

Dásbódh

Daśaka VI – Search for God

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anglický překlad

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Daśaka VI

Search for God

॥ दशक सहावा : देवशोधन ॥ ६ ॥

॥ *daśaka sahāvā : devaśodhana* ॥ 6 ॥

Search for God



6.1 Search for God

समास पहिला : देवशोधन

samāsa pahilā : devaśodhana

Search for God

|| Śrī Rām ||

1. चित्त सुचित करावें। बोलिलें तें जीवीं धरावें।

सावध होऊन बैसावें। निमिष एक ॥ १ ॥

citta sucita karāveṃ | bolileṃ teṃ jīvīm dharāveṃ |

sāvadhā hoūna baisāveṃ | nimiṣa eka || 1 ||

1. The mind should be stilled and this ‘speech’ that is within every *jīva* should be firmly held.¹ And then by remaining alert, that One can be realized in a fraction of a moment. (*maharaj*- ‘how much time does it take?’; you are already That and understanding this is realizing)

2. कोणी एके ग्रामीं अथवा देशीं। राहणें आहे आपणासी।

न भेटतां तेथिल्या प्रभूसी। सौख्य कैचें ॥ २ ॥

koṇī eke grāmīm athavā deśīm | rāhaṇeṃ āhe āpaṇāsī |

na bheṭatām tethilyā prabhūsī | saukhya kaimceṃ || 2 ||

2. Whether you are staying in a village (ie. *body*) or in the state (ie. ‘all’) still it is because of that One within everyone (ie. *atma*). But staying in this body or even in this ‘all’ state, if you do not get to meet that Lord ‘there’, then how can there be happiness?

3. म्हणौनि ज्यास जेथें राहणें। तेणें त्या प्रभूची भेटी घेणें।

म्हणजे होय श्लाघ्यवाणें। सर्व कांहीं ॥ ३ ॥

mhaṇauni jyāsa jethēṃ rāhaṇeṃ | teṇeṃ tyā prabhūcī bheṭī gheṇeṃ |

mhaṇije hoyā ślāghyavāṇeṃ | sarva kāmhīm || 3 ||

3. Therefore if that *purush* staying ‘here’ (in *maya*) wants to be happy then, he has to meet that Lord (unless you meet your Self there will always be estrangement and then how can there be happiness?). And He can be met only if there is respect for this ‘all’.

¹*siddharameshwar maharaj*- She (*mula maya*) is this unspoken word ‘I am’ that is present within the breath of every creature. Her nature is to simply effortlessly know and this inspiration ‘I am’ is the expression of that inexpressible Self.



4. प्रभूची भेटी न घेतां। तेथें कैची मान्यता।
 आपुलें महत्व जातां। वेळ नाही ॥ ४ ॥
prabhūcī bheṭī na ghetār̥m | tethem kaimcī mānyatā |
āpuleṁ mahatva jātār̥m | veḷa nāhīm || 4 ||

4. If that Lord is not met then, how can you be accepted ‘there’? Then your importance will be lost in no time.

5. म्हणौनि रायापासूनि रंक। कोणी एक तरी नायक।
 त्यास भेटणें हा विवेक। विवेकी जाणती ॥ ५ ॥
mhaṇauni rāyāpāsūni raṅka | koṇī eka tarī nāyaka |
tyāsa bheṭaṇem hā viveka | vivekī jāṇatī || 5 ||

5. Whether you are a king or a beggar, still that One within everyone is the Lord. And to meet that *atma*, thoughtless *vivek* is required and that is known only by a *viveki* (one who has *vivek*).

6. त्यास न भेटतां त्याचे नगरीं। राहतां धरितील बेगारी।
 तेथें न करितां चोरी। अंगीं लागे ॥ ६ ॥
tyāsa na bheṭatār̥m tyāce nagarīm | rāhatār̥m dharitīla begārī |
tethem na karitār̥m corī | aṅgīm lāge || 6 ||

6. If you do not meet Him in His city then, you will be forcibly seized and made to do hard labour (“I am a body”). ‘There’ you are doing nothing, but within this ‘all’ body a thief has appeared (*maharaj*–‘mind is a thief.’ Mind steals things from this ‘all’ and claims them as its own. You are the King ‘there’ but you have become a slave of the mind).

7. याकारणें जो शहाणा। तेणें प्रभूसी भेटावें जाणा।
 ऐसें न करितां दैन्यवाणा। संसार त्याचा ॥ ७ ॥
yākāraṇem jo śahāṇā | teṇem prabhūsī bheṭāvem jāṇā |
aiseṁ na karitār̥m dainyavāṇā | saṁsāra tyācā || 7 ||

7. When that *purush* becomes wise by means of this ‘speech’ then, he realizes that the Lord should be met. However if you don’t do that then, you will only get the misery of *samsar*.

8. ग्रामीं थोर ग्रामाधिपती। त्याहूनि थोर देशाधिपती।
 देशाधिपतीहूनि नृपती। थोर जाणावा ॥ ८ ॥
grāmīm thora grāmādhīpatī | tyāhūni thora deśādhīpatī |
deśādhīpatīhūni nṛpatī | thora jāṇāvā || 8 ||

8. In the village the greatest is the village leader (mind or intellect/*buddhi* ie. *brahma*). Greater than him is the ruler of the state (‘all’/*prakṛuti* ie. *vishnu*). Then you should know that ruler *(*ishwara/purush*) who is greater than the state ruler. *(Witness)

9. राष्ट्रचा प्रभु तो राजा। बहुराष्ट्र तो महाराजा।
 महाराजांचाही राजा। तो चक्रवर्ती ॥ ९ ॥
rāṣṭrācā prabhu to rājā | bahurāṣṭra to mahārājā |
mahārājājāmcāhī rājā | to cakravartī || 9 ||



9. That ruler of the kingdom is the King (*atma*). The ruler of many kingdoms is that great King (ie. *paramatma*). The King of that great King is the emperor (*Reality/parabrahman; maharaj-* He has nothing to do with all this). (See 8.7.45-59; There is in truth, one *atma* and He gets given many names depending on the role He plays. He is the three *gunas*, this *prakruti* and that *purush* or *ishwara*; and when His *prakruti* no longer remains then He has no need to witness and He is beyond *maya* and is called *paramatma* or *parameshwara*. But in truth, He is and was forever free and nothing to do with all this).

10. एक नरपती एक गजपती। एक हयपती एक भूपती।
सकळामध्ये चक्रवर्ती। थोर राजा ॥ १० ॥
eka narapatī eka gajapatī | eka hayapatī eka bhūpatī |
sakalāmmadhye cakravartī | thora rājā || 10 ||

10. That One is the Lord and Master of mankind; that One is the Lord and Master of the elephants; that One is the Lord and Master of the beasts and that One is the Lord and Master of this earth. When that Reality/*parabrahman* is within this ‘all’ then, He gets called the King or *purush* (He is within every animate and inanimate form).

11. असो ऐशिया समस्तां। एक ब्रह्मा निर्माणकर्ता।
त्या ब्रह्मासही निर्मिता। कोण आहे ॥ ११ ॥
aso aiśiyā samastān | eka brahmā nirmāṇakartā |
tyā brahmyāsahī nirmitā | koṇa āhe || 11 ||

11. He is this whole creation! That One is *brahma* the creator of your world and He is the One who created *brahma* also (ie. *brahma* is *rajo guna* and this is the *buddhi*/intellect; something is there/knowledge, but you don’t know/ignorance what it is; and once the *buddhi* decides and gives it a name, it will stay that way until the end of time, unless the *buddhi* decides otherwise. There are two worlds as such; the first is seen by *vivek*, through the eyes of knowledge, when we drop the thoughts and the other is the world we each create by our individual intellects and say, “This is good, bad, right, wrong, happy, sad” etc.etc.).

12. ब्रह्मा विष्णु आणि हर। त्यांसी निर्मिता तोचि थोर।
तो ओळखावा परमेश्वर। नाना यत्ने ॥ १२ ॥
brahmā viṣṇu āṇi hara | tyāṁsī nirmitā toci thora |
to oḷakhāvā paramēśvara | nānā yatneṁ || 12 ||

12. There is *brahma*, *viṣṇu* and *mahesh*. And the One who created them is the greatest. Therefore the mind should make tremendous effort to recognise that *parameshwar* (or *paramatma* ie. beyond *ishwara*, the witnessing *atma*).

13. तो देव ठायीं पडेना। तरी यमयातना चुकेना।
ब्रह्माण्डनायका चोजवेना। हें बरें नव्हे ॥ १३ ॥
to deva thāyīm paḍenā | tarī yamayātanā cukenā |
brahmāṇḍanāyakā cojavenā | heṁ bareṁ navhe || 13 ||

13. If that God is not found then, you cannot avoid the punishment of *yama*. You cannot marvel at that ‘Lord of the universe’ unless that thoughtless Self is understood.



14. जेणें संसारीं घातलें। अवघें ब्रह्माण्ड निर्माण केलें।
त्यासी नाही ओळखिलें। तोचि पतित ॥ १४ ॥
jeṇem saṁsārīm ghātalem | avagheṁ brahmāṇḍa nirmāṇa kelem |
tyāsī nāhīrīṁ oḷakhilem | toci patita || 14 ||

14. This 'I am' has been pushed into *samsar* and then the universe and everything was created ([the buddhi starts giving names and then forms appear](#)). If that greatest God is not recognized then, that greatest God becomes a fallen and limited *jīva*.

15. म्हणोनि देव ओळखावा। जन्म सार्थकचि करावा।
न कळे तरी सत्संग धरावा। म्हणजे कळे ॥ १५ ॥
mhaṇoni deva oḷakhāvā | janma sārthakaci karāvā |
na kaḷe tarī satsaṅga dharāvā | mhaṇaje kaḷe || 15 ||

15. Therefore God should be recognized and in this way the meaning of your life will be understood. If He has not been understood then, you should keep the company of the Truth/Saint until He is understood.

16. जो जाणेल भगवंत। तया नांव बोलिजे संत।
जो शाश्वत आणि अशाश्वत। निवाडा करी ॥ १६ ॥
jo jāṇela bhagavaṁta | tayā nāmva bolije saṁta |
jo śāśvata āṇi aśāśvata | nivāḍā karī || 16 ||

16. The one who knows God should be called the Saint. He has differentiated between the Eternal and non-eternal.

17. चळेना ढळेना देव। ऐसा ज्याचा अंतर्भाव।
तोचि जाणजे महानुभाव। तोचि साधू ॥ १७ ॥
caḷenā ḍhaḷenā deva | aisā jyācā aṁtarbhāva |
toci jāṇije mahānubhāva | toci sādhu || 17 ||

17. 'God does not move, He is never spoiled and is never lost.' When such is the inner understanding of that *purush* then, he should be known as the Saint and *sadhu*.

18. जो जनांमध्ये वागे। परी जनावेगळी गोष्टी सांगे।
ज्याचे अंतरीं ज्ञान जागे। तोचि साधू ॥ १८ ॥
jo janāṁmadhye vāge | parī janāṁvegaḷī goṣṭī sāṅge |
jyāce aṁtarīm jñāna jāge | toci sādhu || 18 ||

18. That *purush* exists within the people but tells this 'story' that is different from the people. Pure knowledge has been awaked in His inner space and He is a *sadhu*.

19. जाणजे परमात्मा निर्गुण। त्यासींच म्हणावें ज्ञान।
त्यावेगळें तें अज्ञान। सर्व कांहीं ॥ १९ ॥
jāṇije paramātmā nirguṇa | tyāsīṅca mhaṇāverīṁ jñāna |
tyāvegaḷem tem ajñāna | sarva kāṁhīm || 19 ||

19. One should know that *nirgun paramatma* and that should be called true knowledge. Other than this pure knowledge, that Reality remains ignorant and there is this 'all'.



20. पोट भरावयाकारणें। नाना विद्या अभ्यास करणें।
त्यास ज्ञान म्हणती परी तेणें। सार्थक नव्हे ॥ २० ॥
poṭa bharāvayākāraṇeṁ | nānā vidyā abhyāsa karaṇeṁ |
tyāsa jñāna mhaṇatī parī teṇeṁ | sārthaka navhe || 20 ||

20. For to fill the belly and mind, 'many' knowledges are practiced and though these are called knowledge still, with these knowledges one cannot understand the meaning of life.

21. देव ओळखावा एक। तेंचि ज्ञान तें सार्थक।
येर अवघेंचि निरर्थक। पोटविद्या ॥ २१ ॥
deva oḷakhāvā eka | teṁci jñāna teṁ sārthaka |
yera avagheṁci nirarthaka | poṭavidyā || 21 ||

21. That One God should be recognized. That is knowledge and to gain that knowledge is the purpose of this life. The rest are just meaningless knowledges useful only for filling the belly and mind.

22. जन्मवरी पोट भरिलें। देहाचें संरक्षण केलें।
पुढें अवघेंचि व्यर्थ गेलें। अंतकाळीं ॥ २२ ॥
janmavarī poṭa bharileṁ | dehāceṁ saṁrakṣaṇa kelerṁ |
puḍheṁ avagheṁci vyartha geḷeṁ | aṁtakāḷīṁ || 22 ||

22. Throughout one's life one is busy filling the belly and mind and protecting the body. Yet at the time of death, of what use are these knowledges?

23. एवं पोट भरावयाची विद्या। तिथेसी म्हणों नये सद्विद्या।
सर्वव्यापक वस्तु सद्या। पाविजे तें ज्ञान ॥ २३ ॥
evaṁ poṭa bharāvayācī vidyā | tiyese mhaṇoṁ naye sadvidyā |
sarvavyāpaka vastu sadyā | pāvije teṁ jñāna || 23 ||

23. Thus this knowledge which is used to fill the belly and mind should not be called true knowledge. At this very moment you should attain that One who pervades this 'all' (ie. [witnessing](#)) and then be that One Self. That is real knowledge.

24. ऐसें जयापाशीं ज्ञान। तोचि जाणावा सज्जन।
तयापासीं समाधान। पुशिलें पाहिजे ॥ २४ ॥
aiseṁ jayāpāśīṁ jñāna | toci jāṇāvā sajjana |
tayāpāśīṁ samādhāna | puśileṁ pāhije || 24 ||

24. Such knowledge is close to this 'all' of *mula maya*. The one who knows that knowledge should be known as a *sajjana* or Saint. You should ask Him how to attain that contentment/*samadhan*.

25. अज्ञानास भेटतां अज्ञान। तेथें कैचें सांपडेल ज्ञान।
करंट्यास करंट्याचें दर्शन। होतां भाग्य कैचें ॥ २५ ॥
ajñānāsa bheṭatāṁ ajñāna | tetheṁ kaimceṁ sāmpaḍela jñāna |
karaṁṭyāsa karaṁṭyāceṁ darśana | hotāṁ bhāgya kaimceṁ || 25 ||

25. When someone who is ignorant meets another who is ignorant then, how can



knowledge be found there? If one unfortunate meets another unfortunate, how can good fortune be there?

26. रोग्यापाशीं रोगी गेला। तेथें कैचें आरोग्य त्याला।
निर्बळापाशीं निर्बळाला। पाठी कैची ॥ २६ ॥
rogyāpāśīm rogī gelā | tethem kaimcem ārogya tyālā |
nirbalāpāśīm nirbalālā | pāṭhī kaircī || 26 ||

26. If the *diseased goes to one who is diseased then how can that disease-less *atma* be there? If the weak goes to the weak, how can there be any support? *(Taking yourself to be a body is the disease; *maharaj-* this body is a great boil on you)

27. पिशाच्यापाशीं पिशाच गेलें। तेथें कोण सार्थक झालें।
उन्मत्तास उन्मत्त भेटलें। त्यास उमजवी कवणू ॥ २७ ॥
piśācyāpāśīm piśāca galem | tethem koṇa sārthaka jhālem |
unmattāsa unmatta bheṭālem | tyāsa umajavī kavṇū || 27 ||

27. If the mad goes to the mad then how will the meaning of life be acquired? If the intoxicated meets with the intoxicated then what can be understood?

28. भिकाऱ्यापाशीं मागतां भिक्षा। दीक्षाहीनापाशीं
मागतां दीक्षा। उजेड पाहतां कृष्णपक्षा। पाविजे कैचा ॥ २८ ॥
bhikāryāpāśīm māgatām bhikṣā | dīkṣāhīnāpāśīm
māgatām dīkṣā | ujeḍa pāhatām kṛṣṇapakṣā | pāvije kaimcā || 28 ||

28. What will a beggar beg from a beggar and how can the uninitiated give initiation? What light can you see on the night of the new moon?

29. अबद्धापाशीं गेला अबद्ध। तो कैसेनि होईल सुबद्ध।
बद्धास भेटतां बद्ध। सिद्ध नव्हे ॥ २९ ॥
abaddhāpāśīm gelā abaddha | to kaisenī hoīla subaddha |
baddhāsa bheṭatām baddha | siddha navhe || 29 ||

29. If one disorderly person meets another of his kind then, how can there be discipline? If one in bondage/*baddha* meets a *baddha*, then there is no *siddha*.

30. देह्यापाशीं गेला देही। तो कैसेनि होईल विदेही।
म्हणोनि ज्ञात्यावांचूनि नाही। ज्ञानमार्ग ॥ ३० ॥
dehyāpāśīm gelā dehī | to kaisenī hoīla videhī |
mhaṇoni jñātyāvāncūni nāhīn | jñānamārga || 30 ||

30. If one with a body goes to one with a body then how will he become a *videhi* (ie. without body)? Therefore, without that Knower/*gnyani*, the path of knowledge cannot be walked upon.

31. याकारणें ज्ञाता पहावा। त्याचा अनुग्रह घ्यावा।
सारासारविचारें जीवा। मोक्ष प्राप्त ॥ ३१ ॥
yākāraṇem jñātā pahāvā | tyācā anugraha ghyāvā |
sārāsāravīcārem jīvā | mokṣa prāpta || 31 ||



31. By means of this ‘speech’, that Knower should be understood (‘I cannot be anything that is seen or perceived’) and then His blessing should be accepted. Only by that thoughtless essence, I do not exist, does the *jīva* attain total freedom (See 8.7.45-59; *jiv-atma* becomes *nirmal-atma*).

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके
 देवशोधननिरूपणं नाम प्रथमः समासः ॥ १ ॥ ६.१
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadāśake
devaśodhananirūpaṇaṁ nāma prathamah samāsaḥ || 1 || 6.1

Tímto končí 1. kapitola 6. dášaky knihy Dásbódh s názvem „Search for God“.

Překlad z angličtiny – xxx 2017



6.2 Attainment of *brahman*

समास दुसरा : ब्रह्मपावननिरूपण

samāsa dusarā : brahmapāvananirūpaṇa

Attainment of *brahman*

|| Śrī Rām ||

1. ऐका उपदेशाचीं लक्षणें। सायुज्यप्राप्ति होय जेणें।

नाना मतांचें पेरखणें। कामा नये सर्वथा ॥ १ ॥

aikā upadeśācīṁ lakṣaṇeṁ | sāyujyaprāpti hoyā jeṇeṁ |
nānā matānceṁ pekhaṇeṁ | kāmā naye sarvathā || 1 ||

1. Listen to this ‘I am’, for this attention is the teaching/*upadesh*. By means of this teaching/*upadesh*, Final Liberation will be attained. But to stop awhile with the understanding of the ‘many’ is of absolutely no use at all ([mind will only bind you](#)).

2. ब्रह्मज्ञानावीण उपदेश। तो म्हणों नये विशेष।

धान्येविण जैसें भूस। खातां नये ॥ २ ॥

brahmajñānāvīṇa upadeśa | to mhaṇoṁ naye viśeṣa |
dhānyevīṇa jaiseṁ bhūsa | khātāṁ naye || 2 ||

2. For if this teaching/*upadesh* lacks the knowledge of *brahman* then, it should not be called knowledge. It will be just like the husk without the grain and it should not be digested.

3. नाना काबाड बडविलें। नातरी तक्रचि घुसळिलें।

अथवा धुवणचि सेविलें। सावकाश ॥ ३ ॥

nānā kābāḍa baḍavileṁ | nātārī takraci ghusaḷileṁ |
athavā dhuvaṇaci sevileṁ | sāvakāśa || 3 ||

3. When there are the ‘many’ knowledges then, it is like beating grass to get grain or churning buttermilk to get butter. The ‘many’ knowledges are about as much use as drinking the water from washed rice to feed one’s self.

4. नाना साली भक्षिल्या। अथवा चोइट्या चोखिल्या।

खोबरें सांडून खादल्या। नरोट्या जैशा ॥ ४ ॥

nānā sālī bhakṣilyā | athavā choṭyā chokhilyā |
khobareṁ sāṁḍūna khādalyā | naroṭyā jaiśā || 4 ||



4. The ‘many’ knowledges are like the eating of the rind of the fruit or the waste of sugarcane after the juice is squeezed out or the eating of the shell of coconut after its kernel is removed.

5. तैसें ब्रह्मज्ञानाविण। नाना उपदेशांचा शीण।
सार सांडून असार कोण। शहाणा सेवी ॥ ५ ॥
taiṣeṁ brahmajñānāvīṇa | nānā upadeśāṁcā śīṇa |
sāra sāṁḍūna asāra koṇa | śahāṇā sevī || 5 ||

5. In this way, without that knowledge of *brahman*, this teaching of ‘I am’ will become the tiresome pains of the ‘many’. Therefore why should the wise throw away that essence (I do not exist) and taste the non-essence? (Unless you disappear like the salt in the ocean then, even if this understanding of ‘I am’ is achieved, still you will slip back one day into the ‘many’ thoughts)

6. आतां ब्रह्म जें कां निर्गुण। तेचि केलें निरूपण।
सुचित करावें अंतःकरण। श्रोतेजनीं ॥ ६ ॥
ātāṁ brahma jeṁ kāṁ nirguṇa | teṁci keleṁ nirūpaṇa |
sucita karāveṁ antaḥkaraṇa | śrotejanīṁ || 6 ||

6. Now, how can this ‘I am’ of *mula maya* (non-essence) be that *nirgun* of *brahman* (essence)? For then that *nirgun* discourse has become this *sagun* discourse. Therefore the **antah-karana* of the good listener should be very alert and pure. *(See 17. 8. 3-10; inner faculty of knowing)

7. सकळ सृष्टीची रचना। तें हें पंचभौतिक जाणा।
परंतु हें तगेना। सर्वकाळ ॥ ७ ॥
sakāḷa sṛṣṭīcī racanā | teṁ heṁ pañcabhautika jāṇā |
paraṁtu heṁ tagenā | sarvakāḷa || 7 ||

7. But when this ‘all’ world of knowledge has become this gross constructed world of your concepts then, know that that thoughtless Reality has become the five elements (ie. an appearance and therefore false). And even if that thoughtless Self was to become this time of the ‘all’ still, this knowledge will not last (an appearance cannot be that eternal Self; this ‘all’ is also subject to destruction, for where does it go when you sleep ie. when ignorance pervades?)

8. आदि अंतीं ब्रह्म निर्गुण। तेचि शाश्वताची खूण।
येर पंचभौतिक सगुण। नाशवंत ॥ ८ ॥
ādi antīṁ brahma nirguṇa | teṁci śāśvatācī khūṇa |
yera pañcabhautika saguṇa | nāśavaranta || 8 ||

8. When from beginning to end, there is that *nirgun brahman* then that Reality, without beginning or end, has become this understanding of the indestructible and eternal Self. Know that everything else is made up of five the elements and is therefore destructible. (Reality ie. *parabrahman* has nothing to do with all this. But as the *nirgun brahman* it is still subject to the possibility of slipping back into *sagun*. Still by staying as that *nirgun* or with that thoughtless understanding, this false ‘I’ will disappear forever, like the salt in the ocean)



9. येरवीं हीं पाहतां भूतें। देव कैसें म्हणावें त्यातें।
भूत म्हणतां मनुष्यांतें। विषाद वाटे ॥ ९ ॥

*yevavīm hīm pāhatām bhūterīm | deva kaiseṁ mhaṇāveṁ tyānterīm |
bhūta mhaṇatām manuṣyānterīm | viṣāda vāṭe || 9 ||*

9. Otherwise, you take that thoughtless Self as something elemental. But how can this 'I am' be called God? A man gets insulted if you were to call him a *bhut* (*bhut* – ghost/apparition, element, created thing).

10. मा तो जगन्नाथ परमात्मा। त्यासि आणि भूतउपमा।
ज्याचा कळेना महिमा। ब्रह्मादिकांसी ॥ १० ॥

*mā to jagannātha paramātmā | tyāsi āṇi bhūtaupamā |
jyācā kaḷenā mahimā | brahmādikāṁsī || 10 ||*

10. Therefore that 'Father of the world' (ie. *purush*) and that *paramatma*, how could one compare that with a *bhut*/created thing? The greatness of that *atma purush* cannot be understood by *brahma* and the other gods (for they are all created things).

11. भूतां ऐसा जगदीश। म्हणतां उत्पन्न होतो दोष।
याकारणें महापुरुष। सर्व जाणती ॥ ११ ॥

*bhūtām aisā jagadīśa | mhaṇatām utpanna hoto doṣa |
yākāraṇerīm mahāpuruṣa | sarva jāṇatī || 11 ||*

11. But on account of your taking yourself to be a body, you call that 'Lord of the world', a created thing also (taking yourself to be a form, you project the idea of form ie. 'all', upon that formless Self who knows the form). Therefore by means of this 'speech', forget everything and understand that great (formless) *purush*, the Knower of this 'all'.

12. पृथ्वी आप तेज वायु आकाश। यां सबाह्य जगदीश।
पंचभूतांस आहे नाश। आत्मा अविनाशरूपी ॥ १२ ॥

*prthvī āpa teja vāyu ākāśa | yām sabāhya jagadīśa |
pañcabhūtāṁsa āhe nāśa | ātmā avināśarūpī || 12 ||*

12. There are these elements of earth, water, fire, wind and space. And inside and outside of these and this 'all' there is that 'Lord of the world' (beyond any appearance). These five elements are destructible, but that *atma* is like that Reality.

13. जें जें रूप आणि नाम। तो तो अवघाच भ्रम।
नामरूपातीत वर्म। अनुभवे जाणावें ॥ १३ ॥

*jeṁ jeṁ rūpa āṇi nāma | to to avaghāca bhrama |
nāmarūpātīta varma | anubhaveṁ jāṇāveṁ || 13 ||*

13. When there is this 'I am' of 'name' and 'form' then, that (nameless, formless) *paramatma* becomes this delusion and afterwards 'many' things appear. That essence which is beyond this 'name' and 'form' should be known by means of this 'I am' experience ('I am'/existence is the original 'name' and 'all'/knowledge is its original 'form'. They are inseparable).

14. पंचभूतें आणि त्रिगुण। ऐशी अष्टधा प्रकृति जाण।



अष्टधा प्रकृतीस नामाभिधान। दृश्य ऐसें ॥ १४ ॥
pañcabhūteṃ āṇi triguṇa | aiśi aṣṭadhā prakṛti jāṇa |
aṣṭadhā prakṛtīsa nāmābhidhāna | dṛśya aiseṃ || 14 ||

14. This experience ‘I am’ is the five elements and the three attributes unmanifest; know this as the eightfold *prakṛti*. And it is this eightfold *prakṛti* that gets called the visible.

15. तें हें दृश्य नाशिवंत। ऐसें वेद श्रुति बोलत।
 निर्गुण ब्रह्म शाश्वत। जाणती ज्ञानी ॥ १५ ॥
teṃ heṃ dṛśya nāśivanta | aiseṃ veda śruti bolata |
nirguṇa brahma śāśvata | jāṇatī jñānī || 15 ||

15. Therefore when that thoughtless Reality appears destructible and visible then, there is this ‘speech’ of the *vedas* and *shruti* (*neti, neti*). But the *gnyani* knows that indestructible *nirgun brahman*.

16. जें शस्त्रें तोडितां तुटेना। जें पावकें जाळितां जळेना।
 जें कालवितां कालवेना। आपेंकरूनी ॥ १६ ॥
jeṃ śāstreṃ toḍitāṃ tuṭenā | jeṃ pāvakeṃ jālitāṃ jalēnā |
jeṃ kālavitāṃ kālavenā | āpeṃkarūnī || 16 ||

16. This ‘I am’/*mula maya* is not cut even if you cut it with a weapon; this *mula maya* does not burn even if you burnt it with fire and by dissolving it in water, it is not dissolved.

17. जें वायूचेनि उडेना। जें पडेना ना झडेना।
 जें घडेना ना दडेना। परब्रह्म तें ॥ १७ ॥
jeṃ vāyūceni uḍenā | jeṃ paḍenā nā jhaḍenā |
jeṃ ghaḍenā nā daḍenā | parabrahma teṃ || 17 ||

17. This ‘I am’/*mula maya* does not fly away with the wind. And if this *mula maya* does not cease and does not fade away and if this *mula maya* does not happen and is not hidden from Itself then, it is that *parabrahman*.

18. ज्यासि वर्णचि नसे। जें सर्वाहूनि अनारिसें।
 परंतु असतचि असे। सर्वकाळ ॥ १८ ॥
jiyāsi varṇaci nase | jeṃ sarvāṅhūni anāriseṃ |
paraṃtu asataci ase | sarvakāla || 18 ||

18. The *purush* has no colour nor caste and it is different from this ‘all’ of *mula maya* (ie. *prakṛti*). But when He is having an existence then, He appears as this time of the ‘all’ (when that Witness feels He exists then, He has become the witnessed). (That *purush* cannot be compared to anything, it is beyond everything. However the qualities of illusion, like existence, knowledge and bliss get superimposed on it)

19. दिसेना तरी काय झालें। परंतु सर्वत्र संचलें।
 सूक्ष्मचि कोंदाटलें। जेथें तेथें ॥ १९ ॥
disenā tarī kāya jhāleṃ | paraṃtu sarvatra sañcaleṃ |
sūkṣmaci koṃdāṭaleṃ | jethēṃ tethēṃ || 19 ||



19. That cannot be seen yet, He has appeared as so much; that cannot be seen yet, He is pervading everything. He is that *brahman* permeating 'here and there'.

20. दृष्टीस लागली सवे। जें दिसेल तेंचि पहावें।
परंतु गुज तें जाणावें। गौप्य आहे ॥ २० ॥
dṛṣṭīsa lāgalī save | jēṁ disela teṁci pahāvēṁ |
paraṁtu guja teṁ jāṇāvēṁ | gaupya āhe || 20 ||

20. When that Reality, of its own accord, becomes this visible *maya* then, that which should be realized will be seen (then that Reality has become the triad of seer, seen and seeing and thus form appears; still He remains hidden illuminating the seen). But the mystery of that Self which is hidden should be known (when you, the Self, try to know yourself then, you are knowing illusion).

21. प्रगट तें जाणावें असार। आणि गुप्त तें जाणावें सार।
सद्गुरुमुखें हा विचार। उमजों लागे ॥ २१ ॥
pragaṭa teṁ jāṇāvēṁ asāra | āṇi gupta teṁ jāṇāvēṁ sāra |
sadgurumukheṁ hā vicāra | umajom lāge || 21 ||

21. When that Reality becomes manifest then, It should be known as the non-essence (this illusory 'all') and that Reality which is hidden should be known as the essence. This essence is that thoughtless Self and It can be understood through the teachings of the *guru*. (First the Master says, 'You are He' ie. the non-essence and then He says this is also not true/essence)

22. उमजेना तें उमजावें। दिसेना तें पहावें।
जें कळेना तें जाणावें। विवेकबळें ॥ २२ ॥
umajenā teṁ umajāvēṁ | disenā teṁ pahāvēṁ |
jēṁ kaḷēnā teṁ jāṇāvēṁ | vivekabaḷēṁ || 22 ||

22. When this *mula maya* is not being realized then, that Reality can be realized. When this *mula maya* is not being perceived then, that Reality can be apperceived. When this *mula maya* is not being understood then, that Reality can be known by sincere and determined *vivek*.

23. गुप्त तेंचि प्रगटवावें। असाध्य तेंचि साधावें।
कानडेंचि अभ्यासावें। सावकाश ॥ २३ ॥
gupta teṁci pragaṭavāvēṁ | asādhyā teṁci sādḥāvēṁ |
kānaḍēṁci abhyāsāvēṁ | sāvakāśa || 23 ||

23. That hidden Reality should be revealed. That Reality which cannot be achieved, should be achieved. That which is felt to be difficult should be effortlessly practiced (ie. forgetting is remembering).

24. वेद विरंचि आणि शेष। जेथें शिणले निःशेष।
तेंचि साधावें विशेष। परब्रह्म तें ॥ २४ ॥
veda virāṁci āṇi śeṣa | jethēṁ śiṇale niḥśeṣa |
teṁci sādḥāvēṁ viśeṣa | parabrahma teṁ || 24 ||

24. The *vedas*, *brahma* the creator and even the divine serpent *shesha* (ie. Witness) got



completely exhausted trying to describe that Reality. That Reality, that has appeared as this pure *sattwa guna*, should achieve that *parabrahman* (He who has appeared as this knowing should return to Himself).

25. तरी तें कवणें परी साधावें। तेंचि बोलिलें स्वभावें।
अध्यात्मश्रवणें पावावें। परब्रह्म तें ॥ २५ ॥
tarī tem kavṇeṃ parī sādhaṁvēm | teṅci bolileṃ svabhāveṃ |
adhyātmaśravaṇeṃ pāvāveṃ | parabrahma teṃ || 25 ||

25. “Then, what is the means by which that Reality should be achieved?” First understand that it is that Reality that has become this spontaneous ‘speech’ and therefore it is by *shravan*/listening to this spiritual discourse of ‘I am’ that, that *parabrahman* can be achieved.

26. पृथ्वी नव्हे आप नव्हे। तेज नव्हे वायु नव्हे।
वर्णव्यक्ति ऐसें नव्हे। अव्यक्त तें ॥ २६ ॥
prthvī navhe āpa navhe | teja navhe vāyu navhe |
varṇavyakti aiseṃ navhe | avyakta teṃ || 26 ||

26. It is not the element earth; It is not the water; It is not light; It is not wind and It has no colour. Whatever has become manifest, is not that unmanifest.

27. तयास म्हणावें देव। वरकड लोकांचा स्वभाव।
जितुके गांव तितुके देव। जनांकारणें ॥ २७ ॥
tayāsa mhaṇāveṃ deva | varakaḍa lokāṅcā svabhāva |
jituke gāṁva tituke deva | janāṅkāraṇeṃ || 27 ||

27. If That is called God then, the rest is the manifest world of this ‘all’. And if this ‘all’ or ‘I am’ is not understood then, there will be the ‘people’ and then, wherever there is a village, there is a god (if this ‘all’ is not understood then there are the ‘many’ concepts and gods).

28. ऐसा देवाचा निश्चयो झाला। देव निर्गुण प्रत्यया आला।
आतां आपणचि आपला। शोध घ्यावा ॥ २८ ॥
aisā devācā niścayo jhālā | deva nirguṇa pratyayā ālā |
ātāṅ āpaṅaci āpalā | śodha ghyāvā || 28 ||

28. But when you have the conviction of that unmanifest God, then you will gain the understanding of that *nirgun* God. Therefore ‘now’ (with this *sagun* understanding), you should search and find Yourself.

29. माझें शरीर ऐसें म्हणतो। तरी तो जाण देहावेगळाचि तो।
मन माझें ऐसें जाणतो। तरी तो मनही नव्हे ॥ २९ ॥
mājheṃ śarīra aiseṃ mhaṇato | tarī to jāṇa dehāvegaḷāci to |
mana mājheṃ aiseṃ jāṇato | tarī to manahī navhe || 29 ||

29. It is that *atma* that says, “My body”; still He knows He is different to the body. It is that *atma* that says, “My mind”; still He knows He is also not the mind.

30. पाहतां देहाचा विचार। अवघा तत्त्वांचा विस्तार।



तत्त्वं तत्त्व झाडितां सार। आत्माचि उरे ॥ ३० ॥
pāhatām dehācā vicāra | avaghā tattvāṁcā vistāra |
tattoeṁ tattva jhāḍitām sāra | ātmāci ure || 30 ||

30. When that thoughtless Self has become a body then, everywhere there is the expansion of the gross elements. But when each element is eliminated by its previous element then, only that essence, the *atma* remains.

31. आपणासि ठावचि नाहीं। तेथें पाहणें नलगे कांहीं।
 तत्त्वं ठायींच्या ठायीं। विभागूनि गेलीं ॥ ३१ ॥
āpaṇāsi ṭhāvaci nāhīm | tetheṁ pāhaṇeṁ nalage kāṁhīm |
tattoeṁ ṭhāyīंच्या ṭhāyīm | vibhāgūni gelīm || 31 ||

31. Then it is not necessary to know this ‘all’ even and therefore there is no place for you (you are this ‘all’ ie. when there is a feeling of otherness then, you appear, ‘I am’). When the gross elements have been separated out and sent to their original place then, where is there a place for you to stay? (ie. without form, how can you exist?)

32. बांधली आहे तों गांठोडी। जो कोणी विचारें सोडी।
 विचार पाहतां गांठोडी। आढळेना ॥ ३२ ॥
bāndhali āhe toṁ gāṁṭhoḍī | jo koṇī vicāreṁ soḍī |
vicāra pāhatām gāṁṭhoḍī | āḍhalenā || 32 ||

32. It is only when that *atma* is bound within this ‘all’ bundle does that *purush* need to be set free by that thoughtless understanding. And when that thoughtlessness is understood then, this bundle cannot be found.

33. तत्त्वांचें गांठोडें शरीर। याचा पाहतां विचार।
 एक आत्मा निरंतर। आपण नाहीं ॥ ३३ ॥
tattvāṁcheṁ gāṁṭhoḍeṁ śarīra | yācā pāhatām vicāra |
eka ātmā niram̐tara | āpaṇa nāhīm || 33 ||

33. There had been the bundles of gross elements and this bundle of the ‘all’ but, when one understands that thoughtless Self then, there is that One *atma* without an inner space and you are not (you are the inner space, to be).

34. आपणासि ठावचि नाहीं। जन्म मृत्यु केंचे काई।
 पाहतां वस्तूच्या ठायीं। पाप पुण्य नसे ॥ ३४ ॥
āpaṇāsi ṭhāvaci nāhīm | janma mṛtyu kaiṁce kāī |
pāhatām vastūच्या ṭhāyīm | pāpa puṇya nase || 34 ||

34. When you cannot be found then, where is the question of birth and death? If one understands that ‘hidden place’ of the Self then, there is neither sin nor merit.

35. पाप पुण्य यमयातना। हें निर्गुणीं तों असेना।
 आपण तोचि तरी जन्ममरणा। ठावो केंचा ॥ ३५ ॥
pāpa puṇya yamayātanā | heṁ nirguṇīm toṁ asenā |
āpaṇa toci tarī janmamaraṇā | ṭhāvo kaiṁcā || 35 ||

35. Sin and merit and the punishment by *yama* are not in that thoughtless *nirgun*.



When you are that *nirgun* then, where is the place for either birth or death?

36. देहबुद्धीनें बांधला। तो विवेकें मोकळा केला।
देहातीत होतां पावला। मोक्षपद ॥ ३६ ॥
dehabuddhīneṁ bāṁdhalā | to vivekeṁ mokaḷā kelā |
dehātīta hotāṁ pāvalā | mokṣapada || 36 ||

36. That *atma* had been bound by the sense of being a body and it was freed by the power of *vivek* and then, that ‘seat of the free’ beyond the body was attained.

37. झालें जन्माचें सार्थक। निर्गुण आत्मा आपण एक।
परंतु हा विवेक। पाहिलाचि पहावा ॥ ३७ ॥
jhāleṁ janmācheṁ sārthaka | nirguṇa ātmā āpaṇa eka |
paraṁtu hā viveka | pāhilāci pahāvā || 37 ||

37. Thus the whole purpose of life is fulfilled when you are that One *nirgun atma*. But to understand this, that thoughtless *vivek* has to be made again and again.

38. जागें होतां स्वप्न सरे। विवेक पाहतां दृश्य ओसरे।
स्वरूपानुसंधानें तरे। प्राणिमात्र ॥ ३८ ॥
jāgeṁ hotāṁ svapna sare | viveka pāhatāṁ dṛśya osare |
svarūpānusandhāneṁ tare | prāṇimātra || 38 ||

38. When you are awake, the dream disappears and similarly when you look with thoughtless *vivek*, then this visible ‘all’ disappears. For whoever turns their attention to that thoughtless *swarup* is saved from living in the *prana*.

39. आपणास निवेदावें। आपण विवेकें नुरावें।
आत्मनिवेदन जाणावें। याचें नांव ॥ ३९ ॥
āpaṇāsa nivedāveṁ | āpaṇa vivekeṁ nurāveṁ |
ātmanivedana jāṇāveṁ | yāceṁ nāṁva || 39 ||

39. You have to offer yourself. By such *vivek*, you should not remain. When this ‘I am’ is offered then that should be known as the ninth devotion and the ‘offering to the *atma*’.

40. आधीं अध्यात्मश्रवण। मग सद्गुरुपादसेवन।
पुढें आत्मनिवेदन। सद्गुरुप्रसादें ॥ ४० ॥
ādhiṁ adhyātmaśravaṇa | maga sadgurupādasevana |
puḍherṁ ātmanivedana | sadguruprasādeṁ || 40 ||

40. In the beginning there is to be *shravan* and then there is to be service at *sadguru*’s feet (*siddharameshwar maharaj- when one experiences that which the sadguru has taught, then one’s service is finished*). Then ahead, by the blessing and grace of *sadguru* there is complete surrender to the *atma*.

41. आत्मनिवेदनाउपरी। निखळ वस्तु निरंतरी।
आपण आत्मा हा अंतरी। बोध जाहला ॥ ४१ ॥
ātmanivedanāuparī | nikhaḷa vastu niraṁtarī |
āpaṇa ātmā hā aṁtarīm | bodha jāhalā || 41 ||



41. After Self-surrender there is that pure Self (ie. *parabrahman*), void of any inner space (ie. *no-otherness*). This ‘I am *atma*’ was the understanding that had appeared in this inner space.

42. त्या ब्रह्मबोधे ब्रह्मचि ज्हाला। संसारखेद तो उडाला।
देह प्रारब्धीं टाकिला। सावकाश ॥ ४२ ॥
tyā brahmabodhem brahmaci jhālā | saṁsārakheda to uḍālā |
deha prārabdhīṁ ṭākilā | sāvakāśa || 42 ||

42. When that *brahman* appears as this ‘I am *brahman*’ understanding² then, the sorrow of worldly life flies away and the body is left to its destiny/*prarabdha* (ie. *store of past actions*).

43. यासि म्हणजे आत्मज्ञान। येणें पाविजे समाधान।
परब्रह्मीं अभिन्न। भक्तचि जाहला ॥ ४३ ॥
yāsi mhaṇije ātmajñāna | yeṇem pāvije samādhāna |
parabrahmīṁ abhinna | bhaktaci jāhalā || 43 ||

43. But if this ‘I am’ is to be called Self-knowledge/*atma-gnyan* then, there should be that thoughtless understanding and that is the complete contentment of, I do not exist (ie. *samadhan*). Then the devotee becomes inseparable with that *parabrahman*.

44. आतां होणार तें होईना कां। आणि जाणार तें जाईना कां।
तुटली मनांतील आशंका। जन्ममृत्यूची ॥ ४४ ॥
ātām hoṅāra teṁ hoīnā kāṁ | āṇi jāṅāra teṁ jāīnā kāṁ |
tutaḷī manāṁtīla āśaṅkā | janmamṛtyūcī || 44 ||

44. Now, let whatever has to come, come (ie. *be left to prarabdha*); still that Reality does not come; and let whatever has to go, go; still that Reality does not go (*that Reality is forever there and has nothing to do with all these things*). And when this is understood then, this original fear/doubt (‘I am’) that brings birth and death is cut from the mind.

45. संसारीं पुंडावें चुकलें। देवां भक्तां ऐक्य झालें।
मुख्य देवासि ओळखिलें। सत्संगेंकरूनी ॥ ४५ ॥
saṁsārīṁ puṇḍāvēṁ cukaleṁ | devāṁ bhaktāṁ aikya jhāleṁ |
mukhya devāsi oḷakhileṁ | satsaṅgeṁkarūnī || 45 ||

45. The fall into *samsar* is escaped and God and the devotee are united. Then that Supreme God is recognized due to its company with the Truth (*satsang*).

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके
ब्रह्मप्रतिपादननिरूपणं नाम द्वितीयः समासः ॥ २ ॥ ६.२

² *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 a big ‘I’. Only this much is the change. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jīva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying ‘I am’ to the supra-causal body. Therefore not only does that ego not die but it starts roaring, ‘I am *brahman*.’ Without killing this ‘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*.



*iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadāśake
brahmapratipādananirūpaṇam nāma dvitīyaḥ samāsaḥ || 2 || 6.2*

Tímto končí 2. kapitola 6. dášky knihy Dásbódh s názvem „Attainment of brahman“.

Překlad z angličtiny – xxx 2017

6.3 Appearance of *Maya*

समास तिसरा : मायोद्भवनिरूपण

samāsa tisarā : māyodbhavanirūpaṇa

Appearance of *Maya*

|| Śrī Rām ||

1. निर्गुण आत्मा तो निश्चल। जैसे आकाश अंतराल।

घन दाट निर्मल निश्चल। सदोदित ॥ १ ॥

nirguṇa ātmā to niścala | jaisēṁ ākāśa antarāla |

ghana dāṭa nirmala niścala | sadodita || 1 ||

1. That *nirgun atma* is pure just like the *akash* or space; it is completely full, pure, still and ever shining.

2. जें खंडलेचि नाही अखंड। जें उदंडाहूनि उदंड।

जें गगनाहूनि वाड। अति सूक्ष्म ॥ २ ॥

jeṁ khaṁḍaleṁci nāhīṁ akhaṁḍa | jeṁ udamḍāhūni udamḍa |

jeṁ gaganāhūni vāḍa | ati sūkṣma || 2 ||

2. When this *mula maya* is not broken, then it becomes that unbroken *brahman*. Then *mula maya* is the vastness of that vast *paramatma*; then this *mula maya* is larger than the sky and more subtle (you feel that there is a sky, but what does that One feel?).

3. जें दिसेना ना भासेना। जें उपजेना ना नासेना।

जें येईना ना जाईना। परब्रह्म तें ॥ ३ ॥

jeṁ disenā nā bhāsenā | jeṁ upajenā nā nāsenā |

jeṁ yeīnā nā jāīnā | parabrahma teṁ || 3 ||

3. When this *mula maya* is not seen and is not perceived; and when this *mula maya* is not produced and is not destroyed; and when this *mula maya* does not come and does not go; then there is that *parabrahman*.

4. जें चळेना ना ढळेना। जें तुटेना ना फुटेना।

जें रचेना ना खचेना। परब्रह्म तें ॥ ४ ॥

jeṁ calēnā nā ḍhalēnā | jeṁ tuṭēnā nā phuṭēnā |

jeṁ racēnā nā khacēnā | parabrahma teṁ || 4 ||

4. When this *mula maya* does not move and does not fall down; when this *mula maya*



does not get cut and does not break; when this *mula maya* is not constructed and does not collapse; then there is that *parabrahman*.

5. जें सन्मुखचि सर्वकाळ। जें निष्कलंक आणि निखळ।
सर्वातर आकाश पाताळ। व्यापूनि असे ॥ ५ ॥
jem sanmukhaci sarvakāla | jem niṣkalarīnka āṇi nikhāla |
sarvāntara ākāśa pātāla | vyāpūni ase || 5 ||

5. When this *mula maya* is in front then, there is this time of the ‘all’ (still it has a limitation, a dimension is felt and then everything I see and perceive is myself). But when this *mula maya* is that which is without blemish and complete then, there is that *purush* within this inner space pervading both space and the nether world (ie. both knowledge and ignorance). (Within this *mula maya* there is that *mula purush* and that is without blemish, complete, etc.)

6. अविनाश तें ब्रह्म निर्गुण। नासे तें माया सगुण।
सगुण आणि निर्गुण। कालवले ॥ ६ ॥
avināśa teṁ brahma nirguṇa | nāse teṁ māyā saguṇa |
saguṇa āṇi nirguṇa | kālavaleṁ || 6 ||

6. When that Reality is indestructible then, it is *nirgun brahman*; when that Reality is destructible then it is *sagun maya*. And this *sagun* and *nirgun* are mixed together as *prakruti/purush*.

7. या कर्दमाचा विचार। करू जाणती योगीश्वर।
जैसें क्षीर आणि नीर। राजहंस निवडिती ॥ ७ ॥
yā kardamācā vicāra | karūṁ jāṇatī yogīśvara |
jaiseṁ kṣīra āṇi nīra | rājahaṁsa nivadīti || 7 ||

7. He is the ‘Lord of *yoga*’ who understands thoughtlessness and can separate that *purush* from within *prakruti*. He is just like the royal swan that can separate milk (I do not exist) and water (‘I am’).

8. जड सकळ पंचभौतिक। त्यामध्ये आत्मा व्यापक।
तो नित्यानित्यविवेक। पाहतां कळे ॥ ८ ॥
jaḍa sakāla pañcabhautika | tyāmadhyeṁ ātmā vyāpaka |
to nityānityaviveka | pāhatāṁ kaḷe || 8 ||

8. There are the gross and numerous objects made up of the five great elements and there is that *atma purush* pervading within these. That Lord who understands the *vivek* between permanent/impermanent, understands Himself.

9. उंसामधील घेईजे रस। येर तें सांडिजे बाकस।
तैसा जगामध्ये जगदीश। विवेकें ओळखावा ॥ ९ ॥
uṁsāmadhīla gheīje rasa | yera teṁ sāṁḍije bākasa |
taisā jagāmadhyeṁ jagadīśa | vivekeṁ oḷakhāvā || 9 ||

9. Just as one should extract the sugarcane juice and leave aside the dry residue; so too by *vivek*, you should recognize that ‘Lord of the world’ who is within this world.



10. रस नाशवंत पातळ। आत्मा शाश्वत निश्चळ।
 रस अपूर्ण आत्मा केवळ। परिपूर्ण जाणावा ॥ १० ॥
rasa nāśavaṁta pātala | ātmā śāśvata niścala |
rasa apūrṇa ātmā kevala | paripūrṇa jāṇāvā || 10 ||

10. It's only an example, for sugarcane juice is a destructible liquid, while that *atma* is eternal and still. The juice is incomplete while that *atma* should be known as pure, complete and full/*paripurna*.

11. आत्म्यासारिखें एक असावें। मग तें दृष्टांतसि द्यावें।
 दृष्टांतमिसे समजावें। कैसैं तरी ॥ ११ ॥
ātmyāsārikheṁ eka asāveṁ | maga teṁ dṛṣṭāntāsī dyāveṁ |
dṛṣṭāntamīse samajāveṁ | kaiseṁ tarī || 11 ||

11. If there had been anything else like the *atma*, then that would have been used as an example. Still the *atma* can be understand with these false examples and that is why they have been used?

12. ऐशी आत्मस्थिति संचली। तेथें माया कैशी झाली।
 जैशी आकाशी वाहिली। झळूक वायूची ॥ १२ ॥
aiśī ātmasthiti saṁcalī | tetheṁ māyā kaiśī jhālī |
jaiśī ākāśīm vāhilī | jhulūka vāyūcī || 12 ||

12. If everywhere is that *atma* then 'there', how can *maya* appear? She is just like a small breeze of wind/*vayu* flowing in that immeasurable space/*akash*. (The inevitable question must arise: If there is only that eternal, still, complete and perfect *atma*, how can this false *maya* exist? The answer is: she is an appearance and not real. But if our attention is turned towards her then, the limitless attentionless *atma* appears not to exist)

13. वायूपासून तेज झालें। तेजापासून आप निपजलें।
 आपापासून आकारलें। भूमंडळ ॥ १३ ॥
vāyūpāsūna teja jhāleṁ | tejāpāsūna āpa nipajaleṁ |
āpāpāsūna ākāraleṁ | bhūmaṁḍala || 13 ||

13. And from this wind the fire appeared. And from the fire the water appeared and from water the earth is formed (ie. gross objective appearance).

14. भूमंडळापासून उत्पत्ती। जीव नेणों झाले किती।
 परंतु ब्रह्म आदि अंती। व्यापून आहे ॥ १४ ॥
bhūmaṁḍalāpāsūna utpattī | jīva neṇoṁ jhāle kitī |
paramtu brahma ādi antīm | vyāpūna āhe || 14 ||

14. And from this earth the many ignorant *jivas* take birth. But then, from beginning to end, that *brahman* is ever pervading (beginning and end are concepts when the *brahman/atma* forgets itself and takes itself to be a *jiva*).

15. जें जें कांहीं निर्माण झालें। तें तें अवघेंचि नासलें।
 परी मुळीं ब्रह्म तें संचलें। जैसें तैसें ॥ १५ ॥
jeṁ jeṁ kāñhīm nirmāṇa jhāleṁ | teṁ teṁ avagheṁci nāsaleṁ |



parī mulīm brahma teṁ saṁcalerī | jaiserī taiserī || 15 ||

15. This ‘all’ of *maya* was created and then, due to the ‘many’ objects, that Reality completely disappears. Still at the root that *brahman* is completely full, for it is, just as It always is.

16. घटापूर्वी आकाश असे। घटामध्येही आकाश भासे।

घट फुटतां न नासे। आकाश जैसें॥ १६॥

ghaṭāpūrvīm ākāśa ase | ghaṭāmadhyehī ākāśa bhāse |
ghaṭa phuṭatām na nāse | ākāśa jaiserī || 16 ||

16. Before the pot, there is space and in the pot, the space appears and it is not destroyed when the pot gets broken. In this way, *brahman* can be compared to the space (see V.1).

17. तैसें परब्रह्म केवळ। अचळ आणि अदळ।

मध्ये होत जात सकळ। सचराचर॥ १७॥

taiserī parabrahma kevala | acaḷa āṇi adḷala |
madhyeh hota jāta sakala | sacarācara || 17 ||

17. In the same way, there is *parabrahman*, that pure knowledge that is non-moving and permanent; and within That, there is this ‘all’, the whole animate-inanimate creation, and it comes and goes (ie. just like the pot).

18. जें जें कांहीं निर्माण झालें। तें तें आधीं ब्रह्म

व्यापिलें। सर्व नासतां उरलें। अविनाश ब्रह्म॥ १८॥

jeṁ jeṁ kāṁhīm nirmāṇa jhālerī | teṁ teṁ ādhīm brahmerī
vyāpīlerī | sarva nāsatām uralerī | avināśa brahma || 18 ||

18. When this ‘all’ is created, then that Reality is its beginning and then it is pervaded by *brahman* (in that still and timeless Reality something appears and there is the beginning of time. Then there is all this talk of *brahman* and *maya*). But when this ‘all’ is destroyed, still that indestructible *brahman* remains. *maharaj*- ‘*brahman* knows nothing and *parabrahman* has nothing to do with all these things’: when *maya* goes off then where is *brahman*? Then you were never bound and never liberated).

19. ऐसें ब्रह्म अविनाश। तें सेविती ज्ञाते पुरुष।

तत्त्वनिरसनें आपणास। आपण लाभे॥ १९॥

aiserī brahma avināśa | teṁ sevītī jñāte puruṣa |
tattovanirasaneṁ āpaṇāsa | āpaṇa lābhe || 19 ||

19. Like this is that indestructible *brahman*. That Reality experiences by becoming this knowing *purush* (*purush/prakruti*, *brahman/maya*) and when there is the elimination of the gross elements through *vivek* then, that *purush* again meets its own Self.

20. तत्त्वे तत्त्व मेळविलें। त्यासि देह ऐसें नाम ठेविलें।

तें जाणते पुरुषीं शोधिलें। तत्त्वे तत्त्व॥ २०॥

tattoveṁ tattva meḷavīlēṁ | tyāsi deha aiserī nāma ṭhevīlēṁ |
teṁ jāṇate puruṣīm śodhīlēṁ | tattveṁ tattva || 20 ||



20. The gross elements have been mixed together with each other and a body and name have been attached to that thoughtless *atma*. However when there is this knowingness within that *purush* then, each element gets eliminated one after another (ie. forget everything and effortless knowing is there: this knowingness is the beginning and also the end of objectification).

21. तत्त्वझाडा निःशेष होतां। तेथे निमाली देहअहंता।
निर्गुण ब्रह्मी ऐक्यता। विवेकें जाहली ॥ २१ ॥
tattoajhāḍā niḥśeṣa hotām | tethem nimālī dehaahantā |
nirguṇa brahmīṁ aikyatā | vivekem jāhalī || 21 ||

21. When the elements are completely eliminated then, the ego/*ahamta* of the body is destroyed 'there'. Due to such *vivek* there is the Oneness that is found within that *nirgun brahman*.

22. विवेकें देहाकडे पाहिलें। तों तत्त्वं तत्त्व ओसरलें।
आपण कांहीं नाहीं आलें। प्रत्ययासी ॥ २२ ॥
vivekem dehākaḍe pāhileṁ | toṁ tattvṁ tattva osaraleṁ |
āpaṇa kāñhīṁ nāhīṁ āleṁ | pratyayāsī || 22 ||

22. When the body is looked upon with *vivek* then, that *atma* passes over one element after another (and objectification ceases). And when you do not become this 'all' (of *maya* ie. *sagun*) then, there is that *nirgun brahman*.

23. आपला आपण शोध घेतां। आपुली तों मायिक वार्ता।
तत्त्वांतीं उरलें तत्त्वता। निर्गुण ब्रह्म ॥ २३ ॥
āpalā āpaṇa śodha ghetām | āpulī toṁ māyika vārtā |
tattoāntīṁ uraleṁ tattvata | nirguṇa brahma || 23 ||

23. When you make a search of yourself then, there is that *atma* and this rumour of you is proved false. And when the elements are finished then, truly only that *nirgun brahman* remains.

24. आपणाविण निर्गुण ब्रह्म। हेंचि निवेदनाचें वर्म।
तत्त्वासरिसा गेला भ्रम। मीतूपणाचा ॥ २४ ॥
āpaṇāvīṇa nirguṇa brahma | heñci nivedanācēṁ varma |
tattoāsarīsā gelā bhrama | mītūpaṇācā || 24 ||

24. Then there is that *nirgun brahman* without you. That is the thoughtless *swarup* and the essence of surrender and the delusion of 'I' and 'you' disappeared along with the elements.

25. मीपण पाहतां आढळेना। निर्गुण ब्रह्म ते चळेना।
आपण तेंचि परी कळेना। सहूरुविण ॥ २५ ॥
mīpaṇa pāhatām āḍhalēnā | nirguṇa brahma tem calēnā |
āpaṇa temci parī kaḷēnā | sadgurūviṇa || 25 ||

25. When one understands Oneself then 'I-ness' cannot be found and there is that *nirgun brahman* that does not move. You are that Reality only, but without *sadguru* this is not understood.



26. सारासार अवघे शोधिलें। तों असार तें निघून गेलें।
पुढें सार तें उरलें। निर्गुण ब्रह्म ॥ २६ ॥
sārāsāra avagheṃ śodhileṃ | toṃ asāra teṃ niḡhūna geleṃ |
puḍheṃ sāra teṃ uraleṃ | nirguṇa brahma || 26 ||

26. The mind should search out that essence and non-essence. And when that the non-essence ('I am') is taken out then, afterwards that essence remains, the *nirgun brahman*.

27. आधीं ब्रह्म निरूपिलें। तेंचि सकळामध्ये व्यापिलें।
सकळ अवघेचि नासलें। उरलें तें केवळ ब्रह्म ॥ २७ ॥
ādhiṃ brahma nirūpileṃ | teṃci sakalāmadyeṃ vyāpileṃ |
sakala avagheṃci nāsaleṃ | uraleṃ teṃ kevala brahma || 27 ||

27. When at the beginning, that *brahman* tries to know Itself then, that becomes the *purush* within this 'all' and pervades (ie. first understand this knowledge of *mula maya*). And when this 'all' is destroyed along with the mind then, that pure knowledge of *brahman* remains (ie. no-knowledge).

28. होतां विवेके संहार। तेथें निवडे सारासार।
आपला आपणासि विचार। ठायीं पडे ॥ २८ ॥
hotāṃ vivekeṃ saṃhāra | tetheṃ nivaḍe sārāsāra |
āpalā āpaṇāsi vicāra | ṭhāyīṃ paḍe || 28 ||

28. Whatever has appeared is destroyed by *vivek* and then that essence 'there' is determined (ie. answer to V. 12). When there is that thoughtless understanding then you will find Yourself.

29. आपण कल्पिलें मीपण। मीपण शोधितां नुरे जाण।
मीपण गेलिया निर्गुण। आत्माचि स्वयें ॥ २९ ॥
āpaṇa kalpileṃ mīpaṇa | mīpaṇa śodhitāṃ nure jāṇa |
mīpaṇa geliyā nirguṇa | ātmāci svayeṃ || 29 ||

29. You have imagined this I-ness but when this I-ness is examined it does not remain. And when I-ness is gone then, that natural *nirgun atma* only is.

30. झालिया तत्त्वांचें निरसन। निर्गुण आत्माचि आपण।
कां दाखवावें मीपण। तत्त्वनिरसनाउपरी ॥ ३० ॥
jhāliyā tattoāṃceṃ nirasana | nirguṇa ātmāci āpaṇa |
kāṃ dākhavāveṃ mīpaṇa | tattvanirasanāuparī || 30 ||

30. When there is the dissolution of the elements then, that *nirgun atma* only is and you are That. For after the elimination of the elements, how can I-ness be something that can pointed out?

31. तत्त्वांमध्ये मीपण गेलें। तरी निर्गुण सहजचि उरलें।
सोहंभावे प्रत्यया आलें। आत्मनिवेदन ॥ ३१ ॥
tattoāṃmadhyeṃ mīpaṇa geleṃ | tarī nirguṇa sahajaci uraleṃ |
sohambhāveṃ pratyayā āleṃ | ātmanivedana || 31 ||



31. When this I-ness that is within the elements gets destroyed then, only that natural *nirgun* remains. Due to this experience of *so-ham* ('I am That'), there is that *nirgun* understanding and this is the surrender to the *atma*/Self.
32. आत्मनिवेदन होतां। देवभक्तांस ऐक्यता।
साचार भक्त विभक्तता। सांडूनि जाहला ॥ ३२ ॥
ātmanivedana hotām | devabhaktāṁsa aikyatā |
sācāra bhakta vibhaktatā | sāmḍūni jāhalā || 32 ||
32. Self-surrender is the unity of God and the devotee; then the true devotee has left aside his separateness.
33. निर्गुणासि नाहीं जन्ममरण। निर्गुणासि नाहीं पाप पुण्य।
निर्गुणीं अनन्य होतां आपण। मुक्त जाहला ॥ ३३ ॥
nirgunāsi nāhīm janmamaraṇa | nirgunāsi nāhīm pāpa puṇya |
nirgunīm ananya hotām āpaṇa | mukta jāhalā || 33 ||
33. That *nirgun* has no birth and death. That *nirgun* has no sin nor merit and when within that *nirgun*, you are inseparable/no-otherness from It then, that is Final Liberation.
34. तत्त्वीं वेंटाळूनि घेतला। प्राणी संशयें गुंडाळला।
आपणास आपण भुलला। कोहं म्हणे ॥ ३४ ॥
tattoīm veṅṭālūni ghetalā | prāṇī saṁśayem guṇḍāḷalā |
āpaṇāsa āpaṇa bhulalā | koham mhaṇe || 34 ||
34. But when you get enwrapped in these gross elements in the *prana* then, this original doubt ('I am') is covered over and you forget your own Self and say, "Who am I? Who am I?"/*ko-ham*.
35. तत्त्वीं गुंतला म्हणे कोहं। विवेकें पाहतां म्हणे सोहं।
अनन्य होतां अहं सोहं। मावळलीं ॥ ३५ ॥
tattoīm guṅtalā mhaṇe koham | vivekeṅ pāhatām mhaṇe soham |
ananya hotām aham soham | māvaḷalīm || 35 ||
35. When you are entangled in the elements, you say, "Who am I?" (*ko-ham*) and when you see with *vivek*, then you say, 'I am He' (*so-ham*). And when there is no separateness remaining then, *aham* ("I am a body") and *so-ham* ('I am He') both disappear.
36. याउपरि उर्वरित। तेंचि स्वरूप संत।
देहीं असोनि देहातीत। जाणिजे ऐसा ॥ ३६ ॥
yāupari urvarita | teṅci svarūpa saṁta |
dehīm asoni dehātīta | jāṇije aisā || 36 ||
36. That which remains beyond this 'all', is the *swarup* and Saint. He should be known as being in the body, yet beyond the body.
37. संदेहवृत्ति ते न भंगे। म्हणोनि बोलिलेंच बोलावें लागे ॥
आम्हांसि हें घडलें प्रसंगें। श्रोतीं क्षमा केली पाहिजे ॥ ३७ ॥
saṁdehavṛtti te na bhaṅge | mhaṇoni bolileṅca bolāveṅ lāge ||
āmhāṁsi heṅ ghaḍaleṅ



prasaṅgem | śrotīm kṣamā kelī
pāhije || 37 ||

37. That Reality is not the broken thoughts of body consciousness and therefore you should speak this ‘speech’ only (*so-ham*). If that thoughtless *swarup* is to be accomplished by us then, the good listener who hears this *so-ham* should be very patient and have the utmost fortitude.

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके
मायोद्भवनिरूपणं नाम तृतीयः समासः ॥ ३ ॥ ६.३
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadāśake
māyodbhavanirūpaṇaṁ nāma tṛtīyaḥ samāsaḥ || 3 || 6.3

Tímto končí 3. kapitola 6. dášky knihy Dásbódh s názvem „Appearance of Maya“.

Překlad z angličtiny – xxx 2017

6.4 Discourse on *Brahman*

समास चवथा : ब्रह्मनिरूपण

samāsa cavathā : brahmanirūpaṇa

Discourse on *Brahman*

|| Śrī Rām ||

1. कृतयुग सत्रा लक्ष अष्टावीस सहस्र। त्रेतायुग बारा लक्ष शाण्णव सहस्र। द्वापरयुग आठ लक्ष चौसष्ट सहस्र। आतां कलियुग ऐका ॥ १ ॥
kr̥tayuga satrā lakṣa aṣṭhāvīsa sahasra | tretāyuga bārā lakṣa śāṇṇava sahasra | dvāparayuga āṭha lakṣa causaṣṭa sahasra | ātām kaliyuga aikā || 1 ||

1. It is said, that the *kruta* age³ has a span of seventeen *lakhsa* twenty eight thousand years.⁴ The *treta* age is twelve *lakhsa* ninety-six thousand years. The *dwapar* age is eight *lakhsa* sixty-four thousand years. Now, listen to the *kali* age (*laksha* means one hundred thousand and it also means attention; all these ages are our concepts due to body consciousness; this attention brings all this counting. Now make them zero by listening and placing your attention on this 'I am').

2. कलियुग चार लक्ष बत्तीस सहस्र। चतुर्युगें त्रेचाळीस लक्ष वीस सहस्र। ऐशीं चतुर्युगें सहस्र। तो ब्रह्मयाचा एक दिवस ॥ २ ॥
kaliyuga cāra lakṣa battīsa sahasra | caturyugem trecālīsa lakṣa vīsa sahasra | aiśīm caturyugem sahasra | to brahmayācā eka divasa || 2 ||

2. It is said that the *kali* age is four *lakhsa* thirty-two thousand years. So the four ages make a total of forty-three *lakhsa* and twenty thousand years. And it is said that when one thousand groups of these four ages have lapsed then, that is a day of lord *brahma*. (These four ages with their particular spans are concepts created by lord *brahma/rago*

³*siddharameshwar maharaj-* When we place our attention within the mind then only is there the counting of these eras or ages; otherwise where are the *treta*, *dwapar* and *kali* ages/eras? *maya* is an attention and *brahman* is attention-less and within this attention of *maya*, there is the 'I am' feeling and upon this, I am, external appearances are imagined. Time, destruction and death have all been imagined by *maya*.

⁴These are a play with numbers eg. 1+7+2+8=18 and 1+8=9 or 17+28=45 and 4+5=9; 1+2+9+6=18 and 1+8=9 or 12+96=108 and 1+0+8=9 etc. Every number results in 9 and not the round number of 10 ie. there is always a deficit of 1 *laksha* or an incorrect attention; *siddharameshwar maharaj-* When they are totaled together we find that there is one *laksha* missing. But that missing *laksha* or attention is found in the mind of man and so by adding that factor, then the calculation becomes correct. When this attention is within the mind, then there is the counting of the ages.



guna. He is the intellect and he has created these names and concepts and then we get washed away in a flood of concepts, thoughts and imaginings. A day of *brahma* is the waking state. In one day, how many concepts does our *buddhi* play with?)

3. ऐसे ब्रह्मे सहस्र देखा। तेव्हां विष्णूची एक घटिका।

विष्णू सहस्र होतां ऐका। पळ एक ईश्वराचें ॥ ३ ॥

aise brahme sahasra dekhā | tevhām viṣṇūcī eka ghaṭikā |
viṣṇū sahasra hotām aikā | paḷa eka īśvarācēṁ || 3 ||

3. It is said that when one thousand such days of *brahma* have elapsed then that is a **ghatika* of *vishnu*. And when one thousand *ghaticas* of *vishnu* have elapsed, then that is a fraction of a minute of *mahesh*. *(*ghatika* means part of an hour)

4. ईश्वर जाय सहस्र वेळ। तें शक्तीचें अर्ध पळ।

ऐशी संख्या बोलिली सकळ। शास्त्रांतरीं ॥ ४ ॥

īśvara jāya sahasra veḷa | tairī śaktīcēṁ ardha paḷa |
aiśī saṁkhyā bolilī sakaḷa | śāstrāntarīm || 4 ||

4. And it is said that when *mahesh* is destroyed one thousand times, then that is but half a moment of *shakti*. However all this counting and numbers found in the *shashtras* are within this ‘speech’ or *shakti*. (All this counting takes place when this ‘speech’ is not heard and then there is *brahma* within *vishnu* and *vishnu* within *mahesh*. These are the three *gunas* that have appeared within this ‘speech’ or pure *sattwa guna*).

Note: every moment there is the interplay of these *gunas*. When this ‘speech’/*shakti* is forgotten, that is *mahesh*. Then something is known, *vishnu* and then it is given a name, *brahma*. This play of the *gunas* is going on every moment and this is called, our mind. Everyday is a day of *brahma* ie. this waking state and a thousand such thoughts get created everyday within this ‘speech’/*shakti*.

shloka – As verse 2,3,4

5. चतुर्युगसहस्राणि दिनमेकंपितामहम्।

पितामहसहस्राणि विष्णोर्घटिकमेव च ॥

caturyugasahasrāṇi dinamekaṁpitāmaham |
pitāmahasahasrāṇi viṣṇorghaṭikameva ca ||

विष्णोरेकः सहस्राणि पलमेकं महेश्वरम्।

महेश्वरसहस्राणि शक्तेरर्धं पलं भवेत् ॥

viṣṇorekaḥ sahasrāṇi palamekaṁ mahēśvaram |
mahēśvarasahasrāṇi śakterardham palam bhavet ||

ऐशा अनन्त शक्ती होती। अनंत रचना होती जाती।

तरी अखंड खंडेना स्थिति। परब्रह्माची ॥ ५ ॥

aiśā ananta śaktī hotī | ananta racanā hotī jātī |
tarī akhaṁḍa khaṁḍenā sthiti | parabrahmācī || 5 ||

5. And it is that One endless *paramatma* that has appeared as this *shakti* and then it is that One endless *paramatma* that gets created and destroyed (when He becomes



prakruti/purush then, He remains hidden within His *shakti* or *prakruti* as the *purush* and when even she is forgotten there comes the interplay of these three *gunas* and a world of ‘many’ names and forms is suddenly created). Still that unbroken state of *parabrahman* has never been broken.

6. परब्रह्मासि कैची स्थिती। परी ही बोलावयाची रीती।

वेदश्रुती नेति नेति म्हणती। परब्रह्मीं ॥ ६ ॥

parabrahmāsi kaimcī sthītī | parī hī bolāvayācī rītī |
vedaśrutī neti neti mhaṇatī | parabrahmīm || 6 ||

6. For how can these states be that *parabrahman*? (In truth, there is only *parabrahman*; time is imagined, states are imagined, everything comes and then goes away) But that thoughtless *purush* has appeared as this ‘speech’. Then within that *parabrahman* there appears the *vedas* and *shruti* and they say, ‘not this, not this’/*neti, neti*.

7. चार सहस्र सातशें साठी। इतुकी कलियुगाची राहाटी।

उरल्या कलियुगाची गोष्टी। ऐसी असे ॥ ७ ॥

cāra sahasra sātaśeṁ sāṭhī | itukī kaliyugācī rāhāṭī |
uralyā kaliyugācī goṣṭī | aisī ase || 7 ||

7. It is said, four thousand, seven hundred and sixty years of the age of *kali* have elapsed. This and whatever remains of the *kali* age have all appeared within this ‘speech’ (all this counting takes place within this ‘I am’ and comes to an end when everything is forgotten and ‘I am’ is remembered).

8. चार लक्ष सत्तावीस सहस्र। दोनशें चाळीस संवत्सर।

पुढें अन्योन्य वर्णसंकर। होणार आहे ॥ ८ ॥

cāra lakṣa sattāvīsa sahasra | donaśeṁ cālīsa saṁvatsara |
puḍheri anyonya varṇasaṅkara | hoṇāra āhe || 8 ||

8. Therefore there are four ⁵*lakhsa*, twenty-seven thousand and two hundred and forty years yet to go. And during this time there will continue to be the mixing of castes and the confusion that this brings. (If we continue to keep this attention of *maya* then body consciousness is sure to come and all this counting will be taken as true. Then these four bodies/castes remain mixed together and confusion will still remain as to who you are and who is the *brahmin*; see V.24)

9. ऐसें रचलें चराचर। येथें एकाहूनि एक थोर।

पाहतां येथींचा विचार। अंत न लगे ॥ ९ ॥

aiseṁ racaleṁ carācara | yethēṁ ekāhūni eka thora |
pāhatāṁ yethīncā vicāra | aṅta na lage || 9 ||

9. First this ‘all’ was created and then in this *maya*, the one *jiva* has become greater than that One *brahman*. And even if you take this *mula maya* as the truth and don’t understand that thoughtless Self then, there will be no end to knowledge (ie. liberation will not be gained).

10. एक म्हणती विष्णु थोर। एक म्हणती रुद्र थोर।

⁵*laksha* means one hundred thousand and it also means attention.



एक म्हणती शक्ति थोर। सकळांमध्ये ॥ १० ॥
 eka mhaṇatī viṣṇu thora | eka mhaṇatī rudra thora |
 eka mhaṇatī śakti thora | sakalāṁmadhyeṁ || 10 ||

10. That One (who is the true God but takes himself as a *jiva*) says, “*viṣṇu* is the greatest.” Or that One says, “*rudra* is the greatest.” Or that One says, “This *śakti* of the ‘all’ is the greatest.”

11. ऐसे आपुलालेपरी बोलती। परंतु अवघेचि नासेल कल्पांतीं।
 यहृष्टं तन्नष्टं हें श्रुति। बोलतसे ॥ ११ ॥
 aise āpulāleparī bolatī | paraṁtu avagheṁci nāsela kalpāntīṁ |
 yaddṛṣṭaṁ tannaṣṭaṁ heṁ śruti | bolatase || 11 ||

11. But even your ‘speech’ of ‘I am’ will get destroyed along with everything else at the end of the imagination. This has been stated in the *vedas*, ‘Whatever is seen will get destroyed’ and this includes this ‘speech’ (*brahma* etc. appear on account of this *śakti* / ‘speech’ but, even if this ‘I am’ or ‘speech’ is understood still, it will be destroyed).

12. आपुलाली उपासना। अभिमान लागला जनां।
 याचा निश्चयो निवडेना। साधुविण ॥ १२ ॥
 āpulālī upāsanā | abhimāna lāgalā janāṁ |
 yācā niścayo nivaḍenā | sādhuviṇa || 12 ||

12. Still people take pride of their worship (and say, “My God is the greatest” or “I am a great devotee of such and such”). But without the prideless *sadhu* that *nirgun* conviction cannot be determined (I do not exist).

13. साधु निश्चयो करिती एक। आत्मा सर्वत्र व्यापक।
 येर हें अवघेचि मायिक। चराचर ॥ १३ ॥
 sādhu niścayo karitī eka | ātmā sarvatra vyāpaka |
 yera heṁ avagheṁci māyika | carācara || 13 ||

13. The *sadhu* has the conviction of that One *atma* completely pervading this ‘all’. The rest make that thoughtless conviction into these illusory convictions of the mind (ie. *kruta*, *treta* etc.) or this ‘all’.

14. चित्री लिहिली सेना। त्यांत कोण थोर कोण साना।
 हें कां तुम्ही विचाराना। आपुलें ठायीं ॥ १४ ॥
 citrīṁ lihilī senā | tyānta koṇa thora koṇa sānā |
 heṁ kāṁ tumhī vicārānā | āpuleṁ ṭhāyīṁ || 14 ||

14. If a picture of an army⁶ is painted, then in that picture, who is great and who is small? But if you have not gained that thoughtless understanding then, at your place (‘I am’ / *śakti*) these concepts will still remain and you will think, ‘This *śakti* is the

⁶In a painting of the army, the foot soldiers, platoon, captain, and commander have all been painted. In the pack of cards there is the king, queen and the joker, but who is the smallest and who is greatest? They are all the same. Similarly, in the attention of this *maya*, is *viṣṇu*, *mahesh* or *brahma* the greatest? And who is the smallest? When that *brahman* beyond all attention arises in the heart due to *sadguru*’s teachings, then the bigger or smaller of anything disappears and there is the experience that in everything, nothing is there.



greatest.’

15. स्वप्नीं उदंड देखिलें। लहान थोरही कल्पिलें।
परंतु जागें झालिया झालें। कैसें पहा ॥ १५ ॥

*svapnīm udāṇḍa dekhilēm | lahāna thoraḥī kalpilem |
paramtu jāgēm jhāliyā jhālem | kaisēm pahā || 15 ||*

15. In this original *dream, that vast *paramatma* perceives Its own Self and feels ‘I am’ and then afterwards small and great are also imagined when there is the dream of this world of names and forms ([the dream within the dream](#)). But when you awake and stop dreaming then, what will be understood of small and great? *(‘I am’)

16. पाहतां जागृतीचा विचार। कैचें लहान कैचें थोर।
झाला अवघाचि विचार। स्वप्नरचनेचा ॥ १६ ॥

*pāhatām jāgṛtīcā vicāra | kaimcem lahāna kaimcem thora |
jhālā avaghāci vicāra | svapnaracanecā || 16 ||*

16. When there is the thoughtless understanding of the *‘awakened’ then, who is great and who is small? For small and great only appear when there is the expansion of this created dream ‘I am’ into the dream of this world. *([One who has awakened from this dream of this world of names and forms but still this original dream remains and so that thoughtless essence is required](#))

17. अवघाचि मायिक विचार। कैचें लहान कैचें थोर।
लहानथोराचा हा निर्धार। जाणती ज्ञानी ॥ १७ ॥

*avaghāci māyika vicāra | kaimcem lahāna kaimcem thora |
lahānathorācā hā nirdhāra | jāṇatī jñānī || 17 ||*

17. When everything becomes false and there is that thoughtless understanding then, who is small and who is great? It is only the *gnyani* who truly knows who is small and who is great.

18. जो जन्मास प्राणी आला। तो मी थोर म्हणतचि मेल्ला।
परी याचा विचार पाहिला। पाहिजे श्रेष्ठी ॥ १८ ॥

*jo janmāsa prāṇī ālā | to mī thora mhaṇataci melā |
parī yācā vicāra pāhilā | pāhije śreṣṭhīm || 18 ||*

18. But when that *purush* takes a birth, then he says, “I am great, I am great” and saying so, he dies over and over again. Therefore first you should understand this ‘I am’ and then, dissolve this in that most excellent understanding, I do not exist.

19. जयां झालें आत्मज्ञान। तेचि थोर महाजन।
वेद शास्त्रें पुराण। साधु संत बोलिले ॥ १९ ॥

*jayām jhālem ātmajñāna | teci thora mahājana |
veda śāstreṁ purāṇa | sādhu saṁta bolile || 19 ||*

19. When this ‘I am’ of *mula maya* gains *atma-gnyan* ([ie. Self-knowledge](#)), then there is that great *brahman* and He is the ‘best among the people’. There is the *vedas*, *shasthras* and *puranas*; there is this the *sadhu* and Saint and there is this ‘speech’ ([the scriptures have ‘many’ dogmas, concepts and counting etc.](#) But if they are explained to you by



the *sadhu*/Saint then, they can reveal this ‘speech’)

20. एवं सकळांमध्ये थोर। तो एकचि परमेश्वर।
तयामध्ये हरिहर। होती जाती ॥ २० ॥

*evaṃ sakalāṅmadhyeṃ thora | to ekaci parameśvara |
tayāmadhyeṃ harihara | hotī jātī || 20 ||*

20. And that greatest is within this ‘all’ and that is the One *parameshwara* (*paramatma*). And in that, *viṣṇu* and *mahesh* appear and disappear (then there is the interplay of knowing and not-knowing and the imagined world of names and forms ie. *brahma*).

21. तो निर्गुण निराकार। तेथे नाही उत्पत्ति स्थिति संहार।
स्थानमानांचा विचार। ऐलिकडे ॥ २१ ॥

*to nirguṇa nirākāra | tetheṃ nāhīm utpatti sthiti saṅhāra |
sthānamānāṅcā vicāra | ailikaḍe || 21 ||*

21. That One is *nirgun* and without form. There is no creation or its expansion ‘there’/*brahman*. The thoughts of a point in time or space and numbers are all on this side.

22. नांव रूप स्थान मान। हा तों अवघाचि अनुमान।
तथापि होईल निदान। ब्रह्मप्रळयीं ॥ २२ ॥

*nāṅva rūpa sthāna māna | hā toṅ avaghāci anumāna |
tathāpi hoīla nidāna | brahmapraḷayīm || 22 ||*

22. When there is name and form or a point in time and space or these numbers then, the thoughtlessness of that *brahman* is the conjectures of the mind. Still, such will end when lord *brahma* is destroyed (ie. end of imagining). (Therefore make *vivek* and put an end to the thoughts)

23. ब्रह्म प्रळयावेगळें। ब्रह्म नामरूपावेगळें।
ब्रह्म कोणा एका काळें। जैसें तैसें ॥ २३ ॥

*brahma praḷayāvegaḷeṃ | brahma nāmarūpāvegaḷeṃ |
brahma koṇā ekyā kāḷeṃ | jaiseṃ taisēṃ || 23 ||*

23. *brahman* is beyond this ‘end of imagining’. *brahman* is beyond this name you received and this form you wear. How can there be anyone or anything created by time when there is that One *brahman*? For He is, as only He is.

24. करिती ब्रह्मनिरूपण। जाणती ब्रह्म संपूर्ण।
तेचि जाणावे ब्राह्मण। ब्रह्मविद ॥ २४ ॥

*karitī brahmanirūpaṇa | jāṅatī brahma saṃpūrṇa |
teci jāṅāve brāhmaṇa | brahmavida || 24 ||*

24. Only the one who makes such a discourse (I do not exist) has complete knowledge of *brahman*. Only He should be known as a *brahmin*, a Knower of *brahman* (see 5.1.6).

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके

ब्रह्मनिरूपणं नाम चतुर्थः समासः ॥ ४ ॥ ६.४

iti śrīdāsabodhe guruśiṣyasāṅvāde ṣaṣṭhadāśake



brahmanirūpaṇaṁ nāma caturthaḥ samāsaḥ || 4 || 6.4

Tímto končí 4. kapitola 6. části knihy Dásbódh s názvem „Discourse on Brahman“.

Překlad z angličtiny – xxx 2017



6.5 Discourse on Self and Illusion (*brahman* and *maya*)

समास पांचवा : मायाब्रह्मनिरूपण

samāsa pāñcavā : māyābrahmanirūpaṇa

Discourse on Self and Illusion (*brahman* and *maya*)

|| Śrī Rām ||

1. श्रोते पुसती ऐसें। मायाब्रह्म तें कैसें।
श्रोत्या वक्त्याचे मिषें। निरूपण ऐका ॥ १ ॥
śrote pusatī aiseṅ | māyābrahma teṅ kaiseṅ |
śrotyā vakyāce miṣeṅ | nirūpaṇa aikā || 1 ||

1. The listener asked, “What is *maya* and what is that *brahman*?” Therefore under the pretence of there being a speaker and a listener, listen to this discourse (truly there is One; both the listener and speaker are within you only; *maharaj*- you come here because you think you are ignorant and you think that I know. But there is nothing but you in the world, so where does the answer come from?).

2. ब्रह्म निर्गुण निराकार। माया सगुण साकार।
ब्रह्मासि नाही पारावार। मायेसि आहे ॥ २ ॥
brahma nirguṇa nirākāra | māyā saguṇa sākāra |
brahmāsi nāhīṅ pārāvāra | māyesi āhe || 2 ||

2. *brahman* is *nirgun* and formless; *maya* is *sagun* and form. *brahman* has no bounds; *maya* has.

3. ब्रह्म निर्मळ निश्चळ। माया चंचळ चपळ।
ब्रह्म निरुपाधि केवळ। माया उपाधिरूप ॥ ३ ॥
brahma nirmaḷa niścala | māyā cañcala chapala |
brahma nirupādhi kevala | māyā upādhirūpa || 3 ||

3. *brahman* is pure and still; *maya* is moving and active. *brahman* is pure knowledge without any limiting concept; *maya* is like its limitation.

4. माया दिसे ब्रह्म दिसेना। माया भासे ब्रह्म भासेना।
माया नासे ब्रह्म नासेना। कल्पांतकाळी ॥ ४ ॥



*māyā dise brahma disenā | māyā bhāse brahma bhāsenā |
māyā nāse brahma nāsenā | kalpāntakālīm || 4 ||*

4. *maya* is seen, *brahman* is not seen; *maya* is perceptible, *brahman* is not. *maya* is destroyed; *brahman* does not get destroyed at the end of time and imagination.

5. माया रचे ब्रह्म रचेना। माया खचे ब्रह्म खचेना।
माया रुचे ब्रह्म रुचेना। अज्ञानासी ॥ ५ ॥
*māyā race brahma racenā | māyā khace brahma khacenā |
māyā ruce brahma rucenā | ajñānāsī || 5 ||*

5. *maya* is constructed, *brahman* is not constructed; *maya* is destroyed, *brahman* is not destroyed. *maya* is liked by the ignorant and *brahman* is not liked by them.

6. माया उपजे ब्रह्म उपजेना। माया मरे ब्रह्म मरेना।
माया धरे ब्रह्म धरेना। धारणेसी ॥ ६ ॥
*māyā upaje brahma upajenā | māyā mare brahma marenā |
māyā dhare brahma dharenā | dhāraṇesī || 6 ||*

6. *maya* is born, *brahman* is not. *maya* dies, *brahman* does not. *maya* can be conceived of, *brahman* cannot be understood by the mind.

7. माया फुटे ब्रह्म फुटेना। माया तुटे ब्रह्म तुटेना।
माया विटे ब्रह्म विटेना। अविट ते ॥ ७ ॥
*māyā phuṭe brahma phuṭenā | māyā tuṭe brahma tuṭenā |
māyā viṭe brahma viṭenā | aviṭa teṁ || 7 ||*

7. *maya* breaks, *brahman* does not break. *maya* is snapped, *brahman* is not snapped. *maya* is spoiled, *brahman* is not spoiled, for it is that indestructible Reality.

8. माया विकारी ब्रह्म निर्विकारी। माया सर्व करी ब्रह्म
कांहींच न करी। माया नाना रूपें धरी। ब्रह्म ते अरूप ॥ ८ ॥
*māyā vikārī brahma nirvikārī | māyā sarva karī brahma
kāñhīñca na karī | māyā nānā rūpeṁ dharī | brahma teṁ arūpa || 8 ||*

8. *maya* is a modification, *brahman* is the unmodified. *maya* is the doer of this ‘all’, *brahman* is not the doer of this ‘all’. *maya* conceives of the ‘many’ forms, *brahman* is that Reality without form.

9. माया पंचभौतिक अनेक। ब्रह्म ते शाश्वत एक।
मायाब्रह्माचा विवेक। विवेकी जाणती ॥ ९ ॥
*māyā pañcabhautika aneka | brahma teṁ śāśvata eka |
māyābrahmācā vīveka | vīvekī jāṇatī || 9 ||*

9. *maya* is the numerous different forms made of the five elements; *brahman* is that Reality, the One Eternal. The *vivek* between *maya* and *brahman* is known by a *viveki*.

10. माया लहान ब्रह्म थोर। माया असार ब्रह्म सार।
माया अर्ति पारावार। ब्रह्मासि नाही ॥ १० ॥
māyā lahāna brahma thora | māyā asāra brahma sāra |



māyā arti pārāvāra | brahmāsi nāhīm || 10 ||

10. *maya* is small and *brahman* is the great. *maya* is the non-essence, *brahman* is the essence. *maya* is the earnest desire to abound, *brahman* does not want to be.

11. सकळ माया विस्तारली। ब्रह्मस्थिति आच्छादिली।
परी ते निवडून घेतली। साधुजनीं ॥ ११ ॥
sakala māyā vistāralī | brahmasthiti ācchādilī |
parī te nivaḍūna ghetalī | sādhujanīm || 11 ||

11. This 'all' is *maya* expanded and it conceals that *brahman* state. But that Reality is selected and accepted by the *sadhu*.

12. गोंडाळ सांडून नीर घेइजे। नीर सांडून क्षीर सेविजे।
माया सांडून अनुभविजे। परब्रह्म तैसें ॥ १२ ॥
gomḍāḷa sāmḍūna nīra gheije | nīra sāmḍūna kṣīra sevije |
māyā sāmḍūna anubhavije | parabrahma taisēm || 12 ||

12. Clearing away the moss, the clean water should be taken. And when the water is set aside then, that milk should be tasted/experienced (like the royal swan). When this experience⁷ of *maya* is set aside then, there is *brahman*.

13. ब्रह्म आकाशा ऐसें निवळ। माया वसुंधरा डहुळ।
ब्रह्म सूक्ष्म केवळ। माया स्थूलरूप ॥ १३ ॥
brahma ākāśā aiseṁ nivaḷa | māyā vasuṁdharā ḍahuḷa |
brahma sūkṣma kevaḷa | māyā sthūlarūpa || 13 ||

13. *brahman* is clear like space; *maya* is a container full of many wealths that have all been mixed together. *brahman* is subtle and *maya* is when that pure knowledge is having the appearance of the gross.

14. ब्रह्म तें अप्रत्यक्ष असे। माया ते प्रत्यक्ष दिसे।
ब्रह्म तें समचि असे। माया ते विषमरूप ॥ १४ ॥
brahma teṁ apratyakṣa ase | māyā te pratyakṣa dise |
brahma teṁ samaci ase | māyā te viṣamarūpa || 14 ||

14. *brahman* is when that Reality is not perceived by senses; *maya* is when that Reality is seen by sensory experience. *brahman* is when that Reality is undifferentiated and when there is *maya*, then that Reality is differentiated.

15. माया लक्ष्य ब्रह्म अलक्ष्य। माया साक्ष ब्रह्म असाक्ष।
मायेमध्ये दोन्ही पक्ष। ब्रह्मीं पक्षचि नाहीं ॥ १५ ॥
māyā lakṣya brahma alakṣya | māyā sākṣa brahma asākṣa |

⁷ *siddharameshwar maharaj*- The meaning of experience is that which has appeared afterwards. Now, whatever appears afterwards will be smaller and so it follows, that without becoming small, experience cannot happen. It is to be clearly understood then, that as long as experience is there then, the one who pervades the experience is not there.... Whatever can be spoken by words is *maya* and after leaving aside the words, that which remains is *brahman*. Whatever can be conceived in mind and be meditated upon is *maya* and after setting aside the mental retention of meditation, that which remains is *brahman*. The experience that can be spoken of is *maya* and that which is hidden within this experience but cannot be told is *brahman*.



māyemadhyeṁ donhī pakṣa | brahmīṁ pakṣaci nāhīm || 15 ||

15. *maya* can be concentrated on, *brahman* cannot be concentrated on. *maya* is a witness, *brahman* is not a witness. In *maya* there are two alternatives. In *brahman* there is no alternative.

16. माया पूर्वपक्ष ब्रह्म सिद्धांत। माया असत् ब्रह्म सत्।
ब्रह्मासि नाही करणें हित। मायेसि आहे ॥ १६ ॥
māyā pūrvapakṣa brahma siddhānta | māyā asat brahma sat |
brahmāsi nāhīm karaṇeṁ hita | māyesi āhe || 16 ||

16. *maya* is the primary hypothesis, *brahman* is the established Truth/*siddhant*. *maya* is tempory, while *brahman* is eternal. *brahman* has no purpose/reason to do, while *maya* has purpose.

17. ब्रह्म अखंड घनदाट। माया पंचभौतिक पोंचट।
ब्रह्म तें निरंतर निघोट। माया ते जुनी जर्जरी ॥ १७ ॥
brahma akhaṇḍa ghanadāṭa | māyā pañcabhautika poṅcaṭa |
brahma teṁ niraṁtara niḡhoṭa | māyā te junī jarjarī || 17 ||

17. *brahman* is unbroken and completely full; while *maya* is made up of five elements and unsubstantial. *brahman* is when that Reality is without this inner space ‘I am’ and without any defect; *maya* is when that Reality is old and torn.

18. माया घडे ब्रह्म घडेना। माया पडे ब्रह्म पडेना।
माया विघडे ब्रह्म विघडेना। जैसें तैसें ॥ १८ ॥
māyā ghaḍe brahma ghaḍenā | māyā paḍe brahma paḍenā |
māyā vighaḍe brahma vighaḍenā | jaiseṁ taiseṁ || 18 ||

18. *maya* happens/becomes, *brahman* does not happen/become. *maya* falls, *brahman* does not fall. *maya* gets spoiled, *brahman* is never spoiled and is as It is.

19. ब्रह्म असतचि असे। माया निरसितांच निरसे।
ब्रह्मास कल्पांत नसे। मायेसि असे ॥ १९ ॥
brahma asataci ase | māyā nirasitāṅca nirase |
brahmāsa kalpānta nase | māyesi ase || 19 ||

19. *brahman* is always there, *maya* is discarded when denied (ie. when the conviction of its existence is given up). *brahman* is not destroyed at the end of thinking; while *maya* is.

20. माया कठिण ब्रह्म कोमळ। माया अल्प ब्रह्म विशाल।
माया नसे सर्वकाळ। ब्रह्मचि असे ॥ २० ॥
māyā kaṭhina brahma komala | māyā alpa brahma viśāla |
māyā nase sarvakāḷa | brahmāci ase || 20 ||

20. *maya* is hard, *brahman* is delicate/soft. *maya* is small, *brahman* is huge. *maya* is the time of the ‘all’ and it gets destroyed; *brahman* only is.

21. वस्तु नव्हे बोलिजे ऐशी। माया जैशी बोलिजे तैशी।



काळ पावेना वस्तूसी। मायेसी झडपी ॥ २१ ॥
vastu navhe bolije aiśī | māyā jaiśī bolije taiśī |
kāla pāvenā vastūśī | māyesī jhadapī || 21 ||

21. The Self should never ‘speak’ (ie. even ‘I am’ is not required) and if *maya* speaks this ‘I am’ then, the Self appears like that. Time cannot reach that Self (ie. *brahman*), but it can attack and beat *maya*.

22. नाना रूप नाना रंग। तितुका मायेचा प्रसंग।
 माया भंगे ब्रह्म अभंग। जैसें तैसें ॥ २२ ॥
nānā rūpa nānā raṅga | titukā māyeca prasāṅga |
māyā bhaṅge brahma abhaṅga | jaiśem taiśem || 22 ||

22. The ‘many’ forms and the ‘many’ colours, this much is with *maya*. *maya* can be broken, but *brahman* is unbreakable/*abhanga*. It is, as It is.

23. आतां असो हा विस्तार। चालत जातें सचराचर।
 तितुकी माया परमेश्वर। सबाह्य अभ्यंतरी ॥ २३ ॥
ātām aso hā vistāra | cālata jātem sacarācara |
titukī māyā paramēśvara | sabāhya abhyāntarī || 23 ||

23. Now (due to this *sagun* understanding), that thoughtless *brahman* has become this expansion into the whole animate and inanimate moving world. Still inside and outside of this much *maya*, there is that *parameshwara*.

24. सकळ उपाधीवेगळा। तो परमात्मा निराळा।
 जळीं असोन नातळे जळा। आकाश जैसें ॥ २४ ॥
sakaḷa upādihīvegaḷā | to paramātmā nirālā |
jalīm asona nātale jalā | ākāśa jaiśem || 24 ||

24. The ‘all’ is a separated limiting concept and that *paramatma* is quite different. He is like space, for though He is in the water, He is not touched by the water. (*parameshwar* and *paramatma* are both the same. They do not take the touch of *maya*)

25. मायाब्रह्मांचें विवरण। करितां चुके जन्ममरण।
 संतांसि गेलिया शरण। मोक्ष लाभे ॥ २५ ॥
māyābrahmāñcēṁ vīvaraṇa | karitām cuke janmamaraṇa |
saṁtānsi geliyā śaraṇa | mokṣa lābhe || 25 ||

25. If you make a thorough investigation into *maya* and *brahman*, then you will avoid birth and death. If you go to the Saint/Truth and take refuge there, then liberation will be attained.

26. अरे या संतांचा महिमा। बोलावया नाही सीमा।
 जयांचेनि जगदात्मा। अंतरीच होय ॥ २६ ॥
are yā saṁtāñcā mahimā | bolāvayā nāhīm sīmā |
jayāñceni jagadātmā | aṁtarīca hoyā || 26 ||

26. My dear child! The Saint has no limit and even this ‘I am’ cannot speak of His greatness. Still on account of this inner space of *mula maya* there is that ‘*atma* of the



world' (first understand this knowledge and then that Knower).

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके

मायाब्रह्मनिरूपणं नाम पंचमः समासः ॥ ५ ॥ ६.५

iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadāśake

māyābrahmanirūpaṇam nāma pañcamah samāsaḥ || 5 || 6.5

Tímto končí 5. kapitola 6. dášky knihy Dásbódh s názvem „Discourse on Self and Illusion (brahman and maya)“.

Překlad z angličtiny – xxx 2017

6.6 The Gross Creation and this Story of God, I am

समास सहावा : सृष्टीकथन

samāsa sahāvā : sṛṣṭīkathana

The Gross Creation and this Story of God, I am

|| Śrī Rām ||

1. सृष्टीपूर्वीच ब्रह्म असे। तेथे सृष्टि मुळीच नसे।
आतां सृष्टि दिसत असे। ते सत्य की मिथ्या ॥ १ ॥

*sṛṣṭīpūrvīṅca brahma ase | tethēṁ sṛṣṭi mulīṅca nase |
ātāṁ sṛṣṭi disata ase | te satya kīṁ mithyā || 1 ||*

1. “It is said that *brahman* is before the gross creation and that in *brahman* even the root of this gross world is not (ie. even this ‘all’ of *prakṛuti/purush* is not). Now, this gross creation is being seen so, is it true or untrue?”

2. तुम्ही सर्वज्ञ गोसावी। माझी आशंका फेडावी।
ऐसा श्रोता विनवी। वक्त्यासी ॥ २ ॥

*tumhī sarvajña gosāvī | mājhī āśankā phedāvī |
aisā śrotā vinavī | vaktayāsī || 2 ||*

2. “You are the Knower of this ‘all’, a Master who has renounced the world, therefore remove my doubt.” Like this, the listener entreated the speaker.

3. आतां ऐका प्रत्युत्तर। कथेसि व्हावें तत्पर।
वक्ता सर्वज्ञ उदार। बोलता जाहला ॥ ३ ॥

*ātāṁ aikā pratyuttara | kathesi vhaṁvēm tatpara |
vaktā sarvajña udāra | bolatā jāhalā || 3 ||*

3. That compassionate speaker and Knower of this ‘all’ began to speak. Now, listen to his reply and be absorbed in this story of God.

4. जीवभूतः सनातनः। ऐसें गीतेचें वचन।
येणें वाक्यें सत्यपण। सृष्टीस आलें ॥ ४ ॥

*jīvabhūtaḥ sanātanaḥ | aiseṁ gīteceṁ vacana |
yeṇēṁ vākyaṁ satyapaṇa | sṛṣṭīsa ālēṁ || 4 ||*



4. It is stated in the *bhagavad gita* that, ‘The living *jiva* is eternal.’ So according to this statement; this gross world is true.

5. यद्दृष्टं तन्नष्टं येणे-। वाक्ये सृष्टि मिथ्यापणे।
सत्य मिथ्या ऐसे कोणे। निवडावे ॥ ५ ॥
yaddṛṣṭam tannaṣṭam yeṇem- | vākyaṃ sṛṣṭi mithyāpaṇem |
satya mithyā aiseṃ koṇem | nivaḍāveṃ || 5 ||

5. However it is also stated, ‘Whatever is seen will surely be destroyed.’ And according to this statement; this gross world is false. Therefore how to determine if it is true or false?

6. सत्य म्हणों तरी नासे। मिथ्या म्हणों तरी दिसे।
आतां जैसे आहे तैसे। बोलिजेल ॥ ६ ॥
satya mhaṇom tarī nāse | mithyā mhaṇom tarī dise |
ātām jaiseṃ āhe taisēṃ | bolijela || 6 ||

6. If one says, “It is true”, still it is destroyed. If one says, “It is false”, still it is seen. Therefore now, leaving all this aside, there should be this ‘speech’ and then That which truly is, will be (this paradox will remain as long as we remain in thoughts or mind; therefore the only remedy is this ‘speech’).

7. सृष्टीमध्ये बहु जन। अज्ञान आणि सज्ञान।
म्हणोनियां समाधान। होत नाही ॥ ७ ॥
sṛṣṭīmadyeṃ bahu jana | ajñāna āṇi saññāna |
mhaṇoniyāṃ samādhāna | hota nāhīṃ || 7 ||

7. In this gross world there are many *people and here both ignorance and knowledge have mixed together to form *rajo guna* and therefore the complete contentment of pure knowledge cannot come. *(*maharaj- every mind is a world*)

8. ऐका अज्ञानाचें मत। सृष्टि आहे ते शाश्वत।
देव धर्म तीर्थ व्रत। सत्यचि आहे ॥ ८ ॥
aikā ajñānācēṃ mata | sṛṣṭi āhe te śāśvata |
deva dharma tīrtha vrata | satyaci āhe || 8 ||

8. Listen to the opinion of one who is ignorant. He says, “This gross world is eternal. All the gods, *dharma*/duties, sacred places and vows are true.”

9. बोले सर्वज्ञांचा राजा। मूर्खस्य प्रतिमापूजा।
ब्रह्मप्रळयाच्या पैजा। घालू पाहे ॥ ९ ॥
bole sarvajñāṃcā rājā | mūrkhasya pratimāpūjā |
brahmapralāyācyā paijā | ghālūṃ pāhe || 9 ||

9. So either there is this ‘speech’ of that ‘all-knowing’ King (ie. *atma*/Self) or there is the *puja* that the foolish make to idols. But if they knew that real **puja* meant the dissolution of creation then, they could come to understand the Self (when everything is forgotten and there is only knowing then, the gross names and forms are destroyed and there is this ‘speech’ and this is real *puja*). *(*siddharameshwar maharaj- puja means to know*)



10. तंव बोले तो अज्ञान। तरी कां करिसी संध्या स्नान।
गुरुभजन तीर्थाटन। कासया करावें ॥ १० ॥
taṁva bole to ajñāna | tarī kām karisī saṁdhyā snāna |
gurubhajana tīrthāṭana | kāsayā karāverī || 10 ||

10. But if that *atma* is ignorant of this ‘speech’ then, that *atma* becomes a confused objective mind and that One says, “Why to take the purifying bath and make the sacred prayers; why to do the *bhajans* of *guru*? Why to roam about everywhere on pilgrimage?”

श्लोक ॥ तीर्थे तीर्थे निर्मलं ब्रह्मवृन्दम्। वृन्दे वृन्दे तत्त्वचिन्तानुवादः।
वादे वादे जायते तत्त्वबोधः। बोधे बोधे भासते चन्द्रचूडः ॥ १ ॥
śloka || tīrthe tīrthe nirmalam brahmavṛndam | vṛnde vṛnde tattvacintānuvādaḥ |
vāde vāde jāyate tattvabodhaḥ | bodhe bodhe bhāsate candracūḍaḥ || 1 ||

shloka– In every sacred place there is the meeting place of the pure *brahmin*; in every such meeting place there is the discourse and meditation on that Absolute; in every discourse, understanding of that essence is born and in every such understanding, *shiva* is revealed.

11. ऐसैं चन्द्रचूडाचें वचन। सदगुरुचें उपासन।
गुरुगीतानिरूपण। बोलिलें हरें ॥ ११ ॥
aīseṁ candracūḍācēṁ vacana | sadgurūcēṁ upāsana |
gurugītānirūpaṇa | bolileṁ hareṁ || 11 ||

11. This divine ‘word’, ‘I am’ is the speech of lord *shiva* and it is the worship of *sadguru*. This ‘word’ is the discourse within the *guru-gīta* and this is what *shiva* had taught to His consort *parvati* (when nothing is there, still you are there).

12. गुरुसि कैसें भजावें। आधीं तयासि ओळखावें।
त्याचें समाधान घ्यावें। विवेकें स्वयें ॥ १२ ॥
gurūsi kaiseṁ bhajāverī | ādhīṁ tayāsi oḷakhāverī |
tyācēṁ samādhāna ghyāverī | vivekēṁ svayēṁ || 12 ||

12. And how to make this *bhajan* of *guru*? First there should be *vivek* and through *vivek*, this *bhajan* that is at the beginning⁸ should be recognized and then naturally, that complete contentment of the *nirgun brahman* can be imbibed (first recognize that this thought ‘I am’ is the base of every other thought and then be that thoughtless Self).

श्लोक ॥ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिम्
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम्
भावातीतं त्रिगुणरहितं सद्वरुं तं नमामि ॥ १ ॥
śloka || brahmānandaṁ paramasukhadam kevalam jñānamūrtim

⁸ In the Bible, John 1.1-5 it says, ‘In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God. All things were made through Him and without Him nothing was made, that was made. In Him was life and the life was the light of men. And the light shines in the darkness and the darkness does not recognize it.’



*dvandvātītaṃ gaganasadyśaṃ tattvamasyaādīlakṣyaṃ |
ekaṃ nityaṃ vimalamacalaṃ sarvadhīśākṣibhūtaṃ
bhāvātītaṃ triguṇarahitaṃ sadguruṃ taṃ namāmi || 1 ||*

(from morning *bhajans*)

ślōka – *Guru Gīta* 89.|| (Mistře) jsi blaženost-brahman, nejvyšší radost, podoba čirého poznání.

Jsi za dualitou, bez formy, tak jako prostor. Takové jsou Tvé vlastnosti. Jeden, věčný, vždy přítomný, neposkrvněný, nepohnutý, svědek všeho. Bez stavů, nepodmíněný, za třemi gunami. Ó Sadguru, Tobě se klaním.

Poznámka: viz ranní *bhadžan*

13. गुरुगीतेचें वचन। ऐसैं सदगुरुचें ध्यान।
तेथें सृष्टि मिथ्या भान। उरेल कैचें ॥ १३ ॥
*gurugīteceṃ vacana | aiseṃ sadgurūceṃ dhyāna |
tetheṃ sṛṣṭi mithyā bhāna | urela kaimceṃ || 13 ||*

13. This verse above is from the *guru-gita* and it explains who the *sadguru* is so that you can meditate upon Him. And when you meditate on Him then, how can the awareness of this illusory world remain ‘there’ (in *brahman*)?

14. ऐसैं सज्ञान बोलिला। सदगुरु तो ओळखिला।
सृष्टि मिथ्या ऐसा केला। निश्चितार्थ ॥ १४ ॥
*aiseṃ sajnāna bolilā | sadguru to oḷakhilā |
sṛṣṭi mithyā aisā kelā | niścītārtha || 14 ||*

14. When this ‘speech’ becomes that pure knowledge (I do not exist) then, *sadguru* is recognized. And at that time it is clearly understood that the world is false.

15. श्रोता ऐसैं न मानी कदा। अधिक उठिला विवादा।
म्हणे कैसा रे गोविंदा। अज्ञान म्हणतोसी ॥ १५ ॥
*śrotā aiseṃ na mānī kadā | adhika uṭhilā vivoādā |
mhaṇe kaisā re govīṇdā | ajnāna mhaṇatosī || 15 ||*

15. But such understanding was not in the mind of the listener⁹ and more misunderstanding arose. Then he said, “How can *krishna* be called ignorant?”

16. जीवभूतः सनातनः। ऐसैं गीतेचें वचन।
तयासि तूं अज्ञान। म्हणतोसि कैसा ॥ १६ ॥
*jīvabhūtaḥ sanātanaḥ | aiseṃ gīteceṃ vacana |
tayāsi tūṃ ajnāna | mhaṇatosi kaisā || 16 ||*

16. “The *jīva* is eternal. This is stated in the *bhagavat gita*. So how can you call *krishna* ignorant?”

17. ऐसा श्रोता आक्षेप करी। विषाद मानिला अंतरीं।

⁹The listener and the speaker are truly the One only, the listener is the doubting mind, sometimes he listens and sometimes he does not and doubt arises. But the speaker is doubtless.



याचें प्रत्युत्तर चतुरीं। सावध परिसावें ॥ १७ ॥
 aisā śrotā ākṣepa karī | viśāda mānilā am̐tarīm |
 yāceṁ pratyuttara caturīm | sāvadhā parisāveṁ || 17 ||

17. Such was the objection raised by the listener and so in his inner space despondency arose (ie. he stopped listening to this 'I am' and started thinking. This only brought confusion, objections, opinions, sadness etc. to this 'I am'). This *reply of 'I am' is made by the wise and this should be carefully listened to (the wise leave all this conjecture to others and just listen to this 'I am' and then they can come to know *krishna*). *(*maharaj*- reply to the mind so nicely, the mind goes off)

18. गीतेंत बोलिल्ला गोविंद। त्याचा न कळे तुज भेद।
 म्हणोनियां व्यर्थ खेद। वाहतोसि ॥ १८ ॥
 gīteṁta bolilā govinda | tyācā na kaḷe tuja bheda |
 mhaṇoniyāṁ vyartha kheda | vāhatosi || 18 ||

18. The *gita* reveals this 'speech' of *krishna*. But this 'speech' is different from *krishna* and this you have not understood and then by arguing over these things you cherish your empty suffering (without true understanding there will just be endless intellectual discussions that bring no contentment).

श्लोक ॥ अश्वत्थः सर्ववृक्षाणां।
 śloka || aśvatthaḥ sarvavṛkṣāṇāṁ | --- Bhagavadgita 10.26

shloka: *krishna* said, 'My splendour is like the *pipal*/**ashwattam* tree.'*(*ashwattam* in *sanskrit* means, does not even remain for a day ie. knowledge; when you sleep, where is knowledge?)

19. माझी विभूती पिंपळ। म्हणोनि
 बोलिल्ला गोपाळ। वृक्ष तोडितां तत्काळ। तुटत आहे ॥ १९ ॥
 mājhī vibhūti pīṁpāḷa | mhaṇoni bolilā gopāḷa |
 vṛkṣa toḍitāṁ tatkāḷa | tuṭata āhe || 19 ||

19. What *krishna* means is, His 'speech' is like the *ashwattam* tree. But this tree breaks when that *nirgun* understanding comes.

श्लोक ॥ नैनं छिंदंति शस्त्राणि नैनं दहति पावकः।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ १ ॥
 śloka || nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ |
 na cainaṁ kledayantyaṅpo na śoṣayati mārutaḥ || 1 || --- Bhagavadgita 2.23

shloka: As below

20. शस्त्रांचेनि तुटेना। अग्नीचेनि जळेना।
 उदकामध्ये कालवेना। स्वरूप माझे ॥ २० ॥
 śastrāṁceni tuṭenā | agnīceni jalēnā |
 udakāmadhyeṁ kālavenā | svarūpa mājheṁ || 20 ||

20. He also said, 'My *swarup* cannot be cut by weapons. By fire it cannot be burnt and in water it cannot be dissolved.'



21. पिंपळ तुटे शस्त्रानें। पिंपळ जळे पावकानें।
पिंपळ कालवे उदकानें। नाशवंत॥ २१॥
piṃpāḷa tuṭe śastrāṇeṃ | piṃpāḷa jāḷe pāvakāṇeṃ |
piṃpāḷa kālave udakāṇeṃ | nāśavaṃta || 21 ||

21. But the *pipal/ashwattam* tree can be cut by one's power (when there is your power of learning etc. then, this knowledge is destroyed). The *pipal* can be burnt by fire (when one knows something outside of one's self then, knowledge is destroyed) and the *pipal* can be mixed in water and so it is destructible (for when one becomes more objective then, knowledge is destroyed).

22. तुटे जळे बुडे उडे। आतां ऐक्य कैसें घडे।
म्हणोनि हें उजेडे। सद्गुरुमुखें॥ २२॥
tuṭe jāḷe buḍe uḍe | ātāṃ aikya kaiseṃ ghaḍe |
mhaṇoṇi heṃ ujeḍe | sadgurumukheṃ || 22 ||

22. If this tree can be cut, burned, dissolved and finally destroyed then, now how can His *swarup* and this knowledge be the same? Still, that thoughtless *swarup* becomes clear due to this 'speech' of *sadguru*.

23. इन्द्रियाणां मनश्चास्मि। कृष्ण म्हणे मन तो मी।
तरी कां आवरावी ऊर्मी। चंचळ मनाची॥ २३॥
indriyāṇāṃ manaścāsmi | kṛṣṇa mhaṇe mana to mī |
tarī kāṃ āvarāvī ūrmī | caṃcāḷa manācī || 23 ||

23. And lord *krishna* also said 'Among the organs of sense and action, there is the mind and I am that.' If that is to be taken at face value and the mind is God then, why should one try to control the thoughts of this active mind?

24. ऐसें कृष्ण कां बोलिला। साधनमार्ग दाखविला।
खडे मांडुनि शिकविला। ओनामा जेवीं॥ २४॥
aiseṃ kṛṣṇa kāṃ bolilā | sādhanamārga dākhaṇvilā |
khaḍe māṇḍūni śikavilā | onāmā jevīṃ || 24 ||

24. So why has *krishna* said these things? He is showing you the way to achieve this 'speech'. These are like the stones with which the foundation gets laid. These statements should be understood within their context and so these basic things should be learnt first.

25. ऐसा आहे वाक्यभेद। सर्व जाणे तो गोविंद।
देहबुद्धीचा विवाद। कामा नये॥ २५॥
aisā āhe vākyaḥbhedā | sarva jāṇe to govinda |
dehabuddhīcā vivāda | kāmā naye || 25 ||

25. There are differences in the statements said by *shri krishna* but when He said them, He was knowing this 'all' and any argument made while taking yourself to be a body and not this 'I am', will surely lead to misunderstanding.

26. वेद शास्त्र श्रुति स्मृती। तेथें वाक्यभेद पडती।
ते सर्वही निवडती। सद्गुरूचेनि वचनें॥ २६॥



*veda sāstra śruti smṛtī | tethem vākyabheda paḍatī |
te sarvahī nivadaṭatī | sadgurūceni vacanem || 26 ||*

26. Then there are the *vedas, shasthras, shruti and smriti and then that One brahman 'there' falls into a body and there are the various different statements. But if you choose this divine 'word' of sadguru, then that Reality within the 'all' can be determined. *(maharaj- veda means that which is known, shasthra means that which is learnt, shruti means that which is heard and smriti means that which is remembered. But you cannot be that which is known, learnt, heard or remembered)

27. वेदशास्त्रांचें भांडण। शस्त्रें तोडी ऐसा कोण।
हैं निवडेना साधुविण। कदा कल्पांतीं ॥ २७ ॥
*vedasāstrāmcerm bhāṇḍaṇa | śastrem toḍī aisā koṇa |
hem nivadenā sādhuviṇa | kadā kalpāntīm || 27 ||*

27. Who is there who can quell this quarrelling that goes on between the vedas and shasthras? Only that thoughtless Self at the end of thought can understand these things, but He can never be determined without the sadhu.

28. पूर्वपक्ष आणि सिद्धांत। शास्त्री बोलिला संकेत।
याचा होय निश्चितार्थ। साधुमुखें ॥ २८ ॥
*pūrvapakṣa āṇi siddhānta | śāstrīm bolilā saṅketa |
yācā hoyā niścītārtha | sādhumukhem || 28 ||*

28. There is the primary hypothesis 'I am' and there is that established Truth/siddhant, I do not exist. By the study of the shasthras (ie. neti, neti) this 'speech' can be ascertained but the real meaning that this 'speech' conveys can only be gained by the company of the sadhu.

29. येन्हवीं वादाचीं उत्तरे। एकाहूनि एक थोरें।
बोल् जातां अपारें। वेदशास्त्रें ॥ २९ ॥
*yerhavīm vādācīm uttareṁ | ekāhūni eka thorem |
bolūm jātām apārem | vedasāstreṁ || 29 ||*

29. Otherwise there are arguments and heated replies and then this one (jiva) feels he is greater than that One (brahman). Then this 'speech' that is within the vedas and shasthras and is made by that limitless paramatma, gets destroyed.

30. म्हणोनि वादविवाद। सांडूनि कीजे संवाद।
तेणें होय ब्रह्मानंद। स्वानुभवे ॥ ३० ॥
*mhaṇoni vādavivāda | sāṇḍūni kīje saṅvāda |
teṇem hoyā brahmānanda | svānubhaveṁ || 30 ||*

30. Therefore, leaving aside these arguments one should have a dialogue with sadguru and then through Self-experience, the bliss of brahman will be gained.

31. एके कल्पनेचे पोटीं। होती जाती अनंत सृष्टी।
तया सृष्टीची गोष्टी। साच केवीं ॥ ३१ ॥
*eke kalpaneche poṭīm | hotī jāṭī ananta sṛṣṭī |
tayā sṛṣṭīcī goṣṭī | sāca kevim || 31 ||*



31. Due to that endless One within this womb of imagination (ie. on account of this imagined ‘I am’, there is this “I am a body” thought and many things are imagined), there is the gross world and then the One appears and gets destroyed. But why should that One take even this story ‘I am’, that is within this gross world, as the truth? (When that imperceptible One takes itself as a *jīva* then it appears and disappears. And even if He feels ‘I am everything, everywhere’ still He will disappear. But when that One knows Itself then, the only Truth will be Itself)

32. कल्पनेचा केला देव। तेथें झाला दृढ भाव।
देवालागीं येतां खेव। भक्त दुःखें दुखवला ॥ ३२ ॥
kalpanecā kelā deva | tethem jhālā dṛḍha bhāva |
devālāgīm yetām kheva | bhakta duḥkhem dukhavalā || 32 ||

32. If you create a concept of God then, that *brahman* ‘there’ becomes some fixed idea and then if an accident comes to that god, the devotee makes himself unhappy.

33. पाषाणाचा देव केला। एके दिवशीं भंगोनि गेला।
तेणें भक्त दुखवला। रडे पडे आक्रंदे ॥ ३३ ॥
pāṣāṅācā deva kelā | eke divaśīm bhaṅgoni gelā |
teṅem bhakta dukhavalā | raḍe paḍe ākraṅde || 33 ||

33. If you believe in a god made of stone then, that One (*Knower*) within this time of the ‘all’ will get broken and destroyed (how can there be understanding when one takes this world and its concepts and gods as true?). Due to this, there is the crying and loud lamenting of a devotee (body consciousness brings much mental and physical suffering and pleading before a stone image).

34. देव हारपला घरीं। एक देव नेला चोरीं।
एक देव दुराचारीं। फोडिला बळें ॥ ३४ ॥
deva hārapalā gharīm | eka deva nelā corīm |
eka deva durācārīm | phoḍilā baḷem || 34 ||

34. Then that One God gets lost in this house of the gross body. Then that One God gets taken away by this thief called the mind. Then that One God gets broken into pieces by the conduct that is far from the *atma*.

35. एक देव जापाणिला। एक देव उदकीं टाकिला।
एक देव नेऊन घातला। पायांतळीं ॥ ३५ ॥
eka deva jāpāṅilā | eka deva udakīm ṭākilā |
eka deva neūna ghātalā | pāyāntalīm || 35 ||

35. Then that One God gets covered over. Then that One God gets thrown in the water (then there is ‘soft’ objectification and names and forms start to appear) and then due to gross objectification, that One God is not known at all and goes completely to ruin.

36. काय सांगों तीर्थमहिमा। मोडोनि गेला दुरात्मा।
थोर सत्व होतें तें मा। काय जाहलें कळेना ॥ ३६ ॥
kāya sāṅgōṅ tīrthamahimā | moḍoni gelā durātmā |
thora satva hotem teṅ mā | kāya jāhalem kaḷenā || 36 ||



36. How can the greatness of that sacred place of the *atma* be understood when it gets broken and destroyed by the one far from the *atma* (ie. ego)? When that great *brahman* becomes this *sattwa guna* (ie. knowledge) then afterwards, so many objects appear and that *brahman* cannot be understood.

37. देव घडिला सोनारीं। देव ओतिला ओतारीं।
एक देव घडिला पाथरीं। पाषाणाचा ॥ ३७ ॥
deva ghaḍilā sonārīm | deva otilā otārīm |
eka deva ghaḍilā pātharīm | pāṣāṇācā || 37 ||

37. Then there is a god formed by a goldsmith and a god forged by a metal worker or that One God appears as a slab of stone.

38. नर्मदा गंडिकातीरीं। देव पडिले लक्षवरीं।
त्यांची संख्या कोण करी। असंख्यात गोटे ॥ ३८ ॥
narmadā gaṇḍikātīrīm | deva paḍile lakṣavarī |
tyāñcī saṅkhyā koṇa karī | asaṅkhyāta goṭe || 38 ||

38. In the riverbeds of the *narmada* and *gandaki* rivers, that One God has come tumbling down and there are the thousands of gods found there (some consider every stone from these rivers as gods). But why should you give any regard to these stones that have appeared within that immeasurable true God?

39. चक्रतीर्थी चक्रांकित। देव असती असंख्यात।
नाहीं मनीं निश्चितार्थ। एक देव ॥ ३९ ॥
chakratīrthīm cakrāṅkita | deva asatī asaṅkhyāta |
nāhīm manīm niścītārtha | eka deva || 39 ||

39. There is a place called *chakrateerth* and it is believed to be sacred and there, there are stones with circular markings that are revered as gods. But these are all within that One immeasurable God and if these are taken as true then how can there ever be born the real conviction of that One God?

40. बाण तांदळे ताम्रनाणें। स्फटिक देव्हारां पूजणें।
ऐसे देव कोण जाणें। खरे कीं खोटे ॥ ४० ॥
bāṇa tāṇḍale tāṃranāṇem | sphaṭika devhārām pūjaṇem |
aise deva koṇa jāṇe | khare kīm khoṭe || 40 ||

40. When stones called *bana* and *tandala* are worshipped as God and when copper coins and crystals in small shrine-rooms are worshipped as God then, who can know the true God from the false gods?

41. देव रेशिमाचा केला। तोही तुटोनियां गेला।
आतां नवा नेम धरिला। मृत्तिकेच्या लिंगाचा ॥ ४१ ॥
deva reśimācā kelā | tohī tuṭoniyām gelā |
ātām navā nema dharilā | mṛttikecyā liṅgācā || 41 ||

41. For example; there was a god made of silk but that got torn and now a new practice is started with a god of clay.



42. आमचा देव बहु सत्य। आम्हांस आकांतीं पावत।
पूर्ण करी मनोरथ। सर्वकाळ॥ ४२॥
amacā deva bahu satya | āmhāmsa ākāntīm pāvata |
pūrṇa karī manoratha | sarvakāla || 42 ||

42. They say, “Our many gods are true and they save us from calamities.” But they do not understand that, it is this time of the ‘all’ that satisfies the desires of their minds (*maharaj-* ‘they go to these stones painted orange with a desire in mind and many miracles happen. But they do not understand that the power came from themselves’: everyone is in knowledge and it is this knowledge that gives one whatever one ardently desires. Painted stones and images appear in this, your knowledge and have no power to do anything)

43. आतां याचें सत्त्व गेलें। प्राप्त होतें तें झालें।
प्राक्तन नवचे पालटिलें। ईश्वराचेनि॥ ४३॥
ātām yācēm sattva galem | prāpta hotēm tem jhālem |
prāktana navace pālaṭilem | īśvarāceni || 43 ||

43. They say, “But now, this *sattva* has gone.” However they do not understand that whatever has to happen that only can happen and even *ishwara* (ie. witnessing) cannot change what has to happen (How can that *sattva guna*/knowledge ever go away? It is always there. In truth, it is this knowledge or *sattva guna* that is happening; the rest ie. your world, is just your mind’s interpretation of this ie. *rajo guna*. Whatever is going to happen cannot be altered and it is unavoidable, for it is the result of past actions. And *iswhara* cannot change anything, He merely watches and puts a zero on whatever happens and remains detached).

44. धातु पाषाण मृत्तिका। चित्रलेप काष्ठ देखा।
तेथें देव कैचा मूर्खा। भ्रांति पडिली॥ ४४॥
dhātu pāṣāṇa mṛttikā | citralepa kāṣṭha dekhā |
tethem deva kairncā mūrkhā | bhrānti paḍilī || 44 ||

44. They are just metal, stone and clay. Look and see! They are painted pictures and wood. You fool, where is God there? Please understand, you have fallen into delusion!

45. हे आपुलाली कल्पना। प्राक्तना-ऐशीं फळें जाणा।
परी त्या देवाचिया खुणा। वेगळ्याचि॥ ४५॥
he āpulālī kalpanā | prāktanā-aiśīm phalēm jāṇā |
parī tyā devāciyā khunā | vegalyāci || 45 ||

45. When you start to imagine upon that thoughtless *swarup* then, know that you will get whatever it is you imagined. But the understanding of that *nirgun* God is quite different (knowledge is like a wish fulfilling tree of infinite potential and you become whatever you imagine; if you imagine, “I am a body” then, you become a body. If you imagine, ‘I am He’ then, you become He. And if you don’t imagine then you become that thoughtless *swarup*)

श्लोक॥ नानाशास्त्रविदो लोका नानादैवतपूजकाः।
आत्मज्ञानं विना पार्थ सर्वकर्म निरर्थकम्॥ १॥



śloka | *nānāsāstravido lokā nānādaivatapūjakāḥ |*
ātmaññānaṁ vinā pārtha sarvakarma nirarthakam || 1 ||

John to nemá přeložené a Moe ani Gaisas taky ne

Zřejmě (částečně) *Garbha Gita 7* (rozhovor *Krišna – Ardžuna* o *karmě*)

46. म्हणोनि हें माया भ्रमणें। सृष्टि मिथ्या कोटिगुणें।
 वेद शास्त्रें पुराणें। ऐशींच बोलती ॥ ४६ ॥
mhaṇoni heṁ māyā bhramaṇeṁ | sṛṣṭi mithyā koṭiguṇeṁ |
veda śāstreṁ purāṇeṁ | aiśīmca bolatī || 46 ||

46. Therefore, on account of this delusion of *maya* there is that thoughtless *swarup* and on account of this *superior *guna* there is also this false gross world. But the *vedas*, *shasthras* and *puranas* and this ‘speech’ also are all false. *(ie. this pure *sattwa guna* of knowledge is the original *maya*. On account of this, the world of ‘many’ names and forms is formed and on account of this, that thoughtless *swarup* is gained)

47. साधु संत महानुभाव। त्यांचा ऐसाचि अनुभव।
 पंचभूतातीत देव। सृष्टि मिथ्या ॥ ४७ ॥
sādhu samta mahānubhāva | tyāṁcā aisāci anubhava |
pañcabhūtātīta deva | sṛṣṭi mithyā || 47 ||

47. Then there is that *sadhu* and Saint and this experience is that thoughtless *swarup* (ie. no ‘experience’). Then there is that One true God beyond the five elements and this world is false.

48. सृष्टीपूर्वी सृष्टि चालतां। सृष्टि अवघी
 संहारतां। शाश्वत देव तत्त्वतां। आदि अंती ॥ ४८ ॥
sṛṣṭīpūrvīm sṛṣṭi cālatām | sṛṣṭi avaghī
samhāratām | śāśvata deva tattvatām | ādi antīm || 48 ||

48. Before this gross world was and while this world is and when this world within the mind is destroyed, truly, from beginning to the end, there is that One eternal God.

49. ऐसा सर्वाचा निश्चयो। यदर्थी नाही संशयो।
 व्यतिरेक आणि अन्वयो। कल्पनारूप ॥ ४९ ॥
aisā sarvāṁcā niścayo | yadarthīm nāhīm saṁśayo |
vyatireka āṇi anvayo | kalpanārūpa || 49 ||

49. When the conviction of the ‘all’ is maintained then, even this ‘all’ doubt¹⁰ will also go off of its own accord. The methods of connectedness and non-connectedness can be used but still both are within the field of thought (this is in reference to two *vedantic* techniques that together prove or disprove the existence of something; they can prove that there is only One, but still one has to become thoughtless).

50. एके कल्पनेचे पोटीं। बोलिजेती अष्ट सृष्टि।

¹⁰ *siddharameshwar maharaj*- If a *brahmin* was to go around saying, “I am a *brahmin*, I am a *brahmin*”, then people would begin to doubt, “Is he a *brahmin*?” In the same way, if one was to go around saying, ‘I am He, I am He’, doubt would arise.



तये सृष्टीची गोष्टी। सावध ऐका ॥ ५० ॥
eke kalpanece poṭīm | bolijetī aṣṭa sṛṣṭi |
taye sṛṣṭīcī goṣṭī | sāvadha aikā || 50 ||

50. Due to that One being within this ‘womb’ of imagination there are eight worlds (ie. One within ‘I am’). Therefore listen carefully to this ‘speech’ that is within these worlds! (Forget everything and understand they are knowledge only)

51. एके कल्पनेचे पोटीं। बोलिजेती अष्ट सृष्टि।
 तये सृष्टीची गोष्टी। सावध ऐका ॥ ५० ॥
eke kalpanece poṭīm | bolijetī aṣṭa sṛṣṭi |
taye sṛṣṭīcī goṣṭī | sāvadha aikā || 50 ||

51. The first world is the world of imagination and concept. The second is the world of words. There is a third world, the world of sensory perception; but even then that One is knowing this ‘all’ (that One and this ‘all’ may be concealed by these imaginary worlds but they cannot be destroyed by them. For, in truth, they are the base of all that can be imagined).

52. चौथी चित्रलेप सृष्टी। पांचवी स्वप्नसृष्टी।
 साहावी गंधर्वसृष्टी। ज्वरसृष्टी सातवी ॥ ५२ ॥
cauthī citralepa sṛṣṭī | pāncavī svapnasṛṣṭī |
sāhāvī gaṇḍharvasṛṣṭī | jvarasṛṣṭī sātavī || 52 ||

52. The fourth is the world of painted pictures (and movies); the fifth is the dream world; the sixth is the world of the *gandharva/day dreaming and the seventh is the world seen by the hallucinations of fever. *(Imaginary world in the sky)

53. आठवी दृष्टिबंधन। ऐशा अष्ट सृष्टि जाण।
 यांमध्ये श्रेष्ठ कोण। सत्य मानावी ॥ ५३ ॥
āṭhavī dṛṣṭībandhana | aiśā aṣṭa sṛṣṭi jāṇa |
yāṇmadhye śreṣṭha koṇa | satya mānāvī || 53 ||

53. The eighth world is the world created through hypnosis. Therefore one should respect the Truth that is within this knowing of the ‘all’ (ie. the atma purush that is the support of knowing).

54. म्हणोन सृष्टी नाशवंत। जाणती संत महंत।
 सगुण भजावा निश्चित। निश्चयालागीं ॥ ५४ ॥
mhaṇona sṛṣṭī nāśavaranta | jāṇatī samta mahanta |
saguna bhajāvā niścita | niścayālāgīm || 54 ||

54. The Saint and purush understand that these worlds are destructible and therefore you should resolve to maintain this constant bhajan that is in this sagun (‘I am’).

55. म्हणोन सृष्टी नाशवंत। जाणती संत महंत।
 सगुण भजावा निश्चित। निश्चयालागीं ॥ ५४ ॥
mhaṇona sṛṣṭī nāśavaranta | jāṇatī samta mahanta |
saguna bhajāvā niścita | niścayālāgīm || 54 ||



55. With the support of this *sagun* there should be, on account of that thoughtless essence and the company of the Saint/Self, the supportless *nirgun*.

56. आतां असो हें बहुत। संतसंगें केलें नेमस्त।
 येरवीं चित्त दुश्चित। संशयीं पडे ॥ ५६ ॥
ātām aso hem bahuta | sāntasaṅgeṅ keleṅ nemasta |
yeravīṅ citta duścita | saṁśayīṅ paḍe || 56 ||

56. Now, there is that thoughtless and this ‘all’. But due to the company of the Saint thoughtlessness is clearly understood. Otherwise the *chitta* forgets its true Self and falls into doubt (as in the next verse).

57. तंव शिष्यें आक्षेपिलें। सृष्टी मिथ्या ऐसें कळलें।
 परी हें दृश्य अवघें नाथिलें। तरी दिसतें कां ॥ ५७ ॥
tanva śiṣyēṅ ākṣepileṅ | sṛṣṭī mithyā aiseṅ kaḷaleṅ |
parī hem dṛśya avagheṅ nāthileṅ | tarī disateṅ kāṅ || 57 ||

57. At this time, the disciple raised a query. “The gross world is false, such has been understood. But when that thoughtless Self is made non-existent by the mind then, what is it that is being seen?”

58. दृश्य प्रत्यक्ष दिसतें। म्हणोनि सत्यचि वाटतें।
 यासि काय करावें तें। सांगा स्वामी ॥ ५८ ॥
dṛśya pratyakṣa disateṅ | mhaṇoni satyaci vāṭateṅ |
yāsi kāya karāveṅ teṅ | sāṅgā svāmī || 58 ||

58. It is this ‘all’ or knowledge that is actually being seen through the sensory organs and therefore there is the feeling that this world is true (it is this knowledge that gives it the feeling of being real. Even when we dream, at that time, we take the dream as true because knowledge is there). “Then *swami*, tell me how this knowledge should be made into that Reality?”

59. याचें प्रत्युत्तर भलें। पुढिले समासीं बोलिलें।
 श्रोतीं श्रवण केलें। पाहिजे पुढें ॥ ५९ ॥
yācēṅ pratyuttara bhaleṅ | puḍhile samāsīṅ bolileṅ |
śrotīṅ śravaṇa keleṅ | pāhije puḍheṅ || 59 ||

59. This wise reply of ‘I am’ that is within the collection of words should be ‘spoken’ ahead. And to do this, the listener should make *shravan*.

60. एवं सृष्टि मिथ्या जाण। जाणोनि रक्षावें सगुण।
 ऐशी हे अनुभवाची खूण। अनुभवी जाणती ॥ ६० ॥
evaṅ sṛṣṭi mithyā jāṇa | jāṇoni rakṣāveṅ saguṇa |
aiśī he anubhavācī khūṇa | anubhavī jāṇatī || 60 ||

60. Then you will come to know that the world is false and by simply knowing, protect this *sagun*. And by maintaining this there will be the thoughtless pure understanding of this ‘I am experience’. That is the pure knowledge within this ‘experience’.

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके



सृष्टिकथानिरूपणं नाम षष्ठः समासः ॥ ६ ॥ ६.६

*iti śrīdāsabodhe guruśiṣyasaṁvāde ṣaṣṭhadaśake
sṛṣṭikathānirūpaṇaṁ nāma ṣaṣṭhaḥ samāsaḥ ॥ 6 ॥ 6.6*

Tímto končí 6. kapitola 6. dášaky knihy Dásbódh s názvem „The Gross Creation and this Story of God, I am“.

Překlad z angličtiny – xxx 2017

6.7 Sagun bhajan

समास सातवा : सगुणभजन

samāsa sātavā : saguṇabhajana

Sagun bhajan

Note: Siddharameshwar Maharaj – In every action to remember your swarup is bhajan.

|| Śrī Rām ||

1. ज्ञाने दृश्य मिथ्या झालें। तरी कां पाहिजे भजन केलें।
तेणें काय प्राप्त झालें। हें मज निरूपावें ॥ १ ॥
jñāneṁ dr̥śya mithyā jhāleṁ | tarī kām pāhije bhajana keleṁ |
teṇeṁ kāya prāpta jhāleṁ | heṁ maja nirūpāveṁ || 1 ||

1. “If due to pure knowledge, this visible *sagun* becomes false then, what is the necessity of making *sagun bhajan*? What will that Reality gain from this? This should be explained to me.” (Why to make *sagun bhajan* when *sagun* or knowledge is, in fact, untrue? If there is, in truth, only that *nirgun* or Reality then, why not be That?)

2. ज्ञानाहून थोर असेना। तरी कां पाहिजे उपासना।
उपासनेनें जनां। काय प्राप्त ॥ २ ॥
jñānāhūna thora asenā | tarī kām pāhije upāsanā |
upāsaneneṁ janāṁ | kāya prāpta || 2 ||

2. “If nothing is greater than pure knowledge then, why should there be this *sagun* worship? What do those who worship this *sagun* knowledge gain?”

3. मुख्य सार तें निर्गुण। तेथें दिसेचिना सगुण।
भजन केलियाचा गुण। मज निरूपावा ॥ ३ ॥
mukhya sāra teṁ nirguṇa | tetheṁ disecinā saguṇa |
bhajana keliyācā guṇa | maja nirūpāvā || 3 ||

3. “You have previously explained that, when there is that Supreme *nirgun* essence ‘there’ then, the *sagun* is not seen and yet you tell me to do this *sagun bhajan*.”

4. जें प्रत्यक्ष नाशवंत। त्यासि भजावें किंनिमित्त।
सत्य सांडून असत्या। कोणें भजावें ॥ ४ ॥
jeṁ pratyakṣa nāśavaṁta | tyāsi bhajāveṁ kiṁnimitta |
satya sāṁḍūna asatya | koṇeṁ bhajāveṁ || 4 ||



4. “When this ‘all’ of *mula maya* is destructible, then for what reason should that *paramatma* make this *sagun bhajan*? For then the Truth is left aside and there is the *bhajan* of this ‘I am’.”

5. असत्याचा प्रत्ययो आला। तरी मग नेम कां लागला।
सत्य सांडून गलबला। कासया करावा ॥ ५ ॥
asatyācā pratyayo ālā | tarī maga nema kāñ lāgalā |
satya sāmḍūna galabalā | kāsayā karāvā || 5 ||

5. “When the *nirgun* understanding of this untrue *sagun* has come then, why should one still uphold this untrue practice? Why leave aside the true and get involved in this confusion?”

6. निर्गुणानें मोक्ष होतो। प्रत्यक्ष प्रत्यय येतो।
सगुण काय देऊं पाहतो। सांगा स्वामी ॥ ६ ॥
nirguṇāneṁ mokṣa hoto | pratyakṣa pratyaya yeto |
saguṇa kāya deūṁ pāhato | sāṅgā svāmī || 6 ||

6. “It is due to the understanding of *nirgun* that there is true liberation and these sensory experiences become that *nirgun* understanding. Then *swamī*, please tell me, what can this *sagun* understanding give?”

7. सगुण नाशवंत ऐसें सांगतां। पुनः भजन करावें
म्हणतां। तरी कासयासाठीं आतां। भजन करूं ॥ ७ ॥
saguṇa nāśavaṅta aiseṁ sāṅgatāṁ | punaḥ bhajana karāveṁ
mhaṇatāṁ | tarī kāsayāsāṭhīṁ ātāṁ | bhajana karūṁ || 7 ||

7. “You have told us that *sagun* is destructible and yet you say, one should do *sagun bhajan*. But why should one do this now?”

8. स्वामीचे भिडेनें बोलवेना। येहवीं हें कांहींच मानेना।
साध्यचि झालिया साधना। कां प्रवर्तावें ॥ ८ ॥
svāmīce bhīḍeneṁ bolavenā | yeḥavīṁ heṁ kāñhīṁca mānenā |
sādhyaci jhāliya sādhanā | kāṁ pravartāveṁ || 8 ||

8. “Out of respect for *swamiji* (ie. that Reality), there should not be even the speaking of this ‘I am’ (there should not be *sagun* even and there should be the understanding, I do not exist). Otherwise, that thoughtless Self becomes this ‘I am’ (*sagun*) and the *nirgun* will not be valued. Now when that which is to be achieved has been achieved then, why to enter upon *sadhana*/achieving again?”

9. ऐसें श्रोतयाचें बोलणें। शब्द बोले निर्बुजलेपणें।
याचें उत्तर ऐकणें। म्हणे वक्ता ॥ ९ ॥
aiseṁ śrotayācēṁ bolāṇeṁ | śabda bole nirbujalepaṇeṁ |
yācēṁ uttara aikaṇeṁ | mhaṇe vaktā || 9 ||

9. The speaker said, this ‘speech’ of the listener has become confused and this ‘word’ has faltered. Therefore listen to this reply of ‘I am’.

10. सद्गुरु वचन प्रतिपालन। हेंचि मुख्य परमार्थाचें लक्षण।



वचनभंग करितां विलक्षण। सहजचि जाहलें ॥ १० ॥

*sadguru vacana pratipālana | heṁci mukhya paramārthācēṁ lakṣaṇa |
vacanabhaṅga karitām vilakṣaṇa | sahajaci jāhaleṁ || 10 ||*

10. When this divine ‘word’ of the *guru* is cherished then, there will be that thoughtless *nirgun*, the supreme attention of *paramarth*. But if this divine ‘word’ gets broken then, that which is natural appears as something different (you only think you have understood but your understanding is intellectual. All these questions and doubts are not the sign of one who rests in the understanding of ‘I am’/*sagun*, let alone, I do not exist/*nirgun*. You have not understood this ‘I am’ and so your every thought is concealing this ‘I am’ feeling and there are the many names and forms of this feeling, “I am somebody”).

11. म्हणोनि आज्ञेसि वंदावें। सगुण भजन मानावें।

श्रोता म्हणे हें देवें। कां प्रयोजिलें ॥ ११ ॥

*mhaṇoni ājñesi vaṅdāveṁ | saguṇa bhajana mānāveṁ |
śrotā mhaṇe heṁ deveṁ | kām prayojileṁ || 11 ||*

11. Therefore one should respectfully obey the order of *swami* and this *sagun bhajan* should be valued (ie. every doubt should be cast out and this ‘word’ should be valued). But then the listener said, “Why this is deemed necessary by that thoughtless God?” (If I am the thoughtless *nirgun* God then, why is there the need for this *sagun* or knowledge)

12. काय मानिला उपकार। कोण झाला साक्षात्कार।

किंवा प्रारब्धाचें अक्षर। पुसिलें देवें ॥ १२ ॥

*kāya mānilā upakāra | koṇa jhālā sāksātkāra |
kiṁvā prārabdhācēṁ akṣara | pusileṁ deveṁ || 12 ||*

12. “This ‘I am’ is a wonderful favour bestowed upon me but why to have regard for this when direct realisation (*sakshatkar*) of that Reality has come? If respect is kept for this *sagun* then how can there be an end to my *prarabdha karma*? For only that *nirgun* God can wipe out every single letter of my *prarabdha* (on-going *karma*)”

13. होणार हें तों पालटेना। भजनें काय करावें जना।

हें तों पाहतां अनुमाना। कांहींच न ये ॥ १३ ॥

*hoṅāra heṁ toṁ pālaṭenā | bhajaneṁ kāya karāveṁ janā |
heṁ toṁ pāhatām anumānā | kāṁhīṁca na ye || 13 ||*

13. “Whatever is going to happen happens; still that thoughtless *paramatma* does not change. Therefore why should the people make this *sagun bhajan* for when that thoughtless *swarup* is understood then, there is neither conjecture or this ‘all’ even?” (This ‘all’ of *sagun* is your *prarabdha karma*. It is the unavoidable result of past actions. Now as a witness ie. *sagun*, you do not add to your store of *karmas* still, this is not the understanding of pure knowledge. In pure knowledge, you do not exist)

14. स्वामीची आज्ञा प्रमाण। कोण करील अप्रमाण।

परंतु याचा काय गुण। मज निरूपावा ॥ १४ ॥

*svāmīcī ājñā pramāṇa | koṇa karīla apramāṇa |
paraṁtu yācā kāya guṇa | maja nirūpāvā || 14 ||*



14. “*swami* has said we should do *sagun bhajan* and His orders should not be disobeyed but still, I do not understand why this pure *sattwa guna* of ‘I am’ is to be made”

15. वक्ता म्हणे सावधपणें। सांग ज्ञानाची लक्षणें।
तुज कांहीं लागे करणें। किंवा नाही ॥ १५ ॥
vaktā mhaṇe sāvadhapaṇeṁ | sāṅga jñānācī lakṣaṇeṁ |
tuja kāmhīm lāge karaṇeṁ | kiṁvā nāhīm || 15 ||

15. The speaker said, it is due to this alertness of *sagun* that there is the perfect attention of pure knowledge. But tell me, do you not require this ‘thing’ to do every action? (only by constant determined effort can you understand this knowledge ‘I am’ and only then is it possible to transcend this knowledge. Understand that without this knowledge, nothing can be performed in this world. Knowledge is the base of your every action. Therefore first be knowledge)

16. करणें लागे भोजना। करणें लागे उदकप्राशन।
मळमूत्रत्यागलक्षण। तेंही सुटेना ॥ १६ ॥
karaṇeṁ lāge bhojana | karaṇeṁ lāge udakaprāśana |
maḷamūtratyāgalakṣaṇa | teṁhī suṭenā || 16 ||

16. On account of this action (ie. knowledge), one takes food and on account of the action, one one drinks water. And even though this attention is required to pass a stool or urinate still, that Reality is not broken (everything takes place in this ‘thing’/knowledge, but that Reality remains detached from all this).

17. जनाचें समाधान राखावें। आपुलें पारिखें ओळखावें।
आणि भजनचि मोडावें। हें कोण ज्ञान ॥ १७ ॥
janāceṁ samādhāna rākhāveṁ | āpuleṁ pārikheṁ oḷakhāveṁ |
āṇi bhajanaci moḍāveṁ | heṁ koṇa jñāna || 17 ||

17. If the people are to remain in that *samadhan* then, this *‘stranger’ should be recognised as your own. And when there is that thoughtless knowledge then who is there to discontinue this *sagun bhajan* (that thoughtless knowledge does not decide, Ah! now I should stop *sagun bhajan*, then why should you; it will disappear of its own accord)? *(*maharaj*- ‘the stranger is knowledge but it is felt to be a stranger....hold on to that’: for lifetimes you have taken yourself to be a body, now it feels strange to be knowledge)

18. ज्ञान विवेकें मिथ्या झालें। परंतु अवघें नाही टाकिलें।
तरी मग भजनेचि काय केलें। सांग बापा ॥ १८ ॥
jñāna vivekeṁ mithyā jhāleṁ | paraṁtu avagheṁ nāhīm ṭākileṁ |
tārī maga bhajaneci kāya keleṁ | sāṅga bāpā || 18 ||

18. Due to this *vivek* of knowledge the ‘many’ things become false but, if all the things of the mind have not been cast off then, how can one make this *sagun bhajan*? Tell me this, my dear man. (This arguing by the listener is itself an indication that even this *sagun bhajan* is not being performed)

19. साहेबास लोटांगणीं जावें। नीचासारिखें व्हावें।
आणि देवास न मानावें। हें कोण ज्ञान ॥ १९ ॥



*sāhebāsa loṭāmgaṇīm jāverīm | nīcāsārikhem vḥāverīm |
āṇi devāsa na mānāverīm | hem koṇa jñāna || 19 ||*

19. At work you prostrate yourself before your boss by behaving like some lowly person and yet you do not want to give respect to God (ie. by surrendering your thoughts you do His *sagun bhajan* and in this way, you prostrate before Him) then, how can there be that thoughtless knowledge?

20. हरि हर ब्रह्मादिक। हे जयाचे आज्ञाधारक।
तू एक मानवी रंक। भजसि ना तरी काय गेलें ॥ २० ॥
*hari hara brahmādika | he jayāce ājñādhāraka |
tūm eka mānavī raṅka | bhajasi nā tarī kāya gelem || 20 ||*

20. Even when there is *hari, hara* and *brahma* (ie. *gunas*) still, there is that thoughtless *swarup* and this *sagun bhajan* upholding His order. You are that One and yet you have become a poor beggar in this world. If you do not do His *bhajan*, then your loss is so great!

21. आमुचे कुळीं रघुनाथ। रघुनाथ आमुचा परमार्थ।
जो समर्थाचाही समर्थ। देवां सोडविता ॥ २१ ॥
*āmuce kuḷīm raghunātha | raghunātha āmucā paramārtha |
jo samarthācāhī samartha | devām soḍavitā || 21 ||*

21. Within our lineage there is Lord *ram* and it is due to Him that we achieve that Ultimate Accomplishment/*paramarth*. (you yourself are *ram* but *ram* has forgotten Himself and become a poor beggar ie. if I had this or that then I would be happy. And if you should do *paramarth* then He remembers Himself). He is the greatest of the great and He liberates even the gods from bondage (the gods are the *gunas*, the elements, the senses etc.).

22. त्याचे आम्ही सेवकजन। सेवा करितां झालें ज्ञान।
तेथें अभाव धरितां पतन। पाविजेल कीं ॥ २२ ॥
*tyāce āmhī sevakajana | sevā karitām jhālem jñāna |
tetherīm abhāva dharitām patana | pāvijela kīm || 22 ||*

22. We are His servants and knowledge is attained through our service to Him (ie. when do what He tells us to do ie. let whatever has to come, come; its His order now). But if there is no faith, then that *brahman* ‘there’ will surely fall into body consciousness.

23. सद्गुरु सांगती सारासार। त्यास कैसें म्हणावें असार।
तुज काय सांगणें विचार। शाहाणे जाणती ॥ २३ ॥
*sadguru sāṅgātī sārāsāra | tyāsa kaiseṁ mhaṇāverīm asāra |
tuja kāya sāṅgaṇerīm vicāra | śāhāṇe jāṇatī || 23 ||*

23. The listener said, “The *guru* gives the understanding of the essence then, why should we make that essence into this non-essence (ie. this knowledge of ‘all’)?” The speaker says, how can thoughtlessness (ie. *essence*) be explained to you? That can only be understood by one who has become wise (one who understands this ‘I am’ first). (*maharaj-* the milk of a female tiger cannot be put in an earthen jar, the jar would



break; the milk must be placed in a golden jar. In the same way, knowledge of that Reality cannot be placed in your mind)

24. समर्थाचे मनीचे तुटे। तेचि जाणावे अदृष्ट खोटे।
राज्यपदापासून करटे। चेवले जैसे ॥ २४ ॥
samarthāce manīcēm tuṭe | teñci jāṇāverm adrṣṭa khoṭem |
rājyapadāpāsūna karaṁṭem | cevalēm jaisēm || 24 ||

24. But you have left aside that thoughtless non-dual Self and accepted these thoughts of the mind. You should know that, due to these false things, that Reality has become a most unfortunate person. It is just like a King falling off His throne and becoming a poor beggar

25. मी थोर वाटे मनीं। तो नव्हे ब्रह्मज्ञानी।
विचार पाहतां देहाभिमानी। प्रत्यक्ष दिसे ॥ २५ ॥
mī thora vāṭe manīm | to navhe brahmajñānī |
vicāra pāhatām dehābhimānī | pratyakṣa diṣe || 25 ||

25. The one who feels in his mind, “I am the greatest,” is not a *brahman gnyani*. And thoughtlessness has been drowned in body pride and there is the seeing through the senses.

26. वस्तु भजन करीना। न करीं ऐसेही म्हणेना।
तरी जाणावी ती कल्पना। दडोन राहिली ॥ २६ ॥
vastu bhajana karīnā | na karīm aiseñhī mhaṇenā |
tarī jāṇāvī tī kalpanā | daḍona rāhili || 26 ||

26. It is true that while making the *bhajan* of that Self, there is no doer but still it should not to be said, “There is no doer” (only as long as concepts remain is there the question of doing and not doing). That thoughtless Self should know that, the “I am a body” concept though hidden, still remains. (You are that thoughtless yet still this remains as an intellectual understanding)

27. ना तें ज्ञान ना तें भजन। उगाचि आला देहाभिमान।
तेथें नाही कीं अनुमान। प्रत्ययो तुझा ॥ २७ ॥
nā teñ jñāna nā teñ bhajana | ugāci ālā dehābhimāna |
tetheñ nāhīm kīm anumāna | pratyayo tujhā || 27 ||

27. When that pure knowledge is not and this *sagun bhajan* is not then, that still and silent Self has become a body ego. Here your *nirgun* understanding is nothing but conjecture.

28. तरी आतां ऐसें न करावें। रघुनाथभजनीं लागावें।
तेणेचि ज्ञान बोलावें। चळेना ऐसें ॥ २८ ॥
tarī ātām aiseñ na karāvēñ | raghunāthabhajanīm lāgāvēñ |
teṇemci jñāna bolāvēñ | calēnā aiseñ || 28 ||

28. Now, this should not be done and one should be established in this *sagun bhajan* of lord *ram*. Then that Reality should understand that pure knowledge which cannot be falsified (even this *sagun* will be falsified; beyond ‘I am’ you will meet your Self).



29. करी दुर्जनांचा संहार। भक्तजनांचा आधार।
 ऐसा हा चमत्कार। रोकडा चाले ॥ २९ ॥
karī durjanāncā saṁhāra | bhaktajanāncā ādhāra |
aisā hā camatkāra | rokaḍā cāle || 29 ||

29. This *sagun bhajan* destroys the one who is far from the *atma* and it is the support of the devotee. This miracle of the ever-present ‘I am’ experience is the moving of that still and thoughtless *paramatma* (this *sagun* experience is a required prequel to Self-knowledge and it destroys body consciousness. This ‘I am’ is the first movement in the oneness of non-duality).

30. मनीं धरावें तें होतें। विघ्न अवघेंचि नासोनि जातें।
 कृपा केलिया रघुनाथें। प्रचीति येते ॥ ३० ॥
manīm dharāvēṁ teṁ hotēṁ | vighna avagheṁci nāsoni jāteṁ |
kṛpā keliyā raghunātheṁ | pracīti yete || 30 ||

30. If this ‘I am’ is held firmly in mind then, that Reality will be understood and this calamity of a world made up of so many things will be completely destroyed. By the blessings/*krupa** of *ram*, this *sagun* experience will come. *(*maharaj- kara* and *paha*; do it and see for yourself)

31. रघुनाथभजनें ज्ञान झालें। रघुनाथभजनें महत्व
 वाढलें। म्हणोनि तुवां केलें। पाहिजे आधीं ॥ ३१ ॥
raghunāthabhajanēṁ jñāna jhāleṁ | raghunāthabhajanēṁ mahatva
vāḍhaleṁ | mhaṇoni tuvāṁ keleṁ | pāhije ādhīṁ || 31 ||

31. By this *bhajan* of *ram*, knowledge is acquired and by this *bhajan* of *ram*, one’s greatness increases. Therefore you should make this *bhajan* that is at the beginning (this *sagun* experience is the beginning; and beyond this beginning and after the end, there is that inexpressible Self).

32. हें तों आहे सप्रचीत। आणि तुज वाटेना प्रचित।
 साक्षात्कारें नेमस्त। प्रत्ययो करावा ॥ ३२ ॥
heṁ toṁ āhe sapracīta | āṇi tuja vāṭenā pracita |
sākṣātkāreṁ nemasta | pratyayo karāvā || 32 ||

32. And when there is that thoughtless pure experience then, this experience of ‘I am’ will not be felt by you. Therefore you should establish that *nirgun* understanding and acquire that *sakshatkar* (direct realisation of one’s own Self).

33. रघुनाथ स्मरोन कार्य करावें। तें तत्काळचि सिद्धि पावे।
 कर्ता राम हें असावें। अभ्यंतरीं ॥ ३३ ॥
raghunātha smarona kārya karāvēṁ | teṁ tatkāḷaci siddhi pāve |
kartā rāma heṁ asāvēṁ | abhyaṁtarīm || 33 ||

33. This ‘all’ action should be made by the *remembering of *ram* and then, when there is no-otherness, that *siddha* will be attained (ie. the one complete and perfect Self). First understand that the doer is *ram* and then let thoughtlessness abide in your inner space. *(Remembering is forgetting)



34. कर्ता राम मी नव्हे आपण। ऐसें सगुण निवेदन।
निर्गुणीं तें अनन्य। निर्गुणचि होइजे॥ ३४॥
kartā rāma mī navhe āpaṇa | aiseṁ saguṇa nivedana |
nirguṇīm teṁ ananya | nirguṇaci hoije || 34 ||

34. ‘The doer is lord *ram* and I am not’. Such is the surrender to this *sagun*. And when there is that Reality and no other then, this ‘doer’ will be absorbed in that *nirgun* Self only.

35. मी कर्ता ऐसें म्हणतां। कांहींच घडेना सर्वथा।
प्रतीत पाहसी तरी आतां। शीघ्रचि आहे॥ ३५॥
mī kartā aiseṁ mhaṇatām | kāñhīncā ghaḍenā sarvathā |
pratīta pāhasī tarī ātām | śīghraci āhe || 35 ||

35. “I am the doer.” If you say like this then, even this ‘all’ will never be accomplished. But if this *sagun* experience is understood, then now at this very moment, this ‘all’ is perceived (the very moment this ego induced mind is let drop, what remains is what was always there).

36. मी कर्ता ऐसें म्हणसी। तेणें तूं कष्टी होसी।
राम कर्ता म्हणतां पावसी। यश कीर्ति प्रताप॥ ३६॥
mī kartā aiseṁ mhaṇasī | teṇem tūm kaṣṭī hosī |
rāma kartā mhaṇatām pāvāsī | yaśa kīrti pratāpa || 36 ||

36. When it is said, “I am the doer” then, to that Reality there has come the sufferings of ‘you’; and if you say, ‘*ram* is the doer’ then, there is success, pervasiveness and glory (ie. all qualities of *sagun* realisation).

37. एके भावनेसाठीं। देवासि पडे तुटी।
कां ते होय कृपादृष्टी। देव कर्ताभावितां॥ ३७॥
eke bhāvanesāṭhīm | devāsi paḍe tuṭī |
kām te hoyā kṛpādrṣṭī | deva kartābhāvitām || 37 ||

37. But because that One started to imagine, there was a separation created between you and God. And when you trust that ‘God is the doer’ then, you will receive the blessing of ‘divine sight’ (forget everything and He does everything).

38. आपण आहे दों दिवसांचा। आणि देव बहुतां काळांचा।
आपण थोडे ओळखीचा। देवास त्रैलोक्य जाणे॥ ३८॥
āpaṇa āhe doṁ divasāñcā | āṇi deva bahutām kālāñcā |
āpaṇa thoḍe oḷakhīcā | devāsa trailokya jāṇe || 38 ||

38. You are only for two days and that God is the time of this ‘all’ (when you take yourself to be a body then, there is yesterday and tomorrow; but then there is not this ‘now’ and being God). You are recognised by so few but the three worlds are known by God (He is the witness beyond this “I am a body” thought).

39. याकारणें रघुनाथ भजन। त्यासि मानिती बहुत जन।
ब्रह्मादिक आदिकरून। रामभजनीं तत्पर॥ ३९॥



*yākāraṇeṁ raghunātha bhajana | tyāsi mānitī bahuta jana |
brahmādika ādikarūna | rāmabhajanīm tatpara || 39 ||*

39. By means of this ‘speech’ there is the *bhajan* of *ram* and then the mind is this ‘all’ and has respect for Him. Then lord *brahma* and the others (ie. *gunas* and elements) assemble together absorbed in this *bhajan* of *ram* (when the objectification caused by the mixing of the *gunas* ceases).

40. ज्ञानबलें उपासना। अम्ही भक्त जरी मानूं ना।
तरी या दोषाचिया पतना। पावों अभक्तपणें ॥ ४० ॥
*jñānabaleṁ upāsanā | amhī bhakta jarī mānūṁ nā |
tarī yā doṣāciyā patanā | pāvom abhaktapaṇeṁ || 40 ||*

40. When this knowledge is constant and determined then, this is called worship. But if the people say, ‘We are devotees!’ then, there is really no respect for *ram* and this ‘I am’ has fallen into the pit of body consciousness, due to non-devotion.

41. देव उपेक्षी थोरपणें। तरी मग त्याचें तोचि जाणें।
अप्रमाण तें श्लाघ्यवाणें। नव्हेचि कीं श्रेष्ठा ॥ ४१ ॥
*deva upekṣī thorapaṇeṁ | tarī maga tyāceṁ toci jāṇe |
apramāṇa teṁ ślāghyavāṇeṁ | navheci kīṁ śreṣṭhā || 41 ||*

41. If God gets neglected due to your own ‘greatness’ then, the greatness of that *paramatma* is lost (you are yourself that *paramatma* but you hold to your importance and lose your true Self). And when that Self loses its authority then, there is neither this praiseworthy ‘I am’ or that most excellent thoughtless understanding, I do not exist.

42. देहास लागली उपासना। आपण विवेकें उरेना।
पेशी स्थिति सज्जना। अंतरीची ॥ ४२ ॥
*dehāsa lāgalī upāsanā | āpaṇa vivekeṁ urenā |
aiśī sthiti sajjanā | āntarīcī || 42 ||*

42. But if God is properly worshipped by *vivek* then, you should not remain. Such is that thoughtless state of the Saint within this inner space.

43. सकळ मिथ्या होऊन जातें। हें रामभजनें कळों येतें।
दृश्य ज्ञानियांचें मतें। स्वप्न जैसे ॥ ४३ ॥
*sakala mithyā hoūna jāteṁ | heṁ rāmabhajaneṁ kaḷom yeteṁ |
dṛśya jñāniyāṁceṁ mateṁ | svapna jaiseṁ || 43 ||*

43. This ‘all’ is false for it comes and goes (when you sleep, where is this knowledge?) but still, due to this *bhajan* of *ram*, that thoughtless *nirgun* can be realized. Due to that thoughtless understanding of the *gnyani*, this visible ‘all’ is seen as merely a dream.

44. मिथ्या स्वप्नविवचना। तैशी हे सृष्टिरचना।
दृश्य मिथ्या साधुजनां। कळों आलें ॥ ४४ ॥
*mithyā svapnavivacanā | taiśī he sṛṣṭiracanā |
dṛśya mithyā sādhujanāṁ | kaḷom āleṁ || 44 ||*

44. Just as by simple investigation your dream was proved to be false, so too, by inves-



tigation this constructed world is also proved to be false. And by further investigation, to that *sadhu* within this world there is the understanding that, even this visible ‘all’ is not true.

45. आक्षेप झाला श्रोतयांसी। मिथ्या तरी दिसते कां आम्हासीं।

याचें उत्तर पुढिलें समासीं। बोलिलें असे ॥ ४५ ॥

*ākṣepa jhālā śrotayāṁsī | mithyā tarī disaterṁ kāṁ āmhāsīṁ |
yāceṁ uttara puḍhileṁ samāsīṁ | bolileṁ ase || 45 ||*

45. To the good listener there came a distraction and his listening was disturbed and then he asked the question, “If it is false, then why is it seen by us?” This reply is within the collection of words ahead (the proper reply or remedy is ‘I am’ and it is always there. But we welcome the ‘many’ thoughts).

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके

सगुणभजननिरूपणं नाम सप्तमः समासः ॥ ७ ॥ ६.७

iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadāśake

saguṇabhajanānirūpaṇaṁ nāma saptaṁ samāsaḥ || 7 || 6.7

Tímto končí 7. kapitola 6. dášaky knihy Dásbódh s názvem „Sagun bhajan“.

Překlad z angličtiny – xxx 2017

6.8 Dissolution of the Visible

समास आठवा : दृश्यनिरूपण

samāsa aṭhavā : dṛśyanirūpaṇa

Dissolution of the Visible

|| Śrī Rām ||

1. मागां श्रोतीं पुसिलें होते। दृश्य मिथ्या तरी कां दिसतें।
त्याचें उत्तर बोलिजेल तें। सावधान ऐका ॥ १ ॥

*māgām śrotīṃ pusilerṃ hotem | dṛśya mithyā tarī kāṃ disaterṃ |
tyāceṃ uttara bolijela tem | sāvadhāna aikā || 1 ||*

1. Previously a question arose within the listener. “If this ‘all’/knowledge is false then, why is it seen?” Listen carefully and there will be the reply of this ‘speech’.

2. देखिलें तें सत्यचि मानावें। हें ज्ञात्याचें देखणें नव्हे।
जड मूढ अज्ञान जीवें। हें सत्य मानिजे ॥ २ ॥

*dekhilerṃ tem satyaci mānāverṃ | heṃ jñātyāceṃ dekhaṇem navhe |
jaḍa mūḍha ajñāna jīverṃ | heṃ satya mānīje || 2 ||*

2. To believe that this perceived ‘all’ is the Truth is not the thoughtless apperception of the *gnyani*. Therefore the dull and ignorant *jīva* who sees the inanimate objects should give regard to that thoughtless Truth.

3. एका देखिल्यासाठीं। लटिक्या कराव्या ग्रंथकोटी।
संतमहंतांच्या गोष्टी। त्याही मिथ्या मानाव्या ॥ ३ ॥

*ekā dekhilyāsāṭhīm | laṭikyā karāvyā grānthakoṭī |
saṃtamahaṃtāṃcyā goṣṭī | tyāhī mithyā mānāvyā || 3 ||*

3. For to perceive that oneness of the ‘all’, this pure *sattwa guna* should be made (ie. [forget everything and then, ‘I am everything, everywhere’](#)). Yet even this ‘speech’ of the Saint and *purush* should be regarded as false.

4. माझे दिसतें हेंचि खरें। तेथें चालेना दुसरें।
ऐशिया संशयाच्या भरें। भरोचि नये ॥ ४ ॥

*mājherṃ disaterṃ heṃci khareṃ | tetheṃ cālenā dusareṃ |
aiśiyā saṃśayācyā bhareṃ | bharoṃci naye || 4 ||*

4. If you say, “Whatever I see with my eyes is true” then, this action of the ‘I am’ ‘here’



has not been understood. Therefore do not run eagerly after the objects of the world otherwise, you will be overwhelmed with doubts.

5. मृगें देखिलें मृगजळ। तेथें धांवे तें बरळ।
जळ नव्हे मिथ्या सकळ। त्या पशूसि कोणें म्हणावें ॥ ५ ॥
mṛgeṁ dekhileṁ mṛgajala | tethem dhāṁve teṁ baraḷa |
jala navhe mithyā sakala | tyā paśūsi koṇeṁ mhaṇāveṁ || 5 ||

5. When a deer perceives the mirage then, ‘there’ (ie. *brahman*) runs so far away. But how can anyone explain to an animal that there is actually no water and that this ‘all’ is also false? (Body consciousness and no *vivek* are the signs of an animal. This ‘all’ cannot be understood by an animal. It takes this ‘all’ and with its intellect, divides it up into ‘many’ things. However the human intellect has the capacity to understand, if only it cares to think carefully about this subject)

6. रात्रौ स्वप्न देखिलें। बहुत द्रव्य सांपडलें।
बहुत जनांसि वेव्हारिलें। तें खरें कैसेनि मानावें ॥ ६ ॥
rātrāu svapna dekhileṁ | bahuta dravya sāmpaḍaleṁ |
bahuta janāṁsi vevhāreṁ | teṁ khareṁ kaisenī mānāveṁ || 6 ||

6. In this night of ignorance a dream is perceived and then this ‘all’ falls down into the ‘many’ manifestations (but if one leaves the darkness of ignorance and stops giving names and therefore forms to that which is already there ie. this ‘all’, then that which is there will be clearly perceived in the light of knowledge). When this ‘all’ (or ‘I am’) gets divided among the people into so many thoughts¹¹ then, how can that Truth be valued?

7. कुशळ चितारी विचित्र। तेणें निर्माण केलें चित्र।
देखतां उठे प्रीति मात्र। परंतु तेथें मृत्तिका ॥ ७ ॥
kuśala citārī vicitra | teṇeṁ nirmāṇa keleṁ citra |
dekhataṁ uṭhe prīti mātra | paraṁtu tethem mṛttikā || 7 ||

7. There is a very skilled artist and He has made a wondrous covering of colour and created this picture (you are this Lord of the colours).¹² Seeing this before your eyes you fall in love with it but then, that *brahman* ‘there’ will get turned to dust only.¹³

¹¹*siddharameshwar maharaj*- But just imagine if a real ass with four legs was able to speak. It would say, “A piece of wood with four sides is placed upright and then it is called a pillar. And if that piece of wood is placed crosswise, it is then a beam. Or the same wood can be placed across a door to secure it and then it is a cross-bar. One piece of wood with a certain size and shape is given different names by these people. Their *buddhis* are like my long ears and from each *buddhi* sprouts so many different opinions. But in all its states, I see the wood as only wood. Then who are these totally dumb asses on two legs who are calling me an ass?” If this is said by the beast then it would be hard to prove him wrong.

¹²*siddharameshwar maharaj*- That thoughtless Knower has become this variegated visible world; a picture painted by our own thoughts. But look carefully and understand that within this gross world there is, inside and outside this knowledge, beyond the colours.... Understand it is you, that Self who is seeing yourself outside. Then everywhere is this Lord of the colours. Take anything and understand it is that Self. When everything outside is broken, smashed and burnt to ashes then, that One splendour will be seen.

¹³*siddharameshwar maharaj*- Whatever we see in the world - all trees, stones, mountains, all property and grains, cloth and all the substances that make up the body, come from dust, exist as dust and in the end are destroyed and become dust. How much more needs to be told? All beasts and birds, insects, ants, and even man are only dust. From dust have come grains and from them comes blood and from that, semen is created



(You see your own reflection before you and therefore there is the feeling of love for this created ‘all’. But then, due to ignorance, this ‘all’ is forgotten and when the ‘many’ forms are seen in your eyes then, that One indestructible *brahman* is appearing as the ‘many’ destructible objects)

8. नाना वनिता हस्ती घोडे। रात्रौ देखतां मन बुडे।
दिवसा पाहतां कातडें। कंटाळवाणें ॥ ८ ॥
nānā vanitā hastī ghode | rātrau dekhatām mana buḍe |
dīvasā pāhatām kātaḍeṁ | kaṁṭāḷavāṇeṁ || 8 ||

8. In this night of ignorance, the ‘many’ women, elephants and horses etc. appear and the mind is immersed in these (ie. objectification appears upon that One). But when daylight comes then, you understand that they were only ugly hides and skins (ie. when the light of understanding or knowledge comes then, this world is no longer beautiful. Good and bad, pretty and ugly etc. are all just your opinions and real beauty is in seeing oneness).

9. काष्ठी पाषाणी पुतळ्या। नाना प्रकारें निर्मिल्या।
परम सुंदर वाटल्या। परंतु तेथें पाषाण ॥ ९ ॥
kāṣṭhī pāṣāṇī putalyā | nānā prakāreṁ nirmilyā |
parama suṁdara vāṭalyā | paramtu tetheṁ pāṣāṇa || 9 ||

9. The idols of wood and stone (ie. gross bodies) are charmingly made in the ‘many’. They are felt to be supremely beautiful but, then that truly beautiful ‘all’ and that *brahman* ‘there’, have been reduced to mere stone (the ‘many’ objects have been superimposed upon this beautiful ‘all’ and eternal *brahman*; they have stolen their beauty and truth from these and when we take all this as true then, we worship idols and perform ‘many’ *sadhanas* etc.).

10. नाना गोपुरीं पुतळ्या असती। वक्रांगें वक्रदृष्टीं पाहती।
लाघव देखता भरे वृत्ती। परंतु तेथें त्रिभाग ॥ १० ॥
nānā gopurīm putalyā asatī | vakrāṅgeṁ vakradṛṣṭīm pāhatī |
lāghava dekhatā bhare vṛttī | paramtu tetheṁ tribhāga || 10 ||

10. Around the outside of the temple (ie. ‘I am’) there are ‘many’ idols with crooked bodies and cruel, envious looks. That Oneness ‘there’ (ie. *brahman*) has been divided into three parts (ie. Knower, knowing and known) and then this ‘I am’ (ie. temple) is looked at superficially and it appears full of these ‘many’ bodies.

11. खेळतां नेटके दशावतारी। तेथें येती सुंदर नारी।
नेत्र मोडिती कळाकुसरीं। परी ते अवघे घटिंगण ॥ ११ ॥
kheḷatām neṭake daśāvatarī | tetheṁ yetī suṁdara nārī |
netra moḍitī kaḷākusarīm | parī te avaghe dhaṭiṅgaṇa || 11 ||

11. *In this play we call the world this beautiful ‘all’ and that *brahman* ‘there’ incarnates in the ten senses and appears as a woman. She glances seductively at you but then, that Reality has become this sturdy and overbearing world of ‘many’ forms. *(Or, in the

and from semen comes the creation of man. This dust is the “lineage of mankind,” but within it there is the original *purush*.



16. In the pupils of the eyes this ‘all’ cannot be seen (seeing with *vivek* is required) but if this *mula maya* can be understood then, there can be that Reality. However when the eyes see, then one is seeing a reflection of a reflected image and how can that Truth be understood? (ie. when there is only sensory perception then there are the ‘many’ gross bodies and objects reflected in this reflected ‘all’).

17. जितुके बुडबुडे उठती। तितुक्यांमध्ये रूपे दिसती।
क्षणामध्ये फुटोनि जाती। रूपे मिथ्या ॥ १७ ॥
jituke budabude uṭhatī | titukyāṁmadhyeṁ rūpeṁ disatī |
kṣaṇāmadyeṁ phuṭoni jāṭī | rūpeṁ mithyā || 17 ||

17. Wherever there arises a bubble then, in that much only, many forms are seen. But in a fraction of a moment the bubble bursts and disappears and the forms become false (body consciousness is the bubble appearing in this ocean of knowledge). (*maharaj* – the bubble bursts and the ocean laughs)

18. लघुदर्पणें दोनी चारी होती। तितुकीं मुखें प्रतिबिंबती।
परी तीं मिथ्या आदिअंतीं। एकचि मुख ॥ १८ ॥
laghudarpaṇeṁ donī cārī hotī | titukīṁ mukheṁ pratibimbātī |
parī tīṁ mithyā ādiantī | ekaci mukha || 18 ||

18. When you have some small mirrors in your hand then, many reflections of your own face can be seen. In the same way, when you have the *gunas* in your possession then, many reflections of your form is seen. But then that One appears as so many and from beginning to end, that Reality is lost (where is a beginning and an end in that timeless Reality?).

19. नदीतीरीं भार जातां। दुसरा भार दिसे पालथा।
कां पडसादाचा अवचितां। गजर उठे ॥ १९ ॥
nadīṭīrīṁ bhāra jāṭāṁ | dusarā bhāra dise pālathā |
kāṁ paḍasādācā avacitāṁ | gajara uṭhe || 19 ||

19. Then this is all illusion like a herd of animals passing by on the river bank and another herd seen upside down in the water. Or, like the distant echo of a sound produced.

20. वापी सरोवरांचें नीर। तेथें पशु पक्षी नर वानर।
नाना पत्रें वृक्ष विस्तार। दिसे दोहीं सवां ॥ २० ॥
vāpī sarovarāṁceṁ nīra | tetheṁ paśu pakṣī nara vānara |
nānā patreṁ vṛkṣa vistāra | dise dohīṁ savāṁ || 20 ||

20. When you stand on the shore of a lake or pond then, that *brahman* ‘there’ appears as these reflections of animals, birds, men and monkeys (when that Self becomes a gross body then, that One sees Itself as ‘many’; then that One sees animals and man etc. and it cannot see the water upon which the forms appear). Or when that One looks on the surface of the water in the ‘many’ pots then, only the reflections of many trees are seen and that *brahman* has been divided into so many forms (body consciousness imagines multiplicity where there is singularity. You pervade like space, inside and outside of the ‘many’ pots but due to superficial looking and no *vivek*, you see only the reflections on



the surface of the water).

21. एक शस्त्र झाड़ूं जातां। दोन दिसती तत्त्वतां।
नाना तंतु टणत्कारितां। द्विधा भासती ॥ २१ ॥
eka śastra jhāḍūṅ jātaṅ | donā disatī tattvatāṅ |
nānā taṅtu ṭaṅatkāritāṅ | dvidhā bhāsatī || 21 ||

21. When there is the power of learning and the ‘many’ arts etc. then, that One gets sweep away in this mirage of *maya*. But truly, it is that One *purush* within this *prakruti* who is seeing (ie. [witnessing](#)). However when these ‘many’ connections are agitated then, ‘many’ disagreements appear (taking yourself to be one of the ‘many’ brings ‘many’ duties, dreams, wants, ways and means, confrontations, likes and dislikes etc. etc.).

22. कां ते दर्पणाचे मंदिरीं। बैसली सभा दिसे दुसरी।
बहुत दीपांचिये हारीं। बहुत छाया दिसती ॥ २२ ॥
kāṅ te darpaṅāche maṅdirīṅ | baisalī sabhā dise dusarī |
bahuta dīpaṅciye hārīṅ | bahuta chāyā disatī || 22 ||

22. Why is it that that Reality sits down in this palace of mirrors and then sees another (ie. ‘all’, [this palace where it sees Its own reflection](#))? And then this ‘all’ gets removed by a small lamp flame and only the shadows of this ‘all’ are seen? (ie. [then this source of light ie. ‘I am’ becomes a small flame “I am an individual mind” and only shadows of yourself are cast](#))

23. ऐसैं हें बहुविध भासे। साचासारिखें दिसे।
परी हें सत्य म्हणोन कैसैं। विश्वासावें ॥ २३ ॥
aiseṅ heṅ bahuvīdha bhāse | sācāsārikheṅ dise |
parī heṅ satya mhaṅona kaiseṅ | viśvāsāveṅ || 23 ||

23. In this way, that thoughtless Self has become the ways of the ‘many’ and then, though seen through the eyes of flesh still, they appear as true because that Truth is their base. But Truth is thoughtless, therefore where should your faith be placed? (ie. [will you continue to be confined by thoughts when you know you are thoughtless?](#))

24. माया मिथ्या बाजीगिरी। दिसे साचाचिये परी।
परी हे जाणत्यानें खरी। मानूंचि नये ॥ २४ ॥
māyā mithyā bājīgīrī | dise sēcāciye parī |
parī he jāṅatyāneṅ kharī | mānūṅci naye || 24 ||

24. *maya* is false, she is an illusionist yet she appears as the Truth. But that thoughtless Knower should not regard her as true.

25. लटिकें साचा ऐसे भावावें। तरी मग पारखी कासया असावें।
एवं ये अविद्येचे गोवें। ऐसेचि असती ॥ २५ ॥
laṭikeṅ sēcā aise bhāvāveṅ | tarī maga pārakhī kāsayā asāveṅ |
evaṅ ye avidyece govēṅ | aisechi asatī || 25 ||

25. If the unreal is imagined to be real then, how can you be a wise examiner? Due to the power of **avidya*/ignorance, that essence ([I do not exist](#)) has become like *avidya*/ignorance only. **(avidya maya-* to take yourself to be a body; *vidya maya-* to take



yourself to be knowledge)

26. मनुष्यांची बाजीगिरी। बहुत जनां वाटे खरी।
शेवट पाहतां निर्घारीं। मिथ्या होय ॥ २६ ॥
manuṣyāṁcī bājīgiri | bahuta janāṁ vāṭe kharī |
śevaṭa pāhatāṁ nirdhārīṁ | mithyā hoyā || 26 ||

26. The magic of man (imagination, *rajo guna* ie. *avidya*) has caused this ‘all’ world to appear as a gross objective world and the people feel that it is true. In the end however, one understands that these were both false appearances within that supportless Reality (both *vidya* and *avidya* are *maya*).

27. तैशीच माव राक्षसांची। देवांसही वाटे साची।
पंचवटिकेसि मृगाची। पाठी घेतली रामें ॥ २७ ॥
taiśīca māva rākṣasāṁcī | devāṁsahī vāṭe sācī |
pañcavaṭikesi mṛgācī | pāṭhī ghetalī rāmeṁ || 27 ||

27. Like this also is the deceit of this demon called ignorance. Due to it, the true God feels that this world is true. Even *ram* had wanted the skin of the deer made of the five elements. (When *ram* forgot Himself, He became *ravana*. Such is the power of ignorance. Then he wanted the skin/support of an ‘animal that sees a mirage’ ie. *jīva* and having been deceived by ignorance, He took Himself as a body made up of the five elements. You are *ram* and you have forgotten Yourself, due to ignorance)

28. पूर्वकाया पालटिती। एकाचेचि बहुत होती।
रक्तबिंदीं जन्मती। रजनीचर ॥ २८ ॥
pūrvakāyā pālaṭitī | ekāceci bahuta hotī |
raktabīṁdīṁ janmatī | rajanīcara || 28 ||

28. This demon moves around in the night of ignorance when it turns away from its previous body (ie. *supra-causal* or *light of knowledge*). Out of that One (*atma*) this ‘all’ has come and then this ‘all’ takes a birth from out of a few drops of *blood (due to gross body identification). *(*maharaj* – semen is the essence of blood)

29. नाना पदार्थ फळेंचि झाले। द्वारकेमध्ये प्रवेशले।
कृष्णें दैत्य किती वधिले। कपटरूपी ॥ २९ ॥
nānā padārtha phalēnci jhāle | dvārakemadhyeṁ praveśale |
kṛṣṇeṁ daitya kitī vadhile | kapaṭarūpī || 29 ||

29. According to legend, the devils entered into the city of **dwarka* appearing as ‘many’ fruits and objects. And it is said that *krishna* killed these devils who had taken ‘many’ forms made of deceit and ignorance (due to ignorance, ‘many’ names and therefore ‘many’ forms have appeared upon this ‘I am’; only *krishna* knew how to kill them). *(*dwarka* was *krishna*’s city; this ‘I am’)

30. कैसें कपट रावणाचें। शिर केलें मावेचें।
काळनेमीच्या आश्रमाचें। अपूर्व कैसें ॥ ३० ॥
kaiseṁ kapaṭa rāvaṇācēṁ | śira keleṁ māvecēṁ |
kālanemīcyā āśramācēṁ | apūrva kaiseṁ || 30 ||



30. How great was the deceit of *ravana*, he even made an enchanting head of **ram*. He even made an place of rest/*ashram* for the demon *kalanema*.¹⁴ But how could this be that ‘which has never been seen before’ (ie. *atma*). *(*maharaj*: *ram* and *ravana* are yourself only)

31. नाना दैत्य कपटमती। जे देवांसही नाटोपती।
मग निर्माण होऊन शक्ती। संहार केला ॥ ३१ ॥
nānā daitya kapaṭamatī | je devāmsahī nāṭopatī |
maga nirmāṇa hoūna śaktī | saṁhāra kelā || 31 ||

31. These devils of the ‘many’ are so cunning and skilled in magic (ie. this is a man, this is a woman and this is a cup etc. etc.) but God created this *shakti* and destroyed them (‘I am’ or *shakti* has power over all objects and it destroys *avidya* and objectification). Still understand this *shakti* has no control over God (ie. *shiva*, the Knower of this ‘I am’). (*maharaj*- a thought is just like a mosquito: one slap and it is dead)

32. ऐसी राक्षसांची माव। जाणों न शक्ती देव।
कपटविद्येचें लाघव। अघटित ज्यांचें ॥ ३२ ॥
aisī rākṣasāṁcī māva | jāṇom na śaktī deva |
kapaṭavidyecem lāghava | aghaṭita jyāṁcem || 32 ||

32. It is not possible for God to know the deceit of this demon called ignorance (ie. for He knows only His *shakti*/knowledge). Its skill in the art of deception has been acquired from this wonder of *mula maya* (from the original illusion ie. *mula maya/shakti* there manifests the *gunas* and from *tamo guna* there comes the five elements and from the five elements there comes ‘many’ objects; see 8.4).

33. मनुष्यांची बाजीगिरी। राक्षसांची वोडंबरी।
भगवंताची नानापरी। विचित्र माया ॥ ३३ ॥
manuṣyāṁcī bājīgīrī | rākṣasāṁcī voḍambarī |
bhagavaṁtācī nānāparī | vicitra māyā || 33 ||

33. Man performs the worthless trickery of imagination (“There is this and that”); the demon performs an empty show of magic and makes you forget yourself (only you are there, but this you have forgotten ie. ignorance). But these ‘many’ variegated forms are the *maya* of God and she has no power over God.

34. हे साचासारिखीच दिसे। विचारितांचि निरसे।
मिथ्याच परी आभासे। निरंतर ॥ ३४ ॥
he sākāsārikhīca dise | vicāritāṁci nirase |
mithyāca parī ābhāse | niraṁtara || 34 ||

34. When that thoughtless Self is seen it appears as the ‘all’ and is felt to be true (because its base is true). But when thoughtlessness is understood then, this world of the ‘all’ is known to be untrue. That ‘one beyond the inner space’/*parabrahman* understands that it is false even though it appears (ie. then it is just like a dream).

¹⁴*siddharameshwar maharaj*-By the mere experience of the sense objects, one does not become a *jiva*, but due to the attachment to and by the contemplation of the sense objects one becomes a *jiva*.



35. साच म्हणावी तरी हे नासे। मिथ्या म्हणावी तरी हे दिसे।
दोहीं पदार्थीं अविश्वासे। सांगतां मन ॥ ३५ ॥
sāca mhaṇāvī tarī he nāse | mithyā mhaṇāvī tarī he dise |
dohīm padārthīm aviśvāse | sāṅgatām mana || 35 ||

35. If it is said to be true, still it is destroyed and if it is said to be false, still it is seen. And if such a mind has no faith in that *purush* then, it will create many objects within this *prakruti/purush*. (Mind cannot understand that Reality, it sees only Reality's reflection ie. knowledge (*purush/prakruti*). But it has no faith in this either and it then creates many names and forms thinking it will gain happiness there)

36. परंतु हें नव्हे साचार। मायेचा मिथ्या विचार।
दिसते हें स्वप्नाकार। जाण बापा ॥ ३६ ॥
paraṅtu heṁ navhe sācāra | māyecā mithyā vicāra |
disateṁ heṁ svapnākāra | jāṇa bāpā || 36 ||

36. But then that thoughtless Truth is not and there are the illusory thoughts of *maya*. Then that thoughtless Self becomes a 'dweller in a dream' who sees many forms. Know this my dear man.

37. तथापि असो तुजला। भासचि सत्य वाटला।
तरी तेथें चुका पडिला। ऐक बापा ॥ ३७ ॥
tathāpi aso tujalā | bhāsaci satya vāṭalā |
tarī tetheṁ cukā paḍilā | aika bāpā || 37 ||

37. If still you feel that this appearance is true, then that *brahman* 'there' is committing a terrible mistake. Therefore listen, my dear man (for this is the only *sadhana*).

38. दृश्यभास अविद्यात्मक। तुझाही देह तदात्मक।
म्हणोनि हा विवेक। तेथें संचरला ॥ ३८ ॥
dr̥śyabhāsa avidyātmaka | tujhāhī deha tadātmaka |
mhaṇoni hā viveka | tetheṁ saṁcaralā || 38 ||

38. This visible appearance is full of ignorance/*avidya* (gross objectivity) and your body is also of the nature of ignorance/*avidya* and so that thoughtless understanding 'there' has been completely covered over by non-discrimination/*avivek*.

39. दृष्टीनें दृश्य देखिलें। मन भासावरी बैसलें।
परी तें लिंगदेह झालें। अविद्यात्मक ॥ ३९ ॥
dr̥ṣṭīneṁ dr̥śya dekhileṁ | mana bhāsāvarī baisaleṁ |
parī teṁ liṅgadeha jhāleṁ | avidyātmaka || 39 ||

39. The seer perceives this visible 'all' but, when the mind dwells upon this appearance and takes pleasure in this¹⁵ then, that Reality appears as a *subtle body that is full

¹⁵*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. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jiva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the "I"-ness that was on them and starts saying "I am" to the supra-causal body. 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



of *avidya* (ie. gross objectivity). *(ie. made up of mind, *buddhi*, *chitta*, ego, *prana*, ten senses etc.)

40. अविद्येनें अविद्या देखिली। म्हणोन गोष्टी विश्वासली।
तुझी काया अवघी संचली। अविद्येची ॥ ४० ॥
avidyeneṁ avidyā dekhilī | mhaṇona goṣṭī viśvāsālī |
tujhī kāyā avaghī saṁcalī | avidyēcī || 40 ||

40. Then there is *avidya* being seen by *avidya* and this ‘I am’ believes that this is real and then your gross body and ‘many’ things of *avidya* are created. (*maharaj-* when knowledge is happy just to know itself then that is *vidya maya*....when it becomes a little more objective then the elements appear that is *avidya maya*)

41. तेचि काया मी आपण। हें देहबुद्धीचें लक्षण।
येणेंकरितां झालें प्रमाण। दृश्य अवघें ॥ ४१ ॥
teci kāyā mī āpaṇa | heṁ dehabuddhīcēṁ lakṣaṇa |
yeṇēṁkaritāṁ jhālēṁ pramāṇa | dṛśya avagheṁ || 41 ||

41. Then that Reality says, “I am a body” and that attentionless, thoughtless Self acquires an attention that brings body consciousness. And on account of this, that *nirgun* Knower appears as the many visible objects.

42. इकडे सत्य मानिला देह। तिकडे दृश्य सत्य हा निर्वाह।
दोहींमध्ये हा संदेह। पैसावला बळें ॥ ४२ ॥
ikaḍe satya mānilā deha | tikaḍe dṛśya satya hā nirvāha |
doṁhīṁmadhyeṁ hā saṁdeha | paisāvalā baḷēṁ || 42 ||

42. Whether there is a gross body of only this much or there is this visible ‘all’, still both are regarded as the Truth because their base is the Truth (*even if the gross body is left aside on account of its falsity, still that Truth gets superimposed upon this ‘all’ body*). Originally in *prakṛuti/purush*, there had been this great doubt of ‘I am’ and this had then expanded into the ‘many’ doubts that come with the thought, “I am a body”.

43. देहबुद्धी केली बळकट। आणि ब्रह्म पाहों गेला धीट।
तों दृश्यानें रोधिली वाट। परब्रह्माची ॥ ४३ ॥
dehabuddhī kelī baḷakaṭa | āṇi brahma pāhoṁ gelā dhīṭa |
toṁ dṛśyāneṁ rodhīlī vāṭa | parabrahmācī || 43 ||

43. If you hold fast to the notion that you are this ‘all’ body and audaciously try to see *brahman* then, due to this visible ‘all’ the path of *parabrahman* is obstructed.

44. तेथें साच मानिलें दृश्याला। निश्चयचि बाणोनि गेला।
पहा हो केवढा चुका पडिला। अकस्मात ॥ ४४ ॥
tetheṁ sāca mānilēṁ dṛśyālā | niśchayaci bāṇoni gelā |
pahā ho kevaḍhā cukā paḍilā | akasmāta || 44 ||

44. Actually it is that *brahman* who is regarding this visible ‘all’ as the Truth and



therefore, how then can the conviction of that One Reality be imbibed? Understand how great the error is that has been suddenly committed.¹⁶

45. आतां असो हें बोलणें। ब्रह्म न पाविजे मीपणें।
 देहबुद्धीची लक्षणें। दृश्य भाविती ॥ ४५ ॥
ātām aso hem bolāṇem | brahma na pāvije mīpaṇem |
dehabuddhīcī lakṣaṇem | drśya bhāvitī || 45 ||

45. For now that thoughtless Self is this ‘I am’ and *brahman* cannot be achieved by such ‘I’-ness. Still this attention that had been placed upon the gross body is now being placed upon this visible ‘all’ (ie. ‘I’-ness needs a body, either the gross or this ‘all’, but some body is required).

46. अस्थींच्या देहीं मांसाचा गोळा। पाहेन म्हणे
 ब्रह्मींचा सोहळा। तो ज्ञाता नव्हे आंधळा। केवळ मूर्ख ॥ ४६ ॥
asthīrcyā dehīm māṁsācā golā | pāhena mhaṇe
brahmīncā sohalā | to jñātā navhe āndhalā | kevala mūrkhā || 46 ||

46. If in a body of bones and eyes of flesh, you say, “I will understand the totality of *brahman*,” then, really you are not a Knower and that pure knowledge has become a blind fool.

47. दृष्टीस दिसे मनास भासे। तितुकें काळांतरीं नासे।
 म्हणोनि दृश्यातीत असे। परब्रह्म तें ॥ ४७ ॥
dr̥ṣṭīsa dise manāsa bhāse | titukem kālāntarīm nāse |
mhaṇoni dr̥śyātīta ase | parabrahma tem || 47 ||

47. Whatever is seen and whatever is perceived by mind, that much is destroyed at the end of ‘time’. Therefore understand; that which is beyond this visible ‘all’ is *para-brahman*.

48. परब्रह्म तें शाश्वत। माया तेचि अशाश्वत।
 ऐसा बोलिला निश्चितार्थ। नानाशास्त्रीं ॥ ४८ ॥
parabrahma tem śāśvata | māyā teci aśāśvata |
aīsā bolilā niścītārtha | nānāśāstrīm || 48 ||

48. That *para-brahman* is eternal and *maya* is when That appears as non-eternal. She is this steady ‘speech’ within the ‘many’ *shasthras*.

49. आतां पुढें निरूपण। देहबुद्धीचें लक्षण।
 चुका पडिला तो कोण। बोलिलें असे ॥ ४९ ॥
ātām puḍhem nirūpaṇa | dehabuddhīcēṁ lakṣaṇa |
cukā paḍilā to koṇa | bolileṁ ase || 49 ||

¹⁶*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. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jīva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying “I am” to the supra-causal body. 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*.



49. Now, if ahead this *sagun* discourse becomes the attention of gross body consciousness then, that *atma* will ask “Who am I?” and this ‘speech’ will surely be missed. (Body consciousness asks “Who am I?”; while that *sagun* discourse knows ‘I am’)

50. मी कोण हें जाणावें। मीपण त्यागून अनन्य व्हावें।

मग समाधान तें स्वभावें। अंगीं बाणे ॥ ५० ॥

mī koṇa hem jāṇāverī | mīpaṇa tyāgūna ananya vhaṇerī |
maga samādhāna teṇ svabhāverī | aṅgīṁ bāṇe || 50 ||

50. “What is this I?” This you should know. Then by renouncing this ‘I’-ness there should be no-otherness and that *samadhan* that is within this bliss of the ‘all’ body will be naturally imbibed. (Bliss is the pleasure that comes when this created ‘I am’ is understood. *samadhan* is the natural uncreated pleasure of the One without a second)

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके

दृश्यनिरसनं नाम अष्टमः समासः ॥ ८ ॥ ६.८

iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadāśake

dṛśyanīrasanaṁ nāma aṣṭamaḥ samāsaḥ || 8 || 6.8

Tímto končí 8. kapitola 6. dášaky knihy Dásbódh s názvem „Dissolution of the Visible“.

Překlad z angličtiny – xxx 2017

6.9 Search of the Essence

समास नववा : सारशोधन

samāsa navavā : sāraśodhana

Search of the Essence

|| Śrī Rām ||

1. गुप्त आहे उदंड धन। काय जाणती सेवकजन।

तयांस आहे तें ज्ञान। बाह्याकाराचें ॥ १ ॥

gupta āhe udanḍa dhana | kāya jāṇatī sevakajana |

tayāṁsa āhe teṁ jñāna | bāhyākārācēṁ || 1 ||

1. That vast wealth (ie. I do not exist) is hidden. How can those people in the service of that vast *paramatma* know It? (How can the mind know that One who made it?) They only have knowledge of that Reality's outer forms.

2. गुप्त ठेविले उदंड अर्थ। आणि प्रगट दिसती पदार्थ।

शहाणे शोधिति स्वार्थ। अंतरीं असे ॥ २ ॥

gupta ṭhevile udanḍa artha | āṇi pragṭa disatī padārtha |

śahāṇe śodhiti svārtha | antarīṁ ase || 2 ||

2. That wealth of *paramatma* has been kept hidden and this manifest 'all' is seen. The wise however, search within this 'all' to find their own wealth (one's own true wealth is within this 'I am' and beyond duality; it is that thoughtless *paramatma*).

3. तैसें दृश्य हें मायिक। पाहत असती सकळ लोक।

परी जयांस ठाउका विवेक। ते अंतर जाणती ॥ ३ ॥

taiseṁ drśya heṁ māyika | pāhata asatī sakāḷa loka |

parī jayāṁsa ṭhāukā vīveka | te antara jāṇatī || 3 ||

3. When there is this visible 'all' then, that thoughtless Self appears to be false and, in the same way, when that thoughtless Self is understood then, this 'all' world becomes false. But first there has to be *viveka*, for it is only when *mula maya* is known that there can be the understanding of that thoughtless Reality.

4. द्रव्य ठेऊन जळ सोडिलें। लोक म्हणती सरोवर भरलें।

तयाचें अभ्यंतर कळलें। समर्थ जनांसी ॥ ४ ॥

dravya ṭheūna jaḷa soḍileṁ | loka mhaṇatī sarovara bharaleṁ |

tayācēṁ abhyantara kaḷaleṁ | samartha janāṁsī || 4 ||



4. But if the ‘many’ objects are maintained then, this pure water (ie. ‘I am’/knowledge) gets thrown away and the world says, “There is a *lake” (ie. due to ignorance, we form ‘many’ names and concepts like lake, ocean, river, puddle etc., but all the names mean one thing only and that is water. Therefore we must learn to see with the eyes of knowledge). But when one understands that innermost Reality then, this world becomes that non-dual Self (when we use *vivek* then, the ‘many’ concepts disappear and what remains is, what is). *(*maharaj-* the child says, “Look father, it is water”, but the father says, “No, that is the ocean.” The boy was right but they put more concepts in him)

5. तैसे ज्ञाते जे समर्थ। तिहीं ओळखिला परमार्थ।
इतर ते करिती स्वार्थ। दृश्य पदार्थांचा ॥ ५ ॥
taise jñāte je samārtha | tihīm oḷakhilā paramārtha |
itara te karitī svārtha | dṛśya padārthāṅcā || 5 ||

5. Because this known (ie. *mula maya* or knowledge) has come from that non-dual Self, this known can recognise **paramarth*. Others remain selfish and they make that Reality appear as the ‘many’ objects. *(To be that non-dual Self is the ultimate accomplishment or supreme wealth/*paramarth*)

6. काबाडी वाहती काबाड। श्रेष्ठ भोगिती रत्नें जाड।
हे जयांचें त्यांस गोड। कर्मयोगें ॥ ६ ॥
kābāḍī vāhatī kābāḍa | śreṣṭha bhogitī ratneṁ jāḍa |
heṁ jayāṅceṁ tyāṅsa goḍa | karmayogēṁ || 6 ||

6. They become labourers and pull around their heavy burdens (ie. their bodies) while that most excellent Self enjoys the real jewels (within the ‘many’ thoughts there is this thought ‘I am’ and that thoughtless, I do not exist, and it is the jewel in the crown of *paramarth*).¹⁷ Then that Reality enjoys the delights of *mula maya* and its associated *karma* (*mula maya* or ‘I am’ is nothing but the results of past action. Whatever will happen has already been determined by these past actions ie. *karma*. Therefore your duty is to be that Reality and always remain aloft from that which is naturally appearing within you).

7. एक काष्ठस्वार्थ करिती। एक शुभा एकवटिती।
तैसे नव्हेत कीं नृपती। सारभोक्ते ॥ ७ ॥
eka kāṣṭhasvārtha karitī | eka śubhā ekavaṭitī |
taise navheta kīm nṛpatī | sārabhokte || 7 ||

7. But if that One takes itself to be a body and collects firewood or makes cow-dung cakes then, He does not behave as the King should and does not enjoy that essence (ie. He is the Self and thoughtlessness is His wealth).

8. जयांस आहे विचार। ते सुखासनीं झाले स्वार।
इतर ते जवळील भार। वाहतचि मेले ॥ ८ ॥

¹⁷The jewel in the crown of practice is when the *sagun* thought ceases in the *nirgun* – *dasbodha*. *siddhar-meshwar maharaj-* The greatest practice of all practices is when this ‘I am’ thought ceases in that *nirgun swarup*. But for that to happen, the very last remnant of worldly life must be left. Without giving up your human-ness, one can never become God. The mind should be indelibly stamped with, ‘I am *brahman*. Even if two hundred thousand *rupees* are offered to me still, I will not hold the body conviction.’



*jayāmsa āhe vicāra | te sukhāsanīm jhāle svāra |
itara te javaḷīla bhāra | vāhataci mele || 8 ||*

8. When to this ‘I am’ there comes the understanding, I do not exist, then, that One gets carried on the throne. The rest, they remain attached to their burdens and therefore have to carry them around with them until they die.

9. एक दिव्यान्नं भक्षिती। एक विष्ठा सावडिती।
आपण वर्तल्याचा घेती। साभिमान ॥ ९ ॥
*eka divyānneṁ bhakṣitī | eka viṣṭhā sāvaḍitī |
āpaṇa vartalyācā ghetī | sābhimāna || 9 ||*

9. That One (ie. *brahman*) tastes of this divine ‘food’ (ie. when all the senses come together in the bliss of ‘I am’) and the other one (*jīva*) collects only *excreta and takes pride in such behaviour. *(*maharaj* – this body is nothing but a shit factory).

10. सार सेविजे श्रेष्ठी। असार घेइजे वृथापुष्ठी।
सारासाराची गोष्टी। सज्ञान जाणती ॥ १० ॥
*sāra sevije śreṣṭhīm | asāra gheije vṛthāpuṣṭīm |
sārāsārācī goṣṭī | sajñāna jāṇatī || 10 ||*

10. First this ‘worthless mountain of flesh’ should accept the non-essence (ie. ‘I am’) and then that *atma* should taste that thoughtless essence. The one who knows pure knowledge has taken this ‘speech’ and made it into that essence.

11. गुप्त परिस चिंतामणी। प्रगट खडे काचमणी।
गुप्त हेम रत्नखाणी। प्रगट पाषाण मृत्तिका ॥ ११ ॥
*gupta parisa cīntāmaṇī | pragata khade kācamaṇī |
gupta hema ratnakhāṇī | pragata pāṣāṇa mṛttikā || 11 ||*

11. The *paris* stone that turns iron to gold and the wish-stone/*chintamani* that takes away all worries are both hard to find, while ordinary stones and glass beads are plenty and readily available. The mines of gold and jewels are also hidden, yet dirt and rocks are seen everywhere.

12. अन्हाशंख अन्हावेल। गुप्त वनस्पती अमूल्य।
एरंड धोत्रे बहुसाल। प्रगट शिंपी ॥ १२ ॥
*avhāśamkha avhāvela | gupta vanaspatī amūlya |
eraṇḍa dhotre bahusāla | pragata śimpī || 12 ||*

12. The right turning conch and the right turning creeper and valuable herbs are hidden, but castor, thorn apple and shells are evident at ‘many’ places.

13. कोठें दिसेना कल्पतरू। उदंड शोरांचा विस्तारू।
पाहतां नाहीं मैलागरू। बोरी बाभळी उदंड ॥ १३ ॥
*koṭheṁ disenā kalpatarū | udamḍa śerāṁcā vistārū |
pāhatām nāhīṁ mailāgarū | borī bābhaḷī udamḍa || 13 ||*

13. The wish-fulfilling tree (*kalpataru* ie. you are this knowledge and you become whatever you think) is not seen anywhere because that vast *swarup* has expanded into a



profusion of milk-bush trees in this gross world. The rare *sandalwood tree cannot be seen anywhere because that vast *swarup* has become the trees of *gum-arabic* and *bora* (ie. the valuable cannot be seen due to objectification). *(It gets rubbed away in the performance of worship)

14. कामधेनु जाणजे इंद्रें। सृष्टीत उदंड खिल्लारें।
महद्भाग्य भोगिजे नृपवरें। इतरां कर्मानुसार ॥ १४ ॥
kāmadhenu jāṇije indreṃ | sṛṣṭīm̐ta udam̐ḍa khillāreṃ |
mahadbhāgya bhogije nṛpavareṃ | itarām̐ karmānusāra || 14 ||

14. *indra*, the lord of the senses, knows this divine cow (ie. knowledge) but in the gross world, that vast *paramatma* has appeared as the ‘many’ herds of cattle. The very fortunate enjoy the pleasures of the King/*atma* and others get according to their *karma* (it’s all a matter of attention; if that Self holds on to body consciousness then, you have to endure the results of your past actions. If there is *atma* consciousness then, your attention is upon the understanding, ‘nothing is there’. And if there is that pure attention then, there is that attentionless *swarup*)

15. नाना व्यापार करिती जन। अवघेच म्हणती सकांचन।
परंतु कुबेराचें महिमान। कोणासीच न ये ॥ १५ ॥
nānā vyāpāra karitī jana | avagheca mhaṇatī sakāṅcana |
paraṅtu kuberāceṃ mahimāna | koṅāsīca na ye || 15 ||

15. When there are the ‘many’ activities then, the people say, “We are so wealthy.” But then how can they know the wealth of *kuber* (ie. treasurer of all the gods ie. *gunas*, elements, senses etc.)?

16. तैसा ज्ञानी योगीश्वर। गुप्तार्थलाभाचा ईश्वर।
इतर ते पोटाचे किंकर। नाना मतें धुंडिती ॥ १६ ॥
taisā jñānī yogīśvara | guptārthalābhācā īśvara |
itara te poṭāce kiṅkara | nānā mateṃ dhum̐ḍitī || 16 ||

16. The *gnyani* is the Lord of *yoga* and He is the Lord of that hidden wealth. But for the rest, that Reality has become a slave to the mind and it goes rummaging through the ‘many’ opinions.

17. तस्मात् सार तें दिसेना। आणि असार तें दिसे जनां।
सारासारविवंचना। साधु जाणती ॥ १७ ॥
tasmāt sāra teṃ diseṅnā | āṇi asāra teṃ dise janām̐ |
sārāsāravivaṅcanā | sādhu jāṇatī || 17 ||

17. That essence cannot be seen and this non-essence (‘I am’) has appeared as the ‘many’ people. Only the *sadhu* knows that investigation between the essence and non-essence (*maharaj-* most so-called Saints have gone up to knowledge only).

18. इतरास हें काये सांगणे। खरें खोटें कोण जाणे।
साधुसंतांचिये खुणे। साधुसंत जाणती ॥ १८ ॥
itarāsa heṃ kāye sāṅgaṇe | khareṃ khoṭeṃ koṇa jāṇe |
sādhusantāṅciye khuṇe | sādhusar̐nta jāṇatī || 18 ||



18. How can others understand thoughtlessness? How can they know what is true and what the false? Only the *sadhu* and Saint knows the understanding of the *sadhu* and Saint.

19. दिसेना जें गुप्त धन। तयास करणें लागे अंजन।
गुप्त परमात्मा सज्जन। संगतीं शोधावा ॥ १९ ॥
disenā jem̄ gupta dhana | tayāsa karanem̄ lāge anjana |
gupta paramātmā sajjana | saṅgatīm̄ śodhāvā || 19 ||

19. *mula maya* cannot see that hidden wealth. And even to see this action of the 'all', a special lotion/*anjana* (ie. knowledge) has to be applied to the eyes before one can see with the eyes of knowledge. Therefore in the company of the *sajjana*, that hidden *paramatma*, beyond knowledge, should be searched out. (*maharaj- anjana* means knowledge; *niranjana* means beyond knowledge)

20. रायाचें सान्निध्य होतां। सहजचि लाभे श्रीमंतता।
तैसा हा सत्संग धरितां। सद्वस्तु लाभे ॥ २० ॥
rāyācēm̄ sānnidhya hotām̄ | sahajaci lābhe śrīmantatā |
taisā hā satsaṅga dharitām̄ | sadvastu lābhe || 20 ||

20. Just as one naturally becomes rich in the company of a king, so too, when you hold firmly to the company of that thoughtless Saint or Truth, then that Absolute Self is attained.

21. सद्वस्तूस लाभे सद्वस्तु। अव्यवस्थासि अव्यवस्थु।
पाहतां प्रशस्तासि प्रशस्तु। विचार लाभे ॥ २१ ॥
sadvastūsa lābhe sadvastu | avyavasthāsi avyavasthu |
pāhatām̄ praśastāsi praśastu | vicāra lābhe || 21 ||

21. The true Self will gain the true Self and the confused will gain the confused only. Therefore be that most excellent and gain that most excellent thoughtless Self (*siddharameshwar maharaj- worship God by being God*).

22. म्हणोनि हें दृश्यजात। अवघें आहे अशाश्वत।
परमात्मा अच्युत अनंत। तो या दृष्यावेगळा ॥ २२ ॥
mhaṇoni hem̄ dṛśyajāta | avaghem̄ āhe aśāśvata |
paramātmā acyuta ananta | to yā dṛśyāvegalā || 22 ||

22. Even if that thoughtless Self should gain this created 'all' still, just like this world of many forms, it is not eternal. That *paramatma* is changeless and endless and different from this visible 'all'.

23. दृष्यावेगळा दृश्याअन्तरीं। सर्वात्मा तो चराचरीं।
विचार पाहतां अंतरीं। निश्चयो बाणे ॥ २३ ॥
dṛśyāvegalā dṛśyāantarīm̄ | sarvātmā to carācarīm̄ |
vicāra pāhatām̄ antarīm̄ | niścayo bāṇe || 23 ||

23. Separate from and within this inner space of the visible 'all' there is that *atma* of the 'all' (*purush* or *Knower*). He is within this whole animate and inanimate creation and when there is that thoughtless understanding then, your conviction will abide within



but beyond this inner space (ie. understand, I cannot be anything I see or perceive).

24. संसारत्याग न करितां। प्रपंचउपाधि न सांडितां।
जनांमध्ये सार्थकता। विचारेंचि होय॥ २४॥
saṁsāratyāga na karitāṁ | prapañcaupādhi na sāṁḍitāṁ |
janāṁmadhye sārthakatā | vicāremci hoyā || 24 ||

24. Without renouncing *samsar* or leaving your home and without having to continually let drop the limiting concepts of *prapanch*, the purpose of life within this world is fulfilled, only by understanding, I do not exist (by not taking the touch of the mind).

25. हें प्रचीतीचें बोलणें। विवेकें प्रचीत बाणे।
प्रचीत पाहतील ते शहाणे। अन्यथा नव्हे॥ २५॥
heṁ pracīticēṁ bolāṇēṁ | vivekēṁ pracīta bāṇe |
pracīta pāhatīla te śahāṇe | anyathā navhe || 25 ||

25. First that thoughtless Self should be this ‘I am’ experience and this is understood through *vivek*. When this experience is understood then, that should be regarded as wisdom, otherwise not.

26. प्रचीत आणि अनुमान। उधार आणि रोकडें धन।
मानसपूजा प्रत्यक्ष दर्शन। यास महदंतर॥ २६॥
pracīta āṇi anumāna | udhāra āṇi rokaḍērṁ dhana |
mānasapūjā pratyakṣa darśana | yāsa mahadarātara || 26 ||

26. There is this pure ‘I am’ experience and there is conjecture; there is credit and there is this wealth, directly gained (ie. there is the promise of something to be gained in the future or there is the understanding ‘I am’, the very moment you drop these thoughts). There is the surrender of the mind (ie. I do not exist) and there is the seeing through the senses and these two are very different from this ‘I am’ experience (this ‘I am’ is the bridge between “I am a body” and I do not exist).

27. पुढें जन्मांतरीं होणार। हा तो अवघाच उधार।
तैसें नव्हे सारासार। तत्काळ लभे॥ २७॥
puḍhērṁ janmāntarīṁ hoṇāra | hā to avaghāca udhāra |
taiseṁ navhe sārāsāra | tatkāḷa labhe || 27 ||

27. If it is said, “Later, at the end of this life you will gain it,” then that thoughtless understanding has become yet another empty promise in this worldly existence. Thoughtlessness is not like this; for it is gained at this very moment.

28. तत्काळचि लाभ होतो। प्राणी संसारीं सुटतो।
संशय अवघाचि तुटतो। जन्ममरणांचा॥ २८॥
tatkāḷaci lābha hoto | prāṇī saṁsārīṁ suṭato |
saṁśaya avaghāci tuṭato | janmamaraṇāṁcā || 28 ||

28. That benefit is gained at this very moment and then, that one in *samsar* within the *prana*, is set free. Then the doubts of this world and birth and death and this doubt of ‘I am’ are severed.



29. याचि जन्में येणेंचि काळें। संसारीं होइजे निराळें।
मोक्ष पाविजे निश्चळें। स्वरूपाकारें ॥ २९ ॥
yāci janmerm yeṇemci kāḷem | saṁsārīm hoije nirāḷem |
mokṣa pāvije niścaḷem | svarūpākāreṁ || 29 ||

29. This 'I am' has taken a birth and due to this, it will have to die. Therefore that one in *samsar* should be freed from this 'I am' and that still 'Dweller in the *swarup*' should gain its liberation (you are that Dweller in the *swarup* the very moment you realize you are; *maharaj*- understanding is realizing).

30. ये गोष्टीस करी अनुमान। तो शीघ्रचि पावेल पतन।
मिथ्या वदेल त्यास आण। उपासनेची ॥ ३० ॥
ye goṣṭīsa karī anumāna | to śīghraci pāvela patana |
mithyā vadela tyāsa āṇa | upāsanecī || 30 ||

30. When conjecture comes to this 'speech' then, that perfect *siddha* becomes a fallen *jiva*. Then he proudly declares that this 'vow of worship' (ie. 'He does everything') is false and says "I am the doer."

31. हें यथार्थचि आहे बोलणें। विवेकें शीघ्रचि मुक्त होणें।
असोनि कांहींच नसणें। जनांमध्ये ॥ ३१ ॥
hem yathārthaci āhe bolāṇem | vivekem śīghraci mukta hoṇem |
asoni kāñhīncā nasaṇem | janāṁmadhyem || 31 ||

31. But in truth, this 'speech' is that thoughtless Self appearing and by such *vivek*, one is immediately set free. Being and yet not even being this 'all' within this world of 'many' people (ie. the eternal Self that dwells within this knowledge that dwells within the body).

32. देवपद आहे निर्गुण। देवपदीं अनन्यपण।
हाचि अर्थ पाहतां पूर्ण। समाधान बाणे ॥ ३२ ॥
devapada āhe nirguṇa | devapadīm ananyapaṇa |
hāci artha pāhatāṁ pūrṇa | samādhāna bāṇe || 32 ||

32. That state of God is *nirgun*. And in that state of God there is no-otherness. And when only that thoughtless wealth is understood then, complete *samadhan* is accepted.

33. देहींचि विदेह होणें। करून कांहींच न करणें।
जीवन्मुक्तांचीं लक्षणें। जीवन्मुक्त जाणती ॥ ३३ ॥
dehīncā videha hoṇem | karūna kāñhīncā na karaṇem |
jīvanmuktāñcīm lakṣaṇem | jīvanmukta jāṇatī || 33 ||

33. Being in the body (*deha*), one is beyond the body (*videha*). He is not this action of the 'all' even. The *jivan-mukta* knows due to this attention of the *jivan-mukta* (*jivan-mukti* is liberation from this gross body concept; then your attention is upon this 'all' world and only 'I am' remains and you have become knowledge. And *videha-mukti* is liberation from this 'all' body and then, even knowing does not remain and there is that attentionless Self).

34. येरवीं हें खरें न वाटे। अनुमानेंचि संदेह वाटे।



संदेहाचें मूल तुटे। सदगुरुवचनें ॥ ३४ ॥

*yeravīm heri khareṃ na vāṭe | anumāneṃci saṃdeha vāṭe |
saṃdehāceṃ mūla tuṭe | sadguruvacanēṃ || 34 ||*

34. In the *jivan-mukta*, that thoughtless Truth has not appeared and by conjecture the *jivan-mukta* descends into ‘many’ doubts and assumes body consciousness. But due to this divine ‘word’ of *sadguru*, the root of doubt is pulled out and thrown away (the *jivan-mukta* has to maintain this ‘speech’ and then only can you become a *videha mukta*).

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके

सारशोधननिरूपणं नाम नवमः समासः ॥ ९ ॥ ६.९

iti śrīdāsabodhe gurushiṣyasamvāde ṣaṣṭhadāśake

sāraśodhananirūpaṇaṃ nāma navamaḥ samāsaḥ || 9 || 6.9

Tímto končí 9. kapitola 6. dášaky knihy Dásbódh s názvem „Search of the Essence“.

Překlad z angličtiny – xxx 2017

6.10 The Indescribable

समास दहावा : अनुर्वाच्यनिरूपण

samāsa dahāvā : anurvācyanirūpaṇa

The Indescribable

|| Śrī Rām ||

1. समाधान पुसतां कांहीं। म्हणती बोलिजे ऐसें नाहीं।

तरी तें कैसें आहे सर्वही। मज निरूपावें ॥ १ ॥

samādhāna pusatām kāmhīm | mhaṇatī bolije aiseṁ nāhīm |

tarī teṁ kaiseṁ āhe sarvahī | maja nirūpāveṁ || 1 ||

1. “It is said that, when **samadhan* wipes out this ‘all’ then you should not ‘speak’ (such *samadhan* is beyond this *sagun* ‘speech’; it is no-knowledge). Nevertheless, when there is that Reality, can there also be this ‘all’ or knowledge? This should be discoursed to me” (*maharaj-* the Saint uses knowledge...otherwise how could He speak). *(The indescribable contentment of being One without a second)

2. मुक्यानें गूळ खादला। गोडी न ये सांगायाला।

याचा अभिप्रायो मजला। निरूपण कीजे ॥ २ ॥

mukyāneṁ gūḷa khādalā | godī na ye sāṅgāyālā |

yācā abhiprāyo majalā | nirūpaṇa kīje || 2 ||

2. “It is said to be like a mute person eating jaggery, and the sweetness of that cannot be told (ie. pure direct experience is quite different from indirect experience). The meaning of this should be discoursed to me.”

3. अनुभवही पुसों जातां। म्हणती न ये कीं सांगतां।

तरी कोणापाशीं पुसों आतां। समाधान ॥ ३ ॥

anubhavaḥī pusom jātam | mhaṇatī na ye kīm sāṅgatām |

tarī koṇāpāśīm pusom ātam | samādhāna || 3 ||

3. “It is said that, when this ‘I am’ experience (indirect) gets wiped out then, that *samadhan* (direct Self experience, I do not exist) cannot be expressed. For when this ‘I am’ gets wiped out then, who is there to experience that *samadhan*? This should be discoursed to me.”

4. जे ते अगम्य सांगती। न ये माझिया प्रचीती।

विचार वैसे माझे चितीं। ऐसें करावें ॥ ४ ॥



*je te agamya sām̄gatī | na ye mājhiyā pracītī |
vicāra baise mājhe cittīm | aiseṁ karāveṁ || 4 ||*

4. “It is said that, when this ‘I am’ (of *mula maya*) is that unfathomable thoughtlessness then, it cannot appear within my experience. Therefore that thoughtless understanding should be completely established in my mind.”

5. ऐसैं श्रोतयाचें उत्तर। याचें कैसें प्रत्युत्तर।
निरूपिजेल तत्पर। होऊन ऐका ॥ ५ ॥
*aiseṁ śrotayāceṁ uttara | yāceṁ kaiseṁ pratyuttara |
nirūpijela tatpara | hoūna aikā || 5 ||*

5. When the listener is understanding this ‘I am’ then, what is the need to ask any of these questions? Listen and be completely absorbed in its discourse. (But alas, no...)

6. जें समाधानाचें स्थळ। कीं तो अनुभवचि केवळ।
तेचि स्वरूप प्रांजळ। बोलून दाऊं ॥ ६ ॥
*jeṁ samādhānāceṁ sthala | kīṁ to anubhavaci kevala |
temci svarūpa prāñjala | bolūna dāūṁ || 6 ||*

6. “So is this ‘I am’/*mula maya* the place of *samadhan* and is this experience that pure knowledge?” The speaker replied, that *swarup* will only be revealed if you maintain this ‘speech’ (all this can be answered only if the *sadhak* stops asking questions and stays in this ‘I am’).

7. जें बोलास आकळेना। बोलिल्याविणही कळेना।
जयास कल्पितां कल्पना। हिंपुटी होय ॥ ७ ॥
*jeṁ bolāsa ākaḷenā | bolilyāvīṇahī kaḷenā |
jayāsa kalpitāṁ kalpanā | hīmpuṭī hoyā || 7 ||*

7. Still this ‘speech’ cannot grasp that *swarup* and yet without this ‘speech’, that *swarup* cannot be understood. And if this ‘speech’ of *mula maya* should start imagining then, that imagination will only bring the miseries of bondage (“I am so and so” and so many questions).

8. तें जाणावें परब्रह्म। जें वेदांचें गुह्य परम।
धरितां संत समागम। सर्वही कळे ॥ ८ ॥
*teṁ jāṇāveṁ parabrahma | jeṁ vedāṁceṁ guhya parama |
dharitāṁ saṁta samāgama | sarvahī kaḷe || 8 ||*

8. This *mula maya* should know that *parabrahman*; for this *mula maya* of the *vedas* is that hidden Supreme Self. And if you hold firmly to the company of the Saint/Truth, then this ‘I am’ will understand that Reality (as the name suggests, *mula maya* is not true. It is an illusion, the original illusion and it means that, anything seen or perceived is merely an appearance or dream within that One indivisible Self).

9. तेचि आतां सांगिजेल। जें समाधान सखोल।
ऐक अनुभवाचे बोल। अनिर्वाच्य वस्तु ॥ ९ ॥
*temci ātām sāṅgijela | jeṁ samādhāna sakhola |
aika anubhavāce bola | anirvācyā vastu || 9 ||*



9. That Reality has become this ‘I am’ experience and now with this understanding, thoughtlessness should be made and then this *mula maya* will be that most unfathomable *samadhan*. Therefore just listen to this ‘speech’ of ‘I am’ and then be that *inexpressible Self. (**maharaj*– where speech comes back, is my place)

10. सांगतां न ये तें सांगणें। गोडी कळावया गूळ देणें।
 ऐसें हें सदगुरुविणें। होणार नाही॥ १०॥
sāngatām na ye teṁ sāṅgaṇeṁ | goḍī kaḷāvayā gūḷa deṇeṁ |
aiseṁ heṁ sadguruvīṇeṁ | hoṅāra nāhīṁ || 10 ||

10. You do not have to say anything to understand that Reality (ie. say nothing because I don’t exist. This is the greatest worship). But just as as the sweetness of jaggery can only be understood by the taking of jaggery, so too, only by direct experience can this be understood ‘there’. However this thoughtlessness cannot be understood, without *sadguru* (*maharaj*- you cannot kill yourself; for that the *sadguru* is required).

11. सदगुरुकृपा कळे त्यासी। जो शोधील आपणासी।
 पुढें कळेल अनुभवासी। आपेंआप वस्तु॥ ११॥
sadgurukṛpā kaḷe tyāsī | jo śodhīla āpaṅāsī |
puḍheṁ kaḷela anubhavāsī | āpeṁāpa vastu || 11 ||

11. By the grace of *sadguru*, that *atma purush* is understood if *mula maya* goes on searching its own self. Then ahead, the understanding of that natural thoughtless Self will come to this experience.¹⁸

12. दृढ करूनियां बुद्धि। आधीं घ्यावी आपुली शुद्धी।
 तेणें लागे समाधी। अकस्मात॥ १२॥
ḍṛḍha karūniyām buddhi | ādhīṁ ghyāvī āpulī śuddhī |
teṇeṁ lāge samādhi | akasmāta || 12 ||

12. An intellect/*buddhi* steadfast in this ‘I am’ should be accepted at the beginning and in this way, you will be purified. Due to this, there will *unexpectedly be the establishment of *samadhi*.¹⁹ *(When you stop looking for it then, it will be there; for it is always there)

13. आपुलें मूळ बरें शोधितां। आपुली तों मायिक वार्ता।
 पुढें वस्तूच तत्त्वतां। समाधान॥ १३॥
āpuleṁ mūḷa bareṁ śodhitām | āpulī toṁ māyika vārtā |
puḍheṁ vastūca tattvatām | samādhāna || 13 ||

13. When you search out your own beginning then, ‘you’ become an illusory rumour and there is only That. When ahead there is only that Self then, there is complete contentment/*samadhan*.

14. आत्मा आहे सर्वसाक्षी। हें बोलिजे पूर्वपक्षीं।

¹⁸ *nisargadatta maharaj*- the grace is always there but the receptivity must be there to accept that grace. One must have the firm conviction that what is heard here is the absolute truth.

¹⁹ *siddharameshwar maharaj*- *samadhi* means *adhi*-in the beginning and *sama*-to be the same. To become the same as one was in the beginning is *samadhi*.



जो कोणी सिद्धांत लक्षी। तोचि साधु॥ १४॥
ātma āhe sarvasākṣī | heṁ bolije pūrvapakṣīm |
jo koṇī siddhānta lakṣī | toci sādhu || 14 ||

14. When that *atma* is the *witness of this ‘all’ then, there is this ‘speech’ and this is the original hypothesis (‘I am He’). But when that *purush* within this ‘all’ beholds the *siddhant* (I do not exist) then He is a *siddha*. *(Witnessing implies duality as there must be the witnessed ie. the *purush* is there but remains hidden behind His *prakruti*. He illuminates her and He is knowing her but only she appears and is known)

15. सिद्धांत वस्तु लक्ष्ं जातां। सर्वसाक्षिणी ते अवस्था।
 आत्मा त्याहून परता। अवस्थातीत॥ १५॥
siddhānta vastu lakṣūṁ jātām | sarvasākṣiṇī te avasthā |
ātma tyāhūna paratā | avasthātīta || 15 ||

15. But if you try to behold that *siddhant* then, that Reality becomes this state of witnessing the ‘all’. That *atma* is beyond her, for it is beyond any state.

16. पदार्थज्ञान जेव्हां सरे। द्रष्टा द्रष्टेपणें नुरे।
 ते समयीं फुंज उतरे। मीपणाचा॥ १६॥
padārthajñāna jevhām sare | draṣṭā draṣṭepaṇem nure |
te samayīm phunja utare | mīpaṇācā || 16 ||

16. When the knowledge of this ‘all’ ends, then the seer and the seeing are destroyed. Then, at that time, that Reality sets aside this swelling of I-ness.

17. जेथें मुरालें मीपण। तेचि अनुभवाची खूण।
 अनिर्वाच्य समाधान। याकारणें बोलिजे॥ १७॥
jethem murālēm mīpaṇa | teci anubhavācī khūṇa |
anirvācyā samādhāna | yākāraṇem bolije || 17 ||

17. When ‘here’ I-ness is dissolved, there comes the *nirgun* understanding of that *sagun* experience. And on account of this ‘speech’, there is that inexpressible *samadhan*.

18. अत्यंत विचाराचे बोल। तरी ते मायिकचि फोल।
 शब्द सबाह्य सखोल। अर्थचि अवघा॥ १८॥
atyānta vicārāce bola | tarī te māyikaci phola |
śabda sabāhya sakhola | arthaci avaghā || 18 ||

18. No matter how profound this ‘speech’ of that thoughtless Self may be, still it is illusory and empty. And though this ‘word’ is inside and outside of everything, still only its meaning has true substance.

19. शब्दाकरितां कळे अर्थ। अर्थ पाहतां शब्द व्यर्थ।
 शब्द सांगें तें यथार्थ। परी आपण मिथ्या॥ १९॥
śabdākaritām kaḷe artha | artha pāhatām śabda vyartha |
śabda sāṅgerīm teṁ yathārtha | parī āpaṇa mithyā || 19 ||

19. Due to this ‘word’, the meaning is understood but when the meaning is understood then, this ‘word’ becomes useless. That Reality is the meaning of this ‘word’ but the



‘word’ itself is false.

20. शब्दाकरितां वस्तु भासे। वस्तु पाहतां शब्द नासे।

शब्द फोल अर्थ असे। घनदाटपणे ॥ २० ॥

śabdākaritām vastu bhāse | vastu pāhatām śabda nāse |
śabda phola artha ase | ghanadāṭapaṇeṁ || 20 ||

20. The ‘word’ is that Self appearing and when that Self is understood then, this ‘word’ is forgotten. For then this ‘word’ is understood to be false and its meaning fills everywhere completely.²⁰

21. भूसाकरितां धान्य निपजे। धान्य घेऊन भूस टाकिजे।

तैसा भूस शब्द जाणजे। अर्थ धान्य ॥ २१ ॥

bhūsākaritām dhānya nipaje | dhānya gheūna bhūsa ṭākije |
taisā bhūsa śabda jāṇije | artha dhānya || 21 ||

21. On account of the husk the grain appears and then, the husk is thrown away and the grain accepted. Similarly, this ‘word’ should be known as the husk and its meaning as the grain.

22. पोंचटामध्ये घनवट। घनवटी उडे पोंचट।

तैसा शब्द हा फलकट। परब्रह्मी ॥ २२ ॥

poṅcaṭāmadhyeṁ ghanavaṭa | ghanavaṭīm uḍe poṅcaṭa |
taisā śabda hā phalakaṭa | parabrahmīm || 22 ||

22. Just as the flimsy husk is filled with a complete grain and in that completely full grain, the flimsy husk flies away, so too, when within *parabrahman* this ‘word’ flies away then, that thoughtless understanding remains.

23. शब्द बोलूनि राहे। अर्थ शब्दापूर्वीच आहे।

याकारणे न साहे। उपमा तया अर्थासी ॥ २३ ॥

śabda bolūni rāhe | artha śabdāpūrvīca āhe |
yākāraṇeṁ na sāhe | upamā tayā arthāsī || 23 ||

23. As long as you continue to ‘speak’, then the ‘word’ will remain. But the meaning is always there, even before the ‘word’. Still on account of the ‘word’, the meaning becomes apparent, yet the meaning can never be compared to the ‘word’.

24. भूस सांडून कण घ्यावा। तैसा वाच्यांश त्यजावा।

कण लक्ष्यांश लक्षावा। शुद्ध स्वानुभवे ॥ २४ ॥

bhūsa sāṅḍūna kaṇa ghyāvā | taisā vācyāṁśa tyajāvā |
kaṇa lakṣyāṁśa lakṣāvā | śuddha svānubhaveṁ || 24 ||

24. Just as the husk should be left aside and the grain accepted, so too, the ‘word’ meaning should be abandoned and the grain, that is the implied meaning, should be discerned by the pure experience of one’s own Self.

²⁰ *nisargadatta maharaj*- I am the manifestation. I, the Absolute unmanifested, am the same ‘I’ manifested. Consciousness is the expression of the Absolute, there are not two.



25. दृश्यावेगळें बोलिजे। त्यास वाच्यांश म्हणिजे।
त्याचा अर्थ तो जाणिजे। शुद्ध लक्ष्यांश॥ २५॥
drśyāvegaleṁ bolije | tyāsa vācyāṁśa mhaṇije |
tyācā artha to jāṇije | śuddha lakṣyāṁśa || 25 ||

25. When this separate visible 'I am' is 'spoken' then, that is called the 'word' meaning and when that *atma* knows the meaning of that *atma* then, this is the pure implied meaning (then you finally meet your own Self).

26. ऐसा जो शुद्ध लक्ष्यांश। तोचि जाणावा पूर्वपक्ष।
स्वानुभव तो अलक्ष्य। लक्षिला न वचे॥ २६॥
aisā jo śuddha lakṣyāṁśa | toci jāṇāvā pūrvapakṣa |
svānubhava to alakṣya | lakṣilā na vace || 26 ||

26. Like this is that *purush*, He is the pure implied meaning, but first He should understand the hypothesis ('I am *brahman*'/'Thou art That'/*tattvasmi*). For Self-experience is inconceivable or beyond perception and therefore by concentration you cannot go there.

27. जेथें गाळून सांडिलें नभा। जो अनुभवाचा गाभा।
ऐसा तोही उभा। कल्पित केला॥ २७॥
jetherṁ gālūna sāṅḍilerṁ nabhā | jo anubhavācā gābhā |
aisā tohī ubhā | kalpita kelā || 27 ||

27. 'Here' (in *mula maya*) the sky is to be spread out and then let slip aside (first understand that everything you see and perceive is nothing ie. just like the sky. And then understand that this experience is also not true. The Truth will not be realized as long as you remain). That *purush* is the core of this experience and when He stops imagining this experience then, He will meet Himself.

28. मिथ्या कल्पनेपासून झाला। खरेंपण कैसें असेल त्याला।
म्हणोनि तेथें अनुभवाला। ठावचि नाही॥ २८॥
mithyā kalpanepāsūna jhālā | khareṁpaṇa kaiserṁ asela tyālā |
mhaṇoni tetherṁ anubhavālā | ṭhāvaci nāhīṁ || 28 ||

28. Because this 'I am' experience has appeared from the false concept, "I am a body" then, how can there be any Truth to it? (the false will only make the false, it cannot make the Truth) Therefore, 'there' (in *brahman*) is not the place of this experience.

29. दुजेविण अनुभव। हें बोलणेंचि तों वाव।
याकारणें नाही ठाव। अनुभवासी॥ २९॥
dujeviṇa anubhava | heṁ bolāṇemci tom vāva |
yākāraṇem nāhīṁ ṭhāva | anubhavāsī || 29 ||

29. How can there be an experience without another (experience requires duality)? When there is experience then that thoughtlessness is this 'speech' and this, we have proved, is empty like the husk. Nevertheless, understand that on account of this experience there is no place for experience (experience goes off and becomes that One who had the experience).



30. अनुभवे त्रिपुटी उपजे। अद्वैती द्वैतचि लाजे।
 म्हणोनियां बोलणें साजे। अनिर्वाच्य ॥ ३० ॥
anubhavam tripuṭī upaje | advaitīm dvaitaci lāje |
mhaṇoniyāṃ bolaṇem sāje | anirvācyā || 30 ||

30. Due to this experience, the triad of Knower, knowing and known is created. Whereas in non-duality, duality is ashamed to enter. Still due to the company of this 'speech', that inexpressible Self is achieved.

31. दिवसरजनीचें परिमित। करावया मूळ आदित्य।
 तो आदित्य गेलिया उर्वरित। त्यासि काय म्हणावें ॥ ३१ ॥
divasaraṇanīcēṃ parimita | karāvayā mūḷa āditya |
to āditya geliyā urvarita | tyāsi kāya mhaṇāveṃ || 31 ||

31. The separateness of day and night is there only because of the sun. If the sun had not been there then, what should one call that which remains? (ie. it would be beyond compare, inexpressible)

32. शब्द मौनाचा विचार। व्हावया मूळ ओंकार।
 तो ओंकार गेलिया उच्चार। कैसा करावा ॥ ३२ ॥
śabda maunācā vicāra | vḥāvayā mūḷa omkāra |
to omkāra geliyā uccāra | kaisā karāvā || 32 ||

32. For thoughtlessness to be the beginning of this silent 'word' then, there should be this *aum* form. But when that *aum* form is not then, what could that Self utter?

33. अनुभव आणि अनुभविता। सकळ ये मायेचि करितां।
 ते माया मुळींच नसतां। त्यास काय म्हणावें ॥ ३३ ॥
anubhava āṇi anubhavitā | sakāḷa ye māyeci karitāṃ |
te māyā muḷīṃca nasatāṃ | tyāsa kāya mhaṇāveṃ || 33 ||

33. There is the experience, the experiencing and this 'all' on account of *maya* only. But when that Reality is and this *maya* has never existed then, what should this be called?

34. वस्तु एक आपण एक। ऐशी असती वेगळीक।
 तरी अनुभवाचा विवेक। बोलों येता मुखें ॥ ३४ ॥
vastu eka āpaṇa eka | aiśī asatī vegalīka |
tarī anubhavācā viveka | bolom yetā mukherṃ || 34 ||

34. There is the One Self and this other called 'I'. If such difference still remains then, this is the *vivek* of the 'I am' experience and this 'speech' brings the pleasure of duality. (*maharaj-* your mind will say, 'Am I there or am I not there?'; forget that also)

35. वेगळेपणाची माता। ते लटिकी वंध्येची सुता।
 म्हणूनियां अभिन्नता। मुळींच आहे ॥ ३५ ॥
vegalepaṇācī mātā | te laṭikī vaṃdhyeci sutā |
mhaṇūniyāṃ abhinnaṭā | muḷīṃca āhe || 35 ||

35. Due to such separateness there is this mother called *maya* and then that Reality



becomes the false daughter of this barren woman (*maya* is merely imagined and then she imagines more). Therefore, at the root, let there be only unity/non-separation.

36. अजन्मा होता निजला। तेणें स्वप्नीं स्वप्न देखिला।
सद्गुरूसी शरण गेला। संसारदुःखें ॥ ३६ ॥
ajānmā hotā nijalā | teṇem svapnīm svapna dekhilā |
sadgurūsī śaraṇa gelā | saṁsāraduḥkhem || 36 ||

36. That which was never born has fallen asleep and on account of this, there was a dream (“I am a body”, *samsar*) seen within this dream ‘I am’. And then due to the sufferings of *samsar*, you surrendered to *sadguru*.

37. सद्गुरुकृपेस्तव। झाला संसार वाव।
ज्ञान झालिया ठाव। पुसे अज्ञानाचा ॥ ३७ ॥
sadgurukṛpestava | jhālā saṁsāra vāva |
jñāna jhāliyā ṭhāva | puse ajñānācā || 37 ||

37. Due to *sadguru*’s grace, *samsar* was made void and then pure knowledge came and wiped out this place of ignorance (‘I am’ or nothingness).

38. आहे तितुकें नाही झालें। नाही नाहीपणें निमालें।
आहे नाही जाऊन उरलें। नसोन कांहीं ॥ ३८ ॥
āhe titukem nāhīm jhālem | nāhīm nāhīṁpaṇem nimālem |
āhe nāhīm jāuna uralēm | nasona kāñhīm || 38 ||

38. Whatever is, becomes nothing. And then nothing gets destroyed because it is nothing. To be and not to be are then both gone and what remains is not this ‘all’. (*maharaj* quoted this in *marathi* so much. First the ‘many’ things disappear from our mind when we stop thinking of them ie. nothing is there. Then this concept of nothingness or knowledge is also dropped in thoughtlessness) ²¹

39. शून्यत्वातीत शुद्ध ज्ञान। तेणें झालें समाधान।
ऐक्यरूपें अभिन्न। सहजस्थिति ॥ ३९ ॥
śūnyatvātīta śuddha jñāna | teṇem jhālem samādhāna |
aikyārūpeṁ abhinna | sahajasthiti || 39 ||

39. Beyond this nothingness or zero there is that pure knowledge and due to that there is *samadhan*. Thus, on account of this one *sagun* form there is that Natural State that is without any division whatsoever. (*maharaj* – if you know it is zero then, you are beyond it or not!)

40. अद्वैतनिरूपण होतां। निमाली द्वैताची वार्ता।
ज्ञानचर्चा बोलों जातां। जागृति आली ॥ ४० ॥
advaitanirūpaṇa hotām | nimālī dvaitācī vārtā |
jñānacarcā bolom jātām | jāgṛti āli || 40 ||

40. When there is that non-dual discourse then the rumour of duality is destroyed.

²¹*ranjit maharaj*- Nothing is nothing and HE is there. When you feel there is nothing then you are there or not!? Who felt that? You will think, “Oh, I have felt it!” No! That is wrong and that is ego. Nobody feels anything. Nothing is nothing, no!



But if this ‘gossip’ of knowledge gets ‘spoken’ then, an awakening has come (ie. first awakening ie. ‘I am’ experience).

41. श्रोतीं व्हावें सावधान। अर्थीं घालावें मन।
खुणे पावतां समाधान। अंतरीं कळे ॥ ४१ ॥
śrotīm v̄hāvēṁ sāvadhāna | arthīm ghālāvēṁ mana |
khuṇe pāvataṁ samādhāna | aṁtarīm kaḷe || 41 ||

41. In this awakened listener there should be constant alertness and then the mind can be established in the inner *meaning. Due to this there is that pure understanding beyond this ‘I am’ and that is *samadhan*. *(*maharaj* – the ‘word’ is empty and the meaning is true. The meaning is *paramatma*)

42. तेणें जितुकें ज्ञान कथिलें। तितुकें स्वप्नावारीं गेलें।
अनिर्वाच्य सुख उरलें। शब्दातीत ॥ ४२ ॥
teṇem jitungem jñāna kathileṁ | titukem svapnāvārīm geḷem |
anirvācyā sukha uraleṁ | śabdātīta || 42 ||

42. Due to that *samadhan*, this knowledge that was ‘spoken’ in the dream went away together with the dream and that inexpressible pleasure that is beyond this ‘word’ remained.

43. तेथें शब्देंविण ऐक्यता। अनुभव ना अनुभविता।
ऐसा निवांत तो मागुता। जागृती आला ॥ ४३ ॥
tetheṁ śabdeṁviṇa aikyatā | anubhava nā anubhavitā |
aisā nivānta to māgutā | jāgṛtī ālā || 43 ||

43. *brahman* is Oneness without this ‘word’ and *brahman* is neither the experience nor experiencing. Such is the stillness that comes from the second ‘awakening’ (when one awakes from the original dream to that Reality)

44. तेणें स्वप्नीं स्वप्न देखिला। जागा होऊन जागृतीस आला।
तेथें तर्क कुंठित जाहला। अंत न लगे ॥ ४४ ॥
teṇem svapnīm svapna dekhilā | jāgā hoūna jāgṛtīsa ālā |
tetheṁ tarka kuṁṭhita jāhalā | aṁta na lage || 44 ||

44. Due to that Reality, there is the dream seen within the dream. Having been awakened from the dream of *samsar*, there came this second awakening and ‘there’ in *brahman* the ‘word’ was choked/confounded and an end could not be reached (ie. that endless, inexpressible *paramatma/brahman*).

45. या निरूपणाचें मूल। केलेंच करूं प्रांजळ।
तेणें अंतरीं निवळ। समाधान कळे ॥ ४५ ॥
yā nirūpanācēṁ mūla | keḷemca karūṁ prāñjaḷa |
teṇem aṁtarīm nivāḷa | samādhāna kaḷe || 45 ||

45. If this *sagun* discourse is made and clearly ‘spoken’ then, due to this, the inner space of ‘I am’ is purified and *samadhan* is understood (I do not exist).

46. तंव शिष्यें विनविलें। जी हें आतां निरूपिलें।



तरी पाहिजे बोलिलें। मागुतें स्वामी ॥ ४६ ॥
taṁva śiṣyem vinaṅvileṁ | jī hem ātām nirūpileṁ |
tarī pāhije bolileṁ | māguteṁ svāmī || 46 ||

46. At that time the disciple beseeched his Master, “Now, this has all been discoursed but please this should be spoken again *swami*.”

47. मज कळाया कारण। केलेंच करावें निरूपण।
 तेथील जे का निजखूण। ते मज अनुभवावी ॥ ४७ ॥
maja kalāyā kāraṇa | keleṁca karāveṁ nirūpaṇa |
tethīla je kā nijakhūṇa | te maja anubhavāvī || 47 ||

47. “The means to understand (ie. forget everything and you are there; the *sagun* discourse) has been made by me and now that *nirgun* discourse should be made. Otherwise how can there ever be the understanding of my own Self? That Reality should be understood by this ‘me’.”

48. अजन्मा तो सांगा कवण। तेणें देखिला कैसा स्वप्न।
 येथें कैसें निरूपण। बोलिलें आहे ॥ ४८ ॥
ajanmā to sāṅgā kavaṇa | teṇeṁ dekhilā kaisā svapna |
yethem kaiseṁ nirūpaṇa | bolileṁ āhe || 48 ||

48. “Who is that one without birth? What is this dream that he is seeing? And how can this ‘speech’ become that pure knowledge of ‘there’?”

49. जाणोनि शिष्याचा आदर। स्वामी देती प्रत्युत्तर।
 तेंचि आतां अति तत्पर। श्रोतीं येथें परिसावें ॥ ४९ ॥
jāṇoni śiṣyācā ādara | svāmī detī pratyuttara |
teṁci ātām ati tatpara | śrotīm yethem parisāveṁ || 49 ||

49. Knowing the earnestness of the disciple, *swami* gave the reply. This ‘speech’ within the listener should now be very carefully listened to.

50. ऐक शिष्या सावधान। अजन्मा तो तूंचि जण।
 तुवां देखिला स्वप्नीं स्वप्न। तोही आतां सांगतों ॥ ५० ॥
aika śiṣyā sāvadhāna | ajanmā to tūṁci jaṇa |
tuvām dekhilā svapnīm svapna | tohī ātām sāṅgatorīm || 50 ||

50. (Forget everything and) Listen carefully dear disciple and you will know that you only are that ‘unborn’. This dream within the dream is being perceived by you and even now, in this ‘all’, there is that ‘unborn’ *paramatma*.

51. स्वप्नीं स्वप्नाचा विचार। तो तू जाण हा संसार।
 तेथें तुवां सारासार। विचार केला ॥ ५१ ॥
svapnīm svapnācā vicāra | to tūṁ jāṇa hā saṁsāra |
tethem tuvām sārāsāra | vicāra kelā || 51 ||

51. That thoughtless Self had a dream within the dream and then that *paramatma* became you and that thoughtless understanding became *samsar*. But then ‘here’ you made a careful investigation and understood the essence, I do not exist.



52. रिघोनि सदगुरूसी शरण। काढून शुद्ध निरूपण।
याची करिसी उणखूण। प्रत्यक्ष आतां ॥ ५२ ॥
righoni sadgurūsī śaraṇa | kāḍhūna śuddha nirūpaṇa |
yācī karisī uṇakhūṇa | pratyakṣa ātām || 52 ||

52. Going to the feet of *sadguru*, that pure discourse was extracted and this sensory perception became that hidden *nirgun* understanding of this ‘word’.

53. याचाचि घेतां अनुभव। बोलणें तितुकें होतें वाव।
निवांत विश्रांतीचा ठाव। ते तूं जाण जागृती ॥ ५३ ॥
yācāci ghetām anubhava | bolāṇem titukem hotem vāva |
nivānta viśrāntīcā thāva | te tūṁ jāṇa jāgṛtī || 53 ||

53. When the experience of only this ‘word’ is accepted then, there is this ‘speech’. But this also becomes void and empty and then stillness is your place of rest and you have awakened to that Reality.

54. ज्ञानगोष्टीचा गलबला। सरोन अर्थ प्रगटला।
याचा विचार घेतां आला। अंतरीं अनुभव ॥ ५४ ॥
jñānagoṣṭīcā galabalā | sarona artha pragatāla |
yācā vicāra ghetām āla | antarīm anubhava || 54 ||

54. When the disorder of this ‘I am’ of knowledge ended (ie. when the restless mind full of ‘many’ thoughts stopped) then, this ‘word’ meaning became apparent. And when the thoughtless implied meaning of this ‘word’ was accepted then, again there came another ‘awakening’ (ie. from this original dream to that Reality).

55. तुज वाटे हे जागृती। मज झाली अनुभवप्राप्ती।
या नांव केवळ भ्रांती। फिटलीच नाही ॥ ५५ ॥
tuja vāṭe he jāgṛtī | mja jhālī anubhavaprāptī |
yā nāmva kevala bhrāntī | phiṭalīca nāhīn || 55 ||

55. But if you feel that, that thoughtless Self has awakened then, it is this experience ‘I am’ that has come to you (ie. you are still there). Then that no-knowledge is this delusion of knowledge and this ‘I am’ has not been removed.

56. अनुभव अनुभवीं विराला। अनुभवेविण अनुभव आला।
हाही स्वप्नीचा चेइला। नाहीस बापा ॥ ५६ ॥
anubhava anubhavīm virālā | anubhaveviṇa anubhava āla |
hāhī svapnīmca ceilā | nāhīnsa bāpā || 56 ||

56. When you have dissolved your experiences in this ‘experience’ and this ‘experience’ that is without your experiences has come, still there is not that thoughtless awakening from the dream, my good man! (that One is still caught within subtle concepts. The experiences gained from “I am a body” conviction have dissolved in the experience ‘I am’. But this should not be mistaken for that thoughtless Reality)

57. जागा झालिया स्वप्नऊर्मी। स्वप्नीं म्हणसी अजन्मा तो मी।
जागेपणीं स्वप्नऊर्मी। गेलीच नाही ॥ ५७ ॥
jāgā jhāliyā svapnaūrmī | svapnīm mhaṇasī ajanmā to mī |



jāgepaṇīm svapnaūrmī | gelīca nāhīm || 57 ||

57. If you have awoken and arose from the dream and still say, ‘I am that unborn’ then, there is wakefulness (from *samsar*), but the hidden dream has not gone away.

58. स्वप्नीं वाटे जागेपण। तैशी अनुभवाची खूण।
आली परी तें सत्य स्वप्न। भ्रमरूप ॥ ५८ ॥
svapnīm vāṭe jāgepaṇa | taiśī anubhavācī khūṇa |
ālī parī teṁ satya svapna | bhramarūpa || 58 ||

58. When one feels that this wakefulness in the dream is that *nirgun* understanding of this *sagun* experience then, still this Truth is a dream and of the nature of delusion (*maharaj* – you take knowledge as true).

59. जागृति यापैलीकडे। तें सांगणें केवीं घडे।
जेथें धारणाचि मोडे। विवेकाची ॥ ५९ ॥
jāgrti yāpailīkaḍe | teṁ sāṅgaṇeṁ kevēiṁ ghaḍe |
jethem dhāraṇāci moḍe | vivekācī || 59 ||

59. The real awakening is beyond this experience but how is it something that can be accomplished (it is as it always is)? Even the holding on to *vivek* ‘here’ gets broken ‘there’.

60. म्हणोनि तें समाधान। बोलतांचि न ये ऐसें जाण।
निःशब्दाची ऐशी खूण। ओळखावी ॥ ६० ॥
mhaṇoni teṁ samādhāna | bolatāṅci na ye aiseṁ jāṇa |
niḥśabdācī aiśī khūṇa | oḷakhāvī || 60 ||

60. That Reality is *samadhan*. Know that even this ‘speech’ does not come ‘there’. In this way, the understanding of the ‘word’-less should be recognized.

61. ऐसें आहे समाधान। बोलतांच न ये जाण।
इतुकेनें बाणली खूण। निःशब्दाची ॥ ६१ ॥
aiseṁ āhe samādhāna | bolatāṅca na ye jāṇa |
itukeneṁ bāṇalī khūṇa | niḥśabdācī || 61 ||

61. Like this is *samadhan* and this ‘speech’ cannot be known there. By that much, the *nirgun* understanding of the ‘word’-less gets imbibed.

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके
अनिर्वाच्यनिरूपणं नाम दशमः समासः ॥ १० ॥ ६.१०
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadśake
anirvācyanirūpaṇaṁ nāma daśamaḥ samāsaḥ || 10 || 6.10

Tímto končí 10. kapitola 6. dášky knihy Dásbódh s názvem „The Indescribable“.

Překlad z angličtiny – xxx 2017