

Dásbódh

Daśaka VII – Fourteen Brahmans

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Daśaka VII

Fourteen *Brahmans*

॥ दशक सातवा : चौदा ब्रह्मांचा ॥ ७ ॥

॥ *daśaka sātavā : caudā brahmāñcā* ॥ 7 ॥

Fourteen Brahmanas



7.1 The beginning (ie. *purush* and *prakruti*, *brahman* and *maya*)

समास पहलिा : मंगलाचरण

samāsa pahilā : maṅgalācaraṇa

The beginning

|| Śrī Rām ||



1. वद्वियावंतांचा पूरूवजू। गजानन एकद्वज्जि।
त्रनियन चतुरभुजू। परशुपाणा॥ १॥

*vidyāvantaṁcā pūrvajū | gajānana ekadvijū |
trinayana caturbhujū | paraśupāṇi || 1 ||*

1. *ganesh* is the forefather of the learned. He has the face of an elephant but only one tusk (*siddharameshwar maharaj*– you are One only). He has three eyes and four arms and holds an axe in one of his hands (the eye of knowledge and the axe of *vivek*).

2. कुबेरापासून अर्थ। वेदांपासून परमार्थ।
लक्ष्मीपासून समर्थ। भाग्यासी आले॥ २॥

*kuberāpāsūna artha | vedāṁpāsūna paramārtha |
lakṣmīpāsūna samartha | bhāgyāsī āle || 2 ||*

2. He is the wealth that comes from *kuber*, the treasurer of the gods; He is *paramarth* that comes from the *vedas* and He is *narayan*¹ whose

¹Non-duality ie. *lakshmi*'s consort is *narayana*; *siddharameshwar maharaj* – *lakshmi* is the 'I am *brahman*' thought; once this is gone all that remains is *narayan* and the 'all' body



consort is **lakshmi* and the truly fortunate become Him through her (He is the *purush*, the thoughtless Knower or Witness of His *prakruti*/creation. Knowing is the wealth of the gods, it is the teaching of the *vedas* and it is *lakshmi*, your true wealth that no man can take away).

3. तैशी मंगळमूर्ती आद्या। तयिंपासून झाल्या सकळ वद्या।
तेणें कवलिघवगद्या। सत्पातरें जाहलीं ॥ ३ ॥
taiśī maṅgaḷamūrtī ādyā | tiyepāsūna jhālyā sakala vidyā |
teṇem kavi lāghavagadyā | satpātreṁ jāhalīm || 3 ||

3. This knowledge of the ‘all’ has come from that original and ancient *ganesh* and due to Him, there is the sage-poet (ie. *purush*) and those worthy recipients of His beautiful poem ‘I am’.

connection is forever destroyed.



4. जैशीं समरथाचीं लेकरें। नाना अलंकारीं सुंदरें।
मूलपुरुषाचेन दिवारें। तैसे कवी ॥ ४ ॥

*jaiśīṁ samarthācīṁ lekureṁ | nānā alaṅkāriṁ su-
ṁdareṁ |*

mūlapuruṣāceni dvāreṁ | taise kavī || 4 ||

4. Just as the children of the powerful are adorned with ‘many’ beautiful ornaments, so too, due to that *mula purush (ganesh)*, the sage-poet is adorned with this door to Reality.

5. नमूं ऐशिया गणेंद्रा। वदियाप्रकाशपूरणचंद्रा।
जयाचेन बोधसमुद्रा। भरतें दाटे बळें ॥ ५ ॥

*namūṁ aiśiyā gaṇeṁdrā | vidyāprakāśapūrṇaca-
ṁdrā |*

*jayāceni bodhasamudrā | bharaterṁ dāṭe baḷeṁ || 5
||*

5. When there is the bowing down to that Lord of the **gana* (ie. bowing down to *ganesh* means to understand, I am beyond the body; V. 18) then, the light of knowledge shines and the moon (ie. mind) becomes complete and full.



And that is *mula maya* (a mind full of ‘I am’) where there is an overflowing of this ocean of wisdom. *(*gana* means numbers; *siddharameshwar maharaj* – all numbers including zero come from Him. Because He is the Lord of all the numbers, He will never be in the number)

6. जो कर्तृत्ववास आरंभ। मूलपुरुष मूलारंभ।
जो परात्पर स्वयंभ। आदि अंती ॥ ६ ॥
jo kartṛtvāsa āraṁbha | mūlapuruṣa mūlāraṁbha
|
jo parātpara svayāmbha | ādi antīm || 6 ||

6. *mula purush* is the original beginning and the source of all action. That *purush* is the Supreme God and He is Self-existent/illuminating from the beginning to the end.

7. तयापासून प्रमदा। इच्छाकुमारी शारदा।
आदित्यापासून गोदा। मृगजळ वाहे ॥ ७ ॥
tayāpāsūna pramadā | icchākumārī śāradā |
ādityāpāsūna godā | mṛgajāla vāhe || 7 ||



7. From Him has come the goddess *sharada*. She is the young virgin with the wish of ‘I am’. She is the mirage of a flowing river created by the sun (she is the river of knowledge or *mula maya* and she appears due to that sun or *mula purush* or *ganesh*).

8. जे मथ्रिया म्हणतांच गोंवी। मायक्रिपणें लाघवी।
वक्तयास वेढा लावी। वेगळेपणें ॥ ८ ॥

je mithyā mhaṇatāñca goṃvī | māyikapaṇeṃ lā-ghavī |

vaktayāsa vedhā lāvī | vegalepaṇeṃ || 8 ||

8. If it is said, “She is false” then, the one who said it has been entangled by her charming falseness. And by creating separateness she makes that ‘speaker’ (ie. *Knower*) mad after sense objects. (If you try to make this knowledge false then, it becomes more objective. Only by remaining patiently in knowledge ie. forgetting everything, always, will knowledge disappear of its own accord)



9. जे द्वैताची जननी। कीं ते अद्वैताची खाणी।
 मूलमाया गवसणी। अनंत ब्रह्मांडांची ॥ ९ ॥
je dvaitācī jananī | kīṁ te advaitācī khāṇī |
mūlamāyā gavasaṇī | ananta brahmāṇḍāṁcī || 9
 ||

9. She is the mother of duality or she is the beginning of non-duality. She is *mula maya* and she conceals that endless *purush* within her gross creation/*brahmanda*. (This beginning of creation has many names; *mula maya/mula purush* or *shiva/shakti* or *brahman/maya* or *lakshmi/narayana* etc.)

10. कीं ते अवडंबरी वल्ली। अनंत ब्रह्मांडें लगडली।
 मूलपुरुषाची माउली। दुहितारूपें ॥ १० ॥
kīṁ te avadāmbarī vallī | ananta brahmāṇḍeṁ la-
gaḍalī |
mūlapuruṣācī māulī | duhitārūpeṁ || 10 ||

10. When that Reality becomes this sacred vine of *mula maya* then, that endless *purush* resides within her universe. She is the *mother of that



mula purush and her form is His daughter. *(He is born when she appears and thus He is the son and then she becomes His daughter in the form of ‘I am’.)

11. वंदूं ऐशी वेदमाता। आदपुरुषाची जे सतता।

आतां आठवीन समर्था। सद्गुरूसी ॥ ११ ॥

vaṁdūṁ aiśī vedamātā | ādipurushācī je sattā |
ātām āṭhavīna samarthā | sadgurūsī || 11 ||

11. When one bows down to this mother of the *vedas* (ie. being without the gross body) then, one receives this power (‘I am’) of her Lord. And being is this ‘now’ is the remembrance of *sadguru*.

12. जयाचेन कृपादृष्टी। होय आनंदाची वृष्टी।

तेणें गुणें सर्व सृष्टी। आनंदमय ॥ १२ ॥

jayāceni kṛpādrṣṭī | hoyā ānaṁdācī vṛṣṭī |
teṇeṁ guṇeṁ sarva sṛṣṭī | ānaṁdamaya || 12 ||

12. *mula maya* is His grace bestowed ‘vision’ and this is the rains of divine bliss. Due to



this ‘vision’, there is this ‘all’ and the whole world is full of bliss (this *mula maya* has three aspects though they are inseparable, *sat*, *chid* and *ananda*. *sat* is existence, ‘I am’, ‘now’, ‘word’ etc. and *chid* is knowledge, ‘all’, ‘vision’ etc. And when these are experienced then you feel *ananda* or bliss).

13. कीं तो आनंदाचा जनक। सायुज्यमुक्तीचा नायक।
 कैवल्यपददायक। अनाथबन्धू ॥ १३ ॥
kīṁ to ānaṁdācā janaka | sāyujyamuktīcā nāyaka
 |
kaivalyapadadāyaka | anāthabandhū || 13 ||

13. He is the creator of this bliss and the owner of *sayujya* liberation. He is the brother of the orphan and He bestows that state of complete absorption when you do not exist.

14. मुमुक्षुचातकीं सुस्वर। करुणां पाहजि अंबर।
 वोळे कृपेचा जलधर। साधकांवरी ॥ १४ ॥
mumukṣacātakīṁ susvara | karuṇām pāhije
aṁbara |



voḷe kṛpecā jaladhara | sādhakāmvarī || 14 ||

14. The *mumukshu*/aspirant is the *chatak* bird who waits and patiently watches the sky (*his sadhana is the understanding, nothing/sky is there*). And when the clouds of compassion/*krupa* shower their blessings on him then, he becomes a *sadhak*.

15. कीं तें भवारूणवींचें तारूं। बोधें पाववी पैलपारूं।
महाआवर्तीं आघारूं। भावकिांसी ॥ १५ ॥

*kīm tem bhavārṇavīñcem tārūñ | bodhem pāvavī
pailapārū |*

mahāāvartīm ādhārū | bhāvikāñsī || 15 ||

15. *Sadguru* is that Reality and saviour from this worldly existence and by His understanding, you are taken safely to the other shore. He is the captain who guides this boat over the deep whirlpools in this ocean of worldly life.

16. कीं तो काळाचा नयिंता। नाना संकटीं सोडवति।
कीं ते भावकिाची माता। परम स्नेहाळ ॥ १६ ॥



*kīm to kālācā niyaṁtā | nānā saṁkaṭīm soḍavitā |
kīm te bhāvīkācī mātā | parama snehāḷa || 16 ||*

16. He is the controller of time and death and the One who frees you from this calamity. He is the most loving mother of the faithful.

17. कीं तो परतरींचा आधारू। कीं तो वशिंरांतीचा थारू।
नातरी सुखाचें माहेरू। सुखरूप ॥ १७ ॥

*kīm to paratrīṁcā ādhārū | kīm to viśrāṁtīcā thārū
|
nātarī sukhāceri māherū | sukharūpa || 17 ||*

17. He is that *purush* and the supporter of this ‘all’ world that lies beyond these three worlds; He is that place of perfect rest; He is the pleasure of your maternal home. He is the joy of meeting your own Self.

18. ऐसा सद्गुरु पूरणपणीं। तुटे भेदाची कडसणी।
देहेंवणि लोटांगणीं। तया प्रभूसी ॥ १८ ॥

*aisā sadguru pūrṇapaṇīṁ | tuṭe bhedācī kaḍasaṇī
|*



deheṁviṇa loṭāṁgaṇīm | tayā prabhūsī || 18 ||

18. *Sadguru* is complete and perfect for He has cut the rope of separateness. Being without a body is the bowing down to *sadguru*.

19. साधु संत आणसिज्जन। वंदूनियां श्रोतेजन।
आतां कथानुसंधान। सावध ऐका ॥ १९ ॥

sādhu samta āṇi sajjana | vaṁdūniyām śrotejana
|
ātām kathānusandhāna | sāvadhā aikā || 19 ||

19. This is the bowing down to the *sadhu*, the Saint and *sajjana* by the good listener within the ‘people’ (the good listener hears this ‘I am’ that supports the ‘many’ thoughts of the people. And by remaining constantly alert to this thought ‘I am’, it is transcended and you enter that thoughtless place of the Self/Saint). Now, listen carefully to this harmonious ‘story’ of God.

20. संसार हाचि दीर्घ स्वप्न। लोभें वोसणती जन।



माझी कांता माझे धन। कन्या पुत्र माझे ॥ २० ॥

samsāra hāci dīrgha svapna | lobheṃ vosañatī jana

|

mājhi kām̐tā mājheṃ dhana | kanyā putra mājhe ||

20 ||

20. *samsar* is when thoughtlessness becomes a long dream and the mind, due to its greed and affections, talks in its sleep and says, “My wife, my wealth, my daughter and son.”

21. ज्ञानसूर्य मावळला। तेणें प्रकाश लोपला।

अंधकारें पूरण झाला। ब्रह्मगोळ अवघा ॥ २१ ॥

jñānasūrya māvalalā | teṇeṃ prakāśa lopalā |

aṃdhakāreṃ pūrṇa jhālā | brahmagola avaghā ||

21 ||

21. Then the sun of knowledge has set and due to this, the light fades away and the darkness of ignorance fills this universe of many things.

22. नाहीं सत्वाचें चांदणें। कांहीं मार्ग दसि जेणें।

सर्व भ्रांतीचेन गुणें। आपेंआप न दसि ॥ २२ ॥



*nāhīm satvācem cāmdaṇem | kāmhīm mārḡa dise
jeṇem |
sarva bhrāntīceni guṇem | āpeṇāpa na dise || 22
||*

22. There is not even the moonlight of the **sat-twa guna* to see the path to this ‘all’. And due to the confusion of the three *gunas*, this knowledge cannot know itself. *(Forget everything)

23. देहबुद्धिअहंकारे। नजिले घोरती घोरे।
दुःखे आकरंदती थोरे। वषियसुखाकारणे॥ २३॥
*dehabuddhiahaṁkāre | nijale ghoratī ghore |
duḥkhem ākraṁdatī thore | viṣayasukhākāraṇem
|| 23 ||*

23. Due to the ego of body consciousness, this ‘I am’ is loudly snoring in a deep sleep and because of the pleasures of the sense objects, that great *brahman* cries out loudly in pain.

24. नजिले असतांचमिले। पुनः उपजतांच नजिले।
ऐसे आले आणा गेले। बहुत लोक॥ २४॥



*nijale asatāmci mele | punaḥ upajatāmca nijale |
aise āle āṇi gele | bahuta loka || 24 ||*

24. Those who are asleep die in their sleep and as soon as they are again born they go back to sleep. Such is the comings and goings of this ‘all’ when its lost in *samsar*.

25. नदिसुरेपणेंचि सैरावैरा। बहुतीं केल्या येरझारा।
नेणोनियां परमेश्वरा। भोगलि कष्ट ॥ २५ ॥

*nidasurepaṇeṁci sairāvairā | bahutīm kelyā yeraj-
hārā |
neṇoniyāṁ parameśvarā | bhogile kaṣṭa || 25 ||*

25. Being half-asleep (ie. *rajo guna*) within this ‘all’, one wanders aimlessly in all directions and not knowing that *parameshwar* one endures suffering and fatigue.

26. त्या कष्टांचें नरिसन। व्हावया पाहजि आत्मज्ञान।
म्हणोनाहें नरूपण। अध्यात्मगुरंथीं ॥ २६ ॥

*tyā kaṣṭāṁceṁ nirasana | vḥāvayā pāhije ātma-
jñāna |*



mhaṇoni heṁ nirūpaṇa | adhyātmagraṁthīm ||
26 ||

26. To remove the sufferings that this Reality has to endure there should be this knowledge of the *atma* and then there can be that thoughtless discourse on non-duality.

27. सकळ वदियामध्ये सार। अध्यात्मवदियेचा वचार।
दशमाध्यायीं शार्ङ्गधर। भगवद्गीतेत बोलला ॥ २७ ॥
sakala vidyāmadhyeṁ sāra | adhyātmavidyecā
vicāra |
daśamādhyāyīm śārṅgadhara | bhagavadgīteṁta
bolilā || 27 ||

27. Within this knowledge of the ‘all’ there is that thoughtless essence that is the pure knowledge. In the tenth chapter of the *bhagavad gita* there is this statement by lord *krishna*.

श्लोक ॥ अध्यात्मवदिया वदियानां वादः प्रवदतामहम् ॥
śloka || adhyātmavidyā vidyānām vādaḥ prava-



datāmaham ||

shloka: The knowledge on Oneness is the best of knowledges and That I am. So also am I the argument of the one who argues.

28. याकारणे अद्वैतग्रंथ। अध्यात्मवद्वियेचा परमार्थ।
पावावया तोचिसमर्थ। जो सर्वान्गें श्रोता ॥ २८ ॥
yākāraṇem advaitagrantha | adhyātmavidyecā pa-
ramārtha |
pāvāvayā toci samartha | jo sarvāṅgeṁ śrotā || 28
||

28. Due to this ‘word’ there is that non-dual composition and that is the Ultimate Accomplishment/*paramartha* and that is spiritual knowledge. Therefore to understand the Master, the *purush* must listen with this ‘all’ body.

29. जयाचें चंचळ हृदय। तेणें ग्रंथ सोडूंचिनये।
सोडतिं अलभ्य होय। अर्थ येथींचा ॥ २९ ॥
jayācem cañcala hrdaya | teṇem grantha soḍūñci
naye |



soḍitām alabhya hoyā | artha yethīncā || 29 ||

29. The mind of *mula maya* is moving (ie. the ‘all’ is but one moving action or *chaitanya*) and this understanding should not be left. If left, then ‘here’/*mula maya* does not acquire the meaning ‘there’/*brahman*.

30. जयास जोडला परमार्थ। तेणें पहावा हा ग्रंथ।
अर्थ शोधतिं परमार्थ। नशिचयो बाणे ॥ ३० ॥

*jayāsa joḍalā paramārtha | teṇem pahāvā hā gra-
r̥ntha |*

*artha śodhitām paramārtha | niścayo bāṇe || 30
||*

30. When this ‘word’ meaning discovers that Supreme Meaning/*paramarth* then, the non-dual composition is understood and there is thoughtlessness. If you determinedly search through the ‘word’ meaning then, that Supreme Meaning/*paramarth* gets imbibed.

31. जयास नाहीं परमार्थ। तयास न कळे येथींचा अर्थ।



नेतरेंवणि नधानस्वार्थ। अंधास न कळे ॥ ३१ ॥

jayāsa nāhīm paramārtha | tayāsa na kaḷe yethīncā artha |

netremviṇa nidhānasvārtha | andhāsa na kaḷe || 31 ||

31. If *mula maya* does not acquire that Supreme Meaning then, the meaning ‘here’ is understood but that is not the Reality. Still without these eyes of knowledge, the blind cannot see that treasure that they possess.

32. एक म्हणती मराठे काये। हें तों भल्यानें ऐकों नये।

तीं मूर्खें नेणती सोयें। अर्थान् वयांची ॥ ३२ ॥

eka mhaṇatī marāṭhem kāye | hem tom bhalyāneṁ aikom naye |

tīm mūrkhem neṇatī soyem | arthānvayāncī || 32 ||

32. Then that One says, “What is the use of this *natural language? It should not be listened to by that thoughtless and wise *paramatma*.” But that One has become a fool, for he does not



know this easy connection (ie. ‘I am’) to the real meaning. *(This natural language is previous to the spoken languages and it is this ‘word’ and this is the connection and only means to acquire that Supreme Meaning. The foolish have intellectual knowledge and they say this is not a requirement; they say, you are that Reality at the moment and nothing is required to be done, but that conviction is not there.)

33. लोहाची मांदूस केली। नाना रत्नें सांठवलीं।
तीं अभाग्यानें त्यागलीं। लोखंड म्हणोनी॥ ३३॥
lohācī māṁdūsa kelī | nānā ratneṁ sāmṭhivilīm |
tīm abhāgyāneṁ tyāgilīm | lokhaṁḍa mhaṇoni ||
33 ||

33. Suppose there is a box made of iron and many jewels have been kept within it, but the unfortunate give it away and say, “It is only iron.”

34. तैशी भाषा प्राकृत। अर्थ वेदांत आणसिद्धांत।
नेणोनित्यागती भ्रांत। मंदबुद्धीसत्व॥ ३४॥



taiṣī bhāṣā prākṛta | artha vedānta āṇi siddhānta
 |
neṇoni tyāgiti bhrānta | maṇḍabuddhīstava || 34
 ||

34. Like this is the spontaneous and natural language of ‘I am’ and the meaning it holds within is *vedanta* and *siddhant* (‘I am’ and I do not exist, are the jewels stored in within the other languages). However due to not knowing (no ‘speech’/*tamo guna*) this ‘I am’ is abandoned and then on account of a dull intellect (*rajo guna* and ‘many’ thoughts) there is the bewilderment and confusion of ‘many’ opinions.

35. अहाच सांपडतां धन। त्याग करणें मूर्खपण।
 द्रव्य घ्यावें सांठवण। पाहोंचिनिये ॥ ३५ ॥
ahāca sāmpaḍatāṁ dhana | tyāga karaṇeṁ mūr-
khapaṇa |
dravya ghyāveṁ sāṁṭhavaṇa | pāhoṁci naye || 35
 ||

35. This wealth that is so effortlessly found is



then abandoned due to foolishness (thinking ‘many’ thoughts instead of listening to this ‘I am’). One should therefore accept this wealth and then the container should not be looked at (in the container ie. body/mind, there are the jewels of this *sattwa guna* ‘I am’ and I do not exist).

36. परसि देखलि अंगणी। मार्गी सांपडला चतिमणी।
अव्हा वेल महागुणी। कूपामध्यें ॥ ३६ ॥
parisa dekhilā aṅgaṇīm | mārgīm sāmpaḍalā
cintāmaṇī |
avhā vela mahāguṇī | kūpāmadhyeṁ || 36 ||

36. It is like finding a magic stone in your courtyard (ie. body/mind) or finding a wish-fulfilling jewel on your path; it is like finding a right turning creeper in your well (all creepers are believed to turn leftwards; ie. when *maya* turns around to find its root).

37. तैसें प्राकृतीं अद्वैत। सुगम आणसिप्रचीत।
अध्यात्म लाभे अकस्मात्। तरी अवश्य घ्यावें ॥ ३७ ॥



*taiseṁ prākṛtīm advaita | sugama āṇi sapracīta |
adhyātma lābhe akasmāta | tarī avaśya ghyāveṁ ||
37 ||*

37. In the same way, within this natural language there is non-duality. If this so very easy to acquire pure experience is accepted with full conviction then, at this very moment there will be the attainment of that One (*maharaj- an acceptor is required*).

38. न करितां व्युत्पत्तीचा श्रम। सकळ शास्त्रार्थ होय सुगम।
सत्समागमाचें वर्म। तें हें ऐसें असे ॥ ३८ ॥
*na karitāṁ vyutpattīcā śrama | sakala śāstrārtha
hoya sugama |
satsamāgamāceṁ varma | teṁ heṁ aiseṁ ase || 38
||*

38. Without having to take the strenuous efforts of learning languages, there is this very easy to attain ‘I am’ and this is the meaning contained within the *shasthras* (*neti, neti; the original language*). And then there is the thoughtless es-



sence that comes from keeping the company of the Truth (*satsang*; when you stay in this feeling ‘I am’ then, the Truth, that *purush*, is near by).

39. जें व्युत्पत्तीनें न कळे। तें सत्समागमें कळे।
सकळ शास्त्रार्थ आकळे। स्वानुभवासी ॥ ३९ ॥
jeṁ vyutpattīneṁ na kaḷe | teṁ satsamāgameṁ kaḷe |
sakaḷa śāstrārtha ākaḷe | svānubhavāsī || 39 ||

39. *mula maya* can be known by understanding the *shasthras* (by the study of the scriptures this ‘I am’ can be experienced) but that Reality cannot be understood in this way, for it is understood only in the company of the Truth. This ‘I am’ is the meaning of the *shasthras* but it confines Self-experience (beyond this ‘I am’ there is its implied meaning and that is the unlimited endless Self. And That can only be understood by being That/Truth).

40. म्हणोना कारण सत्समागम। तेथें नलगे व्युत्पत्तशिरम।



जन्मसार्थकाचें वर्म। वेगळेंचि असे ॥ ४० ॥

*mhaṇoni kāraṇa satsamāgama | tethem nalage vy-
utpattiśrama |*

janmasārthakācem varma | vegaleṃci ase || 40 ||

40. Therefore due to that company of the Truth ‘there’, there is no need to take the trouble to study languages. That essence, that is life’s meaning, is quite different.

श्लोक ॥ भाषाभेदाश्च वर्तन्ते अर्थ एको न संशयः।

पात्रद्वये यथा खाद्यं स्वादभेदो न वदियते ॥ १ ॥

*śloka || bhāṣābhedāśca vartante artha eko na sa-
mśayaḥ |*

*pātradvaye yathā khādyam svādabhedo na vidyate
|| 1 ||*

shloka – There are differences in languages but the meaning is the same, no doubt. This is like the same food kept in two different pots. The taste of the food is not different.

41. भाषापालटें कांहीं। अर्थ वाया जात नाही।



कार्यसद्भिधिते सर्वही। अर्थाचपासीं ॥ ४१ ॥

bhāṣāpālaṭem kāmhīm | artha vāyā jāta nāhīm |
kāryasiddhi te sarvahī | arthācapāsīm || 41 ||

41. When instead of languages there is this ‘speech’ then, the meaning does not get lost. This ‘all’ is very near to that Reality (ie. company of the Truth) and when this ‘all’ action is perfected then that is Reality (then one uses this ‘all’/knowledge but never leaves one’s Reality).

42. तथापि प्राकृताकरितां। संस्कृताची सार्थकता।

येरूहवहीं त्या गुप्तार्था। कोण जाणे ॥ ४२ ॥

tathāpi prākṛtākaritām | saṁskṛtācī sārthakatā |
yeṛhavhīm tyā guptārthā | koṇa jāṇe || 42 ||

42. Actually it is on account of this spontaneous language ‘I am’, that *sanskrit* (the language of the scriptures) derives any purpose. For through *sanskrit* and the study of the scriptures, this ‘all’ can be acquired and then by constantly staying in this only, that hidden *nirgun* meaning will be understood.



43. आतां असो हें बोलणें। भाषा त्यागून अर्थ घेणें।
 उत्तम घेऊन त्याग करणें। सालीटरफलांचा ॥ ४३ ॥
ātām aso heṁ bolāṇeṁ | bhāṣā tyāgūna artha
gheṇeṁ |
uttama gheūna tyāga karaṇeṁ | sālīṭaraphalāṁcā
 ॥ 43 ॥

43. Now, when the ‘many’ languages are thrown off, that thoughtless Self becomes this ‘speech’ ‘I am’ and the ‘word’ meaning is accepted. It is like throwing away the skins and rinds of the fruit to get to its core.

44. अर्थ सार भाषा पोंचट। अभिमानें करवी खटपट।
 नाना अहंतेनें वाट। रोधिली मोक्षाची ॥ ४४ ॥
artha sāra bhāṣā poṁcaṭa | abhimāneṁ karavī kha-
ṭapaṭa |
nānā ahamteneṁ vāṭa | rodhilī mokṣācī || 44 ||

44. The meaning is the real essence and the spoken language has truly no substance whatsoever. But due to one’s pride for this *sanskrit* language there are so many wrangling and due



to the ego of the ‘many’ that wants to say so much, this path towards liberation is obstructed.

45. शोध घेतां लक्ष्यांशाचा। तेथें आधीं वाच्यांश
केंचा। अगाध महिमा भगवंताचा। कळला पाहजि ॥ ४५ ॥
śodha ghetām lakṣyāṁśācā | tethem ādhīm
vācyāṁśa
kairncā | agādha mahimā bhagavaṁtācā | kaḷalā
pāhije || 45 ||

45. But when the implied meaning is sought out and accepted then, how can this ‘word’ meaning that is at the beginning, remain ‘there’ (from where words come back)? Therefore the greatness of that unfathomable God should be understood.

46. मुकेपणाचें बोलणें। हें जयाचें तोच जाणें।
स्वानुभवाचयि खुणें। स्वानुभवी पाहजि ॥ ४६ ॥
mukepaṇāceriṁ bolāṇerī | herī jayācerī toci jāṇerī
|
svānubhavāciye khuṇerī | svānubhavī pāhije || 46



||

46. When there is this mute ‘speech’ of *mula maya* (ie. nothing is said by the mind), then that thoughtless *paramatma* is knowing its own reflection. But Self-experience cannot be satisfied without Self-experience (no-otherness).

47. अर्थ जाणे अध्यात्माचा। ऐसा श्रोता मळिल केंचा।
जयासी बोलतां वाचेचा। हव्यासचि पुरे ॥ ४७ ॥
artha jāṇe adhyātmācā | aisā śrotā miḷela kairīcā |
jayāsi bolatām vācecā | havvyāsaci pure || 47 ||

47. When the meaning of non-duality is truly understood then, how can a listener be found ‘there’? But first *mula maya* must ‘speak’ this *para* speech so that this deep longing to know is satisfied (know and know so much until finally knowing goes off).

48. परीक्षावंतापुढें रतन। ठेवतिं होय समाधान।
तैसें ज्ञानयापुढें ज्ञान। बोलावें वाटे ॥ ४८ ॥
parīkṣāvaṅtāpuḍhēṁ ratna | ṭhevitām hoyā sa-



mādhāna |

taiseṁ jñāniyāpuḍheṁ jñāna | *bolāveṁ vāṭe* || 48
||

48. Just as the placing of a jewel before an jeweller brings *samadhan* so too, by the ‘speaking’ of this ‘I am’ before a *gnyani*, *samadhan* appears.

49. मायाजाळें दुश्चति होय। तें नरूपणें कामा नये।

संसारकिा कळे काय। अर्थ येथींचा ॥ ४९ ॥

māyājāḷeṁ duścita hoya | *teṁ nirūpaṇeṁ kāmā naye* |

samsārikā kaḷe kāya | *artha yethīncā* || 49 ||

49. On account of this fever of *maya* there was the forgetting of our own Self and then that thoughtless non-dual discourse was not wanted. Then how can someone in *samsar* understand the meaning ‘there’? (The *samsari* wants to be somebody and the *gnyani* does not even want to be)



श्लोक ॥ व्यवसायात्मिका बुद्धरिक्केह कुरुन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायनिाम् ॥ १ ॥

śloka ॥ *vyavasāyātmikā buddhirekeha kurunān-*
dana |

bahuśākhā hyanantāśca buddhayo'vyavasāyinām
|| 1 ||

shloka – O! Son of *kurus*, your intellect must be loyal and concentrated. The intellects of those who are not concentrated are always going astray in many branches and offshoots.

50. व्यवसायी जो मळणि। त्यासनि कळे नरूपण।
येथें पाहजि सावधपण। अतशियेंसीं ॥ ५० ॥

vyavasāyī jo maḷiṇa | *tyāsi na kaḷe nirūpaṇa* |
yetherṁ pāhije sāvadhapaṇa | *atisāyemśīm* || 50 ||

50. When that *purush* is spoiled by the objects of the world, then He cannot understand that non-dual discourse. Therefore 'here' very great alertness is required.

51. नाना रत्नें नाना नाणीं। दुश्चतिपणें घेतां हानी।



परीक्षा नेणतां पूराणी। ठकला तेथें ॥ ५१ ॥

*nānā ratneṃ nānā nāṇīm | duścitapaṇeṃ ghetām
hānī |*

parīkṣā neṇatām prāṇī | ṭhakalā tetheṃ || 51 ||

51. When the ‘many’ jewels and ‘many’ coins are remembered then, you forget your own Self and get lost in *samsar* (when enchanted with the wealth this world has to offer then, how can this wealth of knowing be understood?). By not knowing how to examine properly, ‘there’ is deceived in the *prana* (and the *brahman* says, “I am a body”)

52. तैसें नरूपणीं जाणा। आहाच पाहतां कळेना।

मराठेंच उमजेना। कांहीं केल्या ॥ ५२ ॥

*taiseṃ nirūpaṇīm jāṇā | āhāca pāhatām kaḷenā |
marāṭheṃci umajenā | kāṃhīm kelyā || 52 ||*

52. Like this is that pure knowledge within this discourse ‘I am’, but if you only look superficially then it will never be understood. Then this ‘all’ that is created by this natural language is



not even understood.

53. जेथें नरूपणाचे बोल। आणा अनुभवाची ओल।
ते संस्कृतापरी सखोल। अध्यात्मश्रवण ॥ ५३ ॥
jethem nirūpaṇāce bola | āṇi anubhavācī ola |
te saṁskṛtāparī sakhola | adhyātmaśravaṇa || 53
||

53. When ‘here’ this ‘speech’ is discoursed then, there is the ever freshness of the ‘I am’ experience. This is more profound than *sanskrit* can ever be and this is *shravan*/listening.

54. माया ब्रह्म वोळखावें। तयास अध्यात्म म्हणावें।
तरी तें मायेचें जाणावें। स्वरूप आधीं ॥ ५४ ॥
māyā brahma voḷakhāveṁ | tayāsa adhyātma mha-
ṇāveṁ |
tarī teṁ māyecem jāṇāveṁ | svarūpa ādhīm || 54
||

54. Then *maya/brahman* (or *prakṛuti/purush*) is recognized and that should be called a real discourse (ie. ‘I am’ discourse or *prakṛuti*). Then



that *swarup* (ie. *brahman/purush*) that is concealed by the beginning of this *maya* should be known.

55. माया सगुण साकार। माया सर्व विकार।
माया जाणजि वसितार। पंचभूतांचा ॥ ५५ ॥
māyā saguṇa sākāra | māyā sarva vikāra |
māyā jāṇije vistāra | pañcabhūtāñcā || 55 ||

55. *maya* is with the *gunas* and has form. *maya* is the modification of this ‘all’. *maya* should be known as the expansion of these five great elements.

56. माया दृश्य दृष्टीस दसि। मायाभास मनास भासे।
माया क्षणभंगुर नासे। वविकें पाहतां ॥ ५६ ॥
māyā drśya drṣṭīsa dise | māyābhāsa manāsa bhāse
|
māyā kṣaṇabhāṅgura nāse | vivekeṁ pāhatām ||
56 ॥

56. *maya* is visible and can be seen. *maya* is conceived by mind. *maya* is broken in an instant



when understood with *vivek*.

57. माया अनेक वश्वरूप। माया वशिणूचें स्वरूप।
 मायेची सीमा अमूप। बोलजि ततिकी थोडी ॥ ५७ ॥
māyā aneka viśvarūpa | māyā viṣṇūcem svarūpa |
māyecī sīmā amūpa | bolije titukī thoḍī || 57 ||

57. *maya* is the numerous different forms (the second dream, *avidya maya*) and creation's form (the first dream, *vidya maya*). *maya* is *viṣṇu*'s own form (ie. knowing or space). When that immeasurable *brahman* is the limits of *maya* then there should be this 'speech'.

58. माया बहुरूप बहुरंग। माया ईश्वराचा संग।
 माया पाहतां अभंग। अखलि वाटे ॥ ५८ ॥
māyā bahurūpa bahuraṅga | māyā īśvarācā saṅga
 |
māyā pāhatām abhaṅga | akhila vāṭe || 58 ||

58. *maya* is the 'many' splendours within the 'many' forms. *maya* is the companion of *ishwara* (ie. Witness and witnessed). To the ig-



norant there is a *maya* and when you understand then, there is that unbreakable/*abhanga* (*brahman*).

59. माया सृष्टीची रचना। माया आपली कल्पना।
माया तोडतिं तुटेना। ज्ञानेवणि ॥ ५९ ॥

māyā sṛṣṭīcī racanā | *māyā āpalī kalpanā* |
māyā toḍitāṁ tuṭenā | *jñāneṁviṇa* || 59 ||

59. The structure of the gross universe is *maya*. *maya* is our imagination and without knowledge this net of *maya* cannot be cut.

60. ऐशी माया नरूपलि। स्वल्प संकेते बोललि।
पुढें वृत्तता सावध केली। पाहजे श्रोतीं ॥ ६० ॥

aiśī māyā nirūpilī | *svaḷpa saṁketem bolilī* |
puḍhem vṛtti sāvadha kelī | *pāhije śrotīm* || 60 ||

60. Like this is this discourse of *maya*. It is only the very *small ‘word’ that gets ‘spoken’. Therefore ahead, this *vṛtti* (to know) within the listener should be very alert. *(*maya* appears to be huge and impassible to those who do not



investigate her properly. But she is just like a small cloud in the vast sky to those who desire to understand)

61. पुढे ब्रह्मनरूपण। नरूपलिं ब्रह्मज्ञान।
जेणे तुटे मायाभान। एकसरें ॥ ६१ ॥

*pudhem brahmanirūpaṇa | nirūpileṁ brahma-
jñāna |
jeṇem tuṭe māyābhāna | ekasareṁ || 61 ||*

61. Then afterwards when that discourse of *brahman* is discoursed, there is *brahman gnyan/knowledge of brahman* (worship *brahman* by being *brahman*) and due to this, the appearance of *maya* is suddenly cut.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
मंगलाचरणनरूपणं नाम प्रथमः समासः ॥ १ ॥ ७.१
*iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
maṅgalācaraṇanirūpaṇaṁ nāma prathamah
samāsaḥ || 1 || 7.1*

Tímto končí 1. kapitola 7. dásaky knihy Dá-



sbódh s názvem „The Beginning“.

7.2 Discourse on *brahman*

समास दुसरा : ब्रह्मनरूपण
samāsa dusarā : brahmanirūpaṇa
Discourse on *brahman*

|| Śrī Rām ||

1. ब्रह्म नरिगुण नरिकार। ब्रह्म नःसंग नरिकार।
ब्रह्मास नाही पारावार। बोलती साधू॥ १॥
brahma nirguṇa nirākāra | brahma niḥsaṅga ni-



rākāra |

brahmāsa nāhīm pāravāra | *bolatī sādihū* || 1 ||

1. *brahman* is without the *gunas* (ie. *nirgun*) and without form; *brahman* is without attachment or disturbance. *brahman* is the other shore where the ‘speech’ cannot go.

2. ब्रह्म सर्वांस व्यापक। ब्रह्म अनेकीं एक।

ब्रह्म शाश्वत हा वविक। बोललि शासत्रीं ॥ २ ॥

brahma sarvāṁsa vyāpaka | *brahma anekīm eka* |
brahma śāśvata hā viveka | *bolilā śāstrīm* || 2 ||

2. *brahman* pervades the ‘all’. *brahman* is the One within the numerous different forms. There is that thoughtless eternal *brahman* and there is the *vivek* that brings this ‘speech’ that is within the *shasthras* (there are the ‘many’ different forms and by *vivek* there is this ‘I am’ and there is always the changeless Truth that is *brahman*).

3. ब्रह्म अच्युत अनंत। ब्रह्म सदोदति संत।



ब्रह्म कल्पनेरहति । नरिवकिल्प ॥ ३ ॥

brahma acyuta ananta | *brahma sadodita sarita* |
brahma kalpanerahita | *nirvikalpa* || 3 ||

3. *brahman* is everlasting and endless. *brahman* is *sadodita*/ever shining and the Truth. *brahman* is without thought, it is *nirvikalpa* (without *kalpana*, thought).

4. ब्रह्म दृश्यावेगळें । ब्रह्म शून्यत्वानरिळें ।

ब्रह्म इन्द्रियांच्या मेळें । चोजवेना ॥ ४ ॥

brahma dṛśyāvegaleṁ | *brahma śūnyatvānirāleṁ*
|

brahma indriyāṁcyā meleṁ | *cojavenā* || 4 ||

4. *brahman* is separate from this visible ‘all’. *brahman* is different from nothingness/zero. *brahman* cannot be understood even if all the senses are gathered together (ie. the meeting place of the ‘all’).

5. ब्रह्म दृष्टीस दसिना । ब्रह्म मूरुवास असेना ।

ब्रह्म सद्गुरुवणि येइना । अनुभवासी ॥ ५ ॥



*brahma dr̥ṣṭīsa disenā | brahma mūrkhāsa asenā |
brahma sadguruviṇa yeinā | anubhavāsī || 5 ||*

5. *brahman* does not see the visible. *brahman* does not exist to the fool. Without the *sadhu*, *brahman* does not come to this ‘I am’ experience.

6. ब्रह्म सकळांहूनथोर। ब्रह्मा ऐसें नाहीं सार।
ब्रह्म सूक्ष्म अगोचर। ब्रह्मादकिांसी ॥ ६ ॥
*brahma sakalāṅhūni thora | brahmā aiseṁ nāhīn
sāra |
brahma sūkṣma agocara | brahmādikāṁsī || 6 ||*

6. *brahman* is greater than the ‘all’. There is no essence like *brahman*. *brahman* is subtle and is not knowable even to the gods *brahma*, *vishnu* etc (ie. beyond the *gunas*).

7. ब्रह्म शब्दीं ऐसें तैसें। बोलजि त्याहूनानारसिं।
परी ते श्रवणअभ्यासें। पावजि ब्रह्म ॥ ७ ॥
*brahma śabdīn aiseṁ taisēn | bolije tyāhūni anāri-
seṁ |*



parī teṁ śravaṇaabhyāseṁ | pāvije brahma || 7 ||

7. *brahman* is within this ‘word’, for He is different to that which is ‘spoken’. But one can attain that *brahman* by the practice of this listening/*shravan* (ie. by forgetting everything).

8. ब्रह्मास नामे अनंत। परी ते ब्रह्म नामातीत।
ब्रह्मास हे दृष्टांत। देतां न शोभती ॥ ८ ॥

*brahmāsa nāmerṁ ananta | parī teṁ brahma
nāmātīta |*

brahmāsa he dṛṣṭānta | detāṁ na śobhatī || 8 ||

8. Due to listening to this ‘name’/‘I am’ there is that endless *brahman* but that *brahman* is beyond this ‘name’ (when one stays as this ‘I am’ or ‘name’ then, that nameless *brahman* can be understood). This original intent (ie. to be/existence/‘I am’) has been given as an simile for *brahman* but an simile is not apt for Him (the two aspects of *mula maya* ie. original illusion are *sat* and *chid*, existence and knowing. Existence is also called ‘I am’ and knowing can be



called the ‘all’. And when these are understood then you feel bliss/*ananda*. He is beyond the feeling of being and knowing but these are an indication of Him. He is when one puts an end to every concept, example etc.).

9. ब्रह्मासारखिं दुसरें। पाहतां काय आहे खरें।

ब्रह्मीं दृष्टांतउत्तरें। कदा न साहती ॥ ९ ॥

brahmāsārikheṃ dusareṃ | pāhatām kāya āhe kha-
reṃ |

brahmīṃ dṛṣṭāntauttareṃ | kadā na sāhatī || 9 ||

9. It may be said this ‘all’ is like *brahman* but when you understand then, this is not the case? *brahman* cannot be compared to anything nor does He tolerate this ‘reply’ (*maharaj*- ‘reply to your mind in such a way that your mind goes off’: the reply is ‘I am’ and when you give this ‘reply’ to your mind then, your mind goes off)

श्लोक ॥ यतो वाचो नविरूतन्ते अपराप्य मनसा सह ॥

śloka || yato vāco nivartante aprāpya manasā saha

||



shloka – The speech together with the mind returns from there, being unable to understand.

10. जेथें वाचा नविरूतती। मनास नाही ब्रह्मप्राप्ती।

ऐसें बोलती श्रुती। सिद्धांतवचन ॥ १० ॥

*jethem vācā nivartatī | manāsa nāhīm brahma-
prāptī |*

aiseṁ bolitī śrutī | siddhāntavacana || 10 ||

10. The four speeches ‘here’ come back from ‘there’, for the mind cannot attain that *brahman*. This ‘speech’ is the **vedas* and the divine ‘word’ of that *siddhant* but it is not that *siddhant*/non-duality. *(By churning over the four great statements of the *vedas* eg. *aham brahmasmi*- ‘I am *brahman*’ and coming to the conclusion that everything is nothing ie. *neti, neti*, there is this this ‘speech’. It is the *para* speech, the first of the four speeches that lead to the ‘many’ thoughts and spoken words. But none of these can go to that thoughtless *brahman*)



11. कल्पनारूप मन पाहीं। ब्रह्मीं कल्पनाचि नाहीं।

महणोनाहें वाक्य कांहीं। अन्यथा नव्हे ॥ ११ ॥

*kalpanārūpa mana pāhīm | brahmīm kalpanāci
nāhīm |*

*mhaṇoni heṁ vākya kāṁhīm | anyathā navhe || 11
||*

11. The mind, by its nature, understands thought forms but in *brahman* there is no thought. Therefore either there should be this ‘all’ or there should be no thought whatsoever (just as two swords cannot stay in the same sheath, so too, two thoughts cannot stay in the mind at one time. Either there should be the thinking over the great statements in an attempt to understand this ‘I am’ or there should be this ‘I am’. But the ‘many’ other thoughts should be left behind. And when the mind comes to understand that implied meaning of these statements then, there will be that thoughtless *brahman*).



12. आतां मनासजिं अप्राप्त। तें कैसेनि होईल प्राप्त।
 ऐसें म्हणाल तरी कृत्य। सद्गुरुवणि नाहीं ॥ १२ ॥
ātām manāsi jem aprāpta | teṁ kaiseni hoīla prāpta
 |
aiseṁ mhaṇāla tarī kṛtya | sadguruviṇa nāhīm ||
 12 ||

12. Now if the mind does not acquire this *mula maya* then, how can there ever be the attainment of that Reality? And though it may be said that the Master is not required still, this feat cannot be accomplished without the *sad-guru*.

13. भांडारगृहें भरलीं। परी असती आडकलीं।
 हातास न येतां कलिली। सर्वही अप्राप्त ॥ १३ ॥
bhāṇḍāragrheṁ bharalīm | parī asatī āḍakalīm |
hātāsa na yetām killī | sarvahī aprāpta || 13 ||

13. It is like you are having a storehouse that is completely full but no key to open it. And truly without getting the key, even this ‘all’ of *mula maya* is unattainable.



14. तरी ते कल्लिी कवण। मज करावी नरूपण।
ऐसी शरोता पुसे खूण। वक्तयासी ॥ १४ ॥
tarī te killī kavaṇa | maja karāvī nirūpaṇa |
aisī śrotā puse khūṇa | vaktayāsī || 14 ||

14. Then the listener asks the speaker “Well what then is this key? This should be discoursed to me.”

15. सद्गुरुकृपा तेचकिल्लिी। जेणें बुद्धी परकाशली।
द्वैतकपाटें उघडलीं। एकसरां ॥ १५ ॥
sadgurukṛpā teci killī | jeṇeṃ buddhī prakāśalī |
dvaitakapaṭeṃ ughaḍalīm | ekasarām || 15 ||

15. The *grace of *sadguru* is the key, for due to this, the conviction/*buddhi* ‘I am’ shines in all its glory and then the doors of duality open to Oneness. *(*maharaj-* grace is *krupa*; *karu-* to do, *paha-* to see; do and see for yourself)

16. तेथें सुख असे वाड। नाहीं मनासी पवाड।
मनेवणि कैवाड। साधनांचा ॥ १६ ॥
tetheṃ sukha ase vāḍa | nāhīm manāsī pavāḍa |



manēṁviṇa kaiṁvāḍa | sādhanāṁcā || 16 ||

16. ‘There’ the pleasure is so great for it is not the place of your mind and such accomplishing is accomplished without the mind.

17. त्याची मनावणि प्राप्ती। कीं वासनेवणि तृप्ती।
तेथें न चले व्युत्पत्ती। कल्पनेची ॥ १७ ॥

*tyācī manāviṇa prāptī | kīṁ vāsaneviṇa tṛptī |
tetherṁ na cale vyutpattī | kalpanecī || 17 ||*

17. That *brahman* ‘there’ is attained without the mind and it is the contentment that is beyond this *vasana* that simply wants to *be. Understand that you cannot go ‘there’ by the skill of your thought. *(It is the uncreated bliss beyond the bliss/*ananda* of being/*sat*)

18. तें परेहुनी पर। मनबुद्धिअगोचर।
संग सोडितां सत्वर। पावजि तें ॥ १८ ॥

*teṁ parehunī para | manabuddhiagocara |
saṁga soḍitāṁ satvara | pāvije teṁ || 18 ||*



18. That Reality is beyond this *para* speech and That cannot be reached by the mind or intellect/*buddhi*. It is attained as soon as the attachments to these are given up completely.

19. संग सोडावा आपुला। मग पहावें तयाला।

अनुभवी तो या बोला। सुखावेल गा ॥ १९ ॥

sāṅga soḍāvā āpulā | maga pahāveṃ tayālā |
anubhavī to yā bolā | sukhāvela gā || 19 ||

19. When you leave your attachment to these then, that Reality is understood. Within this ‘I am’ experience there is that *paramatma*, this ‘speech’ and the happy times of the ‘many’ (the choice is yours, it depends on where you place your attention. You can remain in the ‘many’ and get some moments of happiness; you can give them up and discover this thought ‘I am’ and the bliss of knowing; or you can be that attentionless, thoughtless Self and immeasurable bliss).²

²*sadachar* V. 306- Even the pleasures of a great emperor are



20. आपण म्हणजे मीपण। मीपण म्हणजे जीवपण।

जीवपण म्हणजे अज्ञान। संग जडला ॥ २० ॥

āpaṇa mhaṇaje mīpaṇa | mīpaṇa mhaṇaje jīvapaṇa

|

jīvapaṇa mhaṇaje ajñāna | saṅga jaḍalā || 20 ||

20. Then you means I-ness and I-ness means *jīva*-ness and *jīva*-ness means ignorance and due to ignorance these attachments of mind and intellect have been firmly established (*maharaj* quoted this often in *marathi*).

21. सोडतिं तया संग्ासी। ऐक्य होय नःसंग्ासी।

कल्पनेवणि प्राप्तीसी। अधकार ऐसा ॥ २१ ॥

soḍitāṁ tayā saṅgāsī | aikya hoya niḥsaṅgāsī |

kalpaneviṇa prāptīsī | adhikāra aisā || 21 ||

the pleasures of body consciousness. If this body consciousness is given up then, there is this ‘all’-body and an abundance of bliss. And this bliss will remain with you up until there is the attainment of *brahman*. Still one should know that this bliss/*ananda* of ‘I am’ can be measured and it is not immeasurable *brahman*.



21. But as soon as that Reality leaves its attachments to these then there is the Oneness that is beyond all attachment. For when there is no thinking then, that *nirgun* Self is attained.

22. मी कोण ऐसें नेणजि। तया नांव अज्ञान बोलजि।
अज्ञान गेलया पावजि। परब्रह्म तें ॥ २२ ॥
mī koṇa aiseṁ neṇije | tayā nāṁva ajñāna bolije |
ajñāna geliyā pāvije | parabrahma teṁ || 22 ||

22. “Who am I?” Such doubt should be unravelled. But even when this ‘I am’ is ‘spoken’ still, there is ignorance and yet as soon as this ignorance goes, there is the attainment of that *parabrahman*.

23. देहबुद्धीचें थोरपण। परब्रह्मीं न चले जाण।
तेथें होतसे नरिवाण। अहंभावासी ॥ २३ ॥
dehabuddhīcēṁ thorapaṇa | parabrahmīṁ na cale
jāṇa |
tetheriṁ hotase nirvāṇa | ahaṁbhāvāsī || 23 ||

23. Know that in *parabrahman* the greatness



of a body *buddhi*/intellect does not even begin (even the greatness of this ‘all’ body does not begin). ‘There’, the sense of ego has been totally extinguished.

24. ऊंच नीच नाहीं परी। रायारंका एकच सरी।
 झाला पुरुष अथवा नारी। तरी एकचिपद॥ २४॥
ūmca nīca nāhīn parī | rāyāraṅkā ekaca sarī |
jhālā puruṣa athavā nārī | tarī ekaci pada || 24 ||

24. There is no highest and lowest ‘there’ and the king and the pauper are One only. There may be the *purush* (ie. the Knower) or there may be a woman (ie. gross body consciousness) but they are that One *parabrahman*.

25. ब्राह्मणांचें ब्रह्म तें सोवळें। शूद्रांचें ब्रह्म तें
 ओंवळें। ऐसें वेगळें आगळें। तेथें असेचनि॥ २५॥
brāhmaṇāṅceṁ brahma teṁ soṁvaḷeṁ | śūdrāceṁ
brahma teṁ
oṁvaḷeṁ | aiseṁ vegaleṁ āgaleṁ | tetheṁ asecinā
 || 25 ||



25. That the *brahman* of the *brahmin* priest is sacred and the *brahman* of an untouchable is polluted. Such separating distinctions are not 'there'.

26. ऊंच ब्रह्म तें रायासी। नीच ब्रह्म तें परविरासी।
ऐसा भेद तयापाशीं। मुळींच नाहीं ॥ २६ ॥
ūm̄ca brahma teṁ rāyāsī | nīca brahma teṁ pari-
vārāsī |
aisā bheda tayāpāśīm̄ | muḷīm̄ca nāhīm̄ || 26 ||

26. That there is a higher *brahman* for the king and a lower *brahman* for the servants. Understand that there is absolutely no such difference in that Reality.

27. सकळांस मळोन ब्रह्म एक। तेथें नाहीं अनेक।
रंक अथवा ब्रह्मादकि। तेथेंचजाती ॥ २७ ॥
sakalāṁsa m̄ḷona brahma eka | tetheṁ nāhīm̄
aneka |
raṅka athavā brahmādika | tetheṁci jāṭī || 27 ||

27. When this 'all' meets the *brahman* then,



there is One. Then that thoughtless Self is not the numerous different forms and both the poor man and lord *brahma* go ‘there’ only.

28. स्वर्ग मृत्यु आणपाताळ। तहीं लोकींचे ज्ञाते सकळ।
सकळांसांमिळोनी एकच स्थळ। वशिंरांतीचें॥ २८॥

svarga mr̥tyu āṇi pātāḷa | tihīm lokīm̐ce jñāte sakāḷa |
sakalāṁsi miḷoni ekaci sthāḷa | viśrāntīcēm̐ || 28
||

28. By knowing (ie. forget everything), there is this world of the ‘all’ that supports these three worlds of *heaven/*sattwa*, this world of death/*raja* and hell/*tama*. And when this ‘all’ fades away then, there is that One, the place of complete rest/*vishranti*. *(ie. dream, waking and deep sleep states)

29. गुरुशषियां एकचपिद। तेथें नाहीं भेदाभेद।
परी या देहाचा संबंध। तोडलिा पाहजि॥ २९॥

guruśiṣyām̐ ekaci pada | tethēm̐ nāhīm̐ bhedaḅheda
|



parī yā dehācā sambandha | toḍilā pāhije || 29 ||

29. The *guru* and disciple/*shishya* are that One only and there is no difference ‘there’. But first this connection to the ‘I am’ body has to be cut.

30. देहबुद्धीच्या अंती। सकळांसि एकचि प्राप्ती।
एकं ब्रह्म द्वितीयं नास्ती। हें श्रुतीचें वचन ॥ ३० ॥
dehabuddhīcyā antīm | sakalāṁsi ekaci prāptī |
ekam brahma dvitīyam nāsti | hem śruticeṁ va-
cana || 30 ||

30. When body consciousness ends then, that One becomes this ‘I am’ and when there is that One *brahman* beyond all duality then, this divine ‘word’ of the *vedas* is that wordless Self.

31. साधु दिसती वेगळाले। परी ते स्वस्वरूपीं मळाले।
अवघे मळींन एकचि झाले। देहातीत वस्तु ॥ ३१ ॥
sādhu disatī vegalāle | parī te svasvarūpīm mīlāle
|
avaghe mīloni ekaci jhāle | dehātīta vastu || 31 ||



31. The *sadhu* sees an apparent separateness though any separateness is merged within His *swarup* (the Saint still says, I and you etc. but His understanding is no-otherness). When every thing is merged within His *swarup* then, there is the One Self beyond the body.

32. ब्रह्म नाही नवें जुनें। ब्रह्म नाही अधकि उणें।
उणें भावील तें सुणें। देहबुद्धीचें ॥ ३२ ॥

*brahma nāhīm naverim junerim | brahma nāhīm ad-
hika uṇerim |
uṇerim bhāvīla tem suṇerim | dehabuddhīcēm || 32
||*

32. *brahman* is neither new nor old; *brahman* is neither more or less. But when there is the feeling that something is still lacking then, that One complete Reality has become the empty vanity of being a body (ie. beingness; whether it is this ‘all’ or a gross body, it is form and form brings the feeling of incompleteness to the



formless and complete).

33. देहबुद्धीचा संशयो। करी समाधानाचा क्षयो।
चुके समाधानसमयो। देहबुद्धियोगे ॥ ३३ ॥

dehabuddhīcā saṁśayo | karī samādhānācā kṣayo |
cuke samādhānasamayo | dehabuddhiyogem || 33
||

33. The *doubt that arises out of being this ‘all’ body is the destroyer of that *samadhan* and due to this union with the body intellect, the union with *samadhan* is missed. *(The doubt is ‘I am’ and the body is this ‘all’. When ignorance comes and you say, “I have slept” then, where is this ‘I am’? Therefore it is a feeling also and not eternal)³

34. देहाचें जें थोरपण। तेंचि देहबुद्धीचें लक्षण।
मथिया जाणोन वचिक्षण। नदिती देह ॥ ३४ ॥

dehāceṁ jem thorapaṇa | teṁci dehabuddhīceṁ

³*nisargadatta maharaj*- The unmanifest ever exists but this manifest knowingness arises and departs.



lakṣaṇa |

mithyā jāṇona vicakṣaṇa | *nimditī deha* || 34 ||

34. Then this ‘all’ body is felt to be the greatest and that Reality has become this attention that comes along with the feeling ‘I am’. Only the wise know that this feeling is also false and therefore forbid this ‘all’ body.⁴

⁴*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 *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 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*. By the grace of *sadguru* the aspirant drops all the four bodies and when even ‘I am *brahman*’ has been left behind then, that natural state remains. There is no understanding whatsoever there, for it is beyond understanding.



35. देह पावे जंवरी मरण। तंवरी धरी देहाभमिना।
पुनहा दाखवी पुनरागमन। देहबुद्धिमागुती ॥ ३५ ॥
deha pāve jaṁvarī maraṇa | taṁvarī dharī dehāb-
himāna |
punhā dākhavī punarāgamana | dehabuddhi mā-
gutī || 35 ||

35. Even if one remains with this ‘all’ body until one dies still, one is holding the ego of a body and again one will have to take a rebirth and again one will hold the conviction of being a body.

36. देहाचेनथोरपणें। समाधानासिआणलें उणें।
देह पडेल कोण्या गुणें। हेंही कळेना ॥ ३६ ॥
dehāceni thorapaṇeṁ | samādhānāsi āṇileṁ uṇeṁ
|
deha paḍela koṇyā guṇeṁ | heṁhī kaḷenā || 36 ||

36. The greatness of this ‘all’ body reduces that pure *samadhan* and this greatness is sure to come to an end for it is due to the created *sattwa guna* and therefore that thoughtless discourse



cannot be understood.

37. हति आहे देहातीत। म्हणोनिरूपिती संत।
 देहबुद्धीनें अनहति। होऊंचलागे ॥ ३७ ॥
hita āhe dehātīta | mhaṇoni nirūpitī samta |
dehabuddhīneṁ anahita | ho)ūnci lāge || 37 ||

37. Our greatest benefit is to be gained when we go beyond all the bodies and there is the discourse of the Saint. But due to this conviction of being a body, that thoughtlessness gets destroyed.

38. सामर्थ्यबळें देहबुद्धी। योगियांस तेही बाधी।
 देहबुद्धीची उपाधी। पैसावों लागे ॥ ३८ ॥
sāmarthyabaḷeṁ dehabuddhi | yogiyāṁsa tehī
bādhī |
dehabuddhīcī upādhī | paisāvom lāge || 38 ||

38. This power of ‘I am’ is a body conviction and it is detrimental to the *yogī* and then this limiting concept of being a body starts to open out and scatter into the ‘many’ names and



forms (ie. this ‘I am’ becomes “I am so and so”).

39. म्हणोन देहबुद्धां झडे। तरीच परमार्थ घडे।
देहबुद्धीनें बघडे। ऐक्यता ब्रह्मींची ॥ ३९ ॥
*mhaṇoni dehabuddhi jhaḍe | tarīca paramārtha
ghaḍe |
dehabuddhīnem bighaḍe | aikyatā brahmīncī || 39
||*

39. Therefore it is only when that thoughtless understanding wears away any body conviction that *paramartha* is accomplished. For due to body conviction, the unity with *brahman* is disturbed.

40. वविक वस्तूकडे ओढी। देहबुद्धां तेथून पाडी।
अहंता लावून निविडी। वेगळेपणें ॥ ४० ॥
*viveka vastūkaḍe oḍhī | dehabuddhi tethūni pādī |
ahaṁtā lāvūni nivāḍī | vegalepaṇem || 40 ||*

40. *vivek* is a turning to the Self and body consciousness pulls one away from ‘there’ and then



the ego of a body gets established and chooses separateness.

41. वचिक्षणें याकारणें। देहबुद्धित्यजावी श्रवणें।
 सत्य ब्रह्मीं साचारणें। मळिने जावें ॥ ४१ ॥
vicakṣaṇeṁ yākāraṇeṁ | dehabuddhi tyajāvī śra-
vaṇeṁ |
satya brahmīm sākāraṇeṁ | miḷona jāveṁ || 41
 ||

41. It is on account of this ‘speech’ that you become wise for, by listening to/*shravan* this ‘speech’, body conviction can be given up (**only this ‘speech’ brings an end to the ‘speech’; maharaj-become so big that you disappear**). Understand that *brahman* is the only Truth and then due to His trueness, this body conviction should be merged in that Truth.

42. सत्य ब्रह्म ते कवण। ऐसा श्रोता करी प्रश्न।
 प्रत्युत्तर दे आपण। वक्ता श्रोतयासी ॥ ४२ ॥
satya brahma teṁ kavaṇa | aisā śrotā karī praśna |
pratyuttara de āpaṇa | vaktā śrotayāsī || 42 ||



42. Then the listener raised the question, “What is this true *brahman*?” The speaker gave his reply.

43. म्हणे ब्रह्म एकचि असे। परी तें बहुवधि भासे।
अनुभव देहीं अनारसि। नाना मतीं ॥ ४३ ॥

*mhaṇe brahma ekaci ase | parī teṁ bahuvīdha
bhāse |
anubhava dehīm anārise | nānā matīm || 43 ||*

43. It is said that *brahman* is One only but He appears as the ‘many’ forms and it is said that this ‘I am’ experience is different from these ‘many’ opinions (there are so ‘many’ opinions in this world and due to gross body consciousness, it is said that there is the *brahman* and this ‘I am’. But these have to become your own direct experience and not just intellectual understanding).

44. जें जें जया अनुभवलें। तेंच तियासी मानलें।
तेथेंच तियाचें वशिवासलें। अंतःकरण ॥ ४४ ॥

jeṁ jeṁ jayā anubhavalem | teṁci tayāsī mānalem



|

tethemci tyācem viśvāsalem | antaḥkaraṇa || 44

||

44. When *mula maya* experiences itself (ie. ‘I am’), then that Reality is starting to give value to Its own Self and then one’s **antah-karana* can have faith in that *brahman* ‘there’. *(General called mind but it specifically relates to an individual’s ability to know)

45. ब्रह्म नामरूपातीत। असोनिनामं बहुत।

नरिम्ळ नशिचळ नविांत। नजानन्द ॥ ४५ ॥

brahma nāmarūpātīta | asoni nāmeṁ bahuta |

nirmaḷa niścala nivāṁta | nijānanda || 45 ||

45. *brahman* is beyond this ‘name’ and form of the ‘all’. It is pure, still, without disturbance and is Self-bliss.

46. अरूप अलक्ष अगोचर। अच्युत अनंत अपरंपार।

अदृश्य अतर्क्य अपार। ऐशीं नामं ॥ ४६ ॥

arūpa alakṣa agocara | acyuta ananta aparāṁpāra



|

adrśya atarkya apāra | aiśīṁ nāmeriṁ || 46 ||

46. Due to this ‘name’, that *brahman* is said to be formless, inconceivable, non-perceptible, steady, endless, unseen, beyond logic and limitless (all these terms arise out of our ignorance of that *brahman*. These names are all pointers to that nameless *brahman* and it is only by understanding this ‘I am’/‘name’ that one can understand that nameless Self).

47. नादरूप ज्योतरूप। चैतन्यरूप सत्तारूप।
स्वस्वरूप साक्षरूप। ऐशीं नामे॥ ४७॥

*nādarūpa jyotirūpa | caitanyarūpa sattārūpa |
svasvarūpa sākṣarūpa | aiśīṁ nāmeriṁ || 47 ||*

47. This ‘name’ is ‘I am’, it is this sound-form (*aum*), light-form, energy/*chaitanya*-form, existence-form, witness-form and due to this, there is that true *swarup*.

48. शून्य आणसिनातन। सर्वेश्वर आणसिर्वज्ञ।



सर्वात्मा जगज्जीवन। ऐशीं नामें ॥ ४८ ॥

*śūnya āṇi sanātana | sarveśvara āṇi sarvajña |
sarvātmā jagajjīvana | aiśīm nāmeṁ || 48 ||*

48. There is this nothing/zero (or ‘all’ of *prakṛti*) and that eternal Self (or *purush*); He is the ‘Lord of the all’ or the ‘Knower of the all’. Due to this ‘name’, there is this ‘life of the world’ (ie. this ‘all’) and that *atma* of this ‘all’.

49. सहज आणा सदोदति। शुद्ध बुद्ध सर्वातीत।
शाश्वत आणा शब्दातीत। ऐशीं नामें ॥ ४९ ॥

*sahaja āṇi sadodita | śuddha buddha sarvātīta |
śāśvata āṇi śabdātīta | aiśīm nāmeṁ || 49 ||*

49. There is that One natural and ever-arisen Self. He is pure wisdom and beyond this ‘all’. Still it is on account of this ‘word’ that there is that indestructible who is beyond the ‘word’ (first understand this *mula maya*/original illusion and then understand that Reality; see V. 12).



50. वशिळ वसितीरूण वशिवंभर। वमिळ वसतु व्योमाकार।
आत्मा परमात्मा परमेश्वर। ऐशीं नामें ॥ ५० ॥
viśāḷa vistīrṇa viśvaṁbhara | vimala vastu vyomā-
kāra |
ātmā paramātmā parameśvara | aiśīṁ nāmeriṁ ||
50 ॥

50. There is that *brahman* and He is the expansive pervader of the whole universe (ie. He is the *purush* when there is the appearance of a universe separate from Him). There is that spotless Self and the One who dwells within the sky (ie. *purush* hidden within *prakṛuti*). Due to this ‘name’, there is that *atma purush*, the *paramatma* and *parameshwara*. (That *purush* is the Witness of this ‘name’ and He is also the *brahman* or *paramatma* etc. who is beyond witnessing)

51. परमात्मा ज्ञानघन। एकरूप पुरातन।
चदिरूप चनिमात्र जाण। नामें अनाम्याचीं ॥ ५१ ॥
paramātmā jñānaghana | ekarūpa purātana |
cidrūpa cinmātra jāṇa | nāmeriṁ anāmyācīṁ || 51



॥

51. There is that *paramatma* and this ‘full of knowledge’ (*sagun*); there is the one *sagun* form and that most ancient Self. Due to this ‘name’ of that nameless Self, you come to know this knowledge-form (ie. *sagun* ‘all’) and that pure intelligence of *nirgun*.

52. ऐशीं नामें असंख्यात। परी तो परेश नामातीत।
 त्याचा करावया नशिचतिरूथ। ठेवलीं नामें ॥ ५२ ॥
aiśīṁ nāmeriṁ asaṁkhyāta | parī to pareśa nāmātīta
 |
tyācā karāvayā niścitārtha | thevilīṁ nāmeriṁ || 52
 ॥

52. Due to this ‘name’ there is that immeasurable Self but that God of Gods is beyond this ‘name’. Still, it is due to this ‘name’ that the conviction of that Self gets established.

53. तो वशिंरांतीचा वशिराम। आदपुरुष आत्माराम।
 तें एकच परब्रह्म। दुसरें नाही ॥ ५३ ॥



to viśrāntīcā viśrāma | ādīpuruṣa ātmārāma |
teṁ ekaci parabrahma | dusareṁ nāhīm || 53 ||

53. That is the resting place of the rest and the original *purush* and *atmaram*. And when there is that One *parabrahman* then, this ‘name’ is not (this ‘name’ is duality, but by means of this ‘I am’ that Reality is understood. *maharaj-* the mind becomes your best friend and finally the mind itself goes off).

54. तेंचकिळावयाकारणें। चौदा ब्रह्मांचीं लक्षणें।
सांगजिती तेणें श्रवणें। नशिचयो बाणे ॥ ५४ ॥
teṁci kalāvayākāraṇeṁ | caudā brahmāñcīm
lakṣaṇeṁ |
sāṁgijetī teṇeṁ śravaṇeṁ | niścayo bāṇe || 54 ||

54. In order to know that Reality there are the attentions of fourteen *brahman*s and that One will be understood if you resolve to listen very carefully to these.

55. खोटें नविडतिं एकसरें। उरलें तें जाणजि खरें।



चौदा ब्रह्मं शास्त्राधारं । बोलजिती ॥ ५५ ॥

*khoṭeṁ nivāḍitām ekasareṁ | uraleṁ teṁ jāṇije
khareṁ |*

caudā brahमेṁ śāstrādhāreṁ | bolijetī || 55 ||

55. When all that is false is once and for all discarded then, that which remains should be known as the only Truth. However according to the *shasthras*, there are said to be fourteen *brahmans* (Truly there is only One *brahman* but to understand That there are first said to be fourteen. And by knowing these in sequence, your understanding will become more and more subtle until finally, you go off).

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके

ब्रह्मनरूपणं नाम द्वितीयः समासः ॥ २ ॥ ७.२

*iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
brahmanirūpaṇaṁ nāma dvitīyaḥ samāsaḥ || 2 ||*

7.2

*Tímto končí 2. kapitola 7. dášaky knihy Dá-
sbódh s názvem „Discourse on brahman“.*



7.3 The Fourteen *Brahmans*

समास तसिरा : चतुर्दशब्रह्मनरूपण

samāsa tisarā : caturdaśabrahmanirūpaṇa

The Fourteen *Brahmans*

|| Śrī Rām ||

1. श्रोतां व्हावे सावधान। आतां सांगतो ब्रह्मज्ञान।
जेणे होये समाधान। साधकांचे ॥ १ ॥

śrotāṃ vhaṁveṃ sāvadhāna | ātāṃ sāṅgatoṃ



brahmajñāna |

jeṇem hoye samādhāna | *sādhakāṁcem* || 1 ||

1. If the listener remains alert in the ‘now’ then, that knowledge of *brahman* that is beyond time can be understood. By the means of this *mula maya* (ie. ‘now’ or the birth of time), there should be that *samadhan* of the *sadhak*.

2. रत्नं साधया कारणं। मृत्तिका लागे एकवटणं।

चौदा ब्रह्मांची लक्षणं। जाणजे तैसीं ॥ २ ॥

ratnem sādhyā kāraṇem | *mṛttikā lāge ekavaṭa-*
ṇem |

caudā brahmāṁcīm lakṣaṇem | *jāṇije taisīm* || 2 ||

2. In order to acquire diamonds, much clay has to be gathered. The attentions of these fourteen *brahman*s should be known for the same reason.

3. पदार्थेवणि संकेत। द्वैतावेगळा दृष्टांत।

पूरवपक्षेवणि सद्दिघांत। बोलतांचनिये ॥ ३ ॥



padārthemviṇa saṅketa | dvaitāvegaḷā dr̥ṣṭāṁta |
pūrvapakṣemviṇa siddhāṁta | bolatāṁci naye || 3
 ||

3. Just as there cannot be the assigning of a name without some object or an example without duality, so too, there cannot be that *siddhant* (I do not exist) without the ‘speaking’ of this hypothesis (‘I am He’).

4. आधीं मथिया उभारावें। मग तें ओळखोन सांडावें।
 पुढें सत्य तें स्वभावें। अंतरीं बाणे ॥ ४ ॥
ādhiṁ mithyā ubhārāveṁ | maga teṁ oḷakhona
sāṁdāveṁ |
puḍheṁ satya teṁ svabhāveṁ | aṁtarīṁ bāṇe || 4
 ||

4. So, at the beginning, the false should be raised up and then when it is recognized it should be discarded. Then afterwards, that Truth that is hidden within your inner space will be naturally imbibed.



5. म्हणोन चौदा ब्रह्मांचा संकेत। बोललि कळावया सद्दिधांत।
येथें श्रोतीं सावचित्त। क्षण एक असावें ॥ ५ ॥
*mhaṇona caudā brahmāñcā sañketa | bolilā kaḷā-
vayā siddhāñta |*
yetherñ śrotiñ sāvacitta | kṣaṇa eka asāveñ || 5
॥

5. For this reason there are the fourteen *brahman*s and by means of the perceptible *brahman*s, that imperceptible *siddhant* can be understood. For if the good listener is attentive ‘here’ then, this ‘speech’ will become that One pure *brahman*.

6. पहिलें तें शब्दब्रह्म। दुजें ओमतियेकाक्षरं ब्रह्म।
तसिरें खंब्रह्म। बोलिली श्रुती ॥ ६ ॥
*pahileñ teñ śabdabrahma | dujeñ omityekākṣa-
rañ brahma |*
tisareñ khañbrahma | bolilī śrutī || 6 ||

6. The first *brahman* is the word *brahman* and the second *brahman* is the *aum* and according to the *vedas*, the third *brahman* is *khum*/sky.



7. चौथें जाण सर्वब्रह्म। पांचवें चैतन्यब्रह्म।
 सहावें सत्ताब्रह्म। साक्षिब्रह्म सातवें ॥ ७ ॥
cauṭheṁ jāṇa sarvabrahma | pāñcaveṁ caitanya-
brahma |
sahāveṁ sattābrahma | sākṣibrahma sātaveṁ || 7
 ||

7. Know the fourth *brahman* is the ‘all’; the fifth *brahman* is the moving principle/*chaitanya*; the sixth *brahman* is the power and the seventh *brahman* is the witness.

8. आठवें सगुणब्रह्म। नववें नरिगुण ब्रह्म।
 दहावें वाच्यब्रह्म। जाणावें पै ॥ ८ ॥
āṭhaveṁ saḡuṇabrahma | navaveṁ nirḡuṇa
brahma |
dahāveṁ vācyabrahma | jāṇāveṁ paiṁ || 8 ||

8. The eighth *brahman* is *sagun* (with *gunas*); the ninth *brahman* is *nirgun* and the tenth *brahman* should be known as the expressible *brahman*.



9. अनुभव तें अकरावें। आनंदब्रह्म तें बारावें।

तदाकार तें तेरावें। चौदावें अनर्वाच्य ॥ ९ ॥

*anubhava teṁ akarāveṁ | ānaṁdabrahma teṁ
bārāveṁ |*

*tadākāra teṁ terāveṁ | caudāveṁ anirvācyā || 9
||*

9. The eleventh *brahman* is this ‘experience’; the twelfth *brahman* is the bliss/*ananda*; the thirteenth *brahman* is the **tadakar* and the fourteenth is that inexpressible *brahman*. *(ie. The dweller in That)

10. ऐशीं हीं चौदा ब्रह्मं। यांचीं नरूपलिं नामें।

आतां स्वरूपांचीं वर्मं। संकेतें दावूं ॥ १० ॥

*aiśīṁ hīṁ caudā brahmeṁ | yāñcīṁ nirūpilīṁ nā-
meṁ |*

*ātāṁ svarūpāñcīṁ varmeṁ | saṁketeṁ dāvūṁ ||
10 ||*

10. For understanding that thoughtless *swarup* there are these fourteen *brahmans*. The essence of that *swarup* (ie. the inexpressible *brahman*)



will now be revealed by means of these various forms of this ‘speech’.

11. अनुभवेवणि भ्रम। या नां शब्दब्रह्म।
 आतां ओमतियेकाक्षरं ब्रह्म। तं एकाक्षर ॥ ११ ॥
anubhaveṁviṇa bhrama | yā nām śabdabrahma |
ātām omityekākṣaram brahma | teṁ ekākṣara || 11
 ||

11. When there is the confusion of the wandering mind then, there is not this ‘I am’ experience and this ‘speech’ is then the word *brahman* (ie. only intellectual understanding). Now, that One imperishable *brahman* is this *aum* (now understanding is coming. The feeling ‘I am’ has been understood but now one must learn to extend this experience, stay in this experience and deepen this experience; *maharaj*- you should cherish the joy of this understanding).

12. खं शब्दे आकाशब्रह्म। महदाकाश व्यापक ब्रह्म।
 आतां बोलजिल सूक्ष्म ब्रह्म। सर्वब्रह्म ॥ १२ ॥
kham śabdeṁ ākāśabrahma | mahadākāśa vyāpaka



brahma |

ātām bolijela sūkṣma brahma | sarvabrahma || 12
||

12. Then there is the sky or space/*akash brahman* (you feel nothing is there); this great space is having the inherent quality of pervasiveness. Now, this ‘speech’ is the ‘all’ *brahman*.

13. पंचभूतांचें कुवाडें। जें जें तत्त्व दृष्टीस पडे।

तें तें ब्रह्मचरिरोकडें। बोलजित आहे ॥ १३ ॥

pañcabhūtāñceri kuvāḍeṁ | jeṁ jeṁ tattva
drṣṭīsa paḍe |

teṁ teṁ brahmāci rokaḍeṁ | bolijeta āhe || 13 ||

13. But when this *mula maya* starts ‘babbling abroad’ then it expands into the five great elements and tumbles down into the gross visible world (within this ‘all’ there are the *gunas* and elements in a potential form. But when this ‘speech’ is forgotten they become apparent and there is objectivity). Therefore that pure *brahman* should always ‘speak’ this ‘speech’.



14. या नांव सर्वब्रह्म। श्रुतआश्रयाचें वर्म।
 आतां चैतन्यब्रह्म। बोलजिले ॥ १४ ॥
yā nānva sarvabrahma | śrutiāśrayācerm varma |
ātām caitanyabrahma | bolijela || 14 ||

14. When the *brahman* is this ‘speech’ of the ‘all’ then, that essence seeks the support of the *vedas* and they declare that, ‘This ‘all’ is *brahman*’. Now, this moving/*chaitanya brahman* should be recognised.

15. पंचभूतादिमायेतें। चैतन्यचचेतवर्तिं।
 म्हणोनियां चैतन्यातें। चैतन्यब्रह्म बोलजि ॥ १५ ॥
pañcabhūtādi māyeterm | caitanyaci cetaviterm |
mhaṇoniyāṁ caitanyāterm | caitanyabrahma bolije
 || 15 ||

15. This moving principle/*chaitanya* causes the five elements etc. in *maya* to move; therefore when that *paramatma* is moving it is called *chaitanya brahman*.

16. चैतन्यास ज्याची सत्ता। तें सत्ताब्रह्म ततत्वतां।



तये सत्तेस जाणता। या नांव साक्षब्रह्म ॥ १६ ॥

caitanyaśa jyācī sattā | teṁ sattābrahma tattvatām
|

taye sattesā jāṇatā | yā nāmva sākṣibrahma || 16
||

16. This *chaitanya* needs the power of that *pu-rush* and then that which is in truth the Reality, becomes this power *brahman*. When there is the Knower of this power then, there is the witness *brahman* (the Witness cannot be separated from the witnessed).

17. साक्षतिव जयापासूनी। तेंहीं आकळलें गुणीं।
सगुणब्रह्म हे वाणी। तयासि विदे ॥ १७ ॥

sākṣitva jayāpāsūnī | teṁhīm ākaḷileṁ guṇīm |
saguṇabrahma he vāṇī | tayāsi vade || 17 ||

17. When there is this witnessing then, that Reality is confined within the *gunas*. So this is *saguṇ brahman* and it is that thoughtless Reality being openly declared by this ‘speech.



18. जेथें नाहीं गुणवार्ता। तें नरिगुणब्रह्म तत्त्वतां।
 वाच्यब्रह्म तेंही आतां। बोलजिले ॥ १८ ॥
jethem nāhīm guṇavārtā | tem nirguṇabrahma tat-
tvatām |
vācyabrahma temhī ātām | bolijela || 18 ||

18. When there is not this rumour of the *gunas* 'here', then that Reality will be the *nirgun brahman*. Therefore now that Reality should be called the expressible *brahman*.

19. जे वाचे बोलतां आलें। तें वाच्यब्रह्म बोलिलें।
 अनुभवासि कथिलें। न वचे सर्वथा ॥ १९ ॥
je vāce bolatām ālem | tem vācyabrahma bolilem |
anubhavāsi kathilem | na vace sarvathā || 19 ||

19. When there is this *para* speech of *mula maya* then, that Reality is the expressible *brahman* and if there is this 'experience' *brahman* then, there cannot be that complete understanding of pure *brahman* (*siddharameshwar maharaj-experience/anubhav* means to have become small/*anu*).



20. या नांव अनुभवब्रह्म। आनंदवृत्तीचा धर्म।

परंतु याचेंही वर्म। बोलवेना ॥ २० ॥

*yā nāmva anubhavabrahma | ānāṁdavr̥tticā
dharma |*

paraṁtu yācerṁhī varma | bolavenā || 20 ||

20. This ‘experience’ *brahman* is also the ‘speech’ ‘I am’ and the inherent property of this knowing *vritti* is *ananda*/bliss. But still that essence (ie. ‘inexpressible’) of this ‘speech’ should be understood.

21. ऐसें हें ब्रह्म आनंद। तदाकार तें अभेद।

अनर्वाच्य संवाद। तुटोन गिला ॥ २१ ॥

*aiseṁ heṁ brahma ānāṁda | tadākāra teṁ abheda
|*

anirvācyā saṁvāda | tuṭoni gelā || 21 ||

21. When there is bliss/*ananda* then, duality still remains and not that non-dual thoughtless *brahman*. But when there is that ‘Dweller in That’/*tadakar* then, that Reality is not divided. And finally this *dialogue between the



guru and disciple dissolves within that inexpressible *brahman*. *(This dialogue ends in Oneness; any separateness of *guru* and disciple/*shishya* is totally dissolved)

22. ऐशीं हीं चौदा ब्रह्ममें। नरूपिलीं अनुक्रममें।
साधकें पाहतां भ्रममें। बाधजिना ॥ २२ ॥
aiśīm hīm caudā brahmeṁ | nirūpilīm anukrameṁ
|
sādhakeṁ pāhatām bhrameṁ | bādhijenā || 22 ||

22. In this way, that thoughtless *swarup* is realized in this sequence of the fourteen *brahman*s. When the *sadhak* understands these then, he will not be affected by confusion (ie. first *brahman*; the word *brahman*).

23. ब्रह्म जाणावें शाश्वत। माया तेच अशाश्वत।
चौदा ब्रह्मांचा सद्दिघांत। होईल आतां ॥ २३ ॥
brahma jāṇāveṁ śāśvata | māyā teci aśāśvata |
caudā brahmāṅcā siddhānta | hoīla ātām || 23 ||

23. *brahman* should be known as eternal and



maya is when that Reality appears non-eternal. Now, by means of these fourteen *brahman*s there will be that *siddhant*/Truth.

24. शब्दब्रह्म ते शाब्दकि। अनुभवेणि मायकि।
शाश्वताचा वविक। तेथे नाही ॥ २४ ॥

*śabdabrahma teṁ śābdika | anubhaveniṅṇa māy-
ika |*

śāśvatācā viveka | tethem nāhīm || 24 ||

24. But when there is the word *brahman* then that Reality is full of illusory words and lacks this ‘I am’ experience (everything is *brahman* but here He has become the ‘many’ words). Then there cannot be the *vivek* of that eternal ‘there’.

25. जेथे क्षर ना अक्षर। तेथे कैचें ओमतियेकाक्षर।
शाश्वताचा वचिर। तेथे न दसि ॥ २५ ॥

*jetherṁ kṣara nā akṣara | tethem kairṁcerṁ omi-
tyekākṣara |*

śāśvatācā vicāra | tethem na dise || 25 ||



25. *mula maya* is destructible and not that indestructible. Therefore how can this *aum* be that indestructible *brahman*? This *aum* is an appearance but that thoughtless eternal ‘there’ does not appear.

26. खंवरह्म ऐसें वचन। तरी शून्यातें नाशी ज्ञान।
शाश्वताचें अधषिठान। तेथें न दसिं ॥ २६ ॥

*khaṁbrahma aiseṁ vacana | tarī śūnyāteṁ nāśī
jñāna |*

śāśvatāceṁ adhiṣṭhāna | tetheṁ na dise || 26 ||

26. The sky *brahman* is like this divine ‘word’. Still pure knowledge destroys this *nothingness of space. Therefore this sky which has appeared also gets destroyed while that original place of the eternal ‘there’ never appears. *(ie. sky; nothing is there you say)

27. सर्वत्रांस होतो अंत। हें तों प्रगटचि दिसित।
प्रळय बोललि नशिचति। वेदांतशास्त्रीं ॥ २७ ॥

*sarvatrāṁsa hoto aṁta | heṁ toṁ pragaṭaci disata
|*



pralaya bolilā niścita | vedāntaśāstrīm || 27 ||

27. This ‘all’ comes to an end and therefore this ‘all’ *brahman* is destructible. According to the understanding of *vedanta* there will surely be the dissolution of this ‘speech’ of the ‘all’.

28. ब्रह्मप्रलय मांडेल जेथें। भूतान्वय कैंचा तेथें।
महणौनआं सर्वब्रह्माते। नाश आहे ॥ २८ ॥
*brahmapralaya māṇḍela jetherīm | bhūtānvaya
kaiṅcā tetherīm |*
mhaṇauniām sarvabrahmāteṁ | nāśa āhe || 28 ||

28. When there is the dissolution of the whole of creation, then, how can the great elements remain? Therefore this ‘all’ *brahman* is destructible (this ‘all’ of *mula maya* is elemental; it is the wind element appearing in the space element).

29. अचळासी आणी चळण। नरिगुणास लावतिं गुण।
आकारास वचिक्षण। मानीतना ॥ २९ ॥
acalāsī āṇī calaṇa | nirguṇāsa lāvitīm guṇa |
ākārāsa vicakṣaṇa | mānītanā || 29 ||



29. The wise will not accept that this moving form can be that non-moving or that the *gunas* can be attached to that *nirgun*.

30. जें नरिमाण पंचभूत। तें परत्यक्ष नाशवंत।
सर्वब्रह्म हे मात। घडे केंवीं ॥ ३० ॥

jeṁ nirmāṇa pañcabhūta | teṁ pratyakṣa nāśava-
ṁta |
sarvabrahma he māta | ghaḍe keṁvīm || 30 ||

30. When *mula maya* creates these five elements then, that Reality appears as the destructible creation. Therefore when there is this ‘all’ *brahman*, how can that thoughtless marvel be accomplished?

31. असो आतां हें बहुत। सर्वब्रह्म नाशवंत।
वेगळेपणास अंत। पाहणें केंचें ॥ ३१ ॥

aso ātām heṁ bahuta | sarvabrahma nāśavaṁta |
vegalepaṇāsa aṁta | pāhaṇeṁ kaiṁceṁ || 31 ||

31. Therefore now, when that thoughtless Self is this ‘speech’ then there is the destructible ‘all’



brahman. But when separateness comes to an end then, how can there be this ‘all’?

32. आतां जयास चेतवावे। तेचिमायकि स्वभावे।
तेथे चैतन्याच्या नावे। नाश आला ॥ ३२ ॥

ātām jayāsa cetavāveṁ | teṁci māyika svabhāveṁ

|

tetherṁ caitanyācyā nāmveṁ | nāśa ālā || 32 ||

32. Now, if that Reality is made to move then, it is *maya* and naturally that is false. ‘There’ this ‘speech’ of *chaitanya* will get destroyed.

33. परविरेंवणि सतता। ते सतता नव्हे तत्त्वतां।
पदारथेंवणि साक्षता। तेही मथिया ॥ ३३ ॥

parivāreṁviṇa sattā | te sattā navhe tattvatām |

padārthemviṇa sākṣatā | tehī mithiyā || 33 ||

33. And without something to have power over, that Reality as this power has, in truth, no existence. And without this object of the ‘all’, that Reality as the witness is also false.



34. सगुणास नाश आहे। प्रत्यक्षास प्रमाण काये।

सगुणब्रह्म नश्चये। नाशवंत ॥ ३४ ॥

saguṇāsa nāśa āhe | pratyakṣāsa pramāṇa kāye |
saguṇabrahma niścayem | nāśavarṇta || 34 ||

34. *sagun* is destructible. Tell me, how can that Truth be something that can be perceived? *sagun brahman* definitely gets destroyed.

35. नरिगुण ऐसें जें नांव। त्या नांवास केंचा ठाव।

गुणेंवीण गौरव। येईल केंचें ॥ ३५ ॥

nirguṇa aiseṁ jem nāmva | tyā nāmvaśa kaiṁcā
ṭhāva |

guṇemvīṇa gaurava | yeīla kaiṁceṁ || 35 ||

35. And then *nirgun* will get destroyed along with this *sagun* ‘speech’, for this *nirgun* has no place without its *sagun*. For without the *gunas*, how could its notoriety have come about? (ie. due to this *sagun*, the *nirgun* is inferred and without the *sagun* it is not)

36. माया जैसें मृगजळ। ऐसें बोलती सकळ।



कां तें कल्पनेचें आभाळ। नाथलिंचि॥ ३६ ॥
māyā jaisem mṛgajala | aisem bolatī sakaḷa |
kām tem kalpaneceṁ ābhāḷa | nāthileṁci || 36 ||

36. *maya* is just like a mirage and like this is this ‘speech’ of the ‘all’. How can that Reality be these clouds of imagination that appeared from nowhere?

37. ग्रामो नास्तकितः सीमा। जन्मेंवणि जीवात्मा।
अद्वैतासी उपमा। द्वैताची असे॥ ३७ ॥
grāmo nāsti kutaḥ sīmā | janmeṁviṇa jīvātmā |
advaitāsī upamā | dvaitācī ase || 37 ||

37. When there is no town how can there be its limits (if there is no *sagun*, how will there be talk of *nirgun*)? When there is no birth then, how can there be a *jiva-atma*? Similarly, how can comparisons born of duality be of any consequence in that non-dual and inexpressible *brahman*?

38. मायेवरिहति सत्ता। पदार्थावणि जाणता।



अवद्वियेवणि चैतन्यता। कोणास आली ॥ ३८ ॥
māyevirahita sattā | padārthāviṇa jāṇatā |
avidyevīṇa caitanyatā | koṇāsa ālī || 38 ||

38. How can there be this power if there is no *maya*? How can there be the one who knows it there is not this object of the ‘all’? And how could there be that which moves this ‘all’ object without inertia (ie. ignorance) being first present?

39. सत्ता चैतन्यता साक्षी। सर्वही गुणांचयि पाशीं।
 ठायींचें नरिगुण त्यासीं। गुण कैचें ॥ ३९ ॥
sattā caitanyatā sākṣī | sarvahī guṇāṁciye pāśīm |
ṭhāyīṁceṁ nirguṇa tyāsīm | guṇa kaimceṁ || 39
 ||

39. So the power, *chaitanya* and this witness are in the possession of this *sattwa guna* of ‘I am’ (ie. *sagun*). How then can that *nirgun* of this *sagun* be called that original *nirgun*?

40. ऐसे जें गुणरहति। तेथें नामाचा संकेत।



तोचजाणावा अशाश्वत। नश्चयेंसीं ॥ ४० ॥

aiseṁ jem guṇarahita | tetheṁ nāmācā saṁketa |
toci jāṇāvā aśāśvata | niścayēṁsīm || 40 ||

40. For such a *nirgun* is actually the assigning of no *guna* to this *sagun* and so it is still within this ‘speech’. Then that *brahman* should be known, as definitely non-eternal.

41. नरिगुण ब्रह्मासी संकेते। नामे ठेवलीं बहुते।

ते वाच्यब्रह्म त्याते। नाश आहे ॥ ४१ ॥

nirguṇa brahmāsī saṁketem | nāmeṁ thevilīm ba-
huteṁ |

tem vācyabrahma tyātem | nāśa āhe || 41 ||

41. It is in fact this ‘all’ calling this ‘speech’ as the *nirgun brahman*. Afterwards that Reality is this expressible *brahman* and it will also get destroyed.

42. आनंदाचा अनुभव। हाही वृत्तीचाच भाव।

तदाकारीं ठाव। वृत्तीस नाहीं ॥ ४२ ॥

ānaṁdācā anubhava | hāhī vṛtticāca bhāva |



tadākārīm ṭhāva | vṛttīsa nāhīm || 42 ||

42. When there is this experience of bliss/*ananda*, then also that is the understanding of this knowing *vritti*. But in the ‘Dweller in That’, this *vritti* cannot be found.

43. अनर्वाच्य याकारणे। संकेतवृत्तीच्या गुणे।
तया संकेतास उणे। नवृत्तीनें आणलें ॥ ४३ ॥

*anirvācyā yākāraṇem | saṅketavṛttīcyā guṇem |
tayā saṅketāsa uṇem | nivṛttīnerm āṇilem || 43 ||*

43. That inexpressible *brahman* is attained by means of this knowing *vritti* and the making of this *vritti* is due to the *sattwa guna* (to know). But this making of a *vritti* is put to shame by that *nivritti* (without the *vritti*). (Therefore though this knowing *vritti* or *sattwa guna* is required to reach that pure inexpressible *brahman*, still it does not remain in the eternal)

44. अनर्वाच्य ते नवृत्ती। तेच उन्मनीची स्थिती।



नरुपाधवुशरररती। युगयुंकी ॥ ४४ ॥

anirvācyā te nirvṛttī | teci unmanīcī sthitī |
nirupādhi viśrāntī | yogiyāncī || 44 ||

44. That inexpressible *brahman* is *nivrītti* and that is the state of *unmana* (ie. no-mind). That inexpressible has no limiting concept and that is the resting place of the *yogi*.

45. वसतु जे कं नरुपाधी। तेच सहज समाधी।

जेणें तुटे आधवुयाधी। भवदुःखाची ॥ ४५ ॥

vastu je kām nirupādhi | teci sahaja samādhī |
jeṇem tuṭe ādhivyādhi | bhavaduḥkhācī || 45 ||

45. How can *mula maya* be that Self without any limiting concept? That is *sahaja*/Natural *samadhi* and ‘there’ this *mula maya*, the original disease that has caused the sorrows of this worldly life, has been cut out.

46. जो उपाधीचा अंत। तोच जिणावा सद्दुधांत।

सद्दुधांत आणा वुेदांत। धादांत आत्मा ॥ ४६ ॥

jo upādhīcā anta | toci jāṇāvā siddhānta |



siddhānta āṇi vedānta | dhādānta ātmā || 46 ||

46. That *purush* is the end of this limiting concept of *mula maya* and that should be known as the Truth/*siddhant*. It is the *atma* verified by *vedanta*, verified by *guru* and verified by one's Self-experience.

47. असो ऐसें जें शाश्वत ब्रह्म। जेथें नाहीं मायाभ्रम।
अनुभवी जाणे वरू। स्वानुभवे॥ ४७॥

*aso aiseṁ jeṁ śāśvata brahma | jetherṁ nāhīṁ māy-
ābhrama |
anubhavī jāṇe varma | svānubhaveṁ || 47 ||*

47. When this *mula maya* is that eternal *brahman* then, there is no delusion of *maya* 'here'. It is the essence hidden within this 'I am' experience and it is known as Self-experience.

48. आपुलेन अनुभवे। कल्पनेसमोडावे।
मग सुकाळीं पडावे। अनुभवाचे॥ ४८॥

*āpuleni anubhaveṁ | kalpanesi moḍāveṁ |
maga sukālīṁ paḍāveṁ | anubhavāce || 48 ||*



48. To experience our Self, every thought should be destroyed and then the happiness of this experience will come to an end (then this original thought or *ananda*/bliss of *sat*/existence will come to an end).

49. नरिविकल्पासिकल्पावें। कल्पना मोडे स्वभावें।
मग नसोना असावें। कल्पकोटी ॥ ४९ ॥

nirvikalpāsi kalpāveṁ | kalpanā moḍe svabhāveṁ

|

maga nasoni asāveṁ | kalpakoṭī || 49 ||

49. Therefore you should imagine that *nirvikalpa* (ie. *thoughtless*) and thought will then naturally be destroyed. Then though not being, you will be that pure knowledge.

50. कल्पनेचें एक बरें। मोहरतिंच मोहरे।
स्वरूपीं घालतिं भरे। नरिविकल्पीं ॥ ५० ॥

kalpaneceṁ eka bareṁ | moharitāṁca mohare |

svarūpīṁ ghālitāṁ bhare | nirvikalpīṁ || 50 ||

50. If that One pure knowledge imagines then,



it will blossom wherever it is planted (then that infinite potential will become whatever it is imagined to be). But if you place it in that *swarup* then, that *nirvikalpa* will be harvested.

51. नऱ्वकिल्पास कल्पतिं। कल्पनेचनुरे वारूता।
नऱःसंगास भेटों जातां। नऱःसंग होइजे ॥ ५१ ॥

nirvikalpāsa kalpitām | kalpaneci nure vārtā |
niḥsaṅgāsa bheṭom jātām | niḥsaṅga hoije || 51
||

51. When you imagine that which cannot be imagined then, the rumour of imagination gets dissolved. When the unattached is met, then there will be the unattached only.

52. पदार्था ऐसें ब्रह्म नव्हे। मा तें हातीं धरूनदियावें।
असो हें अनुभवावें। सद्गुरुमुखें ॥ ५२ ॥

padārthā aiseṁ brahma navhe | mā teṁ hātīm
dharūni dyāverṁ |
aso heṁ anubhavāverṁ | sadgurumukhem || 52 ||

52. *brahman* is not like this object of the



‘all’ and therefore That should take possession of this ‘object’ (all this should be merged in Him; for He is within and beyond anything that can be seen by the eyes or perceived by the mind). Then that thoughtless Self should experience everything through *sadguru*’s form (He uses knowledge while remaining forever the One without a second; the Master of duality). (*maharaj*- the Master uses Knowledge....otherwise how could I speak)

53. पुढें कथेच्या अनवयें। केलाचकिरूं नशिचये।
जेणें अनुभवास ये। केवळ ब्रह्म ॥ ५३ ॥

pudhem kathecyā anvayeriṁ | kelāci karūṁ niścaye
|
jeṇem anubhavāsa ye | kevala brahma || 53 ||

53. When one has faith in this ‘I am’ then, one’s conviction will grow stronger and stronger. Due to this conviction, there will come to this ‘I am’ experience, that pure knowledge of *brahman*.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके



चतुर्दशब्रह्मनरूपिणं नाम तृतीयः समासः ॥ ३ ॥ ७.३
iti śrīdāśabodhe guruśiṣyasamvāde saptamadaśake
caturdaśabrahmanirūpaṇaṁ nāma tṛtīyaḥ sa-
māsaḥ ॥ 3 ॥ 7.3

*Tímto končí 3. kapitola 7. dášky knihy Dá-
 sbódh s názvem „The Fourteen Brahman“.*



7.4 Discourse on Pure *Brahman*

समास चवथा : वमिलब्रह्मनरूपण

samāsa cavathā : vimalabrahmanirūpaṇa

Discourse on Pure *Brahman*

|| Śrī Rām ||

1. ब्रह्म नभाहूननिरुमळ। पाहतां तैसेंचिपोकळ।
अरूप आणा विशाळ। मर्यादेवेगळें ॥ १ ॥

brahma nabhāhūni nirmaḷa | pāhatām taisemci po-



kaḷa |

arūpa āṇi viśāla | *maryādevegaḷem* || 1 ||

1. That *brahman* is more pure than the sky. When you understand it then it appears empty and it is said to be formless and huge beyond any limits (ie. endless).

2. एकवीस स्वर्गों सप्त पाताळ। मळिोन एक ब्रह्मगोळ।
ऐसें अनंत तें नरिमळ। व्यापून असे ॥ २ ॥

ekavīsa svargeṁ sapta pātāla | *mīlona eka brahma-*
gola |

aiseṁ ananta teṁ nirmaḷa | *vyāpūna ase* || 2 ||

2. That One is mixed in the twenty-one heavens (ie. dream) and seven lower hells (ie. deep sleep) and the created universe/*brahmanda*. In this way, that pure Reality is endless and pervades like the sky (when there are the three worlds of waking, dream and sleep then, *brahman* remains hidden within them and He is said to be pervasive and endless. But, in truth, that pure *brahman* is beyond the beyond, for there is no-



thing but Him and therefore nothing for Him to pervade).

3. अनंत ब्रह्मांडांखालतें। अनंत ब्रह्मांडांवरुतें।
तेणेंवणि स्थळ रतिं। अणुमात्र नाहीं ॥ ३ ॥

*ananta brahmāṇḍāṅkhālateṁ | ananta
brahmāṇḍāṅvaruteṁ |
teṇemviṇa sthala riteṁ | aṇumātra nāhīm || 3 ||*

3. That endless *brahman* is below the **brahmanda* and that endless *brahman* is above the *brahmanda*. There is no space, even as small as an atom, without that *brahman*. *(Universal body ie. whatever can be seen or perceived, of which the individual body/*pinda* is a part)

4. जळीं स्थळीं काष्ठीं पाषाणीं। ऐशी वदे लोकवाणी।
तेणेंवणि रति प्राणी। एकही नाहीं ॥ ४ ॥

*jalīm sthālīm kāṣṭhīm pāṣāṇīm | aiśī vade lokavāṇī
|
teṇemviṇa ritā prāṇī | ekahī nāhīm || 4 ||*

4. That *brahman* is within the water, within the



land, within the wood and within the stone. But when that gets publicly declared by the voices of this world then, only the water, the land, the wood and the stone are seen (when the people of the world say, “I am so and so” then, they say, “This is water and that is a stone” etc. and the *brahman* is as if not there). Then without that *brahman* there is only the emptiness within the *prana* (and there is waking and dreaming and sleeping and nothing is real nor eternal).

5. जळचरां जैसें जळ। बाह्य अभ्यंतरीं नखिळ।
तैसें ब्रह्म हें केवळ। जीवमात्रासी ॥ ५ ॥
jalacarām jaisēṁ jala | bāhya abhyantarīm nikhala
|
taiseṁ brahma heṁ kevala | jīvamātrāsī || 5 ||

5. Just as water is completely outside and inside for the creatures of the water, so too, outside and inside of every *jiva* there is that thoughtless pure *brahman*.

6. जळावेगळा ठाव आहे। ब्रह्माबाहेरी जातां न ये।



महणो न उपमा न साहे । जळाची तया ॥ ६ ॥

jaḷāvegalā ṭhāva āhe | brahmābāherī jātām na ye | mhaṇoni upamā na sāhe | jaḷācī tayā || 6 ||

6. But the comparison with water is not appropriate for that *brahman* because there are dry places beyond water, but outside of *brahman* one cannot go.

7. आकाशाबाहेरी पळों जातां । पुढें आकाशच तित्तवतां ।

तैसा तया अनंता । अंतचि नाहीं ॥ ७ ॥

ākāśābāherī paḷom jātām | puḍhem ākāśaci tat-tvatām |

taisā tayā anantā | antaci nāhīm || 7 ||

7. Even if one tries to run outside of space still, ahead there is truly only space. That *brahman* is like that, for it has no end

8. परी जें अखंड भेटलें । सर्वांगास लगीडलें ।

अतानिकिट परी चोरलें । सकळांसि जें ॥ ८ ॥

parī jem akhaṇḍa bheṭaleṁ | sarvāṅgāsa ligāḍileṁ

|



ati nikaṭa parī coralem | sakalāmsi jem || 8 ||

8. But when that unbroken *brahman* meets with this *mula maya* then, it gets attached to this ‘I am’ body. And though it is so extremely close, still it has been covered over by this ‘all’ of *mula maya*.

9. तयामध्येंच असजि। परी तयासी नेणजि।

उपजे भास नुपजे। परब्रह्म तें ॥ ९ ॥

tayāmadhyeṅci asije | parī tayāsī neṅije |

upaje bhāsa nupaje | parabrahma teṅ || 9 ||

9. This *mula maya* is within that Reality but it does not know that Reality. Appearance is born out of that *parabrahman* but that *parabrahman* does not know this appearance.

10. आकाशामध्यें आभाळ। तेणें आकाश वाटे डहुळ।

परी तें मथिया नविळ। आकाशच असे ॥ १० ॥

ākāśāmadhyeṅ ābhāḷa | teṅeṅ ākāśa vāṭe ḍahuḷa |

parī teṅ mithiyā nivaḷa | ākāśaci ase || 10 ||



10. If clouds appear in the space then, it is felt that the space is disturbed but this is just an illusion, for the space is ever pure and remains untouched.

11. नेहार देतां आकाशीं। चक्रं दसिती डोळ्यांसी।
तैसें दृश्य ज्ञानियांसी। मथ्यारूप ॥ ११ ॥

*nehāra detām ākāśīṁ | cakreṁ disatī ḍoḷyāṁsī |
taiseṁ dr̥śya jñāniyāṁsī | mithyārūpa || 11 ||*

11. When we focus intently upon the space, then swirls are seen before our eyes (ie. then in the space or nothing, something appears). Alternatively, when the *gnyani* carefully examines this visible ‘all’ with *vivek*, then he comes to realize that it is an illusory form caused by the act of focusing. (*siddharameshwar maharaj*- when you look up at the moon you do not see that which is between the moon and the eye. Only when you try to see that which is between the moon and the eye, does space appear. You were there as that imperceptible *brahman* but when That tries to see its Self then you feel, ‘I am



there')

12. मथियाचिपरी आभासे। नदिरतिंसी स्वप्न जैसें।
जागा झालिया आपैसें। बुझों लागे ॥ १२ ॥

*mithyāci parī ābhāse | nidritāṁsī svapna jaiseṁ |
jāgā jhāliyā āpaiseṁ | bujhoṁ lāge || 12 ||*

12. And though the *gnyani* knows it is illusory, still it appears. It is like the dream of a sleeping man who has awoken. He automatically understands that it was never true.

13. तैसें आपुलेन अनुभवें। ज्ञानें जागृतीस यावें।
मग मायकि स्वभावें। कळों लागे ॥ १३ ॥

*taiseṁ āpuleṇi anubhaveṁ | jñāneṁ jāgṛtīsa yā-
veṁ |
maga māyika svabhāveṁ | kaḷoṁ lāge || 13 ||*

13. In the same, when you experience an awakening through knowledge then, automatically the illusory is understood.

14. आतां असो हें कुवाडें। जें ब्रह्मांडापैलीकडे।



तेचआतां नविडें। उमजोन दावूं॥ १४॥

ātām aso hem kuvāḍeṁ | jeṁ brahmāmḍāpailikaḍe

|

teñci ātām nivāḍeṁ | umajona dāvūrñ || 14 ||

14. When now, the ‘babbling abroad’ of the great elements (ie. each element brought more and more objectivity until the gross world appeared) has become this *mula maya* beyond the created universe/*brahmanda* then, that Reality can be selected out and understood (first understand *mula maya* and then understand *brahman*).

15. ब्रह्म ब्रह्मांडीं कालवलें। पदार्थमात्रासिव्यापून ठेलें।
सर्वांमध्यें वसितारलें। अंशमातरें॥ १५॥

brahma brahmāṁḍīñ kālavaleñ | padārthamātrāsi
vyāpūna ṭheleñ |

sarvāñmadhyeñ vistāraleñ | aṁśamātreñ || 15

||

15. *brahman* is mixed within this whole universe and He is pervading this object of the ‘all’ also.



And due to a mere fraction of Him there has come within this ‘all’, the expansion we call the gross world.

16. ब्रह्मामध्ये सृष्टी भासे। सृष्टीमध्ये ब्रह्म असे।
अनुभव घेतां आभासे। अंशमात्रे ॥ १६ ॥

*brahmāmadhyeṁ sṛṣṭī bhāse | sṛṣṭīmadhyeṁ
brahma ase |
anubhava ghetāṁ ābhāse | aṁśamātreṁ || 16 ||*

16. In *brahman*, the gross creation has appeared and in the gross creation, *brahman* is. This ‘I am’ experience that you get is but a semblance of Him and even this is only a fraction of Him.

17. अंशमात्रे सृष्टीभीतरीं। बाहेरी मर्यादा कोण करी।
सगळें ब्रह्म ब्रह्मांडोदरीं। माईल कैसें ॥ १७ ॥

*aṁśamātreṁ sṛṣṭībhītarīṁ | bāherī maryādā koṇa
karī |
sagaḷeṁ brahma brahmāṁḍodarīṁ | māīla kaiseṁ
|| 17 ||*

17. Though only a mere fraction of that



brahman is within this gross creation still, outside of this creation, who could limit Him? Really how could the whole of *brahman* ever be confined within this universe?

18. अमृतीमध्यें आकाश। सगळें सांठवतां प्रयास।
महणोन तयाचा अंश। बोलजिं तो ॥ १८ ॥

amṛtīmadhyeṁ ākāśa | sagaleṁ sām̐thavatāṁ pra-
yāsa |

mhaṇona tayācā aṁśa | bolije to || 18 ||

18. It is like trying to put the whole of space in a pot (ie. our small individual mind). Therefore this small part of that *brahman* should be made into this ‘all’ (when nothing is there then, only space is there ie. ‘all’. This ‘all’ or knowledge is not *brahman* but at least it is a semblance of that *brahman* and now that *brahman* can be understood).

19. ब्रह्म तैसें कालवलें। परी तें नाहीं हालवलें।
सरवांत परी संचलें। संचलेपणें ॥ १९ ॥

brahma taiseṁ kālavaleṁ | parī teṁ nāhīṁ hālava-



lem |

sarvānta parī samcalem | *samcalepaṇem* || 19 ||

19. That *brahman* is mixed within this ‘all’ but it is not disturbed like this ‘all’. He is within this ‘all’ and due to this collecting together of everything into this ‘all’ (ie. understanding nothing or no things are true), the *brahman* appears to have been collected together (this understanding of ‘I am’ is mistaken as that Reality).

20. पंचभूतीं असे मशिरति। परंतु तें पंचभूतातीत।

पंकीं आकाशीं अलपित्ता। असोनजैसैं॥ २०॥

pañcabhūtīm ase miśrita | *parañtu teñ pañcab-*
hūtātīta |

pañkīm ākāśīm alipta | *asoni jaisēñ* || 20 ||

20. He is mixed within the five great elements but He is beyond the five elements. He is just like the space in the mud and He remains untouched.

21. ब्रह्मास दृष्टांत न घडे। बुझावया देणें घडे।



परी दृष्टांतीं साहित्य पडे। वचिरतिं आकाश ॥ २१ ॥

*brahmāsa dṛṣṭānta na ghaḍe | bujhāvayā deṇem
ghaḍe |*

*parī dṛṣṭāntīm sāhitya paḍe | vicāritām ākāśa ||
21 ||*

21. Though a simile cannot accomplish that *brahman*, still it can bring that understanding, for within this simile of space/*akash* (ie. zero/nothing) one can come upon thoughtlessness (ie. *brahman*) (*maharaj- nothing was in the room, he said, but the bloody fool forgot he was there*)

22. खंब्रह्म ऐशी श्रुती। गगनसदृशं हे स्मृती।

म्हणोन ब्रह्मास दृष्टांतीं। आकाश घडे ॥ २२ ॥

*khaṁbrahma aiśī śrutī | gaganasadṛśam he smṛtī |
mhaṇona brahmāsa dṛṣṭāntīm | ākāśa ghaḍe || 22
||*

22. The *shruti* says, ‘The sky is *brahman*’ and the *smṛiti* says, ‘That thoughtless Self is like the sky’. Therefore, space/*akash* has been given



as a simile for that *brahman* (see V.1).

23. काळमि नसतां पतिळ। मग तें सोनेंचि केवळ।
शून्यत्व नसतां निर्मळ। आकाश ब्रह्म ॥ २३ ॥
kālimā nasatām pitaḷa | maga teṁ sonerīci kevaḷa
|
śūnyatva nasatām nirmaḷa | ākāśa brahma || 23
||

23. If brass did not have any stains then, it could be compared to pure gold. And similarly, when there is not the ‘nothingness’ of space then, there is that pure *brahman*.

24. म्हणोन ब्रह्म जैसें गगन। आणा माया जैसा पवन।
आढळे परी दर्शन। नव्हे त्याचें ॥ २४ ॥
mhaṇona brahma jaiseṁ gagana | āṇi māyā jaisā
pavana |
ādhaḷe parī darśana | navhe tyāceṁ || 24 ||

24. Now if *brahman* is likened to the sky then, *maya* can be likened to the wind. And *maya* like the wind, can be felt but this is not that



‘vision’ of *brahman*.

25. शब्दसृष्टीची रचना। होत जात क्षणक्षणां।
परंतु ते स्थिरिवेना। वायूच ऐसी ॥ २५ ॥
śabdasaṣṭīcī racanā | hota jāta kṣaṇakṣaṇām |
paraṃtu te sthirāvenā | vāyūca aisī || 25 ||

25. When there is this world constructed of words (see V. 4, “This is water, stone” etc.), then a world gets created and destroyed every *moment. And when that Reality cannot be made still then, it appears just like the wind (even if the thoughts of a world are left still, that original thought of *maya* remains). *(*maharaj*- one word has to be forgotten before the other word can be heard)

26. असो ऐशी माया मायकि। शाश्वत ते ब्रह्म एक।
पाहों जातां अनेक। व्यापून असे ॥ २६ ॥
aso aisī māyā māyika | śāśvata teṃ brahma eka |
pāhoṃ jātām aneka | vyāpūna ase || 26 ||

26. So like this is this illusory *maya* and that



One eternal *brahman*. And if one tries to understand Him, then He becomes the pervader of the numerous different forms (ie. then you remain and He is felt to be just like the space).

27. पृथ्वीसभिदूना आहे। परी तें ब्रह्म कठणि नव्हे।
दुजी उपमा न साहे। तया मृदुत्वासी ॥ २७ ॥
pr̥thvīsi bhedūni āhe | parī teṁ brahma kaṭhiṇa na-
vhe |
dujī upamā na sāhe | tayā mṛdutvāsī || 27 ||

27. Then He permeates the earth element/*prithvi* but, that *brahman* is not hard, for there is nothing that can equal the softness of Him.

28. पृथ्वीहूना मृदु जळ। जळाहूना तो अनळ।
अनळाहूना कोमळ। वायु जाणावा ॥ २८ ॥
pr̥thvīhūni mṛdu jaḷa | jaḷāhūni to anaḷa |
anaḷāhūni komaḷa | vāyu jāṇāvā || 28 ||

28. Water is softer than earth and fire is softer than water and you should know that the wind is softer than fire.



29. वायूहूनितें गगन। अत्यंतचिमृदु जाण।
 गगनाहूनिमृदु पूरण। ब्रह्म जाणावें ॥ २९ ॥
vāyūhūni teṁ gagana | atyaṁtaci mṛdu jāṇa |
gaganāhūni mṛdu pūrṇa | brahma jāṇāveṁ || 29
 ॥

29. Now know that this sky is much more delicate than the wind and then known that that full and complete *brahman* is softer than the sky even.

30. वज्रास असे भेदलिं। परी मृदुत्व नाहीं गेलें।
 उपमेरहति संचलें। कठणि ना मृदु ॥ ३० ॥
vajrāsa ase bhedileṁ | parī mṛdutva nāhīṁ geleṁ
 |
upamerahita saṁcaleṁ | kaṭhiṇa nā mṛdu || 30 ||

30. That penetrates even steel but it does not lose its softness. That is incomparable, for It is neither hard nor soft.

31. पृथ्वीमध्यें व्यापूनअसे। पृथ्वी नासे तें न नासे।
 जळ शोषे तें न शोषे। जळीं असोनी ॥ ३१ ॥



*pr̥thvīmādhyeṁ vyāpūni ase | pr̥thvī nāse teṁ na
nāse |*

jalā śoṣe teṁ na śoṣe | jalīm asonī || 31 ||

31. It pervades within the elemental earth but still It is not destroyed when the earth is destroyed. And being in the elemental water still It is not dried up when the water dries up.

32. तेजीं असे परी जळेना। पवनीं असे तरी चळेना।

गगनीं असे परी कळेना। परब्रह्म तेँ ॥ ३२ ॥

tejīm ase parī jalēnā | pavanīm ase tarī caḷenā |

gaganīm ase parī kaḷenā | parabrahma teṁ || 32

||

32. It is in the fire but It is not burnt. It is in wind but It does not move. It is in the sky but It cannot be understood and that is *parabrahman*.

33. शरीरीं अवघें व्यापलें। परी तेँ नाहीं आढळलें।

जवळीच दुरावलें। नवल कैसेँ ॥ ३३ ॥

śarīrīm avagheṁ vyāpaleṁ | parī teṁ nāhīm āḍha-



laleṁ |

javaḷīca durāvaleṁ | navala kaiseṁ || 33 ||

33. But when there is this ‘all’ body pervading everything then, that *brahman* cannot be met. How can this marvel be so near and yet be so far away?

34. सन्मुखचिह्नकडे। तयामध्ये पाहणें घडे।
बाह्याभ्यंतरीं रोकडें। सद्दिघचिआहे ॥ ३४ ॥

*sanmukhaci cahūrṅkade | tayāmadhyeṁ pāhaṇeṁ
ghade |*

bāhyābhyāntarīm rokaḍeṁ | siddhaci āhe || 34 ||

34. When it is in front of us and in all four directions around us then, within that Reality, It is being understood as space. But inside and outside of this ‘I am’ experience, there is that *siddha*/perfect One.

35. तयांमध्येचिआपण। आपणां सबाह्य तें जाण।
दृश्या वेगळी खूण। गगनासारखी ॥ ३५ ॥

tayāṁmadhyeṁci āpaṇa | āpaṇāṁ sabāhya teṁ



jāṇa |

dr̥śyā vegaḷī khūṇa | *gaganāsārikhī* || 35 ||

35. You are within that Reality. Know that That is inside and outside of you. And though that thoughtless Reality is separate from this visible ‘all’ still, It is said to be like the sky (ie. the state of witnessing or zero).

36. कांहीं नाहीसैं वाटलें। तेथेंच तें कोंदाटलें।
जैसैं न दसैं आपुलें। आपणासधिन ॥ ३६ ॥

kāmhīm nāhīmsem vāṭalem | *tether̥nci tem komdāṭalem* |

jaisēm na disēm āpulem | *āpaṇāsi dhana* || 36 ||

36. And when this thing called the ‘all’ is not felt then, that *brahman* ‘there’ fills everywhere. He is like your own treasure but you cannot see Him.

37. जो जो पदार्थ दृष्टीस पडे। तें त्या पदार्था पैलीकडे।
अनुभवे हें कुवाडें। उकलावें ॥ ३७ ॥

jo jo padārtha dr̥ṣṭīsa paḍe | *tem tyā padārthā pai-*



līkaḍe |

anubhave hem kuvāḍem | ukalāverem || 37 ||

37. *When the *purush*'s vision falls on this visible 'all' object then, know that it is that Reality 'there' that has become this object 'here' on this side (ie. that Reality perceives its own Self as its reflection). Still by means of this 'I am' experience, that thoughtless *brahman* should be disentangled from the 'babbling abroad' of the elements (ie. the becoming objective and creating a gross body and world of 'many' names and forms). *(When you try to see that which is between the moon and the eye ie. *brahman* then, you are looking at your Self and you imagine space)

38. मार्गें पुढें आकाश। पदार्थेंवणि जो पैस।

पृथ्वीवणि भकाश। एकरूप॥ ३८॥

māgeṁ puḍheṁ ākāśa | padārtheṁviṇa jo paisa |
prṭhvīviṇa bhakāśa | ekarūpa || 38 ||

38. When this space is behind as well as in front



then, there is that *purush* without the expansive space of this ‘all’ object (ie. when you feel that there is only this space in front of you then, the *brahman* it seeing His own refection and you feel there is this ‘I am’ of space. But when this space is behind, in front, as well as in every direction then, this space cannot remain as space anymore and there is the understanding of that One thoughtless *purush*). Then there is not the empty gross creation of ‘many’ forms and there is this One form/*rup* (ie. *swarup*).

39. जें जें रूप आणनिम। तो तो नाथलिचिभ्रम।
नामरूपातीत वरूम। अनुभवी जाणती ॥ ३९ ॥
jeṁ jeṁ rūpa āṇi nāma | to to nāthilāci bhrama |
nāmarūpātīta varma | anubhavī jāṇatī || 39 ||

39. But when there is this *mula maya* of ‘name’/existence and ‘form’/knowledge then, that *purush* has become this non-existent delusion. Still, that essence beyond this ‘name’ and ‘form’ can only be known by the ‘experienced’ (only one who has understood this



‘I am’ experience can go beyond this experience of ‘name’/beingness and ‘form’/knowingness and be that thoughtless, formless *purush* or *brahman*).

40. नभीं धूम्राचे डोंगर। उचलती थोर थोर।

तैसें दावी वोडंबर। मायादेवी ॥ ४० ॥

*nabhīm dhūmrāce ḍoṅgara | ucalatī thora thora |
taiseṁ dāvī voḍambara | māyādevī || 40 ||*

40. That great *brahman* within the sky has assumed a form and then that is said to be like a mountain of smoke (ie. our imagination/words plays and then many forms get created out of the cloud in the sky). In this way, the goddess *maya* displays her magic (everywhere He is there and though He is everything, something else appears ie. the ‘all’ of *maya* appears just like the cloud appears in the sky. And then our thoughts and imagination create something else upon this cloud and we say, “It is like a mountain of smoke” etc. First we imagine the ‘all’ and



upon that we then imagine the ‘many’ forms).

41. ऐशी माया अशाश्वत। ब्रह्म जाणावें शाश्वत।
सर्वांठायीं सदोदति। भरलें असे ॥ ४१ ॥

*aiśī māyā aśāśvata | brahma jāṇāveṃ śāśvata |
sarvāṃṭhāyīṃ sadodita | bharaleṃ ase || 41 ||*

41. Like this is the non-eternal *maya*; therefore that eternal *brahman* should be known. Truly, this place of the ‘all’ is completely full of that ever-arisen *brahman*.

42. पोथी वाचूं जातां पाहे। मातृकामध्यें भरलें आहे।
नेत्रीं रघोनियां राहे। मृदुपणें ॥ ४२ ॥

*pothī vācūṃ jātāṃ pāhe | mātṛkāmadyeṃ bhara-
leṃ āhe |
netrīṃ righoniyāṃ rāhe | mṛdupaṇeṃ || 42 ||*

42. He is seeing when you read this spiritual text; He only is within the letters and He stays within and goes out through your eyes.

43. श्रवणें शब्द ऐकतां। मनें वचिर पाहतां।



मना सबाह्य तत्त्वतां। परब्रह्म ते॥ ४३ ॥

śravaṇem śabda aikatām | manem vicāra pāhatām

|

manā sabāhya tattvatām | parabrahma tem || 43

||

43. And He hears this ‘word’ (ie. ‘I am’) by means of *shravan* and He understands thoughtlessness by means of this mind. Truly inside and outside of this mind there is only that *parabrahman*.

44. चरणीं चालतां मार्गीं। जें आडळे सर्वांगीं।

करें घेतां वस्तुलागीं। आडवें ब्रह्म ॥ ४४ ॥

caraṇīm cālatām mārgīm | jem āḍaḷe sarvāṅgīm |

kareṁ ghetām vastulāgīm | āḍavem brahma || 44

||

44. Whether you are walking with your feet (ie. “I am a body”) or you are moving along this path of understanding still, He is forever being met within this ‘all’ body (He is always there and everything is truly taking place in this ‘all’



of knowledge; however these things cannot be understood as long as you remain with the conviction, “I am a body”). But when you take that pure Self as a possession in your hand (ie. when you objectify) then, that One *brahman* is being obstructed.⁵

45. असो इंद्रयिसमुदाव। तयामध्यें वरूते सरूव।
जाणों जातां मोडे हांव। इंद्रयिांची ॥ ४५ ॥

⁵*siddharameshwar maharaj- brahman*; what is that Supreme Self? If you try to hold it then you miss it, because the one you are trying to hold is your Self. Everyone has their own uninterrupted union with *brahman*; therefore being *brahman* ourselves, how can we meet Him? If our Self sets out to meet our own Self, then during that whole lifetime, where and how can that meeting ever take place? Have you ever lost yourself? No! Only when money is gone and the house is lost, do you make a complaint. But have you ever registered a complaint in any court saying, “I am lost?” In truth, without meeting there is that meeting with our own *swarup*, all of the time. If one tries to meet it then, there is a passing by of each other. If there can be no forgetting of your Self within your Self then, what is there to be remembered? And if you try to get an experience of your *swarup* then you become small. You are that natural God and if you try to do something then you spoil it.



aso indriyasamudāva | tayāmadhyeṃ varte sarva
 |
jāṇoṃ jātāṃ mode hāṃva | indriyāṃcī || 45 ||

45. Such is this meeting place (ie. ‘all’) of the *senses. This ‘all’ place exists and functions within that pure *brahman* and if you try to know Him then, the desire to ‘see’ through your senses gets broken and this ‘all’ remains (then you see with the ‘eyes’ of knowledge and not with your senses). *(*maharaj-* you should listen with all your senses)

46. असो इंद्रयिसमुदाव। तयामध्ये वरूते सर्व।
 जाणों जातां मोडे हांवा। इंद्रयांची ॥ ४५ ॥

aso indriyasamudāva | tayāmadhyeṃ varte sarva
 |
jāṇoṃ jātāṃ mode hāṃva | indriyāṃcī || 45 ||

46. And though that *brahman* is so very near, if you try to see Him then, He will not be seen and this ‘all’ will be seen. But by not trying to



see Him, this ‘all’ will stay as that One.⁶

47. जें अनुभवेंचिजाणावें। सृष्टीचेनिअभावे।
आपुलेनिस्वानुभवे। पावजि ब्रह्म ॥ ४७ ॥
jeṁ anubhaveṁci jāṇāveṁ | sṛṣṭīceni abhāveṁ |
āpuleni svānubhaveṁ | pāvije brahma || 47 ||

47. Through this ‘experience’ one should know the non-existence of the gross creation. And then by your Self-experience that *brahman* should be attained.

48. ज्ञानदृष्टीचें देखणें। चर्मदृष्टी पाहों नेणे।
अंतरवृत्तीचयि खुणे। अंतरवृत्ता साक्ष ॥ ४८ ॥
jñānadṛṣṭīcēṁ dekhaṇēṁ | carmadrṣṭī pāhoṁ neṇe

⁶*siddharameshwar maharaj- brahman* cannot be throw away, forgotten or left the way the elements can and yet the more you can forget these elements, the more apparent *brahman* will become. If you give up trying to understand Him, He is understood and if you attempt to understand Him then, He disappears because He cannot be perceived by the mind or the intellect. The one who says he has known Him, has never been to that place because there is no knowing nor not knowing of *brahman*. There is you and only you.



|

aṁtaravṛttīciye kḥuṇe | aṁtaravṛtti sākṣa || 48 ||

48. This ‘vision of knowledge’ is your hidden treasure but it is not something that can see through your eyes. It is the inner knowing *vṛitti* and the witness and due to this, that pure knowledge can be gained.

49. जाणे ब्रह्म जाणे माया। जाणे अनुभवाच्या ठाया।

ते येक जाणावी तुर्या। सर्वसाक्षिणी ॥ ४९ ॥

jāṇe brahma jāṇe māyā | jāṇe anubhavācyā ṭhāyā

|

te yeka jāṇāvī turyā | sarvasākṣiṇī || 49 ||

49. To know *brahman* means, to know *maya* and it is to know this place of the ‘experience’. Then the One Reality should be known as the *turya* state and the witness of this ‘all’.

50. साक्षत्व वृत्तीचें कारण। उन्मनी ते निवृत्तजाण।

जेथें वरि जाणपण। वज्ञान तें ॥ ५० ॥

sākṣatva vṛttīceṁ kāraṇa | unmanī te nivṛtti jāṇa



|

jethem vire jāṇapaṇa | vijñāna tem || 50 ||

50. The cause of this knowing *vritti* is witnessing and witnessing takes place within *unmana* (ie. no mind) and that should be called as *nivritti* (without *vritti*). It is when knowingness ‘here’ dissolves and it is also called *vignyan* (dissolution of knowledge). (*unmana*, *nivritti* and *vignyan* are all the One pure *brahman*)

51. जेथें अज्ञान सरे। ज्ञान तेंही नुरे।
वज्ञानवृत्तमुरे। परब्रह्मीं ॥ ५१ ॥
jethem ajñāna sare | jñāna temhī nure |
vijñānavṛtti mure | parabrahmīm || 51 ||

51. When ‘here’ the ignorance ceases and knowledge also disappears then, this knowing *vritti* of *vignyan* is absorbed in that *parabrahman*.

52. ऐसैं ब्रह्म शाश्वत। जेथें कल्पनेसी अंत।
योगजिना एकांत। अनुभवे जाणावा ॥ ५२ ॥



aiseṁ brahma śāśvata | jetherṁ kalpanesī aṁta |
yogijanā ekāṁta | anubhaverṁ jāṇāvā || 52 ||

52. When all thoughts ‘here’ end then, there is that eternal *brahman*. Therefore through this experience of ‘I am’ the mind should become that ‘aloneness’ of the *yogi*.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
 वमिलब्रह्मनरूपणं नाम चतुर्थः समासः ॥ ४ ॥ ७.४
iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
vimalabrahmanirūpaṇaṁ nāma caturthaḥ sa-
māsaḥ || 4 || 7.4

Tímto končí 4. kapitola 7. dášky knihy Dá-
sbódh s názvem „ Discourse on Pure Brahman“.



7.5 Discarding the Concept of Duality

समास पांचवा : द्वैतकल्पनानरिसन

samāsa pāñcavā : dvaitakalpanānirasana

Discarding the Concept of Duality

|| Śrī Rām ||

1. केवळब्रह्म जें बोललें। तें अनुभवास आलें।



आणमिायेचेंहललालें। अनुसंधान ॥ १ ॥

kevalabrahma jem bolilem | tem anubhavāsa ālem
|

āṇi māyecemhi lāgalem | anusandhāna || 1 ||

1. When that single and alone *brahman* is this ‘speech’ of *mula maya* then, that Reality has become this ‘I am’ experience and this is the attention of *maya*.

2. ब्रह्म अंतरीं प्रकाशे। आणमिायाही परत्यक्ष दसै।
आतां हें द्वैत नरिसे। कवणेपरी ॥ २ ॥

brahma antarīm prakāše | āṇi māyāhī pratyakṣa
dise |

ātām hem dvaita nirase | kavaṇeparī || 2 ||

2. Then *brahman* is shining from within this inner space (ie. He remains hidden and illuminates *maya*) and then *maya* sees through the senses (there was first the original illusion ‘I am’ and then you say, “I am a body”). Now, how can that thoughtless Self cast off this duality?



3. तरी आतां सावधान। एकाग्र करूनयां मन।

मायाब्रह्म हें कवण। जाणताहे ॥ ३ ॥

tarī ātām sāvadhāna | ekāgra karūniyām mana | māyābrahma hem kavāṇa | jāṇatāhe || 3 ||

3. Be alert and make the mind one-pointed in this ‘now’. But even then there is **maya* and *brahman*, therefore how is that thoughtless Self to be known? *(The *purush* that stays hidden within His *prakruti* and illuminates her has to drop this *maya* or ‘I am’ if He wants to know Himself)

4. सत्य ब्रह्माचा संकल्प। मथिया मायेचा वकिल्प।

ऐशिया द्वैताचा जल्प। मनचकिरी ॥ ४ ॥

satya brahmācā saṅkalpa | mithiyā māyecā vikalpa | aiśiyā dvaitācā jalpa | manaci karī || 4 ||

4. “This *sankalpa* is from *brahman* and therefore it is the Truth and the *vikalpa* is from *maya* and so it is not true”. Such statements are simply the useless chatterings of duality. (*sankalpa*



means the ‘I am’ inspiration and *vikalpa* means opposing thoughts. Thus to say that ‘I am’ and *brahman* are the same is misunderstanding. ‘I am’ is *maya* and *brahman* is, I do not exist).

5. जाणे ब्रह्म जाणे माया। ते येक जाणावी तुर्या।
सर्व जाणे म्हणोनियां। सर्वसाक्षिणी ॥ ५ ॥

*jāṇe brahma jāṇe māyā | te yeka jāṇāvī turyā |
sarva jāṇe mhaṇoniyāṁ | sarvasākṣiṇī || 5 ||*

5. If there is the knowing of *brahman* then, this is truly the knowing of *maya* and that One Reality should then be known as the *turya* state (in truth, *brahman* can not be know and to think you know Him is *maya*). It is the knowing of this ‘all’ and therefore it is the witnessing of this ‘all’.

6. ऐक तुर्येचें लक्षण। जेथें सर्व जाणपण।
सर्वचि नाही कवण। जाणेल गा ॥ ६ ॥

*aika turyecem lakṣaṇa | jethem sarva jāṇapaṇa |
sarvacī nāhīṁ kavṇa | jāṇela gā || 6 ||*



6. Listen and there will be this attention of *turya*. It is knowingness and it is this 'all' 'here'. And when even this 'all' is not then, tell me, what will be known? (ie. no-knowledge or beyond knowledge)

7. संकल्पविकल्पाची सृष्टी। जाली मनाचरिं पोटीं।
तें मनच मिथ्या शेवटीं। साक्षी कवणु ॥ ७ ॥

*sankalpavikalpācī sṛṣṭī | jāli manāchierim potīm |
terim manaci mithyā śevaṭim | sākṣī kavaṇu || 7 ||*

7. The gross creations have arisen in the womb/cavity of the mind on account of this *sankalpa* and *vikalpa* (on account of knowledge and ignorance ie. **rajo guna* there is the mind of the individual and in each mind a world of names and forms is born or imagined). But in the end when that mind is made false and there is that Reality then, how can there be a witness? *(You know something but you don't know what it is ie. knowledge and ignorance; then you give it a name and this is *rajo guna*)



8. साक्षत्व चैतन्यत्वसत्ता। हे गुण ब्रह्माचर्या माथां।
आरोपले जाण वृथा। मायागुणें ॥ ८ ॥

*sākṣatva caitanyatvasattā | he guṇa brahmāciyā
māthām |*

āropale jāṇa vrthā | māyāguṇeṁ || 8 ||

8. When there is witnessing then, there is this power of *chaitanya* and this *guṇa* of knowing gets placed upon the thoughtless head of *brahman*. But know that it is this pure *sattwa guṇa* of *maya* that is being vainly assigned as the thoughtless Self (see 7.3; that [inexpressible and thoughtless brahman](#) cannot be compared to these qualities of [sagun brahman](#))

9. घटामठाचेनगुणें। त्रिविधा आकाश हें बोलणें।
मायेचेन खरेंपणें। गुण ब्रह्मीं ॥ ९ ॥

*ghaṭāmāṭhāceni guṇeṁ | trividhā ākāśa heṁ bola-
ṇeṁ |*

māyeceni khareṁpaṇeṁ | guṇa brahmīṁ || 9 ||

9. The space in the pot, the space in the temple and the space outside the temple are due



to this pure *sattwa guna*. When these three forms are the one space then there is this ‘speech’. It is this pure *sattwa guna* within *brahman* that gives trueness to *maya*. (The imperceptible *brahman* is true and this Truth gets superimposed upon the perceptible known. Still though it is felt to be true, in Oneness a feeling cannot be the Truth)

10. जंव खरेपण मायेसी। तंवचिसाक्षित्व ब्रह्मासी।

मायेंअवदियेचे नरिसीं। द्वैत कैचें ॥ १० ॥

janva kharepaṇa māyesī | tamvacī sākṣitva brahmāsī |

māyeavidyece nirāsīm | dvaita kaimcem || 10 ||

10. As long as there is the trueness of *maya*, then witnessing gets assigned to *brahman*. But when there is the discarding of *avidya* and *maya* then, where is duality (ie. when both “I am a body” and ‘I am’ are not then, how can there be witnessing)?

11. म्हणोनासर्वसाक्षी मन। तेंच जालिया उन्मन।



मग तुर्यारूप ज्ञान। तें मावळोन गेलें ॥ ११ ॥

mhaṇoni sarvasākṣī mana | teṁci jāliyā unmana |
maga turyārūpa jñāna | teṁ māvaḷona gelem || 11
||

11. Therefore the witnessing of the ‘all’ is mind and when this becomes no-mind/*unmana* then, this *turya*-form knowledge disappears.

12. जयास द्वैत भासलें। तें मन उन्मन झालें।

द्वैताअद्वैतांचें तुटलें। अनुसंधान ॥ १२ ॥

jayāsa dvaita bhāsaleṁ | teṁ mana unmana jhāleṁ
|
dvaitāadvaitāṁcem tuṭaleṁ | anusandhāna || 12
||

12. Duality appears to *mula maya* but when this mind becomes *unmana* or no-mind then, that breaks this attention of duality/non-duality (*prakṛuti/puruṣh* or *maya/brahman*).

13. एवं द्वैत आणअद्वैत। होये वृत्तीचा संकेत।

वृत्ताझालया नर्वृत्त। द्वैत केंचें ॥ १३ ॥



*evam dvaita āṇi advaita | hoye vṛtticā saṁketa |
vṛtti jhāliyā nirvṛtta | dvaita kair̥m̥cem̥ || 13 ||*

13. Thus when there is duality (*maya*) and non-duality (*brahman*) *together then, there is the knowing *vritti*. But when this *vritti* becomes *nivritti* then, how can there be duality? (Non-duality is always there but it has been hidden or concealed behind duality)

14. वृत्तरिहति जें ज्ञान। तेंच पूरण समाधान।
जथें तुटे अनुसंधान। मायाब्रह्मींचें ॥ १४ ॥
*vṛttirahita jem̥ jñāna | teṁci pūr̥ṇa samādhāna |
jethem̥ tuṭe anusandhāna | māyābrahmīṁcem̥ ||
14 ||*

14. When *mula maya* is without the knowing *vritti* then, there is that pure knowledge. Then it is whole and perfect and there is complete contentment/*samadhan*. Then the attention 'here' of the *maya* within *brahman* is broken.



15. मायाब्रह्म ऐसा हेत। मनं कल्पलि संकेत।
ब्रह्म कल्पनेरहति। जाणती ज्ञानी ॥ १५ ॥
māyābrahma aisā heta | manem kalpilā samketa |
brahma kalpanerahita | jāṇatī jñānī || 15 ||

15. *maya/brahman* (duality/non-duality), such is the original intent. It the imagining of this 'I am' by the mind. But *brahman* is without imagination and is known only by the *gnyani*.

16. जें मनबुद्धिअगोचर। जें कल्पनेहून पर।
तें अनुभवतिं साचार। द्वैत कैचें ॥ १६ ॥
jem manabuddhiagocara | jem kalpanehūna para |
tem anubhavitām sācāra | dvaita kaimcem || 16
||

16. When *mula maya* is beyond the perception of mind and intellect then, *mula maya* is beyond imagination and you are the true 'experiencer' and there is no duality (ie. you have found your Self).

17. द्वैत पाहतां ब्रह्म नसे। ब्रह्म पाहतां द्वैत नासे।



द्वैताद्वैत भासे। कल्पनेसी ॥ १७ ॥

*dvaita pāhatām brahma nase | brahma pāhatām
dvaita nāse |*

dvaitādvaita bhāse | kalpanesī || 17 ||

17. If duality is understood then, *brahman* disappears and if *brahman* is understood then, duality disappears. For it is due to imagination that there has appeared this duality/non-duality.

18. कल्पना माया नवारी। कल्पना ब्रह्म थावरी।

संशय धरी आणवारी। तेही कल्पना ॥ १८ ॥

*kalpanā māyā nivārī | kalpanā brahma thāvarī |
saṁśaya dharī āṇi vārī | tehī kalpanā || 18 ||*

18. It is imagination to think that *maya* has been knocked down and it is imagination to think that *brahman* has been built up (ie. it is imagination that thinks you have realised). Then there is the one who holds this 'I am' doubt and the one who lets it go and that Reality is imagination.



19. कल्पना करी बंधन। कल्पना दे समाधान।
ब्रह्मीं लावी अनुसंधान। तेही कल्पना ॥ १९ ॥
kalpanā karī baṁdhana | kalpanā de samādhāna |
brahmīṁ lāvī anusāndhāna | tehī kalpanā || 19
||

19. Imagination binds and imagination brings *samadhan*. When one's attention is placed within *brahman* then, that Reality has become an imagination (and though you are the One *brahman*, you start to imagine something other).

20. कल्पना द्वैताची माता। कल्पनाचि ज्ञप्ति तत्त्वता।
बद्धता आणामुक्तता। कल्पनागुणें ॥ २० ॥
kalpanā dvaitācī mātā | kalpanāci jñapti tattvatā |
baddhatā āṇi muktatā | kalpanāguṇem || 20 ||

20. Imagination is the mother of duality. Truly, imagination is this 'knowing'. To be bound and to be free are due to this imagined *sattwa guna*.

21. कल्पना अंतरीं सबळ। नसते दावी ब्रह्मगोळ।



क्षण एक ते नरिमळ। स्वरूप कल्पी ॥ २१ ॥

kalpanā am̐tarīm sabāḷa | nasate dāvī brahmagōḷa
|

kṣaṇa eka te nirmāḷa | svarūpa kalpī || 21 ||

21. When this imagination within this inner space of ‘I am’ becomes impure then, it shows a non-existent *brahmāṇḍa* (ie. the universe and an individual body/*pinda* are all imagined within this ‘all’ of ‘I am’). And when this inner space is made pure then, that *swarūpa* is imagined. (An impure imagination makes this ‘all’ appear as the world we see through our senses and a pure imagination takes this ‘all’ from thought to *śamādhan*/thoughtlessness; see 7.3.49-51)

22. क्षण एक धोका वाहे। क्षण एक स्थिर राहे।

क्षण एक पाहे। वसिमति होउनी ॥ २२ ॥

kṣaṇa eka dhokā vāhe | kṣaṇa eka sthira rāhe |

kṣaṇa eka pāhe | vismita hounī || 22 ||

22. It is this ‘moment of the One’ (the ‘now’/inner space) that meets dangers; it is this ‘mo-



ment of the One' that remains still; it is this 'moment of the One' that understands and gets astonished. (All this is imagined in this inner space ie. *maya*)

23. क्षण एकांत उमजे। क्षण एक नरिबुजे।
नाना विकार करजि। ते कल्पना जाणावी ॥ २३ ॥
kṣaṇa ekānta umaje | kṣaṇa eka nirbuje |
nānā vikāra karije | te kalpanā jāṇāvī || 23 ||

23. To this 'moment of the One' there comes the understanding of *nirgun* and to this 'moment of the One' there comes great confusion. Then the 'many' modifications are created and that Reality gets called your imagination (therefore understand this 'moment of the One' that brings *nirgun* and *sagun*; understand witnessing).

24. कल्पना जन्माचें मूळ। कल्पना भक्तीचें फळ।
कल्पना तेचि केवळ। मोक्षदात्री ॥ २४ ॥
kalpanā janmāceri mūla | kalpanā bhaktīceri phala
|
kalpanā teci kevala | mokṣadātrī || 24 ||



24. The root of birth is this imagination and the fruit of devotion is this imagination also (ie. a pure imagination); and it is imagination to think that, that Reality has become pure knowledge and the giver of freedom (Reality knows nothing of bondage and liberation, knowledge and pure knowledge etc.).

25. असो ऐशी हे कल्पना। साधनें दे समाधाना।
येरूहवीं हे पतना। मूळच कीं ॥ २५ ॥

*aso aiśī he kalpanā | sādhanem de samādhānā |
yeṛhavīm he patanā | mūḷaca kīm || 25 ||*

25. So be it. But if you try to imagine that thoughtless Self then, this is the *sadhana* that will bring complete contentment/*samadhan*. Otherwise that thoughtless Self at the root becomes a fallen *jiva*?

26. म्हणोन सरवांचें मूळ। ते हे कल्पनाचि केवळ।
इचें केलिया नरिमूळ। ब्रह्मपूरापती ॥ २६ ॥

*mhaṇoni sarvāñcem mūḷa | te he kalpanāci kevala
|*



icem keliyā nirmūla | brahmaprāptī || 26 ||

26. The root of this ‘all’ is when that thoughtless pure knowledge starts to imagine. But if this imagination is uprooted then, that *brahman* will be attained.

27. श्रवण आणमिनन। नजिध्यासें समाधान।
मथिया कल्पनेचे भान। उडोनजाय ॥ २७ ॥

*śravaṇa āṇi manana | nijadhyāseṁ samādhāna |
mithiyā kalpanecerṁ bhāna | uḍoni jāya || 27 ||*

27. When there is *shravan* and then *manana* (ie. remaining constantly in *shravan*/‘I am’) then, due to *nididhyas* (I am not) there is *samadhan* (I was ever free) and the awareness of false thoughts fly away.

28. शुद्ध ब्रह्माचा नश्चय। करी कल्पनेचा जय।
नश्चितार्थे संशय। तुटोनजाय ॥ २८ ॥

*śuddha brahmācā niścaya | karī kalpanecā jaya |
niścitarthem saṁśaya | tuṭoni jāya || 28 ||*



28. When there is the conviction of that One pure *brahman* then, there is victory over the false imagination. And by the establishment of *brahman* this original doubt 'I am' is broken and destroyed.

29. मथिया कल्पनेचें कोडें। कैसें राहे साचापुडें।
जैसें सूर्याचेन उजेडें। नासे तम ॥ २९ ॥
*mithyā kalpanecem koḍem | kaisem rāhe sācāpu-
ḍhem |*
jaisem sūryāceni ujeḍem | nāse tama || 29 ||

29. Just as the darkness is destroyed by the rising of the sun, how can the false longings of imagination remain before the Truth?

30. तैसें ज्ञानाचेन प्रकाशें। मथिया कल्पना हे नासे।
मग हें तुटे आपैसें। द्वैतानुसंधान ॥ ३० ॥
*taisem jñānāceni prakāśem | mithyā kalpanā he
nāse |*
*maga hem tuṭe āpaisem | dvaitānusandhāna || 30
||*



30. Then due to the light of pure knowledge, the false imagination gets destroyed and there is that thoughtless Self. That thoughtlessness automatically cuts this attention of duality.

31. कल्पनेनें कल्पना उडे। जैसा मृगें मृग सांपडे।
कां शरें शर आतुडे। आकाशमार्गीं ॥ ३१ ॥
*kalpanenem kalpanā uḍe | jaisā mṛgerm mṛga sārī-
paḍe |*
kām śareṁ śara ātuḍe | ākāśamārgīm || 31 ||

31. Imagination can be nullified by imagination, just as a deer is used to catch a another deer or as an arrow is used to cut down another arrow that is flying through the space.

32. शुद्ध कल्पनेचें बळ। झालया नासे शबल।
हेंच विचन प्रंजळ। सावध ऐका ॥ ३२ ॥
śuddha kalpanecerṁ baḷa | jhāliyā nāse śabala |
heṁci vacana prañjaḷa | sāvadhā aikā || 32 ||

32. Due to the power of pure imagination, the impure imagination is removed (when you try



to imagine that *nirvikalpa*/no thought, that cannot truly be imagined then ‘I am’ is imagined and the ‘many’ thoughts fly away). Then that clear and thoughtless Self is appearing as this divine ‘word’. Therefore listen further.

33. शुद्ध कल्पनेची खूण। स्वयें कल्पजि नरिगुण।
स्वस्वरूपी वसिंमरण। पडोंचि नेदी ॥ ३३ ॥

śuddha kalpanecī khūṇa | svayem kalpije nirguṇa
|

svasvarūpīm vismaraṇa | paḍomci nedī || 33 ||

33. Pure imagination is the imagining of that natural *nirgun* Self and therefore in your true *swarup*, this forgetting should not be allowed to stop (this forgetting is remembering yourself and remembering is forgetting of yourself and seeing a world).

34. सदा स्वरूपानुसंधान। करी द्वैताचें नरिसन।
अद्वैतनशिचयाचें ज्ञान। तेचि शुद्ध कल्पना ॥ ३४ ॥

sadā svarūpānusandhāna | karī dvaitācem nira-
sana |



advaitaniścayāceṃ jñāna | teci śuddha kalpanā ||
34 ||

34. For then your attention is always fix within your *swarup* and there will be the dissolution of duality. Understand that when there is this knowledge and the conviction of non-duality then, it is that Reality that is appearing as this pure imagination (still you are that Reality imagining).

35. अद्वैत कल्पी ते शुद्ध। द्वैत कल्पी ते अशुद्ध।
अशुद्ध तेंच प्रसिद्ध। शबल जाणावें ॥ ३५ ॥
advaita kalpī te śuddha | dvaita kalpī te aśuddha |
aśuddha teṃci prasiddha | śabala jāṇāverṃ || 35
||

35. Thus when non-duality is imagined then, there is that Reality and this pure imagination and when duality is imagined, then there is that Reality and an impure imagination. And this impure imagination, you should known, is that Reality appearing as the impure thoughts (that



Reality becomes whatever you imagine It to be; wherever you place It, there It will stay; It will not argue with you. Therefore how can that Reality be understood when you are letting It appear as impure thoughts?)

36. शुद्ध कल्पनेचा अर्थ। अद्वैताचा नश्चित्तरथ।
 आणशबल ते व्यर्थ। द्वैत कल्पी ॥ ३६ ॥
śuddha kalpanecā artha | advaitācā niścitartha |
āṇi śabala te vyartha | dvaita kalpī || 36 ||

36. The essence of pure imagination is the conviction of non-duality (ie. I do not exist) and when there is impure imagination then, there are the worthless imaginings of duality.

37. अद्वैतकल्पना प्रकाशे। तेच क्षणीं द्वैत नासे।
 द्वैतासरिसी नरिसे। शबलकल्पना ॥ ३७ ॥
advaitakalpanā prakāśe | teca kṣaṇīm dvaita nāse |
dvaitāsarīsī nirase | śabalakalpanā || 37 ||

37. When the pure imagination of non-duality shines then, that Reality in that moment de-



stroys duality and along with this duality, the impure imagination is destroyed.

38. कल्पनेने कल्पना सरे। ऐसें जाणावें चतुरें।
शबल गेलयानंतरें। उरली ती शुद्ध॥ ३८॥
kalpanenem kalpanā sare | aiseṁ jāṇāveṁ catureṁ
|
śabala geliyānāntareṁ | uralī tī śuddha || 38 ||

38. By imagination, imagination can be wiped out; such should be known by the wise. When the impure has gone then after, only the pure remains.

39. शुद्ध कल्पनेचें रूप। तेंच कल्पि स्वरूप।
स्वरूप कल्पितां तद्रूप। होय आपण॥ ३९॥
śuddha kalpanecem rūpa | teṁci kalpī svarūpa |
svarūpa kalpitām tadrūpa | hoyā āpaṇa || 39 ||

39. But when the pure is imagined as a form/*rup* then, that Reality appears as *mula maya* and this is imagined to be that *swa-rup*. Still if you imagine your *swarup* then, you will



become That only (this is all the subtle play of duality/non-duality ie. *prakruti* and *purush*. It is the difference between taking this knowledge as true or 'seeing' this knowledge as nothing but a dream appearing upon you. It is the difference between being the known and being the Knower. First the known should be established but still know, this is the impure imagining of duality. By a pure imagination you separate yourself from the known and become the detached thoughtless Knower. This is the *sadhana* of the *sadhak*)

40. कल्पनेसी मथियत्व आलें। सहजचितद्रूप झालें।
आत्मनशिचयें नाशलिं। कल्पनेसी ॥ ४० ॥

*kalpanesī mithyatva ālem | sahajaci tadrūpa
jhālem |*

ātmaniścayerem nāšilem | kalpanesī || 40 ||

40. However if the illusory is imagined then, that natural *swarup* becomes like the illusory. Still such imagination gets destroyed by that conviction of that *atma* (I am that thoughtless



witnessing *atma*. I cannot be anything that is known or perceived).

41. जेचक्षिणीं नश्चय चळे। तेचक्षिणीं द्वैत उफाळे।
जैसा असत्तमानीं प्रबळे। अंधकार ॥ ४१ ॥
jeci kṣaṇīm niścaya caḷe | teci kṣaṇīm dvaita uphāḷe
|
jaisā astamānīm prabaḷe | aṁdhakāra || 41 ||

41. But when this conviction gets disturbed then, at that moment, that Reality arises as *mula maya* (ie. known), just as darkness abounds when the sun sets.

42. तैसें ज्ञान होतां मलनि। अज्ञान प्रबळे जाण।
याकारणें श्रवण। अखंड असावें ॥ ४२ ॥
taiseṁ jñāna hotāṁ malani | ajñāna prabaḷe jāṇa |
yākāraṇeṁ śravaṇa | akhaṁḍa asāveṁ || 42 ||

42. When knowledge gets polluted in this way, then know that ignorance prevails and it grows very powerful (and then a gross body is imagined). Therefore by means of this *shravan* there



should be that unbroken Self (first forget everything and be this ‘I am’ and then understand, I do not exist).

43. आतां असो हें बोलणें जालें। आशंका फेडूं येका बोलें।
जयास द्वैत भासलें। तें तूं नव्हेसी सर्वथा ॥ ४३ ॥

ātām aso heṁ bolāṇem jālem | āśāṅkā pheḍūṁ yekā bolem |

jayāsa dvaita bhāsaleṁ | teṁ tūṁ navhesī sarvathā
|| 43 ||

43. Now, when that thoughtless Self appears as this ‘speech’ then, there is doubt and fear. For that One is hidden and there is this ‘I am’. And when this duality of *mula maya* appears then, you are absolutely not that Reality.

44. मागील आशंका फटिली। इतुकेन ही कथा संपली।
पुढें वृत्तता सावध केली। पाहजि श्रोतीं ॥ ४४ ॥

māgīla āśāṅkā phiṭalī | itukena hī kathā saṁpalī |
puḍhem vṛtti sāvadhā kelī | pāhije śrotīm || 44 ||

44. Previously this doubt ‘I am’ had been remo-



ved and due to this, this ‘story’ of God ended and there was that thoughtless *swarup*. Therefore, again the true listener should be very alert ahead and be this knowing *vritti*.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
द्वैतकल्पनानरिसननरूपणं नाम पंचमः समासः ॥ ५ ॥ ७.५
iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
dvaitakalpanānirasananirūpaṇaṁ nāma pañca-
maḥ samāsaḥ ॥ 5 ॥ 7.5

Tímto končí 5. kapitola 7. dášky knihy Dásbódh s názvem „Discarding the Concept of Duality“.

7.6 The discourse on the Bound and the Free

समास सहावा : बद्धमुक्तनिरूपण

samāsa sahāvā : baddhamuktanirūpaṇa

The discourse on the Bound and the Free

|| Śrī Rām ||

1. अद्वैतब्रह्म नरूपलिं। जें कल्पनेरहति संचलें।



क्षणएक तदाकार केलें। मज या नरूपणें ॥ १ ॥

*advaitabrahma nirūpileṁ | jeṁ kalpanerahita sa-
mcaleṁ |*

*kṣaṇaeka tadākāra kelerṁ | maja yā nirūpaṇerṁ || 1
||*

1. “There was that discourse of the non-dual *brahman* when *mula maya* stopped imagining. Thus on account of this ‘I am’, there was that *‘Dweller in *brahman*.’” *(See 7.3; ‘The One who dwells in *brahman*’ is the thirteenth *brahman* ie. no-otherness or non-duality. Then there is the fourteenth *brahman* and that is Final Liberation; then one is forever free. Still understand that such liberation will only be gained if one first understands this ‘I am’ of *mula maya*)

2. परी म्यां तदाकार व्हावें। ब्रह्मचि होऊन असावें।

पुनः संसारास न यावें। चंचळपणें सर्वथा ॥ २ ॥

*parī myām tadākāra vḥāverṁ | brahmaci hoūna asā-
verṁ |*

*punaḥ saṁsārāsa na yāverṁ | caṁcalaṇerṁ
sarvathā || 2 ||*



2. “This ‘I’ should ‘Dwell in *brahman*’; this ‘I’ should be *brahman* and not come again back into this *samsar* that has appeared on account of the *moving ‘all’.” *(When you wake up first, there is this *aum*, ‘I am’ feeling or *sagun brahman*; at that time the world is perceived as one moving form. Then afterwards ‘many’ thoughts come, “I must do this and meet him and go there etc.etc.” and you, who are knowledge, imagines that you are a body)

3. कल्पनारहति जें सुख। तेथें नाहीं संसारदुःख।
महणोन तेंच एक। होऊन असावें ॥ ३ ॥

*kalpanārahita jeṁ sukha | tetheṁ nāhīṁ saṁsāra-
duḥkha |*

mhaṇoni teṁci eka | hoūna asāveṁ || 3 ||

3. “When *mula maya* is freed of all imagination then, there is the pleasure of *brahman* and ‘there’ is not the pain of *samsar*. Therefore, that One who only is, should always be.” (There is but One without a second; the rest is imagined)



4. ब्रह्मचिहोइजे श्रवणें। पुनहां वृत्तविरी लागे येणें।

ऐसें सदा येणें जाणें। चुकेना कीं ॥ ४ ॥

brahmāci hoije śravaṇeṃ | punhām vṛttivarī lāge yeṇeṃ |

aiseṃ sadā yeṇeṃ jāṇeṃ | cukenā kīṃ || 4 ||

4. “Due to *shravan* there is *brahman* (ie. *nivritti*) but then, once more there is the touching of this knowing *vritti*. In this way, that eternal Self comes and goes.⁷ Please tell me, why can I not give up this wavering condition?” (Why has steadfast conviction or perfect understanding not been established?)

5. मनें अंतरिक्षीं जावें। क्षणएक ब्रह्मचिह्वावें।

पुनहां तेथून कोसळावें। वृत्तविरी मागुती ॥ ५ ॥

maneṃ antarikṣīṃ jāveṃ | kṣaṇaeka brahmāci vḥāveṃ |

punhām tethūna koṣalāveṃ | vṛttivarī māgutī || 5 ||

⁷*nisargadatta maharaj*- The Unmanifest ever exists but this manifest knowingness arises and departs



5. “The mind goes in this space where there is this ‘I am’ (ie. the ever-present ‘now’) and then it becomes *brahman* (ie. beyond this time of the ‘I am’ or ‘now’). But again from ‘there’ it tumbles down and falls back onto this knowing *vritti* (and space).”

6. प्रत्यावृत्ति सैरावैरा। कति करू येरजारा।
पायीं लावूनियां दोरा। कीटक जैसा ॥ ६ ॥
pratyāvṛtti sairāvairā | kitī karūṁ yerazārā |
pāyīm lāvūniyām dorā | kīṭaka jaisā || 6 ||

6. “And then afterwards there is this running back and forward, helter-skelter, in the wearisome and empty ‘many’. Really I am just like a small butterfly that has been tied to a fine thread and though I am allowed to fly, I once again get pulled back by a whim.” (My desires pull me back)

7. उपदेशकाळीं तदाकार। होतां पडे हें शरीर।
अथवा नेणें आपपर। ऐसें झालें पाहजि ॥ ७ ॥
upadeśakāḷīm tadākāra | hotām paḍe heṁ śarīra |



athavā neṇeṇ āpapara | aiseṇ jhāleṇ pāhije || 7
||

7. “Either that ‘Dweller in *brahman*’ should be in this ‘I am’ where a separation still remains and that thoughtless *swarup* is this ‘I am’ body or, no separation between this ‘I am’ body and the ‘Dweller in *brahman*’ should be known.” (Either I should be this ‘I am’/knowledge or this knowledge should be submerged in pure knowledge. These are the two forms of liberation mentioned ahead. But I should, on no account, enter *samsar* again)

8. ऐसैं नसतां जें बोलणें। तेंचि वाटे लाजरिवाणें।
ब्रह्म होऊन संसार करणें। हेंही वपिरीत दसिं ॥ ८ ॥
aiseṇ nasatāṅ jeṇ bolāṇeṇ | teṅci vāṭe lājiravāṇeṇ |
brahma hoūna saṁsāra karaṇeṇ | heṅhī viparīta
dise || 8 ||

8. “But when this ‘speech’ of ‘I am’ is not then, there is the feeling of shame (ie. ‘I am’ has no



feeling of shame. It has the feeling of bliss and ‘I am true’. It is body consciousness and *samsar* that brings shame and ‘many’ emotions). Then though being *brahman*, one makes *samsar* and that thoughtless Self appears as something quite different.”

9. जो स्वयें ब्रह्मचिज्ञाला। तो मागुता कैसा आला।
ऐसें ज्ञान माझें मजला। प्रशस्त न वाटे ॥ ९ ॥

jo svayem brahmaci jhālā | to māgutā kaisā ālā |
aiseṁ jñāna mājhem majalā | praśasta na vāṭe || 9
||

9. “When that *purush* has naturally become *brahman* then, why does He once again come back into *samsar*? Like this is my knowledge and it does not feel like I have properly understood.” (How can true knowledge be changing?)

10. ब्रह्मचिहोऊन जावें। कां तें संसारीच असावें।
दोहीकडे भरंगळावें। कर्ती म्हणोन॥ १० ॥

brahmaci hoūna jāvem | kām teṁ saṁsārīca asā-
vem |



dohīmkade bharaṅgaḷāveṁ | kitī mhaṇoni || 10 ||

10. “Surely one should be *brahman*. Why should that Reality become a *samsari*? Therefore the ‘many’ wanderings of the restless mind should be placed in the charge of this ‘I am’ of *prakṛuti/purush*.”

11. नरूपणीं ज्ञान प्रबळे। उठोन जातां तें मावळे।
मागुता काम क्रोध खवळे। ब्रह्मरूपासी ॥ ११ ॥
*nirūpaṇīm jñāna prabale | uṭhona jātām teṁ mā-
vale |*
māgutā kāma krodha khavale | brahmarūpāsī || 11
||

11. “During this *discourse, knowledge overflowed but then, that Reality got up and left and again passions and anger sweep over this ‘all.’” *(You had forgotten everything and everything was in your knowledge. But then you start imagining and, out of nothing, an individual and a world of ‘many’ names and forms appear)



12. ऐसा कैसा ब्रह्म झाला। दोहींकडे अंतरला।
 वोडगसूतपणेंचि गेला। संसार त्याचा ॥ १२ ॥
aisā kaisā brahma jhālā | dohīṅkaḍe aṁtaralā |
voḍagastapanēnci gelā | saṁsāra tyācā || 12 ||
12. “When this is the case then, how can that *brahman* ever be realized? And though being always in the company of this *prakṛuti/purush*, it is disregarded and there is *samsar* and that brings only distress.”
13. घेतां ब्रह्मसुखाची गोडी। संसारकि मागें वोढी।
 संसार करितां आवडी। ब्रह्मीं उपजे मागुती ॥ १३ ॥
ghetāṁ brahmasukhācī goḍī | saṁsārika māgēṁ
voḍhī |
saṁsāra karitāṁ āvaḍī | brahmīṁ upaje māgutī ||
 13 ॥
13. “When there is a fondness for the pleasure of *brahman* then, *samsar* pulls me back and when there is the likings of *samsar* then, I again remember that this is all appearing in *brahman*.”
 (On account of worldly desires the pleasure of



thoughtlessness is spoiled. But when you come to realize that these pleasures that the worldly desires bring are just like the objects themselves ie. they are imagined then, their lustre and pleasure no longer entralls you and this world loses its thrill. Thus like the small butterfly, you cannot be free)

14. ब्रह्मसुख नेलें संसारें। संसार गेला ज्ञानद्वारें।
दोहीं अपुरीं पुरें। एकही नाहीं ॥ १४ ॥

*brahmasukha neleṁ saṁsāreṁ | saṁsāra gelā jñā-
nadvāreṁ |*

dohīṁ apurīṁ pureṁ | ekahī nāhīṁ || 14 ||

14. “Thus due to *samsar*, the pleasure of *brahman* is stolen away. But if now, knowledge is understood then that *samsar* will be destroyed. Still if such knowledge is of this incomplete *prakruti* then, that complete One is not realized.” (For it is only when this *prakruti* is no longer desired that the *purush* is directly realized and you know your own Self. Then there is the One without a second)



15. याकारणं माझें चतित। चंचळ झालें दुश्चति।
 काय करणें नश्चितार्थ। एकही नाहीं ॥ १५ ॥
yākāraṇem mājhem citta | cañcala jhālem duścita
 |
kāya karaṇem niścitārtha | ekahī nāhīm || 15 ||

15. “Then my mind is this ‘speech’ and there is this moving ‘all’ but still this is the forgetting of my true Self. Then how can that One who has been forgotten, ever be determined?”

16. ऐसा श्रोता करी वनिंती। आतां रहावें कोणे रीतीं।
 म्हणे अखंड माझी मती। ब्रह्माकार नाहीं ॥ १६ ॥
aisā śrotā karī vinaritī | ātām rahāvem koṇe rītīm
 |
mhaṇe akhaṇḍa mājhī matī | brahmākāra nāhīm
 || 16 ||

16. Thus the listener beseeched the speaker, “Now, how should I stay? For when there is this worldly talk of mine (ie. creating doubts and concepts) then, that unbroken *swarup* is merely a mental understanding and I am not



‘Dwelling in *brahman*.’”

17. आतां याचें परतयुत्तर। वक्ता देईल सुंदर।
शरोतीं व्हावें नरुत्तर। क्षण एक आतां ॥ १७ ॥
ātām yācem̐ pratyuttara | vaktā deīla suṁdara |
śrotīm̐ v̥hāveṁ niruttara | kṣaṇa eka ātām̐ || 17 ||

17. Now, the speaker will make His reply and bestow this beautiful pure *sattwa guna* upon the listener. Therefore now the listener should remain quiet in this ‘moment’ (Now the speaker tells the listener to set aside these doubts and remain in this ‘all’ understanding; then you will understand that both the speaker and listener are within you only).

18. ब्रह्मचि होऊन जे पडले। तेचि मुक्तपिदास गेले।
येर ते काय बुडाले। व्यासादिकि ॥ १८ ॥
brahmāci hoūna je paḍale | teci muktīpadāsa gele |
yera te kāya buḍāle | vyāsādika || 18 ||

18. The speaker said. Though you are *brahman*, this *mula maya* has appeared and that ‘place’



of liberation has been lost (first you forgot your Self). But truly how can *mula maya* drown that Reality of such great Saints like *vyasa*? (Though you may feel you are lost still, that Reality has never lost its Self)

19. शरोता वनिंती करी पुढती। शुक मुक्तो वामदेवो वा हे श्रुती।
दोघेचि मुक्त आदधिंती। बोलत असे ॥ १९ ॥
śrotā vīnāntī karī puḍhatī | śuka mukto vāmadevo vā he śrutī |
dogheci mukta ādīhīntīm | bolata ase || 19 ||

19. The listener was confused and said, “Only *shuka* and *vamdev* were liberated, this is said so in the *vedas*. From beginning to end, they are the only two who are liberated.”

20. वेदें बद्ध केले सर्व। मुक्त शुक वामदेव।
वेदवचनीं अभाव। कैसा धरावा ॥ २० ॥
vedēṁ baddha kele sarva | mukta śuka vāmadeva |
vedavacanīm abhāva | kaisā dharāvā || 20 ||

20. “The *vedas* have said that all others are in



bondage and only *shuka* and *vamdev* are liberated. Why should one not keep faith in what the *vedas* say?”

21. ऐसा शरोता वेदाधारेण। देता झाला परत्युत्तरें।
दोघेचमुक्त अत्यादरें। परतपिद्य केले ॥ २१ ॥
aisā śrotā vedādhāreṇ | detā jhālā pratyuttareṇ |
dogheci mukta atyādareṇ | pratipādyā kele || 21
॥

21. Taking the support of the *vedas*, the listener replied in this way and then with the utmost respect he said, “Only these two are liberated.”

22. वक्ता बोले याउपरी। दोघेचमुक्त सृष्टीवरी।
ऐसें बोलतां उरी। कोणास आहे ॥ २२ ॥
vaktā bole yāuparī | dogheci mukta sṛṣṭīvarī |
aiseṇ bolatām urī | koṇāsa āhe || 22 ||

22. The speaker continued to speak. He said that this statement of the *vedas* should be properly understood. It means that from this gross creation there are two kinds of liberations (ie.



sagun and *nirgun*). For even if you make this *sagun* ‘speech’ still someone remains (ie. the first liberation is ‘I am’. This still remains ie. *shuka* still remains. See V.45,46; the first liberation is *jivan mukta* and this is the *sagun* ‘I am’ experience and the second liberation is *videha mukta* or the understanding, I do not exist)

23. बहु ऋषिबहु मुनी। सद्दिध योगी आत्मज्ञानी।

झाले पुरुष समाधानी। असंख्यात ॥ २३ ॥

bahu ṛṣi bahu munī | siddha yogī ātmajñānī |

jhāle puruṣa samādhānī | asaṁkhyāta || 23 ||

23. There are the ‘many’ in bondage and there are the *rishis*; there are the ‘many’ in bondage and there are the *munis*. There are the *siddhas*, the *yogis* and the *atma gnyanis* and there is that *purush*, the one in *samadhan* and there is that immeasurable Reality. (There are the ‘many’ in bondage but there were those who have been liberated, not just *shuka* and *vamdev*; and there is, was and always will be, those who have understood that forever free Reality)



श्लोक ॥ परूहादनारदपराशरपुंडरीक-
व्यासांबरीषशुकशौनकभीष्मदालभ्यान् ।
रुकमांगदारजुनवसषिठवभीषणादीन्
पुण्यानमिन्परमभागवतान्स्मरामि ॥ १ ॥
कविरिहररितरक्षिः प्रबुद्धः पपिपलायनः ।
आवरिहोत्रोऽथ द्रुमलिश्चमसः करभाजनः ॥ २ ॥

śloka ॥ *praṛhādanāradaparāśarapuṇḍarīka-*
vyāsāmbarīṣaśukaśaunakabhīṣmadālbhyān ।
rukumāṅgadārjunavasiṣṭhavibhīṣaṇādīn puṇyāni-
mānparamabhāgavatānsmarāmi ॥ 1 ॥
kavirharirantarikṣaḥ prabuddhaḥ pippalāyanaḥ ।
āvirothro'tha drumilaścamaśaḥ karabhājanaḥ ॥ 2
॥

śloka: There was *pralhad*, *narada*, *parashara*, *pundarika*, *vyasa*, *ambarisha*, *shuka*, *shounaka*, *bhima*, *dalbhya*, *ruk mangada*, *arjuna*, *vashista* and *bibhishana*. They are the purest devotees of *krishna* whom I am remembering. And also there was *kavi*, *hari*, *antariksha*, *prabuddha*, *pippalayana*, *avirhotra*, *drumila*, *chamsa* and *karbhajana*.



24. यांहीवेगळे थोर थोर। ब्रह्मा वषिणु महेश्वर।

आदकिरून दगिंबर। वदिहादकि ॥ २४ ॥

*yāmhīvegale thora thora | brahmā viṣṇu maheś-
vara |*

ādikarūna digambara | videhādika || 24 ||

24. There is this ‘speech’ (ie. *sagun*) that is quite different from the greatest of the great (that Reality, like *vyasa* etc.) and there is *brahma*, *vishnu* and *maheshwara* (*gunas* and *objectification*). But as well as them, there is that one who is free of all coverings, pervading like the sky and that is the *videha* like *janaka* (ie. without body). (There are the mixed *gunas* of the ‘many’ in bondage and there is this liberation known as the ‘I am’/knowledge/*sagun* and there is the *videha*/beyond knowledge/*nirgun* and there is the greatest of the great ie. *vyasa* etc. They are the Reality and That has nothing to do with all this).

25. शुक वामदेव मुक्त झाले। येर हे अवघेच बुडाले।

या वचनें वशिवासले। ते पढतमूरख ॥ २५ ॥



*śuka vāmadeva mukta jhāle | yera he avagheca bu-
dāle |*
yā vacanem viśvāsale | te paḍhatamūrkhā || 25 ||

25. The first liberation of *shuka* and *vamdev* was still in the mind (ie. first liberation is the thought ‘I am’) and therefore that thoughtless *nirgun* was drowned. And if one was to believe in this ‘speech’ only then, that Reality has become a knowledgeable fool (this ‘speech’ is a liberation; it is liberation from gross body consciousness. But it is not the understanding, I do not exist ie. liberation from the ‘I’ and this is the second liberation or *videha*. Then in V. 35 we are told of a third liberation. This is Reality or Final Liberation. There, there was never the concept of bondage nor liberation and you were forever free. *videha* is that thoughtless Reality but there the possibility of falling once more into ‘I am’ and then back into the ‘many’ thoughts, still remains. However in that Final Liberation you have been completely dissolved



and can never return; like the drop of salt in the ocean).

26. तरी वेद कैसा बोललि। तो काय तुमहीं मथिया केला।
 ऐकोन वक्ता देता झाला। परत्युत्तर ॥ २६ ॥
tarī veda kaisā bolilā | to kāya tumhīm mithiyā kelā
 |
aikona vaktā detā jhālā | pratyuttara || 26 ||

26. The listener asked, “What is this ‘speech’ of the *vedas* and how did you make this ‘speech’ false?” Having listened, the speaker gave His reply.

27. वेद बोललि पूरवपक्ष। मूरख तेथेंच लावी लक्ष।
 साधु आणा वियुत्पन्न दक्ष। त्यांस हें न माने ॥ २७ ॥
veda bolilā pūrvapakṣa | mūrkhā tetheñci lāvī
lakṣa |
sādhu āṇi vyutpanna dakṣa | tyāṁsa hem na māne
 || 27 ||

27. This ‘speech’ of the *vedas* is the original hypothesis (or ‘I am He’) and the foolish place



their attention there only. But the *sadhu* and the clever speaker do not hinder that thoughtless *videha* (they dissolve this ‘I am’ in thoughtlessness. It is this thought of ‘I’ that keeps the thoughtless Self concealed. It is and was always there but thought cannot know it).

28. तथापि हैं जरी मानलें। तरी वेदसामर्थ्य बुडालें।
वेदाचेन उद्धरलें। न वचे कोणा ॥ २८ ॥
*tathāpi heṁ jarī mānalem | tarī vedasāmarthya bu-
ḍālem |*
vedāceni uddharileṁ | na vace koṇā || 28 ||

28. When thoughtlessness is valued then, this power of the ‘all’ of the *vedas* is drowned. For the *vedas* cannot uplift this ‘all’. (The *vedas* can give this understanding of ‘I am’ or the ‘all’ but they cannot make you that thoughtless Self; only *sadguru* can bring about that Final Liberation)

29. वेदाअंगीं सामर्थ्य नसे। तरी या वेदासि कोण पुसे।
महणोना वेदीं सामर्थ्य असे। जन उद्धरावया ॥ २९ ॥



*vedāṅgīm sāmārthya nase | tarī yā vedāsi koṇa
puse |
mhaṇoni vedīm sāmārthya ase | jana uddharāvayā
|| 29 ||*

29. If this ‘I am’ power (existence) of this ‘all’ body (knowledge) is not, then this ‘speech’ of the *vedas* will be wiped out by the ‘many’ thoughts. Therefore there should be this power that is within the *vedas* so that the mind can be lifted out of this world (this power that the *vedas* teach is the power to simply be and to know ie. forget everything and be He. By this knowingness the mind is lifted out of its *samsar* and it becomes the ‘all’)

30. वेदाक्षर घडे ज्यासी। तो बोलजि पुण्यराशी।
महणोनि वेदीं सामर्थ्यासी। काय उणें ॥ ३० ॥
*vedākṣara ghaḍe jyāsī | to bolije puṇyārāśī |
mhaṇoni vedīm sāmārthyāsī | kāya uṇem || 30 ||*

30. And when that *purush* accomplishes that imperishable Self then, this ‘speech’ becomes *vi-*



deha (ie. when that *purush* meets Himself then, the thought ‘I am’ becomes thoughtlessness and the first liberation/*jivan mukta* becomes the second liberation/*videha mukta*). Therefore, why to reduce this power that is within the *vedas* to merely these worthless thoughts of the ‘many’? (Therefore forget the ‘many’ thoughts, maintain this ‘speech’ and through constant alertness, this ‘speech’ will also dissolve in thoughtlessness)

31. वेद शास्त्र पुराण। भाग्ये ज्ञालयि श्रवण।
तेणे होइजे पावन। हें बोलती साधु॥ ३१॥

*veda śāstra purāṇa | bhāgyeṃ jhāliyā śravaṇa |
teṇeṃ hoije pāvana | heṃ bolatī sādhu || 31 ||*

31. There is the reading of the *vedas*, *shasthras* and *puranas* but it is this listening/*shravan* that brings the greatest of good fortunes. On account of this, one will be purified, for the one who ‘speaks’ this ‘I am’ will become that thoughtless *sadhu*.



32. श्लोक अथवा श्लोकार्ध। नाही तरी श्लोकपाद।
 श्रवण होतां एक शब्द। नाना दोष जाती ॥ ३२ ॥
śloka athavā ślokārdha | nāhīm tarī ślokapāda |
śravaṇa hotām eka śabda | nānā doṣa jāṭī || 32 ||

32. If within a verse or half a verse or even in a quarter of a verse, this ‘word’ (ie. ‘I am’) appears and that One listens to it, then the impurities of the ‘many’ words get destroyed (within the ‘many’ words there is this ‘word’ or ‘I am’ and this is the base of the ‘many’ words. But intellectual knowledge is within the realm of the ‘many’ words and it cannot be compared to this experience ‘I am’).

33. वेद शास्त्रां पुराणीं। ऐशा वाक्यांच्या आयणी।
 अगाध महिमा व्यासवाणी। वदोनि गेली ॥ ३३ ॥
veda śāstrīm purāṇīm | aiśā vākyañcyā āyaṇī |
aḡādha mahimā vyāsavaṇī | vadoni gelī || 33 ||

33. Within the *vedas* and *shasthras* and *puranas* there is that Lord of this great statement ‘I am’. This ‘I am’ is the declaring of the unfathomable



greatness of *vyasa* and the others (ie. within the *vedas* there is this ‘I am’/‘word’ and within the ‘I am’ there is the Lord who illuminates it. This manifest ‘I am’ or ‘word’ of God reveals the hidden presence of the unmanifest God).

34. एकाक्षर होतां श्रवण। तात्काळचि होइजे पावन।
ऐसें ग्रंथाचें महामान। ठायीं ठायीं बोललें ॥ ३४ ॥

*ekākṣara hotāṁ śravaṇa | tātkāḷaci hoije pāvana |
aiseṁ grānthācēṁ mahimāna | ṭhāyīṁ ṭhāyīṁ bo-
lileṁ || 34 ||*

34. When your *shravan* becomes that One imperishable Self then, at that time you become pure (ie. the thoughtless *nirgun*). The greatness of these scripture’s was to reveal this ‘speech’ in every place.⁸

⁸*siddharameshwar maharaj*- In *vedanta* there is the understanding ‘*neti, neti*’ (‘It is not this, it is not that’) and the practice of this reveals the word ‘I am’. And when there is the negation of even this knowledge, then His praise is the silence that remains beyond this ‘word’. If the prefix ‘not’ is added to any word then whatever meaning the word had conveyed, it



35. दोहीवेगळा तजि नुद्धरे। तरी महिमा कैंचा उरे।

असो हें जाणजि चतुरें। येरां गाथागोवी ॥ ३५ ॥

*dohīmvegalā tijā nuddhare | tarī mahimā kaimcā
ure |*

aso hem jāñije caturem | yerām gāthāgovī || 35 ||

35. But if there was not a third liberation separate from these two liberations to take one forever out of this *maya* (*sagun/jivan-mukta* and

is not that and it is understood to be beyond that. If we do not know someone's name and we have to introduce him then, what do we do? Well if this man is sitting in a group then we can point out a person whom we know and say, "He is not Ram but the man beyond Ram." By saying that much only, we indicate the one who is unfamiliar to us. The Mother *vedas* does the same thing, she indicates that Supreme Self by introducing us to its close acquaintance. By *neti, neti* she gathers together the many names and forms of the world and places them in this 'meeting place' and gives it this name 'I am'. And though that Self is not here, for it is beyond and though it has no 'name', still it is the support of this 'name' and 'meeting place' and in this way we can come to understand that One who is 'beyond the elements' and has no name and no place. Such is the great favour done by the Mother *vedas*.



nirgun/vidaha mukta) then, how could that greatness of non-duality remain (ie. these first two liberations can come and go and there is not the establishment of Final Liberation and the forever free)? Thoughtlessness should be known by the wise otherwise, this ‘all’ becomes the perplexing affairs of the ‘many’ words once more.

36. वेद शास्त्रं पुराणं । कैशीं होती अप्रमाणं ।
दोघावांचून तिसरा कोणं । उद्धरावा ॥ ३६ ॥
veda śāstreṃ purāṇeṃ | kaiśīm hotī apramāṇeṃ |
doghāvāṅcūni tisarā koṇeṃ | uddharāvā || 36 ||

36. So why should it be said that the *vedas*, *shasthras* and *puranas* have no authority; they do have the ability to bring about this moving *sagun* liberation? And without these two liberations of the moving *sagun* and the still *nirgun*, how could there be this third liberation that takes one forever out of *maya*?

37. म्हणसी काष्ठ होऊन पिडलि। तोच एक मुक्त झाला।
शुक तोही अनुवादला। नाना नरूपणें ॥ ३७ ॥



mhaṇasī kāṣṭha hoūni paḍilā | toci eka mukta jhālā
 |
śuka tohī anuvādalā | nānā nirūpaṇem || 37 ||

37. And if it is said that, only the one who falls still like a log is liberated then, how could it be that *shuka* gave ‘many’ discourses (the Saint has to use his mind and speech to teach and though all this appears to take place in your *maya* still, He is forever free)?

38. शुक्र मुक्त ऐसैं वचन। वेद बोललिा हें प्रमाण।
 परी तो नवहता अचेतन। ब्रह्माकार ॥ ३८ ॥
śuka mukta aiseṁ vacana | veda bolilā heṁ pra-
māṇa |
parī to navhatā acetana | brahmākāra || 38 ||

38. The first liberation of **shuka* was this divine ‘speech’ that is taught by the *vedas*. But this is not the non-moving ‘Dweller in *brahman*’ (thoughtless *nirgun*). *(*shuka* was a *jivan mukti* before he went to King *janaka*, a *videhi* and asked Him for understanding. Then he gained



videha mukta)

39. अचेतन ब्रह्माकार। असता शुक्र योगीश्वर।
तरी सारासार वचिर। बोलणें न घडे ॥ ३९ ॥

*acetana brahmākāra | asatā śuka yogīśvara |
tarī sārāsāra vicāra | bolāṇem na ghaḍe || 39 ||*

39. Therefore there was *shuka*, that non-moving ‘Dweller in *brahman*’ and the ‘Lord of the *yoga*’ (the three liberation; see V. 46, the third liberation). But when there was the understanding of that essence then, this ‘speech’ no longer appeared (ie. then there was the second liberation that he had gained from his *sadguru*, King *janaka*).

40. जो ब्रह्माकार झाला। तो काष्ठ होऊन पडला।
शुक्र भागवत बोलला। परीक्षितीपुढें ॥ ४० ॥

*jo brahmākāra jhālā | to kāṣṭha hoūna paḍilā |
śuka bhāgavata bolilā | parīkṣitīpuḍhem || 40 ||*

40. Then he ‘Dwelled in *brahman*’ and ceased being just like a log (ie. body conscious is be-



ing like a log). Then *shuka* spoke on the *bhagavant gita* before king *parikshita!* (*maharaj-* the Master uses knowledge, otherwise how could I speak).

41. नरूपण हें सारासार। बोललि पाहजि वचिर।

धांडोळावें चराचर। दृष्टांताकारणें ॥ ४१ ॥

nirūpaṇa heṃ sārāsāra | bolilā pāhije vicāra |

dhāṇḍolāveṃ carācara | dṛṣṭāntākāraṇeṃ || 41

॥

41. When there is the discourse of that thoughtless Self then, this ‘speech’ wants only the understanding, I do not exist. Therefore by means of these *similes for *brahman* you should search through this whole animate and inanimate ‘all’ and find your Self. *(See Discourse on that Pure *brahman* 7.4. He is like the space, water, sky etc., V. 21- Though a simile cannot accomplish that *brahman*, still it can bring that understanding, for within this simile of space/*akash* (ie. zero/nothing) one can come upon thoughtlessness)



42. क्षण एक ब्रह्मचि व्हावे। क्षण एक दृश्य धांडोळावे।

नाना दृष्टांतीं संपादावे। वक्तृत्वासी ॥ ४२ ॥

*kṣaṇa eka brahmāci v̄hāveṁ | kṣaṇa eka dṛśya
dhāṁḍolāveṁ |*

nānā dṛṣṭāntīm saṁpādāveṁ | vaktṛtvāsī || 42 ||

42. This ‘moment of the One’ should be *brahman* and so this ‘moment’ (ie. ‘now’) with this visible ‘all’ should be thoroughly searched through (one should always remain in this ‘speech’ of the ‘all’ and understand the different states as explained in chapter 7.3; The fourteen *brahman*s. You should rise higher and become so big that finally you go off). Therefore this eloquent ‘speech’ that is within the ‘many’ similes should be acquired.

43. असो भागवतनरूपण। शुक्र बोललि आपण।

तया अंगीं बद्धपण। लावूं नये कीं ॥ ४३ ॥

aso bhāgavatanirūpaṇa | śuka bolilā āpaṇa |

tayā aṅgīm baddhapaṇa | lāvūṁ naye kīm || 43

॥



43. This ‘speech’ is the real discourse of the *bhagawat* and *shuka* himself became this ‘speech’. Then this idea of bondage that had appeared within this ‘all’ body could not affect him (you are this knowledge, why to bring the thoughts of a gross body?).⁹

44. म्हणोन बोलतां चालतां। नचिष्टति पडलिं नसतां।
मुक्तालिभे सायुज्यता। सद्गुरुबोधे ॥ ४४ ॥

⁹ *siddharameshwar maharaj*- If a human being is to become God then, let there be no longing for objects in the mind. This means “I am the Truth, the Supreme Self and all these objects are completely false. Whether they come or go, it is all the same to me.” Imbibe the conviction of your own Natural State. In the Self there is no sleep, nor awakening, no sitting, no time, not even a moment. So if the thought comes that “I was late in getting up today” then immediately reply to that by saying, “But when did I sleep in the first place? I am there in all the three states.” Whenever such situations arise, you should immediate reply from the state of the Self. If someone tells you to wash your feet then, “Where have I got feet to wash?” At least in your mind there should be these kinds of thoughts. When you remember the Self then there is only the Self. Therefore, always have that Self conviction.



*mhaṇoni bolatām cālatām | niceṣṭita paḍileṃ na-
satām |
mukti lābhe sāyujyatā | sadgurubodheṃ || 44 ||*

44. Therefore by simply ‘speaking’ and ‘moving’ and not falling insensible (ie. forgetting yourself), one gains that Final Liberation that is the understanding of *sadguru* (ie. then even while using knowledge to be in this world, He is established beyond knowledge).

45. *येक मुक्त एक नतियमुक्त। एक जाणावे जीवनमुक्त।
येक योगी वदिहमुक्त। समाधानी ॥ ४५ ॥*
*yeka mukta eka nityamukta | eka jāṇāve jīvan-
mukta |
yeka yogī videhamukta | samādhānī || 45 ||*

45. Some are called *videha-mukta* and some are known as *nitya-mukta* (forever liberated) and some should be known as *jīvan-mukta* (ie. the three liberations). A *yogi* understands the complete contentment/*samadhan* that comes from *videha-mukta* and the One who is the Lord of



yoga is the *nitya-mukta* (ie. like *vyasa* etc).

46. सचेतन ते जीवनमुक्त। अचेतन ते वदिहमुक्त।
दोहीवेगळे नतियमुक्त। योगेश्वर जाणावे ॥ ४६ ॥
sacetana te jīvanmukta | acetana te videhamukta |
dohīvegale nityamukta | yogeśvara jāṇāve || 46 ||

46. When that Reality is moving then it is called *jivan-mukta* and when that Reality is not-moving then it is called *videha-mukta*. And separate to these two is the *nitya-mukta* and He should be known as the Lord of *yoga* (*shuka* was first a *jivan-mukti*, then a *videha-mukti*, and finally a *nitya-mukti* like *vyasa* and others. The three are the moving *sagun*, the non-moving *nirgun* and that Reality that has nothing to do with all this; *maharaj-* when the cloud hiding the sun's rays disperses then one feels happiness, but why should the sun feel happiness. He had never lost himself)

47. स्वरूपबोधें सूतब्धता। ते जाणावी तटस्थता।
तटस्थता आणासित्बधता। हा देहसंबंध ॥ ४७ ॥



*svarūpabodhem stabdhatā | te jāṇāvī taṭasthatā |
taṭasthatā āṇi stabdhatā | hā dehasambāndha || 47
||*

47. When you understand your *svarup* then, you are still and this should be known as a fixed attention (ie. [pure imagination](#)). But when there is the stillness of this fixed attention then, that thoughtless Self is still connected to the ‘all’ body (the *brahman* has a connection with *maya* and the *nirgun* has a connection with *sa-gun* in so much as, it can fall again back into illusion. However the *nitya mukta* is forever free; like the salt dissolved in the ocean).

48. येथें अनुभवासीच कारण। येर सरूव नषिकारण।
तृप्ततापावावी आपण। आपुल्या स्वानुभवे ॥ ४८ ॥
*yethem anubhavāsīca kāraṇa | yera sarva niṣ-
kāraṇa |
tṛpti pāvāvī āpaṇa | āpulyā svānubhaveṁ || 48 ||*

48. *maya* is the cause of this ‘I am’ experience and afterwards it is this ‘all’ that be-



comes that causeless *swarup*. Therefore you should attain your own contentment through Self-experience/*swa-anubhav*.

49. कंठमर्याद जेवलि। त्यास म्हणती भुकेला।
तेणें शब्दें जाजावला। हें तों घडेना ॥ ४९ ॥

*kaṁṭhamaryāda jēvilā | tyāsa mhaṇatī bhukelā |
teṇem śabderiṁ jājāvalā | heṁ toṁ ghaḍenā || 49
||*

49. If you have enjoyed the fruit of your past actions over and over again and still that One says, “I am hungry for desires”. And if due to these desires, this ‘I am’ is made to fume then, that thoughtlessness has not been accomplished (see V. 11; there is this ‘I am’ understanding sometimes and then one falls back into body consciousness due to desires).

50. स्वरूपीं नाहीं देह। तेथें कायसा संदेह।
बद्ध मुक्त ऐसा भाव। वदिहाचकडे ॥ ५० ॥

*svarūpīṁ nāhīṁ deha | tēṭhēṁ kāyasā saṁdeha |
baddha mukta aisā bhāva | videhācakaḍe || 50 ||*



50. But if in that *swarup* there is no *body then, how can there be any doubt ‘there’? To be in bondage or to be free are both understandings due to a body. *(If you have freed yourself of this bondage of “I am a body” and also this liberation of the much larger body of ‘I am’)

51. देहबुद्धी धरून चर्तिं। मुक्त ब्रह्मादकि नवहेती।
तेथे शुकाची कोण गती। मुक्तपणाची ॥ ५१ ॥
dehabuddhī dharūna cim̐tīm | mukta brahmādika navhetī |
tethem śukācī koṇa gatī | muktapaṇācī || 51 ||

51. By holding a body *buddhi* in their mind then, even lord *brahma* and the other gods are not free. When *shuka* felt that he was liberated then, this was the ‘all’ state of ‘being free’; but how can this be that thoughtless *swarup* (to feel that you are liberated cannot be real liberation)?

52. मुक्तपण हेंचबिद्ध। मुक्त बद्ध हें अबद्ध।
स्वस्वरूप स्वतःसिद्ध। बद्ध ना मुक्त ॥ ५२ ॥



*muktapaṇa hemci baddha | mukta baddha hem
abaddha |
svasvarūpa svataḥsiddha | baddha nā mukta || 52
||*

52. When there is the feeling of ‘being liberated’ then, that thoughtless Self has become bound. Then there is freedom and bondage and that thoughtlessness is still speaking carelessly. That true *swarup* is Self-existent and it is neither bound nor free (*nitya-mukta* has never known bondage nor freedom).

53. मुक्तपणाची पोटीं शळि। बांधतां जाइजे पाताळा।
देहबुद्धीची अर्गळा। स्वरूपीं न संटे ॥ ५३ ॥
*muktapaṇācī poṭīm śilā | bāndhatām jāiḥ pātālā |
dehabuddhīcī argalā | svarūpīm na saṁṭe || 53 ||*

53. If you tie the stone of freedom around your mind then, you will sink into the lower worlds because of this knot. For a distinct body *buddhi* cannot ever be accepted in that *swarup*.



54. मीपणापासून सुटला। तोच एक मुक्त जाहला।
मुका अथवा बोलला। तरी तो मुक्त ॥ ५४ ॥
mīpaṇāpāsūna suṭalā | toci eka mukta jāhalā |
mukā athavā bolilā | tarī to mukta || 54 ||

54. Only that One who has untied this I-ness, is free. Whether mute or 'speaking', still He is always free.

55. जयास बांधावें तें वाव। तेथें कैचा मुक्तभाव।
पाहों जातां सकळ वाव। गुणवार्ता ॥ ५५ ॥
jayāsa bāndhāvēṃ teṃ vāva | tethēṃ kaircā muk-
tabhāva |
pāhoṃ jātāṃ sakalā vāva | guṇavārtā || 55 ||

55. But when that Reality is confined to this *mula maya* then, there is empty space. But how can this feeling of freedom be that Reality? When one tries to understand that Reality then, there is this empty 'all' and this rumour is the *sattwa guna* (if you think you have understood then still, you remain).



श्लोक ॥ बद्धो मुक्त इति व्याख्या गुणतो न मे वस्तुतः ।

गुणस्य मायामूलत्वान्न मे मोक्षो न बंधनम् ॥ १ ॥

śloka || *baddho mukta iti vyākhyā guṇato na me vastutaḥ* |

guṇasya māyāmūlatvānna me mokṣo na bandhanam || 1 ||

shloka – The yogi says, “The definition of being free or bound is only related to the *gunas*. They do not concern me, for the *gunas* have their root in *maya*. Thus, I have neither bondage nor freedom.”

56. तत्त्वज्ञाता परमशुद्धा । तयासिनिहीं मुक्त बद्ध ।

मुक्त बद्ध हा वनिोद । मायागुणें ॥ ५६ ॥

tattvajñātā paramaśuddha | *tayāsi nāhīm mukta baddha* |

mukta baddha hā vinoda | *māyāguṇem* || 56 ||

56. There is the knower of the gross elements and there is that Supreme and pure Self and That has neither freedom nor bondage. When there is either bondage or freedom then that



thoughtless Self has become this play of the *gunas* of *maya* (either the mixed *gunas* of bondage or the *sattwa guna* of liberation).

57. जेथें नाम रूप हें सरे। तेथें मुक्तपण केंचें उरे।
मुक्त बद्ध हें वसिरे। वसिरपणेंशीं ॥ ५७ ॥

*jethem nāma rūpa hem sare | tethem muktapaṇa
kaiṁcem ure |*

*mukta baddha hem visare | visarapaṇemśīm || 57
||*

57. In *maya* there is this ‘name’ (‘I am’/existence) and this ‘form’ (‘all’/knowledge) and that thoughtless Self gets pushed aside. Tell me, in *brahman* how can the feeling of ‘being free’ remain? His forgetfulness is the nature of thoughtlessness and due to this, He forgets both freedom and bondage.

58. बद्ध मुक्त झाला कोण। ऐसा श्रोता करी प्रश्न।
बाधक जाणावें मीपण। धर्त्यास बाधी ॥ ५८ ॥

*baddha mukta jhālā koṇa | aisā śrotā karī praśna |
bādhaka jāṇāverī mīpaṇa | dhartyāsa bādhī || 58*



||

58. How can there be bondage or liberation when there is that *paramatma* and you do not remain? Bondage therefore should be known as the suffering of the one who holds on to the pride of I-ness.

59. एवं हा अवघा श्रम। अहंतेचा जाण भ्रम।
मायातीत जो वशिराम। सेवला नाहीं ॥ ५९ ॥

evaṁ hā avaghā śrama | ahaṁtecā jāṇa bhrama |
māyātīta jo viśrāma | sevilā nāhīm || 59 ||

59. Then that thoughtless Self has either gross body consciousness or this delusion of 'I am' and they both bring the fatigue of a body ego. Then that *purush* has not tasted that complete rest that is beyond *maya*.

60. असो बद्धता आणमुक्तता। आली कल्पनेच्या माथां।
ते कल्पना तरी तत्त्वतां। साच आहे ॥ ६० ॥

aso baddhatā āṇi muktatā | ālī kalpanecyā māthām |



te kalpanā tarī tattvatām | sāca āhe || 60 ||

60. Due to imagination, both bondage and liberation have been placed upon your head and that Reality imagines that these are real.

61. म्हणोनिहें मृगजळ। माया नाथलिं आभाळ।
स्वप्न मथिया तात्काळ। जागृतीस होय ॥ ६१ ॥
mhaṇoni hem mṛgajāla | māyā nāthileṁ ābhāḷa |
svapna mithyā tātkāḷa | jāgṛtīsa hoyā || 61 ||

61. But then that thoughtless Self is this mirage of *maya* and it is as temporary and as false as the passing clouds. But when awakesness comes then, at that moment, the dream becomes false.

62. स्वप्नीं बद्ध मुक्त झाला। तो जागृतीस नाहीं आला।
कैचा कोण काय झाला। कांहीं कळेना ॥ ६२ ॥
svapnīm baddha mukta jhālā | to jāgṛtīsa nāhīm
ālā |
kairncā koṇa kāya jhālā | kāṁhīm kaḷenā || 62 ||



62. But even if within this dream, the one in bondage becomes liberated still, he has not truly awoken. And if this ‘all’ is not understood then, who can know what will appear or why it appears? (Then there is the bondage of the ‘many’ and we are left ‘hanging’ and confused about the ‘many’ teachings. *maharaj*- you do everything knowingly and not-knowingly but you don’t know what the result will be and so you are always in suspense. In this world you are always thinking, what will happen and what will not happen; what to do and what not to do...without *rajo guna* you can’t do anything)

63. म्हणोन मुक्त वशि्वजन। जयांस झालें आत्मज्ञान।
 शुद्धज्ञानें मुक्तपण। समूळ वाव ॥ ६३ ॥
*mhaṇona mukta viśvajana | jayāṁsa jhāleṁ ātma-
 jñāna |*
śuddhajñāneṁ muktapaṇa | samūḷa vāva || 63 ||

63. Therefore, this liberation (ie. ‘I am’) is for the people of the world and it is to this *mula maya* that there comes Self-knowledge, *atma-*



gnyan. Due to this pure knowledge, the feeling of ‘being free’ is made completely void.

64. बद्ध मुक्त हा संदेह। धरी कल्पनेचा देह।
साधु सदा नःसंदेह। देहातीत वस्तु ॥ ६४ ॥
baddha mukta hā san̄deha | dharī kalpanecā deha
|
sādhu sadā niḥsan̄deha | dehātita vastu || 64 ||

64. When there is bondage or freedom then, that thoughtless Self still has a doubt and there is the holding of the concept of a body. But the *sadhu* is always ‘without doubt’ for He is the Self beyond the body.

65. आतां असो हें पुढती। पुढें रहावें कोणें रीतीं।
तेंचनिरूपण श्रोतीं। सावध परसिवें ॥ ६५ ॥
ātām aso heṁ puḍhatī | puḍhem̄ rahāvem̄ koṇem̄
rītīm̄ |
teñci nirūpaṇa śrotīm̄ | sāvadha parisāvem̄ || 65
||

65. When there is that thoughtless *vi-deha* (ie.



beyond body) then ahead, in what manner should one stay? This will now be discoursed to the good listener and therefore you should listen carefully.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके

बद्धमुक्तनिरूपणं नाम षष्ठः समासः ॥ ६ ॥ ७.६

*iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
baddhamuktanirūpaṇaṁ nāma ṣaṣṭhaḥ samāsaḥ
|| 6 || 7.6*

*Tímto končí 6. kapitola 7. dášky knihy Dá-
sbódh s názvem „The discourse on the Bound
and the Free“.*



7.7 The Establishment of *Sadhana*

समास सातवा : साधनप्रतिष्ठानरूपण

samāsa sātavā : sādhanapratīṣṭhānirūpaṇa

The Establishment of *Sadhana*

|| Śrī Rām ||

1. वस्तूसजिरी कल्पावें। तरी ते नरिवकिल्प स्वभावें।



तेथें कल्पनेच्या नावें। शून्याकार ॥ १ ॥

vastūsi jarī kalpāveṃ | tarī te nirvikalpa svabhā-
veṃ |

tetheṃ kalpanecyā nāveṃ | śūnyākāra || 1 ||

1. Even if that Self imagines, still it is by nature the Reality beyond imagination. Due to this imagining, that *brahman* ‘there’ is this ‘I am’ ‘here’ and dwells in *zero. *(*shunya*, when you feel, ‘nothing is there’ then, this is knowledge; but still you forget, you are there beyond this knowledge) (*maharaj*- how to go beyond zero? Understand that it is zero and you are beyond it or not?)

2. तथापि कल्पूं जातां। न ये कल्पनेच्या हाता।

ओळखी ठायीं न पडे चतित्ता। भ्रंश पडे ॥ २ ॥

tathāpi kalpūṃ jātāṃ | na ye kalpanecyā hātā |

oḷakhī ṭhāyīm na paḍe cittā | bhraṃśa paḍe || 2 ||

2. Even if you try to imagine it, still that Self is not something that can be imagined. And if this imagined ‘I am’ is not found then, the mind



falls into ‘many’ confusions.

3. कांहीं दृष्टीस न दसिं। मनास तेही न भासे।
न भासे न दसिं। कैसें ओळखावें ॥ ३ ॥

*kāmhīm dr̥ṣṭīsa na dise | manāsa tehī na bhāse |
na bhāse na dise | kaimsem oḷakhāveṁ || 3 ||*

3. If this ‘all’ cannot be seen by the senses and that Reality cannot be perceived by the mind then, how can that Self be recognized if it cannot be seen or perceived?

4. पाहों जातां नरिंकार। मनासि पडे शून्याकार।
कल्पूं जातां अंधकार। भरला वाटे ॥ ४ ॥

*pāhoṁ jātām nirākāra | manāsi paḍe śūnyākāra |
kalpūṁ jātām aṁdhakāra | bharalā vāṭe || 4 ||*

4. When you try to understand that formless Self then, you descend into the mind and dwell in zero. If you try to imagine that Self then, total darkness is felt everywhere (you are the One and only Self; how then can It be seen through the senses or perceived in the mind?)



First you will see your reflection ie. space or zero. Afterwards in this zero, ‘many’ things get imagined).

5. कल्पूं जातां वाटे काळें। परी ते काळें ना पविळें।
आरक्त नळें ना ढवळें। वर्णरहति ॥ ५ ॥

kalpūṁ jātām vāṭe kāḷeṁ | parī te kāḷeṁ nā pivva-
ḷeṁ |
ārakta niḷeṁ nā ḍhavaḷeṁ | varṇarahita || 5 ||

5. Imagination feels it is black but *brahman* is neither black nor yellow. It is neither red, blue, nor white, for it is without colour.

6. ज्यास वर्णव्यक्ति नसे। भासाहून अनारसिं।
रूपचि नाहीं कैसें। ओळखावें ॥ ६ ॥

jayāsa varṇavyakti nase | bhāsāhūni anāriseṁ |
rūpacī nāhīm kaiseṁ | oḷakhāveṁ || 6 ||

6. How to recognize that Self which is not the manifest colours and which is different from any appearance and is not this ‘all’ form?



7. न दसितां ओळखण। कती धरावी आपण।

हैं तों श्रमासीच कारण। होत असे ॥ ७ ॥

na disatām oḷakhana | kitī dharāvī āpaṇa |

heṁ toṁ śramāsīca kāraṇa | hota ase || 7 ||

7. If you know That which cannot be seen then, you are imaging the ‘many’ forms in your mind and this is the cause of fatigue for that thoughtless Self (*maharaj- you sleep because you are tired of this world*).

8. जो नरिगुण गुणातीत। जो अदृश्य अव्यक्त।

जो अचतिय चतिनातीत। परमपुरुष ॥ ८ ॥

jo nirguṇa guṇātīta | jo adṛśya avyakta |

jo aciṁtya ciṁtanātīta | paramapuruṣa || 8 ||

8. That *purush* is *nirgun* and beyond the *gunas*; that *purush* is not visible and not manifest; that *purush* cannot be thought about, for it is beyond thinking. Such is the Supreme *purush*.

श्लोक ॥ अचतियाव्यक्तरूपाय नरिगुणाय गुणात्मने।

समस्तजगदाधारमूरुतये ब्रह्मणे नमः ॥ १ ॥



śloka || *acimtyāvyaktarūpāya nirguṇāya gu-
ṇātmane* |
samastajagadādhāramūrtaye brahmaṇe namaḥ ||
1 ||

śhloka: I bow down to *brahman* whose image (ie. form) is the support of the whole world. He is without thought (ie. beyond mind), unmanifest and *nirgun* but is the essence of all the *gunas*. (*sagun* is His image and from that the world appears)

9. अचत्तिय ते चत्तिवे। अव्यक्तास आठवावे।

नरिगुणास ओळखावे। कोणेपरी ॥ ९ ॥

acimtya teṁ cimtāveṁ | *avyaktāsa āṭhavāveṁ* |

nirguṇāsa oḷakhāveṁ | *koṇeparī* || 9 ||

9. How to think of That which is beyond thought? How to remember That which is beyond manifestation? How can that *nirgun* be recognized?

10. जें दृष्टीसचनि पडे। जें मनासही नातुडे।



तया कैसें पाहणें घडे। नरिगुणासी ॥ १० ॥

*jeṁ dr̥ṣṭīsaci na paḍe | jeṁ manāsahī nātude |
tayā kaisēṁ pāhaṇēṁ ghaḍe | nirguṇāsī || 10 ||*

10. If *mula maya* has not come into your vision; if *mula maya* has not been grasped by your mind then, how can that *nirgun* be understood?

11. असंगाचा संग धरणें। नरिवलंबीं वास करणें।

निःशब्दासी अनुवादणें। कोणेपरी ॥ ११ ॥

*asaṁgācā saṁga dharaṇēṁ | niravalambīm vāsa
karaṇēṁ |
niḥśabdāsī anuvādaṇēṁ | koṇeparī || 11 ||*

11. How to be attached to That which has no attachment? How to stay in That which has no support? How to describe that which is without this 'word' even?

12. अचतियासि चित्तू जातां। नरिवकिल्पासि कल्पितां।

अद्वैताचें ध्यान करितां। द्वैतचिउठे ॥ १२ ॥

acimtyāsi cimtūṁ jātām | nirvikalpāsi kalpitām |



advaitācēṁ dhyāna karitām | dvaitaci uṭhe || 12
||

12. When we try to think of that which cannot be thought about; when we try to imagine that which is beyond imagination/*nirvikalpa*; when we try to meditate on the non-dual then, duality arises.

13. आतां ध्यानचिसांडावें। अनुसंधान तें मोडावें।
तरी मागुतें पडावें। महासंशयीं ॥ १३ ॥
ātām dhyānaci sāmḍāveṁ | anusamdhāna teṁ
moḍāveṁ |
tarī māgutēṁ paḍāveṁ | mahāsamśayīṁ || 13 ||

13. Yet if ‘now’ this meditation is given up and you should break this continuous attention then, afterwards this great doubt of ‘I am’ will fall into the ‘many’ doubts of “I am a body”.

14. द्वैताच्या भेणें अंतरीं। वस्तु न पाहजि तरी।
तेणें समाधाना उरी। कदा असेचनि ॥ १४ ॥
dvaitācyā bheṇēṁ amtarīṁ | vastu na pāhije tarī |



teṇem samādhānā urī | kadā asecinā || 14 ||

14. Due to your fear or respect for duality, that Self which is hidden within this inner space is not understood and therefore complete contentment/*samadhan* does not stay.

15. सवे लावतिं सवे पडे। सवे पडतां वस्तु आतुडे।
नतियानतियवचिरें घडे। समाधान ॥ १५ ॥

save lāvitāṁ save paḍe | save paḍatāṁ vastu ātuḍe
|

nityānityavicāreṁ ghaḍe | samādhāna || 15 ||

15. But through habit, a habit gets established and through habit that Self is attained. Thus when there is an investigation into what is permanent and what is impermanent then, complete contentment arises.

16. वस्तु चित्तिं द्वैत उपजे। सोडी करतिं कांहींच नुमजे।
शून्यत्वे संदेहीं पडजिं। वविकेंवणि ॥ १६ ॥

vastu cīttitāṁ dvaita upaje | soḍī karitāṁ
kāṁhīmca numaje |



śūnyatveṁ saṁdehīm paḍije | vivekeṁviṇa || 16
||

16. If you think of the Self then, duality springs up. But if you leave aside this thinking then, even this ‘all’ is not understood. Thus without this *vivek* you will fall into nothingness/zero and body consciousness (something is there ie. knowledge, but you don’t know what it is ie. ignorance and so you give it ‘many’ names; *maharaj-* from zero everything comes).

17. म्हणोनविविक धरावा। ज्ञाने पूरपंच सारावा।
अहंभाव ओसरावा। परी तो ओसरेना॥ १७॥
mhaṇoni viveka dharāvā | jñāneṁ prapañca
sārāvā |
ahaṁbhāva osarāvā | parī to osarenā || 17 ||

17. Therefore, you should hold firmly to *vivek* and through this knowledge (ie. ‘I am’) your worldly life should be set aside. This ego-feeling should subside, still that *paramatma* can never subside.



18. परब्रह्म ते अद्वैत। कल्पितांच उठे द्वैत।
 तेथे हेतु आणदृष्टांत। कांहींच न चले ॥ १८ ॥
parabrahma tem advaita | kalpitāmca uṭhe dvaita
 |
tetherm hetu āṇi dṛṣṭānta | kāmhīmca na cale || 18
 ||

18. That *parabrahman* is non-dual but imagination gives rise to duality. ‘There’ this original intent (to be) and this ‘all’ (to know) do not begin.

19. ते आठवतिं वसिरजि। कां ते वसिरोन आठवजि।
 जाणोनियां नेणजि। परब्रह्म ते ॥ १९ ॥
tem āṭhavitīm visarije | kām tem visarona āṭhavije
 |
jāṇoniyām neṇije | parabrahma tem || 19 ||

19. If you forget That (ie. no imagination) then, It is remembered and if you remember That (ie. imagination) then, It is forgotten. When knowing is not known then, there is that *pa-*



*rabrahman.*¹⁰ (*maharaj* often used this quote)

20. त्यास न भेटतां होय भेटी। भेटों जातां पडे तुटी।
ऐसी हे नवल गोष्टी। मुकेपणाची ॥ २० ॥

¹⁰*siddharameshwar maharaj*- 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*. That which is first understood (ie. knowledge) and then seen by the eyes (ie. gross) and that which is known when one tries to know or is remembered when one tries to remember, is *maya*. That which becomes known without trying to know and that which is there before remembering is *brahman*. If a thing can be remembered by remembering then, it can also be forgotten by forgetting, but if that does not need remembering, it is Self-existent and there is not the fear of it being forgotten. In this act of our knowing there is the feeling, ‘something is there’ and the feeling, ‘nothing is there.’ These feelings of ‘is’ and ‘is not’ is all *maya*. And after removing the understanding of ‘is’ and ‘is not’ then what remains is *brahman*. *maya* and *brahman* are like our own front and back. If we look in front then it is *maya* and if we leave off looking then what remains is *brahman*.



*tyāsa na bheṭatām hoyā bheṭī | bheṭom jātām paḍe
tuṭī |
aisī he navala goṣṭī | mukepaṇācī || 20 ||*

20. If that *paramatma* is not met then, It is met and if one goes to meet That then, It is lost.¹¹ Like this is that thoughtless marvel and this ‘speech’ of the mute (ie. if you forget everything including this ‘I am’ then there is that thoughtless Self. And when you try to know It by forgetting this world then, there is this ‘speech’ ‘I am’).

21. तें साधूं जातां साधवेना। नातरी सोडतिं सुटेना।
लागला संबंध तुटेना। नरितर ॥ २१ ॥
*teṁ sādḥūṁ jātāṁ sādhavenā | nātarī soḍitāṁ su-
ṭenā |
lāgalā sambandha tuṭenā | nirāntara || 21 ||*

¹¹ *siddharameshwar maharaj*- In truth, without meeting there is that meeting with our own *swarup*, all of the time. If one tries to meet it then, there is a passing by of each other. If there can be no forgetting of your Self within your Self then, what is there to be remembered?



21. If you try to achieve that Reality then, It is not achieved and even if you leave It aside still, That cannot be left, for that *parabrahman* is the connection that cannot be broken.

22. तें असतचसिदा असे। नातरी पाहतां दुराशे।
न पाहतां प्रकाशे। जेथें तेथें ॥ २२ ॥

teṁ asataci sadā ase | nātārī pāhatām durāśe |
na pāhatām prakāśe | jethem tethem || 22 ||

22. That Reality is always as It is. But if you try to understand It then, It goes so very far away. Yet without trying to understand It, It is shining ‘there and here’.

23. जेथें अपाय तेथें उपाय। आणउपाय तोचअपाय।
हें अनुभवेवणि काय। उमजों जाणे ॥ २३ ॥

jethem apāya tethem upāya | āṇi upāya toci apāya
hem anubhaveṁviṇa kāya | umajom jāṇe || 23 ||

23. This remedy of the ‘I am’ experience ‘here’ can become a poison and this poison can also be



the remedy, for through this that *paramatma* is attained (this ‘I am’ silences the restless mind but now this ‘I am’ has to be dissolved otherwise it becomes an attachment. Therefore by constantly staying in this ‘I am’ experience, even this ‘I am’ will, of its own accord, drop away). How can one come to understand that thoughtless *swarup* without this ‘I am’ experience?

24. तें नुमजतांचि उमजे। उमजोन कांहींच नुमजे।

तें वृत्तविणि पावजि। नवृत्तपिद ॥ २४ ॥

teṁ numajatāñci umaje | umajona kāñhīñca numaje |

teṁ vṛttiviṇa pāvije | nivṛttipada || 24 ||

24. That Reality should be understood through no-understanding. Then this ‘all’ is not being understood and there is that pure understanding. That Reality which is without this knowing *vritti* should attain *ni-vritti* (ie. you should meet Yourself).

25. तें ध्यानीं धरतिं नये। चितीं चितावें तें काये।



मनामध्यें न समाये। परब्रह्म ते॥ २५॥

*teṁ dhyānīm dharitām naye | cīmtanīm cīmtāveṁ
teṁ kāye |*

*manāmadhyeṁ na samāye | parabrahma teṁ || 25
||*

25. That Reality cannot be grasped by meditation. For that *parabrahman* cannot be contained within the mind, therefore how to think of That which is not within thinking?

26. त्यास उपमे द्यावें जळ। तरी ते॥ नरि॥ मळ नशि॥ चळ।
वशि॥ व बुडालें सकळ। परी॥ ते॥ कोरडेंच॥ असे॥ २६॥

*tyāsa upame dyāveṁ jaḷa | tarī teṁ nirmaḷa niścaḷa
|*

*viśva buḍāleṁ sakala | parī teṁ koradeṁci ase ||
26 ||*

26. If the simile of water is given for that *paramatma* then, it would have to be pure and still water. But even then if the universe and this ‘all’ were drowned in these waters still that Reality is forever dry (so water is not a suitable



simile).

27. नव्हे परकाशासारखें। अथवा नव्हे काळोखें।
आतां तें कासयासारखें। सांगावें हो ॥ २७ ॥

*navhe prakāśāsārikhem | athavā navhe kāḷokhem |
ātām tem kāsayāsārikhem | sāṅgāvem ho || 27 ||*

27. It is not like the light (ie. knowing) nor is it like darkness (ie. ignorance). Now, how can that Reality be like this 'all'?

28. ऐसें ब्रह्म नरिजन। कदा नव्हे दृश्यमान।
लावावें तें अनुसंधान। कोणे परी ॥ २८ ॥

*aiseṁ brahma nirañjana | kadā navhe drśyamāna
|
lāvāvem tem anusandhāna | koṇe parī || 28 ||*

28. Like this is that *niranjan brahman* (ie. beyond knowledge), it can never have an appearance. Therefore how can one's attention be placed on that Reality?

29. अनुसंधान लावूं जातां। कांहीं नाहीं वाटे आतां।



नेणे मनाचयि माथां। संदेह वाजे ॥ २९ ॥

*anusamdhāna lāvūm jātām | kāmhīm nāhīm vāṭe
ātām |*

neṇe manāciye māthām | samdeha vāje || 29 ||

29. If you try to place your attention on That then, even this ‘all’ is not felt and due to this there is a mind lost in ‘many’ doubts (any attention takes you away from your Self).

30. लटकिंचिकाय पहावें। कोठें जाऊन रहावें।

अभाव घेतला जीवें। सत्यस्वरूपाचा ॥ ३० ॥

*laṭikeñci kāya pahāvem | koṭhem jāūna rahāvem |
abhāva ghetalā jīvem | satyasvarūpācā || 30 ||*

30. What can the false understand? How can this *jiva* go and stay there when it has taken this non-existent world to be its true *swarup*?

31. अभावचिम्हणों सत्य। तरी वेद शास्त्रें कैसें मथिय।

आणव्यासादकिंचें कृत्य। वाउगें नव्हे ॥ ३१ ॥

*abhāvaci mhaṇom satya | tarī veda śāstreṁ kaiseṁ
mithya |*



āṇi vyāsādikāṁceriṁ kṛtya | vāugerī navhe || 31 ||

31. This *jīva* may say that the non-existent world is true but how can the *vedas* and *shas-thras* be wrong? Surely all the great works of sage *vyasa* and others are not mistaken.

32. म्हणोनि मिथ्या म्हणतां नये। बहुत ज्ञानाचे उपाय।
 बहुतीं निर्मिलीं तें काय। मिथ्या म्हणावें ॥ ३२ ॥
*mhaṇoni mithyā mhaṇatāṁ naye | bahuta jñānāce
 upāya |
 bahutīm nirmilīm teṁ kāya | mithyā mhaṇāverī ||
 32 ||*

32. Therefore, the false should not be said (ie. the ‘many’ names and forms should not be imagined) and then there will be this remedy of knowledge. And when that Reality within this ‘all’ gets created then, how will it be called false (ie. remain in this ‘all’ until this ‘all’ does not remain. And when you do not exist then, who will call that Reality false)?



33. अद्वैतज्ञानाचा उपदेश। गुरुगीता तो महेश।

सांगतां होय पार्वतीस। महाज्ञान ॥ ३३ ॥

advaitajñānācā upadeśa | gurugītā to maheśa |
sāṅgatām hoyā pārvatīsa | mahājñāna || 33 ||

33. Then there can be the teaching of non-duality that is contained in the *guru gita* of Lord *shiva*. This was told by that Lord of *parvati* to His *parvati*.

34. अवधूत गीता केली। गोरक्षास नरूपिली।

ते अवधूतगीता बोलली। ज्ञानमार्ग ॥ ३४ ॥

avadhūta gītā kelī | gorakṣāsa nirūpilī |
te avadhūtagītā bolilī | jñānamārga || 34 ||

34. The *avadhoota gita* was created by *dattatraya* and discoursed to *goraksha*. In the *avadhoota gita* it was explained that this ‘speech’ was the way of knowledge.

35. वशिष्णु होऊन राजहंस। वधीस केला उपदेश।

ते हंसगीता जगदीश। बोलला स्वमुखें ॥ ३५ ॥

viṣṇu hoūna rājahaṁsa | vidhīsa kelā upadeśa |



te haṁsagītā jagadīśa | bolilā svamukhem || 35 ||

35. Lord *vishnu* appeared as the royal swan and gave this teaching to *brahma* (ie. *vishnu* means to simply know and *brahma* is *rajo guna* and he wants to create names and forms). This is called the *hansa gita* and in it the ‘Lord of the world’ explained that His form was this ‘I am’.

36. ब्रह्मा नारदाते उपदेशति। चतुःश्लोकी भागवत।

पुढे व्यासमुखे बहुत। वसितारले ॥ ३६ ॥

brahmā nāradāteṁ upadeśita | catuḥślokī bhāga-
vata |

puḍhem vyāsamukhem bahuta | vistāralem || 36
||

36. Then *brahma* discoursed this to **narada* in four *shlokas* of the *bhagavatam*. And later, *vyasa* explained that this ‘all’ should be made to expand and finally submerged in that Reality.
*(*maharaj –narada* means the mind)

37. वासषिठसार वसषिठ ऋषी। सांगता झाला रघुनाथासी।



कृष्ण सांगे अरजुनासी। सप्तश्लोकी गीता ॥ ३७ ॥

*vāsiṣṭhasāra vasiṣṭha ṛṣī | sāṅgatā jhālā
raghunāthāsī |*

kṛṣṇa sāṅge arjunāsī | saptaślokī gītā || 37 ||

37. In the *yoga-vasishtha* the sage *vasishtha* explained to *raghunath* what that essence is and Lord *krishna* explained That to *arjuna* in seven *shlokas* of the *gita*.

38. ऐसे सांगावें तें कर्ती। बहुत ऋषिबोललें बहुतीं।
अद्वैतज्ञान आदि अंतीं। सत्यचिअसे ॥ ३८ ॥

*aiseṁ sāṅgāveṁ teṁ kitī | bahuta ṛṣi bolile bahu-
tīm |*

advaitajñāna ādi antīm | satyaci ase || 38 ||

38. In this way, the ‘many’ thoughts should become that Reality. The *rishis* ‘speak’ this ‘I am’ only, but that non-dual knowledge, from beginning to end, is the only Truth.

39. म्हणोन मथिया आत्मज्ञान। म्हणतां पावजि पतन।
प्रज्ञेरहति ते जन। तयांस हें कळेना ॥ ३९ ॥



*mhaṇona mithyā ātmajñāna | mhaṇatām pāvije
patana |
prajñerahita te jana | tayāmsa hem kaḷenā || 39 ||*

39. And if after considering these teachings, one was to say, “Self-knowledge is false” then, that one is surely lost. Without discernment this *mula maya* becomes the minds of the people and that thoughtless Reality cannot be understood.

40. जेथें शेषाची परज्ञा मंदली। श्रुतीस मौनमुद्रा पडली।
जाणपणें न वचे वदली। स्वरूपस्थिती ॥ ४० ॥
*jethem śeṣācī prajñā maṇḍalī | śrutīsa mauna-
mudrā paḍilī |
jāṇapaṇem na vace vadali | svarūpasthitī || 40 ||*

40. ‘Here’ the discernment of **shesh* has become foolish and even the *vedas* resort to silence (ie. *neti, neti*); that which cannot be understood by this knowingness is the steady *swarup*. *(That attentionless *purush* takes Itself to be this attention of *prakruti*)



41. आपणास नुमजे बरवें। म्हणोनि मिथिया कैसें करावें।
नातरी सुदृढ धरावें। सद्गुरुमुखें ॥ ४१ ॥
āpaṇāsa numaje baraveṁ | mhaṇoni mithiyā kai-
seṁ karāveṁ |
nātarī sudṛḍha dharāveṁ | sadgurumukheṁ || 41
॥

41. Just because that beautiful knowledge cannot be understood by you, why say that it is false? Instead you should hold firmly to this form ('I am everywhere') of *sadguru*.

42. मिथिया तेंचि सत्य झालें। सत्य असोनि मिथिया केलें।
संदेहसागरीं बुडालें। अकस्मात मन ॥ ४२ ॥
mithiyā teṁci satya jhāleṁ | satya asoni mithiyā ke-
leṁ |
samdehasāgarīm buḍāleṁ | akasmāta mana || 42
॥

42. Suddenly the false has appeared as the Truth and that Reality which is true has been made false. Then there is the mind drowning in this ocean of doubts (ie. body consciousness).



(You were sleeping, you had forgotten yourself and went to that Reality. Then suddenly you awake or this knowledge awakes and in the blink of an eye, it starts imagining and then all thoughts come)

43. मनास कल्पायाची सवे। मनं कल्पलिं तं नव्हे।
तेणं गुणं संदेह धांवे। मीपणाचेना पंथें ॥ ४३ ॥

manāsa kalpāyācī save | manem kalpilem tem navhe |

teṇem guṇem saṁdeha dhāṁve | mīpaṇāceni paṁthem || 43 ||

43. Mind has the habit of imagining, but that Reality cannot be imagined by the mind. Due to this imagining, there are the *gunas* of doubt running fast along the path of ‘I’-ness (ie. objectification suddenly begins and upon this path of ‘I am’ appears the ‘many’ thoughts based on “I am a body”).

44. तरी तो पंथचिमोडावा। मग परमात्मा जोडावा।
समूळ संदेह तोडावा। साधूचेनासिंगतीं ॥ ४४ ॥



tarī to paṁthaci modāvā | maga paramātmā joḍāvā
|
samūla saṁdeha toḍāvā | sādḥūceni saṁgatīm ||
44 ||

44. Therefore this path of ‘I’-ness should be demolished and then one should meet with that *paramatma*. And through the company of the Saint/Truth, body consciousness should be totally broken.

45. मीपण शस्त्रं तुटेना। मीपण फोडतिं फुटेना।
मीपण सोडतिं सुटेना। कांहीं केल्या ॥ ४५ ॥
mīpaṇa śastrem tuṭenā | mīpaṇa phoḍitām phu-
ṭenā |
mīpaṇa soḍitām suṭenā | kāṁhīm kelyā || 45 ||

45. ‘I’-ness cannot be cut by a weapon. If you beat ‘I’-ness still it is not broken. If you leave this ‘I’-ness of the created ‘all’ still it does not go away.

46. मीपणें वस्तु नाकळे। मीपणें भक्ताभावळे।



मीपणें शक्तगिळे। वैराग्याची ॥ ४६ ॥

mīpaṇeṁ vastu nākaḷe | mīpaṇeṁ bhakti māvaḷe |
mīpaṇeṁ śakti gaḷe | vairāgyācī || 46 ||

46. Due to 'I'-ness, the Self is not understood. Due to 'I'-ness, the devotion sets. Due to 'I'-ness, this power of desireless-ness diminishes.

47. मीपणें प्रपंच न घडे। मीपणें परमार्थ बुडे।

मीपणें सकळही उडे। यश कीर्तप्रताप ॥ ४७ ॥

mīpaṇeṁ prapañca na ghaḍe | mīpaṇeṁ para-
mārtha buḍe |

mīpaṇeṁ sakalahī uḍe | yaśa kīrti pratāpa || 47 ||

47. This worldly existence is not successful due to 'I'-ness. And *paramartha* is drowned due to 'I'-ness. Due to 'I'-ness, this 'all' of success, pervasiveness and power, flies away (ie. three properties of this knowledge become body consciousness)

48. मीपणें मैत्री तुटे। मीपणें प्रीति आटे।

मीपणें लगिटे। अभिमान अंगी ॥ ४८ ॥



mīpaṇeṁ maitrī tuṭe | mīpaṇeṁ prīti āṭe |
mīpaṇeṁ liḡaṭe | abhimāna aṁgīm || 48 ||

48. By ‘I’-ness friendship is lost. By ‘I’-ness love dries up. By ‘I’-ness the ego within this ‘all’ body gets attached to a gross body.

49. मीपणें वकिल्प उठे। मीपणें कलह सुटे।
मीपणें संमोह फुटे। ऐक्यतेचा ॥ ४९ ॥

mīpaṇeṁ vikalpa uṭhe | mīpaṇeṁ kalaha suṭe |
mīpaṇeṁ saṁmoha phuṭe | aikyatecā || 49 ||

49. By ‘I’-ness **vikalp* arises. By ‘I’-ness quarrelling takes place and by ‘I’-ness the sweetness of unity is lost. *(Contrary to the thought or *sankalp* ‘I am’ there arises an opposing thought or *vikalp* and “I am a body”)

50. मीपण कोणासीच न साहे। तें भगवंतीं कैसेन साहे।
महणून मीपण सांडून राहे। तोच समाधानी ॥ ५० ॥

mīpaṇa koṇāsīca na sāhe | teṁ bhagavaṁtīm kai-
seni sāhe |

mhaṇūna mīpaṇa sāmḡūna rāhe | toci samādhānī



॥ 50 ॥

50. No-one can endure 'I'-ness, therefore how can it be endured in God? Therefore, only the one who remains having dropped 'I'-ness, gets *samadhan*.

51. मीपण कैसें त्यागावें। ब्रह्म कैसें अनुभवावें।
समाधान कैसें पावावें। नःसंगपणें ॥ ५१ ॥

mīpaṇa kaiseṁ tyāgāveṁ | brahma kaiseṁ anubhavāveṁ |
samādhāna kaiseṁ pāvāveṁ | niḥsaṅgapaṇeṁ ||
51 ॥

51. “But how should this 'I'-ness be abandoned? And how can *brahman* be experienced? How can *samadhan* be attained?”

52. मीपण जाणोनि त्यागावें। ब्रह्म होऊन अनुभवावें।
समाधान तें पावावें। नःसंगपणें ॥ ५२ ॥

mīpaṇa jāṇoni tyāgāveṁ | brahma hoūna anubhavāveṁ |
samādhāna teṁ pāvāveṁ | niḥsaṅgapaṇe || 52 ॥



52. ‘I’-ness should be abandoned through ‘knowingness’ (ie. by forgetting everything each and every moment). Then you should experience *brahman* by being *brahman* and that Reality should attain *samadhan* through detachment.

53. आणीक एक समाधान। मीपणेंवणि साधन।
करू जाणे तोचि धन्य। समाधानी ॥ ५३ ॥

*āṇīka eka samādhāna | mīpaṇeṁviṇa sādhana |
karūṁ jāṇe toci dhanya | samādhānī || 53 ||*

53. And when that One has *samadhan* then, that One does *sadhana* without ‘I’-ness. Know that that One only is blessed and is a *samadhani* (the one whose nature is the complete contentment/*samadhan* of being complete).

54. मी ब्रह्मचि झालों स्वतां। साधन करील कोण आतां।
ऐसें मनीं कल्पू जातां। कल्पनाचि उठे ॥ ५४ ॥

*mī brahmāci jhāloṁ svatāṁ | sādhana karīla koṇa
ātāṁ |*

aiseṁ manīṁ kalpūṁ jātāṁ | kalpanāci uṭhe || 54



॥

54. If you say, “I myself have become that *brahman* and now who is there to do *sadhana*?” Then that is only imagination that has arisen in your mind.

55. ब्रह्मीं कल्पना न साहे। तेच तिथें उभी राहे।
तयेसी शोधून पाहे। तोच साधु ॥ ५५ ॥
brahmīm kalpanā na sāhe | teci tethēm ubhī rāhe |
tayesī śodhūni pāhe | toci sādhu || 55 ||

55. In *brahman* imagination is not accepted. ‘There’ the support of that *brahman* is its own Self (and not imagination). When that Reality is searched out and understood then, one has become a *sadhu*.

56. नर्विकल्पास किल्पावें। परी कल्पलिं तें आपण न व्हावें।
मीपणास त्यागावें। येणें रीतीं ॥ ५६ ॥
nirvikalpāsi kalpāvēṁ | parī kalpileṁ teṁ āpaṇa na
vhāvēṁ |
mīpaṇāsa tyāgāvēṁ | yeṇēṁ rītīm || 56 ||



56. First that thoughtless/*nirvi-kalpa* (ie. *unimaginable*) should be imagined but you should not be the one who imagines. Then this ‘I’-ness should be abandoned by dropping this thought.

57. ब्रह्मवद्वियेच्या लपणीं। कांहींच न व्हावें असोनी।
दक्ष आणा समाधानी। तोचि हें जाणें ॥ ५७ ॥
brahmavidyecyā lapaṇīm | kām̐hīm̐ca na v̐hāveṁ
asonī |
dakṣa āṇi samādhānī | toci heṁ jāṇeṁ || 57 ||

57. This ‘speech’ is covering that pure knowledge of *brahman*. If this ‘all’ is not then, there is that knowledge of *brahman*. But only the clever *samadhani* can know that thoughtless Self.

58. जयास आपण कल्पावें। तेंचि आपण स्वभावें।
येथें कल्पनेच्या नावें। शून्य आलें ॥ ५८ ॥
jayāsa āpaṇa kalpāveṁ | teṁci āpaṇa svabhāveṁ |
yetheṁ kalpanecyā nām̐veṁ | śūnyā āleṁ || 58 ||



58. If *mula maya* imagines itself then, that Reality naturally becomes you, this ‘I am’. And ‘here’ due to this imagined ‘I am’, zero has appeared (ie. nothing or space is felt).

59. पदींहून चळों नये। करावे साधनउपाये।
 तरीच सांपडे सोये। अल्पितपणाची ॥ ५९ ॥
padīmhūna caḷom naye | karāve sādhanauṇpāye |
tarīca sāmpaḍe soye | aliptapaṇācī || 59 ||

59. There should be no moving from that place of *brahman* and therefore this remedy of ‘I am’ should be the only *sadhana*. Then only there will be the solace of remaining ‘untouched’.

60. राजा राजपदीं असतां। उगीच चाले सर्व सत्ता।
 साध्यचिहोऊन तत्त्वतां। साधन करावे ॥ ६० ॥
rājā rājapadīm asatām | ugīca cāle sarva sattā |
sādhyaci hoūna tattvatām | sādhana karāverm || 60 ||

60. The King is on the throne of the King and without doing anything, His power functions.



Being that Achieved is truly doing *sadhana* (*si-ddharameshwar maharaj-* worship God by being God).

61. साधन आलें देहाच्या माथां। आपण देह नव्हे सर्वथा।
ऐसा करून अकर्ता। सहजच आहे ॥ ६१ ॥

sādhana āleṁ dehācyā māthām | āpaṇa deha navhe sarvathā |

aisā karūna akartā | sahajaci āhe || 61 ||

61. *sadhanas* have come due to the thought of the body but when you are definitely not the body, then? By understanding this, that ‘non-doer’ naturally appears (*maharaj-* you are not the body....say, ‘I don’t know who I am and who I am not).

62. देह आपण ऐसें कल्पावें। तरीच साधन त्यागावें।
देहातीत असतां स्वभावें। देह कैचा ॥ ६२ ॥

deha āpaṇa aiseṁ kalpāveṁ | tarīca sādhana tyā-gāveṁ |

dehātīta asatām svabhāveṁ | deha kaimcā || 62 ||



62. Therefore the *sadhanas* that are performed when you imagine, “I am the gross body”, should all be abandoned. For how can there be the body when you are by nature, beyond the body?

63. ना तें साधन ना तें देह। आपण आपला नःसंदेह।
देहींच असोन वदिह। स्थिति ऐशी ॥ ६३ ॥

*nā tem sādhana nā tem deha | āpaṇa āpalā niḥsa-
mdeha |*

dehīmca asona videha | sthiti aiśī || 63 ||

63. That Reality has no *sadhana*, for that Reality has no body. ‘I am myself bodiless.’ Then though being in a body, there is that state of the *videha*/without body.

64. साधनेंविण ब्रह्म होतां। लागों पाहे देहममता।
आळस प्रबळे तत्त्वतां। ब्रह्मज्ञानमसिं ॥ ६४ ॥

*sādhaneṁviṇa brahma hotām | lāgoṁ pāhe deha-
mamata |*

*āḷasa prabaḷe tattvatām | brahmajñānamiseri || 64
||*



64. If *brahman* does not do this *sadhana* of being *brahman* then, it has body attachment. Then under the guise of *brahman gnyan* ('I am *brahman*, what have I to do?'), there is actually only extreme laziness.

65. परमार्थमसिं अर्थ जागे। ध्यानमसिं नदिरा लागे।
मुक्तमिसिं दोष भोगे। अनर्गळता ॥ ६५ ॥
paramārthamiseṁ artha jāge | dhyānamiseṁ nidrā
lāge |
muktimiseṁ doṣa bhoge | anargaḷatā || 65 ||

65. Then under the guise of *paramarth*/Ultimate Accomplishment the pleasures of fame and wealth are awakened; then under the guise of meditation sleep takes over; then under the guise of liberation there comes the desire to enjoy everything without check.

66. नरूपणमसिं नदि घडे। संवादमसिं ववाद पडे।
उपाधमिसिं येऊन जडे। अभमान अंगीं ॥ ६६ ॥
nirūpaṇamiseṁ niṁdā ghaḍe | saṁvādamiseṁ vi-
vāda paḍe |



upādhimiseriṃ yeūna jaḍe | abhimāna aṅgīrṃ || 66
||

66. Then under the guise of that non-dual discourse, there is only slander. Then under the guise of a dialogue with the Self, there are only arguments. Then under the guise of giving up the limiting body concept, the ego comes and joins to this body within this ‘all’ body (‘I am’ the ‘all’ body becomes “I am a body”).

67. तैसा ब्रह्मज्ञानमसिं। आळस अंतरीं प्रवेशे।
महणे साधनाचें पसिं। काय करावें ॥ ६७॥
taisā brahmajñānamiseriṃ | ālasa aṅtarīṃ praveśe
|
mhaṇe sādhanāceṃ piseṃ | kāya karāveṃ || 67 ||

67. In this way, under the guise of *brahman gnyan*, laziness enters this inner space and you say, “Why should one do such foolish kind of penance?”

श्लोक ॥ ककिरोमक्वि गच्छामकि गृह्णामतियजामकिमि॥



आत्मना पूरतिं सर्वं महाकल्पांबुना यथा ॥ १ ॥

śloka | *kiṁ karomi kva gacchāmi kiṁ grhṇāmi tyajāmi kim* |

ātmanā pūritam sarvam mahākālpāmbunā yathā
|| 1 ||

śloka – ‘What should I do, where should I go, what should I accept or abandon? Everything is filled with my *atma*; just as the ocean engulfs everything, at the time of the final deluge.’

68. वचन आधारीं लावलिं । जैसें शस्त्र फरिवलिं ।
स्वतां हाणोनि घेतले । जयापरी ॥ ६८ ॥

vacana ādhārīm lāvilem | *jaisem śastra phiravilem*
|

svatām hāṇoni ghetalem | *jayāparī* || 68 ||

68. Having taken the support of this divine ‘word’, this weapon then turns upon itself and this kills Its own Self (this weapon ie. knowledge is no longer required, otherwise it becomes detrimental. For if you don’t also cast it away and continue to keep it in your possession then, that



Reality will remain hidden and one day, sooner or later, you will again fall back into body consciousness).

69. तैसा उपायाचा अपाय। वपिरीतपणें स्वहति जाय।
साधन सोडतिं होय। मुक्तपणें बद्ध ॥ ६९ ॥

taisā upāyācā apāya | viparītapṇeṁ svahita jāya
|
sādhana soḍitāṁ hoyā | muktapaṇeṁ baddha || 69
||

69. In this way, the remedy ‘I am’ becomes a poison and our own benefit (to understand our true Self) is destroyed due to this wrong understanding (‘I am’ gets taken as the Truth). But if you neglect this *sadhana* of ‘I am’, due to the feeling of being liberated then, you will once more become a *baddha*/bonded. (“What *sadhana* have I to do? I am already liberated.” Such an understanding is surely misunderstanding or concept and body consciousness has not left. If this *sadhana* of ‘I am’ is not maintained



then, one will surely slip back into gross body consciousness and intellectual knowledge will be mistaken for direct experience and one will be called a knowledgeable fool)

70. साधन करतिंच सद्दिधपण। हातींचें जाईल नघोन।
तेणेंगुणें साधन। करूंच नावडे ॥ ७० ॥

*sādhana karitāṁca siddhapaṇa | hātīṁceṁ jāīla ni-
ghona |*

teṇēṁguṇēṁ sādhana | karūṁca nāvade || 70 ||

70. This fool having bestowed ‘accomplished’/*siddha* (complete liberation) upon himself thinks that, if he was to do *sadhana* then, that ‘accomplishment’ would be taken away. And the one who has acquired this *sattwa guna* feels that *sadhana* is not required (ie. if you feel that you are liberated then, this is not true liberation. Then you are this *sattwa guna*/‘I am’ only. Still this feeling has to be abandoned by detachment)

71. लोक म्हणती हा साधक। हेच लिज्जा वाटे एक।



साधन करती ब्रह्मादकि। हें ठाउकें नाहीं ॥ ७१ ॥

loka mhaṇatī hā sādḥaka | heci lajjā vāṭe eka |
sādḥana karitī brahmādika | heṁ ṭhāukeṁ nāhīm
 || 71 ||

71. Then that one falls back into body consciousness and the world calls that thoughtless Self, a seeker and that thoughtless Self feels ashamed (though being himself that thoughtless Self, he remained in ignorance and never became a *siddha* nor gained Himself. So he remained in body consciousness and this brought doubt, fear and shame. But for that doubtless, fearless Reality, the question of doing or not doing *sadhana* never arises). But he does not understand that even the gods like *brahma* are doing *sadhana*, for they do not know that Reality.

72. आतां असो हे अविद्या। अभ्याससारिणी विद्या।

अभ्यासें पावजि आद्या। पूरण ब्रह्म ॥ ७२ ॥

ātām aso he avidyā | abhyāsasāriṇī vidyā |
abhyāseṁ pāvije ādyā | pūrṇa brahma || 72 ||



72. Now, that thoughtless Reality has become *avidya maya* (ie. and he fears that they will call him a seeker ie. he is lost in gross body consciousness) but with practice there is *vidya maya* (ie. the ‘I am’ body). And then by practice of this, one should obtain that holiest of place of all; the complete *brahman*.

73. अभ्यास करावा कवण। ऐसा श्रोता करी प्रश्न।
परमार्थाचें साधन। बोलिलें पाहजि ॥ ७३ ॥
abhyāsa karāvā kavāṇa | aisā śrotā karī praśna |
paramārthāceṁ sādhana | bolileṁ pāhije || 73 ||

73. “What is to be studied?” Such is the question of a perplexed listener. “What is this *sādhana* of *paramarth*?”

74. याचें उत्तर श्रोतयासी। दधिलें पुढयिलें समासीं।
नरूपिलें साधनासी। परमार्थाच्या ॥ ७४ ॥
yāceṁ uttara śrotayāsī | didhaleṁ puḍhiyaleṁ sa-
māsīṁ |
nirūpileṁ sādhanāsī | paramārthācyā || 74 ||



74. The reply to this is this ‘speech’ and that is given within the collection of words ahead. This is the *sadhana* for that Ultimate accomplishment/*paramarth*.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
 साधनप्रतिष्ठानरूपणं नाम सप्तमः समासः ॥ ७ ॥ ७.७
iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
sādhanapraṭiṣṭhānirūpaṇam nāma saptamaḥ
samāsaḥ || 7 || 7.7

Tímto končí 7. kapitola 7. dásaky knihy
Dásbódh s názvem „The Establishment of
Sadhana“.



7.8 Discourse on Listening/ *Shravan* 1.

समास आठवा : श्रवणनरूपण

samāsa āṭhavā : śravaṇanirūpaṇa

Discourse on Listening/ *Shravan* 1.

|| Śrī Rām ||

1. ऐक परमार्थाचें साधन। जेणें होय समाधान।
ते तूं जाण गा श्रवण। नश्चियेंसीं ॥ १ ॥

aika paramārthāceriṁ sādhana | jeṇeṁ hoyā samād-



hāna |

teṁ tūṁ jāṇa gā śravaṇa | *niścayemśim* || 1 ||

1. Forget everything and listen to this ‘I am’, for this is the *sadhana* of *paramarth*. Then to this *mula maya* (‘I am’) there will come that non-dual *samadhan*. It is *shravan* that brings this conviction that, ‘You are that Reality.’

2. श्रवणें आतुडे भक्ती। श्रवणें उद्भवे वरिक्ती।
श्रवणें तुटे आसक्ती। वषियांची ॥ २ ॥

śravaṇem ātuḍe bhaktī | *śravaṇem udbhave viraktī*
|

śravaṇem tuṭe āsaktī | *viṣayāṁcī* || 2 ||

2. Due to listening/*shravan*, devotion/*bhakti* is understood. Due to listening, desirelessness arises. Due to *shravan* the attachment to the objects of senses is destroyed.

3. श्रवणें घडे चतितशुद्धी। श्रवणें होय दृढ बुद्धी।
श्रवणें तुटे उपाधी। अभमिनाची ॥ ३ ॥

śravaṇem ghaḍe cittaśuddhī | *śravaṇem hoya*



dr̥ḍha buddhī |

śravaṇeṃ tuṭe upādhi | *abhimānācī* || 3 ||

3. Due to *shravan*, a pure mind is acquired; due to *shravan* there is a determined *buddhi*/intellect and due to *shravan* the limiting concept of the ego is broken.

4. श्रवणं नश्चयो घडे। श्रवणं ममता मोडे।
श्रवणं अंतरीं जोडे। समाधान॥ ४॥

śravaṇeṃ niścayo ghaḍe | *śravaṇeṃ mamatā moḍe*
|
śravaṇeṃ aṃtarīm joḍe | *samādhāna* || 4 ||

4. Due to *shravan*, conviction appears; due to *shravan*, the sense of ‘me and mine’ is lost; and due to *shravan*, *samadhan* appears within this ‘I am’ space.

5. श्रवणं आशंका फटि। श्रवणं संशयो तुटे।
श्रवण होतां पालटे। पूरवगुण आपुला॥ ५॥

śravaṇeṃ āśaṅkā phiṭe | *śravaṇeṃ saṃśayo tuṭe* |
śravaṇa hotām pālaṭe | *pūrvaguṇa āpulā* || 5 ||



5. Due to *shravan*, fear is removed; due to *shravan*, this original doubt ('I am') is cleared and due to *shravan*, the previous mixed *gunas* turn around to our own *guna* (ie. objectification becomes this *sattwa guna*, 'I am').

6. श्रवणं आवरे मन। श्रवणं घडे समाधान।
श्रवणं तुटे बंधन। देहबुद्धीचें ॥ ६ ॥

*śravaṇeṁ āvare mana | śravaṇeṁ ghaḍe samād-
hāna |*

śravaṇeṁ tuṭe baṁdhana | dehabuddhīceṁ || 6 ||

6. Due to *shravan*, the mind comes under control; due to *shravan*, *samadhan* is accomplished; due to *shravan*, the binding conviction of being a body disappears.

7. श्रवणं मीपण जाये। श्रवणं धोका न ये।
श्रवणं नाना अपाये। भस्म होती ॥ ७ ॥

*śravaṇeṁ mīpaṇa jāye | śravaṇeṁ dhokā na ye |
śravaṇeṁ nānā apāye | bhasma hotī || 7 ||*

7. Due to *shravan*, I-ness is destroyed. Due to



shravan there is no fear and due to *shravan* the harmful ‘many’ is turned to dust.

8. श्रवणं होय कार्यसद्दिधी। श्रवणं लागे समाधी।
 श्रवणं घडे सर्व सद्दिधी। समाधानासी ॥ ८ ॥ var साधनांची
śravaṇeṁ hoyā kāryasiddhī | śravaṇeṁ lāge samādhī |
śravaṇeṁ ghaḍe sarva siddhī | samādhānāsī || 8
 || var sādhanāñcī

8. Due to *shravan* there is the perfect action (ie. ‘I do nothing’); due to *shravan* there is **samadhi* and due to *shravan*, the *sadhana* of this ‘I am’ comes to an end. (*maharaj*- ‘*sama* means the same and *adhi* means before. So *samadhi* is, as you were before’ ie. the end of ‘I am’)

9. सतसंगावरी श्रवण। तेणें कळे नरूपण।
 श्रवणं होईजे आपण। तदाकार ॥ ९ ॥
satsaṅgāvarī śravaṇa | teṇeṁ kaḷe nirūpaṇa |
śravaṇeṁ hoīje āpaṇa | tadākāra || 9 ||



9. When *shravan* has the company of the Saint/Truth then, that Reality understands the *nirgun* discourse (ie. then You meet Yourself). Due to *shravan*, you will be the ‘Dweller in That’ (ie. *brahman*).

10. श्रवणें प्रबोध वाढे। श्रवणें प्रज्ञा चढे।

श्रवणें वषियांचे वोढे। तुटोन जाती ॥ १० ॥

śravaṇeṃ prabodha vādhe | *śravaṇeṃ prajñā caḍhe*

|

śravaṇeṃ viṣayāṃce voḍhe | *tuṭona jāṭī* || 10 ||

10. Due to *shravan*, understanding increases. Due to *shravan*, discernment rises higher and due to *shravan* the bonds of sense-objects are untied.

11. श्रवणें वचिर कळे। श्रवणें ज्ञान हें प्रबळे।

श्रवणें वसतु नविळे। साधकांसी ॥ ११ ॥

śravaṇeṃ vicāra kale | *śravaṇeṃ jñāna heṃ prabale* |

|

śravaṇeṃ vastu nivaḷe | *sādhakāṃsī* || 11 ||



11. Due to *shravan*, thoughtlessness is understood; due to *shravan*, that thoughtless knowledge grows powerful and due to *shravan*, that Self becomes clear to the *sadhak*.

12. श्रवणें सद्बुद्धि लागे। श्रवणें वविक जागे।
श्रवणें मन हें मागे। भगवंतासी ॥ १२ ॥

śravaṇeṁ sadbuddhi lāge | *śravaṇeṁ viveka jāge* |
śravaṇeṁ mana heṁ māge | *bhagavaṁtāsī* || 12 ||

12. Due to *shravan* one is endowed with a pure intellect/*buddhi*. Due to *shravan*, *vivek* is awakened and due to *shravan*, the mind begs to see that thoughtless God.

13. श्रवणें कुसंग तुटे। श्रवणें काम ओहटे।
श्रवणें धोका आटे। एकसरां ॥ १३ ॥

śravaṇeṁ kusaṅga tuṭe | *śravaṇeṁ kāma ohaṭe* |
śravaṇeṁ dhokā āṭe | *ekasarāṁ* || 13 ||

13. Due to *shravan*, bad company is broken (ie. the body consciousness) and due to *shravan*



*desires subside. Due to listening/*shravan*, anger is dried up, in that moment. *(*kama*/desire, *krodha*/anger, *moha*/attraction etc. qualities of space)

14. श्रवणं मोह नासे। श्रवणं स्फूर्तप्रकाशे।
श्रवणं सद्बसतु भासे। निश्चयात्मक ॥ १४ ॥

śravaṇeṁ moha nāse | śravaṇeṁ sphūrṭi prakāśe |
śravaṇeṁ sadbastu bhāse | niścayātmaka || 14 ||

14. Due to *shravan*, attraction is destroyed; due to *shravan*, the original inspiration becomes apparent and due to *shravan*, that pure Self beyond doubt appears.

15. श्रवणं होय उत्तम गती। श्रवणं आतुडे शांती।
श्रवणं पावर्जि नवृत्ती। अचळपद ॥ १५ ॥

śravaṇeṁ hoyā uttama gatī | śravaṇeṁ ātuḍe śāntī |

śravaṇeṁ pāvije nivṛṭṭī | acaḷapada || 15 ||

15. Due to *shravan*, the highest state is achieved; due to *shravan*, peace is met, and due to



shravan, that still *nivritti* is achieved.

16. श्रवणा-ऐसें सार नाहीं। श्रवणें घडे सर्व कांहीं।
 भवनदीच्या पूरवाहीं। तरणोपाय श्रवणें ॥ १६ ॥
śravaṇā-aiseṁ sāra nāhīṁ | śravaṇeṁ ghaḍe sarva
kāmhīṁ |
bhavanadīcyā pravāhīṁ | taraṇopāya śravaṇeṁ ||
 16 ||

16. *shravan* is not like the essence, for due to *shravan*, the ‘all thing’ is achieved; but due to *shravan*, one is carried over this river of worldly existence.

17. श्रवण भजनाचा आरंभ। श्रवण सर्वीं सर्वारंभ।
 श्रवणें होय स्वयंभ। सर्व कांहीं ॥ १७ ॥
śravaṇa bhajanācā āraṁbha | śravaṇa sarvīṁ sar-
vāraṁbha |
śravaṇeṁ hoya svayaṁbha | sarva kāmhīṁ || 17
 ||

17. *shravan* is the beginning of *bhajan*. *shravan* is within the ‘all’ and is the beginning of this



‘all’. Yet due to *shravan*, this ‘all thing’ becomes that Self-illuminating/existent (*atma purush*).

18. प्रवृत्तता अथवा नवृत्तता। श्रवणेंवणि न घडे प्राप्ती।

हे तों सकळांस प्रचीती। प्रत्यक्ष आहे ॥ १८ ॥

pravṛtti athavā nivṛtti | śravaṇeṁviṇa na ghaḍe prāptī |

he toṁ sakalāṁsa pracīti | pratyakṣa āhe || 18 ||

18. Whether there is this worldly life or there is withdrawal from this worldly life, nothing is achieved without *shravan*/listening. For without *shravan* that thoughtless *paramatma* within this *sagun* experience, sees through the sense organs (ie. there is body consciousness).

19. ऐकल्यावणि कळेना। हें ठाउकें आहे जनां।

त्याकारणें मूळ प्रयत्ना। श्रवण आधीं ॥ १९ ॥

aikilyāviṇa kalēnā | heṁ ṭhāukēṁ āhe janāṁ |

tyākāraṇeṁ mūla prayatnā | śravaṇa ādhīṁ || 19 ||

19. Without *shravan* (forgetting everything),



thoughtlessness is not understood and this world of many people is known. On account of this ‘speech’ (*‘I am’*), there is this original effort (*knowing*) and at the source there is this *shravan*.

20. जें जन्मीं ऐकलिंचि नाहीं। तेथें पडजि संदेहीं।
 म्हणोनिया दुजें कांहीं। साम्यता न घडे ॥ २० ॥
jeṁ janmīm aikileñci nāhīm | tethēṁ paḍije saṁ-
dehīm |
mhaṇoniyā dujeṁ kāñhīm | sām̐yatā na ghaḍe ||
 20 ||

20. If during one’s life, this *mula maya* has not been heard, then ‘there’ falls into a gross body. Therefore, nothing compares to this ‘all thing’ (*ie shravan*).

21. बहुत साधनें पाहतां। श्रवणास न घडे साम्यता।
 श्रवणेंवणि तत्त्वता। कार्य न चले ॥ २१ ॥
bahuta sādhanem pāhatām | śravaṇāsa na ghaḍe
sām̐yatā |
śravaṇemvṇiṇa tattvatā | kārya na cale || 21 ||



21. By this *sadhana* of the ‘all’, you understood the Reality. Therefore *shravan* has no equal. Without *shravan*, this action of the ‘all’ can truly not begin.

22. न देखतां दनिकर। पडे अवघा अंधकार।
श्रवणेंवणि प्रकार। तैसा होय ॥ २२ ॥

na dekhatām dinakara | paḍe avaghā aṁdhakāra |
śravaṇeṁviṇa prakāra | taisā hoyā || 22 ||

22. Just as when the Sun is not present, everything is darkness, so too, without *shravan*, there are these ‘many’ different methods in the darkness only.

23. कैशी नववधि भक्ती। कैशी चतुर्वधि मुक्ती।

कैशी आहे सहजस्थिती। हें श्रवणेंवणि न कळे ॥ २३ ॥

kaiśī navavidhā bhaktī | kaiśī caturvidhā muktī |
kaiśī āhe sahajasthītī | heṁ śravaṇeṁviṇa na kaḷe
|| 23 ||

23. What is the ninefold devotion? What are the four forms of liberation? What is that natural



state? That thoughtless Self cannot be understood, without *shravan*.

24. न कळे षट्कर्माचरण। न कळे कैसें पुरश्चरण।

न कळे कैसें उपासन। वधियुक्त ॥ २४ ॥

na kaḷe ṣaṭkarmācaraṇa | na kaḷe kaiseṁ puraścaraṇa |

na kaḷe kaiseṁ upāsana | vidhiyukta || 24 ||

24. The six duties of the *brahmin* have not been truly understood; the repetition of the *mantra* has not been understood; worship has not been understood and the ways to properly perform these cannot be truly understood without *shravan*.

25. नाना व्रतें नाना दानें। नाना तपें नाना साधनें।

नाना योग तीर्थाटणें। श्रवणेंवणि न कळती ॥ २५ ॥

nānā vrateṁ nānā dāneṁ | nānā tapeṁ nānā sādhanēṁ |

nānā yoga tīrthāṭaṇēṁ | śravaṇēṁvṇi na kaḷatī || 25 ||



25. The strict vows of the ‘many’; the donations of the ‘many’; the austerities of the ‘many’; the *sadhanas* of the ‘many’; the *yogas* and pilgrimages of the ‘many’; without *shravan* cannot be truly understood.
26. नाना वदिया पडिज्ञान। नाना तत्तत्वांचें शोधन।
नाना कळा ब्रह्मज्ञान। श्रवणेंवणि न कळे ॥ २६ ॥
nānā vidyā piṇḍajñāna | nānā tattvāṁcem śodhana |
nānā kaḷā brahmajñāna | śravaṇeṁviṇa na kaḷe ||
26 ||
26. The ‘many’ is the learnings and knowledges of the *pinḍa*; the ‘many’ is the searching through the gross elements; the ‘many’ are also this art of knowing and that knowledge of *brahman* but they cannot be understood without *shravan*.
27. अठरा भार वनस्पती। एक्या जळें प्रबळती।
एक्या रसें उत्पत्ती। सकळ जीवांची ॥ २७ ॥
aṭharā bhāra vanaspatī | ekyā jaḷeṁ prabaḷatī |



ekyā raseṁ utpattī | sakala jīvāṁcī || 27 ||

27. Then there are the different varieties of flora in the vegetable kingdom; then that One grows due to the water element (ie. becomes a living form due to objectification); then that One gets born due to these body constituents and this ‘all’ becomes a *jiva* (when this ‘all’/‘I am’ ie. *shravan* is not performed there is objectification/imagination and you take yourself to be the body).

28. सकळ जीवांस एक पृथ्वी। सकळ जीवांस एक रवी।
सकळ जीवांस वरूतवी। एक वायु ॥ २८ ॥

sakala jīvāṁsa eka pṛthvī | sakala jīvāṁsa eka ravī
|

sakala jīvāṁsa vartavī | eka vāyu || 28 ||

28. When this ‘all’ (ie. *sagun*) is a *jiva* then, that One (ie. *nirgun*) is the *prithvi*/elemental earth; when this ‘all’ is a *jiva* then, that One is the sun and when this ‘all’ exists as a *jiva* then, that One is the wind (ie. that One be-



comes the elements, oneness gets dropped and ‘many’ objects are imagined and this ‘all’ becomes a *jīva*).

29. सकळ जीवांस एक पैस। जयास बोलजि आकाश।
सकळ जीवांचा वास। एक परब्रह्मीं ॥ २९ ॥

sakaḷa jīvāṁsa eka paisa | jayāsa bolije ākāśa |
sakaḷa jīvāṁcā vāsa | eka parabrahmīm || 29 ||

29. When this ‘all’ becomes a *jīva* then, that One becomes the expansion of this emptiness (from this nothing of ‘I am’ everything comes due to the imagining of ‘many’ names and forms). But if this ‘all’ gets ‘spoken’ (ie. *shravan*) and there is this space of *mula maya* (ie. ‘I am’ or zero) then, the dwelling place of the *jīva* is this ‘all’ and that One merges in *parabrahman* (ie. when one makes *shravan* then the elements and the ‘many’ different *jīvas* are no longer seen separately and there is this space of the ‘all’; but when one leaves this *shravan* then, there is the workings of the mind and so ‘many’ forms and



concepts).

30. तैसैं सकळ जीवांस मळिणेन। सार एकचिसाधन।
तैं हें जाण श्रवण। प्राणमात्रांसीं ॥ ३० ॥

taiseṁ sakalā jīvāṁsa miḷona | sāra ekaci sādhana
|
teṁ heṁ jāṇa śravaṇa | prāṇimātrāṁsīṁ || 30 ||

30. But when this ‘all’ (ie. *shravan* and proper *sadhana*) meets with the *jiva* (this universal mind of the ‘all’ becomes an individual mind), then that One essence becomes the many kinds of *sadhana*. Then that thoughtless Reality knows only the listening through the ears of flesh and blood.

31. नाना देश भाषा मते। भूमंडळीं असंख्याते।
सर्वांस श्रवणापरते। साधनचिनाहीं ॥ ३१ ॥

nānā deśa bhāṣā mateṁ | bhūmaṇḍalīṁ asaṅkhy-
āteṁ |
sarvāṁsa śravaṇāparateṁ | sādhanaci nāhīṁ || 31
||



31. The ‘many’ countries, languages and opinions within this earth are all due to that immeasurable Reality. And truly there is no *sadhana* greater than this *shravan* of the ‘all’, to understand that Self. (*shravan* is to know the ‘all’ and this is the only true *sadhana*, otherwise the ‘many’ names and forms and countries and *jiva* etc. will remain)

32. श्रवणं घडे उपरती। बद्धाचे मुमुक्षु होती।
मुमुक्षूचे साधक अती। नेमेंसचालती ॥ ३२ ॥

śravaṇem ghaḍe uparatī | baddhāce mumukṣu hotī
|
mumukṣūce sādḥaka atī | nemeṁsim cālatī || 32
||

32. Due to *shravan*, one becomes disinterested in ephemeral things; due to the *shravan* of the one in bondage/*baddha*, there is the *mumukshu*/aspirant; due to the *shravan* of the aspirant, there is the *sadhak* who is very earnest to be free.



33. साधकांचे होतासिद्धि। अंगीं बाणतां प्रबोध।
 हें तों आहे प्रसिद्धि। सकळांस ठाउकें ॥ ३३ ॥
sādhakāñce hoti siddha | aṅgīm bāṇatām pra-
bodha |
hem tom āhe prasiddha | sakalāmsa ṭhāukem || 33
 ॥

33. And due to the *shravan* of the *sadhak*, that pure understanding of the *siddha* gets accepted within this ‘all’ body. Then this known ‘all’ becomes that open and thoughtless *paramatma*.

34. ठायींचे खळ चांडाळ। तेचिहोती पुण्यशीळ।
 ऐसा गुण तातकाळ। श्रवणाचा ॥ ३४ ॥
ṭhāyīñce khala cāṇḍāḷa | teci hotī puṇyaśīḷa |
aisā guṇa tātkāḷa | śravaṇācā || 34 ||

34. Then this place of the wicked and filthy becomes that stock of great merit and at that time this *guna* of *shravan* becomes *nirgun* (‘I am’ becomes, I do not exist).

35. जो दुर्बुद्धा दुरात्मा। तोचि होय पुण्यात्मा।



अगाध श्रवणाचा महिमा। बोलला न वचे ॥ ३५ ॥
jo durbuddhi durātmā | toci hoya puṇyātmā |
agādha śravaṇācā mahimā | bolilā na vace || 35 ||

35. That *purush* who had an impure *buddhi* and was an impure *atma* becomes that pure *atma*. And when there is that unfathomable greatness of the *atma* then, *shravan* need not be listened to anymore.

36. तीर्थवरतांची फळश्रुती। पुढें होणार सांगती।
तैसें नव्हे हातींच्या हातीं। सप्रचीत श्रवणें ॥ ३६ ॥
tīrthavratāṁcī phalaśrutī | puḍheṁ hoṇāra sām-
gatī |
taiseṁ navhe hātīṁcyā hātīm | sapracīta śravaṇeṁ
|| 36 ||

36. *shravan* is the fruit of pilgrimages and sacred vows (ie. on account of traditional devotion, this understanding has come) and then afterwards this becomes that thoughtless *nirgun*. Understand that is if cannot be gained immediately then it cannot be this pure experience of



shravan (ie. forget everything and at this very moment, You are He. Leave every concept and the promises of future gains form your ‘many’ *sadhanas*).

37. नाना रोग नाना व्याधी। तत्काळ तोडजि औषधी।
तैशी आहे श्रवणसिद्धी। अनुभवी जाणती ॥ ३७॥
nānā roga nānā vyādhī | tatkāḷa toḍjī auṣadhī |
taiśī āhe śravaṇasiddhī | anubhavī jāṇatī || 37 ||

37. This disease of the ‘many’ and the suffering of the ‘many’ (ie. “I am a body” and harsh pilgrimages and vows) are, at that time, relieved by this medicine of *shravan*. Such is the accomplishment of *shravan* and it is known only by the experience ‘I am’.

38. श्रवणाचा वचिर कळे। तरीच भाग्यश्री प्रबळे।
मुख्य परमात्मा आकळे। स्वानुभवासी ॥ ३८॥
śravaṇācā vicāra kaḷe | tarīca bhāgyaśrī prabaḷe |
mukhya paramātmā ākaḷe | svānubhavāsī || 38 ||

38. When thoughtlessness is understood



through *shravan* then only does your great spiritual blessing become apparent and that Supreme *paramatma* is understood by Self-experience.

39. या नांव जाणावें मनन। अर्थालागीं सावधान।
नदिध्यासें समाधान। होत असे ॥ ३९ ॥

yā nāṁva jāṇāvēṁ manana | arthālāgīṁ sāvadhāna |

nididhyāseṁ samādhāna | hota ase || 39 ||

39. This *shravan* (forget everything) should know *manana* (maintaining this understanding) and then through *manana*, the inner meaning should be carefully examined. This brings **nididhyasa* and that is *samadhan*. *(See 19.5.28-to enter and stay 'there'/brahman)

40. बोलल्याचा अर्थ कळे। तरीच समाधान नविळे।
अकस्मात अंतरीं वोळे। नःसंदेह ॥ ४० ॥

bolilyācā artha kalē | tarīca samādhāna nivale |
akasmāta aṁtarīṁ voḷe | niḥsaṁdeha || 40 ||



40. Therefore when the inner meaning of ‘I am’ is understood, there is that pure *samadhan*. And then immediately, in this inner space, there is the turning towards doubtlessness.

41. संदेह जन्माचें मूळ। तें श्रवणें होय नरिमूळ।
 पुढें सहजचि प्रांजळ। समाधान ॥ ४१ ॥
*samdeha janmāceri mūla | teṁ śravaṇeṁ hoya niri-
 mūla |*
puḍheṁ sahajaci prāṅjāla | samādhāna || 41 ||

41. Body consciousness is the root of birth and due to *shravan* this is uprooted and afterwards, there is that natural and clear *samadhan*.

42. जेथें नाहीं श्रवण मनन। तेथें कैचें समाधान।
 मुक्तपणाचें बंधन। जडलें पायीं ॥ ४२ ॥
*jethem nāhīm śravaṇa manana | tethem kairiceri
 samādhāna |*
*muktapaṅāceri baṅdhana | jaḍaleri pāyīm || 42
 ||*

42. But how can there be *samadhan* where there



is neither *shravan* nor *manana*? Then there is only the fetter of so-called freedom tied around your feet.

43. मुमुक्षु साधक अथवा सद्भिः। श्रवणैर्वणि तो बद्ध।
श्रवणमननें शुद्ध। चित्तवृत्तहोय ॥ ४३ ॥
mumukṣu sādḥaka athavā siddha | śravaṇemvṇiṇa
to baddha |
śravaṇamananem śuddha | cittavṛtti hoyā || 43 ||

43. You may be a *mumukshu*, a *sadhak* or a *siddha* still, without *shravan*, they become unrestrained and irrelevant talking. But through *shravan* and *manana* this knowing *vritti* gets completely purified (ie. beyond knowledge).

44. जेथें नाहीं नित्य श्रवण। तें जाणावें वलिक्षण।
तेथें साधकें एक क्षण। क्रमूं नये सर्वथा ॥ ४४ ॥
jetherṁ nāhīm nitya śravaṇa | teṁ jāṇāveṁ vi-
lakṣaṇa |
tetherṁ sādḥakerṁ eka kṣaṇa | kramūṁ naye
sarvathā || 44 ||



44. If 'here' that eternal does not make *shravan* then, one should know that it has become something quite different (ie. something imagined). And if that *brahman* becomes this 'all' then, the *sadhak* should not enjoy this 'all' (ie. the 'all' has to be left and not wallowed in; it is only a means for you to reach your Reality).
45. जेथें नाहीं श्रवणस्वार्थ। तेथें कैंचा हो परमार्थ।
 मागें केलें ततिकें व्यर्थ। श्रवणेंवणि होय ॥ ४५ ॥
jetheriṁ nāhīṁ śravaṇasvārtha | tetheriṁ kaimcā ho paramārtha |
māgeṁ keleṁ titukēṁ vyartha | śravaṇemvina hoyā || 45 ||

45. When 'here' there is not the Self-benefit of *shravan* then, how can there be that Ultimate accomplishment? Just look and you will see that whatever has been previously done without *shravan*, has all gone to waste (were is yesterday?).

46. तस्मात् श्रवण करावें। साधन मनीं धरावें।



नतिय नेमें तरावें। संसारसागरीं ॥ ४६ ॥

tasmāt śravaṇa karāveṃ | sādhana manīm dharā-
veṃ |

nitya nemeṃ tarāveṃ | saṃsārasāgarīm || 46 ||

46. Therefore there should be *shravan*. This is the only *sadhana* that you should hold firmly in the mind. And then, every moment, you should stay afloat upon this ocean of worldly existence.

47. सेवलिंचिसेवावें अनन। घेतलेंचि घ्यावें जीवन।
तैसें श्रवण मनन। केलेंचिकिरावें ॥ ४७ ॥

sevileṃci sevāveṃ anna | ghetaleṃci ghyāveṃ jī-
vana |

taiseṃ śravaṇa manana | keleṃci karāveṃ || 47
||

47. This *‘food’ that has been tasted, should be tasted again. This ‘water of life’ that has been taken, should be taken again (ie. one should stop objectifying and drink this water of life). In this way, **shravan* and *manana* should be



done and done again. *(To taste of this bliss of 'I am' ie. the essence of the sense experiences without which, you could not live for a moment)

48. श्रवणाचा अनादर। आळस करी जो नर।
त्याचा होय अपहार। स्वहतिवषियीं ॥ ४८ ॥
śravaṇācā anādara | ālasa karī jo nara |
tyācā hoya apahāra | svahitāviṣayīṅ || 48 ||

48. Where there is no respect for *shravan* then, due to laziness, that *purush* becomes a man and that Reality gets deprived of Its own Self.

49. आळसाचें संरक्षण। परमार्थाची बुडवण।
याकारणें नतिय श्रवण। केलेंचि पाहजि ॥ ४९ ॥
ālasācēṅ saṅrakṣaṇa | paramārthācī buḍavaṇa |
yākāraṇēṅ nitya śravaṇa | keleṅci pāhije || 49 ||

49. The one who protects this *laziness will drown that Ultimate Accomplishment of *paramarth*. Therefore by means of this 'speech' there should be only the making of *shravan*. *(ie. to forget your Self is real laziness. You can be con-



stantly occupied in this world but look carefully and you will see that really, this is imagination and laziness)

50. आतां श्रवण कैसें करावें। कोण्या ग्रंथास पाहावें।
पुढलिये समासीं आघवें। सांगजिल ॥ ५० ॥

*ātām śravaṇa kaiseṁ karāveṁ | koṇyā graṁthāsa
pāhāveṁ |
puḍhiliye samāsīm āghaveṁ | sāṅgijela || 50 ||*

50. Now, why should *shravan* be made when the ‘all’ has understood that *nirgun* path? Then ahead within the composition of words there will the thoughtlessness of no-mind.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
श्रवणनिरूपणं नाम अष्टमः समासः ॥ ८ ॥ ७.८

*iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
śravaṇanirūpaṇaṁ nāma aṣṭamaḥ samāsaḥ || 8 ||
7.8*

*Tímto končí 8. kapitola 7. dášaky knihy Dásbódh
s názvem „Discourse on Listening/Shravan 1.“.*





7.9 Discourse on Listening/ *Shravan* 2.

समास नववा : श्रवणनरूपण

samāsa navavā : śravaṇanirūpaṇa

Discourse on Listening/ *Shravan* 2.

|| Śrī Rām ||

1. आतां श्रवण कैसें करावें। तेही सांगजिल स्वभावे।
शरोतीं अवधान द्यावें। एकचित्ते ॥ १ ॥



*ātām śravaṇa kaiseṁ karāveṁ | teṁhī sāṁgijela
svabhāveṁ |
śrotīm avadhāna dyāveṁ | ekacitteṁ || 1 ||*

1. Why should the mind make *shravan* when thoughtlessness has been understood? Still, first the good listener should give all their attention to this ‘I am’ (ie. *shravan*) and then afterwards there can be the mind of that One (*maharaj – make your mind, His mind*).

2. एक वक्तृत्व शरवणीं पडे। तेणें झालें समाधान मोडे।
केला नशिचयो वधिडे। अकस्मात् ॥ २ ॥
*eka vaktṛtva śravaṇīm paḍe | teṇeṁ jhāleṁ samād-
hāna moḍe |
kelā niścayo vighaḍe | akasmāta || 2 ||*

2. But when there is loose talk then, the One within this ‘I am’ comes tumbling down into the mind. Then *samadhan* is broken and conviction is suddenly destroyed. (That formless One tumbles down into the mind and and takes itself to be a name and form; *maharaj-* don’t let them



break your *samadhi*)

3. तें वक्तृत्व त्यागावें। जें मायकि स्वभावें।
तेथें नशिचयाच्या नांवें। शून्याकार ॥ ३ ॥

*tem vaktṛtva tyāgāvem | jem māyika svabhāvem |
tethem niścayācyā nāmveṁ | śūnyākāra || 3 ||*

3. Therefore that Reality should give up all loose talk and eventually even this *mula maya*, for it is also, by nature, untrue (even this ‘speech’ is a false appearance on you, that Reality). When ‘here’ you have faith in this ‘I am’ then, you are a ‘dweller in zero’ (ie. by forgetting everything, nothing remains ie. no things, names and forms remain. Still in this understanding of zero, you are there).

4. एका ग्रांथें नशिचयो केला। तो दुजयानें उडविला।
तेणें संशयचिवाढला। जनमवरी ॥ ४ ॥

*ekyā grañthem niścayo kelā | to dujayānem uḍa-
vilā |
teṇem saṁśayaci vāḍhalā | janmavarī || 4 ||*



4. There had been the conviction of Oneness but that flew away due to this ‘I am’ (ie. first a feeling of separation appeared, a Knower and a known). And when the Reality has this original doubt of ‘I am’ then, this doubt only increases until you take a birth (ie. enter body consciousness. Taking yourself to be a body there are the three states of waking, dream and sleep. Upon awaking there is this feeling ‘I am’ but almost immediately there begins the thoughts of this world. You are knowledge, it is knowledge that awakes but thoughts of a world outside of you creates a world outside of you and the feeling of individuality suddenly arises. This habit has become second nature and along with the ‘many’ concepts there will be the concept of your having taken birth. But the body was born, you are knowledge). (This ‘I am’ feeling is the original doubt. ‘Here’ the *gunas* and elements are unmanifest. Objectification is the manifestation of these *gunas* and elements and then that Reality imagines itself to be one body



in a world of ‘many’ bodies and names and forms)

5. जेथें संशय तुटती। होय आशंकानवृत्ती।
 अद्वैतग्रंथ परमार्थी। श्रवण करावे ॥ ५ ॥
jetheriṁ saṁśaya tuṭatī | hoyā āśaṅkānivṛttī |
advaita-grantha paramārthī | śravaṇa karāve ||
 5 ||

5. When ‘here’ this doubt of ‘I am’ is removed then, ‘there’ there is the end of fear. But first the one following *paramarth* should make *shravan* and then there can be that *non-dual composition. *(To string together one continuous unbroken thoughtless composition)

6. जो मोक्षाचा अधिकारी। तो परमार्थपंथ धरी।
 प्रीतलागली अंतरीं। अद्वैतग्रंथाची ॥ ६ ॥
jo mokṣācā adhikārī | to paramārthapanṭha dhari
 |
prīti lāgalī antarīṁ | advaita-granthācī || 6 ||

6. That *purush* will be worthy of liberation if



He keeps to the path of *paramarth*. Then there will be love for that non-dual composition that is hidden within this ‘I am’.

7. जेणें सांडलिा इहलोक। जो परलोकींचा साधक।
तेणें पाहावा वविक। अद्वैतशास्त्रीं ॥ ७ ॥

*jeṇem sāṅḍilīa ihaloka | jo paralokīncā sādhaḥa |
teṇem pāhāvā viveka | advaitasāstrīṁ || 7 ||*

7. When one has set aside this world then, there is the *sadhak* of the world beyond (ie. by leaving off the thoughts of this world one will perceive the world as knowledge. The one who stays as knowledge is called a *sadhak*). Then one should understand this non-dual composition that is within the *shashtras* (ie. the inner most meaning of *neti, neti* should be understood)

8. जयास पाहजि अद्वैत। तयापुढें ठेवतिं द्वैत।
तेणें क्षोभलें उठे चतित। तया श्रोतयांचें ॥ ८ ॥

*jayāsa pāhaje advaita | tayāpuḍhem ṭhevitām
dvaita |*

teṇem kṣobhaleṁ uṭhe citta | tayā śrotayāṁcerṁ ||



8 ||

8. Non-duality is required by *mula maya* but duality has been spread out in front of that Reality. Due to this disturbance there arises the mind of a listener (ie. in the mind of the good listener there is the feeling 'I am' and the vision of this world beyond. And as long as you remain then, duality will not subside).

9. आवडीसारखें मळि। तेणें सुखचउचंबळे।
नाहीं तरी कंटाळे। मानस ऐकतां ॥ ९ ॥

āvāḍīsārikheṁ mḷe | teṇeṁ sukhaci ucambāḷe |
nāhīṁ tarī kaṁṭāḷe | mānasa aikatām || 9 ||

9. If the mind meets that which it likes then, there will be an overflowing of pleasure (why do we have pleasure when our desires are fulfilled? Well for a moment, there is no desire and the mind becomes still and this is pleasure. Unfortunately due to habit, the thoughts again arise and disturb this stillness. But if the mind understands that nothing is true and



turns to this ‘I am’ then, there is bliss/*ananda*). Otherwise there will only be the listening of a tired mind (it is not awake to *shravan* and there is only worldly listening, worldly talk and worldly thoughts).

10. ज्याची उपासना जैसी। त्यासि प्रीतिवाढे तैसी।
तेथें वर्णतिं दुजयासी। प्रशस्त न वाटे ॥ १० ॥
jyācī upāsanā jaisī | tyāsi prīti vāḍhe taisī |
tethem varṇitāṁ dujayāsī | praśasta na vāṭe || 10
||

10. One’s **upasana*/worship is an indication of one’s love for that Self.¹² If in *brahman* you describe another then, that is hardly considered as praiseworthy (ie. it is not correct to appreciate the *sagun* and thus create otherness, when

¹²*siddharameshwar maharaj*- The one who has great love, faith and respect for the *guru*, is the only one with love for the Self. The one who has boundless love for the *guru* knows the value of knowledge and the value of the Self. And their love will be apparent in their conduct, for devotion is the “thermometer” of love.



there is actually the non-dual *nirgun* and no-
otherness. Such appreciation of this false 'all'
will lead to the further appreciations and con-
fusions of an outside world). *(To take the mind
that is seated with the objects of the world and
seat it beside the Self)

11. प्रीतीचें लक्षण ऐसें। अंतरीं उठे अनायासें।
पाणी पाणवाटें जैसें। आपणचि धांवे ॥ ११ ॥
prīṭiceṁ lakṣaṇa aiseṁ | aṁtarīm uṭhe anāyāseṁ |
pāṇī pāṇavāṭeṁ jaiseṁ | āpaṇaci dhāṁve || 11 ||

11. The nature of love is that it effortlessly ari-
ses in your inner space and flows like water
flowing in water. In this way, you run to the
protection of your Self.

12. तैसा जो आत्मज्ञानी नर। तयास नावडे इतर।
तेथें पाहजिं सारासार-। वचिरणा ते ॥ १२ ॥
taisā jo ātmajñānī nara | tayāsa nāvade itara |
tetherṁ pāhije sārāsāra- | vicāraṇā te || 12 ||

12. When the man becomes the *atma-gnyani*



then, He does not like the separation caused by this other (ie. the duality of Knower and known or 'all'). He wants only that thoughtless essence 'there'.

13. जेथें कुळदेवी भगवती। तेथें पाहजि सप्तशती।
इतर देवांची सतुती। कामा न ये सर्वथा ॥ १३ ॥
jetherṁ kuḷadevī bhagavatī | tetherṁ pāhije saptaśatī
|
itara devāṁcī stutī | kāmā na ye sarvathā || 13 ||

13. When your family goddess is *bhagavati* then, the seven hundred *shlokas* in praise of her are wanted and the praise of other gods is of absolutely no use.

14. घेतां अनंताच्या व्रता। तेथें नलगे भगवद्गीता।
साधुजनांस विव्रता। फळाशेचि नाहीं ॥ १४ ॥
ghetām anantācyā vratā | tetherṁ nalage bhaga-
vadgītā |
sādhujanāṁsi vārtā | phalāśeci nāhīm || 14 ||

14. One who has taken a strict vow in order to



gain something, does not want the *bhagavat gita* (ie. the non-dual composition that teaches the renunciation of the fruits of all actions). But for the *sadhu*, these rumours of the fruits of one's desires, do not exist.

15. वीरकंकण घालतिं नाकीं। परी तें शोभा पावेना कीं।
 जेथील तेथें आणकीं। कामा न ये सर्वथा ॥ १५ ॥
*vīrakankāṇa ghālitīm nākīm | parī tem śobhā pā-
 venā kīm |*
jethīla tethem āṇikīm | kāmā na ye sarvathā || 15
 ||

15. If a great warrior was to wear his victory bracelet on his nose then, it would look proper. In the same way, why to bring, 'there' (*brahman*) within 'here' (*maya*)? It is absolutely no use at all (everything has its proper place otherwise it is of no use).

16. नाना माहात्म्यें बोललीं। जेथील तेथें वंद्य झालीं।
 वपिरीत करून वाचलीं। तरी तें वलिक्षण ॥ १६ ॥
nānā māhātmyem bolilīm | jethīla tethem vandya



jhālīm |

viparīta karūna vācilīm | *tarī tem vilakṣaṇa* || 16
||

16. First the ‘many’ should understand the greatness of this ‘speech’ and then ‘there’ within ‘here’ should be praised. But if the opposite is uttered and the ‘many’ are praised within *brahman* then, that Reality becomes something quite different (a world of imagined names and forms).

17. मल्हारीमाहात्म्य द्वारकेसी। द्वारकामाहात्म्य नेलें
काशीसी।

काशीमाहात्म्य व्यंकटेशीं। शोभा न पावे ॥ १७ ॥

malhārīmāhātmya dvārakesī | *dvārakāmāhātmya
nelēm kāśīsī* |

kāśīmāhātmya vyaṅkaṭeśīm | *śobhā na pāve* || 17
||

17. It is not fitting to speak of the greatness of god *malhari* in *dwarka* (*krishna’s place*) or tell of the greatness of *dwarka* in *kashi* (*shiva’s*



place). In the same way, the greatness of *ka-shi* should not be told in *venkteshwar* (*vishnu's* place).

18. ऐसैं सांगतां असे वाड। परी जेथील तेथेंच गोड।
तैसी ज्ञानियांस चाड। अद्वैतग्रंथाची ॥ १८ ॥

*aiseṁ sāṅgatām ase vāḍa | parī jethīla tethēnci
gōḍa |*

taisī jñāniyāṁsa cāḍa | advaitagramthācī || 18 ||

18. It is only when that infinite is understood that ‘there’/*brahman* within ‘here’/*maya* is enjoyed. Then there is the *gnyani* and He is happy only with that non-dual composition (He stings together an unbroken thoughtless composition and is in *samadhan*).

19. योगियांपुढे राहाण। परीक्षावंतापुढें पाषाण।
पंडतिपुढें डफगाण। शोभा न पावे ॥ १९ ॥

*yogiyāṁpuḍhe rāhāṇa | parīkṣāvaṁtāpuḍheṁ
pāṣāṇa |*

*paṁḍitīpuḍheṁ ḍaphagāṇa | śobhā na pāve || 19
||*



19. Otherwise it is just like a spiritual medium in front of a *yogi* or a stone being shown to a jeweller or a rustic ballad recited in front of a classical musician; it is not fitting.

20. वेदज्ञापुढें जती। नसिपृहापुढें फळशरुती।
ज्ञानयापुढें पोथी। कोकशास्त्राच्ची ॥ २० ॥
vedajñāpuḍhem̐ jatī | nispr̥hāpuḍhem̐ phalaśruti |
jñāniyāpuḍhem̐ pothī | kokaśāstrāccī || 20 ||

20. It would be like the *vedas* being placed before a *jain* monk or a book on how to achieve one's desires being set in front of one who is desireless or a text on lovemaking being placed in front of a *gnyani*.

21. ब्रह्मचर्यापुढें नाचणी। रासक्रीडा नरूपणीं।
राजहंसापुढें पाणी। ठेवलिनं जैसें ॥ २१ ॥
brahmacaryāpuḍhem̐ nācaṇī | rāsakrīḍā nirūpa-
ṇīm̐ |
rājahaṁsāpuḍhem̐ pāṇī | ṭhevileṁ jaisem̐ || 21 ||

21. It would be like a dancing girl performing



before a *brahmachari*/celibate monk or the telling of the *gopis* love for their *shri krishna* at a *vedantic* discourse. It would be like placing a pot of water before the royal swan.

22. तैसें अंतरनषिठापुढें। ठेवलें शृंगारी टीपडें।

तेणें त्याचें कैसें घडे। समाधान ॥ २२ ॥

taiseṁ antarniṣṭhāpudhem | *ṭhevileṁ śṛṅgārī ṭī-*
paḍem |

teṇem tyācem kaiseṁ ghaḍe | *samādhāna* || 22 ||

22. If before an ascetic there is placed a book on the art of sex then, how could he gain *samadhan* from that?

23. रायास रंकाची आशा। तक्र सांगणें पीयूषा।

संन्याशास वोवसा। उच्छिष्टिचांडाळीचा ॥ २३ ॥

rāyāsa raṅkācī āśā | *takra sāṅgaṇem pīyūṣā* |

samnyāsāsa vovasā | *ucchiṣṭacāṅḍālīcā* || 23 ||

23. How could the King (*ie. atma*) have the hopes of a beggar or how could nectar be told of the sweetness of buttermilk? And how could a



sannyasi be offered the leftover food from a low caste woman?

24. कर्मनषिठा वशीकरण। पंचाक्षरीया नरूपण।
तेथें भंगे अंतःकरण। सहजचित्याचें ॥ २४ ॥
karmaniṣṭhā vaśīkaraṇa | pañcākṣarīyā nirūpaṇa
|
tetheriṁ bhaṅge aṁtaḥkaraṇa | sahajaci tyāceriṁ ||
24 ||

24. Just as the mind of one who performs *vedic* rituals would get disturbed having to listen to a discourse on charms and spells, so too, that natural discourse ‘there’ gets broken on account of this knowing.

25. तैसे पारमार्थिकि जन। तयांस नसतां आत्मज्ञान।
ग्रंथ वाचितां समाधान। होणार नाहीं ॥ २५ ॥
taise pāramārthika jana | tayāṁsa nasatāṁ ātma-
jñāna |
grāṁtha vācitāṁ samādhāna | hoṇāra nāhīṁ || 25
||



25. Just as the worldly cannot understand the knowledge of the *atma* so too, the one who follows *paramarth* will get no *samadhan* from a composition where the knowledge of *atma* does not exist.

26. आतां असो हें बोलणें। ज्यास स्वहति करणें।
तेणें सदा वविरणें। अद्वैतग्रंथीं ॥ २६ ॥

*ātām aso heṁ bolāṇem | jayāsa svahita karaṇem |
teṇem sadā vivaraṇem | advaitagrāṁthīṁ || 26 ||*

26. But as it is that thoughtless Self that has now become this ‘speech’ then, by this action of *mula maya* you can once more gain your own Self. For by this ‘speech’ there will arise that thoughtlessness that always stays within the non-dual composition.

27. आत्मज्ञानी एकचित्त। तेणें पाहणें अद्वैत।
एकांत स्थळीं नविांत। समाधान ॥ २७ ॥

*ātmajñānī ekacitta | teṇem pāhaṇem advaita |
ekānta sthālīṁ nivāṁta | samādhāna || 27 ||*



27. The *atma gnyani* has the mind of the One and due to this, non-duality is understood. Being in that place of aloneness, He is silent and He is *samadhan*.

28. बहुत परकारें पाहतां। ग्रंथ नाहीं अद्वैतापरता।
परमार्थास तत्त्वतां। तारूंच कीं ॥ २८ ॥

*bahuta prakāreṃ pāhatāṃ | grāṃtha nāhīṃ advai-
tāparatā |*

paramārthāsa tatvatām | tārūṃca kīṃ || 28 ||

28. The understanding of this ‘all’ is not like that non-dual composition. Really how can duality ever rescue that non-dual *paramarth*?

29. इतर जे प्रापंचकि। हास्य वनिोद नवरसकि।
हति नव्हे तें पुस्तक। परमार्थासी ॥ २९ ॥

*itara je prāpaṃcika | hāsya vinoda navarasika |
hita navhe teṃ pustaka | paramārthāsī || 29 ||*

29. And when this ‘I am’ is worldly then, there is humour, amusement, play and the *nine sentiments. But then the reading of such books can



never bring any benefit to *paramarth*. *(Anger, joy, lust etc.)

30. जेणें परमार्थ वाढे। अंगीं अनुताप चढे।

भक्तिसाधन आवडे। त्या नांव ग्रंथ ॥ ३० ॥

jeṇem paramārtha vāḍhe | aṅgīm anutāpa caḍhe | bhaktisādhana āvaḍe | tyā nāmva graṅtha || 30 ||

30. Due to this understanding of ‘I am’, *paramarth* increases and then in this ‘all’ body, repentance arises. When one is fond of this *sadhana* there is devotion and when there is this ‘I am’ then, that should be called a spiritual composition.

31. जो ऐकतांच गर्व गळे। कां ते भ्रांतीच मावळे।

नातरी एकसरी वोळे। मन भगवंतीं ॥ ३१ ॥

jo aikatāṅca garva gaḷe | kām te bhrāntīca māvaḷe |

nātarī ekasarī voḷe | mana bhagavarāntīm || 31 ||

31. When that *purush* ‘listens’ then, his pride



disappears for he understands, ‘How can I be this delusion that fades away?’ Then his mind turns around and gathers itself in God.

32. जेणें होय उपरती। अवगुण अवघे पालटती।
जेणें चुके अधोगती। त्या नांव ग्रंथ॥ ३२॥

jeṇem hoya uparatī | avaguna avaghe pālaṭatī |
jeṇem cuke adhogatī | tyā nāmva grāṁtha || 32 ||

32. When this ‘I am’ is weary of worldly pursuits then, the wrong *gunas* get transformed; when this *mula maya* forgets this lowly downfallen condition then, there is this ‘I am’ and that is a spiritual composition.

33. जेणें धारषिट चढे। जेणें परोपकार घडे।
जेणें वषियवासना मोडे। त्या नांव ग्रंथ॥ ३३॥

jeṇem dhāriṣṭa caḍhe | jeṇem paropakāra ghaḍe |
jeṇem viṣayavāsanā moḍe | tyā nāmva grāṁtha ||
33 ||

33. If due to *mula maya*, fortitude rises higher; if due to *mula maya*, that *atma* is accomplished;



if due to *mula maya* the desire for sensual enjoyment is destroyed then, there is this ‘I am’ and that should be called a scriptural composition (to forget this world and string together this continuous thought, ‘I am’).

34. जेणें ग्रंथ परत्र साधन। जेणें ग्रंथें होय ज्ञान।

जेणें होइजे पावन। त्या नांव ग्रंथ ॥ ३४ ॥

*jeṇem grāṁtha paratra sādhana | jeṇem grāṁthem
hoya jñāna |*

jeṇem hoije pāvana | tyā nāmva grāṁtha || 34 ||

34. If due to *mula maya* this ‘world beyond’ is accomplished; if due to *mula maya* there is the composition of knowledge; if due to *mula maya* one is purified then, this is the scriptural composition ‘I am’.

35. ग्रंथ बहुत असती। नाना वधानें फळश्रुती।

जेथें नुपजे वरिक्ती भक्ती। तो ग्रंथचि नव्हे ॥ ३५ ॥

*grāṁtha bahuta asatī | nānā vidhānem phalaśrutī
|*

jethem nupaje viraktī bhakti | to grāṁthaci navhe



॥ 35 ॥

35. When that continuous composition of this ‘all’ gets placed in the ‘many’ with its desires for the fruits of actions then, ‘here’ there is no awakening of desireless devotion and that is not a spiritual composition.

36. मोक्षेंवणि फळश्रुती। ते दुराशेची पोथी।
ऐकतां ऐकतां पुढती। दुराशाच वाढे ॥ ३६ ॥
mokṣeṁviṇa phalaśrutī | te durāsecī pothī |
aikatām aikatām puḍhatī | durāśāca vāḍhe || 36
॥

36. If there is a promise of fruits desired and no liberation then, that Reality has become a book containing a bunch of papers full of insatiable hopes and listening over and over to these only increases such hopes.

37. श्रवणीं लोभ उपजेल जेथें। वविक कैंचा असेल तेथें।
बैसलीं दुराशेचीं भूतें। तयां अधोगती ॥ ३७ ॥
śravaṇīm lobha upajela jethem | viveka kaimcā



asela tethem |

baisalīm durāśecīm bhūtem | *tayām adhogatī* || 37
||

37. If in *shravan*, desire and affections arise ‘here’ then, how can there be *vivek*, ‘there’? Wherever the ghosts of hope are sitting there is only the ruin and disgrace of a lowly condition for that Reality.

38. ऐकोनीच फळश्रुती। पुढें तरी पावों म्हणती।

तयां जन्म अधोगती। सहजचजाहली ॥ ३८ ॥

aikonīca phalaśrutī | *puḍhem tarī pāvom mhaṇatī*
|

tayām janma adhogatī | *sahajaci jāhalī* || 38 ||

38. When one hears about the fruits of action and that One says, “I will attain this” then, that natural Reality accepts a birth and there is the lowly condition of body consciousness (when you awake in the morning, you are knowledge. The moment you think, “I have this to do” then, you take birth in the body. Every morning is



like this)

39. नाना फळें पक्षी खाती। तेणेंच तियां होय तृपती।
परी त्या चकोराचे चितीं। अमृत वसे ॥ ३९ ॥

nānā phalēm pakṣī khātī | teṇemci tayām hoyā tṛptī
|
parī tyā cakorāce cittīm | amṛta vase || 39 ||

39. The fruits of the ‘many’ are eaten by the ‘many’ birds and they are contented by these. But the mind of that *chakora* bird only lives for the nectar (the good disciple is the *chokora* bird and this nectar is ‘I am’).

40. तैसें संसारी मनुष्य। पाहे संसाराची वास।
परी जे भगवंताचे अंश। ते भगवंत इच्छती ॥ ४० ॥

taiseṁ saṁsārī manuṣya | pāhe saṁsārācī vāsa |
parī je bhagavaṁtāce aṁśa | te bhagavaṁta icchitī
|| 40 ||

40. A man in *samsar* seeks only the ways of *samsar* but the one who lives as a part of God wishes only for the ways of God.



41. ज्ञानयास पाहजि ज्ञान। भजकास पाहजि भजन।
साधकास पाहजि साधन। इच्छेसारखिं ॥ ४१ ॥
jñāniyāsa pāhije jñāna | bhajakāsa pāhije bhajana
|
sādhakāsa pāhije sādhana | icchesārikhem || 41 ||

41. The *gnyani* wants knowledge/*gnyan*; the one who does *bhajan* wants *bhajan*; and the *sadhak* wants the *sadhana* that accompanies this ‘I am’.

42. परमार्थयास पाहजि परमार्थ। स्वार्थयास पाहजि स्वार्थ।
कृपणास पाहजि अर्थ। मनापासूनी ॥ ४२ ॥
paramārthyāsa pāhije paramārtha | svārthyāsa
pāhije svārtha |
krpaṇāsa pāhije artha | manāpāsūnī || 42 ||

42. *paramarth* wants only *paramarth*; the wealth of the Self wants only the wealth of the Self; and the miser wants the wealth that comes from his mind.

43. योगयास पाहजि योग। भोगयास पाहजि भोग।



रोगयिास पाहजि रोग-। हरती मात्रा ॥ ४३ ॥ var हर्ति
yogiyāsa pāhije yoga | bhogiyāsa pāhije bhoga |
rogiyāsa pāhije roga- | haratī mātrā || 43 || var
harti

43. The *yogi* wants *yoga* (union with Himself); the seeker of pleasure wants to enjoy and the diseased want the medicine that removes the disease.

44. कवीस पाहजि प्रबंध। तार्ककिस पाहजि तर्कवाद।
भावकिस संवाद। गोड वाटे ॥ ४४ ॥
kavīsa pāhije prabandha | tārlikāsa pāhije tarka-
vāda |
bhāvlikāsa samvāda | goḍa vāṭe || 44 ||

44. A poet wants poetic works. The logicians want logical discussion and the faithful devotee has fondness for a dialogue with God.

45. पंडतिस पाहजि व्युत्पत्ती। विद्वानास अध्ययनप्रीती।
कलावंतास आवडती। नाना कळा ॥ ४५ ॥
paṇḍitāsa pāhije vyutpattī | vidvānāsa adhyaya-



naprītī |

kalāvaṁtāsa āvaḍatī | *nānā kalā* || 45 ||

45. The scholar wants to expound on a religious text; the knowledgeable has love of study and the artist likes the arts of the ‘many’.

46. हरदासांस आवडे कीर्तन। शुचिर्भूतांस संध्यास्नान।
कर्मनषिठांस वधिविधान। पाहजि ते ॥ ४६ ॥

haridāsāṁsa āvaḍe kīrtana | *śucirbhūtāṁsa saṁdhyāsnāna* |
karmaniṣṭhāṁsa vidhividhāna | *pāhije teṁ* || 46 ||

46. The servant of *hari* likes *kirtana*; the pure and holy *brahmin* likes prayers and his sacred bath and the follower of ritual wants the rules to perform ceremonies.

47. प्रेमळास पाहजि करुणा। दक्षता पाहजि वचिक्षणा।
चातुर्य पाहे शहाणा। आदरेंसीं ॥ ४७ ॥

premalāsa pāhije karuṇā | *dakṣatā pāhije vicakṣaṇā* |



cāturya pāhe śahāṇā | ādaremsīm || 47 ||

47. The loving want sentiment, the shrewd want alertness and the wise understand that wisdom is to be respected.

48. भक्त पाहे मूर्तध्यान। संगीत पाहे तालज्ञान।
रागज्ञानी तानमान। मूर्च्छना पाहे ॥ ४८ ॥

bhakta pāhe mūrtidhyāna | saṅgīta pāhe tālajñāna
|
rāgajñānī tānamāna | mūrccchanā pāhe || 48 ||

48. The devotee wants to understand the image of meditation. The composer wants to understand the knowledge of rhythms. One who plays *ragas* wants to understand melody and harmony.

49. योगाभ्यासी पडिज्ञान। तत्त्वज्ञानी तत्त्वज्ञान।
नाडीज्ञानी मात्राज्ञान। पाहतसे ॥ ४९ ॥

yogābhyāsī piṁḍajñāna | tattvajñānī tattvajñāna
|
nāḍijñānī mātrājñāna | pāhatase || 49 ||



49. A student of *yoga* wants knowledge of physiology. The philosopher wants to know the system of philosophy and a *vaidya* wants to know the pulse rate and the medicine dosage to give.

50. कामकि पाहे कोकशास्त्र। चेटकी पाहे चेटकीमंत्र।
यंतरी पाहे नाना यंत्र। आदरेंसी ॥ ५० ॥

kāmika pāhe kokaśāstra | *ceṭakī pāhe ceṭakīmantra*
|
yaṅtrī pāhe nānā yaṅtra | *ādareṅsī* || 50 ||

50. The sensual want to know the amorous arts. A black magician wants to know related *mantras* and a knower of *yantras* (symbolic diagrams of deities) wants to know these symbolic representations.

51. टवाळासि आवडे वनिोद। उन्मतास नाना छंद।
तामसास प्रमाद। गोड वाटे ॥ ५१ ॥

ṭavālāsi āvaḍe vinoda | *unmatāsa nānā chaṅda* |
tāmasāsa pramāda | *goḍa vāṭe* || 51 ||

51. The idle and mischievous like jokes, the



arrogant has a longing for the ‘many’ and one who is lazy is fond of intoxicants.

52. मूर्ख होय नादलुब्धी। नदिक पाहे उणी संधी।
पापी पाहे पापबुद्धी। लावून अंगीं ॥ ५२ ॥

*mūrkha hoyā nādaluḅdhī | nīdika pāhe uṇī sa-
m̄dhī |*

pāpī pāhe pāpabuddhī | lāvūna aṅgīṁ || 52 ||

52. A fool is absorbed in tunes, the slanderer looks for blemishes in others and the sinner within this ‘all’ body likes to prove his sinful intellect/*buddhi*.

53. एकां पाहजि रसाळ। एकां पाहजि पाल्हाळ।
एकां पाहजि केवळ। साबडी भक्ती ॥ ५३ ॥

*ekāṁ pāhije rasāḷa | ekāṁ pāhije pālhāḷa |
ekāṁ pāhije kevaḷa | sābaḍī bhaktī || 53 ||*

53. That One wants the witty anecdote. That One wants the long winding tale and that One wants only pious, simple devotion.



54. आगमी पाहे आगम। शूर पाहे संग्राम।
 एक पाहती नाना धर्म। इच्छेसारखे ॥ ५४ ॥
āgamī pāhe āgama | śūra pāhe saṅgrāma |
eka pāhatī nānā dharmā | icchesārikhe || 54 ||

54. One who is absorbed in the *vedas* seeks only the *vedas*. The brave seeks out war and the One who understands seeks only to turn his ‘many’ *dharmā*/duties into this ‘I am’. (We are the One and we each find that which we seek. When our conviction is, “I am a body” then there is a body and birth. When our conviction is this thought ‘I am’ then, there is this body of the ‘all’. And when this thought is dropped then, thoughtlessness reigns. It all depends on our conviction)

55. मुक्त पाहे मुक्तलीला। सर्वज्ञ पाहे सर्वज्ञकळा।
 ज्योतिषी भविष्य पिगळा। वर्णू पाहे ॥ ५५ ॥
mukta pāhe muktalīlā | sarvajña pāhe sarvajñakalā |
jyotiṣī bhaviṣya piṅgalā | varṇūm pāhe || 55 ||

55. The liberated see only this *‘fun’ of libe-



ration, the ‘all’ sees this ‘art’ of the ‘all’ (ie. forgetting everything is an art) and the astrologer sees always a happy future. *(*maharaj- you should understand this world and then enjoy the fun*)

56. ऐसैं सांगावें तें कति। आवडीसारखिं ऐकती।

नाना पुस्तकें वाचति। सर्वकाळ ॥ ५६ ॥

aiseṁ sāṅgāveṁ teṁ kitī | āvaḍīsārikheṁ aikatī |
nānā pustakeṁ vācitī | sarvakāḷa || 56 ||

56. The ‘many’ thoughts should understand thoughtlessness by having a fondness for proper listening and the ‘many’ books (ie. the tales of our lives etc.) should be *‘written and read’ in this time of the ‘all’. *(see 15.6; proper writing means to write this ‘story’ of God. From this one small point ie. knowledge, the whole world has appeared and ‘many’ books have been written. But to have this understanding of knowledge always in your mind is the writing of a spiritual composition and witnessing is the proper ‘reading’ of this ‘story’)



57. परी परतूरसाधनेंवणि। म्हणों नये तें श्रवण।
 जेथें नाहीं आत्मज्ञान। तया नांव करमणूक ॥ ५७ ॥
parī paratrasādhanemvina | mhaṇom naye teṁ śravaṇa |
jetherṁ nāhīm ātmajñāna | tayā nāṁva karama-
ṇūka || 57 ||

57. But where there is no such *sadhana* to attain this world beyond these three worlds then, this should not be called *shravan*. When ‘here’ there is no Self-knowledge then, that Reality gets called an amusement (time-pass).

58. गोडीवणि गोडपण। नाकेंवणि सुलक्षण।
 ज्ञानेंवणि नरूपण। बोलोंचि नये ॥ ५८ ॥
godīvina godapaṇa | nākemvina sulakṣaṇa |
jñānemvina nirūpaṇa | bolomci naye || 58 ||

58. Without sweetness, it cannot be called a sweet and without a nose, one cannot be said to be beautiful and a discourse without knowledge, cannot be called this ‘speech’.



59. आतां असो हें बहुत। ऐकावा परमार्थ ग्रंथ।
परमार्थग्रंथेवणि व्यर्थ। गाथागोवी ॥ ५९ ॥

ātām aso heṁ bahuta | aikāvā paramārtha graṁtha
|
paramārthagraṁthevina vyartha | gāthāgovī ||
59 ||

59. Now that thoughtless Self should listen to this ‘all’ and then there can be the non-dual composition of *paramartha*/Ultimate Accomplishment. Without that composition of *paramartha* there is only frivolous story-tellings.

60. म्हणोनि नित्यानित्यवचार। जेथें बोलला सारासार।
तोचि ग्रंथ पैलपार। पाववी वविकें ॥ ६० ॥

mhaṇoni nityānityavicāra | jethem bolilā sārāsāra
|
toci graṁtha pailapāra | pāvavī vivekeṁ || 60 ||

60. Therefore let there be thoughtlessness and then this ‘speech’ ‘here’ will be that thoughtless Self. That is a spiritual composition, for by *vivek* it takes one to the other shore.



इति शरीदासबोधे गुरुशषियसंवादे सप्तमदशके

श्रवणनिरूपणं नाम नवमः समासः ॥ ९ ॥ ७.९

iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake

śraṇanirūpaṇaṁ nāma navamaḥ samāsaḥ ॥ 9

॥ 7.9

*Tímto končí 9. kapitola 7. dášky knihy Dásbódh
s názvem „Discourse on Listening/Shravan 2.“.*



7.10 The End of the Body

समास दहावा : देहान्तनरूपण

samāsa dahāvā : dehāntanirūpaṇa

The End of the Body

|| Śrī Rām ||

1. मथिया तेंचि झालें सत्य। सत्य तेंचि झालें असत्य।
मायावभिरमाचें कृत्य। ऐसें असे पाहतां ॥ १ ॥
mithyā teṁci jhāleṁ satya | satya teṁci jhāleṁ



asatya |

māyāvibhramāceṁ kṛtya | aiseṁ ase pāhatām || 1
||

1. The false has appeared as the Truth and the Truth appears untrue. Therefore first you have to understand this illusory action of *maya* (to understand Reality one first has to go to the source of illusion).

2. सत्य कळावयाकारणें। बोलिलीं नाना नरूपणें।
तरी उठेना धरणें। असतयाचें ॥ २ ॥

satya kalāvayākāraṇeṁ | bolilīm nānā nirūpaṇeṁ
|
tarī uṭhenā dharaṇeṁ | asatyāceṁ || 2 ||

2. In order to understand the Truth there are the ‘many’ discourses and this ‘speech’. Still the Truth will not arise if you continue to hold on to the untrue (the ‘many’ scriptures explain this subject but mere intellectual understanding is of no use. Therefore forget everything ‘*neti neti*’ and be this ‘speech’ of ‘I am’. Still even this ‘I



am' is not the Truth, I do not exist).

3. असत्य अंतरीं बबिलें। न सांगतां तें दृढ झालें।
सत्य असोन हरपलें। जेथील तेथें ॥ ३ ॥

*asatya aṁtarīm bimbaleṁ | na sāṁgatām teṁ
dṛḍha jhāleṁ |
satya asona harapaleṁ | jethīla tetheṁ || 3 ||*

3. The untrue has appeared in your inner space because *vivek* has not been made. Thus the untrue has been established and the Truth that is 'there'/*brahman* within 'here'/*maya*, has been lost.

4. वेद शास्त्रें पुराणें सांगती। सत्याचा नशिचयो करती।
तरनि ये आत्मपरचीती। सत्य स्वरूप ॥ ४ ॥

*veda śāstreṁ purāṇeṁ sāṁgatī | satyācā niścayo
karitī |
tari na ye ātmapracītī | satya svarūpa || 4 ||*

4. Through the study of the *vedas*, the *shas-thras* and the *puranas* there is the conviction of that Truth (ie. for they loudly proclaim 'You



are That' / *tattvasmi*). Still, this conviction cannot be that true *swarup* that is within this 'I am' experience (this conviction can eradicate the thoughts but this thought 'I am' will still remain. And you cannot kill yourself).

5. सत्य असोन आच्छादलें। मथिया असोन सत्य झालें।
ऐसें वपिरीत वर्तलें। देखतदेखतां ॥ ५ ॥

*satya asona ācchādalem | mithyā asona satya
jhālem |*

aisem viparīta vartalem | dekhatadekhatām || 5 ||

5. The Truth is being concealed and knowledge has appeared as the Truth. And then afterwards, false knowledge functions before your eyes (ie. first there was knowledge, the act of simply knowing. Then there was knowledge and ignorance ie. *rajo guna* and body consciousness and the creation of a world of names and forms and concepts and opinions etc.).

6. ऐसी मायेची करणी। कळों आली तत्क्षणीं।
संतसंगें नरूपणीं। वचार घेतां ॥ ६ ॥



aisī māyecī karaṇī | kaḷom ālī tatkṣaṇīm |
saṁtasaṁgeṁ nirūpaṇīm | vicāra ghetām || 6 ||

6. Such are all the doings of *maya* but in that moment of understanding, there came that *nir-gun* Self. And due to the company of the Truth, that thoughtlessness that is within this *sagun* discourse ('I am' thought) was accepted.

7. मागां झालें नरूपण। देखिलें आपणासि आपण।
 तेणें बाणली खूण। परमार्थाची ॥ ७ ॥

māgāṁ jhāleṁ nirūpaṇa | dekhileṁ āpaṇāsi āpaṇa
 |
teṇeṁ bāṇalī khūṇa | paramārthācī || 7 ||

7. Previously there had been this *sagun* discourse where you contemplated upon yourself (forgetting everything, you see yourself everywhere). And then that pure understanding of *paramarth* was suddenly imbibed.

8. तेणें समाधान झालें। चतित चैतन्यीं मळिलें।
 नजिस्वरूपें ओळखिलें। नजिवस्तूसी ॥ ८ ॥



teṇeṃ samādhāna jhāleṃ | citta caitanyīṃ miḷāleṃ
|
nijasvarūpeṃ oḷakhileṃ | nijavastūsī || 8 ||

8. Due to this, there was *samadhan*/complete contentment. The mind that had been absorbed in the ‘many’ names and forms, had merged in *chaitanya* (ie. one moving form or ‘all’, free of the ‘many’ concepts) and afterwards, your *swarup* recognized Its own Self.

9. प्रारब्धे टाकलि देहो। बोधे फटिला संदेहो।
आतांचिपडो अथवा राहो। मथिया कलेवर ॥ ९ ॥
prārabdhem ṭākilā deho | bodhem phiṭalā samdeho
|
ātāṃci paḍo athavā rāho | mithyā kalevara || 9 ||

9. Then the body gets left to its destiny and on account of this understanding, any association to a body is ended. Now, this false corpse can either die or remain (*maharaj*- tell the body, “I want nothing to do with you”).



10. ज्ञानयिांचें जें शरीर। तें मथियत्वे नरिवकार।

जेथें पडे तेचसार। पुण्यभूमी ॥ १० ॥

*jñāniyāñcem jem śarīra | tem mithyatvem nirvi-
kāra |*

jethem paḍe teci sāra | puṇyabhūmī || 10 ||

10. *mula maya* is the body of the *gnyani* and when it is understood to be false* then, there is that unmodified *brahman*. When this ‘all’ body ‘here’ ceases to be then, there is that Reality, the essence and the most sacred place of all. *(see V.1; neither the gross body nor knowledge are true; *maharaj*- you take knowledge as true)

11. साधुदर्शनं पावन तीर्थ। पुरती त्यांचे मनोरथ।

साधू न येतां जणिं व्यर्थ। तया पुण्यक्षेत्रांचें ॥ ११ ॥

*sādhudarśanem pāvana tīrtha | puratī tyāñce ma-
noratha |*

*sādhū na yetām jṇem vyartha | tayā puṇyakṣe-
trāñcem || 11 ||*

11. That is the meeting of the *sadhu* and the most sacred pilgrimage place of all. His ‘inner



intent’ (ie. to simply be and know) gets satisfied ‘there’. If the *sadhu* does not come and stay ‘there’ then, that place of great merit lives a worthless life as a gross body in *maya*.

12. पुण्यनदीचे जें तीर। तेथें पडावें हें शरीर।
 हा इतर जनांचा वचिर। साधु तोंच नित्यमुक्त ॥ १२ ॥
punyanadīcēṁ jēṁ tīra | tēthēṁ paḍāvēṁ hēṁ
śarīra |
hā itara janāṁcā vicāra | sādhu toṁci nityamukta
 || 12 ||

12. *mula maya* is the *bank of this sacred river and ‘there’ in *brahman*, this ‘all’ body should fall down dead. But such thoughtlessness is very different to the *thoughts of the people. Thoughts are for the people but the *sadhu* is ever liberated/*nitya mukta* (see *nitya mukta* 7.6.46; when the body has been forever submerged in that Reality. He can never return to illusion as this ‘I’ is merged in that thoughtless Self, like a drop of salt lost in the ocean). *(One of their ‘many’ beliefs is that if one dies on the bank of



the river *ganga* then, one will never take birth again)

13. उत्तरायण तें उत्तम। दक्षिणायन तें अधम।
 हा संदेहीं वसे भ्रम। साधु तो नःसंदेही ॥ १३ ॥
uttarāyaṇa tem uttama | dakṣiṇāyana tem adhama
 |
hā saṁdehīm vase bhrama | sādhu to niḥsaṁdehī
 || 13 ||

13. The people say, “When one dies during the northern movement of the Sun then they are fortunate and if one dies during the southern movement of Sun then, they are unfortunate.” Due to this kind of thinking, that thoughtless Self dwells in the delusion of body consciousness. But the *sadhu* is free of any such doubts for He lives beyond the body.

14. शुक्लपक्ष उत्तरायण। गृहीं दीप दिवामरण।
 अंतीं रहावें स्मरण। गतीकारणें ॥ १४ ॥
śuklapakṣa uttarāyaṇa | grhīm dīpa divāmarāṇa |
aṁtīm rahāveṁ smaraṇa | gatikāraṇem || 14 ||



14. It is believed that for the attainment of liberation, death should occur on the bright fortnight as the Sun is moving northward, that there should be a lighted lamp in the house of the dying and that there should be the continuous remembrance of God at the end (the real meaning is quite different; if one knows this body is the house of the dying then, by the light of knowledge, God is always remembered and one need not meet death).

15. इतुकें नलगे योगियासी। तो जतिचि मुक्त पुण्यराशी।
तलिंजली पापपुण्यासी। दधिली तेणें ॥ १५ ॥
itukem nalage yogiyāsī | to jitaci mukta puṇyarāśī
|
tilāṁjalī pāpapuṇyāsī | didhalī teṇem || 15 ||

15. But the *yogi* does not need all this. He is liberated while living and He is the embodiment of virtue. The great stores of sins and merits have all been given up by Him.

16. देहाचा अंत बरा झाला। देह सुखरूप गेला।



त्यास म्हणती धन्य झाला। अज्ञान जन॥ १६॥
dehācā aṁta barā jhālā | deha sukhārūpa gelā |
tyāsa mhaṇatī dhanya jhālā | ajñāna jana || 16 ||

16. The ignorant people say, “At the end, he died well, there was not much suffering.” Then they say, “He was blessed.”

17. जनांचें वपिरीत मत। अंतीं भेटतो भगवंत।
 ऐसें कल्पून घात। करिती आपुला स्वयें॥ १७॥
janāṁceṁ viparīta mata | aṁtīm bheṭato bhagava-
rīta |
aiseṁ kalpūna ghāta | karitī āpulā svayem || 17
 ||

17. But this understanding of the people is a misunderstanding. They think that they will meet God when they die and due to this and other such imaginings, that natural One kills Himself (ie. you are yourself that Reality but you never try to seek your Self while you can, while you have knowledge. You think that you will meet God when you die, but that is the darkness of



ignorance. With this and ‘many’ other concepts, you kill your Self, over and over again).

18. जतिं सार्थक नाहीं केलें। व्यर्थ आयुष्य नघोन गेलें।

मुळीं धान्यचि नाहीं पेरलिं। तें उगवेल केंचें ॥ १८ ॥

jitām sārthaka nāhīm kelerim | vyartha āyusya ni-ghona gelerim |

mulīm dhānyaci nāhīm perilerim | tem ugavela kaimcem || 18 ||

18. If while living, you have not acquired the meaning of life then, your whole life has slipped by uselessly. If the seed has not been planted at the beginning, then how will that Reality grow? (Again refer to V.1. The seed of this world is this thought ‘I am’; if this has not been understood then, how will that thoughtless Reality ever be realized?)

19. जरी केलें ईश्वरभजन। तरी तो होइजे पावन।

जैसें वेव्हारतिं धन। राशी माथां लाभे ॥ १९ ॥

jarī kelerim īśvarabhajana | tarī to hoije pāvana |

jaiserim vevhāritāṅ dhana | rāśī māthāṅ lābhe || 19



॥

19. When there is the *bhajan* of *ishwara* (ie. forgetting everything and witnessing ie. making *shravan*) then only will one be purified. For it is only when good seeds are bought that there can be a great stock of grain carried home at harvest time.

20. दधिल्यावणि पावजिेना। पेरल्ल्यावणि उगवेना।
ऐसें हैं वाक्य जनां। ठाउकेचि आहे ॥ २० ॥

*didhalyāvīṇa pāvijenā | perilyāvīṇa ugavenā |
aiseṁ heṁ vākya janāṁ | ṭhāukeṁci āhe || 20 ||*

20. There are the sayings, common amongst all of us, “Without giving, there is no receiving and without sowing, there can be no harvesting.” These laws also apply to the thoughtless Self but the people repeat only the proverbs. (Only when you plant the seed of *sagun* will there be a rich harvest of knowledge. And then, only when you are thoughtless will you become that thoughtless *nirgun* Self)



21. न करतिं सेवेच्या व्यापारा। स्वामीस म्हणे कोठें मुशारा।
तैसें अंतीं अभक्त नरा। स्वहति न घडे ॥ २१ ॥
na karitām sevecyā vyāpārā | svāmīsa mhaṇe
koṭhem muśārā |
taiseṁ aṅtīm abhakta narā | svahita na ghaḍe ||
21 ||

21. The servant did not do his work but yet he said to his boss, “Where is my payment?” Like this is the man who had no devotion and yet when dying he expects to acquire that benefit of the Self.¹³

¹³ *siddhrameshwar maharaj*- What reward should the *guru* give to the disciple who pays no attention to the instructions in the *sadguru's* discourse and fails to act accordingly? Instead, the disciple only recites “*Guru brahma, guru vishnu...*” and does *puja* with frankincense, lamp and food-offerings. Suppose a master orders a servant, “Bring some water,” but the servant neglects this and instead starts dancing around and says “Oh master what a beautiful face you have, what a fine physique, how wonderful you are.” If the servant acts like this then, what reward will he get from his master? In the same way, if the disciple only makes the *sadguru's puja* with sweet words then, what is the use of *sadguru's* speech?



22. जतिं नहीं भगवद्भक्ती। मेल्या कैंची होईल मुक्ती।

असो जे जे ऐसें करती। ते ते पावती तैसेंच॥ २२ ॥

jitām nāhīṁ bhagavadbhaktī | melyā kair̥ncī hoīla muktī |

aso je je aiseṁ karitī | te te pāvatī taisēnci || 22 ||

22. If, while living there is no devotion to God then, how can there be liberation after death? It is as simple as that! Whatever this *mula maya* creates, that Reality will become (ie. if it takes its Self to be a gross body, then there is the gross body; if it stays as this ‘all’ of knowledge then, there is this ‘all’; if it becomes that thoughtless Reality then, there is only that Reality).¹⁴

¹⁴*Siddharameshwar maharaj*- Similarly, the Knower whose mind has the absolute conviction, “I am the ever-free Self,” may at the time of death, because of feverish delirium, be babbling anything, but still he is free. Whatever has been his understanding during his life will be his understanding at the end and therefore he will remain in his royal state. Then at the time of death, it is knowledge that is babbling.



23. एवं न करतिं भगवद्भजन। अंतीं न होइजे पावन।
जरी आलें बरवें मरण। तरी भक्तविणि अधोगती ॥ २३ ॥
evaṁ na karitāṁ bhagavadbhajana | aṁtīṁ na ho-
ije pāvana |
jarī āleṁ baraveṁ maraṇa | tarī bhaktivīṇa adho-
gatī || 23 ||

23. Thus, if you do not do God's *bhajan* then, you will not be pure at the end. Even if, "He died well" still, without this devotion there can only be this lowly condition of body consciousness once again.

24. म्हणौन साधूनें आपुलें। जीत असतांच सार्थक केलें।
शरीर कारणीं लागलें। धन्य त्याचें ॥ २४ ॥
mhaṇauna sādihūneṁ āpuleṁ | jīta asatāṁca
sārthaka keleṁ |
śarīra kāraṇīm lāgaleṁ | dhanya tyāceṁ || 24 ||

24. Therefore, during this life the *sadhu* has understood the meaning of this life. His body has been properly utilized and only He is blessed.



25. जे कां जीवनमुक्त ज्ञानी। त्यांचें शरीर पडो रानीं।
 अथवा पडो स्मशानीं। तरी ते धन्य झाले ॥ २५ ॥
je kām jīvanmukta jñānī | tyāñcem śarīra paḍo rā-
nīm |
athavā paḍo smaśānīm | tarī te dhanya jhāle || 25
 ||

25. But how can the **jivan mukta* of *mula maya* be that fully liberated *gnyani*? When this ‘all’ body of the *sadhu* falls then, whether He is in the cemetery or in the wilderness still He is blessed (ie. forever free). *(Having understood knowledge one is free from the concept of being a *jiva*. The *gnyani* is free from the concept of being this knowledge ‘I am’)

26. साधूंचा देह खतिपला। अथवा श्वानादकिं भक्षलि।
 हें प्रशस्त न वाटे जनांला। मंदबुद्धीसूतव ॥ २६ ॥
sādhūñcā deha khitapalā | athavā śvānādikīm
bhakṣilā |
heñ praśasta na vāṭe janāmlā | mañdabudd-
hīstava || 26 ||



26. If the gross body of a *sadhu* lies rotting or is eaten by dogs then, that thoughtless *sadhu* was felt to have been unholy by the dull minds of the people.

27. अंत बरा नवहेचमिहणोन। कष्टी होती इतर जन।
परी ते बापुडे अज्ञान। नेणती वरूम ॥ २७ ॥
aṁta barā navheci mhaṇona | kaṣṭī hotī itara jana
|
parī te bāpuḍe ajñāna | neṇatī varma || 27 ||

27. They say, “The end was not good” and they feel distressed (ie. all this is their imagination). But the miserable and ignorant do not know that thoughtless essence, for they had no devotion.

28. जो जन्मलाचि नाहीं ठायींचा। त्यास मृत्यु येईल कैचा।
वविकबळें जन्ममृत्यूचा। घोट भरलिा जेणें ॥ २८ ॥
jo janmalāci nāhīm ṭhāyīncā | tyāsa mṛtyu yeīla
kairīncā |
vivekabaḷeṁ janmamṛtyūcā | ghoṭa bharilā jeṇeṁ
|| 28 ||



28. That *purush* had never been born, then how will He ever die? Through powerful and steady *vivek*, both birth and death have been swallowed up by Him.

29. स्वरूपानुसंधानबळें। सगळीच माया नाडळे।
 तयाचा पार न कळे। ब्रह्मादिकांसी ॥ २९ ॥
svarūpānusandhānabaleṅ | *sagalīca māyā nāḍale*
 |
tayācā pāra na kaḷe | *brahmādikāṅsī* || 29 ||

29. Due to His constant connection with His *swarup*, this whole of *maya* is not known. Even the gods like *brahma* cannot fathom the depth of His *swarup*.

30. तो जति असतांचमैला। मरणास मारून जयिला।
 जनम मृत्यु न स्मरे त्याला। वविकबळें ॥ ३० ॥
to jita asatāṅci melā | *marañāsa mārūna jiyālā* |
janma mr̥tyu na smare tyālā | *vivekabaleṅ* || 30 ||

30. That *purush* has died while living and death



has been killed by Him. For due to His powerful *vivek*, He has neither memory of birth or death.

31. तो जनीं दसितो परी वेगळा। वरूततां भासे नरिळा।
दृश्य पदारथ त्या नरिळा। स्पर्शलाचि नाहीं ॥ ३१ ॥
to janīm disato parī vegalā | vartatām bhāse nirālā
|
drśya padārtha tyā nirmalā | sparśalāci nāhīm ||
31 ||

31. He is within this world; He sees ethis world but still He remains separate from this world (ie. He remains aloft from the mind). You appear to stay in this world, yet you are quite different. This pure and clear *atma* does not even touch this visible ‘all’ (He understands that knowledge is also false and disowns it).

32. असो ऐसे साधु जन। त्यांचें घडलिया भजन।
तेणें भजनें पावन। इतर जन होती ॥ ३२ ॥
aso aise sādhu jana | tyāñcerñ ghaḍaliyā bhajana |
teñeñ bhajanerñ pāvana | itara jana hotī || 32 ||



32. Like this is the *sadhu*; He is always performing the *bhajan* of God.¹⁵ Due to such *bhajan* you will be purified but by the other form of *bhajans* there is this world (ie. if there is just the loud singing of songs then you do not change and the body conscious ego only gets bigger).¹⁶

¹⁵*siddharameshwar maharaj*- To see, to hear, to taste, to smell, to feel, to think and to imagine – these actions of being-ness have one meaning - to know! This unique “art of knowing” is being-ness and when this is clearly understood then every action of this worldly existence becomes the worship/*bhajana* of the Supreme Self and then this worldly existence is that Ultimate Accomplishment.

¹⁶*siddharameshwar maharaj*- Saint Mirabai said, “Shun any wisdom that does not have this devotion/*bhajan*.” She understood that any knowledge that is without this devotion is empty knowledge. Now, if you believe that the loud singing of *bhajan* is greater than Self-knowledge then you are mistaken and you have only understood the superficially meaning of devotion/*bhajan*. Just as the words become empty as soon as you understand the meaning they convey, so too, once you break open the original word ‘I am’ and find its thoughtless innermost meaning then, even this ‘word’ will not be required. Devotion can be defined as having the experience of a certain thing, each and every moment. Now either that One can be



33. सद्गुरूचा जो अंकति साधक। तेणें केलाच करावा वविक।
वविक केलिया तरूक। फुटे नरूपणीं ॥ ३३ ॥

*sadgurūcā jo ankita sādḥaka | teṇem kelāca karāvā
viveka |*

viveka keliyā tarka | phuṭe nirūpaṇīm || 33 ||

33. If that *sadhak* is an obedient servant of *sad-guru* then, he will continue to make this *vivek* that he has already been making (ie. ceaselessly). Such constant *vivek* breaks the logic of the mind asunder.

34. तुमचेंहिसमाधान बाणे। साधूच ऐसें ॥ ३४ ॥

hemci sādḥakāsī niravaṇem | advaita prāmjaḷa ni-

devoted to some particular thing in this worldly life and then this ‘I am’ feeling will be totally absorbed in that particular thing; or that One can be totally absorbed in this ‘I am’ feeling and then, each and every moment there will be the *bhajan*/devotion to the Lord. Thus to understand this ‘I am’ is called the *bhajan* of Mirabai and to reside in this ‘place of this original word’ is called knowledge. Now if each and every moment, in every action, this knowledge is apparent then, that Reality will be understood and so this is called, devotion to that pure knowledge.



rūpaṇem |

tumaceṁhi samādhāna bāṇe | *sādhūca aiseṁ* || 34
||

34. And when thoughtlessness is entrusted to the care of the *sadhak* then, there is that clear and pure non-dual discourse. Then your *samadhan* will also become like that of the *sadhu* (then you will meet your Self).

35. जो संतांसी शरण गेला। तो संतचि होऊन ठेला।
इतर जनां उपयोगा आला। कृपाळुपणें ॥ ३५ ॥

jo saṁtāṁsī śaraṇa gelā | *to saṁtaci hoūna ṭhelā* |
itara janāṁ upayogā ālā | *kṛpāḷupaṇem* || 35 ||

35. When that *purush* surrenders to the Saint then, he becomes the Saint but the other (so-called) saints only come and take advantage of people's kindness.

36. ऐसें संतांचें महामिान। संतसंगें होते ज्ञान।
सतसंगापरतें साधन। आणकि नाही ॥ ३६ ॥

aiseṁ saṁtāṁcerṁ mahimāna | *saṁtasaṁgerṁ ho-*



teṁ jñāna |

satsaṁgāparateṁ sādhana | āṅika nāhīm || 36 ||

36. Such is the greatness of the Saint. By the company of the Saint, there is that pure knowledge. There is no better *sadhana* than staying in the company of the Saint. (*siddharameshwar maharaj* – the company of the Saint is the company of the Self)

37. गुरुभजनाचेन आधारे। नरूपणाचेन विचारे।

क्रियाशुद्ध नरिधारे। पावजि पद ॥ ३७ ॥

gurubhajanāceni ādhāreṁ | nirūpaṇāceni vicāreṁ

|

kriyāśuddha nirdhāreṁ | pāvije pada || 37 ||

37. Due to the support of *guru's bhajan* (ie. in every action to remember your *swarup* ie. I am not anything I can see or perceive) there is that thoughtless non-dual discourse and due to this pure action of that supportless Self, that 'title' of *sadguru* will be attained.



38. परमार्थाचें जन्मस्थान। तेंच सदगुरूचें भजन।
 सदगुरुभजनं समाधान। अकस्मात् बाणे ॥ ३८ ॥
paramārthācēṁ janmasthanā | teṁci sadgurūcēṁ
bhajana |
sadgurubhajanēṁ samādhāna | akasmāta bāṇe ||
 38 ||

38. The *bhajan* of *sadguru* is the birthplace of *paramarth*. By the *bhajan* of *sadguru*, *samadhan* gets effortlessly accepted (ie. then you want nothing whatsoever).

39. देह मथिया जाणोन जीवें। याचें सार्थकचकिरावें।
 भजनभावे तौषवावें। चित्त सदगुरूचें ॥ ३९ ॥
deha mithyā jāṇoni jīvēṁ | yācēṁ sārthakaci karā-
vēṁ |
bhajanabhāvēṁ toṣavāvēṁ | citta sadgurūcēṁ ||
 39 ||

39. Knowing that the body of the *jiva* is false, you should use this ‘speech’ to seek out the meaning of life. And when you understand this *bhajan* then, you can enjoy the satisfaction of *sad-*



guru's mind (siddharameshar maharaj- make your mind His mind).

40. शरणागताची वाहे चिता। तो एक सद्गुरु दाता।
जैसें बाळका वाढवी माता। नाना यतनेंकरूनी ॥ ४० ॥
śaraṇāgatācī vāhe citā | to eka sadguru dātā |
jaisēṁ bālakā vāḍhavī mātā | nānā yatnerīkarūnī
|| 40 ||

40. *sadguru* gives the Self to whoever surrenders their mind to Him. He is just like the mother who makes ‘many’ efforts to help her child grow.

श्लोक ॥ यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ॥
śloka || yasya deve parābhaktiryathā deve tathā gu-
rau ||

41. म्हणोनि सद्गुरूचें भजन। जयास घडे तोचधिन्य।
सद्गुरुवीण समाधान। आणकि नाही ॥ ४१ ॥
mhaṇoni sadgurūceṁ bhajana | jayāsa ghaḍe toci
dhanya |
sadguruvīṇa samādhāna | āṇika nāhīm || 41 ||



41. Therefore, when you understand this ‘I am’ of *mula maya* and then, make *sadguru’s bhajan*, you are truly blessed. There is no greater *samadhan*/contentment than the contentment of *sadguru*.

42. सरली शब्दाची खटपट। आला ग्रंथाचा शेवट।

येथे सांगितलें स्पष्ट। सद्गुरुभजन ॥ ४२ ॥

saralī śabdācī khaṭapaṭa | ālā graṁthācā śevaṭa |
yethēṁ sāṁgitalēṁ spaṣṭa | sadgurubhajana || 42
 ||

42. By dedicating yourself to the making of this honest ‘word’, there comes an end to this *sagun* composition and then, ‘here’ that clear *bhajan* of *sadguru* gets told (by forgetting everything and cherishing this ‘I am’ knowledge, even this ‘I’ goes off and what remains is the indescribable Master).

43. सद्गुरुभजनापरतें कांहीं। मोक्षदायक दुसरें नाहीं।

जयांस न मने तर्हीं। अवलोकावी गुरुगीता ॥ ४३ ॥

sadgurubhajanāparatēṁ kāṁhīṁ | mokṣadāyaka



dusareṃ nāhīm |

jayāmsa na mane tihīm | avalokāvī gurugītā || 43
||

43. There cannot be Final Liberation without the *bhajan* of *sadguru*; this other thing called knowledge cannot give such liberation. Still this ‘thing’ is not to be forbidden and therefore one should carefully examine the *guru gita* (See 6.6.12,13; *brahmanandam paramasukhdam kevalam...bhavatitam trigunarahitam sadguru tam namami*; it is from our morning *bhajan* and it explains who *sadguru* is and tells us that this ‘I am’ is the *sadguru*’s image).

44. तेथें नरूपिलिं बरवें। पार्वतीप्रतिसिदाशविं।

याकारणें सद्भावें। सद्गुरुचरणसेवावे॥ ४४॥

tetherṃ nirūpileṃ baraveṃ | pārvatīprati sadāśi-
veṃ |

yākāraṇeṃ sadbhāveṃ | sadgurucarāṇa sevāve ||
44 ||

44. In the *guru gita*, *sada-shiv* explains to



parvati that this superior *guna* (ie. pure *sattwa* of knowingness) should be understood and that by means of this ‘speech’ and faultless faith, there should be obedient service at the feet of *sadguru* (*siddharameshwar maharaj-* when one experiences that which the *guru* has taught then, one’s service is completed).

45. जो ये ग्रंथींचा वविक। वविंचून पाहे साधक।
तयास सांपडे एक। नशिचयो ज्ञानाचा ॥ ४५ ॥

jo ye gramthīncā viveka | vivāncūna pāhe sādha
|
tayāsa sāmpaḍe eka | niścayo jñānācā || 45 ||

45. When that *purush* understands this *vivek* then, within this *sagun* composition the *sadhak* should make that *nirgun* investigation. For when he has the conviction of this knowledge then, he will surely uncover that Reality.

46. ज्या ग्रंथीं बोलिलें अद्वैत। तो म्हणूं नये प्राकृत।
सत्य जाणावा वेदांत। अर्थावषिरीं ॥ ४६ ॥

gyā gramthīm bolileṁ advaita | to mhaṇūṁ naye



prākṛta |

satya jāṇāvā vedānta | *arthāviśayīm* || 46 ||

46. When there is this ‘speech’ of *mula maya* that is within the non-dual composition then, this natural language should not be said openly (ie. having understood knowledge you should not chatter needlessly in your mind about this imagined world and listen to this natural but un-said ‘speech’). Then you will come to know the Truth, the meaning according to *vedanta* (ie. the end of *veda*/knowing).

47. प्राकृते वेदांत कळे। सकळ शास्त्रां पाहतां मळि।
आणसिमाधान नविळे। अंतर्यामीं ॥ ४७ ॥

prākṛteṃ vedānta kale | *sakala śāstrīm pāhatām*
mīle |

āṇi samādhāna nivāle | *arīṭaryāmīm* || 47 ||

47. On account of this natural language, *vedanta* is understood. For when this ‘speech’ that is within the *shasthras* is met and perfectly understood then, your heart will be pure *samad-*



han.

48. तें प्राकृत म्हणों नये। जेथें ज्ञानाचा उपाय।
 मूरखासि हें कळे काय। मरूकटा नारकिळ जैसें ॥ ४८ ॥
tem prākṛta mhaṇom naye | jethem jñānācā upāya
 |
mūrkhāsi hem kaḷe kāya | markatā nārikela jaisēṁ
 || 48 ||

48. When you do not openly say this natural language (ie. *sagun* should be silently ‘spoken’ and names and forms and imaginings should not be created in the mind) then, ‘here’ there is the remedy of knowledge. But just as a monkey cannot know the value of a coconut, in the same way, how can a fool understand that thoughtless Reality.¹⁷

¹⁷ *siddharameshwar maharaj*- Now, within this human body the fruit to be acquired is this knowledge ‘I am’ and within this knowledge there is that essence, the most auspicious Supreme Self (ie. I do not exist). But that *purush* does not taste this essence within the body and accepts only the outer husk. His situation is just like that of the monkey who attempts to eat



49. आतां असो हें बोलणें। अधिकारपरत्वे घेणें।
शपीमधील मुक्त उणें। म्हणों नये ॥ ४९ ॥

ātām aso heṁ bolaṇem | adhikāraparatveṁ gheṇem

|

śīrpīmadhīla mukta uṇem | mhaṇoṁ naye || 49

||

49. Now, there is that thoughtless Reality and this ‘speech’. First accept this ‘speech’ and then by virtue of its authority, accept that thoughtless Self. There is a pearl within the shell and therefore the shell should not be thrown away as useless thing (the shell is the body but it is not

a coconut without removing the husk. Not only does he not get any of the flesh of the coconut but his teeth get pulled out as a result of all his tugging and tearing. Then he curses and says, “See how crazy these humans are. How can this be called tasty? And they take so much trouble to grow these trees. Really they have no brains.” So the monkey, not knowing how to eat the coconut himself, dismisses the wisdom of the human race. In a very similar way, the ignorant man attempts to enjoy this fruit within the body without removing the husk. What joy and happiness can be found in that? The condition of the ignorant man is just like the monkey.



a useless thing. Being in this body understand this 'I am' and then let this also slip aside)

50. जेथें नेतानेतामिहणती शरुती। तेथें न चले भाषाव्युत्पत्ती।
 परब्रह्म आदिअंतीं। अनरिवाच्य ॥ ५० ॥
*jetherṁ neti neti mhaṇatī śrutī | tetherṁ na cale
 bhāṣāvvyutpattī |
 parabrahma ādi antīm | anirvācyā || 50 ||*

50. When 'here'/*maya* is the '*neti, neti*' of the *vedas* then, 'there' the learned languages do not begin. And afterwards, from beginning to end, there is that inexpressible *parabrahman*.

इति श्रीदासबोधे गुरुशिष्यसंवादे सप्तमदशके
 देहातीतनरूपणं नाम दशमः समासः ॥ १० ॥ ७.१०
*iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
 dehātītanirūpaṇam nāma daśamaḥ samāsaḥ || 10
 || 7.10*

*Tímto končí 10. kapitola 7. dášky knihy
 Dásbódh s názvem „The End of the Body“.*

