. He kicked knowledge away; He went beyond knowledge). (When that *brahman* is a *brahmin* priest, then that Reality has become the ‘many’ thoughts and concepts of castes and ‘many’ rituals).

8. ब्राह्मणवचनें प्रमाण। होती शूद्रांचे ब्राह्मण।
धातुपाषाणीं देवपण। ब्राह्मणचेनि मंत्रे ॥ ८ ॥
brāhmaṇavacanēṃ pramāṇa | hotī śūdrāṅce
brāhmaṇa |
dhātupāṣāṇīṃ devapaṇa | brāhmaṇaceni ma-
ntreṃ || 8 ||

8. By the *affirmation of the *brahmin*, even a *shuddra* becomes a *brahmin*.² The *brahmin*, due

²*siddharameshwar maharaj*- Having acquired a human body, the fruit of supreme merit is to be a Knower of *brahman*. The one who knows *brahman* is the true *brahmin* and all the others are *brahmins* in name only; for they take themselves to



to His *mantra*, instills Godliness into this stone idol (ie. this body of flesh and bone is a dead body without the power). *(‘You are He’, ‘thou are That’/*tattvasmi*; a *shuddra* is considered the lowest caste, but it actually means, one with gross body consciousness)

9. मुंजीबंधनेविरहित। तो शूद्रचि निभ्रांत।
 द्विजन्मी म्हणोनि सतंत। द्विज ऐसें नाम त्याचें ॥ ९ ॥
munjībāṁdhanēṁvirahita | to sūdraci nibhrānta
 |
dvijanmī mhaṇōni sataṁta | dvija aiseṁ nāma ty-
ācēṁ || 9 ||

be the body and then, that thoughtless Reality has become a man from the lowest caste. This means that the Self has become an expert in worldly affairs and then that great *brahman* becomes so very small. Only the one who drinks of the ‘nectar’ of the Self is a true *brahmin* and He is the only *brahmin* who has the authority of the *vedas*. The one who takes himself as a body does not have this authority (ie. to simply know and to be) but if this low caste man gives up his small body intellect and maintains a pure intellect that regards *brahman*, then he too will become a true *brahmin*.



9. When one is not initiated with this thread ceremony then, one is actually a *shuddra*. When one understands this knowledge then one is *‘twice born’ and then within this knowledge that Eternal *brahman* can be realised. *(*brahmin* boys receive the ‘thread of knowledge’ and get called ‘twice born’; but this is not the true ‘thread of knowledge’. Only the one that understands *sadguru*’s knowledge should be called ‘twice born’ or ‘born again’, for then one is born into knowledge)³

10. सकळांसि पूज्य ब्राह्मण। हे मुख्य वेदाज्ञा प्रमाण।
वेदविरहित ते अप्रमाण। अप्रिये भगवंता ॥ १० ॥
sakalāṁsi pūjya brāhmaṇa | he mukhya vedājñā
pramāṇa |
vedavirahita teṁ apramāṇa | apriye bhagavanitā

³*nisargadatta maharaj*- The knowledge that I am expounding will dissolve your identity as a personality and will transform you into manifest knowledge. This manifest knowledge, the consciousness, is free and unconditioned. It is not possible to either catch hold of or give up that knowledge because you are that knowledge, subtler than space.



॥ 10 ॥

10. That *brahmin* who makes the *puja* (ie. **utterly destroys**) of this ‘all’ has that thoughtless Supreme authority and He is the Knower of the *vedas*. If he does not know the *vedas* in this way then, he has no authority and does not love God (ie. **that Reality has become a priest only and should be considered a *shuddra***).

11. ब्राह्मणीं योग याग व्रतें दानें। ब्राह्मणीं सकळ
तीर्थाटणें। कर्ममार्ग ब्राह्मणाविणें। होणार नाहीं ॥ ११ ॥
*brāhmaṇīm yoga yāga vrateṁ dāneṁ | brāhmaṇīm
sakala
tīrthāṭaṇeṁ | karmamārga brāhmaṇāvīṇeṁ |
hoṇāra nāhīm || 11 ||*

11. *yoga*, sacrifices, vows, observance of rules and giving in charity are all within that *brahmin*. The pilgrimage to this ‘all’ is within that *brahmin* and no rites and rituals can ever be performed without that *brahmin*.



12. ब्राह्मण वेद मूर्तिमंत। ब्राह्मण तोचि भगवंत।
पूर्ण होती मनोरथ। विप्रवाक्यैकरूनी ॥ १२ ॥
brāhmaṇa veda mūrtimanta | brāhmaṇa toci bhagavanṭa |
pūrṇa hotī manoratha | vipravākyeṅkarūnī || 12
॥

12. That *brahmin's* image (ie. knowledge) is the nature of the *vedas. Only that *brahmin* is God. Due to the statement of that *brahmin*, our greatest aspiration is achieved (when you understand His teaching, 'Nothing is true'). *(*veda* means to know)

13. ब्राह्मणपूजनं शुद्ध वृत्ति-। होऊन जडे भगवंतीं।
ब्राह्मणतीर्थे उत्तम गती। पावती प्राणी ॥ १३ ॥
brāhmaṇapūjanem śuddha vṛttī- | hoūna jaḍe bhagavanṭīn |
brāhmaṇatīrthe uttama gatī | pāvātī prāṇī || 13
॥

13. By worshipping that *brahmin* the mind attains the pure *vritti* (when nothing is known



then, He is there) and so is firmly established in God. By taking the water that washed the feet of that *brahmin*, the highest state is attained (all these things are said in the scriptures, but their deeper meaning should be understood; the water that washed His feet is the *ganga* of knowledge).

14. लक्षभोजनीं पूज्य ब्राह्मण। आन यातिसि पुसे कोण।
 परी भगवंतासि भाव प्रमाण। येरा चाड नाहीं ॥ १४ ॥
lakṣabhojanīm pūjya brāhmaṇa | āna yātisi puse koṇa |
parī bhagavan̄tāsi bhāva pramāṇa | yerā cāḍa nāhīṁ || 14 ||

14. When one enjoys the fruits of pass actions while remaining with this attention of ‘I am’ then, this is the worship of that *brahmin*. This attention upon the ‘all’ wipes out the other castes and all the concepts we have acquired. But the rest (the *brahmin* priests) have no fondness for this true understanding of God.



15. असो ब्राह्मणा सुरवर वंदिती। तेथें मानव बापुडें किती।
जरी ब्राह्मण मूढमती। तरी तो जगद्वंद्य ॥ १५ ॥
*aso brāhmaṇā suravara vaṁditī | tethem mānava
bāpuḍem kitī |
jarī brāhmaṇa mūḍhamatī | tarī to jagadvaṁdya
|| 15 ||*

15. But let it be! That *brahmin* ‘there’ is the One who is worshipped by the gods and the miserable fool of a man in the ‘many’. Even if that *brahmin* is dull in his mind (*ie. I know nothing*), still He should be bowed down to.

16. अंत्येज शब्दज्ञाता बरवा। परी तो नेऊन काये करावा।
ब्राह्मणासन्निध पुजावा। हें तों न घडे कीं ॥ १६ ॥
*aṁtyeja śabdajñātā baravā | parī to neūna kāye
karāvā |
brāhmaṇāsannidha puajāvā | hem toṁ na ghaḍe
kīm || 16 ||*

16. Even if there is the very proper knowledge of this ‘word’, but that *brahmin* is not known then, what have you done? Being so near to



that *brahmin* (ie. being this ‘all’), why should that thoughtless Self not make this *puja* and leave knowledge?

17. जें जनावेगळें केलें। तें वेदें अद्वेरिलें।

म्हणोनि तयासि नाम ठेविलें। पाषांडमत ॥ १७ ॥

jeṁ janāvegaleṁ keleṁ | teṁ vedēṁ avherileṁ |
mhaṇoni tayāsi nāma thevileṁ | pāṣāṁḍamata ||
17 ||

17. This knowledge that is quite separate from a restless mind, has also been created, and so that Reality has no respect for the *vedas* (Reality does’t want to know even). It is a heretical opinion that says, this ‘name’ is that (nameless, inexpressible) Reality.

18. असो जे हरिहरदास। तयास ब्राह्मणीं विस्वास।

ब्राह्मणभजनें बहुतांस। पावन केलें ॥ १८ ॥

aso je hariharadāsa | tayāsa brāhmaṇīṁ visvāsa |
brāhmaṇabhajanēṁ bahutāṁsa | pāvana keleṁ ||
18 ||



18. But let it be! This ‘I am’ thought is the devotee of **harihara* and if it has trust and faith in that *brahmin* and does that *brahmin’s bhajan* then, it will be purified. *(It is said that instead of opposing each other and thus creating *rajo guna*, *hari/sattwa* and *hara/tamo* decided to come together as one so they could know *brahman*; ie. when nothing is there/*tamo*, everything is there/*sattwa* ie. effortless knowing is there)

19. ब्राह्मणं पाविजे देवाधिदेवा । तरी किमर्थं सद्गुरु करावा ।
ऐसें म्हणाल तरी निजठेवा । सद्गुरुविण नाहीं ॥ १९ ॥
*brāhmaṇeṁ pāvije devādhidevā | tarī kimartha
sadguru karāvā |
aiseṁ mhaṇāla tarī nijaṭhevā | sadguruviṇa nāhīṁ
|| 19 ||*

19. One may ask, “If it is possible to realize the God of the gods/*gunas* through the *brahmin* priest, then what is the necessity of *sadguru*?” But you should understand that without *sad-*



guru one cannot acquire one's own treasure
(Reality).

20. स्वधर्मकर्मी पूज्य ब्राह्मण। परी ज्ञान नव्हे सद्गुरुविण।
ब्रह्मज्ञान नस्तां सीण। जन्ममृत्य चुकेना ॥ २० ॥
*svadharmakarmīṃ pūjya brāhmaṇa | parī jñāna
navhe sadguruvina |
brahmajñāna nastāṃ sīṇa | janmamṛtya cukenā ||
20 ||*

20. The *puja* performed by the *brahmin* priest takes place within that act of **swa-dharma*; but this pure knowledge (or *swa-dharma*) cannot be acquired without *sadguru*. And if there is not that 'knowledge of *brahman*' (beyond knowledge or pure knowledge) then there is suffering and this birth and death chain cannot be avoided. *(Every action performed taking oneself to be a body, is taking place within that *swa-dharma* or pure knowledge. The ignorant are unaware of this but this is the very nature of *sadguru*)



21. सद्गुरुविण ज्ञान कांहीं। सर्वथा होणार नाहीं।
अज्ञान प्राणी प्रवाहीं। वाहातचि गेले ॥ २१ ॥
sadguruvina jñāna kāmhīm | sarvathā hoṅāra
nāhīm |
ajñāna prāṇī pravāhīm | vāhātaci gele || 21 ||

21. This knowledge that is gained without *sad-guru* is the ‘all’ and this will never be that pure knowledge. Then the ignorance in the *prana* will continue its downward course and one will get washed along in its flow (knowledge will not be maintained and sooner or later one will again fall into this worldly existence). (*maharaj*-knowledge can be understood without the Master...but to go beyond knowledge, the Master is required...you cannot kill yourself)

22. ज्ञानविरहित जें जें केलें। तें तें जन्मासि मूळ जालें।
म्हणौनि सद्गुरूचीं पाऊलें। सुधृढ धरावीं ॥ २२ ॥
jñānavirahita jem jem kelem | tem tem janmāsi
mūla jālem |
mhaṅauni sadgurūcīm pāulem | sudhṛḍha dharā-



vīm || 22 ||

22. When *mula maya* goes without this pure knowledge (and does not merge with her *mula purush*), then she becomes the root of birth (ie. 'I am'). So, one must hold on firmly to the feet of *sadguru*.

23. जयास वाटे देव पाहावा। तेणें सत्संग धरावा।
सत्संगेंविण देवाधिदेवा। पाविजेत नाहीं ॥ २३ ॥

jayāsa vāṭe deva pāhāvā | teṇeṁ satsaṅga dharāvā
|
satsaṅgeṁviṇa devādhidevā | pāvijeta nāhīṁ ||
23 ||

23. When this 'I am' desires to understand God then, it should hold the company of the Truth/Saint (*satsang*). For without the company of the Truth it is not possible to reach that God of gods (ie. the *brahmin* priest is incapable of bestowing such a blessing).

24. नाना साधनें बापुडीं। सद्गुरुविण करिती वेडीं।



गुरुकृपेविण कुडकुडीं। वेर्थचि होती ॥ २४ ॥

*nānā sādhanem bāpuḍīm | sadguruviṇa karitī
vedīm |*

gurukṛpeviṇa kuḍakuḍīm | verthaci hotī || 24 ||

24. The ‘many’ *sadhanas* are simply folly and madness without *sadguru*. Without *sadguru*’s grace there are useless grumbings and mutterings.

25. कार्तिकस्नानं माघस्नानं। व्रतं उद्यापनं दानं।
गोरांजनं धूम्रपानं। साधिती पंचाग्नी ॥ २५ ॥

*kārtikasnānem māghasnānem | vratem udyāpa-
nem dānem |*

*gorāñjanem dhūmrāpānem | sādhitī pañcāgnī ||
25 ||*

25. Then there are the sacred baths in the winter months of *kartik* and *margh*. Then there are the vows, the observance of fasts and the giving to charity; the ceremonies at the end of a period of penance, the inhalation of smoke and the undergoing of five-fires (ie. sitting with the



sun above and surrounded by four fires).

26. हरिकथा पुराणश्रवण। आदरें करिती निरूपण।
सर्व तीर्थे परम कठिण। फिरती प्राणी॥ २६॥

harikathā purāṇaśravaṇa | ādareṁ karitī nirūpaṇa

|

sarva tīrtheṁ parama kaṭhiṇa | phiratī prāṇī || 26

||

26. There may be this ‘story’ of *hari* (‘I am’) and the listening/*shravan* to that ancient One. One may have deep respect for this *sagun* discourse and one may go to this pilgrimage place of the ‘all’ but, then that Supreme Self returns to this gross world within the *prana* (ie. though that Self may understand how to be knowledge, still if there is not a burning desire to give up this, being someone, then one will always return to body consciousness).

27. झलफळित देवतार्चनें। स्नानें संध्या दर्भासनें।
टिळे माळा गोपीचंदनें। ठसे श्रीमुद्रांचे॥ २७॥

jhalaphalita devatārcanem | snānem saṁdhyā dar-



bhāsanem |

ṭile māḷā gopīcamdanem | *ṭhase śrīmudrānce* || 27
||

27. Then there is the worship with bright pots and other articles, like grass-seats etc. (ie. traditional *puja*); then there is the performance of the sacred bath and daily prayers; then that One puts various pastes like sandalwood on the forehead and other parts of the body; then that One hangs garlands and stamps the sacred name on the forehead (that One who is forever free imagines it is bound and makes ‘many’ *sadhana*s to be free).

28. अर्घ्यपात्रे संपुष्ट गोकर्णे । मंत्रयंत्रांची
तांब्रपर्णे । नाना प्रकारांची उपकर्णे । साहित्यशोभा ॥ २८ ॥
arghyapātreṁ saṁpuṣṭa gokarṇeṁ | *mantraya-*
mṅtrāṁcīṁ
tāmbraparṇeṁ | *nānā prakārīcīṁ upakarṇeṁ* |
sāhityaśobhā || 28 ||

28. That One uses small utensils, containing



clean articles of worship, pots for keeping idols of gods, copper plates with symbolic diagrams for *mantra* and *yantra*. But these ways of the ‘many’ are merely attractive performances.

29. घंटा घणघणा वाजती। स्तोत्रं स्तवनें आणी स्तुती।
 आसनें मुद्रा ध्यानं करिती। प्रदक्षणा नमस्कार ॥ २९ ॥
ghaṅṭā ghaṅghaṅā vājatī | stotrem stavaneṁ āṇī stutī |
āsanem mudrā dhyāneṁ karitī | pradakṣṇā nama-
kāra || 29 ||

29. That One rings the bells loudly; that One recites hymns and prayers and devotional songs; that One makes various *asanas* and *mudras* (special meditative gestures); that One meditates and walks around the sanctum of the temple many times and that One prostrates itself before these idols.

30. पंचायेत पूजा केली। मृत्तिकेचीं लिंगें लाखोली।
 बेलें नारिकेलें भरिली। संपूर्ण सांग पूजा ॥ ३० ॥
pañcāyetna pūjā kelī | mṛttikecīṁ liṅgeṁ lākholī |



|

belem nārikelem bharilī | sampūrṇa sāṅga pūjā ||
30 ||

30. That One worships the five deities; offers hundreds of thousands of clay *lingams* of *shiva* and then completes the worship with fruits of *bel* and coconut.

31. उपोषणे निष्ठा नेम। परम सायासीं केलें कर्म।
फळचि पावती वर्म-। चुकले प्राणी ॥ ३१ ॥

upoṣaṇeṅ niṣṭhā nema | parama sāyāsīṅ keleṅ karma |

phaḷaci pāvātī varma- | cukale prāṇī || 31 ||

31. That One observes strict fasting; that One takes much trouble doing various actions and rituals; but that One then seeks the fruit of its actions (all this to be someone and gain something) and thus the essence (ie. to be no one and want nothing) within the *prana* is lost.

32. येज्ञादिकें कर्म केलीं। हृदई फळाशा कल्पिली।



आपले इछेनें घेतली। सूति जन्मांची ॥ ३२ ॥

yejñādikeṃ karmeṃ kelīm | hṛdāīm phalāśā kalpilī

|

āpale icheneṃ ghetalī | sūti janmāñcī || 32 ||

32. That One performs sacrifices and other rituals but has the desire for the fruits in its heart and thus its own wish (to be/‘I am’) accepts a birth as a body.

33. करूनि नाना सायास। केला चौदा विद्यांचा अभ्यास।

रिद्धि सिद्धि सावकास। वोळल्या जरी ॥ ३३ ॥

karūni nānā sāyāsa | kelā caudā vidyāñcā abhyāsa

|

riddhi siddhi sāvakāsa | voḷalyā jarī || 33 ||

33. There may be the study of the fourteen branches of science and great efforts may be made in the ‘many’. And even if the two servants of that effortless *parabrahman*, prosperity and good fortune, turn their look towards one, still...



34. तरी सद्गुरुकृपेविरहित। सर्वथा न घडे स्वहित।
येमेपुरीचा अनर्थ। चुकेना येणें ॥ ३४ ॥
tarī sadgurukṛpevirahita | sarvathā na ghaḍe svahita |
yemepurīcā anartha | cukenā yeṇeṁ || 34 ||

34. Without the blessing of *sadguru*, nothing is accomplished because you have not gained your Self; and that essence (ie. to not be) cannot avoid the tortures in hell, at the hands of God of Death.

35. जंव नाहीं ज्ञानप्राप्ती। तंव चुकेना यातायाती।
गुरुकृपेविण अधोगती। गर्भवास चुकेना ॥ ३५ ॥
janva nāhīm jñānaprāptī | taṁva cukenā yātāyātī |
gurukṛpeviṇa adhogatī | garbhavāsa cukenā || 35 ||

35. So long as that pure knowledge (knowledge of *brahman*, ie. I am not this ‘all’ even) is not achieved, then the sufferings at the hands



of *yama* cannot be avoided. Thus without the blessing of *sadguru*, this lowly condition and the suffering in the womb cannot be avoided.

36. ध्यान धारणा मुद्रा आसन। भक्ती भाव आणी भजन।
सकळहि फोल ब्रह्मज्ञान -। जंव तें प्राप्त नाहीं ॥ ३६ ॥
dhyāna dhāraṇā mudrā āsana | bhaktī bhāva āṇī
bhajana |
sakaḷahi phola brahmajñāna - | jaṁva teṁ prāpta
nāhīṁ || 36 ||

36. There may be the concentration of meditation, the *mudras* and *asanas*; there may be devotion and *bhajan* but even this ‘all’ is empty as long as this knowledge of *brahman* has not been attained.

37. सद्गुरुकृपा न जोडे। आणी भलतीचकडे वावडे।
जैसें आंधळें चाचरोन पडे। गारीं आणी गडधरां ॥ ३७ ॥
sadgurukṛpā na joḍe | āṇī bhalatīcakade vāvade |
jaisēṁ āṁdhaḷeṁ cācarona paḍe | gārīṁ āṇī gaḍad-
harāṁ || 37 ||



37. Those who have not got the blessing of *sadguru*, go astray in wrong pursuits; they are just like a blind man who stumbles and falls into a deep pit.

38. जैसे नेत्रीं घालितां अंजन। पडे दृष्टीस निधान।
तैसें सदगुरुवचनें ज्ञान-। प्रकाश होये ॥ ३८ ॥
jaisēṁ netrīm ghālitām añjana | paḍe dṛṣṭīsa nidhāna |
taiseṁ sadguruvacanem jñāna- | prakāśa hoye ||
38 ॥

38. Just as one can see hidden treasure by the application of *añjana** to the eyes, in the same way, due to this ‘speech’ of *sadguru*, that pure knowledge/beyond knowledge is revealed. *(Fabled magic lotion)

39. सदगुरुविण जन्म निर्फळ। सदगुरुविण दुःख सकळ।
सदगुरुविण तळमळ। जाणार नाहीं ॥ ३९ ॥
sadguruvina janma nirphala | sadguruvina duḥkha sakala |
sadguruvina taḷamaḷa | jāṇāra nāhīm || 39 ||



39. Without *sadguru* the birth is wasted, without *sadguru* this ‘all’ suffers great pain, without *sadguru* anxiety will not go away.

40. सद्गुरुचेनि अभयंकरें। प्रगट होईजे ईश्वरें।
संसारदुःखें अपारें। नासोन जाती ॥ ४० ॥

sadguruceni abhayamkarem | pragaṭa hoīje īśva-
rem |

samsāraduḥkhem apārem | nāsona jātī || 40 ||

40. Due to *sadguru* one is fearless but due to *ishwara* (ie. the Witness and creator of this ‘all’ world) there will be the manifest. It is only due to that limitless *paramatma* that the tortures of *samsar* are destroyed.

41. मागें जाले थोर थोर। संत महंत मुनेश्वर।
तयांसहि ज्ञानविज्ञानविचार। सद्गुरुचेनी ॥ ४१ ॥

māgeṃ jāle thora thora | saṃta mahamta muneś-
vara |

tayāmsahi jñānavijñānavicāra | sadgurucenī || 41
||



41. Previously, there have been many great saints and venerable sages and spiritual authorities, but they also acquired that **vignyan* of knowledge from *sadguru*. *(Beyond knowledge)
42. श्रीरामकृष्ण आदिकरूनी। अतितत्पर गुरुभजनीं।
सिद्ध साधु आणी संतजनीं। गुरुदास्य केलें ॥ ४२ ॥
śrīrāmakṛṣṇa ādikarūnī | atitatpara gurubhajanīm
|
siddha sādhu āṇī saṁtajanīm | gurudāsyā keleṁ
|| 42 ||
42. *shri ram, shri krishna* and others were completely absorbed in *guru's bhajan*. The *siddha, sadhu* and the Saint were all servants of their *guru* (they made the *guru's instructions their own direct experience*).
43. सकळ सृष्टीचे चाळक। हरिहरब्रह्मादिक।
तेहि सद्गुपदीं रंक। महत्वा न चढेती ॥ ४३ ॥
sakaḷa sṛṣṭīche cāḷaka | hariharabrahmādika |
tehi sadgupadīm ranika | mahatvā na caḍhetī || 43



॥

43. This ‘all’ is the director of the gross creation and of *hari*, *hara* and *brahma* etc. But they also are beggars at the feet of *sadguru* and their importance does not arise there.

44. असो जयासि मोक्ष व्हावा। तेणें सद्गुरु करावा।
सद्गुरुविण मोक्ष पावावा। हें कल्पांतीं न घडे ॥ ४४ ॥
aso jayāsi mokṣa vḥāvā | teṇem sadguru karāvā |
sadguruvina mokṣa pāvāvā | hem kalpāntīm na
ghaḍe || 44 ||

44. So be it! This ‘I am’ should be liberated and that can only be done by that Reality, the *sadguru*. Without *sadguru* that thoughtless liberation within the *‘end of the thought’ is not accomplished. *(ie. forget everything and He is there, ‘I am’ is there)

45. आतां सद्गुरु ते कैसे। नव्हेति इतरां गुरु ऐसे।
जयांचे कृपेनें प्रकाशे। शुद्ध ज्ञान ॥ ४५ ॥
ātām sadguru te kaise | navheti itarām guru aise |



jayāñce kṛpenem prakāśe | śuddha jñāna || 45 ||

45. How can this ‘now’/knowledge be that *sad-guru*? He is not like other *gurus*. By His blessing this light of the ‘I am’/knowledge becomes pure knowledge.

46. त्या सद्गुरूची वोळखण। पुढिले समासीं निरूपण।
बोलिलें असे श्रोतीं श्रवण। अनुक्रमें करावें ॥ ४६ ॥
*tyā sadgurūcī voḷakhana | puḍhile samāsīm nirū-
pana |*
bolileṁ ase śrotīm śravaṇa | anukrameṁ karāveṁ
|| 46 ||

46. Recognition of that *sadguru* is the discourse within the collection of words ahead. But first this ‘speech’ and this listening of the listener should be performed.

इति श्रीदासबोधे गुरुशिष्यसंवादे गुरुनिश्चयेनाम
समास पहिला ॥ १ ॥ ५.१
*iti śrīdāsabodhe guruśiṣyasamvāde guruniścaye-
nāma*



samāsa pahilā || 1 || 5.1

*Tímto končí 1. kapitola 5. dásaky knihy
Dásbódh s názvem „The ascertainment of the
Guru“.*

Překlad z angličtiny – xxx 2017



5.2 The attentions of *Gurus*

समास दुसरा : गुरुलक्षण

samāsa dusarā : gurulakṣaṇa

The attentions of *Gurus*

|| Śrī Rām ||

1. जे करामती दाखविती। तेहि गुरु म्हणिजेती।
परंतु सद्गुरु नव्हेती। मोक्षदाते ॥ १ ॥

je karāmatī dākhavitī | tehi guru mhaṇijetī |



paraṁtu sadguru navhetī | mokṣadāte || 1 ||

1. The one that can reveal this wondrous play of ‘I am’ should be called a *guru*. But *sadguru* is not that, for He is the giver of Final Liberation. (A *guru* can give the understanding of knowledge, of this ‘all’, but only a *sadguru* can take one beyond knowledge)

2. सभामोहन भुररीं चेटकें। साबरमंत्र कौटालें अनेकें।

नाना चमत्कार कौतुकें। असंभाव्य सांगती ॥ २ ॥

*sabhāmohana bhurarīm ceṭakeriṁ | sābaramantra
kauṭāleṁ anekeṁ |*

*nānā camatkāra kautukeṁ | asaṁbhāvya sāṅgatī
|| 2 ||*

2. Due to this alluring meeting place of ‘I am’, one gets beguiled and deceived. Then *mantras* (ie. mere words), sorcery and magic (ie. imagination; this is a boy and this is a woman etc, is all the magic of mankind) are performed and there is the creation of numerous different shapes and forms in the ‘many’. These miracles of



the ‘many’ are due to this wonder of the ‘all’ and this is due to that inconceivable Reality.

3. सांगती औषधीप्रयोग। कां सुवर्णधातूचा मार्ग।

दृष्टिबंधनें लागवेग। अभिळाषाचा ॥ ३ ॥

sāṅgatī auṣadhīprayoga | kāṅ suvarṇadhātūcā mārga |

dr̥ṣṭibāṁdhanen̄ lāgavega | abhīlāṣācā || 3 ||

3. When that One Self starts using ‘many’ medicines then, how can these gross elements (“I am a body”) be turned into this gold (‘I am’)? For that One has been suddenly hypnotised by desires and greed (becomes deluded into seeing that which is not; the gross world of many names and forms).

4. साहित संगीत रागज्ञान। गीत नृत्य तान मान।

नाना वाद्यें सिकविती जन। तेहि येक गुरु ॥ ४ ॥

sāhita saṅgīta rāgajñāna | gīta nṛtya tāna māna |

nānā vādyen̄ sikavitī jana | tehi yeka guru || 4 ||

4. Then this harmonious ‘song’ of the ‘all’ is a



mind with knowledge of the nine sentiments like anger, desire, fear etc. Then this ‘song’ of the ‘all’ and ‘dance’ of the ‘all’ becomes the ‘many’ voices and musical pieces. Then that One teaches the people about ‘many’ musical instruments and becomes one kind of *guru*.

5. विद्या सिकविती पंचाक्षरी। ताडेतोडे नानापरी।

कां पोट भरे जयावरी। ते विद्या सिकविती ॥ ५ ॥

vidyā sikavitī pañcākṣarī | tāḍetode nānāparī |

kāṁ poṭa bhare jayāvarī | te vidyā sikavitī || 5 ||

5. There is the knowledge that teaches the casting out of *ghosts and all the hocus-pocus of the ways of the ‘many’. When the mind covers over this ‘I am’ then, that One teaches these various subjects. *(Only those who believe in superstition and ghosts can be possessed of ghosts; the concept needs to be planted first, then all kinds of things will be imagined and manifest themselves before the believer)

6. जो यातीचा जो व्यापार। सिकविती भरावया उदर।



तेहि गुरु परी साचार-। सद्गुरु नव्हेती ॥ ६ ॥

jo yāticā jo vyāpāra | sikavitī bharāvayā udara |
tehi guru parī sācāra- | sadguru navhetī || 6 ||

6. When that pervasiveness of that witnessing *purush* has become the ‘many’ castes (ie. **body consciousness**), then that One teaches only how to fill the belly. This is a kind of *guru*, but truly it is not *sadguru*.

7. आपली माता आणी पिता। तेहि गुरुचि तत्वतां।
परी पैलापार पावविता। तो सद्गुरु वेगळा ॥ ७ ॥

āpalī mātā āṇī pitā | tehi guruci tatvatām |
parī pailāpāra pāvavitā | to sadguru vegalā || 7 ||

7. Our own mother and father are also actually *gurus*.⁴ But *sadguru*, who takes one to the other

⁴*siddharameshwar maharaj-* There should be complete surrender to *sadguru*. Your father and mother involve you in this material life, but the son of the *guru* who surrenders to the *guru* is freed from worldly life. A true disciple serves with the understanding “I belong to *sadguru*” and maintains the conviction that “The *guru* is my mother, father, family, fri-



shore, is quite different.

8. गार्गीमंत्राचा इचारू। सांगे तो साचार कुळगुरु।
परी ज्ञानेविण पैलपारु। पाविजेत नाहीं ॥ ८ ॥

gāitrīmantrācā icārū | sāṅge to sācāra kuḷaguru
|
parī jñānevīṇa pailapāru | pāvijeta nāhīn || 8
||

8. The One who correctly utters the **gayatri mantra*⁵ is the true *guru* of the ‘all’. And wi-

ends, wealth, etc. – everything I possess.” Giving up the pride of the body, only that son of the *guru* who comes in total surrender, rises to the state of *brahman*. “I, is a servant of the servant of the *guru*.” The one who has such unwavering faith is the only devotee to the Ultimate Accomplishment. Only in the field of devotion/*bhakti* to the *guru* will there be a harvest of knowledge. Otherwise, if you say, I am somebody, my wife is mine, I have a family life etc., then the ego remains, and there is no way to be rescued.

⁵ *siddharameshwar maharaj*- After the bath, the third duty of the *brahmin* is to perform the prayers and this is called *sandhya*. To do *sandhya* is not the chanting of the *gayatri mantra* but it is to recognize clearly and distinctly that space/*sandhi*



thout this knowledge the other shore cannot be reached. *(*siddharameshwar maharaj-* to know the *sandi*/space between every thought is to utter the *gayatri* correctly)

9. जो ब्रह्मज्ञान उपदेसी। अज्ञानअंधारें निरसी।
 जीवात्मयां परमात्मयांसी। ऐक्यता करी ॥ ९ ॥
jo brahmajñāna upadesī | ajñānaamdhāreṁ nirasī
 |
jīvātmayāṁ paramātmayāṁsī | aikyatā karī || 9
 ||

9. That witnessing *purush* teaches the knowledge of *brahman* and He dissipates the darkness of ignorance and unites the *atma* of

between every action, every word and every thought. In that space shines the light of the Self, and to hold one's attention there continuously, is performing the *gayatri mantra*. Therefore, performing *sandhya* is to understand the meaning conveyed by the words of the *gayatri* and to verify by your own experience that the light of the Self is there in that space. Otherwise, what will be achieved by merely reciting the words and not understanding the meaning?



the *jiva* and that *paramatma*/Supreme Self.

10. विघडले देव आणी भक्त। जीवशिवपणें द्वैत।
तया देवभक्तां येकांत-। करी तो सद्गुरु ॥ १० ॥
vighaḍale deva āṇī bhakta | jīvaśivapaṇeṃ dvaita
|
tayā devabhaktāṃ yekānta- | karī to sadguru || 10
||

10. The separation of God and devotee is due to this duality of *jiva* and *shiva*. That One who makes this unity between God and the devotee into that Reality is *sadguru*.

11. भवव्याघ्रें घालूनि उडी। गोवत्सास तडातोडी।
केली देखोनि सीघ्र सोडी। तो सद्गुरु जाणावा ॥ ११ ॥
bhavavyāghreṃ ghālūni uḍī | govatsāsa taḍātoḍī |
kelī dekhoni sīghra soḍī | to sadguru jāṇāvā || 11
||

11. The tiger of worldliness has jumped in between this cow (**knowledge**) and her calf (**disciple**) and separated them. The One who sees



this and hastens to release them from this great danger should be known as *sadguru*.

12. प्राणी मायाजाळीं पडिलें। संसारदुःखें दुःखवलें।
 ऐसें जेणें मुक्त केलें। तो सद्गुरु जाणावा ॥ १२ ॥
prāṇī māyājālīm paḍileṁ | saṁsāraduḥkhem duḥ-
khavaleṁ |
aiseṁ jeṇeṁ mukta keleṁ | to sadguru jāṇāvā ||
 12 ||

12. The one in the *prana* has fallen in the net of *maya* and suffers so much from the sorrows of *samsar*. That One who liberates them by means of this ‘I am’, should be known as *sadguru*.

13. वासनानदीमाहांपुरीं। प्राणी बुडतां ग्लांती करी।
 तेथें उडी घालूनि तारी। तो सद्गुरु जाणावा ॥ १३ ॥
vāsanānadīmāhāmpurīm | prāṇī buḍatām glāmtī
karī |
tetheṁ uḍī ghālūni tāri | to sadguru jāṇāvā ||
 13 ||

13. In the *prana*, we get completely exhausted



and end up drowning in the flooding river of desires. ‘There’, the One who jumps in and saves us, that you should know is *sadguru*.

14. गर्भवास अति सांकडी। इछाबंधनाची बेडी।
ज्ञान देऊन सीघ्र सोडी। तो सद्गुरु स्वामी ॥ १४ ॥
garbhavāsa ati sārṅkaḍī | ichābandhanācī beḍī |
jñāna deūna sīghra soḍī | to sadguru svāmī || 14
||

14. There are great burdens and constrictions in these countless births and deaths and there is the confinement of this binding wish of ‘I am’. That One who gives us the knowledge that swiftly releases us is *sadguru swami* (*maharaj- at this moment you are He, how long does it take...just understand*).

15. फोडूनि शब्दाचें अंतर। वस्तु दाखवी निजसार।
तोचि गुरु माहेर। अनाथांचें ॥ १५ ॥
phoḍūni śabdāceṃ aṅtara | vastu dākhaṇī nijasāra
|
toci guru māhera | anāthāṅceṃ || 15 ||



15. The One who opens up this inner space of the ‘word’ and clearly reveals that thoughtless Self which is our own essence; that One is *sadguru* only and He is the maternal home of the destitute.

16. जीव येकदेसी बापुडें। तयास ब्रह्मचि करी रोकडें।
फेडी संसारसांकडे। वचनमात्रें ॥ १६ ॥

*jīva yekadesī bāpuḍem | tayāsa brahmachi karī roka-
ḍem |*

phedī saṁsārasāṁkaḍe | vacanamātreṁ || 16 ||

16. The *jīva* is a pitiable limited being. Due to this ever-present *sagun* experience, the *sadguru* makes this *jīva* that *brahman* (*maharaj- at this moment, you are He*). Due to only this divine ‘word’ the bondage of *samsar* is shattered.

17. जें वेदांचे अभ्यांतरि। तें काढून अपत्यापरी।
शिष्यश्रवणीं कवळ भरी। उद्गारवचनें ॥ १७ ॥

*jem vedāñce abhyāntarīm | teṁ kāḍhūna apatyā-
parī |*

śiṣyaśravaṇīm kavala bhari | udgāravacanem || 17



॥

17. Within the *vedas* there is this ‘I am’ and this He takes out and gives to the *shishya*, just like the mother feeding her child. Within this listening of the *shishya* there is the fullness of that pure knowledge, on account of His rescuing divine ‘word’.

18. वेद शास्त्र माहानुभाव। पाहातां येकचि अनुभव।
तोचि येक गुरुराव। ऐक्यरूपे ॥ १८ ॥

veda śāstra māhānubhāva | pāhātām yekaci anubhava |

toci yeka gururāva | aikyarūpem || 18 ||

18. The *veda* and the *shasthras* become that great experience, I do not exist, when you understand that it is that One alone who has become this experience of ‘I am’. There is only that One *guru-rama* and His form is this feeling of oneness.

19. संदेह निःशेष जाळी। स्वधर्म आदरें प्रतिपाळी।



वेदविरहित टवाळी। करूच नेणे ॥ १९ ॥

saṁdeha niḥśeṣa jālī | svadharma ādareṁ pratipālī

|

vedavirahita ṭavālī | karūṁca neṇe || 19 ||

19. When body consciousness is totally burnt and our own inherent nature/*svadharma* is lovingly and carefully protected then, all the loose talk that is different to the *vedas* is never known.

20. जें जें मन अंगिकारी। तें तें स्वयें मुक्त करी।

तो गुरु नव्हे भिकारी-। झडे आला ॥ २० ॥

jeṁ jeṁ mana aṅgikārī | teṁ teṁ svayem mukta karī |

to guru navhe bhikārī- | jhaḍe ālā || 20 ||

20. When the mind becomes the acceptor of this 'I am' then, that Reality can naturally liberate that Reality. That *guru* is not a beggar hungry for objects. (*maharaj – an acceptor is required*)

21. शिष्यास न लविती साधन। न करविती इंद्रियेंदमन।



ऐसे गुरु आडक्याचे तीन। मिळाले तरी त्यजावे ॥ २१ ॥

śiṣyāsa na lavitī sādhana | na karavitī indriyem-
damana |

aise guru āḍakyāce tīna | miḷāle tarī tyajāve || 21
||

21. If the *shishya* is not established in this *sadhana* nor made to control his sense-organs then, such a *guru* may be available even at three for a penny, but he should be discarded.

22. जो कोणी ज्ञान बोधी। समूळ अविद्या छेदी।

इंद्रियेंदमन प्रतिपादी। तो सद्गुरु जाणावा ॥ २२ ॥

jo koṇī jñāna bodhī | samūḷa avidyā chedī |

indriyemdamana pratipādī | to sadguru jāṇāvā ||
22 ||

22. The One who teaches the pure knowledge that is within this ‘all’, who uproots ignorance/*avidya* (“I am a body”) totally and establishes the control of the sense-organs; that you should know is *sadguru*.



23. येक द्रव्याचे विकिले। येक शिष्याचे आखिले।
 अतिदुराशेनें केले। दीनरूप ॥ २३ ॥
yeka dravyāce vikile | yeka śiṣyāce ākhile |
atidurāśenem kele | dīnarūpa || 23 ||

23. But when that One gets sold off for the wealth of the ‘many’ (ie. [conceptualisation and desires](#)) then, that *guru* has become no more than a servant of the *shishya*. That One has become a very miserable form, due to its hopes that are far from the *atma*.

24. जें जें रुचे शिष्यामनीं। तैसीच करी मनधरणी।
 ऐसी कामना पापिणी। पडली गळां ॥ २४ ॥
jem jem ruce śiṣyāmanīṁ | taisīca karī manadhara-
ṇī |
aisī kāmanā pāpiṇī | paḍalī galāṁ || 24 ||

24. He enjoys staying in the mind and the *shishya* is only being flattered in order to gain something ([How can the conviction of the utter falsity of anything be there?](#)). In this way, sinful passions embrace him.



25. जो गुरु भीडसारु। तो अद्धमाहून अद्धम थोरु।
चोरटा मंद पामरु। द्रव्यभोंदु ॥ २५ ॥
*jo guru bhīḍasāru | to addhamāhūna addhama
thoru |*
coraṭā maṇḍa pāmaru | dravyabhōṇḍu || 25 ||

25. When that *guru* lavishes respect on his disciple then, that great *brahman* has surely become the lowest of the low; he is a robber and hypocrite, void of morals and a deceiver who is after money (*maharaj-* the one who says he is a Master, is not a Master, I tell you!).

26. जैसा वैद्य दुराचारी। केली सर्वस्वें बोहरी।
आणी सेखीं भीड करी। घातघेणा ॥ २६ ॥
jaisā vaidya durācārī | kelī sarvasvem boharī |
āṇī sekhīm bhīḍa karī | ghātagheṇā || 26 ||

26. He is like an immoral doctor and he will plunder your only wealth ('I am') and in the end will fail to help the one who respected him.

27. तैसा गुरु नसावा। जेणें अंतर पडे देवा।



भीड करूनियां गोवा-। घाली बंधनाचा ॥ २७ ॥

taisā guru nasāvā | jēṇem aṃtara paḍe devā |
bhīḍa karūniyām govā- | ghālī baṃdhanācā || 27
 ||

27. The *guru* should not be like this, for then that God is missed. Due to respect or fear for this false teacher that One gets bound in entanglement (*maharaj- gurus put you in more bondage, I tell you!*).

28. जेथें शुद्ध ब्रह्मज्ञान। आणी स्थूल क्रियेचें साधन।
 तोचि सद्गुरु निधान। दाखवी डोळां ॥ २८ ॥

jethem śuddha brahmajñāna | āṇī sthūla kriyecem
sādhana |
toci sadguru nidhāna | dākhavī ḍolām || 28 ||

28. When the gross *sadhana* is this action of the ‘all’ and ‘here’ has become that pure knowledge of *brahman* then, that only is because of *sadguru* and before your very eyes that hidden treasure is revealed.



29. देखणें दाखविती आदरें। मंत्र फुंकिती कर्णद्वारें।
इतुकेंच ज्ञान तें पामरें-। अंतरलीं भगवंता ॥ २९ ॥
dekhaṇeṃ dākhavitī ādareṃ | maṅtra phuṅkitī
karṇadvāreṃ |
itukeṅca jñāna teṃ pāmareṃ- | aṅtaralīṃ bhaga-
vaṅtā || 29 ||

29. But if a show is eagerly displayed and a *mantra* whispered in the ear of the disciple then, only that much is that *guru's* knowledge. Then that Reality has become this lowly knowledge that is so far from God.

30. बाणे तिहींची खूण। तोचि गुरु सुलक्षण।
तेथेंचि रिघावें शरण। अत्यादरें मुमुक्षें ॥ ३० ॥
bāṇe tihīṅcī khūṇa | toci guru sulakṣaṇa |
tetheṅci righāveṃ śaraṇa | atyādareṃ mumukṣeṅ
|| 30 ||

30. Only where that pure understanding within this *triad has been fully imbibed is there that pure attention of the *guru*. 'There' only should the aspirant approach, with complete respect



and love, and surrender himself. *(Knower, known, knowing)

31. अद्वैतनिरूपणीं अगाध वक्ता। परी विषई लोलंगता।
 ऐसिया गुरुचेनि सार्थकता। होणार नाही ॥ ३१ ॥
advaitanirūpaṇīm agādha vaktā | parī viṣaiṁ lolāṅgatā |
aisiyā gurūceni sārthakatā | hoṅāra nāhīm || 31 ||

31. On account of the non-dual discourse there is that unfathomable speaker (I do not exist). But if you bow down to the sense-objects then, *sadguru* will not be able to fulfil your life's purpose.

32. जैसा निरूपणसमयो। तैसेंचि मनहि करी वायो।
 कृतबुद्धीचा जयो। जालाच नाही ॥ ३२ ॥
jaisā nirūpaṇasamayo | taiseṅci manahi karī vāyo |
kṛtabuddhīcā jayo | jālāca nāhīm || 32 ||

32. And if his discourse is of the 'many' then the



mind will also become useless like the ‘many’ thoughts and there cannot be that victory of that established Truth.

33. निरूपणीं सामर्थ्यं सिद्धी। श्रवणं होतां दुराशा बाधी।
नाना चमत्कारेण बुद्धी। दंड़ळूं लागे ॥ ३३ ॥
nirūpaṇīm sāmārthya siddhī | śravaṇa hotāṃ
durāśā bādhī |
nānā camatkāreṇ buddhī | daṇḍaḷūṃ lāge || 33
||

33. Within that pure discourse there is this power of the ‘all’ and *siddhis* (powers that should be allowed to come naturally through understanding). But if while listening/*shravan* your mind is affected by false hopes that are far from the *atma* then, your mind is attracted to the ‘many’ miracles.

34. पूर्वीं ज्ञाते विरक्त भक्त। तयांसि सादृश्यं भगवंतं।
आणी सामर्थ्यं हि अद्भुतं। सिद्धीचेनि योगे ॥ ३४ ॥
pūrvīm jñāte virakta bhakta | tayāṃsi sādṛśya bha-
gavaṃta |



āñī sāmāthyahi adbhuta | siddhīceni yogem || 34
 ||

34. That previous state of pure knowledge was created by the Knower who is desireless; that one is a true devotee and just like God. Then there is this wondrous power of the ‘all’ and these *siddhis* associated with it (ie. they come naturally but they are within *maya*).⁶

⁶ *siddhārameshwar maharaj-* When the totally firm resolve has been impressed on the mind that “I am *brahman*” then two kinds of glories come: one is the Self *swarup* and the other is the limited/conditioned state. Now, the glory of that Self is to be everlasting/*nitya*, completely perfect/*paripurna*, *niranjana*, immortal/*amara* etc. This is the acquisition of that “spiritual power” that is beyond all limiting concepts. The Knowers of *brahman* remain immortal by placing their foot on the head of Time. Then there are the glories of the conditioned state of knowledge. This brings success, fame (ie. *pervasiveness*) and the power of the *saguna*. Such “spiritual powers” are effortlessly acquired by the *jiva*. Due to knowledge, power will come, but do not go and see whether it has come or not. “Without begging one gets pearls but if you beg, you may not even get alms.” “I am as big as the world (*saguna*) and I am the Lord



35. ऐसें तयांचें सामर्थ्य। आमुचें ज्ञानचि नुसदें वेर्थ।
ऐसा सामर्थ्याचा स्वार्थ। अंतरीं वसे ॥ ३५ ॥

*aiseṁ tayāñcerṁ sāmārthya | āmuceṁ jñānaci
nusadeṁ vertha |*

aisā sāmārthyācā svārtha | aṁtarīm vase || 35 ||

35. Such is the power of that Reality; while the knowledge that we have is simply worthless and empty. Such ‘greed’ for this power resides within this inner space of ‘I am’ (when this understanding grows then it becomes your need and you long to be in that only; *maharaj-* one should have the greed for Reality).

of the world (*nirguna*).” This should be your over-riding conviction. Then the spiritual powers will come of their own accord. But do not be expectant saying, “The power should come, let that power come.” An impatient bridegroom will wear the *bashing* (the ceremonial head-dress for marriage) to his knees. Let not any such condition arise. “I am the King. For what should I ask?” Have no desire for anything; this much is all that is required. One should remain with this understanding that, “I am the completely perfect Supreme Self.”



36. निशेष दुराशा तुटे। तरीच भगवंत भेटे।
 दुराशा धरिती ते वोखटे। शब्दज्ञाते कामिक ॥ ३६ ॥
nīṣeṣa durāśā tuṭe | tarīca bhagavanṭa bheṭe |
durāśā dharitī te vokhaṭe | śabdajñāte kāmika || 36
 ||

36. When false hopes are completely broken, then only will God be met. When false hope is retained in our mind, then that Reality becomes vile and that One who knows this ‘word’ becomes full of desires.

37. बहुत ज्ञातीं नागवलीं। कामनेनें वेडीं केलीं।
 कामना इच्छितांच मेलीं। बापुडीं मूर्खे ॥ ३७ ॥
bahuta jñātīṃ nāgavalīṃ | kāmānēnēṃ veḍīṃ kelīṃ |
kāmanā icchitāṅca melīṃ | bāpuḍīṃ mūrkhēṃ ||
 37 ||

37. Then this ‘all’ within the Knower becomes uncontrolled and maddened by desires. And these poor fools die, due to the longings of this wish to be (this ‘I am’ is not satisfied to re-



main in itself and longs to be satisfied by other things).

38. निशेष कामनारहित। ऐसा तो विरुळा संत।
अवघ्यांवेगळें मत। अक्षै ज्याचें ॥ ३८ ॥

niśeṣa kāmanārahita | aisā to viruḷā saṁta |
avaghyāṁvegaleṁ mata | akṣai jyāceṁ || 38 ||

38. Rare is that Saint who is completely free of desire. The understanding of that ‘indestructible’ is quite different from the understanding of a man.

39. अक्षै ठेवा सकळांचा। परी पांगडा फिटेना शरीराचा।
तेणें मार्ग ईश्वराचा। चुकोनि जाती ॥ ३९ ॥

akṣai ṭhevā sakalāṁcā | parī pāṅgaḍā phiṭenā
śarīrācā |
teṇeṁ mārga īśvarācā | cukoni jāti || 39 ||

39. That ‘indestructible’ has the treasure of this ‘all’ in its possession but, if these chains of this ‘all’ body are not broken then, that way of God will be missed.



40. सिद्धि आणी सामर्थ्य जालें। सामर्थ्ये देहास महत्त्व आलें।
तेणें वेंचाड वळकावलें। देहबुद्धीचें ॥ ४० ॥

siddhi āṇī sāmārthya jāleṁ | sāmārthyem dehāsa mahattva āleṁ |

teṇem veṅcāḍa vaḷakāvaleṁ | dehabuddhīceṁ || 40 ||

40. When these *siddhis* and this power of the ‘I am’ appear then, importance is brought to this ‘all’ body and that Reality is forcefully seized by body conviction.⁷

41. सांडूनि अक्षै सुख। सामर्थ्य इच्छिती ते मूर्ख।
कामनेसारिखें दुःख। आणीक कांहींच नाहीं ॥ ४१ ॥

sāṁḍūni akṣai sukha | sāmārthya ichitī te mūrkhā

⁷*siddharameshwar maharaj*- When the aspirant starts the practice “I am *brahman*,” then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become big. Only this much is the change.... Therefore not only does that ego not die but it starts roaring, “I am *brahman*.” Without killing that “I” the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



|

kāmanesārikheṃ duḥkha | āṅṅika kāmhīmca nāhīm
|| 41 ||

41. When that Reality is a fool then, it leaves aside the joy of the ‘indestructible’ and has the wish for this power ‘I am’. And afterwards when there comes the sufferings caused by incessant and ever-changing desires then even this ‘I am’ is not.

42. ईश्वरेविण जे कामना। तेणेचि गुणें नाना यातना।
पावती होती पतना-। वरपडे प्राणी ॥ ४२ ॥

īśvareṃviṇa je kāmanā | teṇemci guṇem nānā
yātanā |

pāvatī hotī patanā- | varapaḍe prāṅṅī || 42 ||

42. ‘Many’ desires arise when this ‘I am’ is without its *purush*. Then that Reality becomes the mixing together of the three **gunas* and there is objectification and ‘many’ sufferings. When these are accepted as your own then, that One falls into this corpse within the



prana. *(*maharaj*- you know/*sattwa* something is there, but you don't know/*tamo* what it is and that is *rajo guna*).

43. होतां शरीरासी अंत। सामर्थ्यहि निघोन जात।
सेखीं अंतरला भगवंत। कामनागुणें ॥ ४३ ॥

hotāṃ śarīrāsī aṃta | sāmārthyahi nighona jāta |
sekhīm aṃtaralā bhagavaṃta | kāmanāguṇeṃ ||
43 ||

43. Then due to body consciousness, this 'all' body comes to an end and this power of 'I am' is taken away. Finally in the end, due to these **gunas* of desire, God is disregarded and lost. *(*maharaj*- you do everything knowingly and unknowingly. Therefore you don't know what the result will be. In this world you are always thinking, what will happen and what will not happen? What to do and what not to do?)

44. म्हणोनि निःकामताविचारु। दृढबुद्धीचा निर्धारु।
तोचि सद्गुरु पैलपारु। पाववी भवाचा ॥ ४४ ॥



*mhaṇoni niḥkāmatāvicāru | dṛḍhabuddhīcā nird-
hāru |
toci sadguru pailapāru | pāvavī bhavācā || 44 ||*

44. Therefore the one who is desireless and is the constant support of a steadfast intellect becomes the *sadguru* and is taken beyond the ocean of worldly life.

45. मुख्य सदगुरुचें लक्षण। आधीं पाहिजे विमळ ज्ञान।
निश्चयाचें समाधान। स्वरूपस्थिती ॥ ४५ ॥
*mukhya sadgurūcem lakṣaṇa | ādhīm pāhije vi-
maḷa jñāna |
niścayācem samādhāna | svarūpasthitī || 45 ||*

45. That thoughtless understanding is the attention of *sadguru* and at the source it wants only pure knowledge. It is the doubtless and complete contentment of that *swarup*.

46. याहीवरी वैराग्य प्रबळ। वृत्ति उदास केवळ।
विशेष आचारें निर्मळ। स्वधर्मविषई ॥ ४६ ॥
yāhīvarī vairāgya prabaḷa | vṛtti udāsa kevaḷa |



viśeṣa ācāreṁ nirmala | svadharmaviṣāṁ || 46 ||

46. When this ‘I am’ has been understood and powerful *vairagya* is maintained (‘I want nothing’) then, this *vritti* of detachment (by forgetting everything, this knowing is there) becomes that pure knowledge. But first there has to be this pure *sattwa guna*, for this being knowledge and behaving as knowledge is closely related to *swadharma* (beyond knowledge; to be in your *swarup*).

47. याहिवरी अध्यात्मश्रवण। हरिकथा निरूपण।

जेथें परमार्थविवरण। निरंतर ॥ ४७ ॥

yāhivarī adhyātmaśravaṇa | harikathā nirūpaṇa |

jethem paramārthavivaraṇa | nirāntara || 47 ||

47. When this ‘I am’ is being understood then, you are listening to this ‘story’ of *hari*. And when ‘here’ there is that thoughtless understanding then, that is the Ultimate Accomplishment/*paramarth* and that is *parabrahman*.



48. जेथें सारासारविचार। तेथें होये जगोद्धार।
नवविधा भक्तीचा आधार। बहुता जनासी ॥ ४८ ॥
jethem sārāsāravicāra | tethem hoye jagoddhāra |
navavidhā bhakticā ādhāra | bahutā janāsī || 48
॥

48. When ‘here’ is that thoughtless essence, then you are lifted out of this world and afterwards only *brahman* only remains ‘there’. But first with the support of these nine devotions, the mind should become this ‘all’.

49. म्हणोनि नवविधा भजन। जेथें प्रतिष्ठलें साधन।
हें सद्गुरूचें लक्षण। श्रोतीं वोळखावें ॥ ४९ ॥
mhaṇoni navavidhā bhajana | jethem pratiṣṭhaleṁ
sādhana |
hem sadgurūceriṁ lakṣaṇa | śrotīṁ volakhāverī ||
49 ॥

49. And when ‘here’ the nine forms of *bhajan* are the established *sadhana*, then there comes that thoughtless state. This pure attention of the *sadguru* should be recognized within the lis-



tener.

50. अंतरीं शुद्ध ब्रह्मज्ञान। बाह्य निष्ठेचें भजन।
 तेथें बहु भक्त जन। विश्रांति पावती ॥ ५० ॥
aṁtarīm śuddha brahmajñāna | bāhya niṣṭheceṁ
bhajana |
tetheriṁ bahu bhakta jana | viśrānti pāvati || 50 ||

50. When in this inner space (of 'I am') there is that pure knowledge of *brahman* then, the *senses are absorbed in the making of His *bhajan*. And 'there' the devotee of the mind attains the peace and rest of no-mind. *(The individual senses that were constantly going outside to find satisfaction in something new have found satisfaction in letting whatever experience comes, come and whatever goes, go without care or concern)

51. नाहीं उपासनेचा आधार। तो परमार्थ निराधार।
 कर्मविण अनाचार। भ्रष्ट होती ॥ ५१ ॥
nāhīm upāsanecā ādhāra | to paramārtha nirād-
hāra |



karmen̄viṇa anācāra | bhraṣṭa hotī || 51 ||

51. Where there is not the support of this worship/*upasana*⁸ then, *paramarth* has no support and nothing of worth is accomplished. Without this conduct of knowledge (effortless knowing) there is only improper conduct and that brings nothing but confusion (“Should I do this or that; is it right or wrong”).

52. म्हणोनि ज्ञान वैराग्य आणि भजन। स्वधर्मकर्म आणि साधन।
कथा निरूपण श्रवण मनन। नीति न्याये मर्यादा ॥ ५२ ॥
*mhaṇoni jñāna vairāgya āṇi bhajana | svadhar-
makarma āṇi sādhana |
kathā nirūpaṇa śravaṇa manana | nīti nyāye ma-
ryādā || 52 ||*

52. Therefore there should be knowledge/*gnyan*, renunciation/*vairagya* and *bhajan*. This is the action of *swadharma*

⁸*siddharameshwar maharaj- upasana*, to take the mind that was placed with the sense objects and place it near God; see 15.9.28,29



and it is the only proper *sadhana*. This is listening/*shravan* to God's 'story' and the establishment of this discourse is called *manana*. And maintenance of this is respect for truthfulness and justice.

53. यामधेँ येक उणेँ असे। तेणेँ तेँ विलक्षण दिसे।
 म्हणौन सर्वहि विलसे। सद्गुरुपासीं ॥ ५३ ॥

*yāmadhem̐ yeka uṇem̐ ase | teṇem̐ tem̐ vilakṣaṇa
 dise |*

mhaṇauna sarvahi vilase | sadgurupāsīm̐ || 53 ||

53. But if that One (*Witness purush*) within this 'I am' is lost then, that Reality appears as something else. Therefore understand that the 'many' and even this 'all' exist and shine on account of *sadguru*.

54. तो बहुतांचें पाळणकर्ता। त्यास बहुतांची असे चिंता।
 नाना साधनेँ समर्था। सद्गुरुपासीं ॥ ५४ ॥

*to bahutāṁcem̐ pāḷaṇakartā | tyāsa bahutāṁcī ase
 cimtā |*

nānā sādhanem̐ samarthā | sadgurupāsīm̐ || 54 ||



54. The *sadguru* is the protector of this ‘all’ and the thinking of this ‘all’ is His. The ‘many’, this *sadhana* of ‘I am’ and non-duality all belong to *sadguru*.

55. साधनेविण परमार्थ प्रतिष्ठे। तो मागुतां सर्वेच भ्रष्टे।
याकारणे दुरीद्रष्टे। माहानुभाव ॥ ५५ ॥

sādhanemviṇa paramārtha pratiṣṭhe | *to māgutām saveṁca bhraṣṭe* |
yākāraṇe durīdraṣṭe | *māhānubhāva* || 55 ||

55. If *paramarth* is honoured without this *sadhana* of ‘I am’ then, that *atma* will again, of its own accord, fall into confusion. But if this ‘I am’ is maintained then, the one whose vision is far from the *atma* (who sees many names and forms) will become that great experience (I do not exist).

56. आचार उपासना सोडिती। ते भ्रष्ट अभक्त दिसती।
जळो तयांची महंती। कोण पुसे ॥ ५६ ॥

ācāra upāsanā soḍitī | *te bhraṣṭa abhakta disatī* |
jaḷo tayāṁcī mahāntī | *koṇa puse* || 56 ||



56. When this conduct of worship/*upasana* ('I am He') is let slip then that Reality sees only through the confusion of non-devotion. And then, within the greatness of that Reality, the fires of desires burn (and desires bring anger, fear etc.) and this fire can only be extinguished by the understanding of this 'all'.

57. कर्म उपासनेचा अभाव। तेथे भकाधेसि जाला ठाव।
तो कानकोंडा समुदाव। प्रपंची हांसती ॥ ५७ ॥

*karma upāsanecā abhāva | tethem bhakādhesi jālā
ṭhāva |*

*to kānakōṇḍā samudāva | prapañcī hāṁsatī || 57
||*

57. Where this action of worship/*upasana* is faithless (and the mind goes out and sits with the objects) then, there will be a straying from 'there', that place of God and that Supreme Self/*paramatma* will become a lowly mind and it will cower before this meeting place of 'I am' and in the worldly life it will get ridiculed.



58. नीच यातीचा गुरु। तोही कानकोंड विचारु।
ब्रह्मसभेस जैसा चोरू। तैसा दडे ॥ ५८ ॥
nīca yātīcā guru | tohī kānakōṇḍa vicāru |
brahmasabhesa jaisā corū | taisā daḍe || 58 ||

58. If the *guru* belongs to this lower caste (or you retain body consciousness and your mind is your *guru*) then, that understanding, I do not exist, will be shamed and in this meeting place of the *brahmin* (ie. *Knower*), he will hide like a thief (the mind steals a small part of this knowledge to uses it for itself and brazenly proclaims, “I am doing”).

59. ब्रह्मसभे देखतां। त्याचें तीर्थ नये घेतां।
अथवा प्रसाद सेवितां। प्राश्चित पडे ॥ ५९ ॥
brahmasabhe dekhatām | tyācem tīrtha naye ghe-
tām |
athavā prasāda sevitām | prāścita paḍe || 59 ||

59. Then though you are, in truth, in the presence of this meeting place of that *brahmin* (ie. though everything takes place in this ‘I am’ of



knowledge), still you do not accept this sacred water that comes from His feet and do not taste of His *prasad*/blessings then, you will have to be purified (if having met the Master, you continue to take yourself to be the body and act as a body then, of what use is His blessings, ‘You are He’? If He shows you your true nature but you do not accept it then whose fault and how can you be purified?).⁹

60. तीर्थप्रसादाची सांडी केली। तेथें नीचता दिसोन आली।
गुरुभक्ति ते सटवली। येकायेकी ॥ ६० ॥

⁹*siddharameshwar maharaj*- What reward should the *guru* give to the disciple who pays no attention to the instructions in the *sadguru*'s discourse and fails to act accordingly? Instead, the disciple simply recites “*guru brahma, guru vishnu...*” and does *puja* with frankincense, lamp and food-offerings. Suppose a master orders a servant, “Bring some water,” but the servant neglects to do this and instead starts dancing around the master saying “Oh master, how handsome you are, what a fine body you have. Master, you are wonderful.” If the servant should act like this then, what reward will he get from his master? In the same way, if the disciple only makes the *sadguru*'s *puja* with sweet words then, how can the *sadguru* be blamed?



*tīrthaprasādācī sāṃdī kelī | tethem nīcatā dīsona
ālī |
gurubhakti te saṭavalī | yekāyekī || 60 ||*

60. If this sacred water and *prasād* are not accepted then, ‘there’ the objects of the world will be seen and *sadguru*’s devotion is suddenly ruined.

61. गुरुची मर्यादा राखतां। ब्राह्मण क्षोभती तत्वतां।
तेथें ब्राह्मण्य रक्षूं जातां। गुरुक्षोभ घडे ॥ ६१ ॥
*gurucī maryādā rākhatām | brāhmaṇa kṣobhatī ta-
tvatām |
tethem brāhmaṇya rakṣūm jātām | gurukṣobha
ghaḍe || 61 ||*

61. And if you should maintain respect for this *guru* of the ‘many’ then truly, that *brahmin*’s peace is disturbed. And if you seek the protection of that *brahmin* ‘there’ then, this *guru* will get upset (this peace of the meeting place or ‘all’ of the *brahmin* is a new experience for a mind that is accustomed to run here and there.



It feels uncomfortable and agitated and wants to return to the place it knows well (ie. body consciousness).

62. ऐसीं सांकडीं दोहींकडे। तेथें प्रस्तावा घडे।

नीच यातीस गुरुत्व न घडे। याकारणें ॥ ६२ ॥

aisīm sāmkaḍīṁ dohīṁkaḍe | tethem prastāvā ghaḍe |

nīca yātīsa gurutva na ghaḍe | yākāraṇem || 62 ||

62. When there is this confinement of *mula maya* and *mula purush* then, there is only regrets 'there'. But by means of this 'I am', the *guru* of this inferior caste (ie. your confused and doubting mind) is not touched.

63. तथापि आवडी घेतली जीवें। तरी आपणचि भ्रष्टावें।

बहुत जनांसी भ्रष्टावें। हें तों दूषणचि कीं ॥ ६३ ॥

*tathāpi āvaḍī ghetalī jīvem | tarī āpaṇaci bhraṣṭā-
vem |*

*bahuta janāṁsī bhraṣṭāvāvem | hem tom dūṣaṇaci
kīm || 63 ||*



63. And if one is still fond of remaining a *jīva* then, you are only deluding yourself. Then this ‘all’ has been deluded by the mind and that thoughtless *swarup* has been spoiled.

64. आतां असो हा विचारू। स्वयातीचा पाहिजे गुरु।
नाहीं तरी भ्रष्टाकारु। नेमस्त घडे ॥ ६४ ॥

ātām aso hā vicārū | svayātīcā pāhije guru |
nāhīm tarī bhraṣṭākāru | nemasta ghaḍe || 64 ||

64. Now that this ‘I am’ understanding has come, let there be that thoughtless essence. Therefore the *guru* should be of your own caste (you are a *brahmin*; this is *sadguru’s* teaching). If not, then you are sure to get deluded (how can a *guru* take you to Reality if he does not know Reality?).

65. जे जे कांहीं उत्तम गुण। तें तें सद्वरूचें लक्षण।
तथापि संगों वोळखण। होये जेणें ॥ ६५ ॥

je je kāmhīm uttama guṇa | teṁ teṁ sadgurūceṁ
lakṣaṇa |
tathāpi saṅgōṁ voḷakhaṇa | hoye jeṇeṁ || 65 ||



65. This 'all' of *mula maya* is the superior *guna* (ie. pure *sattwa guna*) and it is the attention of the attentionless *sadguru*. And that thoughtless *sadguru* can only be recognised by means of this thought 'I am'.

66. येक गुरु येक मंत्रगुरु। येक यंत्रगुरु येक तांत्रगुरु।
 येक वस्तादगुरु येक राजगुरु। म्हणती जनीं ॥ ६६ ॥
yeka guru yeka maṅtraguru | yeka yaṅtraguru
yeka tāṅtraguru |
yeka vastādaguru yeka rājaguru | mhaṇatī janīm
 ॥ 66 ॥

66. That One has become the *gurus*; some *gurus* give *mantra*; some *gurus* teach *yantra* (symbolic representations of gods) and some teach rituals and actions related to sacrifices etc. (*tantra*). Some *gurus* teach the physical arts like dance and music etc. and some are even called the *guru* of the King by the people of this world.

67. येक कुळगुरु येक मानिला गुरु। येक विद्यागुरु येक कुविद्यागुरु।
 येक असद्गुरु येक यातिगुरु। दंडकर्ते ॥ ६७ ॥



*yeka kuḷaguru yeka mānilā guru | yeka vidyāguru
yeka kuvidyāguru |
yeka asadguru yeka yātiguru | daṁḍakarte || 67
||*

67. Some are the family *gurus*; some are the *gurus* so decided by their disciples. Some *gurus* teach the various knowledges and some teach harmful knowledge. Some claim to be *sadguru* but they are false *gurus*; some are the *gurus* of a particular caste and they are deemed fit to pass judgement and punishment.

68. *येक मातागुरु येक पितागुरु। येक राजागुरु येक देवगुरु।
येक बोलिजे जगद्गुरु। सकळकळा॥ ६८॥*
*yeka mātāguru yeka pitāguru | yeka rājāguru yeka
devaguru |
yeka bolije jagadguru | sakalakaḷā || 68 ||*

68. One *guru* is the mother and one *guru* is the father; one *guru* is the king and one *guru* is God. And the one who speaks this art* of the ‘all’ should be called the *jagadguru* (*guru of the*



world). *(Art of knowing; forget everything and be He)

69. ऐसे हे सत्रा गुरु। याहिवेगळे आणीक गुरु।

ऐक तयांचा विचारु। सांगिजेल ॥ ६९ ॥

aise he satrā guru | yāhivegaḷe āṇīka guru |

aika tayāṁcā vicāru | sāṅgijela || 69 ||

69. In this way, that thoughtless *swarup* has become these seventeen *gurus*. There are many more *gurus* other than these also. Therefore listen to this ‘all’ and then that thoughtlessness of *paramatma* can be understood (therefore leave all other *gurus* and be that thoughtless Reality as taught by *sadguru*).

70. येक स्वप्नगुरु येक दीक्षागुरु। येक म्हणती प्रतिमागुरु।

येक म्हणती स्वयें गुरु। आपला आपण ॥ ७० ॥

yeka svapnaguru yeka dīkṣāguru | yeka mhaṇatī pratimāguru |

yeka mhaṇatī svayem guru | āpalā āpaṇa || 70 ||

70. Some *gurus* come in dreams; some *gurus*



give initiation. Some say, ‘The image of god is the *guru*’ and some say, ‘You yourself are your own *guru*.’

71. जे जे यातीचा जो व्यापारु। ते ते त्याचे तितुके गुरु।
याचा पाहातां विचारु। उदंड आहे ॥ ७१ ॥

*je je yāticā jo vyāpāru | te te tyāce tituke guru |
yācā pāhātām vicāru | udaṁḍa āhe || 71 ||*

71. Whatever business or occupation one may pursue, that Reality becomes a *guru* for that particular vocation ([body consciousness divides that one Reality](#)). But when you understand that thoughtless state of this thought ‘I am’ then, there is only that vast Supreme Self/*paramatma* ([only the thoughtless *sadguru* can lead you to that thoughtless stateless state](#)).

72. असो ऐसे उदंड गुरु। नाना मतांचा विचारु।
परी जो मोक्षदाता सद्गुरु। तो वेगळाचि असे ॥ ७२ ॥

*aso aise udaṁḍa guru | nānā matāṁcā vicāru |
parī jo mokṣadātā sadguru | to vegalāci ase || 72 ||*



72. In this way, that vast thoughtless Self has become the *gurus* with the ‘many’ understandings. But that One who is the giver of liberation is quite different, He is *sadguru*. (There are the ‘many’ *gurus*; there is the *guru* who can give this *sagun* understanding of knowledge and there is *sadguru*)

73. नाना सद्विद्येचे गुण। याहिवरी कृपाळूपण।

हैं सद्गुरूचें लक्षण। जाणिजे श्रोतीं ॥ ७३ ॥

nānā sadvidyece guṇa | yāhivarī kṛpālūpaṇa |

heṁ sadgurūcem lakṣaṇa | jāṇije śrotīm || 73 ||

73. There are the ‘many’ thoughts and concepts, this pure *sattwa guna* and that thoughtless pure knowledge. Even this ‘I am’ is a blessing bestowed by *sadguru*. It is the attention of the thoughtless attentionless *sadguru* and it should be known by the good listener.

इति श्रीदासबोधे गुरुशिष्यसंवादे गुरुलक्षणनाम

समास दुसरा ॥ २ ॥ ५.२

iti śrīdāsabodhe guruśiṣyasamvāde gurulakṣaṇa-



nāma

samāsa dusarā || 2 || 5.2

*Tímto končí 2. kapitola 5. dášky knihy
Dásbódh s názvem „The attentions of Gurus“.*

Překlad z angličtiny – xxx 2017

5.3 The attention of a Disciple/ *Shishya*

समास तिसरा : शिष्यलक्षण

samāsa tisarā : śiṣyalakṣaṇa

The attention of a Disciple/ *Shishya*

|| Śrī Rām ||

1. मागां सद्गुरुचें लक्षण। विशद केलें निरूपण।
आतां सच्छिष्याची वोळखण। सावध ऐका ॥ १ ॥



*māgām sadgurūcem lakṣaṇa | viśada kelem nirū-
paṇa |
ātām sacchiṣyācī voḷakhaṇa | sāvadhā aikā || 1 ||*

1. Previously the pure attention of the *sadguru* was discoursed. Now if you listen attentively then, there will be the recognition of a true disciple/*shishya*.

2. सद्गुरुविण सच्छिष्य। तो वायां जाय निशेष।
कां सच्छिष्येविण विशेष। सद्गुरु सिणे ॥ २ ॥
*sadguruvina sacchiṣya | to vāyām jāya niśeṣa |
kāṁ sacchiṣyevina viśeṣa | sadguru siṇe || 2 ||*

2. Without the *sadguru* and **sat*-disciple/*shishya*, the *atma* becomes worthless and gets completely lost (taking itself as a body). But how could that pure knowledge of *sadguru* ever get fatigued without a true disciple? (*sadguru* is ever free. He sees Himself everywhere)¹⁰ *(*sat*-true/pure)

¹⁰ *siddharameshwar maharaj*- My instructions will prove use-



3. उत्तमभूमि शोधिली शुद्ध। तेथें बीज पेरिलें किडखाद।
कां तें उत्तम बीज परी समंध। खडकेंसि पडिला ॥ ३ ॥
uttamabhūmi śodhilī śuddha | tethem bīja perilem
kiḍakhāda |
kām tem uttama bīja parī samandha | khadakerṣi
paḍilā || 3 ||

3. If one was to prepare the best ground and then sow a rotten seed or if one was to acquire the best seed and then let it fall upon the hard and dry ground....

ful to the one who follows them for they will lead you to the divine wish-fulfilling tree (ie. knowledge 'I am'). The devotee of the *guru* is the one who churns this ocean of worldly living until this nectar 'I am' comes out and then drinks only of that. Now, if you act according to what I have said then, my blessings will always be with you. And just as infant does not need to ask its mother for feeding, so too, the devotee will not need to ask for the blessings of the *guru*. But if you should transgress these orders, then you curse yourself. So be it! The grace of the *guru* is dependent on you cherishing your duty. Does the student who carefully studies at school, have to plead to pass the examination



4. तैसा सच्छिष्य तें सत्पात्र। परंतु गुरु सांगे मंत्र तंत्र।
तेथें अरत्र ना परत्र। कांहिच नाही ॥ ४ ॥

*taisā sacchiṣya teṁ satpātra | paraṁtu guru sāṅge
maṁtra taṁtra |*

tetheṁ aratra nā paratra | kāṁhiṁca nāhīṁ || 4 ||

4. It would be like the true disciple who is worthy of that pure knowledge having a *guru* accomplished in *mantra* and *tantra* (mystic formulae, sacrifice etc.). Then neither *brahman* nor even this ‘I am’ could be acquired.

5. अथवा गुरु पूर्ण कृपा करी। परी शिष्य अनाधिकारी।
भाग्यपुरुषाचा भिकारी। पुत्र जैसा ॥ ५ ॥

*athavā guru pūrṇa kṛpā karī | parī śiṣya anādhi-
kāri |*

bhāgyapuruṣācā bhikāri | putra jaisā || 5 ||

5. Or, if the *guru* is complete and gives His grace but the disciple is not worthy of it then, it is just like that blessed *purush* having a beggar for a son.



6. तैसें येकाविण येक। होत असे निरार्थक।
परलोकींचें सार्थक। तें दुऱ्हावे ॥ ६ ॥

*taiseṁ yekāvīṇa yeka | hota ase nirārthaka |
paralokīñceṁ sārthaka | teṁ duṛhāve || 6 ||*

6. In this way, when there is one without the other then, everything is wasted. Then this world beyond ('I am knowledge') and that Reality stay very far away indeed.

7. म्हणौनि सदगुरु आणी सच्छिष्य। तेथें न लगती सायास।
त्यां उभयतांचा हव्यास। पुरे येकसरा ॥ ७ ॥

*mhaṇauni sadguru āṇī sacchiṣya | tetheṁ na la-
gatī sāyāsa |
tyāṁ ubhayatāñcā havyāsa | pure yekasarā || 7
||*

7. And where there is the true *guru* and the true disciple then, no great toil is necessary. The longings of *mula maya* (ie. to be) and *mula purush* (ie. not to be) are both fulfilled, in due course.

8. सुभूमि आणी उत्तम कण। उगवेना प्रजन्त्येविण।



तैसें अध्यात्मनिरूपण। नस्तां होये ॥ ८ ॥

*subhūmi āṇī uttama kaṇa | ugavenā prajanyem-
viṇa |*

taiseṁ adhyātmanirūpaṇa | nastāṁ hoye || 8 ||

8. Even if there is the best ground and the best seed still, that seed will not sprout without constant rain. Similarly, this discourse on oneness is surely lost if proper attention is not maintained.

9. सेत परिलें आणी उगवलें। परंतु निगेविण गेलें।

साधनेविण तैसें जालें। साधकांसी ॥ ९ ॥

*seta perileṁ āṇī ugavaleṁ | paraṁtu nigeviṇa ge-
leṁ |*

sādhaneṁviṇa taiseṁ jāleṁ | sādhakāṁsī || 9 ||

9. The field has been planted and the seeds begin to grow but without proper care and attention they will get spoiled. The same thing happens to the seeker/*sadhak* without *sadhana*.

10. जंवरी पीक आपणास भोगे। तंवरी अवघेंचि करणें लागे।



पीक आलियांहि उगें-। राहोंचि नये ॥ १० ॥

*jamvarī pīka āpaṇāsa bhoge | tamvarī avaghemci
karaṇem lāge |*

pīka āliyāmhi ugem- | rāhomci naye || 10 ||

10. Until the harvest is enjoyed by you, every care has to be taken. For when the crop has become ripe one should not remain idle.

11. तैसैं आत्मज्ञान जालें। परी साधन पाहिजे केलें।

येक वेळ उदंड जेविलें। तन्हीं सामग्री पाहिजे ॥ ११ ॥

*taiseṁ ātmajñāna jālem | parī sādhana pāhije ke-
lem |*

*yeka veḷa udamḍa jevileṁ | tarhīm sāmagrī pāhije
|| 11 ||*

11. In this way, *sadhana* must be maintained until Self-knowledge/*atma-gnyan* has come. Until that One vast *paramatma* is enjoyed, the means by which it is acquired is required (even if knowledge is required, one should not be proud or delight in ‘having understood’ and therefore drown that longing for Reality).



12. म्हणौन साधन अभ्यास आणी सद्गु। सच्छिष्य आणी
सच्छास्त्रविचारु। सत्कर्म सद्वासना पारु-। पाववी भवाचा ॥
१२ ॥

mhaṇauna sādhana abhyāsa āṇī sadgugu |
sacchiṣya āṇī
sacchāstravicāru | satkarma sadvāsanā pāru- |
pāvavī bhavācā || 12 ||

12. Therefore when there is this *sadhana*, the skill acquired to maintain this *sadhana* and *sadguru*; when there is the true disciple and true thought of the *shasthras*; when the action is true and the *vasana* is true then, one will reach the other shore beyond this worldly existence.¹¹

13. सद्गुपासना सत्कर्म। सत्क्रिया आणी स्वधर्म।
सत्संग आणी नित्य नेम। निरंतर ॥ १३ ॥

¹¹*siddharameshwar maharaj*- It is the nature of the *buddhi* to become one with whatever type of surroundings it is kept in. If kept in the field of *sadguru's* worship and thereby in the company of detachment and Self-knowledge, then it becomes like that. Therefore, do not give up *sadguru's* worship.



*sadupāsanā satkarma | satkriyā āṇī svadharmā |
satsaṅga āṇī nitya nema | niraṁtara || 13 ||*

13. When the worship is true then, the action is true and when the action is true then, there is *swadharmā*. When you stay in the company of the Truth/*satsang* then, there is that One who is ‘beyond this inner space’ (*parabrahman*).

14. ऐसैं हैं अवघेंचि मिळें। तरीच विमळ ज्ञान निवळें।
नाहीं तरी पाषांड संचरे बळें। समुदाई ॥ १४ ॥
*aiseṁ hem avaghemci miḷe | tarīca vimala jñāna
nivale |
nāhīm tarī pāṣāṁḍa saṁcare baleṁ | samudāim ||
14 ||*

14. When the mind meets that thoughtless Reality then, there is only that stainless pure knowledge. Otherwise, false doctrines will be accepted at the meeting place (*otherwise this understanding of ‘I am’ will not be maintained and one will return to body consciousness*).



15. यथेँ शब्द नाहीं शिष्यासी। हेँ अवघें सद्गुरुपासीं।
सद्गुरु पालटी अवगुणासी। नाना येत्नेँ करूनी ॥ १५ ॥
yetherē śabda nāhīm śiṣyāsī | heṁ avagheṁ sadguru-
rupāsīm |
sadguru pālaṭī avagaṇāsī | nānā yetneṁ karūnī ||
15 ||

15. But when even this ‘word’ is no longer present in the disciple’s mind then, there is that thoughtless Reality that belongs to *sadguru*. It is the *sadguru* who transforms the disciple who by his efforts turns the ‘many’ wrong *gunas* into that pure *guna*.

16. सद्गुरुचेनि असच्छिष्य पालटे। परंतु सच्छिष्येँ
असद्गुरु न पालटे। कां जें थोरपण तुटे। म्हणौनिया ॥ १६ ॥
sadguruceni asacchiṣya pālaṭe | paraṁtu
sacchiṣyem
asadguru na pālaṭe | kāṁ jeṁ thorapaṇa tuṭe |
mhaṇauniyā || 16 ||

16. Due to *sadguru*, an impure disciple is transformed. But the pure disciple cannot transform



an impure *guru*. Therefore having got your *sad-guru* why should the greatness of this ‘I am’ be broken? (Therefore having got your *sadguru* maintain this *sadhana* and you will surely be transformed)

17. याकरणं सद्गुरु पाहिजे। तरीच सन्मार्ग लाहिजे।
नाहिं तरी होईजे। पाषांडा वरपडे ॥ १७ ॥
yākarāṇem sadguru pāhije | tarīca sanmārga lāhije
|
nāhim tarī hoīje | pāṣāṇḍā varapaḍe || 17 ||

17. When this ‘I am’ has been understood then, *sadguru* is required. Only then can the true path be followed, otherwise heretic opinions will surely be accepted (and this knowledge will be taken as that Reality or it will fall once more into the ‘many’ *sadhanas*).

18. येथें सद्गुरुचि कारण। येर सर्व निःकारण।
तथापि सांगो वोळखण। सच्छिष्याची ॥ १८ ॥
yethem sadguruci kāraṇa | yera sarva niḥkāraṇa |



tathāpi sāmgo volakhaṇa | sacchiṣyācī || 18 ||

18. This ‘I am’ has need of *sadguru*. The rest, the mind and its concepts are not needed by this ‘I am’. Still, let me tell you the signs of a true disciple/*shishya*.

19. मुख्य सच्छिष्याचें लक्षण। सदगुरुवचनीं विश्वास पूर्ण।
अनन्यभावे शरण। त्या नांव सच्छिष्य ॥ १९ ॥

*mukhya sacchiṣyācem lakṣaṇa | sadguruvacanīm
viśvāsa pūrṇa |*

*ananyabhāveṁ śaraṇa | tyā nāmva sacchiṣya || 19
||*

19. There is this pure attention of the true *shishya* when there is complete faith in the divine ‘word’ of *sadguru*. When this ‘I am’ is surrendered with the understanding of no-otherness then, that is the true *shishya* (how can the feeling of ‘I am’ remain when there is One only?).

20. शिष्य पाहिजे निर्मळ। शिष्य पाहिजे आचारसीळ।



शिष्य पाहिजे केवळ। विरक्त अनुतापी ॥ २० ॥

śiṣya pāhije nirmala | *śiṣya pāhije ācārasīla* |
śiṣya pāhije kevala | *virakta anutāpī* || 20 ||

20. The *shishya* should be pure; the *shishya* should possess proper conduct; then the *shishya* should be that pure knowledge that comes from repentance and desirelessness.

21. शिष्य पाहिजे निष्ठावंत। शिष्य पाहिजे सुचिष्मंत।

शिष्य पाहिजे नेमस्त। सर्वप्रकारी ॥ २१ ॥

śiṣya pāhije niṣṭhāvaṁta | *śiṣya pāhije suciṣmanṁta* |
śiṣya pāhije nemasta | *sarvaprakārī* || 21 ||

21. The *shishya* should possess loyalty; the *shishya* should possess a pure mind; the *shishya* should be established in this way of the 'all'.

22. शिष्य पाहिजे साक्षपी विशेष। शिष्य पाहिजे परम दक्ष।

शिष्य पाहिजे अलक्ष। लक्षी ऐसा ॥ २२ ॥

śiṣya pāhije sākṣapī viśeṣa | *śiṣya pāhije parama dakṣa* |



śiṣya pāhije alakṣa | lakṣī aisā || 22 ||

22. The *shishya*'s intent should be that pure *sattwa guna*; the *shishya* should be supremely alert, for the *shishya* is required to perceive that non-perceptible.

23. शिष्य पाहिजे अति धीर। शिष्य पाहिजे अति उदार।
शिष्य पाहिजे अति तत्पर। परमार्थविषई ॥ २३ ॥
śiṣya pāhije ati dhīra | śiṣya pāhije ati udāra |
śiṣya pāhije ati tatpara | paramārthaviṣāim || 23
||

23. The *shishya* should be endowed with great patience and commitment; the *shishya* should be extremely benevolent (ie. [nothing belongs to me](#)); the *shishya* should be fully absorbed in the search for the Ultimate Meaning/*paramarth*.

24. शिष्य पाहिजे परोपकारी। शिष्य पाहिजे निर्मत्सरी।
शिष्य पाहिजे अर्थांतरिं। प्रवेशकर्ता ॥ २४ ॥
śiṣya pāhije paropakārī | śiṣya pāhije nirmatsarī |
śiṣya pāhije arthāntarīm | praveśakartā || 24 ||



24. The *shishya* should be that one who uplifts this ‘all’; the *shishya* should be free of any envy (‘I want nothing from this world’); the *shishya* should enter into the meaning that is within this ‘word’.

25. शिष्य पाहिजे परम शुद्ध। शिष्य पाहिजे परम सावध।
शिष्य पाहिजे अगाध। उत्तम गुणांचा ॥ २५ ॥

śiṣya pāhije parama śuddha | *śiṣya pāhije parama sāvadhā* |

śiṣya pāhije agādha | *uttama guṇāṁcā* || 25 ||

25. The *shishya* should be supremely pure; the *shishya* should be supremely vigilant, for the *shishya* is required to be that unfathomable superior *guna* (ie. pure *sattwa*; forget everything and He is there or this forgetting that is remembering Him).

26. शिष्य पाहिजे प्रज्ञावंत। शिष्य पाहिजे प्रेमळ भक्त।
शिष्य पाहिजे नीतिवंत। मर्यादेचा ॥ २६ ॥

śiṣya pāhije prajñāvaṁta | *śiṣya pāhije premaḷa bhakta* |



śiṣya pāhije nītivānta | maryādecā || 26 ||

26. The *shishya* should possess wise discernment; the *shishya* should be a loving devotee; the *shishya* should possess respect for justice and Truth.

27. शिष्य पाहिजे युक्तिवंत। शिष्य पाहिजे बुद्धिवंत।
शिष्य पाहिजे संतासंत। विचार घेता ॥ २७ ॥

śiṣya pāhije yuktivānta | śiṣya pāhije buddhivānta |

śiṣya pāhije saṁtāsānta | vicāra ghetā || 27 ||

27. The *shishya* should know the *‘trick’ (*maharaj- when nothing is there, everything is there*). The *shishya* should possess an intellect that is capable of understanding that Eternal and thoughtless. *(*maharaj- its a trick only...understanding has changed*)

28. शिष्य पाहिजे धारिष्टाचा। शिष्य पाहिजे दृढ व्रताचा।
शिष्य पाहिजे उत्तम कुळीचा। पुण्यसीळ ॥ २८ ॥

śiṣya pāhije dhāriṣṭācā | śiṣya pāhije dṛḍha vratācā



|

śiṣya pāhije uttama kulīcā | puṇyasīla || 28 ||

28. The *shishya* should be courageous; the *shishya* should be steady in his vow; the *shishya* is required to be from the best family (I belong to the *guru*).¹²

29. शिष्य असावा सात्विक। शिष्य असावा भजक।
शिष्य असावा साधक। साधनकर्ता ॥ २९ ॥

śiṣya asāvā sātāvika | śiṣya asāvā bhajaka |
śiṣya asāvā sādhanaka | sādhanakartā || 29 ||

29. The *shishya* should be *sattvic* (of the nature of *sattwa*); the *shishya* should do *bhajan*

¹²*siddharameswar maharaj*- There should be complete surrender to *sadguru*. Your father and mother involve you in this material life, but the son of the *guru* who surrenders to the *guru* is freed from worldly life. A true disciple serves with the understanding “I belong to *sadguru*” and maintains the conviction that “The *guru* is my mother, father, family, friends, wealth, etc. – everything I possess.” Giving up the pride of the body, only that son of the *guru* who comes in total surrender, rises to the state of *brahman*.



and the *shishya* should be a seeker/*sadhak* doing *sadhana*.

30. शिष्य असावा विश्वासी। शिष्य असावा कायाक्लेशी।
शिष्य असावा परमार्थासी। वाढऊं जाणे ॥ ३० ॥
śiṣya asāvā viśvāsī | śiṣya asāvā kāyākṣeśī |
śiṣya asāvā paramārthāsī | vādhaūṁ jāṇe || 30 ||

30. The *shishya* should be faithful; the *shishya* should wear away this body by understanding; the *shishya* should increase *paramarth* through this ‘knowing’.

31. शिष्य असावा स्वतंत्र। शिष्य असावा जगमित्र।
शिष्य असावा सत्पात्र। सर्व गुणें ॥ ३१ ॥
śiṣya asāvā svataṁtra | śiṣya asāvā jagamitra |
śiṣya asāvā satpātra | sarva guṇeṁ || 31 ||

31. The *shishya* should be independent; the *shishya* should be a friend of the world; the *shishya* should be the worthy recipient of this ‘all’ *guna*.



32. शिष्य असावा सद्विद्येचा। शिष्य असावा सद्भावाचा।

शिष्य असावा अंतरींचा। परमशुद्ध ॥ ३२ ॥

śiṣya asāvā sadvidyecā | *śiṣya asāvā sadbhāvācā* |
śiṣya asāvā antarīncā | *paramaśuddha* || 32 ||

32. The *shishya* should have true knowledge; the *shishya* should have true understanding; the *shishya* should be extremely pure within this inner space of ‘I am’ (become the Knower of this ‘I am’ ie. Witness).

33. शिष्य नसावा अविवेकी। शिष्य नसावा गर्भसुखी।

शिष्य असावा संसारदुःखी। संतप्त देही ॥ ३३ ॥

śiṣya nasāvā avivekī | *śiṣya nasāvā garbhasukhī* |
śiṣya asāvā saṁsāraduḥkhī | *saṁtapta dehī* || 33 ||

33. The *shishya* should not be *a-viveki* (one without *vivek*); the *shishya* should not be content with this world and the *shishya* should be one who has been severely scorched by the torments of *samsar*.



34. जो संसारदुःखें दुःखवला। जो त्रिविधतापें पोळला।
तोचि अधिकारी जाला। परमार्थविषीं ॥ ३४ ॥
jo saṁsāraduḥkhem duḥkhavalā | jo trividhatāpeṁ
poḷalā |
toci adhikārī jālā | paramārthaviṣīm || 34 ||

34. That one who has suffered the pains of worldly life; that one who has been burnt by the three torments; that one is the worthy recipient of *paramarth*.

35. बहु दुःख भोगिलें जेणें। तयासीच परमार्थ बाणे।
संसारदुःखाचेनि गुणें। वैराग्य उपजे ॥ ३५ ॥
bahu duḥkha bhogileṁ jeṇeṁ | tayāsīca para-
mārtha bāṇe |
saṁsāraduḥkhāceni guṇeṁ | vairāgya upaje || 35
||

35. When this ‘I am’ endures the ‘many’ suffering (ie. because ‘I am’ there, everything appears) then, you can imbibe that *paramarth*.



For it is due to these sufferings¹³ in *samsar* that there arises *vairagya*/renunciation of the three *gunas* (the *gunas* bring objectification ie. something is there/*sattwa* but I do not know what it is/*tamo*, therefore I will give it a name/*raja*).

36. ज्या संसाराचा त्रास। तयासीच उपजे विस्वास।
विस्वासबळें दृढ कास। धरिली सद्गुरूची ॥ ३६ ॥

jayā saṁsārācā trāsa | tayāsīca upaje viśvāsa |
viśvāsabaḷeṁ dṛḍha kāsa | dharilī sadgurūcī || 36
||

36. When you understand that you are making this 'I am' suffer *samsar* then, faith in that Reality will be born. Then with complete faith you will hold fast to the shelter of *sadguru*. (*maharaj*- when troubles come, there that connection with the body is cut)

37. अविस्वासें कास सोडिली। ऐसीं बहुतेक भवीं बुडालीं।

¹³*siddharameshwar maharaj*- To become wise, misery has been kept before us in this world



नाना जळचरीं तोडिलीं। मध्येचि सुखदुःखें ॥ ३७ ॥

*avisvāseṁ kāsa soḍilī | aisīm bahuteka bhavīm bu-
ḍālīm |*

*nānā jalacarīm toḍilīm | madhyeṁci sukhaduḥ-
kheṁ || 37 ||*

37. If due to faithlessness that shelter is given up then, this ‘I am’ is again drowned in the ocean of worldly existence. Then the ‘many’ creatures of the waters *bite and these bring pleasures and pains. *(Bring the poison of desires)

38. याकारणें दृढ विस्वास। तोचि जाणावा सच्छिष्य।
मोक्षाधिकारी विशेष। आग्रगण्यु ॥ ३८ ॥

*yākāraṇeṁ drḍha visvāsa | toci jāṇāvā sacchiṣya |
mokṣādhikāri viśeṣa | āgraganyu || 38 ||*

38. Only the one who keeps firm faith in this ‘I am’ should be known as a true *shishya*. And the best among those is the recipient of Final Liberation.



39. जो सद्गुरुवचनें निवाला। तो सयोज्यतेचा आखिला।
सांसारसंगे पांगिला। न वचे कदा ॥ ३९ ॥
jo sadguruvacanem nivālā | to sayojyatecā āmkhilā
|
sāmsārasaṅge pāṅgilā | na vace kadā || 39 ||

39. The one who gets peace from this divine ‘word’ of *sadguru* is marked for *sayujyata* liberation and is never entrapped in the net of this *samsar*.

40. सद्गुरुहून देव मोठा। ज्यास वाटे तो करंटा।
सुटला वैभवाचा फांटा। सामरथ्यपिसें ॥ ४० ॥
sadguruhūna deva moṭhā | jayāsa vāṭe to karaṅṭā
|
suṭalā vaibhavācā phāṅṭā | sāmarathyapisem ||
40 ||

40. If one believes that the gods are greater than *sadguru* then he has accepted body consciousness as the truth and has made that *atma*



miserable. For he has opened up a ‘sprout’¹⁴ in knowledge and leads it to the madness of *samsar*. (*maharaj*- in the ‘sprout house’ of knowledge the whole world appears)

41. सद्गुरुस्वरूप तें संत। आणी देवांस मांडेल कल्पांत।
तेथें कैचें उरेल सामर्थ्य। हरिहरांचें ॥ ४१ ॥
sadgurusvarūpa tem śanta | āṇī devāṁsa
māṁḍela kalpānta |
tetheṁ kaiceṁ urela sāmārthya | hariharāṁceṁ
॥ 41 ॥

41. The *swarup* of *sadguru* is Eternal and even the gods (*ie. gunas and elements etc.*) are destined to cease when thought comes to an end. And how can this power of knowledge remain ‘there’?

¹⁴*siddharameshwar maharaj*- Due to the agitation of the *gunas* in this seed state/knowledge, a sprout bursts out and the five elements and three *gunas* become clearly manifest. Here, the three bodies of the *jiva* are created (*ie. causal, subtle, gross*).



42. म्हणौन सदगुरुसामर्थ्य आधीक। जेथें आटती ब्रह्मादिक।
अल्पबुद्धी मानवी रंक। तयांसि हें कळेना ॥ ४२ ॥

*mhaṇauna sadgurusāmarthyā ādhīka | jetheri
āṭati brahmādika |*
alpabuddhī mānavī raṅka | tayāṁsi heṁ kaḷenā ||
42 ||

42. Therefore the power of *sadguru* is beyond the gods like *brahma* and others who waste away 'here' (in *mula maya*). And the small intellect/*buddhi* of a man is a beggar and it cannot understand that thoughtless Reality.

43. गुरुदेवांस बराबरी-। करी तो शिष्य दुराचारी।
भ्रांति बैसली अभ्यांतरीं। सिद्धांत नेणवे ॥ ४३ ॥

gurudevāṁsa barābarī- | karī to śiṣya durācārī |
bhrānti baisalī abhyāntarīṁ | siddhānta neṇave
|| 43 ||

42. Therefore the power of *sadguru* is beyond the gods like *brahma* and others who waste away 'here' (in *mula maya*). And the small intellect/*buddhi* of a man is a beggar and it can-



not understand that thoughtless Reality.

44. देव मनिषीं भाविला। मंत्रीं देवपणासि आला।
सद्गुरु न वचे कल्पिला। ईश्वराचेनि ॥ ४४ ॥
deva maṇiṣīm bhāvilā | maṅtrīm devapaṇāsi ālā |
sadguru na vacē kalpilā | īśvarāceni || 44 ||

44. The gods have been conceived of by man and they attain their godliness through *mantras* (they are created by our thoughts). Even *ishwara* (the Witness) cannot conceive of the greatness of *sadguru* (the Witness knows the concept of ‘all’; *sadguru* is beyond every concept).

45. म्हणौनि सद्गुरु पूर्णपणें। देवाहून आधीक कोटिगुणें।
जयासि वर्णितां भांडणें। वेदशास्त्रीं लागलीं ॥ ४५ ॥
mhaṇauni sadguru pūrṇapaṇeṁ | devāhūna ād-
hīka koṭiguṇeṁ |
jayāsi varṇitām bhāṁḍaṇeṁ | vedaśāstrīm lāgalīm
|| 45 ||

45. Account of this pure *sattwa guna*, there is



the complete and perfect *sadguru* and therefore He is much greater than these gods. Though you may praise this **mula maya* still, it was from her that there has come all this quarrelling in the *vedas* and *shasthras* (*maharaj*- if the boss is a cheat, the workers will also be cheats).
*(pure *sattwa guna*)

46. असो सद्गुरुपदापुढे। दुजे केांहींच न चढे।

देवसामर्थ्य ते केवढे। मायाजनित ॥ ४६ ॥

*aso sadgurupadāpuḍheṁ | dujeṁ kāñhīñca na ca-
ḍhe |*

*devasāmarthya teṁ kevaḍheṁ | māyājanita || 46
||*

46. So be it! When one attains the ‘seat’ of *sadguru* then even this ‘all’ does not arise. But when that Reality becomes the Witness and its power then, this much is born of *maya*. (Note: *siddharameshwar maharaj* gives many lectures on this verse)



47. अहो सद्गुरुकृपा जयासी। सामर्थ्यं न चले तयापासीं।
ज्ञानबळें वैभवासी। तृणतुछ केलें ॥ ४७ ॥
*aho sadgurukṛpā jayāsī | sāmārthya na cale tayā-
pāsīm |*
jñānabaleṁ vaibhavāsī | tṛṇatucha keleṁ || 47 ||

47. So be it! When the grace of *sadguru* comes then, this power of *mula maya* cannot come near that Reality (*maharaj-parabrahman* has nothing to do with all these things). By constantly maintaining knowledge, its grandeur turns to straw (one comes to understand that this knowledge is also not required; that Reality does not need to know itself; it was no reflection).

48. अहो सद्गुरुकृपेचेनि बळें। अपरोक्षज्ञानाचेनि उसाळें।
मायेसहित ब्रह्मांड सगळें। दृष्टीस न येँ ॥ ४८ ॥
*aho sadgurukṛpeceni baleṁ | aparokṣajñānāceni
usāleṁ |*
*māyesahita brahmāṁḍa sagaḷeṁ | dṛṣṭīsa na yeṁ
|| 48 ||*



48. Due to *sadguru's* grace there is that direct understanding of non-duality. Then the whole *brahmanda* (ie. everything perceived through the senses) along with *maya* is not seen.

49. ऐसैं सच्छिष्याचें वैभव। सद्गुरुवचनीं दृढ भाव।
तेणें गुणें देवराव। स्वयेंचि होती ॥ ४९ ॥
aiseṁ sacchiṣyācēṁ vaibhava | sadguruvacanīm
dr̥ḍha bhāva |
teṇēṁ guṇēṁ devarāva | svayēnci hotī || 49 ||

49. This grandeur of the true *shishya* is the unstinting faith in the *sadguru's* divine 'speech'. And due to this pure *sattwa guna*, there is then only God 'there'.

50. अंतरीं अनुतापें तापले। तेणें अंतर शुद्ध जालें।
पुढें सद्गुरुवचनें निवाले। सच्छिष्य ऐसे ॥ ५० ॥
aṁtarīm anutāpeṁ tāpale | teṇēṁ aṁtara śuddha
jāleṁ |
puḍhēṁ sadguruvacanēṁ nivāle | sacchiṣya aise ||
50 ||



50. When these sufferings of grief and distress within this inner space bring repentance then, this inner space becomes pure and afterwards, due to *sadguru*'s divine 'speech', the true *shishya* becomes clear just like *sadguru*.

51. लागतां सद्गुरुवचनपंथें। जालें ब्रह्मांड पालथें।
तरी जयाच्या शुद्ध भावार्थें। पालट न धरिजे ॥ ५१ ॥
lāgatām sadguruvacanapānthen̄ | jālen̄
brahmāṇḍa pālathen̄ |
tarī jayācyā śuddha bhāvārthen̄ | pāḷaṭa na
dharije || 51 ||

51. If one moves on the path of *sadguru*'s divine 'speech' then, even if the whole creation/*brahmanda* gets turned upside down still, this pure conviction of 'I am' is firmly held and does not change.

52. शरण सद्गुरूस गेले। सच्छिष्य ऐसे निवडले।
क्रियापालटें जाले। पावन ईश्वरीं ॥ ५२ ॥
śaraṇa sadgurūsa gele | sacchiṣya aise nivadaḷe |



kriyāpālaṭeṁ jāle | pāvana īśvarīm || 52 ||

52. The true disciple/*shishya* who has chosen to go to *sadguru* and has surrendered himself at His feet, turns his actions *around and becomes this pure action of the 'all'. (*maharaj- the world is going to the east and the Master takes you to the west side where knowledge sets*)

53. ऐसा सद्भाव अंतरीं। तेचि मुक्तीचे वाटेकरी।

येर माईक वेषधारी। असच्छिष्य ॥ ५३ ॥

aisā sadbhāva aṁtarīm | teci muktīce vāṭekarī |

yera māīka veṣadhārī | asacchiṣya || 53 ||

53. When there is this pure understanding within this inner space then, that Reality Itself becomes ones guide along the road to Liberation. The others who continue to wear this illusory garb of the body and are really untrue disciples.

54. वाटे विषयांचे सुख। परमार्थ संपादणे लौकिक।

देखोवेखीं पढतमूर्ख। शरण गेले ॥ ५४ ॥



*vāṭe viṣayāṁce sukha | paramārtha saṁpādaṇe
laukika |
dekhovekhīm paḍhatamūrkhā | śaraṇa gele || 54
||*

54. They believe in the pleasure of the sense objects and their *paramartha* is performed to gain worldly wealth and understanding. They are knowledgeable fools who make an outward show of taking refuge at the *guru's* feet.

55. जाली विषई वृत्ति अनावर। दृढ धरिला संसार।
परमार्थचर्चेचा विचार। मळिण झाला ॥ ५५ ॥
*jālī viṣaiṁ vṛtti anāvāra | dṛḍha dharilā saṁsāra |
paramārthacarcecā vicāra | maḷiṇa jhālā || 55 ||*

55. That thoughtless *paramartha* is spoiled when this **vritti* runs uncontrolled after outer objects and then one clings to this worldly life. *(This *vritti* is knowledge; it simply wants to know)

56. मोड घेतला परमार्थाचा। हव्यास धरिला प्रपंचाचा।
भार वाहिला कुटुंबाचा। काबाडी जाला ॥ ५६ ॥



moḍa ghetalā paramārthācā | havyāsa dharilā pra-
pañcācā |
bhāra vāhilā kuṭumbācā | kābāḍī jālā || 56 ||

56. *paramarth* gets routed and broken when one longs for and keeps hold of this worldly existence. Then one bears the burden of the family and becomes a coolie/servant.

57. मानिला प्रपंचीं आनंद। केला परमार्थी विनोद।
भ्रांत मूढ मतिमंद। लोधला कामीं ॥ ५७ ॥
mānilā prapañcīm ānaṇda | kelā paramārthī vi-
noda |
bhrāṅta mūḍha matimaṇda | lodhalā kāmīm || 57
||

57. Then one believes there is *bliss/*ananda* in worldly existence and makes fun of *paramarth*. Then one is disillusioned for the mind is ignorant, dull and greedy after desires. *(The quality belonging to this 'I am')

58. सूकर पूजिलें विलेपनें। म्हैसा मर्दिला चंदनें।



तैसा विषई ब्रह्मज्ञाने। विवेके बोधिला ॥ ५८ ॥

sūkara pūjileṁ vilepanem | mhaisā mardilā cam-
danem |

taisā viṣai brahmajñānem | vivekeṁ bodhilā || 58
||

58. It is like rubbing perfume over a pig and performing its worship; it is like smearing a buffalo with sandalwood paste. Such is the case when that knowledge of *brahman* that is gained by *vivek* gets engrossed in the sense objects

59. रासभ उकिरडां लोळे। तयासि परिमळसोहळे।

उलूक अंधारीं पळे। तया केवी हंसपंगती ॥ ५९ ॥

rāsabha ukiraḍāṁ loḷe | tayāsi parimaḷasoḥaḷe |

ulūka andhārīṁ paḷe | tayā kevē haṁsapāṅgatī ||

59 ||

59. What occasion does a donkey rolling in a refuse dump have to wear scent? And how can an owl in the darkness, fly together with the swans?



60. तैसा विषयदारींचा बराडी। घाली अधःपतनीं उडी।
तयास भगवंत आवडी। सत्संग कैचा ॥ ६० ॥
taisā viṣayadārīncā barādī | ghālī adhaḥpatanīm
udī |
tayāsa bhagavarīta āvaḍī | satsaṅga kairīncā || 60
||

60. Similar to them is the one who stands forever waiting at the door of sense objects. He is cast downwards and he jumps headlong into hell. How can he, though being that Reality, have love for God and be in the company of the Truth.

61. वर्ती करून दांताळीं। स्वानपुत्र हाडें चगळी।
तैसा विषई तळमळी। विषयसुखाकारणे ॥ ६१ ॥
vartī karūna dāntālīm | svānaputra hāḍem cagaḷī
|
taisā viṣaī taḷamaḷī | viṣayasukhākāraṇe || 61 ||

61. This greed for the pleasures of the sense objects is like the pup of the dog clinging tightly to whatever it is gnawing on. (*maharaj – the*



dog thinks the bone is tasty, but the blood it tastes is its own)

62. तया स्वानमुखीं परमान्न। कीं मर्कटास सिंहासन।
तैसें विषयशक्तां ज्ञान। जिरेल कैचें ॥ ६२ ॥

*tayā svānamukhīm paramānna | kīm markaṭāsa
siṃhāsana |*

*taiseṃ viṣayaśaktāṃ jñāna | jirela kaimceṃ || 62
||*

62. Then this supreme food of ‘I am’ is a bone in the mouth of a dog; then there is a monkey sitting on the King’s throne (*maharaj- the mind is like a monkey, jumping here and then there*). How can one attached to sense-objects, absorb this knowledge?

63. रासभें राखतां जन्म गेला। तो पंडितांमध्ये प्रतिष्ठला।
न वचे तैसा आशक्ताला। परमार्थ नाही ॥ ६३ ॥

*rāsabheṃ rākhataṃ janma gelā | to paṇḍitāṃmad-
hyeṃ pratiṣṭhalā |*

*na vace taisā āśaktālā | paramārtha nāhīm || 63
||*



63. One who has been tending donkeys all his life will not be honoured at an assembly of scholars. In the same way, one who is deeply attached to the sense objects cannot enter *paramartha* (Ultimate Accomplishment).

64. मिळाला राजहंसांचा मेळा। तेथें आला डोंबकावळा।
लक्षून विष्टेचा गोळा। हंस म्हणवी ॥ ६४ ॥
*miḷālā rājahamsāncā meḷā | tethem ālā ḍombakā-
valā |*
lakṣūna viṣṭhecā golā | haṁsa mhaṇavī || 64 ||

64. It is just like a crow that comes within a group of swans but looks only for a lump of excreta and yet still wishes to be considered as a swan.

65. तैसे सज्जनाचे संगती। विषई सज्जन म्हणविती।
विषय आमेद्य चित्तीं। गोळा लक्षिला ॥ ६५ ॥
taise sajjanāce saṁgatī | viṣāi sajjana mhaṇavitī |
viṣaya āmedya cittīm | golā lakṣilā || 65 ||

65. In the same way, one who is attached to



the objects of the senses may call himself a *sajjana*/Saint because he is in the company of a Saint, but in his mind he is meditating on this lump of flesh!

66. काखे घेऊनियां दारा। म्हणे मज संन्यासी करा।
तैसा विषई सैरावैरा। ज्ञान बडबडी ॥ ६६ ॥
*kākhe gheūniyāṅ dārā | mhaṇe maja saṅnyāsī
karā |
taisā viṣai sairāvairā | jñāna baḍabaḍī || 66 ||*

66. Carrying a woman under his arm, he asks, “Make me a *sannyasi*.” Like this is the one who is attached to the objects of the senses. Yet he roams from place to place raving on about knowledge.

67. असो ऐसे पढतमूर्ख। ते काय जाणती अद्वैतसुख।
नारकी प्राणी नर्क। भोगिती स्वइच्छा ॥ ६७ ॥
*aso aise paḍhatamūrkhā | te kāya jāṇatī advaita-
sukha |
nārakī prāṇī narka | bhogitī svaicchā || 67 ||*



67. So be it! Like this is the knowledgeable fool. How can he be a Knower and this joy of non-duality? He lives in this hell in the *prana* and his own wish ('I am'/to simply be) enjoys the shit only (*maharaj- this body is a shit-mill only*).

68. वैषेची करील सेवा। तो कैसा मंत्री म्हणावा।
तैसा विषयदास मानावा। भक्तराज केवी ॥ ६८ ॥
vaiṣecī karīla sevā | to kaisā maṅtrī mhaṇāvā |
taisā viṣayadāsa mānāvā | bhaktarāja kevē || 68 ||

68. How will a servant to a harlot ever be invited to be an advisor to the King? Why should a slave to the sense objects be honoured like a devotee of God?

69. तैसे विषई बापुडे। त्यांस ज्ञान कोणीकडे।
वाचाळ शाब्दिक बडबडे। वरपडे जाले ॥ ६९ ॥
taise viṣai bāpuḍe | tyāṅsa jñāna koṅīkaḍe |
vācāḷa śābdika baḍabade | varapaḍe jāle || 69 ||

69. In this way, when there is body consciousness then one remains attached to sense-



objects and then this knowledge that is in the trust of the ‘all’, may rave on about knowledge but still it gets only the blessing of a corpse.

70. ऐसे शिष्य परम नष्ट। कनिष्ठांमधे कनिष्ठ।
हीन अविवेकी आणी दृष्ट। खळ खोटे दुर्जन ॥ ७० ॥
aise śiṣya parama naṣṭa | kaniṣṭhāṁmadhem ka-
niṣṭha |
hīna avivekī āṇī dṛṣṭa | khaḷa khoṭe durjana || 70
||

70. When the *shishya* is like this then, that Supreme is completely lost within the lowest of the low (ie. gross body and mind). He is then only a greedy, narrow minded *a-viveki* and a vile liar far from that *atma* (“I am so and so”).

71. ऐसे जे पापरूप। दीर्घदोषी वज्रलेप।
तयांस प्राश्चीत अनुताप-। उद्भवतां ॥ ७१ ॥
aise je pāparūpa | dīrghadoṣī vajralepa |
tayāṁsa prāścīta anutāpa- | udbhavatām || 71 ||

71. Then this ‘I am’ is of the nature of sin



(*maharaj-* to be a body is the only sin) and its fault is so deeply imbedded and tenacious. Still, if that solemnly repents, it will be lifted out of this worldly existence.

72. तेंहि पुन्हां शरण जावें। सद्गुरूस संतोषवावें।
 कृपादृष्टी जालियां व्हावें। पुन्हां शुद्ध ॥ ७२ ॥
teṁhi punhām śaraṇa jāvem | sadgurūsa saṁtoṣa-
vāvem |
kṛpādr̥ṣṭī jāliyām vḥāvem | punhām śuddha || 72
 ||

72. If that Reality (ie. at this moment you are He) should again seek the shelter of *sadguru* and please Him, then he will gain this ‘vision of grace’ and again become pure (you have forgotten your Self and become the lowest of the low. If you remember again your Self then, again ‘You are He’)

73. स्वामीद्रोह जया घडे। तो यावश्चंद्र नरकीं पडे।
 तयास उपावचि न घडे। स्वामी तुष्टल्यावांचुनी ॥ ७३ ॥
svāmīdroha jayā ghaḍe | to yāvaścaṁdra narakīm



paḍe |

tayāsa upāvaci na ghaḍe | svāmī tuṣṭalyāvāmcunī
|| 73 ||

73. When this ‘I am’ wrongs *swami*, then that *atma* falls in hell for as long as the moon exists (ie. the mind is the moon). For that there is no means of release except by the pleasing of *swami*.

74. स्मशानवैराग्य आलें। म्हणोन लोटांगण घातलें।
तेणें गुणें उपतिष्ठले-। नाहीं ज्ञान ॥ ७४ ॥

smaśānavairāgya āleṁ | mhaṇona loṭāṅgaṇa
ghātaleṁ |
teṇeṁ guṇeṁ upatiṣṭhale- | nāhīṁ jñāna || 74 ||

74. *vairagya*/renunciation may arise at the burning grounds and therefore one prostrates before *guru*. But then that Reality that stands before the *guru* is full of these *gunas* (and ‘many’ concepts) and does not let this knowledge enter in.



75. भाव आणिला जायाचा। मंत्र घेतला गुरूचा।
 शिष्य जाला दो दिसांचा। मंत्राकारणें ॥ ७५ ॥
bhāva āṇilā jāyācā | maṅtra ghetalā gurūcā |
śiṣya jālā do disāṅcā | maṅtrākāraṇeṁ || 75 ||

75. The faith he brings is spoiled and of no use and he takes the *mantra* of the *guru* and becomes a disciple of two days only. His only purpose was the getting of the *mantra*.

76. ऐसे केले गुरु उदंड। शब्द सिकला पाषांड।
 जाला तोंडाळ तर्मुंड। माहापाषांडी ॥ ७६ ॥
aise kele guru udamṅḍa | śabda sikalā pāṣāṅḍa |
jālā toṅḍāḷa tarmuṅḍa | māhāpāṣāṅḍī || 76 ||

76. In this way, the ‘word’ that the *guru* teaches becomes the ‘many’ heretical doctrines of this disciple. And after he only blabs and constantly talks about the great doctrines of the false (he says, ‘I have understood’ but he has only intellectually knowledge, at best).

77. घडी येक रडे आणी पडे। घडी येक वैराग्य चढे।



घडी येक अहंभाव जडे। ज्ञातेपणाचा ॥ ७७ ॥

*ghaḍī yeka raḍe āṇī paḍe | ghaḍī yeka vairāgya ca-
ḍhe |*

ghaḍī yeka ahaṁbhāva jaḍe | jñātepaṇācā || 77 ||

77. That One cries and repents for a very short time. That One ascends by *vairagya* for a very short time. His *aham* feeling (“I am so and so”) meets with this *aham* of the Knower (‘I am He’) for a very short time.

78. घडी येक विस्वास धरी। सवेच घडि येक गुर्गुरी।

ऐसे नाना छंद करी। पिसाट जैसा ॥ ७८ ॥

*ghaḍī yeka visvāsa dharī | saveṁca ghaḍī yeka gur-
gurī |*

aise nānā charṇda karī | piṣāṭa jaisā || 78 ||

78. That One holds faith in his mind for a very short time and of its own accord, that One then roars and grumbles for a very short time also (*life is so short*). Like this are the hankering of the ‘many’ and then one acts as if possessed by a demon (*ego is the demon*).



79. काम क्रोध मद मत्सर। लोभ मोह नाना विकार।
अभिमान कापट्य तिरस्कार। हृद्ई नांदती ॥ ७९ ॥
kāma krodha mada matsara | lobha moha nānā vi-
kāra |
abhimāna kāpaṭya tiraskāra | hṛdaīm nāṁdatī ||
79 ॥

79. Then there is lust, anger, pride, jealousy, greed and enticement in the mind. Then egoism, cunning and scorn reign in the heart.

80. अहंकार आणी देहपांग। अनाचार आणी विषयसंग।
संसार प्रपंच उद्वेग। अंतरीं वसे ॥ ८० ॥
ahaṁkāra āṇī dehapāṅga | anācāra āṇī viṣayasa-
mga |
samsāra prapaṁca udvega | aṁtarīm vase || 80 ||

80. Then in this inner space there dwells this ego of the gross body and the longings and dependence upon this body. Then the actions are impure and attachment is for the sense objects. Then there is the anxiety of *samsar* and there is this worldly existence within this 'I am'.



81. दीर्घसूत्री कृतघ्न पापी। कुकर्मी कुतर्की विकल्पी।
अभक्त अभाव सीघ्रकोपी। निष्ठुर परघातक ॥ ८१ ॥
dīrghasūtrī kṛtaghna pāpī | kukarmī kutarkī vi-
kalpī |
abhakta abhāva sīghrakopī | niṣṭhura paraghātaka
|| 81 ||

81. Then there is a sinner far away from this ‘I am’ connection; then there is one who is ungrateful for this great favour called life; then there is the doer of false actions and a wrong thinker full of doubts (no assurance of ‘I am’); then there is no devotion nor trust in God; then one is given to sudden fits of anger and cruelty and is a killer of this knowledge.

82. हृदयेंसुन्य आणी आळसी। अविवेकी आणि अविस्वासी।
अधीर अविचार संदेहासी-। दृढ धर्ता ॥ ८२ ॥
hṛdayemsunya āṇī āḷasī | avivekī āṇī avisvāsī |
adhīra avicāra saṁdehāsī- | dṛḍha dhartā || 82 ||

82. His heart is desolate and he is lazy; he is void of *vivek* and faith; he is impatient and has



no thoughtless understanding for he holds body consciousness very firmly in his mind.

83. आशा ममता तृष्णा कल्पना । कुबुद्धी दुर्वृत्ति दुर्वासना ।
 अल्पबुद्धि विषयकामना । हृदई वसे ॥ ८३ ॥
āsā mamatā tṛṣṇā kalpanā | kubuddhī durvṛtti
duroāsanā |
alpabuddhi viṣayakāmanā | hrdaīm vase || 83 ||

83. In his heart there dwells hope, attachment, longing and imagination; his intellect/*buddhi* is dull and this knowing *vritti* is far from that *atma*; when his *vasana* to simply exist is far from the *atma* then, the small intellect/*buddhi* desires only sensual pleasures.

84. ईषणा असूया तिरस्कारे । निदेसि प्रवर्ते आदरे ।
 देहाभिमाने हुंबरे । जाणपणे ॥ ८४ ॥
īṣaṇā asūyā tiraskāreṁ | nimdesi pravarte ādareṁ
|
dehābhimāneṁ huṁbare | jāṇapaṇeṁ || 84 ||

84. He is ambitious, envious, scornful and li-



kes very much to engage in criticism. Due to this knowingness, he roars with the pride of the body (though his nature is to simply know, he wants to know so ‘many’ things and therefore this knowledge has been given up to body consciousness).

85. क्षुधा तृष्णा आवरेणा। निद्रा सहसा धरेणा।
कुटुंबचिंता वोसरेणा। भ्रांति पडिली ॥ ८५ ॥
kṣudhā tṛṣṇā āvarenā | nidrā sahasā dharenā |
kuṭumbacim̐tā vosarenā | bhrānti paḍilī || 85 ||

85. He cannot control his hunger and thirst; he cannot do without his sleep, his anxiety about his family does not subside; for he has fallen into great confusion.

86. शाब्दिक बोले उदंड वाचा। लेश नाहीं वैराग्याचा।
अनुताप धारिष्ट साधनाचा। मार्ग न धरी ॥ ८६ ॥
śābdika bole udaṇḍa vācā | leśa nāhīṁ vairāgyācā |
anutāpa dhāriṣṭa sādhanācā | mārṅa na dharī || 86 ||



86. This **para* speech of that vast *paramatma* has become the many words of this man (*vai-khari*) and there is not even a little *vai-ragya*/renunciation. And so he does not stay on this path where the *sadhana* is repentance and fortitude ('I need nothing, for I am always there'). *(The four speeches; *para*, *pashyanti*, *madhyama* and *vaikhari*)

87. भक्ति विरक्ति ना शांती। सद्वृत्ति लीनता ना दांती।

कृपा दया ना तृप्ती। सुबुद्धि असेच ना ॥ ८७ ॥

bhakti virakti nā śāntī | sadvṛtti līnatā nā dāntī |
krpā dayā nā tṛptī | subuddhi aseca nā || 87 ||

87. There is no devotion, no desirelessness and no peace; there is no pure *vritti* nor humility nor any control over desires; there is no kindness, or forgiveness and no perfect contentment of a pure *buddhi*. (Real humility, kindness and forgiveness are qualities acquired when one understands 'I am everywhere')

88. कायाक्लेशीं शरीरहीन। धर्मविषई परम कृपण।



क्रिया पालटेना कठिण। हृदये जयाचें ॥ ८८ ॥

*kāyāklesīm śerīrahīna | dharmaviṣāīm parama kṛ-
paṇa |*

kriyā pālaṭenā kaṭhiṇa | hṛdaye jayācem || 88 ||

88. There are the torments of the gross body when this ‘all’ body is not understood and that Supreme is miserly when it does not regard its *dharma*. The heart of this ‘I am’ turns gross when it does not turn to this action of the ‘all’.

89. आर्जव नाहीं जनासी। जो अप्रिये सज्जनासी।

जयाचे जिवीं आहिर्णेसीं। परन्यून वसे ॥ ८९ ॥

ārjava nāhīm janāsī | jo apriye sajjanāsī |

jayāce jivīm āhirṇesīm | paranyūna vase || 89 ||

89. When there is no respect given to the people and one does not have any love for the *sajjana*/Saint then, this ‘I am’ within the *jiva*, is day and night living unaware of its own true nature.

90. सदा सर्वकाळ लटिका। बोले माईक लापणिका।



क्रिया विचार पाहतां येका। वचनीं सत्य नाहीं ॥ ९० ॥

sadā sarvakāḷa laṭikā | bole māika lāpaṇikā |

kriyā vicāra pāhatām yekā | vacanīm satya nāhīm

॥ 90 ॥

90. Then that Eternal and this ‘time of the all’ are caught in falsities and this ‘speech’ becomes a long-winding tale of delusion. Then that One does not understand the pure action or that thoughtless Self within this ‘word’.

91. परपीडेविषई तत्पर। जैसे विंचु आणि विखार।

तैसा कुशब्दें जिह्वार। भेदी सकळांचें ॥ ९१ ॥

parapīḍeviṣāim tatpara | jaise viṁcu āṇi vikhāra |

taisā kuśabderm jihvāra | bhedī sakalāmceṁ || 91

॥

91. He is absorbed in tormenting this ‘I am’. He is just like the poisonous scorpions and snakes (their bites are the poison of the objects). And in this way, due to his false words, this essence of life is broken up and divided into many (when “I am a body” and “This is a woman” etc. then



one misses this moment full of life and joy)

92. आपले झांकी अवगुण। पुढिलांस बोले कठिण।
मिथ्या गुणदोषेविण। गुणदोष लावी ॥ ९२ ॥

*āpale jhāmkī avaguṇa | puḍhilāṁsa bole kaṭhīṇa |
mithyā guṇadoṣeṁviṇa | guṇadoṣa lāvī || 92 ||*

92. When he becomes puffed up by the false *gunas* then, this original ‘speech’ becomes harsh and false. Then that which is free of virtue and fault, has virtues and faults attached to it.

93. स्वयें पापात्मा अंतरीं। पुढिलांचि कणव न करी।
जैसा हिंसक दुराचारी। परदुःखें शिणेना ॥ ९३ ॥

*svayeriṁ pāpātmā aṁtarīṁ | puḍhilāṁci kaṇava na
karī |*

*jaisā himsaka durācārī | paraduḥkheṁ śiṇenā || 93
||*

93. Then this natural ‘speech’ in this inner space is sinful and he shows no compassion for that which is always there. He is like a cruel savage for his actions are far from the *atma* and



the sufferings they bring to this ‘I am’ does not trouble him at all.

94. दुःख पराव्याचें नेणती। दुर्जन गांजिले चि गांजिती।
 श्रम पावतां आनंदती। आपुले मनीं ॥ ९४ ॥
duḥkha parāvyaācēṁ neṇatī | durjana gāñjile ci
gāñjitī |
śrama pāvatāṁ ānaṇdatī | āpule manīṁ || 94 ||

94. He does not even know that this ‘I am’ is suffering for he considers himself different to that. The one who is far from his Self torments the tormented and even manages to get some bliss in his mind for his efforts ([body consciousness manages somehow to derive pleasure from its predicament](#)).

95. स्वदुःखें झुरे अंतरीं। आणी परदुःखें हास्य करी।
 तयास प्राप्त येमपुरी। राजदूत ताडिती ॥ ९५ ॥
svaduḥkheṁ jhure aṇtarīṁ | āṇī paraduḥkheṁ
hāsya karī |
tayāsa prāpta yemapurī | rājadūta tāḍitī || 95 ||



95. He pines and wastes away within this ‘I am’ and due to his desires and longings, he hurts himself so much. The only pleasure he can feel causes suffering to his inner space and in the end, he gets beaten by the servants of *yama* when he goes to his kingdom.

96. असो ऐसैं मदांध बापुडें। तयांसि भगवंत कैंचा जोडे।

जयांस सुबुद्धि नावडे। पूर्वपातकेंकरूनी ॥ ९६ ॥

aso aiseṁ madāṁdha bāpuḍeṁ | tayāṁsi bhagava-
m̐ta kaiṁcā joḍe |

jayāṁsa subuddhi nāvaḍe | pūrvapātakerṁkarūnī
॥ 96 ॥

96. So be it! Like this is the miserable fool, blinded by pride. How can he meet God? He has no liking for the pure intellect/*buddhi* of ‘I am’ because of his previous offences (**thinking “I am a body”**).

97. तयास देहाचा अंतीं। गात्रें क्षीणता पावती।

जिवलगें वोसंडिती। जाणवेल तेव्हां ॥ ९७ ॥

tayāsa dehācā aṁtīm | gātreṁ kṣīṇatā pāvātī |



jivalagem vosamḍitī | jāṇavela tevhām || 97 ||

97. Then to that Reality, there comes the body's demise and the limbs become weak and wasted. Then when his most beloved ([his own Self](#)) is slipping away, he will come to know.

98. असो ऐसे गुणावेगळे। ते सच्छिष्य आगळे।
दृढभावार्थे सोहळे। भोगिती स्वानंदाचे ॥ ९८ ॥

aso aise guṇāvegale | te sacchiṣya āgale |
drḍhabhāvārthem sohale | bhogitī svānaṁdāce ||
98 ||

98. So be it! Therefore the *shishya* should remain above and separate from these *gunas* and through firm faith enjoy the celebration of Self-bliss.

99. जये स्थळीं विकल्प जागे। कुळाभिमान पाठीं लागे।
ते प्राणी प्रपंचसंगें। हिंपुटी होती ॥ ९९ ॥

jaye sthalīm vikalpa jāge | kulābhimāna pāṭhīm
lāge |
te prāṇī prapañcasamgem | himpuṭī hotī || 99 ||



99. When this ‘I am’ remains in this place full of doubts and thoughts and when it takes the support and pride of a family, then that Reality becomes a very pitiable *jiva* in the *prana*.

100. जेणेंकरितां दुःख जालें। तेंचि मनीं दृढ धरिलें।
तेणें गुणें प्राप्त जालें। पुन्हां दुःख ॥ १०० ॥
jeṇemkaritām duḥkha jālem | teṅci manīm dṛḍha dharilem |
teṅem guṇem prāpta jālem | punhām duḥkha ||
100 ||

100. On account of ‘I am’ of *mula maya* suffering appears, for then that ever free Reality is being confined within the mind. And then on account of the appearance of the *gunas* there is further suffering (“I am a body” brings more pain).

101. संसारसंगें सुख जालें। ऐसें देखिलें ना ऐकिलें।
ऐसें जाणोन अनहित केलें। ते दुःखी होती स्वयें ॥ १०१ ॥
samsārasaṅgem sukha jālem | aiseṁ dekhilem nā aikilem |



aiseṁ jāṇona anahita keleṁ | te duḥkhī hotī sva-
yeṁ || 101 ||

101. The happiness that is derived from *samsar* appears when this ‘I am’/knowledge is not known or listened to. And even though our nature is just to know, still one goes against one’s nature and then that Reality appears as unhappiness (everything lies in our own hands; where we choose to place our conviction/understanding is up to us).

102. संसारीं सुख मानिती। ते प्राणी मूढमती।
जाणोन ढोळे झांकिती। पढतमूर्ख ॥ १०२ ॥
samsārīṁ sukha mānitī | te prāṇī mūḍhamatī |
jāṇona ḍole jhāṅkitī | paḍhatamūrkhā || 102 ||

102. If one thinks that this happiness in *samsar* is real happiness then, that Reality has become dull-witted in the *prana*. Though *knowing, one closes ones eyes to this obvious fact and becomes a knowledgeable fool (*siddharameshwar maharaj-* you think knowledge is not with



you). *(This knowing need only be given full attention and expanded; therefore forget everything)

103. प्रपंच सुखें करावा। परी कांहीं परमार्थ वाढवावा।
परमार्थ अवघाचि बुडवावा। हें विहित नव्हे ॥ १०३ ॥
prapañca sukheṁ karāvā | parī kāñhīm paramārtha vāḍhavāvā |
paramārtha avaghāci buḍavāvā | heṁ vihita navhe
|| 103 ||

103. This worldly life can be made happy when this ‘all’ is made to expand. *paramarth* should put an end to everything and then, that thoughtless *swarup* should never be placed with the thoughts again.

104. मागां जालें निरूपण। गुरुशिष्यांची वोळखण।
आतां उपदेशाचें लक्षण। सांगिजेल ॥ १०४ ॥
māgāñ jāleṁ nirūpaṇa | gurusiṣyāñcī voḷakhaṇa
|
ātāñ upadeśācem lakṣaṇa | sāngijela || 104 ||



104. Previously there have been the discourses on the recognition of the *guru* and *shishya*. Now, the teaching should be told.

इति श्रीदासबोधे गुरुशिष्यसंवादे शिष्यलक्षणनाम
समास तिसरा ॥ ३ ॥ ५.३

iti śrīdāsabodhe guruśiṣyasamvāde śiṣyalakṣaṇa-
nāma

samāsa tisarā || 3 || 5.3

*Tímto končí 3. kapitola 5. dásaky knihy
Dásbódh s názvem „The attention of a Disci-
ple/Shishya“.*

Překlad z angličtiny – xxx 2017



5.4 Teaching/*upadesh*

समास चवथा : उपदेशलक्षण

samāsa cavathā : upadeśalakṣaṇa

Teaching/*upadesh*

|| Śrī Rām ||

1. ऐका उपदेशाचीं लक्षणें। बहुविधें कोण कोणें।
सांगतां तें असाधारणें। परी कांहीं येक सांगों ॥ १ ॥
aikā upadeśācīṁ lakṣaṇēṁ | bahuvīdhēṁ koṇa koṇēṁ |
sāṅgatāṁ tēṁ asādharāṇēṁ | parī kāṁhīṁ yeka



sāṅgōm || 1 ||

1. Leave your thoughts and listen to this ‘I am’ feeling, for this attention is the only real *teaching/*upadesh* that there is (remain in this feeling ‘I am’ and it will be your teacher). Tell me, how and who could know all of the ‘many’ different *sadhanas* and rules? Whatever is explained is on account of that thoughtless Self. Even this knowledge ‘I am’ is being told by the One within this knowledge (the ‘many’ *sadhanas* and even this ‘I am’ are because you are there ie. that Reality is there). *(A mind that is placed near God)

2. बहुत मंत्र उपदेशिती। कोणी नाम मात्र सांगती।

येक ते जप करविती। वोंकाराचा ॥ २ ॥

bahuta maṅtra upadeśitī | koṇī nāma mātra sāṅ-
gatī |

yeka te japa karavitī | voṅkārācā || 2 ||

2. It is He who teaches the *mantra*, ‘I am’ and it is He who tells this **nam-mantra*. And it is



that One who makes the repetition of this *aum*.
 *(*maharaj: na-aham* means, I am not)

3. शिवमंत्र भवानीमंत्र। विष्णुमंत्र महालक्ष्मीमंत्र।
 अवधूतमंत्र गणेशमंत्र। मार्तंडमंत्र सांगती ॥ ३ ॥
śivamañtra bhavānīmañtra | viṣṇumañtra
māhālkṣmīmañtra |
avadhūtamañtra gaṇeśamañtra | mārtaṇḍama-
ñtra sāṅgatī || 3 ||

3. It is that One who tells the *mantra* of *shiva*, of *bhavani*, of *vishnu*, of *maha-lakshmi*, of *avadhoot*, of *ganesha* and the *mantra* of *martand*.

4. मछकूर्मवज्रहावमंत्र। नृसिंहमंत्र वामनमंत्र।
 भार्गवमंत्र रघुनाथमंत्र। कृष्णमंत्र सांगती ॥ ४ ॥
machakūrmavaṛhāvamañtra | nṛsiṅhamañtra
vāmanamañtra |
bhārgavamañtra raghunāthamañtra | kṛṣṇama-
ñtra sāṅgatī || 4 ||

4. It is that One who tells the *mantra* of *mat-sya*, *kurma* and *varaha* (the fish, tortoise and



bear are incarnations of *vishnu*); and the *mantra* of *nrusinha*, *waman*, *bhargawa*, *raghunath* and *krishna* (the other incarnations of *vishnu*).

5. भैरवमंत्र मल्लारिमंत्र। हनुमंतमंत्र येक्षिणीमंत्र।
नारायेणमंत्र पांडुरंगमंत्र। अघोरमंत्र सांगती ॥ ५ ॥
bhairavamāntra mallārimāntra | hanumāntama-
māntra yekṣiṇīmāntra |
nārāyeṇamāntra pāṇḍuraṅgamāntra | aghora-
māntra sāṅgatī || 5 ||

5. It is He who tells the *mantra* of *bhairava*, *mallari*, *hanumant*, *yakshini*, *narayana*, *pandurang* and the *aghor-mantra*.

6. शेषमंत्र गरुडमंत्र। वायोमन्त्र वेताळमंत्र।
झोटीगमंत्र बहुधा मंत्र। किती म्हणौनि सांगावे ॥ ६ ॥
śeṣamāntra garuḍamāntra | vāyomantra vetāḷa-
māntra |
jhoṭīṅgamāntra bahudhā māntra | kitī mhaṇauni
sāṅgāve || 6 ||

6. There is the *mantra* of *shesha* and *garuda*



and the *mantras* of the wind and of *vetal* and *zoting* (said to be the king of ghosts and *zoting* is a kind of spirit). There are so many different *mantras* but understand, they are all being told by Him.

7. बाळामंत्र बगुळामंत्र। कालिमंत्र कंकालिमंत्र।

बटुकमंत्र नाना मंत्र। नाना शक्तींचे ॥ ७ ॥

*bālāmaṅtra baguḷāmaṅtra | kāḷīmaṅtra kaṅkāḷī-
maṅtra |*

*baṭukamaṅtra nānā maṅtra | nānā śaktīnce || 7
||*

7. There are the *mantras* of the goddess *bala*, *bagula*, *kali*, *kankali* and the *mantra* of *batuk*. These *mantras* are so many and they only have the power of the ‘many’ (*mantras* are made of words and their power is prevalent within this world of names and forms; every word is a *mantra*; you say, “I am a body” and with that *mantra* you create so many other *mantras* or concepts like, “this is a god”, “this is a stone”, “this is a friend/enemy” etc. Is that not the power of



words?)

8. पृथकाकारं स्वतंत्र। जितुके देव तितुके मंत्र।
सोपे अवघड विचित्र। खेचर दारुण बीजाचे ॥ ८ ॥
pr̥thakākāraṃ svatantra | jituke deva tituke ma-
m̥tra |
sope avaghaḍa vicitra | khecara dāruṇa bijāce || 8
॥

8. By remaining as these separate self-willed forms (“I am so and so”) then, wherever there is god, there is a *mantra* for that god. These empty words cause a multitude of troubles. But understand, space is the origin of all these gross and harsh words (ie. *mantras*).

9. पाहों जातां पृथ्वीवरी। देवांची गणना कोण करी।
तितुके मंत्र वैखरी। किती म्हणौनि वदवावी ॥ ९ ॥
pāhoṃ jātaṃ pr̥thvīvarī | devāṃcī gaṇanā koṇa
karī |
tituke maṃtra vaikharī | kitī mhaṇauni vadavāvī
॥ 9 ॥



9. As long as objectivity remains then, this knowledge 'I am' becomes the counting of so many gods and this knowledge 'I am' becomes the 'many' *mantras* of gross spoken words.¹⁵ Therefore the 'many' thoughts should be made to understand this 'I am'.

10. असंख्यात मंत्रमाळा। येकाहूनि येक आगळा।
विचित्र मायेची कळा। कोण जाणे ॥ १० ॥

*asaṅkhyāta maṅtramālā | yekāhūni yeka āgaḷā |
vicitra māyecī kaḷā | koṇa jāṇe || 10 ||*

10. Within that immeasurable Reality there is

¹⁵*siddharameshwar maharaj*- Every word and statement we utter is of the nature of a *mantra*. A husband eating his meal said to his wife, "Bring me water!" This is a spoken *mantra* and due to that, water appears later. Is that not the power of a *mantra*? "Bring me water." By saying this, his wife brings the water and that action is complete. If she only did a repetition of the *mantra*, "Bring me water, bring me water, bring me water," then her husband would not have gotten his water. But when she has understood the meaning of the *mantra*, then the action of bringing the water gets done and her husband has the direct experience of water.



a garland of *mantras* but each *mantra* has become distinct from the other. Still, understand that these ‘many’ different *mantras* are known due to this ‘art’ of *maya* (ie. knowledge and this silent *mantra* ‘I am’).

11. कित्येक मंत्रीं भूतें जाती। कित्येक मंत्रीं वेथा नासती।
कित्येक मंत्रीं उतरती। सितें विंचू विखार ॥ ११ ॥
kityeka maṁtrīṁ bhūteṁ jātī | kityeka maṁtrīṁ
vethā nāsatī |
kityeka maṁtrīṁ utaratī | siteṁ viṁcū vikhāra ||
11 ||

11. That One within the ‘many’ *mantras* puts an end to the elements. That One within the ‘many’ *mantras* puts an end to mental and physical pain. That One within the ‘many’ *mantras* alleviates the fever from snake and scorpion bites (*desires*).

12. ऐसे नाना परीचे मंत्री। उपदेशिती कर्णपात्रीं।
जप ध्यान पूजा यंत्री। विधानयुक्त सांगती ॥ १२ ॥
aise nānā parīce maṁtrī | upadeśitī karṇapātrīṁ |



japa dhyāna pūjā yaṁtrī | *vidhānayukta sāṁgatī*
 || 12 ||

12. Within the ‘many’ kinds of *mantras* placed in the ears of the recipient there is this teaching, ‘You are He’. Understand that One who tells us of the various kinds of *japa*, meditation and *pūja* that take place within this body.

13. एक शिव शिव सांगती। एक हरि हरि म्हणविती।
 एक उपदेशिती। विठल विठल म्हणोनी ॥ १३ ॥
yeka śiva śiva sāṁgatī | *yeka hari hari mhaṇavitī* |
yeka upadeśitī | *viṭhala viṭhala mhaṇonī* || 13 ||

13. It is that One who is telling *shiv*, *shiv*; it is that One who says, *hari*, *hari*; and it is that One who is teaching us to say, *vitthal*, *vitthal*.

14. एक सांगती कृष्ण कृष्ण। एक सांगती विष्ण विष्ण।
 एक नारायण नारायण। म्हणौन उपदेशिती ॥ १४ ॥
yeka sāṁgatī kṛṣṇa kṛṣṇa | *yeka sāṁgatī viṣṇa*
viṣṇa |
yeka nārāyaṇa nārāyaṇa | *mhaṇauna upadeśitī* ||



14 ||

14. It is that One who is telling *krishna*, *krishna*; it is that One who is telling, *vishnu*, *vishnu*; and it is that One who is teaching us to say *narayana*, *narayana*.

15. येक म्हणती अच्युत अच्युत। येक म्हणती अनंत अनंत।
येक सांगती दत्त दत्त। म्हणत जावें ॥ १५ ॥

yeka mhaṇatī acyuta acyuta | *yeka mhaṇatī ana-*
ṛnta anarṛnta |

yeka sāṅgatī datta datta | *mhaṇata jāvem* || 15 ||

15. It is that One saying *achyut*, *achyut*; it is that One saying *anant*, *anant*; and it is that One who is telling us to say, *datta*, *datta*.

16. येक सांगती राम राम। येक सांगती ॐ ॐ मा।
येक म्हणती मेघशाम। बहुतां नामीं स्मरावा ॥ १६ ॥

yeka sāṅgatī rāma rāma | *yeka sāṅgatī om om ma*
|

yeka mhaṇatī meghaśāma | *bahutāṁ nāmīṁ*
smarāvā || 16 ||



16. It is that One who is telling *ram, ram*; it is that One who is telling *aum, aum*; and it is that One saying **meghashyam, meghashyam* and it is that One who says, this 'I am' should be remembered. *(*krishna*)

17. येक सांगती गुरु गुरु। येक म्हणती परमेश्वरु।
येक म्हणती विघ्नहरु। चिंतीत जावा ॥ १७ ॥

*yeka sāṅgatī guru guru | yeka mhaṇatī parameś-
varu |*

yeka mhaṇatī vighnaharu | cīntīta jāvā || 17 ||

17. It is that One telling *guru, guru*; it is that One saying *parameshwara*; and it is that One who is saying **vighna-haru* should be kept in the mind. *(*ganesh, destroyer of calamity*)

18. येक सांगती शामराज। येक सांगती गरुडध्वज।
येक सांगती अधोक्षज। म्हणत जावें ॥ १८ ॥

*yeka sāṅgatī śāmarāja | yeka sāṅgatī garu-
ḍadhvaja |*

yeka sāṅgatī adhokṣaja | mhaṇata jāverī || 18 ||



18. It is that One telling *shyam-raj*; it is that One telling *garuda-dhwaj*; and it is that One that tells us to say *adhokshaj*.

19. एक सांगती देव देव। एक म्हणती केशव केशव।
एक म्हणती भार्गव भार्गव। म्हणत जावें ॥ १९ ॥

yeka sāṅgatī deva deva | yeka mhaṇatī keśava keśava |
yeka mhaṇatī bhārgava bhārgava | mhaṇata jāveṇi
॥ 19 ॥

19. It is that One who is telling *dev, dev*; it is that One who says *keshav, keshav*; and it is that One who says, you should say *bhargava, bhargava*.

20. एक विश्वनाथ म्हणविती। एक मल्लारि सांगती।
एक ते जप करविती। तुकाई तुकाई म्हणौनी ॥ २० ॥

yeka viśvanātha mhaṇavitī | yeka mallāri sāṅgatī
|
yeka te japa karavitī | tukāi tukāi mhaṇaunī ॥ 20 ॥



20. It is that One saying *vishwanath*; it is that One who is telling *mallari* and it is that One who is making *japa* and saying *tukai, tukai*.

21. हें म्हणौनी सांगावें। शिवशक्तीचीं अनंत नावें।
इछेसारिखीं स्वभावें। उपदेशिती ॥ २१ ॥

heṁ mhaṇaunī sāṅgāveṁ | śivaśaktīcīṁ ananta nāṁveṁ |
ichesārikhīṁ svabhāveṁ | upadeśitī || 21 ||

21. That thoughtless *swarup* has become the many *mantras* and therefore that One should be understood. By means of this 'I am' you will come to understand that endless *swarup* that resides within this 'I am'. When this spontaneous 'I am' comes upon its own self then, this should be known as the *guru's* teaching/*upadesh*.

22. येक सांगती मुद्रा च्यारी। खेचरी भूचरी चाचरी अगोचरी।
येक आसनें परोपरी। उपदेशिती ॥ २२ ॥

yeka sāṅgatī mudrā cyārī | khecarī bhūcarī cācarī agocarī |



yeka āsanem paroparī | upadeśitī || 22 ||

22. It is that One who tells of the four *mudras* (*yogic gestures*) *khechari*, *bhoochari*, *chachari* and *agochari*; and it is that One who teaches the various *asana*/postures.

23. *येक दाखविती देखणी। येक अनुहातध्वनी।
येक गुरु पिंडज्ञानी। पिंडज्ञान सांगती ॥ २३ ॥*

*yeka dākhavitī dekhaṇī | yeka anuhātadhvanī |
yeka guru piṇḍajñānī | piṇḍajñāna sāṅgatī || 23
||*

23. It is that One who reveals the hidden treasure ('I am' or *aum*) and that One is this sound *aum* that is heard within (He is the knower and the known, other than Him there is nothing). That One is the *guru* who has knowledge of the *pinda*/body and that One is the *guru* who shows us that this knowledge of the *pinda* is Himself only.

24. *येक संगती कर्ममार्ग। येक उपासनामार्ग।*



येक सांगती अष्टांग योग। नाना चक्रे ॥ २४ ॥

*yeka saṅgatī karmamārga | yeka upāsanāmārga |
yeka sāṅgatī aṣṭāṅga yoga | nānā cakreṃ || 24
||*

24. It is that One who tells of the path of action/*karma*; it is that One who is this path of worship ('He does everything'); it is that One who tells of the eight-fold *yoga* and the many whirling realms of the mind.

25. येक तपे सांगती। येक अजपा निरोपिती।

येक तत्वे विस्तारिती तत्वज्ञानी ॥ २५ ॥

*yeka tapēṃ sāṅgatī | yeka ajapā niropitī |
yeka tatveṃ vistāritī tatvajñānī || 25 ||*

25. It is that One who tells of the austerities; it is that One who gives the discourse on *ajapa* (see 17.5, the silent continuous support of *japa*); it is that One who has expanded due to the gross elements and it is that One who is the Knower of these gross elements (ie. this world of names and forms).



26. येक सांगती सगुण। येक निरोपिती निर्गुण।
येक उपदेशिती तीर्थाटण। फिरावेँ म्हणूनी ॥ २६ ॥
yeka sāṅgatī saguṇa | yeka niropitī nirguṇa |
yeka upadeśitī tīrthāṭaṇa | phirāveṃ mhaṇūnī ||
26 ||

26. It is that One alone who tells of this *sagun* ('I am everywhere') and it is also that One who gives the discourse of the *nirgun* (I do not exist); it is that One who teaches about these sacred places (*sagun* and *nirgun*) and says, "You should make your pilgrimages there."

27. येक माहावाक्येँ सांगती। त्यांचा जप करावा म्हणती।
येक उपदेश करिती। सर्व ब्रह्म म्हणोनी ॥ २७ ॥
yeka māvākyaṃ sāṅgatī | tyāṅcā japa karāvā
mhaṇatī |
yeka upadeśa karitī | sarva brahma mhaṇonī || 27
||

27. It is that One who is telling the great *vedic* statements (*mahavakyas* eg. *aham brahmasmi* – 'I am brahman') and He says, "Your *japa* should



be, I am That.” It is that One alone who gives this teaching and says, “This ‘all’ is *brahman*.” (He teaches this *sagun* and then that *nirgun*)

28. एक शक्तमार्ग सांगती। एक मुक्तमार्ग प्रतिष्ठिती।
 एक इंद्रियें पूजन करविती। येका भावें ॥ २८ ॥

yeka śāktamārga sāṅgatī | yeka muktamārga pratiṣṭhitī |

yeka indriyem pūjana karavitī | yekā bhāveṁ || 28 ||

28. It is that One who tells of this path of *shakti* (‘I am the power/I do everything’); it is that One who establishes this ‘I’ and it is He who remains on this path to liberation. And it is that One who destroys the sense organs with His understanding (other than myself there is nothing).

29. एक सांगती वशीकर्ण। स्तंबन मोहन उच्चाटण।
 नाना चेटकें आपण। स्वयें निरोपिती ॥ २९ ॥

yeka sāṅgatī vaśīkarṇa | stambana mohana



uccāṭaṇa |

nānā ceṭakem āpaṇa | *svayem niropitī* || 29 ||

29. It is the One who explains mesmerism/hypnotism (being deluded by ‘many’ names and forms); and it is that One who tells you how to be still and silent. It is that One alone who distracts, captivates and turns one into an idiot who leaves His own abode (Self). It is that One who is this ever present discourse of ‘I am’ and it is that One who by His sorcery makes you become a mind full of many thoughts. (There is that One only and He becomes the ‘I am’ and He assumes the many forms and concepts)

30. ऐसी उपदेशांची स्थिती। पुरे आतां सांगों किती।

ऐसे हे उपदेश असती। असंख्यात॥ ३०॥

aisī upadeśāṅcī sthitī | *pure ātām sāṅgoṃ kitī* |

aise he upadeśa asatī | *asamkhyāta* || 30 ||

30. This teaching of ‘I am’ has become the ‘many’ teachings. Therefore understand that they are all made by that One only. Then the



teaching is of that thoughtless and immeasurable *swarup*.

31. ऐसे उपदेश अनेक। परी ज्ञानेविण निरार्थक।

येविषई असे येक। भगवद्वचन ॥ ३१ ॥

aise upadeśa aneka | parī jñāneviṇa nirārthaka |

yeviṣāim ase yeka | bhagavadvacana || 31 ||

31. There are so many different kinds of teaching but without this understanding of knowledge, they are devoid of meaning and empty ('I am' is their base, you are always there; whether a teaching is accepted or rejected, still you are there).¹⁶ That One is the essence of this 'I am'; He is God and this divine 'word' has come from Him.

श्लोक ॥ नानाशास्त्रं पठेल्लोको नाना दैवतपूजनम्।

आत्मज्ञानं विना पार्थ सर्वकर्म निरर्थकम् ॥

¹⁶ *Siddharameshwar maharaj*-By knowing that one skill of the Ultimate Accomplishment, one gets the blessing of knowing all. Saint Kabir said, "Knowing the One is to know everything; not knowing the One is to know nothing."



śloka || *nānāśāstram paṭhelloko nānā daiivatapūjanam* |

ātmajñānam vinā pārtha sarvakarma nirarthakam
||

शैवशाक्तागमाद्या ये अन्ये च बहवो मताः।

अपभ्रंशसमास्तेऽपि जीवानां भ्रान्तचेतसाम्॥

śaivaśāktāgamādyā ye anye ca bahavo matāḥ |

apabhraṁśasamāste'pi jīvānām bhrāntacetasām
||

न हि ज्ञानेन सदृशं पवित्रमिदमुत्तमम्॥

na hi jñānena sadṛśam pavitramidamuttamam ||

shloka –‘Let the people read many scriptures. Let them worship many gods. Dear Parth! All is in vain without Self-Knowledge. *śaivas*, *śaktas*, followers of other doctrines, which are many; they are also the faulty doctrines of confused *jivas*. There is nothing that purifies like Self-Knowledge; it is the best purifier.’

32. याकारणं ज्ञानासमान। पवित्र उत्तम न दिसे अन्न।
मृणौन आधीं आत्मज्ञान। साधिलें पाहिजे॥ ३२॥



*yākāraṇeṁ jñānāsamāna | pavitra uttama na dise
anna |
mhaṇauna ādhīm ātmajñāna | sādhibeṁ pāhije ||
32 ||*

32. On account of this ‘I am’, there is this knowledge where differences do not remain. That is the best purifier, for it sees with equal vision. Therefore, one must acquire this knowledge of the Self/*atma-gnyan* that is at the source.

33. सकळ उपदेशीं विशेष। आत्मज्ञानाचा उपदेश।
येविषई जगदीश। बहुतां ठाई बोलिला ॥ ३३ ॥
*sakaḷa upadeśīm viśeṣa | ātmajñānācā upadeśa |
yeviṣāīm jagadīśa | bahutām ṭhāīm bolilā || 33 ||*

33. Within the knowing of this ‘all’ there is that knowledge of the Self/*atma-gnyan*. It is on account of that ‘Lord of the world’ (ie. Self) that there is this meeting place and this ‘speech’ of ‘I am’ (acute discrimination is required to separate that Knower/*purush* from this known/*pra-*



kruti; then only will the knowledge of Self be gained).

श्लोक ॥ यस्य कस्य च वर्णस्य ज्ञानं देहे प्रतिष्ठितम् ।

तस्य दासस्य दासोहं भवे जन्मनि जन्मनि ॥

śloka ॥ *yasya kasya ca varṇasya jñānaṁ dehe pra-*
tiṣṭhitam ।

tasya dāsasya dāsohaṁ bhava janmani janmani ॥

shloka—Whatever knowledge is established about whatever subject, in any body, I am and will be in all future births, the servant of the servant of that man.

34. आत्मज्ञानाचा महिमा । नेणे चतुर्मुख ब्रह्मा ।

प्राणी बापुडा जीवात्मा । काये जाणे ॥ ३४ ॥

ātma-jñānācā mahimā । *neṇe caturmukha brahmā*
।

prāṇī bāpuḍā jīvātmā । *kāye jāṇe* ॥ 34 ॥

34. **brahma*, the four-faced god does not know the greatness of *atma-gnyan*/Self-knowledge. So, how can a poor confused *jīva* in the *prana*



know this? *(His four faces are the four kinds of birth. He is said to be the creator of this world. It means he is the intellect and as such, whatever name he gives to that Self, that it becomes)

35. सकळ तीर्थांची संगती। स्नानदानाची फळश्रुती।
 त्याहूनि ज्ञानाची स्थिती। विशेष कोटिगुणें ॥ ३५ ॥
sakala tīrthāñcī saṅgatī | snānadānācī phalaśrutī
 |
tyāhūni jñānācī sthitī | viśeṣa koṭiguṇem || 35 ||

35. The company of this sacred place 'I am' is gained by giving up of the gross and bathing in these waters of knowledge. And greater than this state of the pure *sattwa guna* is that pure knowledge of the *atma* (ie. no-knowledge).

श्लोक ॥ पृथिव्यां यानि तीर्थानि स्नानदानेषु यत्फलम्।
 तत्फलं कोटिगुणितं ब्रह्मज्ञानसमोपमम् ॥
śloka || pṛthivyām yāni tīrthāni snānadāneṣu yat-
phalam |



tatphalaṃ koṭiguṇitaṃ brahmajñānasamopamam
॥

shloka– That fruit which is gained from the knowledge of *brahman* is a billion times greater than bathing in the sacred places and giving in charity.

36. म्हणौनि जें आत्मज्ञान। तें गहनाहूनि गहन।

ऐक तयाचें लक्षण। सांगिजेल ॥ ३६ ॥

mhaṇauni jem ātmajñāna | teṃ gahanāhūni gahana |

aika tayāceṃ lakṣaṇa | sāṅgijela || 36 ||

36. When this ‘I am’ of *mula maya* gains that Self-knowledge/*atma-gnyan* then, there is that Reality, the secret of secrets. But first listen to this ‘I am’ and then that, pure knowledge will be understood.

इति श्रीदासबोधे गुरुशिष्यसंवादे उपदेशनाम

समास चवथा ॥ ४ ॥ ५.४

iti śrīdāsabodhe guruśiṣyasamvāde upadeśanāma



samāsa cavathā || 4 || 5.4

*Tímto končí 4. kapitola 5. dášaky knihy
Dásbódh s názvem „Teaching/*upadesh*“.*

Překlad z angličtiny – xxx 2017



5.5 Knowledge

समास पाचवा : बहुधाज्ञान निरूपण

samāsa pācavā : bahudhājñāna nirūpaṇa

Knowledge

|| Śrī Rām ||

1. जंव तें ज्ञान नाहीं प्रांजळ। तंव सर्व कांहीं निर्फळ।

ज्ञानरहित तळमळ। जाणार नाहीं ॥ १ ॥

*janva tem jñāna nāhīm prāñjaḷa | tanva sarva
kāñhīm nirphala |*

jñānarahita taḷamaḷa | jāṇāra nāhīm || 1 ||



1. So long as pure knowledge is not truly understood then, knowledge is of this empty ‘all’. And without pure knowledge, agitation will not go away. (This understanding of ‘I am’ is *maya*; it is an appearance upon that imperceptible Self and unless you forever give up your identity to that thoughtless Self, this ‘I am’ cannot be sustained and one day you are sure to fall back into body consciousness)

2. ज्ञान म्हणतां वाटे भस्म। काये रे बा असेल वर्म।

म्हणौनि हा अनुक्रम। सांगिजेल आतां ॥ २ ॥

jñāna mhaṇatām vāṭe bhasma | kāye re bā asela varma |

mhaṇauni hā anukrama | sāṅgijela ātām || 2 ||

2. If you call this ‘I am’ as real knowledge then, confusion arises. If you take this as the Truth then, my dear *shishya*, how will that essence be acquired? Therefore to understand that pure knowledge we have to first understand what this knowledge is not.



3. भूत भविष्य वर्तमान। ठाऊकें आहे परिछिन्न।
यासीहि म्हणजेत ज्ञान। परी तें ज्ञान नव्हे ॥ ३ ॥
bhūta bhaviṣya vartamāna | ṭhāūkeriṃ āhe pari-
chinna |
yāsīhi mhaṇijeta jñāna | parī teṃ jñāna navhe ||
3 ||

3. If you know the past, the future and the present then, you have created separation in that which is inseparable. And even if this 'I am' ([to be in the present](#)) is called knowledge still it is not that pure knowledge.

4. बहुत केलें विद्यापठण। संगीतशास्त्र रागज्ञान।
वैदिक शास्त्र वेदाधेन। हेंहि ज्ञान नव्हे ॥ ४ ॥
bahuta kelerṃ vidyāpaṭhaṇa | saṅgītasāstra rāga-
jñāna |
vaidika śāstra vedādheṇa | heṃhi jñāna navhe ||
4 ||

4. You may have this knowledge of the 'all'; you may have knowledge of music and dance and knowledge of the six emotions/moods; you



may be learned and well versed in the *vedas* and *shasthras*; but these are not that thoughtless knowledge.

5. नाना वेवसायाचें ज्ञान। नाना दिक्षेचें ज्ञान।
नाना परीक्षेचें ज्ञान। हें ज्ञान नव्हे ॥ ५ ॥

*nānā vevasāyācēṁ jñāna | nānā dikṣecēṁ jñāna |
nānā parīkṣecēṁ jñāna | heṁ jñāna navhe || 5 ||*

5. The ‘many’/mind has knowledge of strenuous efforts; the ‘many’/mind has knowledge of conducts and practices; the ‘many’/mind has knowledge that is gained from examinations; but it is not that thoughtless knowledge.

6. नाना वनितांची परीक्षा। नाना मनुष्यांची परीक्षा।
नाना नरांची परीक्षा। हें ज्ञान नव्हे ॥ ६ ॥

*nānā vanitāṁcī parīkṣā | nānā manuṣyāṁcī parī-
kṣā |
nānā narāṁcī parīkṣā | heṁ jñāna navhe || 6 ||*

6. The ‘many’ has knowledge of women; the ‘many’ has knowledge of men and the ‘many’



has knowledge of mankind; but this is not that thoughtless knowledge.

7. नाना अश्वान्ची परीक्षा। नाना गजांची परीक्षा।
नाना स्वापदांची परीक्षा। हें ज्ञान नव्हे ॥ ७ ॥

*nānā aśvāṁcī parīkṣā | nānā gajāṁcī parīkṣā |
nānā svāpadāṁcī parīkṣā | heṁ jñāna navhe || 7
||*

7. The ‘many’ has knowledge of horses; the ‘many’ has knowledge of elephants; the ‘many’ has knowledge of wild animals (mind’s nature is to see many separate names and forms); but it is not that thoughtless knowledge (no name and no form and no knowledge).

8. नाना अश्वान्ची परीक्षा। नाना गजांची परीक्षा।
नाना स्वापदांची परीक्षा। हें ज्ञान नव्हे ॥ ७ ॥

*nānā aśvāṁcī parīkṣā | nānā gajāṁcī parīkṣā |
nānā svāpadāṁcī parīkṣā | heṁ jñāna navhe || 7
||*

8. The ‘many’ has knowledge of domestic be-



asts; the ‘many’ has knowledge of birds; the ‘many’ has knowledge of the great elements; but this is not that thoughtless knowledge.

9. नाना यानांची परीक्षा। नाना वस्त्रांची परीक्षा।
नाना शस्त्रांची परीक्षा। हें ज्ञान नव्हे ॥ ९ ॥

*nānā yānāñcī parīkṣā | nānā vastrāñcī parīkṣā |
nānā śastrāñcī parīkṣā | hem jñāna navhe || 9 ||*

9. The ‘many’ has knowledge of all the modes of conveyance of that *atma* (‘many’ bodies); the ‘many’ has knowledge of the disguises of that *atma*; the ‘many’ has knowledge of one’s power being felt (“I do this and I can do that”); but it is not that thoughtless knowledge.

10. नाना धातूंची परीक्षा। नाना नाण्यांची परीक्षा।
नाना रत्नांची परीक्षा। हें ज्ञान नव्हे ॥ १० ॥

*nānā dhātūñcī parīkṣā | nānā nāṇyāñcī parīkṣā |
nānā ratnāñcī parīkṣā | hem jñāna navhe || 10 ||*

10. The ‘many’ has knowledge of metals; the ‘many’ has knowledge of coins; the ‘many’ has



knowledge of jewels; but this is not that thoughtless knowledge.

11. नाना पाषाण परीक्षा। नाना काष्ठांची परीक्षा।
नाना वाद्यांची परीक्षा। हें ज्ञान नव्हे ॥ ११ ॥

*nānā pāṣāṇa parīkṣā | nānā kāṣṭhāṁcī parīkṣā |
nānā vādyaṁcī parīkṣā | heṁ jñāna navhe || 11 ||*

11. The ‘many’ has knowledge of stones; the ‘many’ has knowledge of woods; the ‘many’ has knowledge of musical instruments; but this is not that thoughtless knowledge.

12. नाना भूमींची परीक्षा। नाना जळांची परीक्षा।
नाना सतेज परीक्षा। हें ज्ञान नव्हे ॥ १२ ॥

*nānā bhūmīṁcī parīkṣā | nānā jalāṁcī parīkṣā |
nānā sateja parīkṣā | heṁ jñāna navhe || 12 ||*

12. The ‘many’ has knowledge of the great element earth; the ‘many’ has knowledge of the great element water; the ‘many’ has knowledge of the great element fire (from gross to subtler;



becoming less objective); but this is not that thoughtless knowledge.

13. नाना रसांची परीक्षा। नाना बीजांची परीक्षा।

नाना अंकुर परीक्षा। हें ज्ञान नव्हे ॥ १३ ॥

nānā rasāṁcī parīkṣā | nānā bijāṁcī parīkṣā |

nānā aṅkura parīkṣā | heṁ jñāna navhe || 13 ||

13. The ‘many’ has knowledge of juices; the ‘many’ has knowledge of seeds; the ‘many’ has knowledge of sprouts; but this is not that thoughtless knowledge.

14. नाना पुष्पांची परीक्षा। नाना फळांची परीक्षा।

नाना वल्लींची परीक्षा। हें ज्ञान नव्हे ॥ १४ ॥

nānā puṣpāṁcī parīkṣā | nānā phalāṁcī parīkṣā |

nānā vallīṁcī parīkṣā | heṁ jñāna navhe || 14 ||

14. The ‘many’ has knowledge of flowers; the ‘many’ has knowledge of fruits; the ‘many’ has knowledge of creepers; but this is not that thoughtless knowledge.



15. नाना दुःखांची परीक्षा। नाना रोगांची परीक्षा।

नाना चिन्हांची परीक्षा। हें ज्ञान नव्हे ॥ १५ ॥

*nānā duḥkhāṁcī parīkṣā | nānā rogāṁcī parīkṣā |
nānā cinhāṁcī parīkṣā | heṁ jñāna navhe || 15 ||*

15. The ‘many’ has knowledge of pains and sorrows; the ‘many’ has knowledge of diseases; and the ‘many’ has knowledge of their signs and symptoms; but this is not that thoughtless knowledge.

16. नाना मंत्रांची परीक्षा। नाना यंत्रांची परीक्षा।

नाना मूर्तींची परीक्षा। हें ज्ञान नव्हे ॥ १६ ॥

*nānā maṁtrāṁcī parīkṣā | nānā yaṁtrāṁcī parī-
kṣā |*

nānā mūrtīṁcī parīkṣā | heṁ jñāna navhe || 16 ||

16. The ‘many’ has knowledge of *mantras*; the ‘many’ has knowledge of *yantras* ([symbolic diagrams for worship](#)); the ‘many’ has knowledge of idols; but this is not that thoughtless knowledge.



17. नाना क्षत्रांची परीक्षा। नाना गृहांची परीक्षा।

नाना पात्रांची परीक्षा। हें ज्ञान नव्हे ॥ १७ ॥

*nānā kṣatrāṁcī parīkṣā | nānā grhāṁcī parīkṣā |
nānā pātrāṁcī parīkṣā | hem jñāna navhe || 17 ||*

17. The ‘many’ has knowledge of sacred places; the ‘many’ has knowledge of houses; the ‘many’ has knowledge of pots and receptacles; but this is not that thoughtless knowledge.

18. नाना होणार परीक्षा। नाना समयांची परीक्षा।

नाना तर्कांची परीक्षा। हें ज्ञान नव्हे ॥ १८ ॥

*nānā hoṅāra parīkṣā | nānā samayāṁcī parīkṣā |
nānā tarkāṁcī parīkṣā | hem jñāna navhe || 18 ||*

18. The ‘many’ has knowledge of ‘what will be’ (hopes and dreams); the ‘many’ has knowledge of occasions; the ‘many’ has knowledge of logical thought; but this is not that thoughtless knowledge.

19. नाना अनुमान परीक्षा। नाना नेमस्त परीक्षा।

नाना प्रकार परीक्षा। हें ज्ञान नव्हे ॥ १९ ॥



*nānā anumāna parīkṣā | nānā nemasta parīkṣā |
nānā prakāra parīkṣā | hem jñāna navhe || 19 ||*

19. The ‘many’ has knowledge of conjecture; the ‘many’ has knowledge of what is proper and fitting; the ‘many’ has knowledge of methods and ways; but this is not that thoughtless knowledge.

20. नाना विद्येची परीक्षा। नाना कळेची परीक्षा।
नाना चातुर्य परीक्षा। हें ज्ञान नव्हे ॥ २० ॥

*nānā vidyecī parīkṣā | nānā kaḷecī parīkṣā |
nānā cāturya parīkṣā | hem jñāna navhe || 20 ||*

20. The ‘many’ has knowledge of learning; the ‘many’ has knowledge of the arts; the ‘many’ has knowledge of cleverness; but this is not that thoughtless knowledge.

21. नाना शब्दांची परीक्षा। नाना अर्थांची परीक्षा।
नाना भाषांची परीक्षा। हें ज्ञान नव्हे ॥ २१ ॥

*nānā śabdāñcī parīkṣā | nānā arthāñcī parīkṣā |
nānā bhāṣāñcī parīkṣā | hem jñāna navhe || 21 ||*



21. The ‘many’ has knowledge of words; the ‘many’ has knowledge of their meanings; the ‘many’ has knowledge of languages; but this is not that thoughtless knowledge.

22. नाना स्वरांची परीक्षा। नाना वर्णांची परीक्षा।
नाना लेखनपरीक्षा। हें ज्ञान नव्हे ॥ २२ ॥

*nānā svarāñcī parīkṣā | nānā varṇāñcī parīkṣā |
nānā lekṣanaparīkṣā | heṁ jñāna navhe || 22 ||*

22. The ‘many’ has knowledge of notes and tones; the ‘many’ has knowledge of kinds and classes; the ‘many’ has knowledge of writing; but this is not that thoughtless knowledge.

23. नाना मतांची परीक्षा। नाना ज्ञानांची परीक्षा।
नाना वृत्तींची परीक्षा। हें ज्ञान नव्हे ॥ २३ ॥

*nānā matāñcī parīkṣā | nānā jñānāñcī parīkṣā |
nānā vṛttīñcī parīkṣā | heṁ jñāna navhe || 23 ||*

23. The ‘many’ has knowledge of opinions; the ‘many’ has knowledge of knowledges; the ‘many’ has knowledge of behaviour; but this is



not that thoughtless knowledge.

24. नाना रूपांची परीक्षा। नाना रसनेची परीक्षा।
नाना सुगंधपरीक्षा। हें ज्ञान नव्हे ॥ २४ ॥

*nānā rūpāñcī parīkṣā | nānā rasanecī parīkṣā |
nānā sugāndhaparīkṣā | hem jñāna navhe || 24
||*

24. The 'many' has knowledge of form; the 'many' is the knowledge of flavours; the 'many' is the knowledge of fragrance; but this is not that thoughtless knowledge.

25. नाना सृष्टींची परीक्षा। नाना विस्तारपरीक्षा।
नाना पदार्थपरीक्षा। हें ज्ञान नव्हे ॥ २५ ॥

*nānā sṛṣṭīñcī parīkṣā | nānā vistāraparīkṣā |
nānā padārthaparīkṣā | hem jñāna navhe || 25 ||*

25. The 'many' has knowledge of this gross world; the 'many' has knowledge of that expansion; the 'many' has knowledge of the objects; but this is not that thoughtless knowledge.



26. नेमकेचि बोलणें। तत्काळचि प्रतिवचन देणें।

सीघ्रचि कवित्व करणें। हें ज्ञान नव्हे ॥ २६ ॥

nemakeci bolāṇeṃ | tatkāḷaci prativacana deṇeṃ |
sīghraci kavitva karaṇeṃ | heṃ jñāna navhe || 26
||

26. Even if one is established in this ‘speech’ and even if one gives this ‘reply’ every moment (the ‘speech’ and best ‘reply’ are this ‘I am’ understanding); and even if one can compose this *‘poem’ at this very moment still, this is not that thoughtless knowledge. *(See 1.7; this poem is ‘I am He’);

27. नेत्रपालवी नादकळा। करपालवी भेदकळा।

स्वरपालवी संकेतकळा। हें ज्ञान नव्हे ॥ २७ ॥

netrapālāvī nādakaḷā | karapālāvī bhedakaḷā |
svarapālāvī saṃketakaḷā | heṃ jñāna navhe || 27
||

27. One may know the language of the eyes and how to read another’s intention; one may understand hand and body language and know the



art of changing another's mind; one may know how to read between the lines and that art of suggestion and intimation; but this is not that thoughtless knowledge.

28. काव्यकुशळ संगीतकळा। गीत प्रबंद नृत्यकळा।
 सभाच्यातुर्य शब्दकळा। हें ज्ञान नव्हे ॥ २८ ॥
kāvyaakuśaḷa saṅgītakaḷā | gīta prabaṅda
nṛtyakaḷā |
sabhācyāturya śabdakaḷā | heṁ jñāna navhe || 28
 ||

28. One may have mastery over poetry and song; one may be a composer of music and be skilled in dance; one may be eloquent at a meeting place and have a skill with words; still this is not that thoughtless knowledge.

29. वग्विळास मोहनकळा। रम्य रसाल गायनकळा।
 हास्य विनोद कामकळा। हें ज्ञान नव्हे ॥ २९ ॥
vagviḷāsa mohanakaḷā | ramya rasāḷa gāyanakaḷā
 |
hāsya vinoda kāmakaḷā | heṁ jñāna navhe || 29



॥

29. One may have the ability to charm and captivate with one's talk; one may know the art of singing; one may know laughter, delight and the pleasure of play; one may know the art of sensual delight; but this is not that thoughtless knowledge.

30. नाना लाघवें चित्रकळा। नाना वाद्यें संगीतकळा।

नाना प्रकारें विचित्र कळा। हें ज्ञान नव्हे ॥ ३० ॥

nānā lāghaveriṃ citrakalā | nānā vādyeṃ saṅgītakalā |

nānā prakāreṃ vicitra kalā | heṃ jñāna navhe ||
30 ॥

30. The 'many'/mind knows the art of painting; the 'many' knows the musical concert; the 'many' knows the various types of arts still this is not that thoughtless knowledge.

31. आदिकरूनि चौसष्टि कळा। याहि वेगळ्या नाना कळा।

चौदा विद्या सिद्धि सकळा। हें ज्ञान नव्हे ॥ ३१ ॥



*ādikarūni causaṣṭi kalā | yāhi vegalyā nānā kalā |
caudā vidyā siddhi sakalā | hem jñāna navhe || 31
||*

31. One may know all the sixty-fourth arts and even have knowledge of this ‘I am’ that is different from these arts of the ‘many’. One may have knowledge of the fourteen branches of knowledge and even the *siddhis* of this ‘all’; but still this is not that thoughtless knowledge.

32. असो सकल कलाप्रवीण। विद्यामात्र परिपूर्ण।
तरी ते कौशल्यता परी ज्ञान-। म्हणोंचि नये ॥ ३२ ॥
*aso sakala kalāpravīṇa | vidyāmātra paripūrṇa |
tarī te kauśalyatā parī jñāna- | mhaṇōnci naye ||
32 ||*

32. It is like that! One may be a master of this art of the ‘all’ and one may be complete and perfect in all learnings; that Reality may be an expert on all these things, but then it should not be called that pure knowledge.



33. हें ज्ञान होयेसें भासे। परंतु मुख्य ज्ञान तें अनारिसें।

जेथें प्रकृतीचें पिसें। समूळ वाव ॥ ३३ ॥

*heṁ jñāna hoyeseṁ bhāse | paraṁtu mukhya
jñāna teṁ anāriseṁ |*

jetherṁ prakṛticeṁ piṣeṁ | samūḷa vāva || 33 ||

33. That thoughtless knowledge has become this manifest knowledge but that Supreme knowledge is unconcerned with all these. It makes the madness of *prakṛuti* ‘here’ completely useless.

34. जाणावें दुसर्याचें जीवीचें। हे ज्ञान वाटे साचें।

परंतु हें आत्मज्ञानाचें। लक्षण नव्हे ॥ ३४ ॥

*jāṇāveṁ dusaryāceṁ jīvīceṁ | he jñāna vāṭe sāceṁ
|*

*paraṁtu heṁ ātmajñānāceṁ | lakṣaṇa navhe || 34
||*

34. When one knows this ‘I am’ within the *jīva* then, this is felt to be that thoughtless true knowledge. But this is not Self-knowledge/*atma gnyan*.



35. माहानुभाव माहाभला। मानसपूजा करितां चुकला।
कोणी येकें पाचारिला। ऐसें नव्हे म्हणोनी ॥ ३५ ॥
*māhānubhāva māhābhalā | mānasapūjā karitām
cukalā |*
*koṇī yekem pācārīlā | aiseṁ navhe mhaṇonī || 35
||*

35. Self-knowledge is the great experience. It is the great wisdom acquired when the mind is destroyed and left aside. But that One within this 'all' has invited the mind in and such should never have happened.

36. ऐसी जाणे अंतरस्थिती। तयासि परम ज्ञाता म्हणती।
परंतु जेणें मोक्षप्राप्ती। तें हें ज्ञान नव्हे ॥ ३६ ॥
*aisī jāṇe antarasthitī | tayāsi parama jñātā mha-
ṇatī |*
*paraṁtu jeṇem mokṣaprāptī | teṁ heṁ jñāna na-
vhe || 36 ||*

36. Therefore know that though this inner space of 'I am' is said to be that Supreme knowledge still such liberation is the attainment of *mula*



maya and it is not that pure knowledge. (Beyond bondage and liberation there is that pure knowledge)

37. बहुत प्रकारींची ज्ञानें। सांगों जातां असाधारणें।
सायोज्यप्राप्ती होये जेणें। तें ज्ञान वेगळें ॥ ३७ ॥

*bahuta prakārīṃcī jñāṇeṃ | sāṅgoṃ jātāṃ asād-
hāraṇeṃ |*
sāyojyaprāptī hoye jeṇeṃ | teṃ jñāna vegaleṃ ||
37 ||

37. This ‘all’ is the way of knowledge and due to this ‘all’ that Supreme knowledge is gained. When *mula maya*/‘all’ attains Final/*sayujya* Liberation then, there is that pure knowledge and that is quite different.

38. तरी तें कैसें आहे ज्ञान। समाधानाचें लक्षण।
ऐसें हें विशद करून। मज निरोपावें ॥ ३८ ॥

tarī teṃ kaiseṃ āhe jñāna | samādhānāceṃ lakṣaṇa
|
aiseṃ heṃ viśada karūna | maja niropāveṃ || 38
||



38. Then what is that knowledge which gives *samadhan*/complete contentment? That thoughtless knowledge should be discoursed to the 'me'.

39. ऐसैं शुद्ध ज्ञान पुसिलें। तें पुढिले समासीं निरोपिलें।
श्रोतां अवधान दिधलें। पाहिजे पुढें ॥ ३९ ॥
aisem śuddha jñāna pusileṁ | teṁ puḍhile sa-
māsīṁ niropileṁ |
śrotāṁ avadhāna didhaleṁ | pāhije puḍheṁ || 39
॥

39. When that pure knowledge gets wiped out then the Reality becomes these verbal discourses. Therefore the listener needs to remain very alert ahead.

इति श्रीदासबोधे गुरुशिष्यसंवादे बहुधाज्ञाननाम
समास पंचवा ॥ ५ ॥ ५.५
iti śrīdāsabodhe guruśiṣyasamvāde bahudhājñā-
nanāma
samāsa pañcavā || 5 || 5.5



*Tímto končí 5. kapitola 5. dašaky knihy
Dásbódh s názvem „Knowledge“.*

Překlad z angličtiny – xxx 2017

5.6 Pure Knowledge

समास सहावा : शुद्धज्ञान निरूपण

samāsa sahāvā : śuddhajñāna nirūpaṇa

Pure Knowledge

|| Śrī Rām ||

1. ऐक ज्ञानाचें लक्षण। ज्ञान म्हणजे आत्मज्ञान।

पाहावें आपणासि आपण। या नांव ज्ञान॥ १॥

aika jñānāceṁ lakṣaṇa | jñāna mhaṇije ātmajñāna

|

pāhāveṁ āpaṇāsi āpaṇa | yā nāmva jñāna || 1 ||



1. Leave the thoughts and listen. This attention is knowledge. But pure knowledge means Self-knowledge/*atma-gnyan*. When you understand yourself then, this ‘I am’ disappears and pure knowledge remains.

2. मुख्य देवास जाणावें। सत्य स्वरूप वोळखावें।
नित्यानित्य विचारावें। या नांव ज्ञान ॥ २ ॥

*mukhya devāsa jāṇāveṃ | satya svarūpa volakhā-
veṃ |*

nityānitya vicārāveṃ | yā nāmva jñāna || 2 ||

2. That Supreme God should be known; that true *swarup* should be recognized. When there is the thoughtlessness of that which is Eternal then, this ‘I am’ becomes pure knowledge.

3. जेथें दृश्य प्रकृति सरे। पंचभूतिक वोसरे।
समूळ द्वैत निवारे। या नांव ज्ञान ॥ ३ ॥

*jetherṃ dṛśya prakṛti sare | pañcabhūtika vosare |
samūḷa dvaita nivāre | yā nāmva jñāna || 3 ||*

3. Where this visible *prakruti* ends and the



whole creation of the five elements is dissolved; where duality is totally negated then, this 'I am' has become that pure knowledge.

4. मनबुद्धि अगोचर। न चले तर्काचा विचार।
उल्लेख परेहुनि पर। या नांव ज्ञान ॥ ४ ॥

*manabuddhi agocara | na cale tarkācā vicāra |
ullekha parehuni para | yā nāṁva jñāna || 4 ||*

4. That is beyond the mind and intellect/*buddhi*; that cannot be understood by logic. When there is that which is beyond this utterance 'I am' of this *para* speech then, there is pure knowledge.

5. जेथें नाहीं दृश्यभान। जेथें जाणीव हें अज्ञान।
विमळ शुद्ध स्वरूपज्ञान। यासि बोलिजे ॥ ५ ॥

*jethem nāhīm drśyabhāna | jethem jāṇīva hem
ajñāna |
vimaḷa śuddha svarūpajñāna | yāsi bolije || 5 ||*

5. That has no awareness of this visible *maya* and when this knowing of *maya* appears then,



that thoughtless *swarup* has become ignorant. Then that pure *swarup* of knowledge is called this ‘I am’.

6. सर्वसाक्षी अवस्ता तुर्या। ज्ञान ऐसें म्हणती तया।
परी तें जाणिजे वायां। पदार्थज्ञान ॥ ६ ॥

sarvasākṣī avastā turyā | jñāna aiseṁ mhaṇatī tayā |

parī teṁ jāṇije vāyāṁ | padārthajñāna || 6 ||

6. This is the *turya* state. This is the witnessing of this ‘all’ and it is said to be that pure knowledge. But one should know that then that Reality has become this worthless knowledge of an object (ie. the object being this ‘all’ of knowledge).

7. दृश्य पदार्थ जाणिजे। त्यास पदार्थज्ञान बोलिजे।
शुद्ध स्वरूप जाणिजे। या नांव स्वरूपज्ञान ॥ ७ ॥

drśya padārtha jāṇije | tyāsa padārthajñāna bolije |

śuddha svarūpa jāṇije | yā nāṁva svarūpajñāna || 7 ||



7. When this visible ‘all’ is recognised then this should be known as objective knowledge. However, when that pure and alone *swarup* is understood then, this ‘I am’ (objective knowledge) has become the (objectless) knowledge of the *swarup*.

8. जेथें सर्वचि नाहीं ठाईचें। तेथें सर्वसाक्षत्व
 कैचें। म्हणौनि शुद्ध ज्ञान तुर्येचें। मानूचि नये ॥ ८ ॥
jethem sarvaci nāhīm ṭhāīmceṁ | tethem sarvasā-
kṣatva
kaiṁceṁ | mhaṇauni śuddha jñāna turyeṁ |
mānūmci naye || 8 ||

8. Originally this ‘all’ of *maya* was also not there. Therefore how can the Witness of this ‘all’ within that Reality be true? Therefore the *turya* state should not be regarded as pure knowledge.

9. ज्ञान म्हणजे अद्वैत। तुर्या प्रत्यक्ष द्वैत।
 म्हणौनि शुद्ध ज्ञान सतंत। वेगळेंचि असे ॥ ९ ॥



*jñāna mhañije advaita | turyā pratyakṣa dvaita |
mhaṇauni śuddha jñāna sataṁta | vegaleṁci ase
|| 9 ||*

9. Knowledge means non-duality and *turya* is the experience of duality. Therefore that Eternal pure knowledge is quite different.

10. ऐक शुद्ध ज्ञानाचें लक्षण। शुद्ध स्वरूपचि आपण।
या नांव शुद्ध स्वरूपज्ञान। जाणिजे श्रोतीं ॥ १० ॥
*aika śuddha jñānācerṁ lakṣaṇa | śuddha svarūpaci
āpaṇa |
yā nāmva śuddha svarūpajñāna | jāñije śrotīm ||
10 ||*

10. When you listen to this ‘I am’ then, that pure attentionless knowledge has become an attention. Then that pure *swarup* has become you (‘I am there’). This ‘I am’ within the listener should know that pure knowledge.

11. माहावाक्यउपदेश भला। परी त्याचा जप नाही बोलिला।
तेथीचा तो विचारचि केला। पाहिजे साधकें ॥ ११ ॥



*māhāvākyaupadeśa bhalā | parī tyācā japa nāhīm
bolilā |
tethicā to vicāraci kelā | pāhije sādhakem || 11 ||*

11. The four great statements of the *vedas* (eg. *tattwamasi*- ‘You are He’) are wise teachings/*upadesh* that are to be understood and not taken as a *japa*/repetition. And once understood the *sadhak* has to understand, I do not exist.

12. माहावाक्य उपदेशसार। परी घेतला पाहिजे विचार।
त्याच्या जपे अंधकार-। न फिटे भ्रांतीचा ॥ १२ ॥
*māhāvākya upadeśasāra | parī ghetalā pāhije
vicāra |
tyācyā japeṁ andhakāra- | na phiṭe bhrāntīcā ||
12 ||*

12. There are the great statements (‘I am’) and the essence of this *upadesh*/teaching is, I do not exist. But that thoughtless understanding has to be accepted; it is of no use merely repeating these, for the darkness of illusion will not be



dissipated.

13. माहावाक्याचा अर्थ घेतां। आपण वस्तुचि तत्वतां।
त्याचा जप करितां वृथा। सीणचि होये ॥ १३ ॥

*māhāvākṡyācā artha ghetām | āpaṇa vastuci ta-
tvatām |*

tyācā japa karitām vṛthā | sīṇaci hoye || 13 ||

13. Accept the *meaning of the *mahavakyas*; you are truly that non-dual Self only. But it is a useless labour to make the repetition of these statements. *(*maharaj- the meaning is paramatma*)

14. माहावाक्याशें विवरण। हें मुख्य ज्ञानाचें लक्षण।
शुद्ध लक्ष्यांचें आपण। वस्तुच आहे ॥ १४ ॥

*māhāvākṡyāśeṁ vivaraṇa | heṁ mukhya jñānāceṁ
lakṡaṇa |*

śuddha lakṡyāñcerṁ āpaṇa | vastuca āhe || 14 ||

14. When these great statements are investigated then, this knowledge of ‘I am’ becomes that thoughtless Supreme. When the essence of



the meaning is extracted then, you are the Self only.

15. आपला आपणासि लाभ। हें ज्ञान परम दुल्लभ।
जें आदिअंतीं स्वयंभ। स्वरूपचि स्वयें ॥ १५ ॥

āpalā āpaṇāsi lābha | heṁ jñāna parama dullabha
|
jeṁ ādiantīṁ svayaṁbha | svarūpaci svayeṁ ||
15 ||

15. You have attained Yourself, that thoughtless knowledge, the was most difficult to attain. Then this *maya* of 'I am', from the beginning to the end, is that Self-existent and natural *swarup*.

16. जेथून हें सर्व ही प्रगटे। आणि सकळही जेथें आटे।
तें ज्ञान जालियां फिटे। भ्रांति बंधनाची ॥ १६ ॥

jethūna heṁ sarva hī pragate | āṇi sakalahī jethēṁ
āṭe |
teṁ jñāna jāliyām phiṭe | bhrānti baṁdhanācī ||
16 ||



16. In *maya* that thoughtless Self has become manifest as the ‘all’ and so this ‘all’ of *maya* will also get dissolved. When that pure knowledge comes, it breaks this binding of delusion.

17. मतें आणी मतांतरें। जेथें होती निर्विकारें।
अतिसूक्ष्म विचारें। पाहातां ऐक्य ॥ १७ ॥

mateṁ āṇī matāntareṁ | jethēṁ hotī nirvikāreṁ
|
atisūkṣma vicāreṁ | pāhātāṁ aikya || 17 ||

17. Dogmas and diverse opinions are on account of that unmodified *brahman* appearing ‘here’. And when there is that most subtle and thoughtless understanding then, you will come to understand Oneness (ie. the unmodified *brahman*).

18. जे या चराचराचें मूळ। शुद्ध स्वरूप निर्मळ।
या नांव ज्ञान केवळ। वेदांतमतें ॥ १८ ॥

je yā carācarāceṁ mūḷa | śuddha svarūpa nirmala
|
yā nāṁva jñāna kevala | vedāntamateri || 18 ||



18. When this *maya*, the root of the animate and inanimate creation, is that pure *swarup* without any stain then, this 'I am' is that pure knowledge. Such an understanding is called *vedanta*.
19. शोधितां आपलें मूळ स्थान। सहजचि उडे अज्ञान।
या नांव म्हणिजे ब्रह्मज्ञान। मोक्षदायेक ॥ १९ ॥
śodhitāṁ āpaleṁ mūḷa sthāna | sahajaci uḍe ajñāna |
yā nāṁva mhaṇije brahmajñāna | mokṣadāyeka ||
19 ॥
19. When you search for the place of your own origin, then ignorance flies away and what remains is that natural state. Then this 'I am' has become the knowledge of *brahman/brahman-gnyan*; the giver of Final Liberation.
20. आपणासि वोळखों जातां। आंगीं बाणे सर्वज्ञता।
तेणें येकदेसी वार्ता। निशेष उडे ॥ २० ॥
āpaṇāsi voḷakhoṁ jātāṁ | āṅgīṁ bāṇe sarvajñatā
|



teṇeṁ yekadesī vārtā | niśeṣa uḍe || 20 ||

20. You recognise Yourself when that Knower of this ‘all’, within this ‘all’, is met. Then the rumour of that Reality being limited is totally nullified. (ie. you are that indestructible Self that takes the role of the Witness/Knower when there is something to be witnessed/known; otherwise He is happy in His own Self)

21. मी कोण ऐसा हेत-। धरून पाहातां देहातीत।
आवलोकितां नेमस्त। स्वरूपचि होये ॥ २१ ॥

*mī koṇa aisā heta- | dharūna pāhātām dehātīta |
āvalokitām nemasta | svarūpaci hoye || 21 ||*

21. When you investigate ‘Who am I?’ then, this original inspiration, ‘I am’ is come upon. When you hold steady to this then, there comes the understanding that is beyond all the four bodies. When that is clearly understood then, there is only that *swarup*.

22. असो पूर्वी थोर थोर। जेणें ज्ञानें पैलपार-।



पावले ते साचार। ऐक आतां ॥ २२ ॥

aso pūrvīm thora thora | jeṇem jñānem pailapāra-
|

pāvale te sēcāra | aika ātām || 22 ||

22. The Greatest of the great is and was always there. But it is due to this knowledge of ‘I am’ that, that other shore is reached and that Truth attained. Therefore listen now to this ‘I am’ (ie. [forget everything](#))

23. व्यास वसिष्ठ माहामुनी। शुक नारद समाधानी।

जनकादिक माहाज्ञानी। येणेचि ज्ञाने ॥ २३ ॥

vyāsa vasiṣṭha mēhāmuni | śuka nārada samād-
hānī |

janakādika mēhājñānī | yeṇemci jñānem || 23 ||

23. There were the great sages like *vyas* and *vasishtha*; *shuka* and *narada* were in that complete contentment; there were the great *gnyanis*, like King *janaka* who attained that thoughtless knowledge.



24. वामदेवादिक योगेश्वर। वाल्मीक अत्रि ऋषेश्वर।
शोनिकादि अध्यात्मसार। वेदांतमते ॥ २४ ॥

*vāmadevādika yogeśvara | vālmīka atri ṛṣeśvara |
śonikādi adhyātmasāra | vedāntamateṁ || 24 ||*

24. There were the great Masters of *yoga* like *vamadev*; the lords of the *rishis* like *valmiki* and *atri*; and there were those like *shaunak* who achieved that essence of Oneness due to the understanding of *vedanta* (ie. the end of knowing).

25. सनकादिक मुख्यकरूनी। आदिनाथ मीन गोरक्षमुनी।
आणीक बोलतां वचनी। अगाध असती ॥ २५ ॥

*sanakādika mukhyakarūnī | ādinātha mīna
gorakṣamunī |
āṇīka bolatām vacanī | agādha asatī || 25 ||*

25. *sanaka* and others where in that Supreme knowledge; there was *adinath*, *matsyendranath* and *gorakshamuni*. Now if you understand this ‘I am’, then there can be that unfathomable knowledge that is within this divine ‘word’.



26. सिद्ध मुनी माहानुभाव। सकळांचा जो अंतर्भाव।
जेणें सुखें माहादेव। डुल्लत सदा ॥ २६ ॥
siddha munī māhānubhāva | sakalāṁcā jo antar-
bhāva |
jeṇem sukherm māhādeva | ḍullata sadā || 26 ||

26. There is the *siddha*, *muni* and the great experienced and there is that *purush* with this inner understanding of the ‘all’. And it is due to this ‘I am’, that *mahadev/shiva* is always nodding in satisfaction.

27. जें वेदशास्त्रांचें सार। सिद्धांत धादांत विचार।
ज्याची प्राप्ती भाग्यानुसार। भाविकांस होये ॥ २७ ॥
jeṁ vedaśāstrāṁcerm sāra | siddhānta dhādānta
vicāra |
gyācī prāptī bhāgyānusāra | bhāvikāṁsa hoye || 27
||

27. When this ‘I am’ of the **vedas* and *shas-thras* becomes that thoughtless essence, I do not exist, then that is called *siddhant*/Final Truth and that is direct Self-experience. This greatest



of fortune is gained by the one with sincere devotion. *(The scriptures can teach this much, You are That, or *neti, neti*)

28. साधु संत आणी सज्जन। भूत भविष्य वर्तमान।
सर्वत्रांचें गुह्य ज्ञान। तें संगिजेल आतां ॥ २८ ॥
sādhu samta āṇī sajjana | bhūta bhaviṣya vartamāna |
sarvatrāṅceriṁ guhya jñāna | teṁ saṅgijela ātāṁ
॥ 28 ॥

28. The *sadhus*, Saints and *sajjanas*, in the past, the present and the future, have this hidden knowledge of this ‘all’. Now leave off the thoughts, remain in this understanding and this ‘all’ will be dissolved.

29. तीर्थं व्रतं तपं दानं। जें न जोडे धूम्रपानं।
पंचाग्नी गोरांजनं। जें प्राप्त नव्हे ॥ २९ ॥
tīrtheriṁ vrateriṁ taperiṁ dāneriṁ | jeṁ na joḍe
dhūmrapāneriṁ |
pañcāgnī gorāṅjanerī | jeṁ prāpta navhe ॥ 29
॥



29. That ‘all’ cannot be gained by pilgrimage, taking vows, performing penance; it cannot be gained by being charitable or by harsh tortures like inhaling smoke. By meditating within the five fires or eating the stones from the bladders of cows, this ‘all’ cannot be gained.

30. सकळ साधनाचें फळ। ज्ञानाची सिगचि केवळ।
जेणें संशयाचें मूळ। निशेष तुटे ॥ ३० ॥

*sakaḷa sādhanāceṃ phaḷa | jñānācī sigaci kevaḷa |
jeṇeṃ saṃśayāceṃ mūḷa | niśeṣa tuṭe || 30 ||*

30. This ‘all’ is the fruit of *sadhana* and the zenith of this knowledge is that pure knowledge (no-knowledge). Then this ‘all’, the root and original doubt (ie. *mula maya*) is uprooted totally.

31. छपन्न भाषा तितुके ग्रंथ। आदिकरून वेदांत।
या इतुकियांचा गहनार्थ। येकचि आहे ॥ ३१ ॥

*chapanṇa bhāṣā tituke graṃtha | ādīkarūna
vedānta |*

yā itukiyāṃcā gahanārtha | yekaci āhe || 31 ||



31. There are fifty-six languages and many spiritual texts in all of these languages. And within these languages there is *vedanta*. It contains the secret meaning of this ‘word’ and it is that One Self only.

32. जें नेणवे पुराणीं। जेथें सिणल्या वेदवाणी।
तेचि आतां येचि क्षणीं। बोधीन गुरुकृपें॥ ३२॥
jem neṇave purāṇīm | jethēṁ siṇalyā vedavāṇī |
teṁci ātām yeci kṣaṇīm | bodhīna gurukṛpeṁ || 32
||

32. This *maya* within that ancient One should not be known. This ‘I am’ of the *vedas* is *maya* and it will disappear. Now, that Reality can be understood at this very moment, by the grace of *guru*.

33. पाहिलें नस्तां संस्कृतीं। रीग नाहीं मन्हाष्ट ग्रंथीं।
हृदई वसल्या कृपामुतीं। सद्गुरु स्वामी॥ ३३॥
pāhileṁ nastām saṁskṛtīm | rīga nāhīm maṅhāṣṭa
grāṁthīm |
hṛdaīm vasalyā kṛpāmurtī | sadguru svāmī || 33



||

33. In *sanskrit* it is not understood and there is no access to this in the *marathi* text. But in my heart stays this 'I am', this image of grace and *sadguru swami*. (*Note: within the 'many' languages there is this unspoken language language, 'I am'. gurus and the vedas can give this understanding of 'I am'/knowledge but only sadguru can give the understanding, I do not exist or no-knowledge*).

34. आतां नलगे संस्कृत। अथवा ग्रंथ प्राकृत।

माझा स्वामी कृपेसहित। हृदई वसे ॥ ३४ ॥

ātām nalage saṁskṛta | athavā graṁtha prākṛta |

mājhā svāmī kṛpesahita | hṛdaīm vase || 34 ||

34. Now (that this 'I am' understanding has come) *sanskrit* is not required nor the compositions of common language. For *swami*, along with His grace, is abiding in my heart.

35. न करितां वेदाभ्यास। अथवा श्रवणसायास।



प्रेतैर्विण सौरस। सद्गुरुकृपा ॥ ३५ ॥

*na karitām vedābhyāsa | athavā śravaṇasāyāsa |
pretneṃviṇa saurasa | sadgurukṛpā || 35 ||*

35. Without the study of the *vedas* or even the effort of listening/*shravan*; without any effort whatsoever there is the sweetness of *sadguru's* grace.

36. ग्रंथ मात्र मन्हाष्ट। त्याहून संस्कृत श्रेष्ठ।

त्या संस्कृतामधे पष्ट। थोर तो वेदांत ॥ ३६ ॥

*grāṅtha mātra maṅhāṣṭa | tyāhūna saṅskṛta
śreṣṭha |*

*tyā saṅskṛtāmādhem paṣṭa | thora to vedānta ||
36 ||*

36. *sanskrit* may be considered greater than these *marathi* scriptures. But when that thoughtless *brahman* within *sanskrit* is understood then, that is *vedanta*.

37. त्या वेदांतापरतें कांहीं। सर्वथा श्रेष्ठ नाहीं।

जेथें वेदगर्भ सर्वही। प्रगटजाला ॥ ३७ ॥



*tyā vedāntāparateṁ kāmhīm | sarvathā śreṣṭha
nāhīm |
jethem vedagarbha sarvahī | pragaṭajālā || 37 ||*

37. Other than that *vedanta* there is this ‘all’ and this is definitely not superior to *vedanta* (end of knowing/no-knowledge). *maya* is the womb of the *vedas* and this ‘all’ was born from her.

38. असो ऐसा जो वेदांत। त्या वेदांताचाहि मथितार्थ।
अतिगहन जो परमार्थ। तो तूं ऐक आतां ॥ ३८ ॥
*aso aisā jo vedānta | tyā vedāntācāhi mathitārtha
|
atigahana jo paramārtha | to tūṁ aika ātām || 38
||*

38. The *purush* is *vedanta* and that *vedanta* is the result of careful thinking. The *purush* is that most hidden and that is *paramarth*, the Ultimate accomplishment and That you are. Therefore now listen.



39. अरे गहनाचेंही गहन। तें तूं जाण सद्वरुवचन।
सद्वरुवचनें समाधान। नेमस्त आहे ॥ ३९ ॥
are gahanāceṅhī gahana | teṅ tūṅ jāṅa sadguru-
ruvacana |
sadguruvacanem samādhāna | nemasta āhe || 39
||

39. My dear, the most hidden of the hidden is that thoughtless *swarup*. Know that you are the divine ‘word’ of *sadguru* (*first sadguru tells you that you are knowledge*). And due to *sadguru*’s divine ‘word’ there is that thoughtless *samadhan*.

40. सद्वरुवचन तोचि वेदांत। सद्वरुवचन तोचि सिद्धांत।
सद्वरुवचन तोचि धादांत। सप्रचीत आतां ॥ ४० ॥
sadguruvacana toci vedānta | sadguruvacana toci
siddhānta |
sadguruvacana toci dhādānta | sapracīta ātām ||
40 ||

40. Then this divine ‘word’ of *sadguru* is *vedanta*; then this divine ‘word’ of *sadguru* is



siddhanta (non-dual Truth); then this divine ‘word’ of *sadguru* is *dhadanta* (one’s own indisputable Self-experience). Therefore now, let there be this pure experience.

41. जें अत्यंत गहन। माझ्या स्वामीचें वचन।
जेणें माझे समाधान। अत्यंत जालें ॥ ४१ ॥

*jeṁ atyaṁta gahana | mājhyā svāmīceṁ vacana |
jeṇeṁ mājhe samādhāna | atyaṁta jāleṁ || 41 ||*

41. Then this divine ‘word’ of my *swami* is that most hidden, I do not exist. Due to my ‘I amness’, that highest *samadhan* has been attained.

42. तें हें माझे जीवीचें गुज। मी सांगैण म्हणतो तुज।
जरी अवधान देसी मज। तरी आतां येच क्षणीं ॥ ४२ ॥

*teṁ heṁ mājheṁ jīvīceṁ guja | mī sāṅgaina mha-
ṇatoṁ tuja |
jarī avadhāna desī maja | tarī ātāṁ yeca kṣaṇīm ||
42 ||*

42. That thoughtless *swarup* is the secret of my



living. And I will tell that to you. If you give your complete attention to me, then now in this 'I am' there will be that thoughtless, I do not exist.

43. शिष्य म्लान्वदनें बोले। धरिले सदृढ पाउले।
मग बोलों आरंभिलें। गुरुदेवेँ ॥ ४३ ॥

*śiṣya mlānvadanem bole | dharile sadṛḍha pāule |
maga bolom āraṁbhilem | gurudevem || 43 ||*

43. The *shishya* was speaking this 'I am' softly and he held firmly to His Master's feet (ie. His understanding). Then *gurudev* started to speak.

44. अहं ब्रह्मास्मि माहांवाक्य। येथीचा अर्थ अतर्क्ये।
तोही सांगतां ऐक्य-। गुरुशिष्य जेथें ॥ ४४ ॥

*aham brahmāsmi māhāmvākya | yethicā artha
atarkye |
tohī sāṅgatom aikya- | gurusīṣya jethem || 44 ||*

44. 'I am *brahman*' (*aham brahmasmi*) is one of the great statements of the *vedas* and its mea-



ning defies the logic of *maya*. That tells of the Oneness between the *guru* and *shishya*.

45. ऐक शिष्या येथीचें वर्म। स्वयें तूंचि आहेसि ब्रह्म।
 ये विषई संदेह भ्रम। धरूंचि नको ॥ ४५ ॥
aika śiṣyā yethīceṁ varma | svayerṁ tūñci āhesi
brahma |
ye viṣāim sandeha bhrama | dharūñci nako || 45
 ||

45. My dear *shishya* listen and then you will understand that essence that is beyond *maya*. ‘You only are that natural, effortless *brahman*.’ Regard that thoughtless Self and do not keep this delusion of having a body.

46. नवविधा प्रकारें भजन। त्यांत मुख्य तें आत्मनिवेदन।
 तें समग्र प्रकारें कथन। कीजेल आतां ॥ ४६ ॥
navavidhā prakāreṁ bhajana | tyānta mukhya
teṁ ātmanivedana |
teṁ samagra prakāreṁ kathana | kījela ātām || 46
 ||



46. There are nine forms of *bhajan* and within them the greatest is the offering of this ‘I’ to that Self/*atma*. This will now be performed by means of this ‘I am’.

47. निर्माण पंचभूते यीये। कल्पांतीं नासतीं येषान्वयें।
प्रकृति पुरुष जीये। तेही ब्रह्म होती ॥ ४७ ॥

*nirmāṇa pañcabhūteṁ yīyeṁ | kalpāntīṁ
nāsatīṁ yethānvayeṁ |
prakṛti puruṣa jīyeṁ | tehī brahma hotī || 47 ||*

47. The five great elements were created and these are destroyed, one after another, when an end is brought to imagining/conceptualisation. Then the *prakṛti* and *purush* becomes that thoughtless *brahman* (when the known does not remain then there is no need of a Knower and the non-dual thoughtless is).

48. दृश्य पदार्थ आटतां। आपणहि नुरे तत्वतां।
ऐक्यरूपें ऐक्यता। मुळींच आहे ॥ ४८ ॥

*drśya padārtha ātatāṁ | āpaṇahi nure tatvatāṁ |
aikyārūpeṁ aikyatā | muḷīṁca āhe || 48 ||*



48. When this perceptible *prakruti* is dissolved then in truth you also do not remain. First understand this ‘I am’ of *prakruti/purush* and then that Oneness of non-duality at the root.

49. सृष्टीची नाही वार्ता। तेथें मुळींच ऐक्यता।
 पिंड ब्रह्मांड पाहों जातां। दिसेल कोठें ॥ ४९ ॥
sṛṣṭīcī nāhīṁ vārtā | tethēṁ muḷīṁca aikyatā |
pinda brahmāṁḍa pāhōṁ jātām | disela koṭhēṁ ||
 49 ||

49. Then there is no rumour of the gross creation and there is Oneness at the root. If then one wants to know the *pinda* and *brahmāṁḍa*, then where will one look?

50. ज्ञानवन्ही प्रगटे। तेणें दृश्य केर आटे।
 तदाकारें मूळ तुटे। भिन्नत्वाचें ॥ ५० ॥
jñānavanhī pragate | teṇēṁ dṛśya kera āṭe |
tadākāreṁ mūḷa tuṭe | bhinnatvācēṁ || 50 ||

50. When the fire of Self-knowledge burns then the refuse of the visible is burnt away and the



root of separateness is uprooted due to no-
otherness.

51. मिथ्यत्वेन वृत्ति फिरे। तौ दृश्य असतांच वोसरे।
सहजचि येणें प्रकारें। जालें आत्मनिवेदन ॥ ५१ ॥
mithyatven vṛtti phire | toṁ dṛśya asatāṁca
vosare |
sahajaci yeṇeṁ prakāreṁ | jāleṁ ātmanivedana ||
51 ||

51. Due to the falsity of everything, this ‘I am’
turns within and when this visible is made to
nothing, that Knower is realized (the visible is
there but it is not touched; you understand it
is as false as a dream). This is natural and
thoughtless and this is the ‘surrender to the
Self/*atma*’.

52. असो गुरूचे ठाई अनन्यता। तरी तुज कायेसी रे चिंता।
वेगळेंपणें अभक्ता। उरोंचि नको ॥ ५२ ॥
aso gurūce ṭhāim ananyatā | tarī tuja kāyesī re
cintā |
vegaleṁpaṇeṁ abhaktā | uroṁci nako || 52 ||



52. It is like this! This place of the *guru* is no-otherness, so how can ‘you’ think there? You should not remain as a non-devotee by staying separate.

53. आतां हेंचि दृढीकर्ण-। व्हावया करीं सद्गुरुभजन।

सद्गुरुभजनं समाधान। नेमस्त आहे ॥ ५३ ॥

ātāṁ heṁci dṛḍhīkarṇa- | *vhāvayā karīm sadguru-*
rubhajana |

sadgurubhajanem samādhāna | *nemasta āhe* || 53
||

53. Now, when that thoughtless understanding is steady and firm then, you are making the *bhajan* of *sadguru*. And due to *sadguru*’s *bhajan* there is complete contentment.

54. या नांव शिष्या आत्मज्ञान। येणें पाविजे समाधान।

भवभयाचें बंधन। समूळ मिथ्या ॥ ५४ ॥

yā nāṁva śiṣyā ātmajñāna | *yeṇem pāvije samād-*
hāna |

bhavabhayācem bandhana | *samūla mithyā* || 54
||



54. When this ‘I am’ of the *shishya* dissolves, there is Self-knowledge/*atma-gnyan* (*shishya* and *guru* no longer exist). Due to thoughtlessness, the fear and bondage of worldly life becomes completely false and complete contentment is attained.

55. देह मी वाटे ज्या नरा। तो जाणावा आत्महत्यारा।
देहाभिनानें येरझारा। भोगिल्याच भोगी ॥ ५५ ॥
deha mī vāṭe jyā narā | to jāṇāvā ātmahatyārā |
dehābhinānem yerajhārā | bhogilyāca bhogī || 55
||

55. When that *purush* feels “I am a body” then it has become a man and then you should know that, you are a killer of your Self/*atma*. For due to this pride of the body, that One has to suffer again and again in this cycle of birth and death.

56. असो चहूं देहावेगळा। जन्मकर्मासी निराळा।
सकळ आबाळगोबळा। सबाह्य तूं ॥ ५६ ॥
aso cahūm dehāvegaḷā | janmakarmāsī nirālā |



sakaḷa ābālagobalā | sabāhya tūm || 56 ||

56. Understand, you are separate from the four bodies; you are different from the *karma* of birth; you are inside and outside of this ‘all’ and the whole of creation.

57. कोणासीच नाहीं बंधन। भ्रांतिस्तव भुलले जन।

दृढ घेतला देहाभिमान। म्हणौनियां ॥ ५७ ॥

koṇāsīca nāhīm baṁdhana | bhrāntistava bhulale jana |

dr̥ḍha ghetalā dehābhimāna | mhaṇauniyām || 57 ||

57. On account of this delusion ‘I am’, to that One who is never bound there has come, infatuation and the forgetting of Its own Self and then you hold fast to the pride of being a body.

58. शिष्या येकांतीं बैसावे। स्वरूपीं विश्रांतीस जावें।

तेणें गुणें दृढावे। परमार्थ हा ॥ ५८ ॥

śiṣyā yekāntīm baisāveṁ | svarūpīm viśrāntīsa jāveṁ |



teṇeṁ guṇeṁ dṛḍhāve | paramārtha hā || 58 ||

58. My dear *shishya*, you should be seated in ‘aloneness’ and rest in your *swarup*. By the firm establishment of this pure *sattwa guna* there should be that thoughtless Supreme Accomplishment/*paramarth*.

59. अखंड घडे श्रवणमनन। तरीच पाविजे समाधान।
पूर्ण जालियां ब्रह्मज्ञान। वैराग्य भरे आंगीं ॥ ५९ ॥
*akhaṇḍa ghaḍe śravaṇamanana | tarīca pāvije sa-
mādhāna |*
*pūrṇa jāliyāṁ brahmajñāna | vairāgya bhare āṅ-
gīm || 59 ||*

59. When you, that unbroken *brahman*, listen to this ‘I am’ (*ie. shravan*) and remains there (*ie. manana*), then only is perfect contentment/*samadhan* attained. When this ‘I am’ is renounced then, there is that complete and perfect knowledge of *brahman*.

60. शिष्या मुक्तपणं अनर्गळ। करिसीं इंद्रिये बाष्कळ।



तेणें तुझी तळमळ। जाणार नाहीं ॥ ६० ॥

*śiṣyā muktapaṇem anargala | karisīm indriyem
bāṣkala |*

teṇem tujhī taḷamaḷa | jāṇāra nāhīm || 60 ||

60. My dear *shishya*, if due to ‘being liberated’ you are self-willed and your sense organs are unrestrained then, anxiety will not disappear.

61. विषई वैराग्य उपजलें। तयासीच पूर्ण ज्ञान जालें।

मणी टाकितांचि लाधलें। राज्य जेवीं ॥ ६१ ॥

*viṣaīm vairāgya upajalem | tayāsīca pūrṇa jñāna
jālem |*

maṇī ṭakitāṁci lādhaḷem | rājya jevīm || 61 ||

61. But when *vairagya* arises towards the sense objects then, to that Reality does perfect knowledge come. Only by throwing away the gem does one attain the kingdom. (*siddharame-shwar maharaj-* without giving up the thought of the objects, the giving up of objects is very difficult)



62. मणी होतां सीगटाचा। लोभ धरूनिया तयाचा।

मूर्खपणें राज्याचा। अव्हेर केला ॥ ६२ ॥

maṇī hotāṃ sīgaṭācā | lobha dharūniyā tayācā |
mūrkhapaṇeṃ rājyācā | avhera kelā || 62 ||

62. The gem was only made of horn but that Reality was holding on to it with intense desire. And due to Its foolishness, the kingdom was neglected.

63. ऐक शिष्या सावधान। आतां भविष्य मी सांगेन।

जया पुरुषास जें ध्यान। तयासि तेंचि प्राप्त ॥ ६३ ॥

aika śiṣyā sāvadhāna | ātāṃ bhaviṣya mī sāṅgena
|

jayā puruṣāsa jeṃ dhyāna | tayāsi teṃci prāpta ||
63 ||

63. Dear *shishya*, if you listen carefully now (when you leave your thoughts and desires for this and that, and memories of yesterday and dreams of tomorrow, then this ever present ‘now’ is met) then, the future and even this ‘I’ will not remain (all concepts will dissolve).



When *mula maya* meditates upon itself only then, that *mula purush* will realize Its Reality. (*mula maya* and *mula purush* are inextricably bound together; though that *purush* is the Knower, still He forgets Himself and feels He is His reflection. But if He understands ‘I am separate from anything that can be known’ then, He will not forget Himself. And when that Knower gives up knowing then, what remains is Reality)

64. म्हणोनि जे अविद्या। सांडून धरावी सुविद्या।

तेणें गुणें जगद्वंद्या। पाविजे सीघ्र ॥ ६४ ॥

*mhaṇoni je avidyā | sāṇḍūna dharāvī suvidyā |
teṇeṁ guṇeṁ jagadvandyā | pāvije sīghra || 64
||*

64. Therefore ignorance should be dropped and pure knowledge should be firmly held. Due to this pure *sattwa guna*, the one who is respected throughout the whole world (ie. *purush*) is quickly attained.



65. सन्यपाताचेनि दुःखें। भयानक दृष्टीस देखे।

औषध घेतांचि सुखें। आनंद पावे ॥ ६५ ॥

sanyapātāceni duḥkheṁ | bhayānaka dr̥ṣṭīsa dekhe

|

auṣadha ghetāñci sukheṁ | ānanda pāve || 65 ||

65. If you get a high fever and delirium sets in then, you imagine many frightening things and are glad to take the medicine that brings relief.

66. तैसैं अज्ञानसन्यपातें। मिथ्या दृष्टीस दिसतें।

ज्ञानऔषध घेतां तें। मुळींच नाहीं ॥ ६६ ॥

taiseṁ ajñānasanyapāteṁ | mithyā dr̥ṣṭīsa disateṁ

|

jñānaauṣadha ghetāñ tem | muḷīñca nāhīñ || 66

||

66. In the same way, due to the delirium of ignorance, the false has appeared in our vision, but when you take the medicine of pure knowledge then the false goes away completely.

67. मिथ्या स्वप्नें वोसणाला। तो जागृतीस आणिला।



तेणें पूर्वदशा पावला। निर्भय जे ॥ ६७ ॥

mithyā svapneṁ vosañālā | to jāgṛtīsa āṇilā |
teṇeṁ pūrvadaśā pāvalā | nirbhaya je || 67 ||

67. That *atma* cried out in its dream and this brought an awakening. Then that fearless Reality attained this previous state of ‘I am’ (one went to the Master and He told you this world is but a dream; you awoke by forgetting it but still the original dream is there).

68. मिथ्याच परी सत्य वाटलें। तेणें गुणें दुःख जालें।

मिथ्या आणी निरसलें। हें तों घडेना ॥ ६८ ॥

mithyāca parī satya vāṭaleṁ | teṇeṁ guṇeṁ duḥ-
kha jāleṁ |

mithyā āṇī nirasaleṁ | heṁ toṁ ghaḍenā || 68 ||

68. It is false only but it was felt to be true (*maharaj-* knowledge takes itself as true), and due to this pure *sattwa guna* of knowing, suffering appeared (this ‘I am’ feeling and knowing is not that fearless Reality and it will bring body consciousness once again). There was the false



notion “I am a body” but even if this was destroyed still, that thoughtless *swarup* had not been accomplished (you feel ‘I am awake’ but you are not truly awakened. This is knowledge and not that no-knowledge of, I do not exist).

69. मिथ्या आहे जागृतासी। परी वेढा लाविलें निद्रिस्तांसी।
जागा जालियां तयासी। भयेंचि नाहीं ॥ ६९ ॥

mithyā āhe jāgṛtāsī | parī veḍhā lāvileṁ nidris-tāṁsī |

jāgā jāliyām tayāsī | bhayerṁci nāhīm || 69 ||

69. It is false to be awakened but it is better than the entangling infatuation of the one who is fast asleep. But if that One awakens to Its Reality then, there can be no fear whatsoever (then there is that fearless Reality for both dreams have gone; the dream “I am a body” and the dream ‘I am’).

70. परी अविद्याज्ञोप येते भरें। भरे सर्वांगी काविरें।
पूर्ण जागृती श्रवणद्वारें-। मननें करावी ॥ ७० ॥

parī avidyājhoṁpa yete bhareṁ | bhare sarvāṅgī



kāvireṁ |

pūrṇa jāgr̥tī śravaṇadvāreṁ- | mananem karāvī ||
70 ||

70. But when the sleep of ignorance/*avidya* (“I am a body”) prevails then, this ‘all’ body of ‘I am’ is filled with madness of “I am a body and I need this and that”. Therefore by means of *shravan* and *manana* that One should be made awake (ie. liberation from gross body consciousness).

71. जागृतीची वोळखण। ऐक त्याचें लक्षण।

जो विषई विरक्त पूर्ण। अंतरापासुनी ॥ ७१ ॥

jāgr̥tīcī volakhaṇa | aika tayācem lakṣaṇa |

jo viṣāim virakta pūrṇa | antarāpāsunī || 71 ||

71. Once this awakening has been recognised then, you should listen to this ‘I am’. But still understand that, the one who is listening is, in truth, Reality (remain constantly with this feeling ‘I am’ but understand this is also not true). And then, when that *purush* wants nothing at



all from this ‘I am’ (*prakṛuti*), He is complete (I don’t even want to know).

72. जेणें विरक्तीस न यावें। तो साधक ऐसें जाणावें।
तेणें साधन करावें। थोरीव सांडुनी ॥ ७२ ॥

*jeṇem viraktīsa na yāvem | to sādḥaka aiseṁ jāṇā-
vem |*

*teṇem sādḥana karāvem | thoṛīva sāṁḍunī || 72
||*

72. If this ‘I am’ has not become desireless and still wants to know then, this you should be known as a seeker/*sadhak*. Then the *sadhana* that should be made is leaving aside your ‘greatness’ (this ‘I am’).

73. साधन न मने जयाला। तो सिद्धपणे बद्ध जाला।
त्याहूनि मुमुक्ष भला। ज्ञानाधिकारी ॥ ७३ ॥

*sādḥana na mane jayālā | to siddhapṇe baddha
jālā |*

tyāhūni mumukṣa bhalā | jñānādhikārī || 73 ||

73. If the mind does not try to know this ‘I



am' because it feels that life is complete then, one should be called bonded/*baddha*. An aspirant/*mumukshu* is wiser than him and he is worthy to receive knowledge.

74. तंव शिष्ये केला प्रश्न। कैसे बद्धमुमुक्षाचें लक्षण।
साधक सिद्ध वोळखण। कैसी जाणावी ॥ ७४ ॥

tanva śiṣyem kelā praśna | kaisem baddhamu-
mukṣācem lakṣaṇa |
sādhaka siddha voḷakhaṇa | kaisī jāṇāvī || 74 ||

74. At that moment, a question arose in the disciple (in the stillness of understanding a question arose in his mind). What is the attention of the *baddha*/bound and what is the attention of the *mumukshu*? And how to know the signs of the seeker/*sadhak* and the *siddha*/accomplished? (In truth, a disciple has no need of these questions for his only duty is to remain in this understanding 'I am He'. But his mind is habituated to ask something)

75. याचें उत्तर श्रोतयांसी। दिघलें पुढिलीये समासीं।



सावध श्रोतीं कथेसी। अवधान द्यावें ॥ ७५ ॥

*yāceṁ uttara śrotayāmsī | didhaleṁ puḍhiliye sa-
māsīm |*

*sāvadha śrotīm kathesī | avadhāna dyāveṁ || 75
||*

75. This ‘reply’ (**‘I am’**) will be given to the disciple in the collection of words ahead. Therefore stay alert and be a good listener by giving your attention to this ‘I am’.

इति श्रीदासबोधे गुरुशिष्यसंवादे शुद्धज्ञाननिरूपणनाम
समास सहावा ॥ ६ ॥ ५.६

*iti śrīdāsabodhe guruśiṣyasamvāde śuddhajñāna-
nirūpaṇanāma
samāsa sahāvā || 6 || 5.6*

*Tímto končí 6. kapitola 5. dášaky knihy
Dásbódh s názvem „Pure Knowledge“.*

Překlad z angličtiny – xxx 2017

5.7 The Attention of the *Baddha*/Bonded

समास सातवा : बद्धलक्षण

samāsa sātavā : baddhalakṣaṇa

The Attention of the *Baddha*/Bonded

|| Śrī Rām ||

1. सृष्टी जे कां चराचर। जीव दाटले अपार।
परी ते अवघे चत्वार। बोलिजेती ॥ १ ॥
sṛṣṭī je kām carācara | jīva dāṭale apāra |



parī te avaghe catvāra | bolijetī || 1 ||

1. In truth, how can this ‘all’ be the gross world and how can the *jīva* oppress that limitless Supreme Self/*paramatma*? Still on account of the mind, there are four different types of beings and these should be understood.

2. ऐक तयांचें लक्षण। चत्वार ते कोण कोण।

बद्ध मुमुक्ष साधक जाण। चौथा सिद्ध॥ २॥

aika tayāñcem lakṣaṇa | catvāra te koṇa koṇa |

baddha mumukṣa sādḥaka jāṇa | cauthā siddha ||

2 ||

2. However, if you listen and be this ‘I am’ then, how will there be these four different types? Therefore understand the *baddha*/one who is bound, the *mumuksha*/aspirant; the *sadhak*/seeker and the fourth, the *siddha*/the accomplished.

3. यां चौघांविरहित कांहीं। सचराचरीं पांचवा नाहीं।

आतां असो हें सर्वही। विशद करूं॥ ३॥



*yām caughāmvirahita kāmhīm | sacarācarīm pām-
cavā nāhīm |
ātām aso hem sarvahī | viśada karūm || 3 ||*

3. This knowledge does not have these four nor is there a fifth type within this knowledge. And now this ‘all’ should realize that thoughtless Self.

4. बद्ध म्हाणिजे तो कोण। कैसें मुमुक्षाचें लक्षण।
साधकसिद्धवोळखण। कैसी जाणावी ॥ ४ ॥
*baddha mhaṇije to koṇa | kaiseṁ mumukṣāceṁ
lakṣaṇa |
sādhakasiddhavoḷakhaṇa | kaisī jāṇāvī || 4 ||*

4. Then who would be called a *baddha*/bonded? Then how could there be the attention of the *mumukshu*/aspirant? And how would that One know the signs of a *sadhak*/seeker and *siddha*/accomplished?

5. श्रोतीं व्हावें सावध। प्रस्तुत ऐका बद्ध।
मुमुक्ष साधक आणि सिद्ध। पुढें निरोपिले ॥ ५ ॥



*śrotīm vḥāveṃ sāvadhā | prastuta aikā baddha |
mumukṣa sādḥaka āṇi siddha | puḍheṃ niropile ||
5 ||*

5. Within the good listener there is a *baddha*; therefore listen and be very attentive (ie. remain alert, night and day, and don't slipback into body consciousness). The *mumukshu*, *sadhak* and *siddha* will be discoursed ahead.

6. आतां बद्ध तो जाणजे ऐसा। अंधारींचा अंध जैसा।
चक्षुविण दाही दिशा। सुन्याकार ॥ ६ ॥
*ātām baddha to jāṇije aisā | aṃdhārīṃcā aṃdha
jaisā |
cakṣuviṇa dāhī diśā | sunyākāra || 6 ||*

6. Now, the *baddha* should just *know, for his eyes are no better that the eyes of a blind man and he believes there is nothing other than that which he can see with these eyes. *(The *baddha* should forget everything and just know)

7. भक्त ज्ञाते तापसी। योगी वीतरागी संन्यासी।



पुढें देखतां दृष्टीसी। येणार नाहीं ॥ ७ ॥

*bhakta jñāte tāpasī | yogī vītarāgī saṁnyāsī |
puḍheṁ dekhatām dr̥ṣṭīsī | yeṅāra nāhīm || 7 ||*

7. He is not able to see the devotee, the Knower, the man of penance, the *yogi*, the one who has controlled the desires or the *sannyasi*, even though he is in their presence (all these are within him only).

8. न दिसे नेणे कर्माकर्म। न दिसे नेणे धर्माधर्म।
न दिसे नेणे सुगम। परमार्थपंथ ॥ ८ ॥

*na dise neṅe karmākarma | na dise neṅe dharmād-
harma |
na dise neṅe sugama | paramārthapaṁtha || 8 ||*

8. He cannot see and does not understand *karma* and *akarma* (*karma* is the action performed. Immediately it becomes *akarma*, the action is finished; but we hold on to it in our minds and it becomes *vikarma* and is the cause of more *karma*); he cannot see and does not understand what he should do/*dharma* and what



he should not do/*adharma*; he cannot see and does not know, the easy to understand path of *paramarth*.

9. तयास न दिसे सच्छास्त्र। सत्संगति सत्पात्र।
सन्मार्ग जो कां पवित्र। तो ही न दिसे ॥ ९ ॥

*tayāsa na dise sacchāstra | satsaṅgati satpātra |
sanmārga jo kāṁ pavitra | to hī na dise || 9 ||*

9. The real *shasthra* (*neti, neti*), the *sat-sang*/company of the Truth and the pure recipient of knowledge is not understood; when he does not see this sacred path then, how can that *purush* be purified?

10. न कळे सारासार विचार। न कळे स्वधर्म आचार।
न कळे कैसा परोपकार। दानपुण्य ॥ १० ॥

*na kaḷe sārāsāra vicāra | na kaḷe svadharmā ācāra |
na kaḷe kaisā paropakāra | dānapuṇya || 10 ||*

10. He does not understand the thoughtless essence; he does not understand the conduct of



swa-dharma; he does not understand how to lift himself out of the mind and he does not understand charity and merit (to give away the body and mind is the real donation).

11. नाहीं पोटीं भूतदया। नाहीं सुचिष्मंत काया।
 नाहीं जनासि निववावया। वचन मृद ॥ ११ ॥
nāhīṁ poṭīṁ bhūtadayā | nāhīṁ suciṣmaṁta kāyā
 |
nāhīṁ janāsi nivavāvayā | vacana mṛda || 11 ||

11. There is no compassion in his heart (he does not understand that the neighbour is truly myself). He does not possess this purified ‘all’ body and he does not give peace to his mind by this soft ‘word’.

12. न कळे भक्ति न कळे ज्ञान। न कळे वैराग्य न कळे ध्यान।
 न कळे मोक्ष न कळे साधन। या नांव बद्ध ॥ १२ ॥
na kaḷe bhakti na kaḷe jñāna | na kaḷe vairāgya na
kaḷe dhyāna |
na kaḷe mokṣa na kaḷe sādhana | yā nāmva baddha
 || 12 ||



12. If he does not understand devotion or knowledge; if he does not understand *vairagya*/renunciation or meditation; if he does not understand freedom or *sadhana* then, to this ‘I am’ has come the bonded/*baddha*.

13. न कळे देव निश्चयात्मक। न कळे संतांचा विवेक।

न कळे मायेचें कौतुक। या नांव बद्ध ॥ १३ ॥

na kaḷe deva niścayātmaka | na kaḷe saṁtāṅcā vivēka |

na kaḷe māyēcēṁ kautuka | yā nāṁva baddha || 13 ||

13. If he does not understand that steady God; if he does not understand the *vivek* of the Saint; if he does not understand this wonder of *maya* (ie. ‘all’) then, to this ‘I am’ has come the *baddha*.

14. न कळे परमार्थाची खूण। न कळे अध्यात्मनिरूपण।

न कळे आपणासि आपण। या नांव बद्ध ॥ १४ ॥

na kaḷe paramārthācī khūṇa | na kaḷe adhyātmanirūpaṇa |



na kaḷe āpaṇāsi āpaṇa | yā nāṁva baddha || 14 ||

14. When there is no understanding of that firm conviction of *paramarth*; when there is no understanding of that discourse on Oneness; when there is no understanding of oneself by oneself then, to this ‘I am’ has come the *baddha*.

15. न कळे जीवाचें जन्ममूळ। न कळे साधनाचें फळ।
न कळे तत्वतां केवळ। या नांव बद्ध ॥ १५ ॥

na kaḷe jīvāceṁ janmamūḷa | na kaḷe sādhanāceṁ phala |

na kaḷe tatvatām kevala | yā nāṁva baddha || 15 ||

15. When there is no understanding of the cause of the *jiva*’s birth; when there is no understanding of the fruit of *sadhana*; and when there is no understanding of that pure knowledge then, to this ‘I am’ has come the *baddha*.

16. न कळे कैसें तें बंधन। न कळे मुक्तीचें लक्षण।
न कळे वस्तु विलक्षण। या नांव बद्ध ॥ १६ ॥



*na kaḷe kaiseṁ teṁ baṁdhana | na kaḷe muktīceṁ
lakṣaṇa |
na kaḷe vastu vilakṣaṇa | yā nāṁva baddha || 16
||*

16. When there is no understanding of how that Reality has been bound; when there is no understanding of the attention that brings freedom and when there is no understanding of that extraordinary Self then, to this ‘I am’ has come a *baddha*.

17. न कळे शास्त्रार्थ बोलिला। न कळे निजस्वार्थ आपुला।
न कळे संकल्पें बांधला। या नांव बद्ध॥ १७॥
*na kaḷe śāstrārtha bolilā | na kaḷe nijasvārtha āpulā
|
na kaḷe saṁkalpeṁ bāṁdhalā | yā nāṁva baddha
|| 17 ||*

17. When there is no understanding of this ‘speech’ and the meaning of the *shasthras*; when there is no understanding of one’s own true wealth; when there is no understanding of the



binding caused by this original concept ‘I am’ then, to this ‘I am’ has come a *baddha*.

18. जयासि नाहीं आत्मज्ञान। हें मुख्य बद्धाचें लक्षण।
तीर्थ व्रत दान पुण्य। कांहींच नाहीं ॥ १८ ॥

*jayāsi nāhīm ātmajñāna | heriṁ mukhya baddhāceṁ
lakṣaṇa |*

*tīrtha vrata dāna puṇya | kāṁhīmca nāhīm || 18
||*

18. Self-knowledge/*atma-gnyan* does not come to *mula maya* when that thoughtless Supreme has the attention of the *baddha*. Then, there is no pilgrimage, no observance of vows, no charity, no merit and no ‘all’ also.

19. दया नाहीं करुणा नाहीं। आर्जव नाहीं मित्रि नाहीं।
शांति नाहीं क्षमा नाहीं। या नांव बद्ध ॥ १९ ॥

*dayā nāhīm karuṇā nāhīm | ārjava nāhīm mitri
nāhīm |*

*śānti nāhīm kṣmā nāhīm | yā nāmva baddha || 19
||*



19. When there is no kindness and no compassion; no simplicity and no friendship; no peace and no forgiveness then, to this ‘I am’ has come a *baddha*.

20. जें ज्ञानविशिं उणें। तेथें कैचीं ज्ञानाचीं लक्षणें।
बहुसाल कुलक्षणें। या नांव बद्ध॥ २०॥
jeṁ jñānaviśiṁ uṇeṁ | tetheṁ kaicīṁ jñānācīṁ
lakṣaṇeṁ |
bahusāla kulakṣaṇeṁ | yā nāṁva baddha || 20 ||

20. When one lacks this knowledge of ‘I am’ then, how can one become *brahman*? When one’s attention sees the ‘many’ false coverings then, to this ‘I am’ has come a *baddha*.

21. नाना प्रकारीचे दोष-। करितां वाटे परम संतोष।
बाष्कळपणाचा हव्यास। या नांव बद्ध॥ २१॥
nānā prakārice doṣa- | karitāṁ vāṭe parama saṁ-
toṣa |
bāṣkaḷapaṇācā havvyāsa | yā nāṁva baddha || 21
||



21. When this ‘all’ becomes the faults of the ‘many’ and that Supreme happiness is made into longing and licentiousness then, to this ‘I am’ has come a *baddha*.

22. बहु काम बहु क्रोध। बहु गर्व बहु मद।

बहु द्वन्द बहु खेद। या नांव बद्ध ॥ २२ ॥

*bahu kāma bahu krodha | bahu garva bahu mada |
bahu dvaṁda bahu kheda | yā nāṁva baddha || 22
||*

22. When there are the desires of the ‘many’, the anger of the ‘many’, the ego of the ‘many’ and the intoxication of the ‘many’; when there are the quarrellings of the ‘many’ and the sorrows of the ‘many’; then to this ‘I am’ has come the *baddha*.

23. बहु दर्प बहु दंभ। बहु विषये बहु लोभ।

बहु कर्कश बहु अशुभ। या नांव बद्ध ॥ २३ ॥

*bahu darpa bahu daṁbha | bahu viṣaye bahu lobha
|
bahu karkaśa bahu aśubha | yā nāṁva baddha ||*



23 ||

23. When there are the ‘many’ prides and the ‘many’ arrogances; the ‘many’ sense objects and the ‘many’ greeds; when there are the ‘many’ bad habits and the ‘many’ omens then, to this ‘I am’ has come the *baddha*.

24. बहु ग्रामणी बहु मत्सर। बहु असूया तिरस्कार।
बहु पापी बहु विकार। या नांव बद्ध॥ २४॥

bahu grāmaṇī bahu matsara | bahu asūyā tiraskāra
|
bahu pāpī bahu vikāra | yā nāṁva baddha || 24 ||

24. When there is the trouble-making of the ‘many’ and the malice of the ‘many’; the envy of the ‘many’ and the scorn of the ‘many’; the sins of the ‘many’ and the vices of the ‘many’; then to this ‘I am’ has come a *baddha*.

25. बहु अभिमान बहु ताठा। बहु अहंकार बहु फांटा।
बहु कुकर्माचा सांठा। या नांव बद्ध॥ २५॥

bahu abhimāna bahu tāṭhā | bahu ahaṅkāra bahu



phāṁṭā |

bahu kukarmācā sāmṭhā | *yā nāmva baddha* || 25
||

25. Then there is the pride/*abhimān* of the ‘many’ and the distains of the ‘many’; the ego/*ahamkar* of the ‘many’ and chatter of the ‘many’; then there is a storehouse of ‘many’ evil deeds and to this ‘I am’ has come a *baddha*.

26. बहु कापट्य वादवेवाद। बहु कुतर्क भेदाभेद।

बहु क्रूर कृपामंद। या नांव बद्ध॥ २६॥

bahu kāpaṭya vādavevāda | *bahu kutarka bhedāb-
heda* |

bahu krūra kṛpāmānda | *yā nāmva baddha* || 26
||

26. When there are the cunning arguments of the ‘many’; the illogical divisive mentality of the ‘many’; the cruelty and miserliness of the ‘many’; then to this ‘I am’ has come a *baddha*.

27. बहु निंदा बहु द्वेष। बहु अधर्म बहु अभिळाष।



बहु प्रकारीचे दोष। या नांव बद्ध॥ २७॥

bahu nimdā bahu dveṣa | bahu adharma bahu abhilāṣa |

bahu prakārīce doṣa | yā nāṁva baddha || 27 ||

27. When there is the gossip of the ‘many’ and the hatred of the ‘many’; the *adharma* of the ‘many’ and the selfishness of the ‘many’; when this ‘all’ is the faults of the ‘many’ then, to this ‘I am’ has come a *baddha*.

28. बहु भ्रष्ट अनाचार। बहु नष्ट येकंकार।

बहु आनित्य अविचार। या नांव बद्ध॥ २८॥

bahu bhraṣṭa anācāra | bahu naṣṭa yekamkāra |

bahu ānitya avicāra | yā nāṁva baddha || 28 ||

28. When there are the ‘many’ confusions of impure conduct then that One has taken ‘many’ forms. When there is the impermanent ‘many’ and the wrong thinking ‘many’ then, to this ‘I am’ has come a *baddha*.

29. बहु निष्ठुर बहु घातकी। बहु हत्यारा बहु पातकी।



तपीळ कुविद्या अनेकी। या नांव बद्ध॥ २९॥

bahu niṣṭhura bahu ghātakī | bahu hatyārā bahu pātakī |

tapīla kuvidyā anekī | yā nāmva baddha || 29 ||

29. Then there is the hardened heart of the ‘many’ and the treachery of the ‘many’ then, there are the ‘many’ killers and the ‘many’ criminals. When there is the temper and false knowledge in the numerous different forms then, to this ‘I am’ has come a *baddha*.

30. बहु दुराशा बहु स्वार्थी। बहु कळह बहु अनर्थी।

बहु डाईक दुर्मती। या नांव बद्ध॥ ३०॥

bahu durāśā bahu svārthī | bahu kaḷaha bahu anarthī |

bahu ḍāika durmatī | yā nāmva baddha || 30 ||

30. The hope and selfishness that is far from the *atma* is in the ‘many’; quarrelling and calamities are in the ‘many’; suspicious jealousy and the wrong understanding are in the ‘many’ and to this ‘I am’ has come the *baddha*.



31. बहु कल्पना बहु कामना। बहु तृष्णा बहु वासना।

बहु ममता बहु भावना। या नांव बद्ध ॥ ३१ ॥

bahu kalpanā bahu kāmanā | bahu tṛṣṇā bahu vāsanā |

bahu mamatā bahu bhāvanā | yā nāṁva baddha || 31 ||

31. When there are the ‘many’ thoughts and imaginings and the ‘many’ contentments; the ‘many’ thirsts for sense-enjoyment and the ‘many’ desires; when there are the ‘many’ attachments and the ‘many’ emotions then, to this ‘I am’ has come the *baddha*.

32. बहु विकल्पी बहु विषादी। बहु मूर्ख बहु समंधी।

बहु प्रपंची बहु उपाधी। या नांव बद्ध ॥ ३२ ॥

bahu vikalpī bahu viṣādī | bahu mūrkhā bahu samāndhī |

bahu prapañcī bahu upādhi | yā nāṁva baddha || 32 ||

32. When there is the doubtfulness of the ‘many’ and the dejection of the ‘many’; the fo-



olishness of the ‘many’ and the relationships of the ‘many’; when one is in this worldly existence of the ‘many’ and the limiting concepts of the ‘many’ then, to this ‘I am’ has come the *baddha*.

33. बहु वाचाळ बहु पाषंडी। बहु दुर्जन बहु थोतांडी।

बहु पैशून्य बहु खोडी। या नांव बद्ध ॥ ३३ ॥

bahu vācāḷa bahu pāṣaṁḍī | bahu durjana bahu thotāṁḍī |

bahu paiśūnya bahu khodī | yā nāmva baddha || 33 ||

33. When there is the talkative ‘many’ and the heresy of the ‘many’ then, there is a mind far from the *atma* in the ‘many’. When there are the deceptions of the ‘many’ and the slanderings of the ‘many’ and the habits of the ‘many’ then, to this ‘I am’ has come the *baddha*.

34. बहु अभाव बहु भ्रम। बहु भ्रांति बहु तम।

बहु विक्षेप बहु विराम। या नांव बद्ध ॥ ३४ ॥

bahu abhāva bahu bhrama | bahu bhrānti bahu



tama |

bahu vikṣepa bahu virāma | *yā nāmva baddha* ||
34 ||

34. When there is the faithlessness of the ‘many’ and the confusions of the ‘many’; the delusion of the ‘many’ and the ignorance of the ‘many’; the projections of the ‘many’ and the laziness of the ‘many’ then, to this ‘I am’ has come the *baddha*.

35. बहु कृपण बहु खंदस्ती। बहु आदखणा बहु मस्ती।
बहु असत्क्रिया व्यस्ती। या नांव बद्ध ॥ ३५ ॥

bahu kṛpaṇa bahu khaṁdastī | *bahu ādakhaṇā*
bahu mastī |

bahu asatkriyā vyastī | *yā nāmva baddha* || 35 ||

35. When there is the miserliness of the ‘many’ and the pitiable conditions of the ‘many’; the intolerance of the ‘many’ and the madness of the ‘many’; the impure actions of the ‘many’ and the disorder of the ‘many’ then, to this ‘I am’ has come *baddha*.



36. परमार्थविषई अज्ञान। प्रपंचाचें उदंड ज्ञान।

नेणे स्वयें समाधान। या नांव बद्ध ॥ ३६ ॥

*paramārthaviṣāim ajñāna | prapañcāceṁ udamṇḍa
jñāna |*

*neṇe svayem samādhāna | yā nāmva baddha || 36
||*

36. When there is the ignorance of *paramartha* in the ‘many’ then, that vast Supreme Self/*paramatma* has become the knowledge of this worldly life; when one is ignorant of that perfect contentment, then to this ‘I am’ has come a *baddha*.

37. परमार्थाचा अनादर। प्रपंचाचा अत्यादर।

संसारभार जोजार। या नांव बद्ध ॥ ३७ ॥

*paramārthācā anādara | prapañcācā atyādara |
saṁsārabhāra jojāra | yā nāmva baddha || 37 ||*

37. When there is no respect for *paramartha* and great affection for worldly life; when there are the burdens and worries of *samsar* then, to this ‘I am’ has come a *baddha*.



38. सत्संगाची नाही गोडी। संतनिंदेची आवडी।
देहेबुद्धीची घातली बेडी। या नाव बद्ध ॥ ३८ ॥
satsaṅgācī nāhīm goḍī | saṁtaniṁdecī āvaḍī |
dehebuddhīcī ghātalī beḍī | yā nāva baddha || 38
||

38. When there is no liking for the company of the Saint and a liking to criticize the Saint; when there are the fetters of body-consciousness then, to this ‘I am’ has come the *baddha*.

39. हातीं द्रव्याची जपमाळ। कांताध्यान सर्वकाळ।
सत्संगाचा दुष्काळ। या नांव बद्ध ॥ ३९ ॥
hātīm dravyācī japamāla | kāntādhyāna sarvakāla
|
satsaṅgācā duṣkāla | yā nāmva baddha || 39 ||

39. When in his hand are the *japa* beads for the wealth of the ‘many’ and that time of the ‘all’ meditates upon a wife; when one has no time for *sat-sang* then, to this ‘I am’ has come a *baddha*.



40. नेत्रीं द्रव्य दारा पाहावी। श्रवणीं द्रव्य दारा ऐकावी।
चिंतनीं द्रव्य दारा चिंतावी। या नांव बद्ध ॥ ४० ॥
netrīm dravya dārā pāhāvī | śravaṇīm dravya dārā
aikāvī |
cintanīm dravya dārā cintāvī | yā nāmva baddha
|| 40 ||

40. In his eyes he sees only money and women; in his ears he listens to money and women; and in his thinking he thinks of money and women then, to this ‘I am’ has come a *baddha*.

41. काया वाचा आणि मन। चित्त वित्त जीव प्राण।
द्रव्यदारेचें करी भजन। या नांव बद्ध ॥ ४१ ॥
kāyā vācā āṇi mana | citta vitta jīva prāṇa |
dravyadāreceṁ karī bhajana | yā nāmva baddha ||
41 ||

41. When his body, his speech, his mind, his thinking, his known, his life and his *prana* are doing the *bhajans* of money and women then, to this ‘I am’ has come a *baddha*.



42. इंद्रियं करून निश्चळ। चंचळ होऊं नेदी पळ।
द्रव्यदारेसि लावी सकळ। या नांव बद्ध ॥ ४२ ॥
indriyem karūna niścala | cañcala hoūm nedī paḷa
|
dravyadāresi lāvī sakala | yā nāmva baddha || 42
||

42. His sense organs have been firmly fixed upon money and women and they are not allowed to move away for a moment. His 'all' is attached to money and women and so to this 'I am' has come the *baddha*.

43. द्रव्य दारा तेंचि तीर्थ। द्रव्य दारा तोचि परमार्थ।
द्रव्य दारा सकळ स्वार्थ। म्हणे तो बद्ध ॥ ४३ ॥
dravya dārā teñci tīrtha | dravya dārā toci paramārtha |
dravya dārā sakala svārtha | mhaṇe to baddha ||
43 ||

43. When his place of pilgrimage is money and women; when his *paramartha* is only money and women and when this 'all' is selfish for money



and woman then, that *purush* is said to be a *baddha*.

44. वेर्थ जाऊं नेदी काळ। संसारचिंता सर्वकाळ।
 कथा वार्ता तेचि सकळ। या नांव बद्ध ॥ ४४ ॥
vertham jāūm nedī kāḷa | saṁsāracintā sarvakāḷa
 |
kathā vārtā teci sakāḷa | yā nāmva baddha || 44 ||

44. He goes to the worthless and this time of the ‘all’ is not allowed. His time of the ‘all’ (**when every single moment, ‘I am He’**) has become the worries of *samsar*. This ‘story’ of God has become just a rumour and that Reality and ‘all’ have become a *baddha*.

45. नाना चिंता नाना उद्वेग। नाना दुःखाचे संसर्ग।
 करी परमार्थाचा त्याग। या नांव बद्ध ॥ ४५ ॥
nānā cintā nānā udvega | nānā duḥkhāce sa-
msarga |
karī paramārthācā tyāga | yā nāmva baddha || 45
 ||



45. When there are the worries of the ‘many’ and the anxieties of the ‘many’; when there are the pains of the ‘many’ and the abandoning of *paramartha* then, to this ‘I am’ has come a *baddha*.
46. घटिका पळ निमिष्यभरी। दुश्चीत नव्हतां अंतरीं।
सर्वकाळ ध्यान करी। द्रव्यदाराप्रपंचार्चे ॥ ४६ ॥
*ghaṭikā paḷa niṁṣyabhārī | duścīta navhatām
amtarīm |
sarvakāḷa dhyāna karī | dravyadārāprapañcāreṁ
|| 46 ||*
46. Not for a minute, a moment or a fraction of a second is his attention in this inner space. For his time of the ‘all’ has been filled with the worldly life of money and women.
47. तीर्थ यात्रा दान पुण्य। भक्ति कथा निरूपण।
मंत्र पूजा जप ध्यान। सर्वही द्रव्य दारा ॥ ४७ ॥
*tīrtha yātrā dāna puṇya | bhakti kathā nirūpaṇa |
maṁtra pūjā japa dhyāna | sarvahī dravya dārā ||*



47 ||

47. For him, money and women are his pilgrimage, his charity, his devotional stories, his discourse, his *mantra*, his worship, his meditation and his *japa*; his ‘all’ only.

48. जागृति स्वप्न रात्रि दिवस। ऐसा लागला विषयेध्यास।
नाहीं क्षणाचा अवकाश। या नांव बद्ध ॥ ४८ ॥

*jāgṛti svapna rātri divasa | aisā lāgalā viṣayedhy-
āsa |*

*nāhīm kṣaṇācā avakāśa | yā nāmva baddha || 48
||*

48. In wakefulness, in dream, day and night; his constant contemplation and meditation is on the sense objects. There is not even an interval for this *‘moment’ and to this ‘I am’ there has come a *baddha*. *(A moment of understanding, ‘I am He’)

49. ऐसें बद्धाचें लक्षण। मुमुक्षुपणीं पालटे जाण।
एक तेही वोळखण। पुढिलीये समासीं ॥ ४९ ॥



*aiśem baddhācem lakṣaṇa | mumukṣapaṇīm pālaṭe
jāṇa |
aika tehī voḷakhaṇa | puḍhiliye samāsīm || 49 ||*

49. Such is the attention of the *baddha*. Know a change takes place in the *mumukshu* (*maharaj-you should feel*; “Ah! A change has come to my mind”). Therefore in the collection of words ahead, listen to this ‘all’ and that Reality also.

इति श्रीदासबोधे गुरुशिष्यसंवादे बद्धलक्षणनाम
समास सातवा ॥ ७ ॥ ५.७

*iti śrīdāsabodhe guruśiṣyasamvāde baddhalakṣa-
ṇanāma
samāsa sātavā || 7 || 5.7*

*Tímto končí 7. kapitola 5. dášaky knihy
Dásbódh s názvem „The Attention of the
Baddha/Bonded“.*

Překlad z angličtiny – xxx 2017

5.8 The Attention of the *Mumukshu*/Aspirant

समास आठवा : मुमुक्षलक्षण

samāsa āṭhavā : mumukṣalakṣaṇa

The Attention of the *Mumukshu*/Aspirant

|| Śrī Rām ||

1. संसारमदाचेनि गुणें। नाना हीनें कुलक्षणें।



जयाचेनि मुखावलोकनें। दोषचि लागे ॥ १ ॥

saṁsāramadāceni guṇeṁ | nānā hīneṁ kulakṣa-
ṇeṁ |

jayāceni mukhāvalokaneṁ | doṣaci lāge || 1 ||

1. Due to objectification by these **gunas*, there is the intoxication of *samsar* and this brings the ‘many’ lowly and undesirable qualities. Due to the appearance of this *mula maya* there has come this curse of body consciousness.¹⁷ *(See 8.4; from *tamo guna* has come the great elements)

2. ऐसा प्रणी जो कां बद्ध। संसारीं वर्ततां अबद्ध।
तायस प्राप्त जाला खेद। काळांतरीं ॥ २ ॥

aisā praṇī jo kāṁ baddha | saṁsārīṁ vartatām
abaddha |

tāyasa prāpta jālā kheda | kālāntarīm || 2 ||

¹⁷*nisargadatta maharaj*- Try to find out where this concept of happiness and unhappiness arose. It was not there until I had this consciousness.....the magic, the art, of this consciousness is that it has not only hidden the fact that it is the source of all misery, but it has made itself the source of apparent happiness.



2. When there is a *baddha* living without restraint in *samsar* then, how can there be that knowing *purush*? For then that Reality has become the ‘many’ sufferings and remorse.

3. संसारदुःखें दुखवला । त्रिविधतापें पोळला ।

निरूपणें प्रस्तावला । अंतर्यामीं ॥ ३ ॥

saṁsāraduḥkheṁ dukhavalā | trividhatāpeṁ poḷalā |

nirūpaṇeṁ prastāvalā | antaryāmīṁ || 3 ||

3. And when that Reality is made to suffer the pains of *samsar* then, it gets scorched by the three types of torments. On account of these he goes to the feet of a Master and after hearing His teachings, there arises repentance within.

4. जाला प्रपंचीं उदास । मनें घेतला विषयत्रास ।

म्हणे आतां पुरे सोस । संसारींचा ॥ ४ ॥

jālā prapañcīṁ udāsa | manēṁ ghetalā viṣaya-trāsa |

mhaṇe ātāṁ pure sosa | saṁsārīṁcā || 4 ||



4. Then one becomes indifferent towards this worldly life and the mind gets sorrow from the sense-objects. He says “Now, enough with all this greed for *samsar*.”

5. प्रपंच जाईल सकळ। येथील श्रम तों निर्फळ।
आतां कांहीं आपुला काळ। सार्थक करूं ॥ ५ ॥
prapañca jāīla sakaḷa | yethīla śrama toṃ nirphala
|
ātām kāmhīm āpulā kāḷa | sārthaka karūṃ || 5 ||

5. “My worldly living destroys this ‘I am’ and these toils I take will make that *atma* a worthless thing! Now, let my time be fulfilled by understanding this ‘I am’.”

6. ऐसी बुद्धि प्रस्तावली। पोटीं आवस्ता लागली।
म्हणे माझी वयेसा गेली। वेर्थचि आवघी ॥ ६ ॥
aisī buddhi prastāvalī | poṭīm āvastā lāgalī |
mhaṇe mājhī vayesā gelī | verthaci āvaghī || 6 ||

6. In this way his *buddhi* repents and there is anguish in his heart. That One says, “I have



wasted my whole life living in my mind.”

7. पूर्वी नाना दोष केले। ते अवघेचि आठवले।
पुढें येउनि उभे ठेले। अंतर्दामीं ॥ ७ ॥

*pūrvī nānā doṣa kele | te avagheci āṭhavale |
puḍhem yeuni ubhe ṭhele | antaryāmīn || 7 ||*

7. “Previously I had made many mistakes and due to this mind, that Reality can recall only these. And then these misdeeds stay constantly in my heart.” (Action becomes non-action at that moment, but we keep them in our mind and say, “I did this and that and I will have to suffer the consequences now”; *maharaj*- the Master makes mistakes too, but He forgets them at that moment)

8. आठवे येमाची यातना। तेणें भयेचि वाटे मना।
नाहीं पापासि गणना। म्हणौनियां ॥ ८ ॥

*āṭhave yemācī yātanā | teṇem bhayeci vāṭe manā |
nāhīm pāpāsi gaṇanā | mhaṇauniyām || 8 ||*

8. Then he remembered the punishments that



are to be suffered at the hands of *yama*, the King of Death (ie. taking yourself as the body and doer, one must endure the fruits of one's actions and suffer death and rebirth) and that fearless *Reality felt fear in his mind and he says, "My sins are so many they cannot be counted." *(In this world that Reality feels fear; but it reminds us that this whole false existence has that Reality as its base)

9. नाहीं पुण्याचा विचार। जाले पापाचे डोंगर।
आतां दुस्तर हा संसार। कैसा तरों ॥ ९ ॥
nāhīṃ puṇyācā vicāra | jāle pāpāce ḍoṅgara |
ātāṃ dustara hā saṃsāra | kaisā taroṃ || 9 ||

9. "There had never been right thinking and *vivek* and so my sins are as big as mountains. That thoughtless Reality has become this impassable ocean of worldly life; now how can I cross over it?"

10. आपले दोष आछ्यादिले। भल्यांस गुणदोष लाविले।
देवा म्यां वेर्थच निंदिले। संत साधु सज्जन ॥ १० ॥



āpale doṣa āchydāḍile | bhalyāṁsa guṇadoṣa lāvile
 |
devā myām verthaca nīṁdile | samta sādhu sajjana
 || 10 ||

10. “I disregarded my own mistakes and accused the wise and virtuous of wrong doings. My God! Because of vanity I have criticised the Saints, *sadhus* and *sajjanas*.”

11. निंदे ऐसे नहीं दोष। तें मज घडले कीं विशेष।
 माझे अवगुणीं आकाश। बुडों पाहे ॥ ११ ॥
nīṁde aise nāhīm doṣa | teṁ maja ghaḍale kīm
viśeṣa |
mājhe avaguṇīm ākāśa | buḍom pāhe || 11 ||

11. “There is no greater sin than blaming that Reality (ie. We say, “Why has God done this to me?” But we only have created all this and if we do not accept that responsibility then, how can we ever set ourselves free?). And if I continue to do this then how can there ever be this ‘art of knowing’? Due to objectification I have drow-



ned this space (the Saints tell us that nothing is there; upon this ‘I am’ ie. space, you have created this world of thoughts and concepts and “I am so and so”).”

12. नाहीं वोळखिले संत। नाहीं अर्चिला भगवंत।
नाहीं अतित अभ्यागत। संतुष्ट केले ॥ १२ ॥
nāhīm voḷakhile saṁta | nāhīm arcilā bhagavanṁta
|
nāhīm atita abhyāgata | saṁtuṣṭa kele || 12 ||

12. “There has been no recognition of the Saints or worship of God. There has never been the welcoming of and caring for the *uninvited guest.” *(Knowledge is always there, what invitation does it require?)

13. पूर्व पाप वोढवलें। मज कांहींच नाहीं घडलें।
मन अव्हाटीं पडिलें। सर्वकाळ ॥ १३ ॥
pūrva pāpa voḍhavaḷem | maja kāṁhīmca nāhīm
ghaḍaḷem |
mana avhāṭīm paḍilem | sarvakāḷa || 13 ||



13. “My old sins are bearing fruit and this knowledge has not been accomplished. My mind has gone far astray from this time of the ‘all’.”

14. नाहीं कष्टविलें शेरीर। नाहीं केला परोपकार।
नाहीं रक्षिला आचार। काममदें ॥ १४ ॥

*nāhīm kaṣṭavileṃ śerīra | nāhīm kelā paropakāra |
nāhīm rakṣilā ācāra | kāmamadeṃ || 14 ||*

14. “I have not endeavoured to know this ‘all’ and I have not lifted myself out of these thoughts. Due to the blindness of desires, this pure conduct was not protected.” (Pure conduct ie. drop the unnecessary thoughts and observe this ‘I am’)

15. भक्तिमाता हे बुडविली। शांति विश्रांति मोडिली।
मूर्खपणें म्यां विघडिली। सद्बुद्धि सद्वासना ॥ १५ ॥

*bhaktimātā he buḍavilī | śānti viśrānti modilī |
mūrkhaṇeṃ myāṃ vighaḍilī | sadbuddhi
sadvāsanā || 15 ||*



15. “Devotion is my mother and I have drowned her. That peace and rest was disturbed and foolishness has spoiled this pure thinking and pure desire/*vasana* (to only know and simply be).”

16. आतां कैसें घडे सार्थक। दोष केले निरार्थक।

पाहों जातां विवेक। उरला नाही ॥ १६ ॥

ātām kaisēṁ ghaḍe sārthaka | doṣa kele nirārthaka

|

pāhoṁ jātām viveka | uralā nāhīṁ || 16 ||

16. “Now, how can the meaning of life be understood when, the sin of body consciousness makes it meaningless? However, I know if I try to understand *vivek* then, this sin need not remain.”

17. कोण उपाये करावा। कैसा परलोक पावावा।

कोण्या गुणें देवाधिदेवा। पाविजेल ॥ १७ ॥

koṇa upāye karāvā | kaisā paraloka pāvāvā |

koṇyā guṇeṁ devādhidevā | pāvijela || 17 ||

17. “How to achieve this remedy of this ‘all’



and how can this world beyond be attained?
And how can these *gunas* realise that God of
gods?”

18. नाहीं सद्भाव उपजला। अवघा लोकिक संपादिला।
दंभ वरपंगें केला। खटाटोप कर्माचा ॥ १८ ॥
nāhīm sadbhāva upajalā | avaghā lokika sampādilā
|
daṁbha varapaṅgēṁ kelā | khaṭāṭopa karmācā ||
18 ||

18. “That pure understanding has not arisen
and only the things of the world have been
acquired. All my actions have been performed
through hypocrisy and deceitfulness (“I am a
body”).”

19. कीर्तन केले पोटसाठीं। देव मांडिले हाटवटीं।
आहा देवा बुद्धि खोटी। माझी मीच जाणें ॥ १९ ॥
kīrtana keleṁ poṭāsāṭhīm | deva māṁḍile hāṭava-
ṭīm |
āhā devā buddhi khoṭī | mājhī mīca jāṇēṁ || 19 ||



19. “*kirtana* was made only to fill my mind and belly. God had been placed in the market place. O God! False is all my thinking for it only knows of ‘mine and me.’”
20. पोटीं धरूनि अभिमान। शब्दीं बोले निराभिमान।
अंतरीं वांछूनियां धन। ध्यानस्त जालों ॥ २० ॥
poṭīm dharūni abhimāna | śabdīm bole nirābhi-
māna |
aṁtarīm vāṁchūniyāṁ dhana | dhyānasta jāloriṁ
॥ 20 ॥
20. “In my mind, I harbour pride, when pridelessness resides within this ‘I am’. But in this inner space there was appeared the desire for riches and my meditations were lost in the thought of these.”
21. वित्पत्तीनें लोक भोंदिले। पोटासाठीं संत निंदिले।
माझे पोटीं दोष भरले। नाना प्रकारींचे ॥ २१ ॥
vitpattīnem loka bhoṁdile | poṭāsāṭhīm saṁta
niṁdile |
mājhe poṭīm doṣa bharale | nānā prakārīṁce ॥ 21



||

21. “Due to intellectual knowledge I deceived this world beyond (‘I am’) and for to fill my mind, I censured that Eternal and my mind overflowed with ‘many’ kinds of faults.”

22. सत्य तेंचि उछेदिलें। मिथ्य तेंचि प्रतिपादलें।
ऐसें नाना कर्म केलें। उदरंभराकारणें ॥ २२ ॥

satya teñci uchedilem | mithya teñci pratipāda-
lem |
aiseñ nānā karma kelem | udarāmbharākāraṇeñ
|| 22 ||

22. “That Truth was uprooted and the false was propagated and established. The ‘many’ actions I made were for selfish, self-centred reasons only.”

23. ऐसा पोटीं प्रस्तावला। निरूपणें पालटला।
तोचि मुमुक्षु बोलिला। ग्रंथांतरिं ॥ २३ ॥

aisā poṭiñ prastāvalā | nirūpaṇeñ pālaṭalā |
toci mumukṣa bolilā | grañthāntarīñ || 23 ||



23. He repented in his mind due to the Master's discourse and his mind changed and turned within. He became a *mumukshu*/aspirant and discovered this 'speech' within the collection of many words.

24. पुण्यमार्ग पोटीं धरी। सत्संगाची वांछा करी।
विरक्त जाला संसारीं। या नांव मुमुक्ष॥ २४॥
puṇyamārga poṭīm dharī | satsaṅgācī vāṁchā karī
|
virakta jālā saṁsārīm | yā nāṁva mumukṣa || 24
||

24. When this virtuous way is brought to the mind and the desire is for *sat-sang*; when desirelessness appears in *samsar* then, to this 'I am' has come the *mumukshu*.

25. गेले राजे चक्रवर्ती। माझें वैभव तें किती।
म्हणे धरूं सत्संगती। या नांव मुमुक्ष॥ २५॥
gele rāje cakravartī | mājhem vaibhava teṁ kitī |
mhaṇe dharūṁ satsaṅgatī | yā nāṁva mumukṣa
|| 25 ||



25. “Great kings and emperors have gone! But their grandeur was like my grandeur; it was all within their *minds only.” When he says, “Now I will hold firmly to the company of the Truth/*satsang*”, then to this ‘I am’ has come the *mumukshu*. *(*maharaj*- He may have a million, billion dollars in the bank, but can he show it? In his mind he feels, I am rich...but can he eat gold bread?)
26. आपुले अवगुण देखे। विरक्तिबळें वोळखे।
 आपणासि निंदी दुःखें। या नांव मुमुक्ष॥ २६॥
āpule avaguna dekhe | viraktibalēm volakhe |
āpanāsi nirndī duḥkhem | yā nāmva mumukṣa ||
 26 ||
26. He realised that everything was conceptual and this recognition created powerful dispassion. He realised he has brought all the sufferings upon himself and to this ‘I am’ has come the *mumukshu*.
27. म्हणे मी काये अनोपकारी। म्हणे मी काय दंभधारी।



म्हणे मी काये अनाचारी। या नांव मुमुक्ष॥ २७॥

*mhaṇe mī kāye anopakārī | mhaṇe mī kāya daṁb-
hadhārī |*

*mhaṇe mī kāye anācārī | yā nāṁva mumukṣa || 27
||*

27. When he says, “There is nothing as selfish as “I am so and so”. There is no-one more hypocritical than this “I”? This “I” is the greatest of wrongdoers,” then to this ‘I am’ has come a *mumukshu*.

28. म्हणे मी पतित चांडाळ। म्हणे मी दुराचारी खळ।

म्हणे मी पापी केवळ। या नांव मुमुक्ष॥ २८॥

*mhaṇe mī patita cāṁḍāḷa | mhaṇe mī durācārī
khaḷa |*

*mhaṇe mī pāpī kevala | yā nāṁva mumukṣa || 28
||*

28. When he says, “This “I” is ‘fallen’ and wicked! This “I” is vile and its conduct is so far away from the Self. Still, within this sinful “I am so and so” there is that pure knowledge,”



then to this ‘I am’ has come the *mumukshu*.

29. म्हणे मी अभक्त दुर्जन। म्हणे मी हीनाहूनि हीन।
 म्हणे मी जन्मलो पाषाण। या नांव मुमुक्ष॥ २९॥
mhaṇe mī abhakta durjana | mhaṇe mī hīnāhūni hīna |
mhaṇe mī janmalo pāṣāṇa | yā nāmva mumukṣa
 || 29 ||

29. When he says, “This “I” has no devotion, for it is a mind that has wandered far from the *atma*; this “I” is the worst and the lowest of the low; this “I” is a stone that has taken birth,” then to this ‘I am’ has come the *mumukshu*.

30. म्हणे मी दुराभिमानी। म्हणे मी तपीळ जनीं।
 म्हणे मी नाना वेसनी। या नांव मुमुक्ष॥ ३०॥
mhaṇe mī durābhimānī | mhaṇe mī tapīḷa janīm |
mhaṇe mī nānā vesanī | yā nāmva mumukṣa || 30 ||

30. When he says, “This “I am so and so” has a pride that is far from the Self/*atma*. This



“I” cannot control its temper and this “I” has ‘many’ other bad habits,” then to this ‘I am’ has come the *mumukshu*.

31. म्हणे मी आळसी आंगचोर। म्हणे मी कपटी कातर।
म्हणे मी मूर्ख अविचार। या नांव मुमुक्ष॥ ३१॥
mhaṇe mī āḷasī āṅgacora | mhaṇe mī kapaṭī kātara
|
mhaṇe mī mūrkhā avicāra | yā nāmva mumukṣa
|| 31 ||

31. When he says, “This “I” is so lazy and does not know just how much it is truly capable of; this “I” is cunning and cowardly; this “I” is a non-thinking fool,” then to this ‘I am’ has come the *mumukshu*.

32. म्हणे मी निकामी वाचाळ। म्हणे मी पाषांडी तोंडाळ।
म्हणे मी कुबुद्धि कुटीळ। या नांव मुमुक्ष॥ ३२॥
mhaṇe mī nikāmī vācāḷa | mhaṇe mī pāṣāṅḍī
toṅḍāḷa |
mhaṇe mī kubuddhi kuṭīḷa | yā nāmva mumukṣa
|| 32 ||



32. When he says, “This “I” is useless and talkative; this “I” is heretical and so argumentative; this “I” has evil intent and so malicious,” then to this ‘I am’ has come the *mumukshu*.

33. म्हणे मी कांहींच नेणे। म्हणे मी सकळाहूनि उणें।
 आपलीं वर्णीं कुलक्षणें। या नांव मुमुक्ष॥ ३३॥
mhaṇe mī kāṁhīncā neṇe | mhaṇe mī sakalāhūni
uṇeṁ |
āpalīm varṇī kulakṣaṇeṁ | yā nāṁva mumukṣa ||
 33 ||

33. When he says, “This “I” does not know the ‘all’. This “I” is body consciousness and ever void of this ‘all’; this “I” sees the false and with his false attention he praises himself,” then to this ‘I am’ has come the *mumukshu*.

34. म्हणे मी अनाधिकारी। म्हणे मी कुश्चिळ अघोरी।
 म्हणे मी नीच नानापरी। या नांव मुमुक्ष॥ ३४॥
mhaṇe mī anādhikārī | mhaṇe mī kuścīla aghorī |
mhaṇe mī nīca nānāparī | yā nāṁva mumukṣa ||
 34 ||



34. When he says, “This “I” is unworthy, licentious and hateful. And this “I” is depraved in ‘many’ ways,” then to this ‘I am’ has come the *mumukshu*.

35. म्हणे मी काये आपस्वार्थी। म्हणे मी काये अनर्थी।
म्हणे मी नव्हे परमार्थी। या नांव मुमुक्ष॥ ३५॥
mhaṇe mī kāye āpasvārthī | mhaṇe mī kāye anarthī
|
mhaṇe mī navhe paramārthī | yā nāṁva mumukṣa
|| 35 ||

35. When he says, “This “I” has only interest in its self?” or “What a great calamity is this “I”?” When he says, “This “I” has no interest in *paramarth*,” then to this ‘I am’ has come the *mumukshu*.

36. म्हणे मी अवगुणाची रासी। म्हणे मी वेर्थ आलों जन्मासी।
म्हणे मी भार जालों भूमीसी। या नांव मुमुक्ष॥ ३६॥
mhaṇe mī avaguṇācī rāsī | mhaṇe mī vertha āloṁ janmāsī |
mhaṇe mī bhāra jāloṁ bhūmīsī | yā nāṁva mu-



mukṣa || 36 ||

36. When he says, “This “I” is a heap of vices and this “I” is the taking of a worthless birth.” When he says, “This “I” is just a burden on this Earth,” then to this ‘I am’ has come the *mumukshu*.

37. आपणास निंदी सावकास। पोटीं संसाराचा त्रास।
धरी सत्संगाचा हव्यास। या नांव मुमुक्षु ॥ ३७ ॥

āpaṇāsa nīndī sāvakāsa | *poṭīm saṁsārācā trāsa* |
dharī satsaṅgācā havvyāsa | *yā nāṁva mumukṣa* ||
37 ||

37. When that effortless Self denounces itself; when it feels the pain of *samsar* in the mind and ardently desires to be with the Saint/Truth then, to this ‘I am’ has come the *mumukshu*.

38. नाना तीर्थे धुंडाळिलीं। शमदमादि साधनें केलीं।
नाना ग्रन्थांतरें पाहिलीं। शोधूनियां ॥ ३८ ॥

nānā tīrthe dhuṁḍāḷilīm | *śamadamādi sādhanēṁ*
kelīm |



nānā granthāntareṃ pāhilīm | śodhūniyām || 38
||

38. The ‘many’ sacred places had been searched. There has been the *sadhana* to subdue and still the mind. The ‘many’ scriptures/composition of words had been searched, but still...

39. तेणें नव्हे समाधान। वाटे अवघाच अनुमान।
म्हणे रिघों संतांस शरण। या नांव मुमुक्ष॥ ३९॥
teṇeṃ navhe samādhāna | vāṭe avaghāca anumāna
|
mhaṇe riḡhoṃ saṃtāṃsa śaraṇa | yā nāmva mu-
mukṣa || 39 ||

39. There was no *samadhan*. When he says, “The way of the mind is guesswork and conjecture and so I will go and surrender myself to the Saint/Eternal Truth, ” then to this ‘I am’ has come the *mumukshu*.

40. देहाभिमान कुळाभिमान। द्रव्याभिमान नानाभिमान।
सांडूनि संतचरणीं अनन्य-। या नांव मुमुक्ष॥ ४०॥



*dehābhimāna kulābhimāna | dravyābhimāna nā-
nābhimāna |
sāṁdūni saṁtacaraṇīm ananya- | yā nāmva mu-
mukṣa || 40 ||*

40. When that one drops the pride of this body, the pride of family, the pride of wealth, the pride of the ‘many’ and goes to the feet of the Saint and has love for Him only then, to this ‘I am’ has come the *mumukshu*.

41. अहंता सांडूनि दूरी। आपणास निंदी नानापरी।
मोक्षाची अपेक्षा करी। या नांव मुमुक्ष॥ ४१॥
*ahaṁtā sāṁdūni dūrī | āpaṇāsa niṁdī nānāparī |
mokṣācī apekṣā karī | yā nāmva mumukṣa || 41 ||*

41. When one leaves aside the ego; when one denounces oneself and the ways of the ‘many’; when one has an earnest desire for freedom/*moksha* then, to this ‘I am’ has come the *mumukshu*.

42. ज्याचें थोरपण लाजे। जो परमार्थाकारणें झिजे।



संतापाई विश्वास उपजे। या नांव मुमुक्ष॥ ४२॥

*jyāceṁ thorapaṇa lāje | jo paramārthākāraṇeṁ
jhije |*

*saṁtāpāīm viśvāsa upaje | yā nāmva mumukṣa ||
42 ||*

42. When the greatness of this “I am so and so” is put to shame; when it gets worn away by *paramartha*; when one has trust in the teaching of the Saint then, to this ‘I am’ has come the *mumukshu*.

43. स्वार्थ सांडून प्रपंचाचा। हव्यास धरिला परमार्थाचा।

अंकित होईन सज्जनाचा। म्हणे तो मुमुक्ष॥ ४३॥

*svārtha sāṁḍūna prapañcācā | havyāsa dharilā
paramārthācā |*

*aṅkita hoīna sajjanācā | mhaṇe to mumukṣa || 43
||*

43. When one drops the selfishness of *prapanch*/worldly living and ardently seeks *paramartha*; when one says, “I will be the servant of the *sajjana*” then, to this ‘I am’ has come the



mumukshu.

44. ऐसा मुमुक्षु जाणजे। संकेतचिन्हें वोळखिजे।

पुढें श्रोतीं अवधान दीजे। साधकलक्षणीं ॥ ४४ ॥

aisā mumukṣa jāṇije | saṅketacinheṁ volakhije |
puḍheṁ śrotīṁ avadhāna dīje | sādhakalakṣaṇīm
|| 44 ||

44. Such a one should be known as a *mumukshu*/aspirant. A *mumukshu* seeks to recognize this ‘all’. When afterwards, the good listener remains keenly alert then, there is the attention of the seeker/*sadhak*.

इति श्रीदासबोधे गुरुशिष्यसंवादे मुमुक्षुलक्षणनाम

समास आठवा ॥ ८ ॥ ५.८

iti śrīdāsabodhe guruśiṣyasamvāde mumukṣa-
lakṣaṇanāma

samāsa āṭhavaḥ || 8 || 5.8

Tímto končí 8. kapitola 5. dášky knihy
Dásbódh s názvem „The Attention of the
Mumukshu/Aspirant“.



Překlad z angličtiny – xxx 2017

5.9 The Attention of a *sadhak*

समास नववा : साधकनिरूपण

samāsa navavā : sādhanirūpaṇa

The Attention of a *sadhak*

|| Śrī Rām ||

1. मागां मुमुक्षाचें लक्षण। संकेतें केले कथन।
आतां परिसा सावधान। साधक तो कैसा ॥ १ ॥
māgāṃ mumukṣācēṃ lakṣaṇa | saṅketēṃ keleṃ



kathana |

ātām parisā sāvadhāna | *sādhaka to kaisā* || 1 ||

1. Previously there had been the attention of the *mumukshu*. The worldly thoughts were left aside and this ‘story’ of God had been created (this ‘I am’ was understood). Now listen carefully, to how that *sadhak*/seeker is.

2. अवगुणाचा करूनि त्याग। जेणें धरिला संतसंग।

तयासि बोलिजे मग। साधक ऐसा ॥ २ ॥

avaguṇācā karūni tyāga | *jeṇem dharilā santasa-*
mga |

tayāsi bolije maga | *sādhaka aisā* || 2 ||

2. When there is the abandonment of objectification and when one keeps the company of the Truth/*satsang* then, there is this ‘speech’ and that is the *sadhak*/seeker.

3. जो संतांसि शरण गेला। संतजनीं आश्वासिला।

मग तो साधक बोलिला। ग्रन्थांतरीं ॥ ३ ॥

jo santāmsi śaraṇa gelā | *saṁtajanīm āśvāsilā* |



maga to sādḥaka bolilā | granthāntarīm || 3 ||

3. When one takes refuge in the Saint and gets the reassurance that only the Saint can give then, there is this ‘speech’ of the *sadhak* that is within the many compositions of words.

4. उपदेशिलें आत्मज्ञान। तुटलें संसारबंधन।

दृढतेकारणें करी साधन। या नांव साधक ॥ ४ ॥

upadeśileṁ ātmajñāna | tuṭaleṁ saṁsārabandhana |

drḍhatekāraṇeṁ karī sādḥana | yā nāmva sādḥaka || 4 ||

4. Due to the teaching of knowledge and *atma gnyan*/Self-knowledge the bindings of *samsar* are cut. When this *sadhana* is established (ie. knowledge; everything is forgotten, each and every moment), then there is this ‘speech’ of the *sadhak*.

5. धरी श्रवणाची आवडी। अद्वैतनिरूपणाची गोडी।

मननें अर्थांतर काढी। या नांव साधक ॥ ५ ॥



*dharī śravaṇācī āvaḍī | advaitanirūpaṇācī goḍī |
mananeṃ arthāmtara kāḍhī | yā nāṃva sādḥaka ||
5 ||*

5. The *sadhak* is fond of *shravan* and that non-dual discourse; the *sadhak* uncovers the essence of the meaning by the practice of *manana* (ie. constantly remaining in *shravan* as knowledge).

6. होतां सारासार विचार। ऐके होऊनि तत्पर।
संदेह छेदूनि दृढोत्तर-। आत्मज्ञान पाहे ॥ ६ ॥
*hotāṃ sārāsāra vicāra | aike hoūni tatpara |
saṃdeha chedūni ḍṛḍhottara- | ātmajñāna pāhe ||
6 ||*

6. When the mind becomes completely absorbed in this ‘I am’ (*manana*) then, there can be that thoughtless essence. For when body consciousness is removed by the firm reply of ‘I am He’ then, Self-knowledge can be understood.

7. नाना संदेहनिवृत्ती-। व्हावया धरी सत्संगती।



आत्मशास्त्रगुरुप्रचीती। ऐक्यतेसी आणी ॥ ७ ॥

nānā samdehanivṛttī- | *vhāvayā dharī satsaṅgatī*

|

ātmasāstragurupracītī | *aikyatesī āṇī* || 7 ||

7. When the ‘many’ doubts caused by body consciousness end and one holds fast to the company of the Saint/Truth then, one’s own experience confirms the teaching of the scriptures and the *guru*.

8. देहबुद्धि विवेकें वारी। आत्मबुद्धि सदृढ धरी।

श्रवण मन केलेंचि करी। या नांव साधक ॥ ८ ॥

dehabuddhi vivekeṁ vārī | *ātmabuddhi sadṛḍha dharī* |

śravaṇa mana keleṁci karī | *yā nāmva sādḥaka* ||

8 ||

8. When by *vivek* one discards the conviction of being a body and holds firmly to the conviction of being the *atma*; when one makes *shravan* and *manana* then, there is this ‘speech’ of the *sadhak*.



9. विसंचूनि दृश्यभान। दृढ धरी आत्मज्ञान।

विचारें राखे समाधान। या नांव साधक ॥ ९ ॥

visaṁcūni dṛśyabhāna | dṛḍha dharī ātmajñāna |
vicāreṁ rākhe samādhāna | yā nāmva sādḥaka ||
9 ||

9. The *sadhak* then forgets the visible and holds fast to Self-knowledge and with thoughtlessness protects the perfect contentment of non-duality.

10. तोडूनि द्वैताची उपाधी। अद्वैत वस्तु साधनें साधी।

लावी ऐक्यतेची समाधी। या नांव साधक ॥ १० ॥

toḍūni dvaitācī upādhī | advaita vastu sādhanerī
sādhī |

lāvī aikyatecī samādhī | yā nāmva sādḥaka || 10
||

10. The *sadhak* cuts away the limiting concept of duality and by *sadhana* achieves that non-dual Self; the *sadhak* is the one who attains the *samadhi* of total unity.



11. आत्मज्ञान जीर्ण जर्जर। त्याचा करी जीर्णोद्धार।

विवेकें पावे पैलपार। या नांव साधक ॥ ११ ॥

ātmajñāna jīrṇa jarjara | tyācā karī jīrṇoddhāra |
vivekeṁ pāve pailapāra | yā nāmva sādḥaka || 11

॥

11. Self-knowledge had become the old and worn-out knowledge but the *sadhak* renews this by *vivek* and crosses over this worldly life.

12. उत्तमं साधूचीं लक्षणं। आंगिकारी निरूपणं।

बळेंचि स्वरूपाकार होणें। या नांव साधक ॥ १२ ॥

uttameṁ sādḥūcīṁ lakṣaṇeṁ | āṅgikārī nirūpa-
ṇeṁ |

baleṁci svarūpākāra hoṇeṁ | yā nāmva sādḥaka ||
12 ||

12. On account of this pure *sattwa guna* there is this attention of the *sadhu* and an acceptor of that non-dual discourse. When by sheer determination one dwells in the *swarup*' then, that one is a *sadhak*.



13. असत्क्रिया ते सोडिली। आणी सत्क्रिया ते वाढविली।
स्वरूपस्थिती बळावली। या नांव साधक ॥ १३ ॥
asatkriyā te soḍilī | āṇī satkriyā te vāḍhaviḷī |
svarūpasthitī baḷāvalī | yā nāmva sādḥaka || 13
||

13. When that Reality drops the untrue action and makes to spread this true action; when that *swarup* state is established then, that is a *sadhak*.

14. अवगुण त्यागी दिवसेंदिवस। करी उत्तम गुणाचा अभ्यास।
स्वरूपीं लावी निजध्यास। या नांव साधक ॥ १४ ॥
avaguṇa tyāgī divaseṁdivasa | karī uttama gu-
ṇācā abhyāsa |
svarūpīṁ lāvī nijadhyāsa | yā nāmva sādḥaka ||
14 ||

14. When the wrong *gunas* of objectification have been abandoned in this time of the ‘all’ and that pure *sattwa guna* is understood; when one remains as this knowing and then there is the natural absorption/*nijadhyas* in that *swa-*



rup then, that is a *sadhak*.

15. दृढ निश्चयाचेनि बळें। दृश्य असतांच नाडळे।
सदा स्वरूपीं मिसळे। या नांव साधक ॥ १५ ॥
dr̥ḍha niścayāceni baḷem | dr̥śya asatāmca nāḍaḷe
|
sadā svarūpīm misaḷe | yā nāmva sādḥaka || 15
||

15. Due to the constant conviction that ‘nothing is true’, the visible remains but it is not touched. Then it is merged within that Eternal *swarup* and that is a *sadhak*.

16. प्रत्यक्ष माया अलक्ष करी। अलक्ष वस्तु लक्षी अंतरीं।
आत्मस्थितीची धारणा धरी। या नांव साधक ॥ १६ ॥
pratyakṣa māyā alakṣa karī | alakṣa vastu lakṣī
aṁtarīm |
ātmasthitīcī dhāraṇā dharī | yā nāmva sādḥaka ||
16 ||

16. When this perceptible world of *maya* becomes imperceptible then, that imperceptible Self



is apperceived within; when this *atma* state is firmly established then, that is a *sadhak*.

17. जें या जनासि चोरलें। मनास न वचे अनुमानलें।
तेंचि जेणें दृढ केलें। या नांव साधक ॥ १७ ॥

jem yā janāsi coralem | manāsa na vace anumāna-
lem |

ternci jeṇem dṛḍha kelem | yā nāmva sādha-ka || 17
||

17. This knowing of *mula maya* cannot be reached by conjecture and so it appears hidden to the minds of the people. But when one holds firmly to *mula maya* then, that is a *sadhak*.

18. जें बोलतांचि वाचा धरी। जें पाहातांचि अंध करी।
तें साधी नाना परी। या नांव साधक ॥ १८ ॥

jem bolatānci vācā dharī | jem pāhātānci aṁdha-
karī |

tem sādhi nānā parī | yā nāmva sādha-ka || 18 ||

18. When you speak this divine ‘word’ and understand this ‘all’ that the eyes cannot see;



when the ‘many’ forms are made complete then, you are a *sadhak*.

19. जें साधूं जाता साधवेना। जें लक्षूं जातां लक्षवेना।
 तेंचि अनुभवें आणी मना। या नांव साधक ॥ १९ ॥
jem sādḥūm jātā sādḥavenā | jem lakṣūm jātām
lakṣavenā |
ternci anubhaveṁ āṇī manā | yā nāmva sādḥaka ||
 19 ||

19. When this *mula maya* tries to achieve That then, That cannot be achieved; if this *mula maya* tries to concentrate on That, still That cannot be concentrated on. But when That is understood by means of this mind and the ‘I am’ experience then, that is a *sadhak*.

20. जेथें मनचि मावळे। जेथे तर्कचि पांगुळे।
 तेंचि अनुभवा आणी बळें। या नांव साधक ॥ २० ॥
jetherṁ manaci māvaḷe | jethe tarkaci pāṅguḷe |
ternci anubhavā āṇī baḷeṁ | yā nāmva sādḥaka ||
 20 ||



20. If the mind ‘here’ is dissolved and the logic ‘here’ becomes lame; then that Reality that had appeared as this ‘I am’ experience and conviction will be that Reality once more and that is a *sadhak*.

21. स्वानुभवाचेनि योगें। वस्तु साधी लागवेगें।

तेंचि वस्तु होये आंगें। या नांव साधक ॥ २१ ॥

svānubhavāceni yogerīm | vastu sādhi lāgavegerīm |
teñci vastu hoye āṅgerīm | yā nāṁva sādhaḥ || 21
||

21. The Self is quickly achieved when the mind is merged in Self-knowledge. Then this ‘all’ body becomes that Supreme Self and that is a *sadhak*/seeker.

22. अनुभवाचीं आंगें जाणे। योगियांचे खुणे बाणे।

कांहींच नहोन असणें। या नांव साधक ॥ २२ ॥

anubhavācīm āṅgerīm jāṇe | yogiyāñce khuṇe bāṇe |
kāñhīmca nahona asaṇem | yā nāṁva sādhaḥ ||
22 ||



22. That pure knowledge of the *yogi* is deeply imbibed through the knowing of this ‘all’. When you remain without even this arising of the ‘thing’/‘all’, then you are a *sadhak*.

23. परती सारून उपाधी। असाध्य वस्तु साधनें साधी।
स्वरूपीं करी दृढ बुद्धी। या नांव साधक ॥ २३ ॥
paratī sārūna upādihī | asādhyā vastu sādhanerīn sādihī |
svarūpīṁ karī dṛḍha buddhī | yā nāmva sādihaka
|| 23 ||

23. When you set aside the limiting concepts and by *sadhana* achieve that unattainable Self; when you place your mind firmly in that *swarup* then, you are a *sadhak*.

24. देवाभक्ताचें मूळ। शोधून पाहे सकळ।
साध्यचि होये तत्काळ। या नांव साधक ॥ २४ ॥
devābhaktācēṁ mūḷa | śodhūna pāhe sakāḷa |
sādhyaci hoye tatkāḷa | yā nāmva sādihaka || 24 ||

24. If the root of God and the devotee is sear-



ched out and this ‘all’ is understood and when even this ‘all’ does not remain then, you are a *sadhak*.

25. विवेकबलें गुप्त जाला। आपेंआप मावळला।
दिसतो परी देखिला। नाहींच कोणीं ॥ २५ ॥
vivekabalēṁ gupta jālā | āpeṁāpa māvalalā |
disato parī dekhilā | nāhīṁca koṇīm || 25 ||

25. If by determined *vivek* that hidden *purush* is understood and you naturally merge in That, then that *purush* sees but no-one sees Him.

26. मीपण मार्गें सांडिलें। स्वयें आपणास धुंडिलें।
तुर्येसहि वोलांडिलें। या नांव साधक ॥ २६ ॥
mīpaṇa māgēṁ sāṁḍilēṁ | svayēṁ āpaṇāsa dhu-
mḍilēṁ |
turyesahi volāṁḍilēṁ | yā nāmva sādhaḥa || 26
||

26. When ‘I’-ness is let slip then, there can be the search for your natural Self and when even this *turya* state of witnessing is stepped over,



then you are a *sadhak*.

27. पुढें उन्मनीचा सेवटीं। आपली आपण अखंड भेटी।
अखंड अनुभवीं ज्याची दृष्टी। या नांव साधक ॥ २७ ॥
puḍheṁ unmanīcā sevāṭīm | āpalī āpaṇa akhaṁḍa
bheṭī |
akhaṁḍa anubhavīm jyācī dr̥ṣṭī | yā nāmva sād-
haka || 27 ||

27. When from beginning to end there is no-mind then that unbroken *brahman* meets Its own Self; then there is the experience of that unbroken *purush* within this visible ‘all’ and that is a *sadhak*.

28. द्वैताचा तटका तोडिला। भासाचा भास मोडिला।
देहीं असोनि विदेह जाला। या नांव साधक ॥ २८ ॥
dvaitācā tatakā toḍilā | bhāsācā bhāsa moḍilā |
dehīm asoni videha jālā | yā nāmva sād'haka || 28
||

28. When the connection of duality is cut and the appearance of the perceptible is bro-



ken; when being in the body one is without a body/*vi-deha* then, that is a *sadhak*.

29. जयास अखंड स्वरूपस्थिती। नाहीं देहाची अहंकृती।
सकळ संदेहनिवृत्ती। या नांव साधक ॥ २९ ॥
jayāsa akhaṇḍa svarūpasthitī | nāhīṁ dehācī aha-
m̐kṛtī |
sakaḷa saṁdehanivṛttī | yā nāmva sādḥaka || 29
॥

29. When to this ‘I am’ there comes that unbroken *swarup* and there is not the ego of doing; when this body of the ‘all’ is put to an end, then there is a *sadhak*.

30. पंचभूतांचा विस्तार। जयासि वाटे स्वप्नाकार।
निर्गुणीं जयाचा निर्धार। या नांव साधक ॥ ३० ॥
pañcabhūtāṅcā vistāra | jayāsi vāṭe svapnākāra |
nirguṇīm̐ jayācā nirdhāra | yā nāmva sādḥaka ||
30 ॥

30. When this expansion of the five great elements is like a dream and this *sagun* rests in



nirgun then, there is a *sadhak*.

31. स्वप्नीं भये जें वाटलें। तें जागृतास नाहीं आलें।
 सकळ मिथ्या निर्धारिलें। या नांव साधक ॥ ३१ ॥
svapnīm bhaye jem vāṭalēm | teṁ jāgṛtāsa nāhīm
ālem |
sakaḷa mithyā nirdhārileṁ | yā nāniva sādḥaka ||
 31 ||

31. But if this ‘I am’ of *mula maya* feels fear in this dream (of the world, “I am somebody”), then one has not awakened to that Reality. And it is only when there is the conviction of the falsity of this ‘all’ that you are a *sadhak*.

32. मायेचें जें प्रत्यक्षपण। जनास वाटे हें प्रमाण।
 स्वानुभवे अप्रमाण। साधकें केलें ॥ ३२ ॥
māyecem jem pratyakṣapaṇa | janāsa vāṭe heṁ
pramāṇa |
svānubhaveṁ apramāṇa | sādḥakem kelem || 32
 ||

32. When this ‘I am’ of *mula maya* becomes



these sensory experiences then, it is that thoughtless *nirgun* appearing in the mind. But by the Self-experience of the *sadhak* these feelings are all proved to be false.

33. निद्रा सांङ्गुनि चेइरा जाला। तो स्वप्नभयापासून सुटला।
 माया सांङ्गुन तैसा गेला। साधक स्वरूपीं ॥ ३३ ॥
nidrā sāṅḡūni ceirā jālā | to svapnabhayāpāsūna
suṭalā |
māyā sāṅḡūna taisā gelā | sādḥaka svarūpīm || 33
 ||

33. Leaving aside this sleep of ignorance brings wakefulness and then that *purush* is freed from the fears of this dream (“I am so and so” becomes, I do not exist). Then *maya* is left aside and the *sadhak* is in that *swarup*.

34. ऐसि अंतरस्थिती बाणली। बाह्य निस्पृहता अवलंबिली।
 संसारउपाधी त्यागिली। या नांव साधक ॥ ३४ ॥
aisi aṅtarasthītī bāṅalī | bāhya nisprḥatā avalambilī |
saṅsāraupādḥī tyāgilī | yā nāmva sādḥaka || 34



॥

34. When, inside this state of ‘I am’ is accepted and outside one clings to the refuge of desirelessness then, the limiting concepts of *samsar* are abandoned and you are a *sadhak*.

35. कामापासूनि सुटला। क्रोधापासूनि पळाला।
मद मत्सर सांडिला। येकीकडे ॥ ३५ ॥
kāmāpāsūni suṭalā | krodhāpāsūni paḷālā |
mada matsara sāṁḍilā | yekīkaḍe || 35 ||

35. Then that Reality is freed from passion and anger has run away; then the pride and jealousy that that One was holding is left aside.

36. कुळाभिमानासि सांडिलें। लोकलाजेस लाजविलें।
परमार्थास माजविलें। विरक्तिबळें ॥ ३६ ॥
kuḷābhimānāsi sāṁḍileṁ | lokalājesa lājavileṁ |
paramārthāsa mājavileṁ | viraktibaḷeṁ || 36 ||

36. The pride of family has been dropped and the shameful has been made ashamed and



through this power of dispassion, *paramarth* is made to spread and grow.

37. अविद्येपासूनि फडकला। प्रपञ्चापासूनि निष्टला।

लोभाचे हातींचा गेला। अकस्मात् ॥ ३७ ॥

avidyepāsūni phaḍakalā | prapañcāpāsūni niṣṭalā

|

lobhāce hātīncā gelā | akasmāta || 37 ||

37. Then you separate yourself from ignorance/*avidya* (“I am a body”) and escape from *prapanch* (with the five elements); then suddenly greed loses you from her grasp.

38. थोरपणासि पाडिलें। वैभवासि लाथाडिलें।

महत्वासि झिंजाडिलें। विरक्तिबळें ॥ ३८ ॥

thorapaṇāsi pāḍileṃ | vaibhavāsi lāthāḍileṃ |

mahatvāsi jhimjāḍileṃ | viraktibaḷeṃ || 38 ||

38. By the power of dispassion, this ‘being someone great’ is thrown to the ground and even this grandeur of the ‘all’ is tossed away and its importance ridiculed.



39. भेदाचा मडगा मोडिला। अहंकार झोडूनि पाडिला।
पाई धरूनि आपटिला। संदेहशत्रू ॥ ३९ ॥

bhedācā maḍagā moḍilā | ahaṅkāra jhoḍūni pādilā

|

pāim dharūni āpaṭilā | saṁdehaśatrū || 39 ||

39. The house of separation has been demolished and the ego/*ahamkar* has been thrown away and the enemy doubt has been tied up and soundly beaten.

40. विकल्पाचा केला वधू। थापें मारिला भवसिंधू।
सकळ भूतांचा विरोधू। तोडूनि टाकिला ॥ ४० ॥

vikalpācā kelā vadhū | thāpeṁ mārīlā bhavasīndhū |

sakaḷa bhūtāṁcā virodhū | toḍūni ṭākilā || 40 ||

40. The modifications (*ie. concepts*) within that natural state have been killed and this ocean of mundane existence has been slapped in the face. The obstructions of the great elements and this ‘all’ have been broken up and thrown aside.



41. भवभयासि भडकाविलें। काळाचें टांगें मोडिलें।
मस्तक हाणोनि फोडिलें। जन्ममृत्याचें ॥ ४१ ॥
bhavabhayāsi bhaḍakāvileṃ | kāḷāceṃ ṭāṅgeṃ
moḍileṃ |
mastaka hāṇoni phoḍileṃ | janmamṛtyāceṃ || 41
||

41. The fear of worldly life has been cast away; the feet of time has been broken and the head of birth and death has been soundly slapped.

42. देह समंधावरी लोटला। संकल्पावरी उठावला।
कल्पनेचा घात केला। अकस्मात ॥ ४२ ॥
deha samāndhāvarī loṭalā | saṅkalpāvarī uṭhāvalā
|
kalpanecā ghāta kelā | akasmāta || 42 ||

42. The ghost of the body has been driven away and this original intent has been conquered and imagination has been killed at that very moment.

43. अपघाकासि ताडिलें। लिंगदेहासि विभांडिलें।



पाषांडासि पछाडिलें। विवेकबळें ॥ ४३ ॥

apadhākāsi tāḍileṃ | liṅgadehāsi vibhāṃḍileṃ |
pāṣāṃḍāsi pachāḍileṃ | vivekabaleṃ || 43 ||

43. Dread has been punished and mental constructs broken to pieces; for by the power of *vivek*, this doctrine of duality has been overpowered.

44. गर्वावरी गर्व केला। स्वार्थ अनर्थी घातला।

अनर्थ तोही निर्दाळिला। नीतिन्याये ॥ ४४ ॥

garvāvarī garva kelā | svārtha anarthīm ghātalā |
anartha tohī nirdāḷilā | nītinyāyem || 44 ||

44. Arrogance has been stepped on; selfishness has been covered with abundance; that *puruṣh* has utterly destroyed this 'great calamity' though truthfulness and justice.

45. मोहासि मध्येंचि तोडिलें। दुःखासि दुःधडचि केलें।

शोकासि खंडून सांडिलें। एकीकडे ॥ ४५ ॥

mohāsi madhyeṃci toḍileṃ | duḥkhāsi duḥdhadāci
kelerṃ |



śokāsi khaṁḍūna sāmḍileṁ | ekīkaḍe || 45 ||

45. Infatuation has been broken in the middle and suffering has been cut in two; sorrow has been taken outside and thrown away.

46. द्वेष केला देशघडी। अभावाची घेतली नरडी।
धाकें उदर तडाडी। कुतर्काचे ॥ ४६ ॥

*dveṣa kelā deśadhāḍī | abhāvācī ghetalī naraḍī |
dhākeṁ udara taḍāḍī | kutarkāce || 46 ||*

46. Hatred has been banished and non-existence has been choked. The anxiety and fears in the belly of wrong thinking have been ripped open.

47. ज्ञानें विवेक माजला। तेणें निश्चयो बळावला।
अवगुणांचा संव्हार केला। वैराग्यबळें ॥ ४७ ॥

*jñāṇeṁ viveka mājalā | teṇeṁ niścayo baḷāvalā |
avaguṇāṅcā saṁvohāra kelā | vairāgyabaḷeṁ || 47 ||*

47. Due to *vivek*, knowledge/*gnyan* expanded and due to this, conviction gained strength;



then those wrong *gunas* were destroyed by powerful *vairagya*/renunciation.

48. अधर्मास स्वधर्मं लुटिलें। कुकर्मासि सत्कर्मं झुगटिलें।
 लांटुन वाटा लाविलें। विचारें अविचारासी ॥ ४८ ॥
adharmāsa svadharmem luṭileṁ | kukarmāsi sat-
karmem jhugaṭileṁ |
lāmṭuna vāṭā lāvileṁ | vicārem avicārāsī || 48 ||

48. *adharma* has been stripped of its property by one's own True Nature/*swadharma*; the impure action was thrown away by that pure action; wrong thinking has been disposed of by thoughtlessness.

49. तिरस्कार तो चिरडिला। द्वेष खिरडुनि सांडिला।
 विषाद अविषादें घातला। पायांतळीं ॥ ४९ ॥
tiraskāra to ciraḍilā | dveṣa khiraḍūni sāmḍilā |
viṣāda aviṣādem ghātalā | pāyāntaḷīm || 49 ||

49. That *purush* has crushed scorn, hatred has receded and eagerness has placed its feet on dejection.



50. कोपावरी घालणें घातलें। कापट्य अन्तरीं कुटिलें।
सख्य आपुलें मानिलें। विश्वजनीं ॥ ५० ॥
kopāvarī ghālaṇeṃ ghātaleṃ | kāpaṭya antarīm
kuṭileṃ |
sakhya āpuleṃ mānileṃ | viśvajānīm || 50 ||

50. Anger has been attacked and the deceit that is within this inner space has been deceived and there is friendship with the whole world for it is regarded as one's own Self.

51. प्रवृत्तीचा केला त्याग। सुहृदांचा सोडिला संग।
निवृत्तिपथें ज्ञानयोग। साधिता जाहला ॥ ५१ ॥
pravṛtticā kelā tyāga | suhṛdāṃcā soḍilā saṅga |
nivṛttipañthem jñānayoga | sādhitā jāhalā || 51
||

51. *pravritti* (worldly activity) has been abandoned and the company of friends (and enemies etc.) has been cut and that union with pure knowledge has been attained through the path of non-activity/*nivritti* (*siddharameshwar maharaj*– doing nothing is the greatest worship).



52. विषयमैदासि सिंतरिलें। कुविद्येसी वेढा लाविलें।
 आपणास सोडविलें। आप्ततस्करांपासूनी ॥ ५२ ॥
viṣayamaindāsi simtarileṁ | kuvidyēsī veḍhā lāvileṁ |
āpaṇāsa soḍavileṁ | āptataskarāmpāsūnī || 52 ||

52. The deception of sense-objects has been deceived and wrong knowledge has been confused and one's own Self has been freed from the robbers called relatives.

53. पराधीनतेवरी कोपला। ममतेवरी संतापला।
 दुराशेचा त्याग केला। येकायेकीं ॥ ५३ ॥
parādhīnatevarī kopalā | mamatevarī saṁtāpalā |
durāśecā tyāga kelā | yekāyekiṁ || 53 ||

53. That *purush* got angry on dependence; he became furious at attachment; and the hopes that are far from the *atma* were abandoned by that One (*brahman*) within the one (*jiva*).

54. स्वरूपीं घातलें मना। यातनेसि केली यातना।
 साक्षेप आणि प्रेत्ना। प्रतिष्ठिलें ॥ ५४ ॥



svarūpīm ghātalem manā | yātanesi kelī yātanā |
sākṣepa āṇi pretnā | pratiṣṭhilem || 54 ||

54. The mind has been firmly placed in that *swarup*; suffering has been punished and wisdom and right effort has been rewarded.

55. अभ्यासाचा संग धरिला। साक्षपासरिसा निघाला।
प्रेत सांगातीं घेतला। साधनपंथें ॥ ५५ ॥

abhyāsācā saṅga dharilā | sākṣapāsarisā nighālā |
pretna sāṅgātīm ghetalā | sādhanapaṅtherm || 55 ||

55. Study was taken as his companion, they set out together along with determined purpose and effort; and that *purush* walked on the path of *sadhana* telling this kind word 'I am'.

56. सावध दक्ष तो साधक। पाहे नित्यानित्यविवेक।
संग त्यागूनि एक। सत्संग धरी ॥ ५६ ॥

sāvadha dakṣa to sādhaaka | pāhe nityānityaviveka
|
saṅga tyāgūni eka | satsaṅga dharī || 56 ||



56. That *sadhak* is always alert and attentive and understands that *vivek* between the Eternal and non-eternal. He drops all attachment and only accepts the One as his companion.

57. बळेंचि सारिला संसार। विवेकें टाकिला जोजार।

शुद्धाचारें अनाचार। भ्रष्टविला ॥ ५७ ॥

baḷem̐ci sārīlā saṁsāra | vivekem̐ ṭākilā jojāra |
śuddhācāreṁ anācāra | bhraṣṭavilā || 57 ||

57. Through determination *samsar* has been cast off; through *vivek*, his family has been renounced and through pure conduct, the impure conduct has been bewildered.

58. विसरास विसरला। आळसाचा आळस केला।

सावध नाहीं दुश्चित्त झाला। दुश्चित्तपणासी ॥ ५८ ॥

visarāsa visaralā | āḷasācā āḷasa kelā |

sāvadhā nāhīm̐ duścitta jhālā | duścittapaṇāsī ||
58 ||

58. Forgetfulness was forgotten, laziness was never regarded and due to his alertness his own



Self was ever present.

59. आतां असो हें बोलणें। अवगुण सांडी निरूपणें।
तो साधक ऐसा येणें-। प्रमाणें बुझावा ॥ ५९ ॥

*ātām aso heṁ bolāṇem | avagaṇa sāmḍī nirūpa-
ṇem |*
to sādḥaka aisā yeṇem- | pramāṇem bujhāvā || 59
||

59. When the wrong *gunas* have been left aside then, that thoughtless Self is this speech ‘I am’ and now the *sadhak* should understand, I do not exist.

60. बळेंचि अवघा त्याग कीजे। म्हणोनि साधक बोलिजे।
आतां सिद्ध तोचि जाणिजे। पुढिले समासीं ॥ ६० ॥

baḷemci avaghā tyāga kīje | mhaṇoni sādḥaka bolije
|
ātām siddha toci jāṇije | puḍhile samāsīm || 60 ||

60. Through determination the mind full of ‘many’ things should be abandoned. Therefore the *sadhak* should make this ‘speech’ ([having](#)



understood this gross creation is but a figment of my own imagination, the mind stops chattering and becomes quiet. In this way, this ‘all’ appears from behind the thoughts and ‘many’ words). And then within the collection of words ahead, that *siddha*/accomplished should be known (when the *sadhak* learns how to abandon this ‘speech’ then, he becomes thoughtless. And when he abandons all sense of being, then like the salt dropped in the ocean, he becomes a perfect *siddha* and is forever free).

61. येथें संशयो उठिला। निस्पृह तोचि साधक जाहला।
 त्याग न घडे संसारिकाला। तरि तो साधक नव्हे कीं ॥ ६१ ॥
yetheriṁ saṁśayo uṭhīlā | nispr̥ha toci sād̥haka jāhalā |
tyāga na ghaḍe saṁsārikālā | tari to sād̥haka nav̄he kīṁ || 61 ||

61. Then ‘here’ a doubt arose (as long as *maya* remains then doubts or thoughts are sure to arise sooner or later. Therefore one must find rest in that doubtless Self). “The *sadhak* has



no desire. But if one does not abandon *samsar* then, can one ever be a *sadhak*?”

62. ऐसं श्रोतयाचं उत्तर। त्याचं कैसें प्रत्युत्तर।
पुढिले समासीं तत्पर। होऊनि ऐका ॥ ६२ ॥
aiseṁ śrotayāceṁ uttara | tyāceṁ kaiseṁ pratyut-
tara |
pudhile samāsīṁ tatpara | hoūni aikā || 62 ||

62. Such was the question of the listener. But if there was this ‘speech’ then, why would there be any need of a reply? (when all there is, is this ‘I am’, then why allow questions to arise?) Therefore listen by being absorbed completely within the collection of words, ahead.

इति श्रीदासबोधे गुरुशिष्यसंवादे
साधकलक्षणनिरूपण नाम समास नववा ॥ ९ ॥ ५.९
iti śrīdāsabodhe guruśiṣyasamvāde
sādhakalakṣaṇanirūpaṇa nāma samāsa navavā ||
9 || 5.9

Tímto končí 9. kapitola 5. dášaky knihy Dá-



sbódh s názvem „The Attention of a sadhak“.

Překlad z angličtiny – xxx 2017



5.10 The Attention of a *siddha* / Accomplished

समास दहावा : सिद्धलक्षण निरूपण

samāsa dahāvā : siddhalakṣaṇa nirūpaṇa

The Attention of a *siddha* / Accomplished

|| Śrī Rām ||

1. मागां बोलिला संसारिक। त्यागेंविण नव्हे कीं साधक।



ऐका याचा विवेक। ऐसा असे ॥ १ ॥

*māgām bolilā saṁsārika | tyāgeṁviṇa navhe kīṁ
sādhaka |*

aikā yācā viveka | aisā ase || 1 ||

1. Previous to this ‘speech’ there is the world of *samsar* (*samsar* covers over this world of the ‘all’). Therefore without abandoning *samsar* one cannot become a *sadhak*. Listen, for such listening is *vivek*.

2. सन्मार्ग तोचि जीवीं धरणें। अन्मार्गाचा त्याग करणें।
संसारिका त्याग येणें। प्रकारें ऐसा ॥ २ ॥

*sanmārga toci jīvīm dharāṇeṁ | anmārgācā tyāga
karaṇeṁ |*

saṁsārikā tyāga yeṇeṁ | prakāreṁ aisā || 2 ||

2. When that *atma* within the *jiva* holds firmly to the true path and abandons the untrue path then, one can abandon the ways of *samsar*.

3. कुबुद्धित्यागेंविण कांहीं। सुबुद्धि लागणार नाहीं।
संसारिकां त्याग पाहीं। ऐसा असे ॥ ३ ॥



*kubuddhityāgeṁvīṇa kāṁhīm | subuddhi lāga-
ṇāra nāhīm |
saṁsārikāṁ tyāga pāhīm | aisā ase || 3 ||*

3. But without abandoning this impure conviction of being a body, this pure conviction of being the ‘all’ cannot be established. The question was asked, “Can one become a *sadhak* without giving up *samsar*?” The answer is unless one leaves *samsar*, this ‘all’ of knowledge cannot be understood (the one in *samsar* can only gain knowledge by abandoning one’s concepts and thoughts; *maharaj*- two swords cannot fit into the one sheath).

4. प्रपंचीं वीट मानिला। मनें विषयेत्याग केला।
तरीच पुढें अवलंबिला। परमार्थमार्ग ॥ ४ ॥

*prapañcīm vīṭa mānilā | manem viṣayetyāga kelā
|
tarīca puḍhem avalāmbilā | paramārthamārga || 4
||*

4. Only when you feel ashamed of being in



this *prapanch*/worldly existence does the mind abandon these sense objects and then you can cherish the path of *paramarth*.

5. त्याग घडे अभावाचा। त्याग घडे संशयाचा।
त्याग घडे अज्ञानाचा। शनै शनै ॥ ५ ॥

tyāga ghaḍe abhāvācā | tyāga ghaḍe saṁśayācā |
tyāga ghaḍe ajñānācā | śanai śanai || 5 ||

5. Then very naturally there will be the giving up of faithlessness and the giving up of doubt and the giving up of ignorance.

6. ऐसा सूक्ष्म अंतर्त्याग। उभयतांस घडे सांग।
निस्पृहास बाह्य त्याग। विशेष आहे ॥ ६ ॥

aisā sūkṣma antartyāga | ubhayatāṁsa ghaḍe
sāṁga |
niṣprhāsa bāhya tyāga | viśeṣa āhe || 6 ||

6. When you internally abandon faithlessness, doubt and ignorance then, both *prapanch* and *paramarth* are perfectly performed.¹⁸ Then that

¹⁸See 12.1.1; Only when your *prapanch* is properly performed



desireless *sadhak* abandons this pure *sattwa guna* and the external is given up (when you are a *sadhak* then your external is this ‘all’ and when it is abandoned because it is also not true then duality does not remain).

7. संसारिका ठाई ठाई। बाह्य त्याग घडे कांहीं।
 नित्य नेम श्रवण नाही। त्यागेंविण ॥ ७ ॥
saṁsārikā ṭhāīm ṭhāīm | bāhya tyāga ghaḍe
kāñhīm |
nitya nema śravaṇa nāhīm | tyāgeṁviṇa || 7 ||

7. And for the one in *samsar*, if they at every-place abandon the external (ie. his external is the sense objects) then, there is this ‘all’. For without such giving up, there cannot be this constant *shravan*. (So, the *samsari* abandons the sense objects and gains the ‘all’ and the desireless *sadhak* abandons the ‘all’ and gains His

at the source (‘I am’), can one accept the *vivek* of *paramarth*. My dear *viveki*, ‘here’ do not become lazy and fall into body consciousness.



thoughtless *swarup*)

8. फिटली आशंका स्वभावे। त्यागेविण साधक नव्हे।
पुढें कथेचा अन्वय। सावध ऐका ॥ ८ ॥

*phīṭalī āśamkā svabhāveṁ | tyāgeṁviṇa sādha-
kavhe |*

puḍheṁ kathecā anvaya | sāvadhā aikā || 8 ||

8. Then naturally this original doubt ‘I am’ will be removed afterwards. But understand that without giving up the thoughts of the sense objects, there can be no *sadhak*. Therefore listen carefully to this ‘story’ ahead ([forget everything is giving up the thoughts](#)).

9. मागां झालें निरूपण। साधकाची ओळखण।
आतां सांगिजेल खूण। सिद्धलक्षणाची ॥ ९ ॥

*māgām jhāleṁ nirūpaṇa | sādha-kācī olakhaṇa |
ātām sāṁgijela khūṇa | siddhalakṣaṇācī || 9 ||*

9. Previously there had been this *sagun* discourse and there was the recognition of the *sadhak*. Now, that *nirgun* understanding will be



told for that is the attention of the *siddha*.

10. साधु वस्तु होऊनि ठेला। संशयें ब्रह्मांडाबाहेरी गेला।
निश्चयें चळेना ऐसा झाला। या नांव सिद्ध ॥ १० ॥
sādhu vastu hoūni ṭhelā | saṁśayeriṁ
brahmāṁḍābāherī gelā |
niścayeriṁ caḷenā aisā jhālā | yā nāmva siddha ||
10 ||

10. The *sadhu* establishes that Supreme Self and this ‘I am’ disappears along with the whole created universe/*brahmanda*; when such conviction does not move then, this ‘all’ has become a *siddha*.

11. बद्धपणाचे अवगुण। मुमुक्षुपणीं नाहीं जाण।
मुमुक्षुपणाचें लक्षण। साधकपणीं नाहीं ॥ ११ ॥
baddhapaṇāce avaguṇa | mumukṣupaṇīṁ nāhīṁ
jāṇa |
mumukṣupaṇāceṁ lakṣaṇa | sādhakapaṇīṁ nāhīṁ
|| 11 ||

11. The objectification of the *baddha* is not



known in the *mumukshu*. And the attention of the *mumukshu* is not in the attention of the *sadhak*.

12. साधकासि संदेहवृत्ति। पुढें होतसे निवृत्ती।
 या कारणें निःसंदेह श्रोतीं। साधु वोळखावा ॥ १२ ॥
sādhakāsi saṁdehavṛtti | puḍheṁ hotase nivṛttī |
yā kāraṇeṁ niḥsaṁdeha śrotīm | sādhu voḷakhāvā
 || 12 ||

12. The *sadhak* may still harbour the thought that a body is there (ie. this ‘I am’ or ‘all’ body), but later becomes thoughtless. On account of this ‘I am’ within the good listener, the doubtlessness (I do not exist) of the *sadhu* is recognised.

13. संशयरहित ज्ञान। तेंचि साधूचें लक्षण।
 सिद्धाआंगीं संशयो हीन। लागेल कैसा ॥ १३ ॥
saṁśayarahita jñāna | teṅci sādhubhūceṁ lakṣaṇa |
siddhāāṅgīm saṁśayo hīna | lāgela kaisā || 13 ||

13. Then this *attention of that *sadhu* has be-



come that pure knowledge, free of this doubt ‘I am’. For how is it possible that this doubt can remain in the body of the *siddha*? (The *siddha* uses this knowledge but understands that it no different from Myself ie. no-otherness) *(This knowledge is the original doubt; but His attention is ‘attentionless’, His body is ‘beyond the body’/*videhi*)

14. कर्ममार्ग संशयें भरला। साधनीं संशय कालवला।
 सर्वामध्यें संशयो भरला। साधु तो निःसंदेह ॥ १४ ॥
karmamārga saṁśayeriṁ bharalā | sādhanīṁ sa-
mśaya kālavalā |
sarvāṁmadhyeṁ saṁśayo bharalā | sādhu to
niḥsaṁdeha || 14 ||

14. The path of action/*karma* is rampant with doubt, for where there is *sadhana* there has to be doubt. Even in this ‘all’ this doubt overflows but that *sadhu* is doubtless. (In this ‘all’ there is the subtle doubt, ‘Am I or am I not?’ But you can never not be)



15. संशयाचें ज्ञान खोटें। संशयाचें वैराग्य पोरटें।

संशयाचें भजन वोखटें। निर्फळ होय ॥ १५ ॥

*saṁśayācēṁ jñāna khoṭēṁ | saṁśayācēṁ vairāgya
poraṭēṁ |*

*saṁśayācēṁ bhajana vokhaṭēṁ | nirphala hoyā ||
15 ||*

15. Knowledge/*gnyan* with doubt is false, *vairāgya*/renunciation with doubt is baseless and *bhajan* with doubt is troublesome and futile.

16. व्यर्थ संशयाचा देव। व्यर्थ संशयाचा भाव।

व्यर्थ संशयाचा स्वभाव। सर्व कांही ॥ १६ ॥

*vyartha saṁśayācā deva | vyartha saṁśayācā
bhāva |*

*vyartha saṁśayācā svabhāva | sarva kāmhi || 16
||*

16. If one doubts that there is a God then, all this is useless. If one's faith has doubt then all this is useless. If one has doubt in one's own true nature then there is this empty 'all'.



17. व्यर्थ संशयाचें व्रत। व्यर्थ संशयाचें तीर्थ।
 व्यर्थ संशयाचा परमार्थ। निश्चयेंवीण ॥ १७ ॥
vyartha saṁśayācēṁ vrata | vyartha saṁśayācēṁ
tīrtha |
vyartha saṁśayācā paramārtha | niścayēṁvīṇa ||
 17 ||

17. Any vow or religious practice is fruitless if there is doubt and useless is a pilgrimage if there is a doubt. In the same way, useless is *paramarth* when doubt remains, for there is no conviction.

18. व्यर्थ संशयाची भक्ती। व्यर्थ संशयाची प्रीती।
 व्यर्थ संशयाची संगती। संशयो वाढवी ॥ १८ ॥
vyartha saṁśayācī bhaktī | vyartha saṁśayācī prītī
 |
vyartha saṁśayācī saṁgatī | saṁśayo vāḍhavī ||
 18 ||

18. Devotion with doubt is useless; love with doubt is useless and the companionship of doubt makes the doubt increase.



19. व्यर्थ संशयाचें जिणें। व्यर्थ संशयाचें धरणें।

व्यर्थ संशयाचें करणें। सर्व कांहीं ॥ १९ ॥

*vyartha saṁśayāceṁ jīṇeṁ | vyartha saṁśayāceṁ
dharaneṁ |*

*vyartha saṁśayāceṁ karaṇeṁ | sarva kāṁhīṁ ||
19 ||*

19. To live with doubt is useless, to embark upon and hold on to knowledge with doubt is useless and the action of this ‘all’ with doubt is useless.

20. व्यर्थ संशयाची पोथी। व्यर्थ संशयाची व्युत्पत्ती।

व्यर्थ संशयाची गती। निश्चयेंविण ॥ २० ॥

*vyartha saṁśayācī pothī | vyartha saṁśayācī vy-
utpattī |*

vyartha saṁśayācī gatī | niścayēṁviṇa || 20 ||

20. Useless is a religious book if there is doubt; useless is one’s understanding of a treatise if there is doubt and useless is any progress achieved with doubt, for there has been no conviction.



21. व्यर्थ संशयाचा दक्ष। व्यर्थ संशयाचा पक्ष।

व्यर्थ संशयाचा मोक्ष। होणार नाही ॥ २१ ॥

vyartha saṁśayācā dakṣa | vyartha saṁśayācā pakṣa |

vyartha saṁśayācā mokṣa | hoṇāra nāhīn || 21 ||

21. Doubt about your capability is useless. Doubt about your opinion also is useless. Doubt about liberation is useless, for it will never come.

22. व्यर्थ संशयाचा संत। व्यर्थ संशयाचा पंडित।

व्यर्थ संशयाचा बहुश्रुत। निश्चयेविण ॥ २२ ॥

*vyartha saṁśayācā saṁta | vyartha saṁśayācā pa-
mṛḍita |*

*vyartha saṁśayācā bahusṛuta | niścayemviṇa ||
22 ||*

22. It is useless if one doubts the Saint, just as it is useless if one doubts the scholar. It is even useless if one has doubt in *samsar*, for then there is no conviction.



23. व्यर्थ संशयाची श्रेष्ठता। व्यर्थ संशयाची व्युत्पन्नता।

व्यर्थ संशयाचा ज्ञाता। निश्चयेंविण ॥ २३ ॥

*vyartha saṁśayācī śreṣṭhatā | vyartha saṁśayācī
vyutpannatā |*

vyartha saṁśayācā jñātā | niścayemviṇa || 23 ||

23. Useless is greatness with doubt; useless is the one who eloquently explains the scriptures if there is doubt; useless is the *gnyani* if there is doubt, for there is no conviction.

24. निश्चयेंविण सर्व कांहीं। अणुमात्र तें प्रमाण नाहीं।

व्यर्थचि पडिले प्रवाहीं। संदेहाचे ॥ २४ ॥

*niścayemviṇa sarva kāmhiṁ | aṇumātra teṁ pra-
māṇa nāhiṁ |*

vyarthaci paḍile pravāhiṁ | saṁdehāce || 24 ||

24. Without the conviction of this ‘all’, not even the smallest part of that Reality can ever be established. Then one tumbles down and is swept away by the doubt of having a body.

25. निश्चयेंविण जें बोलणें। तें अवघेंचि कंटाळवाणें।



बाष्कळ बोलिजे वाचाळपणें। निरर्थक ॥ २५ ॥

niścayemviṇa jem bolanem | tem avaghemci kamṭālavāṇem |

bāṣkala bolije vācālapaṇem | nirarthaka || 25 ||

25. When this ‘speech’ has no conviction then, that Reality becomes the tiresome and lazy mind. Therefore this frivolous and licentious mind should make this ‘speech’ otherwise, there is only worthless prattle.

26. असो निश्चयेंविण जे वल्गना। ते अवघीच विटंबना।
संशयें काहीं समाधाना। उरी नाहीं ॥ २६ ॥

aso niścayemviṇa je valganā | te avaghīca viṭambanā |

samśayem kāhīm samādhānā | urī nāhīm || 26 ||

26. So be it! Without conviction, this ‘I am’ becomes the mind and boasts; without conviction, that Reality that is within everything gets humiliated. Due to doubt this ‘all’ and that *samadhan* do not remain.



27. म्हणोनि संदेहरहित ज्ञान। निश्चयाचें समाधान।

तेंचि सिद्धाचें लक्षण। निश्चयेंसीं ॥ २७ ॥

*mhaṇoni saṁdeharahita jñāna | niścayāceṁ sa-
mādhāna |*

ternci siddhāceṁ lakṣaṇa | niścayēṁsīm || 27 ||

27. Therefore only that knowledge that is free of any body consciousness is conviction and this brings complete contentment/*samadhan*. This only is the true sign of the *siddha*.

28. तंव श्रोता करी प्रश्न। निश्चय करावा कवण।

मुख्य निश्चयाचें लक्षण। मज निरूपावें ॥ २८ ॥

*taṁva śrotā karī praśna | niścaya karāvā kavaṇa |
mukhya niścayāceṁ lakṣaṇa | maja nirūpāveṁ ||*

28 ॥

28. At this time of listening, the listener to this ‘I am’ asks a question (ie. he has doubt; conviction is to remain always in this doubtless understanding; for if the listener asks a question then his conviction is spoiled). He says, “Discourse to ‘me’ the sign of Supreme conviction!”



29. ऐक निश्चय तो ऐसा। मुख्य देव आहे कैसा।

नाना देवांचा वळसा। करूंचि नये ॥ २९ ॥

aika niścaya to aisā | mukhya deva āhe kaisā |
nānā devāñcā vaḷasā | karūñci naye || 29 ||

29. First listen and have the conviction of this ‘all’ and then understand who that Supreme God is. One should not move around with the clamour of the ‘many’ gods (God is not something that can be imagined, someone with long white beard or four arms etc.).

30. जेणें निर्मिलें सचराचर। त्याचा करावा विचार।

शुद्ध विवेकें परमेश्वर। ओळखावा ॥ ३० ॥

jeṇem nirmileṁ sacarācara | tyācā karāvā vicāra |
śuddha vivekeṁ parameśvara | oḷakhāvā || 30 ||

30. By listening the whole animate and inanimate creation is created (ie. this ‘all’ is created). Then there should be that thoughtless understanding of the *purush*. By such *vivek*, *parameshwara* (Supreme God) should be recognized.



31. मुख्य देव तो कोण। भक्तांचें कैसें लक्षण।
असत्य सांडून वोळखण। सत्याची धरावी ॥ ३१ ॥
mukhya deva to koṇa | bhaktāñcem̐ kaiseṁ lakṣaṇa
|
asatya sāmḍūna volakhaṇa | satyācī dharāvī || 31
||

31. “That Supreme God is who and what is the sign of devotion?” (Still he doesn’t listen and raises the questions) When the untrue is left and the true is firmly held then, that is devotion and that Supreme God will be recognized

32. आपुल्या देवास वोळखावें। मग मी कोण हें पहावें।
संग त्यागून रहावें। वस्तरूप ॥ ३२ ॥
āpulyā devāsa volakhāveṁ | maga mī koṇa heṁ pa-
hāveṁ |
saṁga tyāgūna rahāveṁ | vasturūpa || 32 ||

32. First your God should be recognized and then when you should understand this *‘I’, that thoughtless *swarup* will be attained. Having given up this attachment to form, that formless



Self should remain. *(This 'I am' is the original inspiration and the original doubt. This is felt to be God but then you remain and this 'I am' is your God)

33. तोडावा बंधनाचा संशयो। करावा मोक्षाचा निश्चयो।
 पहावा भूतांचा अन्वयो। वितिरेकेसीं ॥ ३३ ॥
toḍāvā baṇḍhanācā saṁśayo | karāvā mokṣācā niś-
cayo |
pahāvā bhūtāṅcā anvayo | vitirekeṁsīm || 33 ||

33. Cut out and throw away the doubt of confinement and have the firm conviction that you are liberated. One should understand this coming together of the great elements to form creation and then dissolve them through negation (ie. *vivek*).

34. पूर्वपक्षे सिद्धांत। पहावा प्रकृतीचा अंत।
 मग पावावा निवांत। निश्चयो देवाचा ॥ ३४ ॥
pūrvapakṣeṁ siddhānta | pahāvā prakṛtīcā anta |
maga pāvāvā nivānta | niścayo devācā || 34 ||



34. You should understand that Final Truth (*siddhant*: non-duality) at the end of this *prakṛuti*, by first understanding this original hypothesis (this ‘I am’ is my God; *prakṛuti*). Then you should have the conviction of that still and doubtless God.
35. देहाचेनि योगें संशयो। करी समाधानाचा क्षयो।
चळों नेदावा निश्चयो। आत्मत्वाचा ॥ ३५ ॥
dehāceni yogem saṁśayo | karī samādhānācā kṣayo
|
caḷom nedāvā niścayo | ātmatvācā || 35 ||
35. Union with this ‘I am’ body brings doubt (ie. something is there) and therefore *samadhan* is destroyed. Therefore you should not deviate from the conviction of being that *atma*.
36. सिद्ध असतां आत्मज्ञान। संदेह वाढवी देहाभिमान।
याकारणें समाधान। आत्मनिश्चयें राखावें ॥ ३६ ॥
siddha asatām ātmajñāna | saṁdeha vāḍhāvī
dehābhimāna |
yākāraṇem samādhāna | ātmaniścayem rākhāvem



॥ 36 ॥

36. The *siddha* is the doubtless knowledge of the Self/*atma gnyan* and doubt brings pride of a body. Therefore by means of this ‘speech’ you should protect the conviction of being the *atma* and gain its contentment/*samadhan*.

37. आठवतां देहबुद्धी। उडे विवेकाची शुद्धी।
याकारणें आत्मबुद्धी। सदृढ करावी ॥ ३७ ॥

āṭhavatāṁ dehabuddhī | uḍe vīvekācī śuddhī |
yākāraṇeṁ ātmabuddhī | sadṛḍha karāvī || 37 ||

37. When you remember body consciousness then, the power of *vivek* is surely destroyed. Therefore by means of this ‘speech’, that *atma* conviction should be established.

38. आत्मबुद्धी निश्चयाची। तेचि दशा मोक्षश्रीची।
अहमात्मा हें कधींची। विसरों नये ॥ ३८ ॥

ātmabuddhī niścayācī | teci daśā mokṣaśrīcī |
ahamātmā heṁ kadhīncī | visarom naye || 38 ||



38. When there is the conviction, ‘I am the *atma*’ then, that Reality has become a state of liberation (ie. the liberation from the gross body conviction). But nevertheless that thoughtless Self should never forget this ‘I am *atma*’ (though this is an attention by that attentionless Self, still it should never be given up).

39. निरोपिलें निश्चयाचें लक्षण। परी हें न कळे सत्संगेंविण।
संतांसी गेलिया शरण। संशये तुटती ॥ ३९ ॥
niropileṁ niścayācēṁ lakṣaṇa | parī heṁ na kaḷe
satsaṁgeṁviṇa |
saṁtāṁsī geliyā śaraṇa | saṁśaye tuṭatī || 39 ||

39. To stay in this ‘I am’ is the sign of conviction but still that thoughtless *swarup* cannot be understood without the company of the Truth/Saint (ie. understand the thoughtless by being the thoughtless). This doubt of ‘I am’ gets broken when you go to the Truth/Saint for protection.

40. आतां असो हें बोलणें। एका सिद्धाचीं लक्षणें।



मुख्य निःसंदेहपणें। सिद्ध बोलिजे ॥ ४० ॥

ātām aso hem bolañem | aikā siddhācīm lakṣaṇem
|

mukhya niḥsaṁdehapaṇem | siddha bolije || 40 ||

40. Now that thoughtless *swarup* is this ‘speech’, so therefore listen to this ‘speech’ for it is the attention of the *siddha*. And when this gets ‘spoken’ with doubtlessness (*lit. without any body*) then there is that Supreme God and that is the *siddha*

41. सिद्धस्वरूपीं नाहीं देहो। तेथें कैंचा हो संदेहो।

याकारणें सिद्ध पाहो। निःसंदेही ॥ ४१ ॥

siddhasvarūpīm nāhīm deho | tethem kaimcā ho
saṁdeho |

yākāraṇem siddha pāho | niḥsaṁdehī || 41 ||

41. Within the *swarup* of the *siddha* there is no body, therefore how can that thoughtless ‘there’ have any doubt? By means of this knowing of ‘I am’, understand the *siddha* and be that doubtless One.



42. देहसमंधाचेनि गुणें। लक्षणासि काये उणें।
देहातीतांचीं लक्षणें। काय म्हणोनि सांगावीं ॥ ४२ ॥
dehasamaṁdhāceni guṇeṁ | lakṣaṇāsi kāye uṇeṁ
|
dehātītāncīṁ lakṣaṇeṁ | kāya mhaṇoni sāṅgāvīṁ
|| 42 ||

42. Attachment to the body brings the *gunas* and these bring objectification and by placing your attention on these objects, you become so small. Therefore place your attention on this ‘all’ and then, be that attentionless *swarup* of the one ‘beyond the body’.

43. जें लक्षवेना चक्षूसी। त्याचीं लक्षणें सांगावीं कैसीं।
निर्मळ वस्तु सिद्ध त्यासी। लक्षणें कैसीं ॥ ४३ ॥
jeṁ lakṣavenā cakṣūṁsī | tyācīṁ lakṣaṇeṁ sāṅgā-
vīṁ kaisīṁ |
nirmala vastu siddha tyāsī | lakṣaṇeṁ kaimśīṁ ||
43 ||

43. If the eyes cannot focus on *mula maya* then, how can they focus on that *purush* (hidden wi-



thin mula maya)? When there is that pure Self and *siddha* then, what attention can there be?

44. लक्षणं म्हणिजे केवळ गुण। वस्तु ठाईची निर्गुण।
तेंचि सिद्धांचें लक्षण। वस्तुरूप ॥ ४४ ॥

lakṣaṇeṁ mhaṇije kevala guṇa | vastu ṭhāīncī nir-guṇa |
teṁci siddhāṁceṁ lakṣaṇa | vasturūpa || 44 ||

44. Due to this attention of the pure *sat-twa guṇa* there is that pure knowledge (ie. knowledge becomes no-knowledge). That is the Supreme Self beyond the *guṇas* (ie. *guṇas* become *nirgun*). Then this attention is that attentionless *siddha*, the Self with Its own form (ie. then knowledge is absorbed within that Self and though knowledge is used to stay in the world, still no separation is created in the One).

45. तथापि ज्ञानदशकीं बोलिलें। म्हणोनि वक्तृत्व आटोपिलें।
न्यून पूर्ण क्षमा केलें। पाहिजे श्रोतीं ॥ ४५ ॥

tathāpi jñānadaśakīṁ bolileṁ | mhaṇoni vaktṛtva āṭopileṁ |



nyūna pūrṇa kṣamā kelem | pāhije śrotīm || 45 ||

45. Within the knowledge of the ten sense organs there is this ‘speech’ and therefore, all other talk should dry up. And then the perfect and imperfect within the listener should be forgiven (duality should be abandoned; no questions should arise and then, of its own accord, this knowledge will go off and that is Reality).

इति श्रीदासबोधे गुरुशिष्यसंवादे

सिद्धलक्षणनिरूपणनाम समास दहावा ॥ १० ॥ ५.१०

iti śrīdāsabodhe guruśiṣyasamvāde

siddhalakṣaṇanirūpaṇanāma samāsa dahāvā || 10 || 5.10

Tímto končí 10. kapitola 5. dářaky knihy Dásbódh s názvem „The Attention of a siddha/Accomplished“.

Překlad z angličtiny – xxx 2017