

Dásbódh

Daśaka VIII – The Birth of Maya

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Daśaka VIII

The Birth of Maya

॥ दशक आठवा : मायोद्भव अथवा ज्ञानदशक ॥ ८ ॥

॥ *daśaka āṭhavā : māyodbhava athavā jñānadaśaka*

॥ 8 ॥

The Birth of Maya



8.1 A Vision of God

समास पहलिा : देवदरशन

samāsa pahilā : devadarśana

A Vision of God

|| Śrī Rām ||

1. शरोतीं व्हावें सावध। वमिळ ज्ञान बाळबोध।
गुरुशषियांचा संवाद। अति सुगम परयिंसा ॥ १ ॥
śrotīṃ v̄hāveṃ sāvadha | vimala jñāna bālabodha
|
guruśiṣyāṃcā samvāda | ati sugama pariyesā || 1



||

1. When the listener has dropped his concepts then, he will perceive this other world that lies within this gross world of names and forms. And if he maintains this vision of knowledge then, this ‘understanding of an infant’¹ will become that pure knowledge of Reality. If you listen to this silent dialogue that goes on between the *guru* and His disciple then, there will be the conclusion of His teaching and That which is most easy to acquire, will be acquired (to be your Self must be the most easy thing of all).

2. नाना शास्त्रं धांडोळतिं। आयुष्य पुरेना सर्वथा।
अंतरी संशयाची वेथा। वाढोचलागे ॥ २ ॥

nānā śāstreṃ dhāṇḍoḷitāṃ | āyusya purenā sarvathā |

¹ What does an infant know of yesterday? And it will not think about getting married and finding a good job;13.10.22-Conduct yourself the way an infant conducts itself. One should ‘speak’ with the inner intent of an infant (‘I am and I know’). Like this, teach the wayward mind gradually.



am̐tarī sam̐śayācī vethā | vāḍhom̐ci lāge || 2 ||

2. But if one just rummages through the ‘many’ scriptures then that pure knowledge will not be gained. All you will gain is doubt and that will grow and surely tumble into the lingering torments of body consciousness.

3. नाना तीर्थे थोरथोरे। सृष्टमिधये अपारे।
सुगमे दुर्गमे दुष्करे। पुण्यदायके ॥ ३ ॥

*nānā tīrtheṁ thorathoreṁ | sṛṣṭimadhyeṁ apāreṁ
|
sugameṁ durgameṁ duṣkareṁ | puṇyadāyakeṁ
|| 3 ||*

3. And then that limitless, greatest of the great will make ‘many’ pilgrimages to the ‘many’ holy places in this world. And that giver of liberation who is so easy to gain, will make so many difficult *sadhanas*. (Being yourself that Reality, you spent lifetimes ignorant of your Self. Like this is *maya*)



4. ऐसीं तीर्थें सर्वह करी। ऐसा कोण रे संसारी।

फरीं जातां जन्मवरी। आयुष्य पुरेना ॥ ४ ॥

*aisīm tīrthem sarvahi karī | aisā koṇa re saṁsārī |
phirom jātām janmavarī | āyuṣya purenā || 4 ||*

4. When this ‘I am’ does these things then, it will get called a *samsari*. And it will wander around this world and this one life will never be enough (ie. it will wander around for countless lives).

5. नाना तपें नाना दानें। नाना योग नाना साधनें।

हें सर्वह देवाकारणें। करजित आहे ॥ ५ ॥

*nānā tapem nānā dānem | nānā yoga nānā sādha-
nem |*

hem sarvahi devākāraṇem | karijeta āhe || 5 ||

5. Then for to know that thoughtless God, this ‘all’ will make ‘many’ kinds of austerities, ‘many’ donations, ‘many’ *yogas* and ‘many’ *sadhanas*.

6. पावावया देवाधदिवा। बहुवधि श्रम करावा।



तेणें देव ठाई पाडावा। हें सर्वमत ॥ ६ ॥

*pāvāvayā devādhidevā | bahuvīdha śrama karāvā |
teṇem deva ṭhāim pādāvā | hem sarvamata || 6 ||*

6. Then that God of gods has to make ‘many’ types of tiresome efforts and while doing all this, that God of gods and His place will be demolished.

7. पावावया भगवंतातें। नाना पंथ नाना मते।

तया देवाचें स्वरूप तें। कैसे आहेत ॥ ७ ॥

*pāvāvayā bhagavanātātem | nānā paṁtha nānā
matem |*

tayā devācem svarūpa tem | kaise āhem || 7 ||

7. There are ‘many’ paths to reach this God and ‘many’ opinions about who this God is. But tell me, what need has He to reach Himself? If He tries to reach Himself then, He will only end up perceiving His reflection.

8. बहुत देव सृष्टीवरी। त्यांची गनना कोण करी।

येक देव कोणेपरी। ठाई पडेना ॥ ८ ॥



bahuta deva sṛṣṭīvarī | tyāñcī ganānā koṇa karī |
yeka deva koṇeparī | ṭhāñm paḍenā || 8 ||

8. This ‘all’ and that God are present within this gross creation but who has any regard for them? And in the end, there is only the one God but no-one is able to find Him (you cannot know Him, for ‘you’ must go off and no-otherness should remain).

9. बहुवधि उपासना। ज्याची जेथें पुरे कामना।
तो तेथेंचिराहिला मना। सदृढ करूनी॥ ९॥
bahuvīdha upāsanā | jyācī jetherm pure kāmanā |
to tethermci rāhilā manā | sadṛḍha karūni || 9 ||

9. These ‘many’ forms of worship are only to satisfy your desires. How can such a mind be steady and remain as *brahman*?

10. बहु देव बहु भक्त। इच्छ्या जाले आसक्त।
बहु ऋषी बहु मत। वेगळालें॥ १०॥
bahu deva bahu bhakta | ichhyā jāle āsakta |
bahu ṛṣī bahu mata | vegalālem || 10 ||



10. For when there are the ‘many’ gods and the ‘many’ devotees then, this ‘I am’ has just accepted the gross body as itself and there will be the ‘many’ *gurus* and their ‘many’ opinions.

11. बहु नविडतिं नविडेना। येक नश्चय घडेना।
शास्त्रे भांडती पडेना। नश्चय ठाई ॥ ११ ॥
bahu nivāḍitīm nivāḍenā | yeka niścaya ghaḍenā
|
śāstreṁ bhāṁḍatī paḍenā | niścaya thāīṁ || 11 ||

11. When one chooses these things that should not be chosen then, that thoughtless *swarup* can never be gained. The scriptures will quarrel and real conviction will never be found.

12. बहुत शास्त्रीं बहुत भेद। मतांमतांस वरिंध।
ऐसा करतिं वेवाद। बहुत गेले ॥ १२ ॥
bahuta śāstrīṁ bahuta bheda | matāṁmatāṁsa vi-
rodha |
aisā karitīṁ vevāda | bahuta gele || 12 ||

12. This ‘I am’ feeling can be revealed through



the scriptures but these have been broken up into many different doctrines. And one doctrine may contradict and oppose others and this ‘I am’ gets lost in quarrels and arguments.

13. सहस्रतरामधे कोणी येक। पाहे देवाचा वविक।
परी त्या देवाचे कौतुक। ठाई न पडे ॥ १३ ॥

*sahastrāmadhem koṇī yeka | pāhe devācā viveka |
parī tyā devācem kautuka | ṭhāīm na paḍe || 13 ||*

13. Within these thousands of opinions and concepts, who is that One God? If you understand Him then, that is called the *vivek* of God. However, as long as you continue to hold on to the concept of your God then, even this wonder of ‘I am’ will never be found.

14. थाई न पडे कैसें म्हणतां। तेथें लागली अहंता।
देव राहला परता। अहंतागुणें ॥ १४ ॥

*thāīm na paḍe kaiserīm mhaṇatām | tethem lāgalī
ahaṅtā |
deva rāhilā paratā | ahaṅtāguṇem || 14 ||*



14. And here the problem lies. For as soon as you say, “It has not been found” then, you who are that *brahman*, accepts this body as yourself and God remains so very far away. But as soon as you stop saying and imagining and doubting then, naturally that which remains is this wonder of ‘I am’.

15. आतां असो हें बोलणें। नाना योग ज्याकारणें।
तो देव कोण्या गुणें। ठाई पडे ॥ १५ ॥

*ātām aso hem bolāṇem | nānā yoga jyākāraṇem |
to deva koṇyā guṇem | ṭhāīm paḍe || 15 ||*

15. Now that thoughtless Self (ie. God) has become this ‘speech’ and then upon this ‘speech’ there has appeared the ‘many’ forms of **yoga*. But how can that God be found if you stay in these *gunas*? *(True *yoga* is union, no-otherness with God. But because of body consciousness ie. *gunas*, there are the ‘many’ forms of ‘many’ *yoga* traditions)

16. देव कोणासी म्हणावें। कैसें तयासी जाणावें।



तेंचबोलणें स्वभावे। बोलजिल ॥ १६ ॥

deva koṇāsī mhaṇāveṃ | kaiseṃ tayāsī jāṇāveṃ |
teṃci bolāṇeṃ svabhāveṃ | bolijela || 16 ||

16. Who should be called God? How can that Reality ever be known? That Reality has become this ‘speech’ and now its nature is to simply ‘speak’ (Do not mistake knowledge for that Reality. In your search for God you will come upon this world of knowledge, where you will perceive yourself everywhere. God is further, beyond this feeling of being and witnessing).

17. जेणें केले चराचर। केले सृष्ट्यादिव्यापार।
सर्वकर्ता नरितर। नाम ज्याचें ॥ १७ ॥

jeṇeṃ kele carācara | kele sṛṣṭyādi vyāpāra |
sarvakartā niraṅtara | nāma jyāceṃ || 17 ||

17. It is *mula maya* that has created this whole animate and inanimate creation and then afterwards all this activity of the gross world was created. But in truth, the doer of this ‘all’ and this ‘all’ of that *purush* are *parabrahman*.



18. तेणें केल्या मेघमाळा। चंद्रबिंबीं अमृतकळा।

तेज दधिलें रवमिंडळा। जया देवें ॥ १८ ॥

*teṇem kelyā meghamālā | caṁdrabimbīm
amṛtakalā |*

teja didhaleṁ ravimaṁḍalā | jayā deveṁ || 18 ||

18. On account of that Reality, there are these clouds (of ignorance), the cool aura of the moon (ie. mind) and this immortal nectar ('I am'). That God gives the light to the shining sun and *mula maya* (the *purush* should be called God, not the appearance of *mula maya*).

19. ज्याची मर्यादा सागरा। जेणें स्थापलिं फणविरा।

जयाचेन गुणें तारा। अंतरक्षि ॥ १९ ॥

*jyācī maryādā sāgarā | jeṇem sthāpileṁ phaṇivarā
|*

jayāceni guṇem tārā | aṁtarikṣa || 19 ||

19. This ocean of knowledge (ie. *mula maya*) confines that *purush* and on account of this, He has established Himself as the silent and hidden witness. It is because of her *gunas* (ie. because



you objectify yourself as a body and then see a world outside) that we look up at the stars and the galaxies (then you who are the *purush* and pervade all of this, thinks, “I am but an insignificant small *jiva* in this huge world.” But how is the experience of your dream any different from this waking state experience?).²

20. च्यारी खाणी च्यारी वाणी। चौर्यासलक्ष जीवयोनी।
जेणें नरिमलिं लोक तनी। तया नाव देव ॥ २० ॥

*cyārī khāṇī cyārī vāṇī | cauṛyāsi lakṣa jīvayonī |
jeṇem nirmile loka tinī | tayā nāva deva || 20 ||*

20. Then there are four forms of birth and

²*siddharameshwar maharaj-* Because the light of the Self/*atma* does not mean light, it means knowing. And accordingly, within the sphere of this knowing there are not only ten million suns but at this moment, there is the entire creation including the billions of stars. The One who illuminates all these at one time, is the Knower. This light of the Self reveals the *saguna* form as clearly as we experience our own thumb. This Knower of ten million suns is the “universal/common light.” That Supreme Self continuously pervades the countless universes and is the Master of endless millions of creations.



the four kinds of speeches. Then there are the eighty-four principles that make up a *jiva*. Due to this *mula maya* the three worlds of waking, dream and deep sleep were created and then she gets called God (taking ourself to be an individual body, this ‘I am’ is concealed among ‘many’ thoughts and concepts. When it is revealed though study and practice then, this revelation is mistaken for the Truth or God).

21. ब्रह्मा वशिष्णु आणी हर। हे ज्याचे अवतार।
तोचा देव हा नरिंधार। नशिचयेसीं ॥ २१ ॥
brahmā viṣṇu āṇī hara | he jayāce avatāra |
toci deva hā nirdhāra | niścayerṁsīm || 21 ||

21. *brahma*, *vishnu* and *hara* (ie. *gunas*) are the incarnations of this *mula maya*. But in truth, there is only One God and He requires no support of any kind (but He, the *mula purush* is the support of His *mula maya*/original illusion).

22. देव्हाराचा उठोन देव। करू नेणे सर्व जीव।
तयाचेना ब्रह्मकटाव। नरिमलि न वचे ॥ २२ ॥



*devhārācā uṭhoni deva | karūṁ neṇe sarva jīva |
tayāceni brahmakaṭāva | nirmilā na vace || 22 ||*

22. Tell me, has your little god sitting in your shrine room come out and taken charge of this whole creation and then created all these *jīva*? No. But understand that the creator of this universe is not that Reality either and therefore the creator has to be determined (it seems that the creator and God are to be regarded as different aspects of the creative process. God is the *pu-rush*, the witness of all this; He illuminates all this and without Him nothing would be possible. The creator is however *maya*).

23. ठाईं ठाईं देव असती। तेहं केली नाहीं क्षती।
चंद्र सूर्य तारा जीमूती। तयांचेन निव्हे ॥ २३ ॥
*ṭhāṁ ṭhāṁ deva asatī | tehīṁ kelī nāhīṁ kṣitī |
caṁdra sūrya tārā jīmūtī | tayāṁceni navhe || 23 ||*

23. We say, “God is everywhere” yet, it is not that Reality that has created this earth. The



moon, sun, stars and clouds have not been created by that thoughtless Self.

24. सर्वकर्ता तोचदेव। पाहों जातां नरिवेव।
 ज्याची कळा लीळा लाघव। नेणती ब्रह्मादकि ॥ २४ ॥
sarvakartā toci deva | pāhom jātām nirāveva |
jyācī kalā līlā lāghava | neṇatī brahmādika || 24
 ||

24. When you try to understand that which is without parts, you come across a God who gets called the doer of 'all'. He is the Master of His 'play' and His 'art' cannot be known by lord *brahma* and the other gods (He is the *puruṣh* beyond this 'play' and 'art' ie. the 'all' of knowledge or *prakṛuti* or *mula maya*. She contains the *gunas* and elements in their unmanifest form. She is full of potential and from her the *gunas* manifest, the elements appear and a world appears in every individual mind).

25. येथें आशंका उठली। ते पुढलीये समासीं फीटली।
 आतां वृत्ती सावध केली। पाहजि शरोतीं ॥ २५ ॥



*yethem āsamkā uṭhili | te puḍhiliye samāsīm
phīṭali |*
ātām vṛttī sāvadhā kelī | pāhije śrotīm || 25 ||

25. First this ‘I am’ arose and afterwards it dwindled away when there was the formation of many words and thinking. Therefore the listener should stay alert and remain within this knowing *vṛitti* (ie. leave off the ‘many’ words and understand that which remains. The world of knowledge and ‘I am’).

26. पैस अवकाश आकाश। कांहींच नाहीं जें भकास।
तये नरिम्ळीं वायोस। जन्म जाला ॥ २६ ॥
*paisa avakāśa ākāśa | kāmhīmca nāhīm jem
bhakāśa |*
taye nirmaḷīm vāyosa | janma jālā || 26 ||

26. This knowing *vṛitti* is the Self expanded; it is the creation of time and space. And if this ‘I am’ is not known then, this *mula maya* has become the ‘many’ empty forms (imagined forms like castles in the sky). Therefore understand that,



it is due to that pure Reality that this wind of *mula maya* arose.

27. वायोपासून जाला वनही। वनहीपासुनी जालें पाणी।
 ऐसी जयाची करणी। अघटति घडली ॥ २७ ॥
vāyopāsūna jālā vanhī | vanhīpāsunī jāleṃ pāṇī |
aisī jayācī karaṇī | aghaṭita ghaḍalī || 27 ||

27. And from this the wind element, there appeared the fire element. And from the fire appeared the water element.

28. उदकापासून सृष्टि जाली। स्तंभेवणि उभारली।
 ऐसी वचित्र कळा केली। त्या नाव देव ॥ २८ ॥
udakāpāsūna sṛṣṭi jālī | stambheviṇa ubhāralī |
aisī vicitra kaḷā kelī | tyā nāva deva || 28 ||

28. From the water there appeared this gross creation. But this creation has no substance for it is all a matter of objectification (ie. empty imagined forms). Therefore the One who has made this wonderful ‘art’ of knowing, should be called God.



29. देवें नरिर्माली हे क्षति। तीचे पोटीं पाषाण होती।

तयासचि देव म्हणती। वविकहीन ॥ २९ ॥

*deveṁ nirmilī he kṣitī | tīce poṭīm pāṣāṇa hotī |
tayāsaci deva mhaṇatī | vivekahīna || 29 ||*

29. That God, who is the creator of this gross world, has fallen into the mind and then there appeared these images of stone gods. And it is these that get called God by those who lack *vivek* (that *purush* forgot His limitless Self and had the conviction, “I am a body.” This brought so ‘many’ concepts and then, in times of trouble, we go to the temple or get down on our knees and pray to our gods).

30. जो सृष्टनिर्माणकर्ता। तो ये सृष्टीपुर्वीं होता।

मग हे त्याची सत्ता। निर्माण जाली ॥ ३० ॥

*jo sṛṣṭinirmāṇakartā | to ye sṛṣṭīpurvīm hotā |
maga he tayācī sattā | nirmāṇa jālī || 30 ||*

30. That creator of this gross world must have appeared previous to the gross world and His power must have appeared after Him.



31. कुल्लाळ पातरापुर्वीं आहे। पातरें कांहीं कुल्लाळ नव्हे।
 तैसा देव पूरूवींच आहे। पाषाण नव्हे सर्वथा ॥ ३१ ॥
kullāḷa pātrāpurvīm āhe | pātreṁ kāṁhīm kullāḷa
navhe |
taisā deva pūrūvīṁca āhe | pāṣāṇa navhe sarvathā
 || 31 ||

31. The potter is prior to the pot. The thing that is the pot is not the potter. In the same way, God is previous to and definitely not these stone idols.

32. मृत्तकिचें शैन्य केलें। कर्ते वेगळे राहलिं।
 कार्यकारण येक केलें। तरी होणार नाहीं ॥ ३२ ॥
mṛttikeceṁ śainya keleṁ | karte vegale rāhile |
kāryakāraṇa yeka keleṁ | tarī hoṇāra nāhīm || 32
 ||

32. The toy army made of clay is separate to its creator. In the same way, that One has created through cause and the effect (the cause is knowingness/'I am' and the effect is imagined gross/clay body). But still, this whole creation



will get destroyed (there is only One).

33. तथापि होईल पंचभूतकि। नरिगुण नवहे कांहीं येक।
कार्याकारणाचा ववैक। भूतांपरता नाहीं ॥ ३३ ॥
tathāpi hoīla pañcabhūtika | nirguṇa navhe
kāmhīm yeka |
kāryākāraṇācā viveka | bhūtāmparatā nāhīm || 33
||

33. But as long as these five great elements are seen (ie. there is objectification) then, that *purush* within this ‘I am’ will not be understood. And as long as these five elements remain, there will be all the talk of cause and effect but, the *purush* is beyond both cause and effect.

34. अवघी सृष्टीजो करता। तो ते सृष्टीहून परिता।
तेथें संशयाची वार्ता। काढूंच नये ॥ ३४ ॥
avaghī sṛṣṭi jo kartā | to te sṛṣṭihūni partā |
tethem saṁśayācī vārtā | kādhūnci naye || 34 ||

34. Within everything in this gross world there is that doer. But that *purush* is quite separate



to this gross world. 'There' even this rumour of 'I am' should never be touched.

35. खांसूतरींची बाहुली। जेणें पुरुषें नाचवली।
तोचा बाहुली हे बोली। घडे केवी ॥ ३५ ॥

*khāmsūtrīncī bāhulī | jeṇem puruṣem nācavilī |
toci bāhulī he bolī | ghaḍe kevē || 35 ||*

35. This 'I am'/*prakruti* is like the doll in the puppet show and it is made to dance by that *purush*. But how can that *purush* be this doll? How can that thoughtless *swarup* be this 'I am'?

36. छायामंडपीची सेना। सृष्टिसारखीच रचना।
सूत्रें चाळी परी तो नाना। वेकतनिव्हे ॥ ३६ ॥

*chāyāmaṇḍapīcī senā | sṛṣṭisārikhīca racanā |
sūtreṃ cālī parī to nānā | vekti navhe || 36 ||*

36. This creation is like an army of reflected images against the backdrop of the screen. The *purush* pulls the strings but He is not the many manifest forms (ie. He remains completely de-



tached from all that is known).

37. तैसा सृष्टकिरूता देव। परी तो नव्हे सृष्टभिवा।
जेणें केले नाना जीव। तो जीव कैसेनी ॥ ३७ ॥

taisā sṛṣṭikartā deva | parī to navhe sṛṣṭibhāva |
jeṇem kele nānā jīva | to jīva kaisenī || 37 ||

37. Like this is God, the doer within this gross world. Still He has no understanding of a gross world. It is due His *mula maya* that the many *jivas* have been created. But how can that *pu-rush* be a *jiva*?

38. जें जें जया करणें पडे। तें तें तो हें कैसें घडे।
महणोना वायांचि बापुडे। संदेहीं पडती ॥ ३८ ॥

jem jem jayā karaṇem paḍe | tem tem to hem kaisen
ghaḍe |
mhaṇoni vāyāṁci bāpuḍe | saṁdehīm paḍatī || 38
||

38. When *mula maya* ceases to perform her own action ('I am everywhere, doing everything') then, how can that thoughtless Self be accom-



plished? For that One has fallen into body consciousness and there are the confusions of the false and empty *jīvas*.

39. सृष्टि ऐसेंचि स्वभावे। गोपुर नरिमलिं बरवे।
 परी तो गोपुर करता नवहे। नश्चयेसीं ॥ ३९ ॥
sṛṣṭi aiseñci svabhāveṁ | gopura nirmileṁ baraveṁ |
parī to gopura kartā navhe | niścayesīm || 39 ||

39. This gross creation is due to this ‘all’. The gross is like the decorated wall of the temple (ie. [the temple of knowledge](#)) and though it may have been beautifully built, still that *purush* is definitely not the builder of the wall.

40. तैसें जग नरिमलिं जेणे। तो वेगळा पूरणपणे।
 येक म्हणती मूरखपणे। जग तोचि जगदीश ॥ ४० ॥
taiseṁ jaga nirmileṁ jeṇeṁ | to vegalā pūrṇapaṇeṁ |
yeka mhaṇatī mūrkhapaṇeṁ | jaga toci jagadīśa ||
 40 ||



40. In the same way, this gross world has been created by *mula maya* and that *purush* is separate due to His completeness. But out of foolishness, they say, “The world is itself that Lord of the world.” (it is true, “There is nothing but God”, but this has to made your experience)

41. एवं जगदीश तो वेगळा। जग नरिमाण त्याची कळा।
तो सर्वांमधें परी नरिळा। असोन सर्वीं ॥ ४१ ॥
evaṃ jagadīśa to vegalā | jaga nirmāṇa tyācī kaḷā
|
to sarvāṃmadhem parī nirālā | asona sarvīm || 41
||

41. That Lord of the world remains separate and the creator (ie. cause) of this gross world (ie. effect) is this ‘art’ of knowing. That *purush* is within this knowledge and He remains separate but close-by (He is felt to be there as there is the witnessing of all this but still, direct knowledge of Him ie. Self knowledge, has not come).



42. म्हणोना भूतांचा करदमु। यासी अल्पित आत्मारामु।
 अवदियागुणें मायाभ्रमु। सत्यचवाटे ॥ ४२ ॥
mhaṇoni bhūtāṁcā kardamu | yāsī alipta
ātmārāmu |
avidyāguṇeṁ māyābhramu | satyaci vāṭe || 42
 ||

42. Therefore there is this *mula maya* from which the five great elements come and that *atmaram* or *purush* who does not take the touch of this *mula maya*. From this delusion of *mula maya* there comes the *gunas* of *avidya maya* (ie. *sattwa*, *raja*, *tama* mixed together) and then this world is created and felt to be the Truth (because its base is that *atma*).

43. मायोपाधी जगडंबर। आहे सर्वहासाचार।
 ऐसा हा वपिरीत वचार। कोठेंचनिहीं ॥ ४३ ॥
māyopādhi jagadambara | āhe sarvahi sācāra |
aisā hā viparīta vicāra | koṭheṁci nāhīm || 43 ||

43. This empty ostentatious show is a limiting concept of *maya* and it and also this ‘all’



(ie. a bigger limiting concept) are felt to be real. When thoughtlessness appears like both of these then, where are these false thoughts not (then everything is felt to be true and the True is felt to be untrue. Then our every passing thought is taken as true)?

44. म्हणोनजिग मथिया साच आत्मा। सर्वांपर जो परमात्मा।
अंतर्बाह्य अंतरात्मा। व्यापूनअसे ॥ ४४ ॥
mhaṇoni jaga mithyā sāca ātmā | sarvāṁpara jo paramātmā |
aṁtarbāhya aṁtarātmā | vyāpūni ase || 44 ||

44. Therefore understand that this world is false and the *atma* is true. Beyond this ‘all’ there is that *purush* and He is that *paramatma*. And when there appears to be an inside and an outside then, that *atma* pervades as the *antar-atma* (there is only that One Self but He gets called by so many names, *atma*, *purush*, *paramatma*, *antar-atma* according to His role)

45. तयास म्हणावें देव। येर हें अवघेंचिवाव।



ऐसा आहे अंतरभाव। वेदांतीचा ॥ ४५ ॥

tayāsa mhaṇāveṃ deva | yera heṃ avagheṃci vāva
|

aisā āhe aṃtarbhāva | vedāntīcā || 45 ||

45. That *atma* should be called God and the rest should be called false. Such is the secret meaning of *vedanta* (ie. whatever is seen or perceived in the mind cannot be Him).

46. पदार्थवस्तु नासवित। हें तों अनुभवास येत।

याकारणें भगवंत। पदार्थावेगळा ॥ ४६ ॥

padārthavastu nāsivaṃta | heṃ toṃ anubhavāsa
yeta |

yākāraṇeṃ bhagavaṃta | padārthāvegaḷā || 46 ||

46. When there is this destructible object (ie. 'all') of that indestructible Self then, that thoughtless *paramatma* has been brought to this 'experience' (then He is seeing His reflection and He is called the *purush* and He sees His *prakṛti*). On account of this 'speech', God can be found but He is separate this 'object' ('all' or



knowledge).

47. देव वमिळ आणी अचळ। शासत्रें बोलती सकळ।
तया नशिचळास चंचळ। म्हणों नये सर्वथा ॥ ४७ ॥
deva vimala āṇī acaḷa | śāstreṃ bolatī sakaḷa |
tayā niścaḷāsa caṃcaḷa | mhaṇom naye sarvathā ||
47 ||

47. God is pure and unmoving and due to the **shasthras* there is this ‘I am’. But this moving ‘object’ should never be called that still God. *(Due to great statements like *aham brahmasmi* one can understand *neti neti* and experience the feeling ‘I am He’)

48. देव आला देव गेला। देव उपजला देव मेला।
ऐसें बोलतां दुरतिला। काय उणें ॥ ४८ ॥
deva ālā deva gelā | deva upajalā deva melā |
aiseṃ bolatām dūritālā | kāya uṇeṃ || 48 ||

48. If it is said, “God came, God left, God was born and God died” then, this is not God; this is the ‘I am’. This is the original sin, but should



any more sins be added to this? (At least live with the original sin and not be a body holding many concepts)

49. जन्म मरणाची वार्ता। देवास लागेना सर्वथा।
 देव अमर ज्याची सतता। त्यासी मृत्यु कैसेनी ॥ ४९ ॥
janma maraṇācī vārtā | devāsa lāgenā sarvathā |
deva amara jyācī sattā | tyāsī mr̥tyu kaisenī || 49
 ||

49. The rumour of birth and death does not affect God in any way. God is immortal. This power that is with the *purush* dies, but how can He die? (The *purush* uses His power but in truth, He never takes the touch)³

³*siddharameshwar maharaj*- The wrestler's physical power is known at the time of wrestling through the medium of an opponent. And when he is alone without an opponent, he doesn't know the power that remains absorbed within him. In the same way, when there is the absence of knowing then that *paramatma* is free of this beingness, knowingness and bliss, and remains absorbed in His own Self.



50. उपजणें आणी मरणें। येणें जाणें दुःख भोगणें।
हैं त्या देवाचें करणें। तो कारण वेगळा ॥ ५० ॥
upajāṇeṃ āṇī maraṇeṃ | yeṇeṃ jāṇeṃ duḥkha
bhogaṇeṃ |
heṃ tyā devāceṃ karaṇeṃ | to kāraṇa vegalā || 50
॥

50. To be born and to die, to come and to go and to suffer sorrow; that is all due to this action (*mula maya*) of that God. But God is beyond this cause. (The cause of this *jīva* and its suffering are due to this ‘all’. God is untouched by cause and effect)

51. अंतःकरण पंचप्राण। बहुतत्वीं पडिज्ञान।
यां सर्व्वांस आहे चळण। म्हणोना देव नव्हेती ॥ ५१ ॥
antaḥkaraṇa pañcaprāṇa | bahutatvīm piṇḍa-
jñāna |
yāṃ sarvāṃsa āhe caḷaṇa | mhaṇoni deva navheti
॥ 51 ॥

51. When there is the *antaḥ-karana*, the five *pranas*, the ‘many’ objects within the gross



elements and the knowledge of the individual body/*pinda*; or there is this stirring of the ‘all’ then, God has not been found.

52. **येवं कल्पनेरहति। तया नाव भगवंत।
देवपणाची मात। तेथें नाहीं ॥ ५२ ॥**

*yevaṁ kalpanerahita | tayā nāva bhagavaṁta |
devapaṇācī māta | tethēṁ nāhīṁ || 52 ||*

52. But if imagining was to cease then, this ‘I am’ becomes that God. In Him there is not even the achievement of being God.

53. **तव शषियें आक्षेपल्लिं। तरी कैसें ब्रह्मांड केलें।
करूतेपण कारण पडल्लिं। कार्यामधें ॥ ५३ ॥**

*tava śiṣyerēṁ ākṣepileṁ | tarī kaiseṁ brahmāṇḍa ke-
leṁ |
kartepaṇa kāraṇa paḍileṁ | kāryāmadhēṁ || 53 ||*

53. At that time, the disciple had a doubt (ie. a thought arose out of this ‘I am’ feeling). “How has the *brahmanda* been created? For surely, due to doership, the cause comes down into the



effect.” (The jewellery is the effect and the gold is the cause. But are they different?)

54. द्रष्टेपणे द्रष्टा दृश्यीं। जैसा पडे अनायासीं।
करूतेपणे नरिगुणासी। गुण तैसे ॥ ५४ ॥
draṣṭepaṇem draṣṭā dṛśyīm | jaisā paḍe anāyāsīm |
kartepaṇe nirguṇāsī | guṇa taise || 54 ||

54. “For only by being the seer can the scene be seen. Just as this happens without any effort, so too, by being the doer, does not the *nirgun* become the *gunas*?” (And then God and His creation are one and the same)

55. ब्रह्मांडकर्ता कवण। कैसी त्याची वोळखण।
देव सगुण कि नरिगुण। मह नरोपावा ॥ ५५ ॥
brahmāṇḍakartā kavaṇa | kaisī tyācī voḷakhaṇa |
deva saguṇa kiṁ nirguṇa | maha niropāvā || 55 ||

55. “Who is the creator of the *brahmanda*? How is He to be recognized? Is God *sagun* or *nirgun*?



This should be the discourse to ‘me.’”

56. येक म्हणती त्या ब्रह्माते। इच्छ्यामातरें सृष्टकिरते।
सृष्टकिरते त्यापरतें। कोण आहे ॥ ५६ ॥

*yeka mhaṇatī tyā brahmāteṁ | ichhyāmātreṁ sṛṣṭi-
karte |*

sṛṣṭikarte tyāparteṁ | koṇa āhe || 56 ||

56. (When the disciple asks these questions then he has left his understanding and runs after *maya* and the ‘many’ doubts that naturally appear to arise...) Then that One (ie. the Master) says to that **brahman* (ie. the disciple). Due only to this ‘wish’ to be, there is the creator of this gross world. The creator of this gross world is this ‘I am’ and that *purush* is beyond, on the other side of this. **(You yourself are brahman, but you have become a disciple and you go to your Master and ask all these questions like above; see the end of this chapter)*

57. आतां असो हे बहु बोली। सकळ माया कोठून जाली।
ते हे आतां नरीपली। पाहजि स्वामी ॥ ५७ ॥



*ātām aso he bahu bolī | sakala māyā koṭhūna jālī |
te he ātām niropilī | pāhije svāmī || 57 ||*

57. Now, when that thoughtless Self and this ‘I am’ have become a mind full of many concepts then, how can this *mula maya* ever be perceived? Then the disciple says, “Therefore *swami* please explain this again to us.”

58. ऐसैं ऐकोन विचन। वक्ता म्हणे सावधान।
पुढलि समासीं नरूपण। सांगजिल ॥ ५८ ॥
*aisēm aikoni vacana | vaktā mhaṇe sāvadhāna |
puḍhile samāsīm nirūpaṇa | sāṅgijela || 58 ||*

58. The Master said, remain alert and listen to this divine ‘speech’ and then afterwards even within this formation of words (ie. your mind), that non-dual discourse will be told.⁴

⁴*siddharameshwar maharaj*- When one cannot see the gold without melting the ornaments into a mould and making them into a lump or when one does not accept the understanding of that thoughtless state without killing these thoughts that appear from knowledge, then that Self has become blind. That



59. ब्रह्मीं माया कैसे जाली। पुढें असे नरीपली।
 श्रोतीं वृत्ततिसावध केली। पाहजि आतां ॥ ५९ ॥
brahmīṁ māyā kaise jālī | puḍheri ase niropilī |
śrotīm vṛtti sāvadhā kelī | pāhije ātām || 59 ||

one who can see the gold in the ornaments and the thoughtless in the thought has the divine vision of the *purush*. This is explained in this dialogue.

Knower – Without opposing the senses, *prana*, mind and speech, I am in the thoughtless state for twenty-four hours of the day.

An enquirer – who obstinately asserts a log-like *samadhi* – If the sensory experiences have appeared upon that ‘I am’ thought then, how can you be thoughtless?

Knower – Let’s imagine the gold to be the place of that thoughtless and the ornaments to be the thoughts and upon that thoughtless there has appeared the ornament of a thought. Now tell me, how much time does the gold remain as gold in the ornaments?

Enquirer – What is difficult about that? The gold remains continuously in the ornaments, by its being gold.

Knower – So then tell me, for how much time does the actionless remain in the action and that thoughtless remain in the thought? That you should understand without having to be told.



59. The disciple says, “How can *maya* appear in *brahman*?” Ahead this will be understood. But first the listener should now be very alert to this knowing *vritti* within.

60. पुढें हेंच निरूपण। वशिद् केलें श्रवण।
जेणें होय समाधान। साधकांचें ॥ ६० ॥

*pudhem hemci nirūpaṇa | viśada kelem śravaṇa |
jeṇem hoy samādhāna | sādhakāṁcem || 60 ||*

60. Then afterwards there will be only that thoughtless discourse. For it was that thoughtless Self that had been making *shravan*. And therefore due to this *shravan*, there will be that thoughtless contentment of the *sadhak*. (Over and over again the Master tells His disciple that, everything will be understood if the good listener remains in the ‘I am’ and sets aside all his questions. But still the listener does not listen and allows ‘many’ thoughts arise)

Note: *maharaj*- you come here because you think you are ignorant and so you ask me these



questions because you think I know, but there is only you in the world, so tell me, where do these answers come from?

इति श्रीदासबोधे गुरुशषियसंवादे

देवदर्शननाम समास पहलिा ॥ १ ॥ ८.१

iti śrīdāsabodhe guruśiṣyasamvāde

devadarśananāma samāsa pahilā || 1 || 8.1

*Tímto končí 1. kapitola 8. dášky knihy Dá-
sbódh s názvem „A Vision of God“.*



8.2 The Subtle *Brahman* and the Doubts

समास दुसरा : सूक्ष्मआशंकानरूपण

samāsa dusarā : sūkṣmaāśaṅkānirūpaṇa

The Subtle *Brahman* and the Doubts

|| Śrī Rām ||

1. मागां श्रोतीं आक्षेपलिं। तें पाहजिं नरिंपलिं।



नरिवेवीं कैसें जालें। चराचर ॥ १ ॥

*māgām śrotīm ākṣepilem | tem pāhije niropilem |
nirāvevīm kaiseṁ jāleṁ | carācara || 1 ||*

1. Previously, in the listener a doubt arose and this should be explained. He asked, “How has this whole animate and inanimate creation appeared in ‘that which is without parts’ (ie. *brahman*)?”

2. याचें ऐसें परतविचन। ब्रह्म जें कां सनातन।

तेथें माया मथियाभान। वविरूतरूप भावे ॥ २ ॥

*yāceṁ aiseṁ prativacana | brahma jeṁ kāṁ sa-
nātana |*

*tetheṁ māyā mithyābhāna | vivartarūpa bhāve ||
2 ||*

2. The speaker said. When there is this ‘word’ of *mula maya* then, how can there be that eternal *brahman*? In *brahman*, this *maya* is a false attention. It is like a ripple that appears on the water’s surface (ie. there is a vast expanse of water only but when one’s attention has been



placed upon a small part of it then, it gets called a ripple or wave or foam etc. and then we do not see that it is all water afterall).

3. आदियेक परब्रह्म । नतियमुक्त अक्रिय परम ।
तेथें अव्याकृत सूक्ष्म । जाली मूळमाया ॥ ३ ॥

ādi yeka parabrahma | nityamukta akriya parama
|

tetheri avyākṛta sūkṣma | jālī mūḷamāyā || 3 ||

3. At the beginning there is One and that is *parabrahman*. That is *nityamukta* (ie. forever free), without action and Supreme. In that subtle *brahman* ‘there’, there appeared the unmanifest *mula maya* (the *gunas* have not yet manifested ie. appeared as ‘many’ separate forms).

श्लोक ॥ आद्यमेकं परब्रह्म नतियमुक्तमवक्रियम् ।

तस्य माया समावेशो जीवमव्याकृतात्मकम् ॥

śloka || ādyamekaṁ parabrahma nityamuktama-
vikriyam |

tasya māyā samāveśo jīvamavyākṛtātmakam ||



Shloka – As above

4. । येक ब्रह्मा नरिाकार। मुक्त अक्रयि नरिविकार।
तेथें माया वोडंबर। कोठून आली ॥ ४ ॥
| *yeka brahmā nirākāra* | *mukta akriye nirvikāra* |
tetheriṁ māyā voḍambara | *koṭhūna ālī* || 4 ||

4. The listener had a doubt and asked, “If *brahman* is One, formless, liberated, without action and without modification then, how can the magic of *maya* appear ‘there’?”

5. ब्रह्म अखंड नरिगुण। तेथें इछा धरी कोण।
नरिगुणीं सगुणेंवणि। इछा नाही ॥ ५ ॥
brahma akhaṇḍa nirguṇa | *tetheriṁ ichā dharī koṇa*
|
nirguṇīm saguṇemvṇiṇa | *ichā nāhīm* || 5 ||

5. “As *brahman* is unbroken and *nirgun*, who can have this ‘wish’, ‘there’? For without there being this *sagun* in that *nirgun*, there can be no ‘wish’.”



6. मुळीं असेचनि सगुण। म्हणौननिामें नरिगुण।
तेथें जालें सगुण। कोणेपरी ॥ ६ ॥

*mulīm asecinā saguṇa | mhaṇauni nāmeriṁ nir-
guṇa |
tetheriṁ jāleṁ saguṇa | koṇeparī || 6 ||*

6. “Originally there was no *sagun*. Therefore does that *nirgun* contain this ‘I am’ of *sagun*? Please explain to me how this *sagun* appeared ‘there’?”

7. नरिगुणचिगुणा आलें। ऐसें जरी अनुवादलें।
लागों पाहे येणें बोलें। मूरखपण ॥ ७ ॥

*nirguṇaci guṇā āleṁ | aiseṁ jarī anuvādaleṁ |
lāgoṁ pāhe yeṇeṁ boleṁ | mūrkhapaṇa || 7 ||*

7. If it is said, “The *nirgun* has become these *gunas*”, then one should understand that this ‘speech’ has become foolish (ie. [this knowledge has been lost in the conjectures of a *jiva*](#)).

8. येक म्हणती नरिवेव। करून अकरता तो देव।
त्याची लीळा बापुडे जीव। काये जाणती ॥ ८ ॥



*yeka mhaṇatī nirāveva | karūna akartā to deva |
tyācī līlā bāpuḍe jīva | kāye jāṇatī || 8 ||*

8. Then that One who had become foolish says, “That which has no parts is the doer and He is also God, the non-doer.” But what can this confused *jīva* know of this divine play of that *paramatma*? (Due to our ignorance, there are ‘many’ theories and answers. But without direct experience these are only intellectual arguments)

9. येक म्हणती तो परमात्मा। कोण जाणे त्याचा महिमा।
प्राणी बापुडा जीवात्मा। काये जाणे ॥ ९ ॥

*yeka mhaṇatī to paramātmā | koṇa jāṇe tyācā ma-
himā |*

prāṇī bāpuḍā jīvātmā | kāye jāṇe || 9 ||

9. Another says, “Who can know the greatness of that *paramatma*? What can the confused *jīvatma* in the *prana* know?”

10. उगाच महिमा सांगती। शास्त्रार्थ अवघा लोपती।



बळेंचनिरिगुणास म्हणती। करून अकर्ता ॥ १० ॥

ugāca mahimā sāṅgatī | śāstrārtha avaghā lopitī |
baḷemci nirguṇāsa mhaṇatī | karūni akartā || 10
 ||

10. At this very moment there is that greatness of the *paramatma* and that is the meaning within the *shasthras*. But that One has been covered over by the many thoughts of the mind (ie. there is only One but the mind makes ‘many’ foolish *jivas*). Then loudly that One who has become foolish says, “The *nirgun* is doing and at the same time, He is the non-doer.”

11. मुळीं नाहीं कर्तव्यता। कोण करून अकर्ता।

कर्ता अकर्ता हे वार्ता। समूळ मथिया ॥ ११ ॥

mulīm nāhīm kartavyatā | koṇa karūna akartā |
kartā akartā he vārtā | samūḷa mithyā || 11 ||

11. Another says, “At the root there is no doer so, how can there be doing and not-doing? The idea of a doer or a non-doer is completely wrong.”



12. जें ठाईचें नरिगुण। तेथें कैचें कर्तेपण।
तरी हे इछा धरी कोण। सृष्टरिचाव्याची ॥ १२ ॥
jem thāīmcēm nirguṇa | tethēm kaicēm kartepaṇa
|
tarī he ichā dharī koṇa | sṛṣṭiracāvyačī || 12 ||

12. And another, “This *mula maya* was originally *nirgun* and in *brahman* how can there be the doer-ship of *maya*? And how can that thoughtless have a wish for the creation of a gross world?”

13. इछा परमेश्वराची। ऐसी युक्ती बहुतेकांची।
परी त्या नरिगुणास इछा कैची। हें कळेना ॥ १३ ॥
ichā paramēśvarācī | aisī yuktī bahutekāncī |
parī tyā nirguṇāsa ichā kairīncī | hem kaḷenā || 13
||

13. “This wish of *parameshwara* is the skill of that One within this ‘all’, but how can this wish be that *nirgun*? It must be that the thoughtless *nirgun* has not been understood.”



14. तरी हे इतुकें कोणें केलें। कवि आपणचि जालें।

देवेंवणि उभारलें। कोणेपरी ॥ १४ ॥

tarī he itukem koṇem kelem | kimvā āpaṇaci jālem
|

devenvina ubhāralem | koṇeparī || 14 ||

14. One says, “How could that thoughtless have had a wish or has that wish just appeared by itself or can it have been constructed without God?”

15. देवेंवणि जालें सर्व। मग देवास कैचा ठाव।

येथें देवाचा अभाव। दसिन आला ॥ १५ ॥

devenvina jālem sarva | maga devāsa kaimcā
ṭhāva |

yetherem devācā abhāva | disona ālā || 15 ||

15. “But if this ‘all’ appeared without God then, where is the need for God? Therefore in this *maya*, God is non-existence.”

16. देव म्हणे सृष्टकिर्ता। तरी येवं पाहे सगुणता।

नरिगुणपणाची वार्ता। देवाची बुडाली ॥ १६ ॥



deva mhaṇe sṛṣṭikartā | tarī yevaṃ pāhe saḡuṇatā
|
nirḡuṇapaṇācī vārtā | devācī buḍālī || 16 ||

16. “If we say, God is the creator of the gross world then, one has to assume that He is *sagun* and then a *nirgun* God is only a rumour.”

17. देव ठाईचा नरिगुण। तरी सृष्टकिरता कोण।
करूतेपणाचें सगुण। नासवित ॥ १७ ॥
deva ṭhāīm̄cā nirḡuṇa | tarī sṛṣṭikartā koṇa |
kartepaṇācem saḡuṇa | nāsivaṃta || 17 ||

17. “But if God is by nature *nirgun* then, who is the creator of this gross world? Is the doer the destructible *sagun*?”

18. येथें पडलें वचिर। कैसें जालें सचराचर।
माया म्हणों स्वतंतर तरी हेँह विपिरीत दसै ॥ १८ ॥
yethem paḍile vicāra | kaisem jālem sacarācara |
māyā mhaṇom svataṃtara tarī hemhi viparīta dise
|| 18 ||



18. ‘Here’ thoughtlessness has tumbled down into body consciousness and that One said, “How has this whole animate and inanimate creation appeared in *maya*? If we were to say, *maya* is existing independently then, this also does not feel correct.” (The One who makes this ‘speech’ and then understands that thoughtless Self knows there is no creation or *maya*. And the One who has not understood thoughtlessness is caught in *maya*/illusion and due to ignorance, so ‘many’ different opinions arise)

19. माया कोणीं नाही केली। हे आपणच विसितारली।
 ऐसें बोलतां बुडाली। देवाची वार्ता ॥ १९ ॥
māyā koṇīm nāhīm kelī | he āpaṇaci vistārālī |
aiseṁ bolatām buḍālī | devācī vārtā || 19 ||

19. “Or if we were to say, nothing created *maya*, it has happened and expanded by itself. Then the idea of a God has been drowned.”

20. देव नरिगुण स्वतसद्दिध। त्यासी मायेसिकाये समंध।
 ऐसें बोलतां वरिद्ध। दसिन आलें ॥ २० ॥



deva nirguṇa svatasiddha | tyāsī māyesi kāye sa-
maṁdha |
aiseṁ bolatām viruddha | disona āleṁ || 20 ||

20. “Or if we were to say, God is *nirgun* and Self-existent then, what connection can He have with *maya*? Then God and *maya* would appear to oppose each other.”

21. सकळ कांहीं कर्तव्यता। आली मायेच्याचिमाथां
तरी भक्तांस उद्धरति। देव नाही कीं ॥ २१ ॥
sakaḷa kāṁhīm kartavyatā | ālī māyecyāci māthām
tarī bhaktāṁsa uddharitā | deva nāhīm kīm || 21
||

21. “If this ‘all’ is the doer then, this creation is the responsibility of *maya* and then how can there be a God to lift the devotee out of *maya*?”

22. देवेंवणि नुसती माया। कोण नेईल वलिया।
आमहां भक्तां सांभाळाया। कोणीच नाही ॥ २२ ॥
deveṁviṇa nustī māyā | koṇa neīla vilayā |



āmhāṁ bhaktāṁ sāmbhālāyā | koṇīca nāhīm || 22
||

22. “And if there is no God and merely *maya* then, how could there be the dissolution of this gross creation? And then how could there be someone who can show us, the devotees, a way out?”

23. म्हणोनमाया स्वतंतर। ऐसा न घडे कीं वचिर।
मायेस नरिर्मति सर्वेश्वर। तो येकचिआहे ॥ २३ ॥
mhaṇoni māyā svataṁtara | aisā na ghaḍe kīṁ
vicāra |
māyesa nirmitā sarveśvara | to yekaci āhe || 23 ||

23. “For if *maya* is independent then, how would thoughtlessness ever be accomplished and liberation ever be possible? But if that Lord of all has created this *maya* then, there is actually only that One *nirgun* Lord.”

24. तरी तो कैसा आहे ईश्वर। मायेचा कैसा वचिर।
तरी हें आतां स्वसितर। बोललिन पाहजि ॥ २४ ॥



tarī to kaisā āhe īśvara | māyecā kaisā vicāra |
tarī hem ātām savistara | bolilem pāhije || 24 ||

24. “But how can *nirgun* be the creator and how could thoughtlessness appear from *maya*?” The speaker said. That thoughtless Self has become so confused therefore now, you should earnestly make this ‘speech’ (ie. [leave off all this conjecture and be He](#)).

25. श्रोतां व्हावें सावधान। येकाग्र करूनियां मन।
आतां कथानुसंधान। सावध ऐका ॥ २५ ॥
śrotām vḥāvem sāvadhāna | yekāgra karūniyām
mana |
ātām kathānusandhāna | sāvadha aikā || 25 ||

25. The speaker said. The listener should be attentive and make the mind one-pointed ([and not fill it with concepts and doubts](#)). Now ([forget everything and enter in this endless moment of knowledge](#)), be alert and listen and there will be this ‘story of God’ ([and no conjecture. For further conjecture will never bring an end to](#)



conjecture).

26. येके आशंकेचा भाव। जनीं वेगळाले अनुभव।
तेह बोलजिती सर्व। येथानुक्रमें ॥ २६ ॥

*yeka āśamkecā bhāva | janīm vegalāle anubhava |
tehi bolijetī sarva | yethānukramem || 26 ||*

26. It is on account of the One *brahman* that there can be the existence of this doubt of ‘I am’. But then the people have ignored this ‘I am’ experience (and so ‘many’ thoughts and doubts have arisen). Therefore this ‘I am’ should be ‘spoken’ continuously.

27. येक म्हणती देवें केली। म्हणोनि हे वसितारली।
देवास इच्छ्या नसती जाली। तरी हे माया कैची ॥ २७ ॥

*yeka mhaṇatī devem kelī | mhaṇoni he vistāralī |
devāsa ichhyā nastī jālī | tarī he māyā kaimcī || 27 ||*

27. Otherwise that One forgets itself and says, “God has created and everything is the expansion of Him. If this wish had not come to God



then, how could there be this *maya*?”

28. येक म्हणती देव नरिगुण। तेथें इच्छा करी कोण।
माया मथिया हे आपण। जालीच नाही ॥ २८ ॥
yeka mhaṇatī deva nirguṇa | tethem ichā karī koṇa
|
māyā mithyā he āpaṇa | jālica nāhī || 28 ||

28. Then that One says, “God is *nirgun*. How can a wish arise in *brahman*? Therefore there is no *maya*, for she could not have appeared by herself.”

29. येक म्हणती प्रत्यक्ष दसे। तयेसी नाहीं म्हणतां कैसें।
माया हे अनादिअसे। शक्ती ईश्वराची ॥ २९ ॥
yeka mhaṇatī pratyakṣa dise | tavesī nāhīm mha-
ṇatām kaisēm |
māyā he anādi ase | śaktī īśvarācī || 29 ||

29. The One then says, “How can one say that that which is experienced by the sensory organs is not true? *maya* is that beginningless power of *ishwara*/God.”



30. येक म्हणती साच असे। तरी हे ज्ञानें कैसी नरिसे।
साचासारखीच दसि। परी हे मथिया ॥ ३० ॥
yeka mhaṇatī sāca ase | tarī he jñāneṃ kaisī nirase
|
sācāsārikhīca dise | parī he mithyā || 30 ||

30. The One says, “If this is true and *maya* is beginningless then, how can it be destroyed by knowledge? It appears as real and beginningless, but it is false.”

31. येक म्हणती मथिया स्वभावे। तरी साधन कासया करावे।
भक्तसाधन बोलिलें देवे। मायात्यागाकारणें ॥ ३१ ॥
yeka mhaṇatī mithyā svabhāveṃ | tarī sādhana
kāsayā karāveṃ |
bhaktisādhana bolileṃ deveṃ | māyātyāgākāra-
ṇeṃ || 31 ||

31. The One then says, “If everything is by nature false then, why to make any *sadhana* at all?” The One says, “God has said that by the *sadhana* of devotion *maya* is abandoned.”



32. येक म्हणती मथिया दसितें। भयें अज्ञानसन्येपातें।
साधन औषधही घेईजेतें। परी तें दृश्य मथिया ॥ ३२ ॥
yeka mhaṇatī mithyā disateriṁ | bhayeriṁ ajñānasa-
nyepāteriṁ |
sādhana auṣadhahī gheījeteriṁ | parī teriṁ dṛśya mi-
thyā || 32 ||

32. The One says, “The false has appeared due to the coming together of fear and ignorance and by taking this medicine of *sadhana*, the visible becomes false.”

33. अनंत साधनें बोललीं। नाना मतें भांभावलीं।
तरी माया न वचे त्यागली। मथिया कैसी म्हणावी ॥ ३३ ॥
ananta sādhanerī bolilīṁ | nānā materī bhāmbā-
valīṁ |
tarī māyā na vacē tyāgilī | mithyā kaisī mhaṇāvī
|| 33 ||

33. The speaker says. There is that endless Self and this ‘speech’ when you make proper *sadhana*. But It gets completely confused due to the ‘many’ opinions. If this *maya* is not made



to leave then, how can it ever be called false?
(Only the One who has left it can call it false
and to do this, *sadhana* is required)

34. मथिया बोले योगवाणी। मथिया वेदशास्त्ररीं पुराणीं।
मथिया नाना नरूपणीं। बोलिली माया ॥ ३४ ॥
mithyā bole yogavāṇī | mithyā vedaśāstrīm
purāṇīm |
mithyā nānā nirūpaṇīm | bolilī māyā || 34 ||

34. It is said in *yoga* and in the *vedas*, *shasthras* and *puranas* that, *maya* is false. There are so many discourses saying, *maya* is false.

35. मथिया बोले योगवाणी। मथिया वेदशास्त्ररीं पुराणीं।
मथिया नाना नरूपणीं। बोलिली माया ॥ ३४ ॥
mithyā bole yogavāṇī | mithyā vedaśāstrīm
purāṇīm |
mithyā nānā nirūpaṇīm | bolilī māyā || 34 ||

35. But just by saying *maya* is false, she does not go. In fact, by saying she is false you keep her company more.



36. जयाचे अंतरीं ज्ञान। नाही वोळखलि सज्जन।

तयास मथियाभमान। सत्यचविाटे ॥ ३६ ॥

*jayāce aṁtarīm jñāna | nāhīm volakhile sajjana |
tayāsa mithyābhimāna | satyaci vāṭe || 36 ||*

36. If this knowledge of *mula maya* is not been accepted within then, the *sajjana*/Saint cannot be recognized. Then this false impression of *maya* will continue to be felt to be true.

37. जेणें जैसा नशिचये केला। तयासी तैसाचि फळला।

पाहे तोचि दिसि बबिला। तैसी माया ॥ ३७ ॥

*jeṇem jaisā niścaye kelā | tayāsī taisāci phalalā |
pāhe toci dise bimbalā | taisī māyā || 37 ||*

37. And then whatever conviction this *mula maya* holds, that Reality will appear like that only. *maya* is just like your reflection and she will appear the way you understand her.

38. येक म्हणती माया कैंची। आहे ते सर्व ब्रह्मची

थजिल्या वधिरल्या घृताची। ऐक्यता न मोडे ॥ ३८ ॥

yeka mhaṇatī māyā kaiṁcī | āhe te sarva brahmāci



|

thijalyā vighuralyā ghr̥tācī | aikyatā na moḍe || 38

||

38. Then the One who is confused says, “How can there be *maya*? Everything is *brahman* only. Just as there is solid and liquid ghee so to, everything is the nature of *brahman* and its Oneness does not get broken.”

39. थजिलें आणी वघिरलें। हें स्वरूपीं नाहीं बोललें।
साहित्य भंगलें येणें बोलें। म्हणती येक ॥ ३९ ॥

*thijaleṁ āṅī vighuraleṁ | heṁ svarūpīṁ nāhīṁ bo-
lileṁ |*

*sāhitya bhaṅgaleṁ yeṇeṁ boleṁ | mhaṇatī yeka ||
39 ||*

39. The speaker says. You cannot use the similes of hard and soft for that thoughtless *swarup*. That connection to thoughtlessness gets broken when you use these terms.

40. येक म्हणती सर्व ब्रह्म। हें न कळे ज्यास वर्म।



तयाचें अंतरींचा भ्रम। गेलाच नाही ॥ ४० ॥

*yeka mhaṇatī sarva brahma | hem na kaḷe jayāsa
varma |*

*tayāceṁ aṁtarīṁcā bhrama | gelāca nāhīm || 40
||*

40. Everything is *brahman*, that is true but that essence has not been understood and so the delusion within has not left.

41. येक म्हणती येकचि देव। तेथें कैचें आणलें सर्व।
सर्व ब्रह्म हें अपूर्व। आश्चर्य वाटे ॥ ४१ ॥

*yeka mhaṇatī yekaci deva | tetheṁ kaimceṁ aṅṅileṁ
sarva |*

sarva brahma hem apūrva | āściryā vāṭe || 41 ||

41. The One says, “There is only the One God how can there be anything else in *brahman*? Everything is *brahman* and nothing has truly ever appeared. This novel creation is only felt to have appeared.”

42. येक म्हणती येकचि खरें। आनुहानिहीं दुसरें।



सर्व ब्रह्म येणें प्रकारें। सहजचजिलें ॥ ४२ ॥

yeka mhaṇatī yekaci khareṃ | ānuhi nāhīm dusa-
reṃ |

sarva brahma yeṇeṃ prakāreṃ | sahajaci jāleṃ ||
42 ||

42. The One says, “If only One is true then, how can there possibly be another? Everything is *brahman* and due to this, the forms naturally appeared.”

43. सर्व मथिया येकसरें। उरलें तेंच ब्रह्म खरें।
ऐसीं वाक्यें शास्त्राधारें। बोलती येक ॥ ४३ ॥

sarva mithyā yekasareṃ | uraleṃ temci brahma
khareṃ |

aisīm vākyaṃ śāstrādhāreṃ | bolatī yeka || 43 ||

43. The One says, “When everything becomes entirely false, then only that true *brahman* remains. Such is the meaning of the *‘great statements’ and these are supported by the *shas-thras*.” *(*tattvasmi* etc.)



44. आळंकार आणी सुवर्ण। तेथें नाहीं भन्निपण।
आटाआटी वेरूथ सीण। म्हणती येक ॥ ४४ ॥
āḷamkāra āṇī suvarṇa | tethem nāhīm bhinnapaṇa
|
ātāāṭī vertha sīṇa | mhaṇatī yeka || 44 ||

44. The One says, “Like the example of the ornaments and the gold; in *brahman* there is no differentiation. And in *maya* there is only empty toil and exhaustion.”

45. हीन उपमा येकदेसी। कैसी साहेल वस्तूसी।
वर्णवेक्ती अव्यक्तासी। साम्यता न घडे ॥ ४५ ॥
hīna upamā yekadesī | kaisī sāhela vastūsī |
varṇavektī avyaktāsī | sāmīyatā na ghaḍe || 45 ||

45. The One says, “Any comparisons are limited. How can that Self endure these? It is not possible to use the manifest form and compare it with that unmanifest.”

46. सुवर्णीं दृष्टी घालतिं। मुळीच आहे वेक्तता।
आळंकार सोनें पाहतां सोनेंच असे ॥ ४६ ॥



*suvarṇīm dṛṣṭī ghālitām | muḷica āhe vektatā |
ālamkāra sonem pāhatām sonemci ase || 46 ||*

46. The One says, “When one is seeing only the gold then, has not that source become evident? The ornament is due to the gold and to the one who understands that, there is only gold.”

47. मुळीं सोनेंचा हें वेकत। जड येकदेसी पीत।
पूरूणास अपूरूणाचा दृष्टांत। केवीं घडे ॥ ४७ ॥
*mulīm sonemci heṁ vekta | jaḍa yekadesī pīta |
pūrṇāsa apūrṇācā dṛṣṭānta | kevim ghade || 47
||*

47. The One says, “At the root there is only gold and that manifests as a heavy, confined and yellow ornament. Why to use this imperfect example for that perfect Reality?”

48. दृष्टांत ततुका येकदेसी। देणें घडे कळायसी।
सधुि आणी लहरीसी। भनिनत्व केंचें ॥ ४८ ॥
*dṛṣṭānta titukā yekadesī | deṇem ghade kalāyāsī |
simdhu āṇī laharīsī | bhinnatva kaimcerm || 48 ||*



48. The speaker says. This simile may be limited but it allows for understanding to happen. Another example is water. When the water is known then, how can there be any difference between the sea and the wave? (See V.2)

49. उत्तम मधेम कनषिठ। येका दृष्टांतें कळे पषट।
येका दृष्टांतें नषट। संदेह वाढे ॥ ४९ ॥

uttama madhema kaniṣṭha | yekā dr̥ṣṭāntem kaḷe paṣṭa |

yekā dr̥ṣṭāntem naṣṭa | samdeha vāḍhe || 49 ||

49. Similes can reveal the best, the middling and the worst (ie. *nirgun*, *sagun* and the ‘many’). Due to similes the One can be clearly understood (when you ponder their profound meaning) and due to similes the One gets destroyed and body consciousness only increases (when they get used for arguing over only).

50. कैंचा सधु कैंची लहरी। अचळास चळाची सरी।
साचा ऐसी वोडंबरी। मानूच नये ॥ ५० ॥

kaiṁcā siṁdhu kaiṁcī laharī | acaḷāsa caḷācī sarī |



sācā aisī voḍambarī | mānūmca naye || 50 ||

50. When you inquire into the nature of the sea and the wave then, the moving can be understood to be the same as the non-moving *brahman*. (This is a useful simile; sea and wave are concepts; when there is water then they are the same ie. like the unmoving *nirgun*). However the real *brahman* and the magic of *maya* should not be regarded as the same (do not mistake this 'I am' for that thoughtless Reality).

51. वोडंबरी हे कल्पना। नाना भास दाखवी जना।

येरवी हे जाणा। ब्रह्मचिअसे ॥ ५१ ॥

voḍambarī he kalpanā | nānā bhāsa dākhavī janā |

yeravī he jāṇā | brahmāci ase || 51 ||

51. When there is magic (ie. when we create 'many' concepts upon that thoughtless Self) then, a concept appears in thoughtlessness and that One creates 'many' impressions and this world appears. Otherwise, know that there is only that thoughtless *brahman*.



52. ऐसा वाद येकमेकां। लागतां राहली आशंका।

तेच आतां पुढें ऐका। सावध होऊनी ॥ ५२ ॥

aisā vāda yekamekāṁ | lāgatāṁ rāhilī āśankā |
teci ātām puḍhem aikā | sāvadhā hoūnī || 52 ||

52. Such was the arguing that went on between one and another and when maintained, the doubts remained. But that Reality only is, therefore now listen and be very alert ahead (ie. forget everything and enter this moment or 'now').

53. माया मथिया कळों आली। परी ते ब्रह्मीं कैसी जाली।

महणावी ते नरिगुणें केली। तरी ते मुळींच मथिया ॥ ५३ ॥

māyā mithyā kaḷom ālī | parī te brahmīṁ kaisī jālī
|

mhaṇāvī te nirguṇem kelī | tarī te muḷīṁca mithyā
|| 53 ||

53. When *maya* is made false (ie. when we stop thinking or when we know we are not the thoughts) there is the understanding of that Reality and then how can this *maya* appear in



brahman? (By listening these questions cannot arise, means *avidya maya* cannot arise) And then even if one was to say, it has all been done by that *nirgun* still, that Reality only is and even that root of *sagun/nirgun* is false (ie. this *prakruti/purush* is false. It is the beginning of *maya*. And in that Reality the question of *sagun/prakruti* and *nirgun/purush* does not even arise).

54. मथिया शब्दीं कांहींच नाहीं। तेथें केलें कोणें काई।

करणें नरिगुणाचा ठाई। हेंह अघटति ॥ ५४ ॥

mithyā śabdīm kāñhīncā nāhīm | tethem kelem koṇem kāi |

karaṇem nirguṇācā ṭhāim | hemhi aghaṭita || 54

||

54. Within this false 'I am' there can be no 'all'. And in *brahman*, who has created and what has been created? At that place of *nirgun* there is that thoughtless marvel only (therefore be that thoughtless doubtless *brahman*).



55. कर्ता ठाईचा अरूप। केलें तेंह मिथ्यारूप।
तथापी फेडूं आक्षेप। श्रोतयांचा ॥ ५५ ॥

*kartā ṭhāīncā arūpa | kelem teṁhi mithyārūpa |
tathāpī phedūṁ ākṣepa | śrotayāncā || 55 ||*

55. But the listener says, “The doer by nature has no form, how can that have created a false form?” Still there is this doubt of the listener and this should be cleared.

इति श्रीदासबोधे गुरुशषियसंवादे
सूक्ष्मआशंकानरूपण समास दुसरा ॥ २ ॥ ८.२

*iti śrīdāsabodhe guruśiṣyasamvāde
sūkṣmaāśaṅkānirūpaṇa samāsa dusarā || 2 || 8.2*

*Tímto končí 2. kapitola 8. dášaky knihy Dá-
sbódh s názvem „The Subtle Brahman and the
Doubts“.*

8.3 The Subtle *Brahman* and this ‘I am’ Doubt

समास तसिरा : सूक्ष्मआशंकानरूपण

samāsa tisarā : sūkṣmaāśaṅkānirūpaṇa

The Subtle *Brahman* and this ‘I am’ Doubt

|| Śrī Rām ||

1. अरे जे जालेंचि नाहीं। त्याची वार्ता पुससी काई।



तथापिसांगों जेणें कांहीं। संशय नुरे ॥ १ ॥

are je jāleṁci nāhīm | tyācī vārtā pusasī kāī |
tathāpi sāmgoṁ jeṇeṁ kāmhīm | saṁśaya nure ||
1 ||

1. Come on! *mula maya* has not happened. Why do you continue to ask about this rumour? (often quoted by *maharaj* in *marathi*) Nevertheless, let me tell you what this ‘all’ is and then your doubt will not remain.

2. दोरीकरतिं भुजंग। जळाकरतिं तरंग।
मार्तंडाकरतिं चांग। मृगजळ वाहे ॥ २ ॥

dorīkaritām bhujamga | jalākaritām taramga |
mārtamḍākaritām cānga | mṛgajala vāhe || 2 ||

2. On account of the rope, there is the snake. On account of the water, there is the bubble. On account of the sun, there is a beautiful mirage flowing by. (See 8.1.2; *maya* is a false attention; simply by placing one’s attention somewhere, something in particular gets formed)



3. कल्पेनकिरतिं स्वप्न दसिं। सर्पिकरतिं रुपें भासे।

जळाकरतिं गार वसे। नमिषिय येक ॥ ३ ॥

kalpenikaritām svapna dise | simpīkaritām rupēṁ bhāse |

jalākaritām gāra vase | nimiṣya yeka || 3 ||

3. On account of imagination, a dream appears. On account of the shell, silver appears. And because of water, a hailstone stays for a moment. (Then there is the appearance of cause and effect in *maya* or duality; in *brahman* or Oneness there can be no cause and effect)

4. मातीकरतिं भिती जाली। सनिधुकरतिं लहरी आली।

तळिकाकरतिं पुतळी। दसिं लागे ॥ ४ ॥

mātīkaritām bhintī jālī | sindhukaritām laharī ālī |

tilākaritām putalī | disoṁ lāge || 4 ||

4. On account of clay, a wall appears. On account of the sea, a wave arises. On account of the pupil of the eye, an image can be seen.



5. सोन्याकरतिं अळंकार। तंतुकरतिं जालें चीर।

कासवाकरतिं वसितार। हातापायांचा ॥ ५ ॥

sonyākaritām aḷankāra | taṁtukaritām jālem cīra

|

kāsavākaritām vistāra | hātāpāyāncā || 5 ||

5. On account of gold, there is the ornament. On account of thread, cloth appears. And because of the turtle, there is the expansion of its limbs.

6. तूप होतें तरी थजिलें। तरीकरतिं मीठ जालें।

बबिाकरतिं बबिलें। प्रतबिबि ॥ ६ ॥

tūpa hotem tarī thijalem | tarīkaritām mīṭha jālem

|

bimbākaritām bimbalem | pratibimba || 6 ||

6. On account of the ghee, there is the liquid and the solid. On account of a created inlet (ie. salt-flats), there is salt. And because of the object, there is a reflection created.

7. पृथ्वीकरतिं जालें झाड। झाडाकरतिं छ्याया वाड।

धातुकरतिं पवाड। उंच नीच वर्णाचा ॥ ७ ॥



*prthvīkaritām jālem jhāḍa | jhāḍākaritām chyāyā
vāḍa |
dhātukaritām pavāḍa | umca nīca varṇācā || 7 ||*

7. On account of the elemental earth (ie. objectification), the tree grows (ie. a gross form). On account of that tree there is a reflected image of the infinite Self. And because of the *dhatu*s (ie. primary components of creation) there is the expansion of the vast and continuous *paramatma* into many types and colours (ie. such is *maya*. She makes the One Self appear as 'many' things).

8. आतां असो हा दृष्टांत। अद्वैतास कैचें द्वैत।
द्वैतेवणि अद्वैत। बोलतांच न ये ॥ ८ ॥

*ātām aso hā dr̥ṣṭānta | advaitāsa kaimcem dvaita
|
dvaitemviṇa advaita | bolatāmca na ye || 8 ||*

8. If now there are these examples then, how can duality ever become the non-dual Self? If you do not make this 'speech' out of duality then, there



can never be that non-duality. (Understand the nature of this cause and effect of duality. In truth, you are that attentionless, thoughtless Self. *maya* is the arising of this original intent or wish, to be. It is the arising of an attention and that is knowing. This knowing brings the feeling of you and something other to be know. Such an attention is not confined by the even more limiting concept, “I am a body.” It simply wants to know and be. This is the ‘speech’ of the ‘all’ or knowledge and this is the cause of the gross world we see through the senses and mind. When upon this ‘speech’ other thoughts are allowed to arise and remain then, gross body consciousness gets established and upon this knowledge, ‘many’ things are imagined and these are the effects)

9. भासाकरतिं भास भासे । दृश्याकरतिं अदृश्य दसि ।
अदृश्यास उपमा नसे । म्हणोनि निरीपम ॥ ९ ॥

*bhāsākaritāṁ bhāsa bhāse | dṛśyākaritāṁ adṛśya
dise |*



adrśyāsa upamā nase | mhaṇoni niropama || 9 ||

9. On account of appearance, an appearance appears. On account of this visible 'all', that invisible Self appears and is perceived. There is nothing that can be compared to that imperceivable Self and so it is called incomparable.

10. कल्पेनेवरिहति हेत। दृश्यावेगळा दृष्टांत।
द्वैतावेगळें द्वैत। कैसें जालें ॥ १० ॥

*kalpenevirahita heta | drśyāvegaḷā drṣṭānta |
dvaitāvegaḷeṁ dvaita | kaiseṁ jāleṁ || 10 ||*

10. How can there be this original *intent, if there is no imagining? How can there be these examples if there is nothing visible? And how can duality appear if there is no duality? *(To be and to know)

11. वचित्र् भगवंताची करणी। वर्णवेना सहस्रतरफणी।
तेणें केली उभवणी। अनंत ब्रह्मांडाची ॥ ११ ॥

*vicitra bhagavaṁtācī karaṇī | varṇavenā sahastra-
phaṇī |*



teṇem kelī ubhavaṇī | ananta brahmāṇḍācī || 11
||

11. So marvellous is this play of God that even *shesh* with His one thousand *heads, cannot describe it (ie. He just keeps quiet and witnesses). Understand how that endless *paramatma* has been made into this structure we call the universe. *(On one of His one thousand heads the gross world sits ie. in this way, the One becomes *purush* and *prakruti* and then, the ‘many’ are imagined; *maharaj*- every mind is a world)

12. परमात्मा परमेश्वरु। सर्वकर्ता जो ईश्वरु।
तयापासूनि वसितारु। सकळ जाला ॥ १२ ॥

paramātmā parameśvaru | sarvakartā jo īśvarū |
tayāpāsūni vistāru | sakāḷa jāḷā || 12 ||

12. *paramatma* is **parameshwara* and also *ishwara* (ie. *purush*), the doer of this ‘all’. In this way, from that Reality, this ‘all’ has appeared and then expanded (ie. the One became two and then ‘many’). *(Beyond *ishwara*; *paramatma*,



parameshwara and *parabrahman* are One. When there is the appearance of *maya* then we speak of *atma*, *ishwara* and *brahman*. They are all the names for that pure Self who remains hidden behind this appearance of *maya*. He can be described as the witness by whose light, form is illuminated. He is permanent, she is just a temporary appearance)

13. ऐसीं अनंत नामें धरी। अनंत शक्ती नरिमाण करी।
तोच जिाणावा चतुरीं। मूळपुरुष ॥ १३ ॥

aisīm anaṁta nāmem dharī | anaṁta śaktī nirmāṇa karī |

toci jāṇāvā caturīm | mūlapuruṣa || 13 ||

13. When that endless *paramatma* holds this 'I am' then, He becomes the creator of this creation and power/*shakti* (ie. He becomes the *ishwara*, the *shiva* of His *shakti*). Therefore that *mula purush* within the four bodies (supra-causal, causal, subtle and gross) should be known.



14. त्या मूळपुरुषाची वोळखण। ते मूळमायाचि आपण।

सकळ कांहीं करूतेपण। तेथेंच आलें ॥ १४ ॥

tyā mūlapuruṣācī voḷakhaṇa | te mūlamāyāci āpaṇa |

sakaḷa kāṁhīm kartepaṇa | tethemci āleṁ || 14 ||

14. When there is this ‘I am’ of that *mula purush* then, that Reality has itself has become this *mula maya*. When there is this ‘all thing’ then, doing-ness is brought to that *brahman* ‘there’ (ie. where is the doer in Oneness? *maya* brings that thought of creation, creator and doer, action etc.).

श्लोक ॥ कार्यकारण कर्तृत्वे हेतुः प्रकृतरिच्यते ॥

śloka || kāryakāraṇa kartṛtve hetuḥ prakṛtirucyate ||

shloka from *bhagavat gita* – The causative agent for any action, and the means and the capacity to act, vests in this *prakṛti*.

15. उघड बोलतां न ये। मोडों पाहातो उपाये।



येरवीं हें पाहतां काय। साच आहे ॥ १५ ॥

*ughāḍa bolatām na ye | moḍom̃ pāhāto upāye |
yeravīm̃ heṃ pāhatām̃ kāya | sāca āhe || 15 ||*

15. The thoughtless Truth cannot be 'spoken'. If it gets 'spoken' then, that thoughtless understanding gets broken and there is this remedy of 'I am' (ie. the remedy for the 'many'/restless mind). Otherwise, when you understand that thoughtless *swarup*, where is true and what is false?

16. देवापासून सकळ जालें। हें सर्वांस मानलें।

परी त्या देवास वोळखिलें। पाहजि कीं ॥ १६ ॥

devāpāsūna sakāḷa jālem̃ | heṃ sarvāṃsa mānalem̃ |

parī tyā devāsa volakhileṃ | pāhije kīm̃ || 16 ||

16. When from God/*purush* this 'all' appears then, it is that thoughtless that is having regard for this 'all' (ie. that thoughtless unattached *swarup* takes the touch and there is witnessing or knowing and *maya* appears). But then how



can that God be recognized? (When that God takes its Self to be its reflection then, how can it be non-duality? *maharaj*- how to kiss yourself?)

17. सद्दिघांचे जें नरूपण। जें साधकांस न मने जाण।
पक्व नाही अंतःकरण। म्हणोनियां ॥ १७ ॥
*siddhāñce jeṁ nirūpaṇa | jeṁ sādhakāṁsa na
mane jāṇa |*
pakva nāhīm antaḥkarṇa | mhaṇoniyām || 17 ||

17. Therefore know that this understanding of the *siddha* that comes to the *sadhak* is not though his mind. His **antah-karana* is not capable of understanding the Self. *(This is the faculty of knowing; it is a subtle form of attention in that ‘attentionless’ Self and from it comes the mind, intellect and ego of the individual self)

18. अवदियागुणें बोलजि जीव। मायागुणें बोलजि शवि।
मूळमाया गुणें देव। बोलजितो ॥ १८ ॥
avidyāguṇeṁ bolije jīva | māyāguṇeṁ bolije śiva |



mūlamāyā guṇeṃ deva | bolijeto || 18 ||

18. On account of the mixed *gunas* of **avidya maya*, there is the *jiva*; on account of *sattwa guna* of *guna maya*, there is *shiva* (ie. due to knowing of something outside of myself, one takes the touch; *maharaj- shiva* means, to take the touch) and on account of this pure *sattwa guna* of *mula maya* there is that God/*purush* (on account of effortless knowledge ie. only I am, there is no-knowledge). *(*maya* of ignorance, "I am a body")

19. म्हणौन कारण मूळमाया। अनंत शक्ती धरावया।
तेथीचा अर्थ जाणावया। अनुभवी पाहजि॥ १९॥

mhaṇauni kāraṇa mūlamāyā | ananta śaktī dharāvayā |

tethicā artha jāṇāvayā | anubhavī pāhije || 19 ||

19. Therefore when there is the cause (ie. this 'all' is there) then, there is *mula maya* and then that endless *paramatma* has to hold this power/*shakti*. However to know that meaning



of that *paramatma*, this ‘experiencer’ is required. (First one is required to understand this ‘I am’ experience and cause of the world. This was the original sin; that *paramatma* took a step out of Himself and started to take His reflection as Himself. Thus by giving up this ‘I am’ or knowledge, that causeless Self, beyond knowledge is understood).

20. मूळमाया तोचि मूळपुरुष। तोचि सर्वांचा ईश।
अनंतनामी जगदीश। तयासीचि बोलजि ॥ २० ॥

*mūlamāyā toci mūlapuruṣa | toci sarvāṅcā īśa |
anantānāmī jagadīśa | tayāsīci bolije || 20 ||*

20. When this *mula maya* is that *mula purush* then, she becomes the Lord of ‘all’. And when that ‘Lord of the world’/*purush* is within this ‘I am’/*mula maya* then, He becomes the ‘many’ forms and so there should be this ‘speech’. (When *mula maya* forgets herself, she becomes her Lord and when her Lord of this world forgets Himself, He becomes this *mula maya*



and then the gross body and world afterwards)

21. अवधी माया वसितारली। परी हे नशिष नाथली।
ऐसया वचनाची खोली। वरिळा जाणे ॥ २१ ॥

avaghī māyā vistāralī | parī he niśeṣa nāthilī |
aisiyā vacanācī kholī | viruḷā jāṇe || 21 ||

21. But when this *maya* expands into the ‘many’ things then, that thoughtless Self gets totally destroyed (ie. no understanding or the ignorance of the *jīva*). On account of this gross creation, very few come to know the depth of this divine ‘speech’ (the mind of the ‘many’ conceals this ‘speech’ and one may not even consider asking, “Who am I?” and “Who is God?” and “Why am I here?” etc.).

22. ऐसें अनुरवाच्य बोलजि। परी हें स्वानुभवे जाणजि।
संतसंगेवणि नुमजे। कांही केल्यां ॥ २२ ॥

aiseṁ anurvācya bolije | parī heṁ svānubhaveṁ
jāṇije |
saṁtasaṅgeviṇa numaje | kāṁhī kelyāṁ || 22 ||



22. Therefore first that inexpressible Self should ‘speak’ this ‘I am’ and then He should be understood by Self-experience. But without the company of the Truth/Saint, this created ‘thing’/*mula maya* cannot understand that inexpressible Self (only the *sadguru* can take you out of this ‘I’ of *maya*. You cannot kill yourself)

23. माया तोचि मूळपुरुष। साधकां न मने हें नशिष।
परी अनंतनामी जगदीश। कोणास म्हणावें ॥ २३ ॥
māyā toci mūlapuruṣa | sādhakāṁ na mane heṁ
niśeṣa |
parī anantnāmī jagadīśa | koṇāsa mhaṇāverī ||
23 ||

23. *maya* is herself that *mula purush* and when the *sadhak* does not use his mind (ie. no-mind) then, there is that whole, complete and thoughtless *swarup*. But when that endless *paramatma* is within this ‘I am’ then, how can He be called thoughtless? (Then that unattached *paramatma* ‘looks out’ ie. has an attention and



mistakes His reflection for Himself).

24. नामरूप माये लागलें। तरी हें बोलणें नीटचि जालें।
 येथें श्रोतीं अनुमानलिं। कासयासी ॥ २४ ॥
nāmarūpa māye lāgaleṁ | tarī heṁ bolāṇeṁ nīṭaci
jāleṁ |
yetheṁ śrotīṁ anumānileṁ | kāsayāsī || 24 ||

24. When this 'name' and 'form' (this name is 'I am'/existence and this form is the 'all' of knowledge; see V.28) has been established by *maya* then, that thoughtless Self appears as this 'speech'. But if there is this 'I am' or 'speech' then, why should there be any conjecture in the listener? (Now let there be this 'I am'. Then only can that thoughtless Self be understood. What is the need any more to ask, "How has *maya* appeared in that *brahman*?" etc. Leave aside all your thoughts now, for nothing but thoughtlessness or no-mind can make you the Self)

25. आतां असो हे सकळ बोली। मागील आशंका राहिली।
 नरिकाारीं कैसी जाली। मूळमाया ॥ २५ ॥



ātām aso he sakaḷa bolī | māgīla āśaṅkā rāhilī |
nirākārīm kaisī jālī | mūlamāyā || 25 ||

25. Now, when that thoughtless Self is this ‘speech’ then, the doubt remains. “In that formless Self, how has this *mula maya* appeared?”

26. दृष्टीबंधन मथिया सकळ। परी तो कैसा जाला खेळ।
हेंच आतां अवघें नविळ। करून दाऊं ॥ २६ ॥
drṣṭībandhana mithyā sakaḷa | parī to kaisā jālā
khela |
hemci ātām avagheṁ nivaḷa | karūna dāūm || 26
||

26. This false ‘I am’ is a restricted vision. It is just like hypnotism. Still you have to understand how it is that that *paramatma* appeared as His ‘play’. Now, I will show you how that pure thoughtless *nirgun* became this *sagun* and the ‘many’ things.

27. आकाश असतां नशिचळ। मधें वायो जाला चंचळ।
तैसी जाणावी केवळ। मूळमाया ॥ २७ ॥



ākāśa asatām niścala | madheri vāyo jālā cañcala
|
taisī jāṇāvī kevala | mūlamāyā || 27 ||

27. Just as in the still space/*akash* the moving wind appeared, so too, in that pure knowledge appeared this knowing of *mula maya*.

28. रूप वायोचें जालें। तेणें आकाश भंगलें।
ऐसें हें सत्य मानलें। नवचे किकिदा ॥ २८ ॥
rūpa vāyocem jālem | teṇem ākāśa bhaṅgalem |
aiseṁ hem satya mānaleṁ | navace kiṁ kadā || 28
||

28. But when this form of the wind appeared, did that space get divided? Has that thoughtless Truth been disturbed? How could this ever happen?

29. तैसी मूळमाया जाली। आणी नरिगुणता संचली।
येणें दृष्टांतें तुटली। मागील आशंका ॥ २९ ॥
taisī mūlamāyā jālī | āṇī nirgunatā sañcalī |
yeṇem drṣṭāntem tuṭalī | māgīla āśaṅkā || 29 ||



29. In this way, *mula maya* has appeared and still that *nirgun* is completely pervading. By understanding this simile of space and wind, this original doubt can be destroyed.

30. वायु नव्हता पुरातन। तैसी मूळमाया जाण।
साच म्हणतां पुन्हा लीन। होतसे ॥ ३० ॥
vāyū navhatā purātana | taisī mūlamāyā jāṇa |
sāca mhaṇatām punhā līna | hotase || 30 ||

30. The wind is not old, it has only just appeared. Know this *mula maya* in the same way. You may call her true but again she gets swallowed up (ie. when you awake in the morning, knowledge awakes and then, on account of worldly thinking there is the appearance of this world. When you go to sleep, knowledge goes off and that Reality remains. But That is unknowable, beyond the duality of *maya*).

31. वायो रूपें कैसा आहे। तैसी मूळमाया पाहें।
भासे परी तें न लाहे। रूप तयेचें ॥ ३१ ॥
vāyo rūpeṁ kaisā āhe | taisī mūlamāyā pāheṁ |



bhāse parī teṁ na lāhe | rūpa tayecem || 31 ||

31. You should understand that this *mula maya* is just like the wind. It appears but that Reality has not actually become this form of that Reality (ie. an appearance cannot be the eternal Truth).

32. वायो सत्य म्हणो जातां। परी तो न ये दाखवतिं।
तयाकडे पाहों जातां। धुळीच दसिं॥ ३२॥

*vāyo satya mhaṇo jātāṁ | parī to na ye dākhavitāṁ
|
tayākade pāhoṁ jātāṁ | dhuḷīca dise || 32 ||*

32. We may say that this wind is real, still it cannot be pointed to. We can only understand that it is there by the sight of the dust flying through the sky (*maharaj-* the whole world is dust only).

33. तैसी मूळमाया भासे। भासी परी ते न दसिं।
पुढें वसितारली असे। माया अवदिया॥ ३३॥

taisī mūḷamāyā bhāse | bhāsī parī te na dise |



puḍhem̐ vistāralī ase | māyā avidyā || 33 ||

33. *mula maya* has appeared in the same way. She is an appearance but then, that Reality and the seeing of the ‘many’ things are not (she is like a bridge between that Reality and this gross existence. From her, if you look inwards, that eternal Reality can be realized and if you look outwards then, she is the cause of the world). Afterwards when she expands, there is *avidya maya* and there are the ‘many’ forms. (*maya* of ignorance; “I am a body.” The *maya* of knowledge is the cause and whatever we see through our senses is the effects. All this is on account of *maya*, the *gunas* and objectification).

34. जैसे वायोचेनयोगे। दृश्य उडे गगनमार्गे।
मूलमायेच्या संयोगे। तैसें जग ॥ ३४ ॥
jaisēṁ vāyoceni yogerṁ | drśya uḍe gaganamārgerṁ
|
mūlamāyecyā saṁyogerṁ | taisēṁ jaga || 34 ||



34. Just as due to contact with the wind, the visible is seen flying through the sky; so too, due to the contact with *mula maya*, there is the appearance of the world.

35. गगनीं आभाळ नाथलिं। अकस्मात् उद्भवले।

मायेचेन गुणें जालें। तैसें जग ॥ ३५ ॥

gaganīm ābhāḷa nāthilem | akasmāta udbhavaleṁ
|

māyeceni guṇeṁ jāleṁ | taiseṁ jaga || 35 ||

35. In the sky there were no clouds and then suddenly they were created. In the same way, due to the *gunas* of *maya* (ie. objectification), this world has suddenly appeared (you go to sleep and have a dream or you 'wake up' and have this dream).

36. नाथलिंचि गगन नव्हते। अकस्मात् आलें तेथें।

तैसें दृश्य जालें येथें। तैसियापरी ॥ ३६ ॥

nāthileṁci gagana navhateṁ | akasmāta āleṁ te-
them |

taiseṁ drśya jāleṁ yethem | taisiyāparī || 36 ||



36. This non-existent sky was not there even and ‘there’ in *brahman* suddenly it appeared. In this way, this visible ‘all’ has appeared ‘here’ in *maya*. (*brahman* is imperceptible but when you try to perceive it, then you the *brahman*, make Him an object of your perception and this ‘all’ appears, like the appearance of a cloud with space/sky as its backdrop)

37. परी त्या आभाळाकरितां। गगनाची गेली नशिचळता।
वाटे परी ते तत्वता। तैसीच आहे ॥ ३७ ॥

parī tyā ābhālākaritām | gaganācī gelī niścalatā |
vāṭe parī te tatvatā | taisīca āhe || 37 ||

37. On account of the cloud, it is felt that the sky loses its stillness; but that sky truly, is as It always is.

38. तैसें मायेकरितां नरिगुण। वाटे जालें सगुण।
परी तें पाहतां संपूर्ण। जैसें तैसें ॥ ३८ ॥

taiseṁ māyekaritām nirguṇa | vāṭe jāleṁ saguṇa |
parī teṁ pāhatām sampūrṇa | jaiseṁ taiseṁ || 38



||

38. In the same way, on account of *maya*, that *nirgun* appears to have become *sagun*. But that Reality, one understands, is wholly complete and perfect and is as It always is. (*maharaj*- 'when space is there, knowledge must be there': they are inseparable; you know 'something is there')

39. आभाळ आले आणगिलें। तरी गगन तें संचलें।
तैसें गुणा नाहीं आलें। नरिगुण ब्रह्म ॥ ३९ ॥

ābhāḷa āle āṅi gileṁ | tarī gagana teṁ saṁcaleṁ |
taiseṁ guṇā nāhīṁ āleṁ | nirguṇa brahma || 39
||

39. The clouds come and go and still the sky pervades everywhere. In the same way, this *sat-twa guna* has appeared but it is not that *nirgun brahman*.

40. नभ माथा लागलें दसिं। परी तें जैसें तैसें असे।
तैसें जाणावें वशिवासें। नरिगुण ब्रह्म ॥ ४० ॥



*nabha māthā lāgalem dise | parī tem jaisēm taisēm
ase |
taisēm jāṇāvem viśvāsem | nirguṇa brahma || 40
||*

40. The sky appears to be touching the *head, but it is not like that at all, it is just as it always is. In the same way, this creation should be known as an appearance but that *nirgun brahman* is just as It is. *(When you place our attention upon someone then, out of knowledge, someone appears and a sky appears as something else. But is Oneness it is not like that at all. When an appearance appears then, within effortless awareness, something is created)

41. ऊर्ध्व पाहातां आकाश। नळिमा दसे सावकास।
परी तो जाणजे मिथ्याभास। भासलासे ॥ ४१ ॥
*ūrdha pāhātāṃ ākāśa | niḷimā dise sāvakāsa |
pari to jāṇije mithyābhāsa | bhāsalāse || 41 ||*

41. When you look above then, space is created and in that space blueness is seen (but space



is not a colour; space and colour are imagined). But that *paramatma* (ie. you only) should know that it is a false appearance that has appeared upon it (*maharaj*- whatever is seen or perceived is not and still He is there).

42. आकाश पालथें घातलें। चहूंकडे आटोपलें।
वाटे विश्वास कोंडलें। परी तें मोकळेचि असे ॥ ४२ ॥
ākāśa pālathem ghātalem | cahūṅkaḍe āṭopalem |
vāṭe viśvāsa koṅḍile | parī tem mokaḷeci ase || 42
||

42. Above the space is felt to be spread out and curved around enwrapping this earth. But that is imagination and space is completely open and unbound (ie. therefore stay open and unbound).

43. पर्वतीं नळिा रंग दसिं। परी तो तया लागला नसे।
अल्पित जाणावे तैसें। निर्गुण ब्रह्म ॥ ४३ ॥
parvatīm niḷā raṅga dise | parī to tayā lāgalā nase
|
alīpta jāṇāve taisem | nirguṇa brahma || 43 ||



43. When you look at the mountains from a distance then, a blue colour is seen in-between. Still Reality is not affected by that blueness. In the same way, you should know that that *nirgun brahman* is untouched by the (imagined) *sagun brahman*.
44. रथ धावतां पृथ्वी चंचळ। वाटे परी ते असे नशिचळ।
तैसें परब्रह्म केवळ। नरिगुण जाणावें ॥ ४४ ॥
ratha dhāvatāṃ pṛthvī cañcala | vāṭe parī te ase niścala |
taiseṃ parabrahma kevala | nirguṇa jāṇāveṃ || 44 ||

44. When on a racing chariot the earth appears to be moving but it is still (ie. you are in this racing chariot called the body and then, the whole world appears to be moving. Therefore expand your awareness and when there is nothing but you then, where is the moving world anymore?). That *nirgun* should be known in the same way and then there is that pure knowledge (ie. no-knowledge) and that is *parabrahman*.



45. आभाळाकरतिं मयंक। वाटे धावतो नशिंक।

परी तें अवघें माईक। आभाळ चळे ॥ ४५ ॥

*ābhālākaritāṁ mayāṅka | vāṭe dhāvato niśāṅka |
parī teṁ avagheṁ māika | ābhāla caḷe || 45 ||*

45. On account of the clouds, the moon is felt to be continuously moving. But this is all illusion and the clouds are moving (taking ourselves to be something, 'many' moving things are seen)⁵.

⁵ *siddharameshwar maharaj*- This one form of the living principle pervades the whole living and non-living creation. This living principle, due to the limiting knowing faculty, is the cause of sentience in man but in other objects because there is no existence of the limiting knowing faculty, there is insentience. The insentience and sentience of objects are properties relative to each other. The movement of a buffalo in relation to the movement of a horse is slow. The movement of a horse in relation to the movement of a deer is slow. The movement of a deer in relation to the movement of wind is slow. In truth, none of the creatures are insentient and all are the nature of the living principle, but in relation to each other, one is slow and the other is very active. What can be deduced from this is that the five elements in relation to each other are



46. झळे अथवा अग्नजिवाळ। तेणें कंपति दसि अंतराळ।

वाटे परी तें नशिचळ। जैसें तैसें ॥ ४६ ॥

*jhale athavā agnijvāla | teṇem kampaṭa dise
amtrāla |*

vāṭe parī teṁ niścala | jaiṣeṁ taiseṁ || 46 ||

46. When there is hot air or the flames of the fire then, that intervening space appears to move but it is still and it is as it is.

47. तैसें स्वरूप हें संचलें। असतां वाटे गुणा आलें।

ऐसें कल्पनेसिगमलें। परी ते मथिया ॥ ४७ ॥

*taiṣeṁ svarūpa heṁ saṁcaleṁ | asatām vāṭe guṇā
āleṁ |*

aiṣeṁ kalpanesi gamaleṁ | parī te mithyā || 47 ||

47. In the same way, that thoughtless *swarup* is completely amassed but it is felt that this *sat-*

still or moving. But the cause is not different from the effect and accordingly from this living principle, the gross and subtle bodies have been born and the five gross elements and their subtle counter parts are of the nature of the living principle only.



twa guna has come. When this is felt then, on account of imagination, that Reality has appeared as this false *maya*.

48. दृष्टबिंधनाचा खेळ। तैसी माया हे चंचळ।
वस्तु शाश्वत नशिचळ। जैसी तैसी ॥ ४८ ॥

dr̥ṣṭibīṁdhanācā khela | taisī māyā he caṁcala |
vastu śāśvata niścala | jaisī taisī || 48 ||

48. It is just like the trickery of *hypnotism. Then that thoughtless Self appears like this moving *maya*. But that Self is eternal and still and It is as always It is. *(Literally translated as a restriction of vision).

49. ऐसी वस्तु नरिवेव। माया दाखवी अवेव।
ईचा ऐसा स्वभाव। नाथलीच हे ॥ ४९ ॥

aisī vastu nirāveva | māyā dākhavī aveva |
īcā aisā svabhāva | nāthilīca he || 49 ||

49. Like this is that Self 'without parts'. *maya* reveals parts. The 'many' parts of *maya* naturally appear when that thoughtless Self is not.



50. माया पाहातां मुळीं नसे। परी हे साचा ऐसी भासे।
उद्भवे आणानिरसे। आभाळ जैसें ॥ ५० ॥

māyā pāhātāṁ muḷīm nase | parī he sācā aisī bhāse
|

udbhave āṇi nirase | ābhāḷa jaisēṁ || 50 ||

50. If you understand *maya* at the root then, she doesn't exist. But if she appears then, she is felt to be that thoughtless Self. However she has been created and she will get destroyed, just like the clouds.

51. ऐसी माया उद्भवली। वस्तु नरिगुण संचली।
अहं ऐसी सफूर्तजाली। तेचमाया ॥ ५१ ॥

aisī māyā udbhavalī | vastu nirguṇa saṁcalī |
ahaṁ aisī sphurti jālī | teci māyā || 51 ||

51. Even when there is this creation of *maya*, still there is that *nirgun* Self totally amassed everywhere. But when this 'I am' inspiration arises then, that Reality appears as *maya*.

52. गुणमायेचे पवाडे। नरिगुणीं हें कांहींच न घडे।



परी हें घडे आणी मोडे। सस्वरूपीं ॥ ५२ ॥

*gunamāyece pavāḍe | nirguṇīm heṁ kāṁhīmca na
ghaḍe |*

parī heṁ ghaḍe āṇī moḍe | sasvarūpīm || 52 ||

52. Due to the expansion of *guna maya* into the *maya* of ignorance (ie. **body consciousness**), even this 'all' within that thoughtless *nirgun* does not appear. Still everything that has been formed, will be broken within that true *swarup*.

(Note: when there is *mula maya*, this 'all' gets formed and then there comes *guna maya* ie. the *gunas* begin to manifest. First there is simply the knowing of something ie. *sattwa guna*. But inherent in this is the not knowing of your Self ie. *tamo guna*. At that time the elements appear from this *tamo guna* ie. space, wind, fire, water and earth. These five elements explain the process of objectification ie. the appearance of things out of nothing or space. Each great element has its own properties and they become increasingly evident until finally the great



earth element appears. At this point, ‘many’ names and thus ‘many’ forms become apparent. And when upon these names and forms there is further conceptualisation eg. this is good or this is bad, then all this is taken as the Truth and there are ‘many’ thoughts. This objectification is not a slow process. It happens every morning when you awake. Thus it is known as the explosion of the *gunas*)

53. जैसी दृष्टी तरळली। तेणें सेनाच भासली।
पाहातां आकाशींच जाली। परी ते मथिया ॥ ५३ ॥
jaisī dr̥ṣṭī taraḷalī | teṇem senāca bhāsalī |
pāhātām ākāśīmca jālī | parī te mithyā || 53 ||

53. It is just like the hallucinations brought on by fever. Then that Reality appears as this army of the King (ie. this ‘all’ with the *gunas* and elements restlessly waiting to explode into a world of names and forms). But when you understand that this whole creation is an appearance in space then, it becomes false (ie.



this whole creation has appeared out of nothing. There is that Reality; It is as It always is. And when it takes one step outside of Itself, It become space. This is knowledge but as yet, nothing has been created. Then, on account of your thinking, a gross body and world appear before your eyes).

54. मथिया मायेचा खेळ। उद्भव बोललि सकळ।
 नानातत्वांचा पाल्हाळ। सांडूनियां ॥ ५४ ॥
mithyā māyecā khela | udbhava bolilā sakaḷa |
nānātatvāṁcā pālhāḷa | sāmḍūniyām || 54 ||

54. This play of *maya* is false; it is the birth of this 'I am'/existence and the 'all'/knowledge. Therefore this long winding tale of these gross elements (the objectification of the 'many') is to be left aside.

55. तत्वे मुळींच आहेती। वोंकार वायोची गती।
 तेथीचा अर्थ जाणती। दक्ष ज्ञानी ॥ ५५ ॥
tatveṁ muḷīṁca āhetī | voṁkāra vāyocī gatī |
tethīcā artha jāṇatī | dakṣa jñānī || 55 ||



55. The gross elements are present within the root and this root is *aum*. It is the motion of the wind. And the one who knows that essence ‘there’ is an attentive *gnyani*. (The gross elements appear when this *aum* expands; they are present as a potential within this ‘I am’ or *aum*. When there is the appearance of the *gunas* ie. something is there other than myself then, from *tamo guna* the five elements have began to manifest. The one who leaves off the thoughts of this world and exists as knowledge and then lets this also slip away, realizes the One without another)

56. मूळमायेचे चळण। तेंच वायोचें लक्षण।
सूक्ष्म तत्त्वे तेंच जिण। जडत्वा पावलीं ॥ ५६ ॥
mūlamāyece caḷaṇa | *teṁci vāyocēṁ lakṣaṇa* |
sūkṣma tatvēṁ teṁci jāṇa | *jaḍatvā pāvalīṁ* || 56
||

56. When there is this movement of *maya* then, that Reality has become like this attention or knowing of the wind. Know that then, that



brahman becomes like these gross elements and it appears to be hard and gross (first there is this one moving form or 'all' and then due to further limiting concepts, that One Self appears as 'many', before your eyes).

57. ऐसीं पंचमाहांभूतें। पूरूवीं होती अवेकृतें।
पुढें जालीं वेकृतें। सृष्टरिचनेसी ॥ ५७ ॥
aisīṁ pañcamāhāmbhūteṁ | pūrvīṁ hotī avekṛteṁ
|
puḍheṁ jālīṁ vekṛteṁ | sṛṣṭiracanesī || 57 ||

57. Such objectification is due to the five great elements. Previously they were un-manifest as *mula maya* and after they became manifest to create a gross world.

58. मूळमायेचें लक्षण। तेंच पंचभूतकि जाण।
त्याची पाहें वोळखण। सूक्ष्मदृष्टीं ॥ ५८ ॥
mūlamāyecerṁ lakṣaṇa | teṁci pañcabhūtika jāṇa
|
tyācī pāheṁ voḷakhaṇa | sūkṣmadṛṣṭīṁ || 58 ||



58. First there is this attention/knowing of *mula maya* and then that Reality becomes like these five great elements. The one who understands all this has gained subtle vision.

59. आकाश वायोवणि। इच्छ्याशब्द करी कोण।
इच्छाशक्ती तेच जिण। तेजस्वरूप ॥ ५९ ॥
ākāśa vāyoviṇa | *ichhyāśabda karī koṇa* |
ichhāśaktī teci jāṇa | *tejasvarūpa* || 59 ||

59. If there was space without the wind then, how could there be a maker of this ‘word’ (*aum*) or the ‘wish’ to be? And when the power of this ‘wish’ appears then, that is the fire element together with that *swarup* (without knowledge there could be no space. Wherever there is space, there must be the wind of knowledge. This is simply effortless knowing and afterwards when there appears the feeling or knowing of something other than myself, there is the fire element and one has become a little more objective. Still understand that with the manifestation of each of these elements, that *swarup*



is also ever present).

60. मृदपण तेचजिळ। जडत्व पृथ्वी केवळ।
 ऐसी मूळमाया सकळ। पंचभूतकि जाणावी ॥ ६० ॥
mṛdapana teci jaḷa | jaḍatva pṛthvī kevaḷa |
aisī mūlamāyā sakaḷa | pañcabhūtika jāṇāvī || 60
 ||

60. Then there is softness (becoming more objective; ‘soft’ forms appear) and that Reality appears as the water element. And when that pure knowledge becomes hard then, there is the earth element (and a particular gross ‘hard’ object is clearly seen. “This is a cup”, you say). One should know how this ‘all’ of *mula maya* is made up of these five great elements.

61. येक येक भूतांपोटीं। पंचभूतांची राहाटी।
 सर्व कळे सूक्ष्मदृष्टी। घालून पाहातां ॥ ६१ ॥
yeka yeka bhūtāmpoṭīṃ | pañcabhūtāñcī rāhāṭī |
sarva kaḷe sūkṣmadṛṣṭī | ghālūna pāhātāṃ || 61
 ||



61. In the womb of each element there is the other elements. Such is this way of the five great elements (ie. from one element the next appears and disappears also). This ‘all’ can be understood when you acquire subtle vision (these elements can be traced back to the ‘all’ when your mind stops thinking the ‘many’ thoughts).

62. पुढें जडत्वास आलीं। तरी असतीं कालवलीं।
ऐसी माया वसितारली। पंचभूतकि ॥ ६२ ॥

puḍhem jaḍatvāsa ālīm | tarī asatīm kālavalīm |
aisī māyā vistāralī | pañcabhūtika || 62 ||

62. But if ahead these great elements get mixed together then, that One becomes gross and hard. So in this way, this expansion of *maya* is completely made up of the five great elements (ie. objectification).

63. मूळमाया पाहातां मुळीं। अथवा अविद्या भूमंडळीं।
सर्वर्ग्य मृत्य पाताळीं। पांचचभिूते ॥ ६३ ॥

mūlamāyā pāhātāṁ muḷīm | athavā avidyā bhū-
maṇḍalīm |



svargya mṛtya pātālīm | pāṁcaci bhūtem || 63 ||

63. Either there is this understanding of *mula maya* at the root or there is *avidya maya* (ie. “I am a body”) and then these five elements become heaven, this world of death and hell (ie. there is the three states of dream, waking and deep sleep).

श्लोक ॥ स्वर्गे मृत्यौ पाताले वा यत्कचित्सचराचरं ।

सर्वपंचभूतकं राम षष्ठं कचिन्नि दृश्यते ॥

*śloka || svarge mṛtyau pātāle vā yatkiñcitsacarā-
caram |*

*sarvapañcabhūtakaṁ rāma ṣaṣṭhaṁ kiñcinna
dṛśyate ||*

shloka– In the heaven, in this world or in the nether world, whatever animate or inanimate is existing, it is all consisting of five elements. There is no sixth at all, visible.

64. स्वरूप आदितिं । मध्यं पंचभूतं वर्तते ।
पंचभूतकि जाणजि शरोतीं । मूळमाया ॥ ६४ ॥



svarūpa ādiamtīm | madhyeṁ pañcabhūteṁ var-
tatī |
pañcabhūtika jāñije śrotīm | mūlamāyā || 64 ||

64. Still from beginning to end there is that true *swarup* and in between there is the functioning of these five great elements. The good listener should know these five elements as *mula maya* (ie. the good listener is one who forgets everything. Then objectification will cease and these great elements return to where they came from ie. this ‘I am’ inspiration. Still that is not knowledge and this has also to be dropped. Then what remains is that which always is).

65. येथें उठली आशंका। सावध होऊन ऐका।
पंचभूतें जालीं येका। तमोगुणापासुनी ॥ ६५ ॥
yetheṁ uṭhili āśaṅkā | sāvadha hoūna aikā |
pañcabhūteṁ jālim yekā | tamoguṇāpāsunī || 65
||

65. This original doubt ‘here’ has arisen from ‘there’ and so you should be alert and just lis-



ten. Otherwise that One appears as these five great elements within this *tamo guna*.

66. मूळमाया गुणापरती। तेथें भूतें केंचि होती।
 ऐसी आशंका हे श्रोतीं। घेतली असे ॥ ६६ ॥
mūlamāyā guṇāparatī | tethem bhūtem kaimci ho-
tīm |
aisī āśamkā he śrotīm | ghetalī ase || 66 ||

66. If this *tamo guna* does not appear in *mula maya* then, how can these great elements appear? And previous to this doubt ('I am' of *mula maya*) that the listener has accepted there is that thoughtless *swarup* (by just listening ie. just knowing, *tamo guna* will not manifest. Now turn your attention around and follow it back to the source from where this duality/otherness of knowledge has arisen. Then the listener and his original doubt will not remain).

67. ऐसें श्रोतीं आक्षेपलिं। संशयास उभें केलें।
 याचें उत्तर दधिलें। पुढलि समासीं ॥ ६७ ॥
aiseṁ śrotīm ākṣepileṁ | saṁśayāsa ubhem kelem



|

yāceṁ uttara didhaleṁ | puḍhile samāsīm || 67 ||

67. The good listener had been distracted and this doubt had appeared. Therefore in the collection of words ahead, this ‘reply’ (‘I am He’) is to be always given.

इति शरीदासबोधे गुरुशषियसंवादे

सूक्ष्मआशंकानाम समास तसिरा ॥ ३ ॥ ८.३

iti śrīdāsabodhe guruśiṣyasamvāde

sūkṣmaāśaṅkānāma samāsa tisarā || 3 || 8.3

Tímto končí 3. kapitola 8. dášaky knihy Dásbódh s názvem „The Subtle Brahman and this ‘I am’ Doubt“.

8.4 The *Brahman* and the Five Great Elements

समास चवथा : सूक्ष्मपंचभूतेनरूपण

samāsa cavathā : sūkṣmapañcabhūteṁnirūpaṇa

The *Brahman* and the Five Great Elements

|| Śrī Rām ||

1. मागील आशंकेचें मूळ। आतां होईल परांजळ।



वृत्तकिरावी नविळ। नमिष्य येक ॥ १ ॥

māgīla āśamkeceṁ mūla | ātām hoīla prāmjaḷa |
vṛtti karāvī nivaḷa | nimiṣya yeka || 1 ||

1. Previously there had been this original doubt ('I am' of *mula maya*). Now forget everything and it will be cleared away. Then in the twinkling of an eye, this knowing *vritti* can be made that doubtless *brahman*.

2. ब्रह्मीं मूळमाया जाली। तच्चिया पोटा माया आली।
मग ते गुणा प्रसवली। म्हणौनगुणक्षोभणी ॥ २ ॥

brahmīm mūlamāyā jālī | ticyā poṭā māyā ālī |
maga te guṇā prasavalī | mhaṇauni guṇakṣobhiṇī
|| 2 ||

2. In *brahman*, *mula maya* has appeared. And in this womb of *mula maya*, *guna maya* has come. From *guna maya* the *gunas* were born and therefore it is called the 'agitation/explosion of the *gunas*'/*gunakshobhini*.

3. पुढें तजिपासाव कोण। सत्वरजतमोगुण।



तमोगुणापासून नरिमाण। जाली पंचभूतें ॥ ३ ॥

*puḍhem̐ tijapāsāva koṇa | satvarajatamoguṇa |
tamoguṇāpāsūna nirmāṇa | jālī pañcabhūteṁ || 3 ||*

3. Afterwards, from this came the *sattwa*, *rajo* and *tamo gunas* and it was from the *tamo guna* that these five great elements had appeared.

4. ऐसीं भूतें उद्भवलीं। पुढें तत्वे वसितारलीं।

एवं तमोगुणापासून जालीं। पंचमाहांभूतें ॥ ४ ॥

*aisīṁ bhūteṁ udbhavalīm̐ | puḍhem̐ tatveṁ vis-
tāralīm̐ |
evaṁ tamoguṇāpāsūna jālīm̐ | pañcamāhāmbhū-
teṁ || 4 ||*

4. In this way, there was the birth of the great elements and afterwards they expanded into the gross elements (ie. it is said that first the great elements appeared one after the other. Then a part of each great element mixed with one another. And when they could not be separated out from each other they became gross and ob-



jective. Remember all this happens in the twinkling of an eye). Thus, it is because of the appearance of *tamo guna* that there are five great elements (ie. if you stay in knowledge then, the five great elements created out of *tamo guna* or ignorance, cannot appear and objectification will not take place).

5. मूलमाया गुणापरती। तेथें भूतें कैचीं होतीं।
ऐसी आशंका हे श्रोतीं। घेतली मागां ॥ ५ ॥

mūlamāyā guṇāparatī | tethēṁ bhūteṁ kaircīṁ hotīṁ |

aisī āśaṁkā he śrotīṁ | ghetalī māgāṁ || 5 ||

5. And if even *mula maya* is beyond these *gunas* then, how can these elements appear in *brahman*? Previously, there had been that thoughtless *swarup* and then this doubt was accepted by the listener (*maharaj*- ‘when you sleep, you go to that Reality but you don’t know’: that thoughtless Self is doubtless; where there is the listener there is this original doubt of ‘I am’ and



that is *mula maya*, the beginning of illusion).

6. आणकि येक येके भूतीं। पंचभूतें असती।

ते हआतां कैसी स्थती। प्रांजळ करूं ॥ ६ ॥

āṇika yeka yeke bhūtīm | pañcabhūteṁ asatī |

te hi ātām kaisī sthitī | prāñjala karūṁ || 6 ||

6. Then afterwards each great element got mixed in each other great element (ie. to explain the process of objectification, it is said that an eighth of each element mixes with a quarter of the fifth element and in this way, gross objects get formed. Therefore we must learn to distinguish each element separately from each other. For if they remain mixed together with each other, we will continue to see a world of ‘many’ names and forms. *siddharameshwar maharaj* had His disciples study the elements. He asked them to see the earth element in the world, to then be the water element, to understand the fire element that is present within this world, to be the wind element and finally He



told them to be the space element. In this way He showed them that they were not a body and that they were the consciousness perceiving all this. He gave them subtle vision). But how that Reality is even now that Reality is to be revealed.

7. सूक्ष्मदृष्टीचें कौतुक। मूलमाया पंचभूतकि।
श्रोतीं वमिळ वविक। केला पाहजि॥ ७॥

*sūkṣmadṛṣṭīceṁ kautuka | mūlamāyā pañcabhū-
tika |*

śrotīṁ vimaḷa viveka | kelā pāhije || 7 ||

7. For when there is this wonder of subtle vision then these five elements become *mula maya* again. Therefore in the listener there should be this pure *vivek* (ie. to distinguish the true from the untrue).

8. आधीं भूतें तीं जाणावीं। रूपें कैसीं वोळखावी।
मग तें शोधून पाहावीं। सूक्ष्मदृष्टीं॥ ८॥

*ādhiṁ bhūteṁ tīṁ jāṇāvīṁ | rūpeṁ kaisīṁ
volakhāvī |*



maga tem śodhūna pāhāvīm | sūkṣmadṛṣṭīm || 8
 ||

8. If at the source these elements are understood then, how will their forms be seen? (When one becomes the Knower of this ‘all’ of *mula maya* then, these elements will simply disappear). Therefore with subtle vision one should search out and understood that Reality.

9. वोळखी नाही अंतरी। ते वोळखावी कोणेपरी।
 म्हणोनी भूतांची वोळखी चतुरीं। नावेक परिसावी ॥ ९ ॥
voḷakhī nāhī aṁtarī | te voḷakhāvī koṇeparī |
mhaṇoni bhūtāṁcī voḷakhī caturīm | nāveka pa-
risāvī || 9 ||

9. But if this *‘known’ in your inner space is not recognised then, how will that Reality ever be recognized? Therefore, the clever should recognise these elements first and then listen to just this endless moment (ie. be in the ‘now’/*mula maya*). *(*mula maya*)



10. जें जें जड आणी कठणि। तें तें पृथ्वीचें लक्षण।

मृद आणी वोलेपण। ततिकें आप ॥ १० ॥

*jem jem jaḍa āṇī kaṭhina | tem tem prthvīceṁ
lakṣaṇa |*

mṛda āṇī volepaṇa | titukeṁ āpa || 10 ||

10. But whenever *mula maya* is heavy and hard then, that Reality has become the great element earth/*prithvi*. When it is soft and wet, then That has become the great element water/*ap*.

11. जें जें उष्ण आणी सतेज। तें तें जाणावें पै तेज।

आतां वायोह सहज। नरीपजिल ॥ ११ ॥

*jem jem uṣṇa āṇī sateja | tem tem jāṇāveṁ pain
teja |*

ātām vāyohi sahaja | niropijela || 11 ||

11. Whenever *mula maya* is hot and bright, then that Reality should be known as the great element fire/*tej*. Now, this wind element will also be explained.



12. चैतन्य आणी चंचळ। तो हा वायोचिकेवळ।
 सून्य आकाश नशिचळ। आकाश जाणावें ॥ १२ ॥
caitanya āṇī caṅcala | to hā vāyoci kevala |
sūnya ākāśa niścala | ākāśa jāṇāveṃ || 12 ||

12. When there is this primal energy/*chaitanya* and movement then, that pure knowledge of *brahman* is like the wind. And when that still *paramatma* is zero/nothing, then it should be known as space/*akash*.

13. ऐसीं पंचमाहांभूतें। वोळखी धरावी संकेतें।
 आतां येकीं पांच भूतें। सावध ऐका ॥ १३ ॥
aisīṃ pañcamāhāmbhūteṃ | volakhī dharāvī saṅ-
keteṃ |
ātāṃ yekīṃ pāñca bhūteṃ | sāvadha aikā || 13 ||

13. These qualities of the five great elements should be *conceived of. Now listen carefully as to how each of the five elements are within each other. *(Recognizing the presence of each element in this objective world profoundly changes the way we will see the world afterwards. We



will see that the world is truly a matter of conceptual perspective. When we separate out the elements, the world of objects disappears and when we see the objects the world of elements disappears. Recognizing this, the permanence and reality of this world will come tumbling down and by the use this power of *vivek*, we will gain subtle vision. We will become knowledge or consciousness and we will transcend that even)

14. जें त्रिगुणाहूनपरि। त्याचा सूक्ष्म वचिर।
यालागीं अतितपर। होऊन ऐका ॥ १४ ॥
jeṁ triguṇāhūni para | tyācā sūkṣma vicāra |
yālāgīṁ ati tatpara | hoūna aikā || 14 ||

14. And when there is this *mula maya* beyond the three *gunas* then, there can be that thoughtless *brahman*. By means of this ‘I am’, listen and then be completely absorbed in thoughtlessness (I am not).

15. सूक्ष्म आकाशीं कैसी पृथ्वी। तेचि आधीं नरीपावी।
येथें धारणा धरावी। श्रोतेजनीं ॥ १५ ॥



*sūkṣma ākāśīm kaisī pṛthvī | teci ādhīm niropāvī |
yethēṁ dhāraṇā dharāvī | śrotejanīm || 15 ||*

15. But how can this earth element/*prithvi* that is within this space/*akash* element, be that *brahman*? One must go to the *beginning to understand this. Therefore the listener within this restless mind should understand this *mula maya* ‘here’. (Gospel of John 1.1; In the beginning was the Word...)

16. आकाश म्हणजे अवकाश सून्य। सून्य म्हणजे ते अज्ञान।
अज्ञान म्हणजे जडत्व जाण। तेच पृथ्वी ॥ १६ ॥
*ākāśa mhaṇaje avakāśa sūnya | sūnya mhaṇije teṁ
ajñāna |
ajñāna mhaṇije jaḍatva jāṇa | teci pṛthvī || 16 ||*

16. Space/*akash* means an ‘interval of nothing/zero’. Nothing means that Reality has become ignorance. Ignorance means grossness; then that Reality appears like this element earth/*prithvi*.



17. आकाश स्वयं आहे मृद। तेंच आप स्वतसदिध।

आतां तेज तेंही विशद। करून दाऊं ॥ १७ ॥

ākāśa svayem āhe mṛda | temci āpa svatasiddha |
ātām teja temhi viśada | karūna dāūm || 17 ||

17. Space/*akash* is by nature soft; that is the Self-existent Reality appearing as the water element. Now, it will be shown how that Reality has also appeared like the fire element.

18. अज्ञानें भासला भास। तोच तेजाचा प्रकाश।

आतां वायो सावकाश। साकल्य सांगों ॥ १८ ॥

ajñānerem bhāsalā bhāsa | toci tejācā prakāśa |
ātām vāyo sāvakāśa | sākalya sāṅgom || 18 ||

18. Due to this ignorance, an appearance appears (ie. that Reality is forgotten and this brings the feeling of ‘nothing is there’ or space; but this feeling of nothing is after-all something, it is a subtle appearance. This is the presence of the element fire or knowing in space). Then that *atma* has become like this *light or knowing of the fire element (ie. space has become so-



nothing known. When this space is not known then, only Reality remains). Now, I will tell you the nature of this wind/*vayu*. *(*maharaj*- light means to know)

19. वायु आकाश नाहीं भेद। आकाशाइतुका असे सूतब्ध।
तथापी आकाशीं जो नरींघ। तोच वायो ॥ १९ ॥
*vāyu ākāśa nāhīm bheda | ākāśāitukā ase stabdha |
tathāpī ākāśīm jo nirodha | toci vāyo || 19 ||*

19. The wind and space cannot be separated. The wind is that space when it is not moving. But when that *atma* in this space gets impeded, then that becomes like the wind (when wind is there, space must be there as its backdrop. If this wind does not remain then, space also will not remain and then only the *atma* is. This wind is simply knowing and being, there is no inside nor outside ‘here’).

20. आकाशीं आकाश मसिळलें। हें तों नलगे कि बोललें।
येणें प्रकारें नरींपलें। आकाश पंचभूत ॥ २० ॥
ākāśīm ākāśa misaḷalēṁ | heṁ toṁ nalage kim bo-



lileṃ |

yeṇeṃ prakāreṃ niropileṃ | *ākāś pañcabhūta* ||
20 ||

20. When the space merges in the space then, there is that thoughtless *swarup* and this ‘I am’ is not required (ie. the wind of ‘I am’ requires the space but the space does not remain if there is no wind to pervade). So it has been shown that the space is these five elements. (When these five are understood to be an appearance only, caused by ignorance of our true nature then, there can be that one thoughtless *swarup*)

21. वायोमध्यें पंचभूतें। तेंहिएका येकचित्तें।

बोलजिती ते समस्तें। येथान्वयें ॥ २१ ॥

vāyomadhyeṃ pañcabhūteṃ | *teṃhi aikā yekacit-*
teṃ |

bolijetī te samasteṃ | *yethānvayeṃ* || 21 ||

21. In this great wind element (ie. ‘I am’) there are the five great elements (ie. one eighth earth,



water, fire and space and one quarter wind). Therefore listen with the mind of the One (ie. forget everything and when nothing is there still, He is there). If you listen properly then, there will be this ‘speech’ (understand that these five elements are within the wind; previously the space was the dominant element, now it is the wind. The wind is felt ie. ‘I am there’. On this wind everything is brought. But now just let everything come and let everything go and in this way be the wind element).

22. हलु फूल तरी जड। हलु वारा तरी नबिडि।
वायो लागतां कडाड। मोडती झाडें ॥ २२ ॥

halu phūla tarī jaḍa | halu vārā tarī nibiḍa |
vāyo lāgatām kaḍāḍa | moḍatī jhāḍem || 22 ||

22. A flower is light yet it has weight. A breeze is soft yet it has density. And when this wind roars then, the trees will get broken (ie. this power is subtle; initially you may not be aware of it but it is there. You have to become subtle yourself and you do this by leaving off the thoughts of



this world. Then this wind of *mula maya* will roar and these trees ie. gross body concepts, will not remain).

23. तोलेंवणि झाड मोडे। ऐसें हें कहचि न घडे।
तोल तोचतिये जडे। पृथ्वीचा अंश ॥ २३ ॥
*toleṁvṇiṅa jhāḍa moḍe | aiseṁ heṁ kahicṇa na
ghaḍe |*
tola toci taye jaḍe | pṛthvīcā aṁśa || 23 ||

23. These trees could never be broken without there being this power. And this power is present when that Reality combines with the earth/*prithvi* element (ie. the earth element represents ignorance. That Reality becomes ignorant of Itself and sees Its reflection ie. the wind element or *mula maya*).

24. येथें श्रोते आशंका घेती। तेथें कैचीं झाडें होतीं।
झाडें नव्हतीं तरी शक्ती। कठणिरूप आहे ॥ २४ ॥
*yethēṁ śrote āśaṅkā ghetī | tethēṁ kaicīṁ jhāḍēṁ
hotīm |*
jhāḍēṁ navhatīm tarī śaktī | kaṭhiṅarūpa āhe || 24



॥

24. The listener raised an objection. “How can there be *trees in *brahman*?” The speaker said, there are no trees ‘there’ but still, when there is this power/*shakti* then, in *brahman* a form has appeared for it has certain hardness (ie. unlike the formless *brahman*, this wind of ‘I am’ has a certain hardness or ignorance). *(*siddharameshwar maharaj* says that in this world the gross body is a walking, talking tree. Thus this reference to the trees; they live yet they have a gross exterior. This wind is not the wind we feel on our face, this is the subtle wind of ‘I am’ and when it blows hard, when this ‘I am’ feeling grows so strong that body consciousness ie. living trees, cannot remain. But still lets remember, this ‘I am’ feeling or *shakti* or knowledge is the ignorance of *maya*)

25. वनहीसफुलींग लाहान। कांहीं तरूही असे उषण।
तैसें सुक्ष्मीं जडपण। सूक्ष्मरूपें॥ २५॥

vanhīsaphulīṅga lāhāna | kāṁhīṁ tarūhī ase uṣṇa |



taiseṁ sukṣmīṁ jaḍapaṇa | sūkṣmarūpeṁ || 25 ||

25. The spark of the fire may be small yet still, it has heat. In the same way, in that great *brahman*, due to the power of *maya*, there has appeared this ‘spark’ of ignorance or hardness. (This wind of ignorance/*maya* that has appeared upon *brahman* is so very small and yet one feels ‘I am’ and that vast *brahman* is not. This whole creation is being pervaded by this small part of Him and you feel ‘I am’ but this little ‘spark’ is ignorance and it cannot see beyond itself and be that vast *brahman*)

26. मृदपण तेंचि आप। भास तेजाचें स्वरूप।
वायो तेथें चंचळरूप। सहजचि आहे ॥ २६ ॥
mṛdapana teṁci āpa | bhāsa tejāceṁ svarūpa |
vāyo tetheṁ caṁcālarūpa | sahajaci āhe || 26 ||

26. And this hardness has a softness too and so that Reality has become like the water element. And it has an appearance and so that *swarup* has become like the fire element. And



when *brahman* is this wind then its nature is to move.

27. सकळांस मळिन आकाश। सहजर्चाआहे अवकाश।
पंचभूतांचे अंश। वायोमधें नरीपलि ॥ २७ ॥
sakalāmsa miḷona ākāśa | sahajaci āhe avakāśa |
pañcabhūtāñce aṁśa | vāyomadheṁ niropile ||
27 ||

27. When space mixes in this wind then, that natural *swarup* is this interval of time (ie. being in the ‘now’). In this way, there are the five parts of the elements within the wind.

28. आतां तेजाचें लक्षण। भासलेंपण तें कठीण।
तेजीं ऐसी वोळखण। पृथ्वीयेची ॥ २८ ॥
ātām tejāceṁ lakṣaṇa | bhāsaleṁpaṇa teṁ kaṭhīṇa
|
tejīm aisī volakhaṇa | pṛthvīyecī || 28 ||

28. (Now when there is the fire element then our perception it a little more objective. Previously there had just been the feeling of ‘I am every-



where' and then something appeared outside of myself) When now (ie. this 'I am' of *mula maya*) becomes this attention of the fire element then, there is an appearance of something and that is hard (ie. ignorance deepens and breaks this concept of oneness and creates otherness). Such is the sign of earth element within the fire element.

29. भासला भास वाटे मृद। तेजीं आप तेचिप्रसद्धि।
तेजीं तेज स्वतसद्धि। सांगणेंचनिलगे ॥ २९ ॥

bhāsalā bhāsa vāṭe mṛda | tejīm āpa teci prasiddha

|

tejīm teja svatasiddha | sāṅgaṇem̐ci nalage || 29

||

29. This appearance is felt to be soft (ie. something is there but there is not gross objectivity yet or the feeling of individuality that it brings) and that Reality has become like the water element in this fire element. And in the fire element the fire element naturally exists.



30. तेजीं वायो तो चंचळ। तेजीं आकाश नशिचळ।

तेजीं पंचभूतें सकळ। नरीपलिं ॥ ३० ॥

tejīm vāyo to cañcala | tejīm ākāśa niścala |

tejīm pañcabhūteṃ sakala | niropilīm || 30 ||

30. In the fire element the wind element is the movement and in the fire element the space is the still. So it has been explained how these unmanifest five elements of *mula maya* are within the fire element.

31. आतां आपाचें लक्षण। आप तेंचजिं मृदपण।

मृदपण तें कठणि। तेचि पृथ्वी ॥ ३१ ॥

ātām āpāceṃ lakṣaṇa | āpa teñci jeṃ mṛdapaṇa |

mṛdapaṇa teṃ kaṭhiṇa | teci pṛthvī || 31 ||

31. (Now it has become more objective and there is the ‘soft’ perception of the arising of individual forms ie. forms begin to appear within this ‘all’ moving form as your attention becomes more specific on account of your desires. This objectivity happens so fast that this process cannot be seen but, if you study these ele-



ments, learn their distinctive qualities and use *vivek* to separate them out then, this will all be recognized in reverse as objectivity slips aside to reveal the oneness of everything) When ‘now’ is this attention of the water element then, that Reality appears like the softness of water. And this softness also brings a hardness and that Reality becomes like the element earth.

32. आपीं आप सहजचिअसे। तेज मृदपणें भासे।
वायो सूतब्धपणें दसि। मृदत्वाआंगी ॥ ३२ ॥
āpīṃ āpa sahajaci ase | teja mṛdapaṇeṃ bhāse |
vāyo stabdhapaṇeṃ dise | mṛdatvāāṅgī || 32 ||

32. In the water element, the water element is naturally present and it is soft and that appearance is created by the knowing fire element. The wind element is the steadiness that is within this soft appearance. (When this great water element is perceived then there is the soft appearance as opposed to the hard objective appearance of this world; the fire element is the knowing of this and the wind element is the



base on which these individual forms start to appear)

33. आकाश न लगे सांगावें। तें व्यापकचिस्वभावं।
 आपीं पंचभूतांचीं नांवें। सूक्ष्म नरीपलीं ॥ ३३ ॥
ākāśa na lage sāṅgāveṃ | teṃ vyāpakaci svabhā-
veṃ |
āpīṃ pañcabhūtāñcīṃ nāmveṃ | sūkṣma niropi-
līṃ || 33 ||

33. Space does not need to be spoken about. It is that Reality naturally pervading. These five elements within water can be understood by subtle vision.

34. आतां पृथ्वीचें लक्षण। कठीण पृथ्वी आपण।
 कठणित्वीं मृदपण। तेंचिआप ॥ ३४ ॥
ātāṃ pṛthvīceṃ lakṣaṇa | kaṭhīṇa pṛthvī āpaṇa |
kaṭhīṇatvīṃ mṛdapana | teṃci āpa || 34 ||

34. When now this *mula maya* is the attention of the great earth element then, it is hard and that itself is the earth element. Yet in that hard-



ness there is softness and then that Reality has become like the water element.

35. कठणित्वाचा जो भास। तोच तेजाचा प्रकाश।
कठणित्वीं नरींघांश। तोच वायो ॥ ३५ ॥
kathṇinatvācā jo bhāsa | toci tejācā prakāśa |
kathṇinatvīm nirodhāmśa | toci vāyo || 35 ||

35. When that *atma purush* appears hard then, this appearance of hardness is on account of the knowing of the fire element (ie. if something hard is known/felt then there must be the presence of knowing). In hardness, there is the part that impedes/obstructs and then that *atma* has become the wind element.

36. आकश सकळांस व्यापक। हा तों प्रगटचिविवेक।
आकाशींच कांहीं येक। भास भासे ॥ ३६ ॥
ākaśa sakalāṁsa vyāpaka | hā toṁ pragatāci viveka |
ākāśīmca kāmhīm yeka | bhāsa bhāse || 36 ||

36. The space is the pervader and when there



is proper *vivek* then that *atma* is revealed. And when there is an appearance within space, then it is that ‘One within the all’ appearing (ie. that One is the *atma*. Any form perceived is that *atma* or *brahman* becoming objective and perceiving its own self as the object before it. Thus the One appears to have become ‘many’ but this is simply the work of ignorance and knowledge and imagination). (Within every element there is every other element. It is a matter of degrees only. If the earth element is predominant then, a gross world is seen. If the water element is predominant then, individual objects are still seen but the mind has nothing to say and does not dwell on any particular one. If the fire element is predominant then, there is the feeling of a world outside of myself. Forms arise like waves on the ocean only. When the wind element is predominant then, there is no outside or inside and ‘Myself is everywhere.’ Space is really the imperceivable backdrop that allows form to appear. Thus when the space element



predominates then, ‘I am’ slips away when there is only space pervading space then, that is the thoughtless *atma* or *brahman*)

37. आकाश तोडतिं तुटेना। आकाश फोडतिं फुटेना।
आकाश परतें होयेना। तळिमात्र ॥ ३७ ॥

ākāśa toḍitām tuṭenā | ākāśa phoḍitām phuṭenā |
ākāśa parateṁ hoyenā | tilamātra || 37 ||

37. Space cannot be broken by breaking. Space cannot be cut by cutting. And when this space is even as small as a sesame seed then, there cannot be that *brahman* (as soon as there is the slightest attention given towards something then, that *brahman* has been forgotten or covered over).

38. असो आतां पृथ्वीअंत। दावलिा भूतांचा संकेत।
येक भूतीं पंचभूत। तेंहनिरीपलिं ॥ ३८ ॥

aso ātām pṛthvīanta | dāvilā bhūtāncā saṅketa |
yeka bhūtīm pañcabhūta | teṅhi niropileṁ || 38
||



38. So now within the earth element the other elements have been shown. But that One *brahman* is within this element and all these elements and that also has been explained. (If it is understood that this whole creation has been formed from these five elements and that these are merely appearances of that *brahman* and that they are lacking any substantiality then, simply by *vivek* they can be dissolved and that One *brahman* will remain)

39. परी हैं आहाच पाहातां नातुडे। बळेंचपोटीं संदेह पडे।
भ्रांतरूपें अहंता चढे। अकस्मात् ॥ ३९ ॥

parī hem āhāca pāhātāṁ nātude | baḷeṁci poṭīṁ saṁdeha paḍe |

bhrāntirūpeṁ ahamtā caḍhe | akasmāta || 39 ||

39. But if your understanding is superficial then, that thoughtless Self cannot be understood. For then in the mind, this powerfully doubt has appeared and due to this delusion of ‘I am’ there suddenly arises the *ahamta*/ego of “I am a body”.



40. सूक्ष्मदृष्टीनें पाहातां। वायोचिवाटे तत्वता।
सूक्ष्म वायो शोधूं जातां। पंचभूतें दसिती ॥ ४० ॥
sūkṣmadrṣṭīneṁ pāhātāṁ | vāyoci vāṭe tatvatā |
sūkṣma vāyo śodhūrṁ jātām | pañcabhūteṁ disatī
|| 40 ||

40. But if you understand with subtle vision then, this wind element only is actually felt. But as soon as that *brahman* stops investigating then, these five elements appear as the gross world. (Due to the fact that you are already *brahman* there can be the dissolution of this appearance created by the elements, if there is continuous investigation through subtle vision. Then you will meet your Self. But if you stop investigating then this small drop of ignorance creates an appearance of something other than that *brahman*)

41. एवं पंचभूतकि पवन। तेचि मूळमाया जाण।
माया आणी सूक्ष्म तरगुण। तेहि पंचभूतकि ॥ ४१ ॥
evaṁ pañcabhūtika pavana | teci mūlamāyā jāṇa
|



māyā āṇī sūkṣma triguṇa | tehi pañcabhūtika ||
41 ||

41. Thus when there is this wind made of the five elements, then know that that Reality has become like this *mula maya*. And when there is *guna maya* then that *brahman* becomes these three *gunas* and afterwards that *brahman* becomes these five elements.

42. भूते गुण मेळवजि। त्यासी अष्टधा बोलजि।
पंचभूतकि जाणजि। अष्टधा प्रकृती॥ ४२॥
bhūteṁ guṇa meḷavije | tyāsi aṣṭadhā bolije |
pañcabhūtika jāṇije | aṣṭadhā prakṛti || 42 ||

42. When these elements and *gunas* are brought back together then, that *purush* gets called this eightfold *prakṛti*. Therefore now this eightfold *prakṛti* made up of these five elements should be known.

43. शोधून पाहल्यावीण। संदेह धरणें मूरखपण।
याची पाहावी वोळखण। सूक्ष्मदृष्टी॥ ४३॥



*śodhūna pāhilyāvīṇa | samdeha dharaṇem mūr-
khapaṇa |
yācī pāhāvī voḷakhaṇa | sūkṣmadṛṣṭīm || 43 ||*

43. If one makes a search without understanding the illusory nature of this creation then, due to foolishness, body consciousness is retained in the mind. Therefore one should search with the understanding of this ‘speech’ (ie. having left every concept) and that is subtle vision.

44. गुणापासूनिभूते। पावलीं पष्ट दशेते।
जडत्वा येऊन समस्ते। तत्वे जालीं ॥ ४४ ॥
*guṇāpāsūni bhūtem | pāvalīm paṣṭa daśetem |
jadatvā yeūna samastem | tatvem jālīm || 44 ||*

44. Otherwise these great elements that have come from this *tamo guna* become clearly known to the ten senses (ie. body consciousness and that brings ‘many’ worldly objects). And when such objectivity comes then, this ‘I am’ appears as the gross elements. (Due to increasing objectivity the great elements mix toge-



ther and become the gross elements and ‘many’ objects appear and ‘many’ concepts arise and “This is good and that is bad” etc.etc.)

45. पुढें तत्वविविचना। पडिब्रह्मांड तत्वरचना।
 बोलिली असे ते जना। प्रगट्चिआहे ॥ ४५ ॥
puḍhem tatvavivamcanā | piṇḍabrahmāṇḍa ta-
tvaracanā |
bolilī ase te janā | praḡaṭaci āhe || 45 ||

45. Ahead if these gross elements are investigated then, this construction of the gross elements (ie. *pinda* or individual body) merges in the *brahmanda*/created universe and this gross world becomes this ‘speech’.

46. हा भूतकर्दम बोलला। सूक्ष्म संकेतें दावला।
 ब्रह्मगोळ उभारला। तत्पूरवीं ॥ ४६ ॥
hā bhūtakardama bolilā | sūkṣma saṅketem dāvilā
|
brahmagola ubhāralā | tatpūrōvīn || 46 ||

46. When these great elements merge together



then, there is this ‘speech’. And afterwards, on account of this ‘speech’, that *brahman* who is previous to this *brahmanda* is realized.

47. या ब्रह्मांडापैलकिडलि गोष्ठी। जैं जाली नव्हती सृष्टी।
मूळमाया सूक्ष्मदृष्टीं। वोळखावी ॥ ४७ ॥
yā brahmāṇḍāpailikaḍila goṣṭī | jaiṁ jālī navhatī
srṣṭī |
mūlamāyā sūkṣmadṛṣṭīm | volakhāvī || 47 ||

47. He is beyond this story of the *brahmanda*/creation and at that time this gross creation had not appeared. Therefore first *mula maya* (ie. this ‘story’ of God or *brahmanda*) should be recognized by subtle vision. (Your thoughts create this gross world. And not thinking about this world is subtle vision and then you will see a world free of concepts)

48. सप्तकंचुक प्रचंड। जालें नव्हतें ब्रह्मांड।
मायेअवद्रियेचें बंड। ऐलकिडे ॥ ४८ ॥
saptakāncuka pracanḍa | jālem navhatem



brahmāṁḍa |

māyēavidyecem baṁḍa | *ailikaḍe* || 48 ||

48. Then the seven *coverings of the *brahmanda* and this insurrection of *avidya maya* on this side do not appear. *(The seven components said to be the building blocks of the gross creation)

49. ब्रह्मा वशिष्णु महेश्वर। हा ऐलकिडलि वचिर।
पृथ्वी मेरु सप्त सागर। ऐलकिडे ॥ ४९ ॥

brahmā viṣṇu maheśvara | *hā ailikaḍila vicāra* |
pr̥thvī meru sapta sāgara | *ailikaḍe* || 49 ||

49. *brahma*, *vishnu* and *mahesh* are on this side of thoughtlessness (objectification does not appear if *mahesh/tamo guna* does not awake). The earth, *meru* mountain (ie. 'I am') and the *seven seas that surround the earth are on this side of thoughtlessness also. *(The soft objectification that is the beginning of the gross hard objective world does not take place)

50. नाना लोक नाना स्थाने। चन्द्र सूर्य तारांगणे।



सप्त द्वीपे चोदा भुवने। ऐलकिडे ॥ ५० ॥

*nānā loka nānā sthāneṃ | candra sūrya tārāṅga-
ṇeṃ |*

sapta dvīpeṃ caudā bhuvanēṃ | ailikaḍe || 50 ||

50. The ‘many’ worlds and the ‘many’ places; the moon, sun and the stars (ie. the ‘many’ gross objects seen when there is not the subtle vision of knowledge); the seven continents and the fourteen lands; are all on this side of thoughtlessness. (These are all our concepts. Thoughts take this world of knowledge and divides up this one moving form or *chaitanya* into ‘many’ concepts and objects. Then there are the ‘many’ tales and stories, myths and scriptures from different cultures and religions using many methods like reason, logic and imagery in an attempt to convey the profound and subtle mysteries of life. They use forms and images we all know, like mountains, oceans and living creatures, to lead us to the formless. Chapter 7.5 explains the power of impure and pure imagi-



nation. The seven continents of Hindu mythology are the seven components said to make up the gross body and fourteen lands are the five sense organs and the five action organs and mind, intellect, *chitta*, ego. In the *ramayan* it is said that *ravana* was the lord of fourteen lands. It means he was the lord of the individual body made up of the sense organs and mind, intellect etc.)

51. शेष कूर्म सप्त पाताळ। येकवसि स्वरुगे अष्ट दग्िपाळ।
तेतसि कोटा देव सकळ। ऐलकिडे ॥ ५१ ॥

śeṣa kūrma sapta pātāla | yekavisa svargem aṣṭa digpāla |

tetisa koṭi deva sakāḷa | ailikaḍe || 51 ||

51. The divine serpent, the divine tortoise and the seven hells; the twenty-one heavens and eight pervading regents; the thirty-three *koti* of gods and this ‘all’ are on this side of thoughtlessness. (ie. all these concepts found in the scriptures have come after the expansion of this ‘all’ of *mula maya* into an objective world. After



the ‘word’ there came ‘many’ words. The divine serpent is the *purush* and the tortoise is an incarnation of *vishnu* ie. knowledge. This means *prakruti* and it is said that together with her *purush* she upholds this gross world. Hell is *tamo guna*; the heavens are the dream world ie. *sattwa guna* and the eight regents are space. The thirty-three *koti* gods are the twenty-five subtle divisions of the five subtle elements and three *gunas* and that *koti* or pure *sattwa guna* that is ever present within all creation. Together they create the mind, the *pranas* and sense organs and sense objects and in the scriptures it is said that a god presides over each sense organ etc. and that every action performed and every experience gained should be offered to them. All these images of gods and God are being used to convey the idea of a ‘higher’ Self watching over us)

52. बारा आदित्य। अक्रा रुद्र। नव नाग सपत् ऋषेश्वर।
नाना देवांचे अवतार। ऐलकिडे ॥ ५२ ॥



bārā āditya | akrā rudra | nava nāga sapta ṛṣeśvara
 |
nānā devāṁce avatāra | ailikaḍe || 52 ||

52. The twelve suns and eleven *rudras* of destruction; the nine serpents, the seven *rishi* and the ‘many’ *incarnations of God are on this side of the thoughtless Self. *(Every creature is an incarnation of God)

53. मेघ मनु चक्रवती। नाना जीवांची उत्पत्ती।
 आतां असो सांगों कर्ती। वसितार हा ॥ ५३ ॥
megha manu cakravatī | nānā jīvāṁcī utpati |
ātāṁ aso sāṅgoṁ kitī | vistāra hā || 53 ||

53. When there are the clouds, *manu* and the great emperors then, there are the births of the ‘many’ *jivas*. Therefore now let this expansion of the ‘many’ be that thoughtless Self. (Clouds-*avidya maya* or illusion of ignorance; *manu*- the son of *brahma* who is the creator of this gross world ie. man. Then there are emperors, kings, soldiers, beggars etc.)



54. सकळ वसिताराचें मूळ। ते मूळ मायाच केवळ।

मागां नरीपली सकळ। पंचभूतकि ॥ ५४ ॥

sakaḷa vistārāceṁ mūḷa | te mūḷa māyāca kevaḷa |
māgāṁ niropilī sakaḷa | pañcabhūtika || 54 ||

54. This ‘all’ is the root of this entire expansion and it is that pure thoughtless knowledge that is appearing as this *mula maya* and then afterwards this ‘all’ became the five elements.

55. सूक्ष्मभूतें जे बोललीं। तेचि पुढें जडतवा आलीं।

ते सकळहि बोललीं। पुढलै समासीं ॥ ५५ ॥

sūkṣmabhūteṁ je bolilīṁ | teci puḍheṁ jaḍatvā
ālīṁ |

te sakaḷahi bolilīṁ | puḍhile samāsīṁ || 55 ||

55. This ‘speech’ contains these five elements and that *brahman* also. Afterwards it became gross and hard. Yet within the composition of words ahead there is this ‘speech’ of the ‘all’ and that *brahman*. (It is all a matter of where you place your attention. If this ‘speech’ is neglected then, the elements and this gross world and the



words of this scripture are taken as the Truth. But if you study these words, search out what they are trying to convey and then listen constantly to this ‘speech’, that *brahman* will be understood)

56. पंचभूतै पृथक्काकारै। पुढे नरीपलीं वसितारै।
 वोळखीकारणें अत्यादरै। श्रोतीं श्रवण करावीं ॥ ५६ ॥
pañcabhūteṁ pṛthakākāreṁ | puḍheṁ niropilīṁ
vistāreṁ |
voḷakhīkāraṇeṁ atyādareṁ | śrotīṁ śravaṇa karā-
vīṁ || 56 ||

56. When these distinct forms of the great five elements have been recognised then, afterwards this ‘all’ discourse grows bigger and bigger (When the properties and nature of each of the great elements has been understood then one’s vision becomes less objective and there is the subtle vision of this ‘all’ or knowledge. And if one remains as this knowledge then, one grows so big that one finally disappears). Therefore there should be very earnest *shravan* within the



listener and that Reality can be understood.

57. पंचभूतकि ब्रह्मगोळ। जेणें कळे हा पूरंजळ।
दृश्य सांडून केवळ। वस्तुच पावजि ॥ ५७ ॥

*pañcabhūtika brahmagola | jeṇem kaḷe hā
prāñjala |*
drśya sāṁdūna kevala | vastuca pāvije || 57 ||

57. There is this *brahmanda* made up of the five great elements and there is *mula maya* and it is due to her, that the thoughtless Self can be clearly understood. For when this visible ‘all’ is left aside then, that pure knowledge of the Self can be acquired.

58. माहाद्वार वोलांडावें। मग देवदर्शन घ्यावें।
तैसें दृश्य हे। सांडावें। जाणोनियां ॥ ५८ ॥

*māhādvāra volāṁdāvem | maga devadarśana ghy-
āvem |*
taiseṁ drśya he | sāṁdāvem | jāṇoniyām || 58 ||

58. First one has to pass through the main door of the temple and then only can one see the



image of god within. In the same way, for to know that thoughtless *swarup*, this visible ‘all’ should be known and then set aside.

59. म्हणोन दृश्याचा पोटीं। आहे पंचभूतांची दाटी।
येकपणें पडली मठी। दृश्य पंचभूतां ॥ ५९ ॥

mhaṇoni dṛśyācā poṭīm | āhe pañcabhūtāñcī dāṭī
|
yekapaṇem paḍilī miṭhī | dṛśya pañcabhūtāñ |
59 ||

59. For it is from within this womb of the visible ‘all’ that these five great elements manifested and when they are brought together again then, they all once more merge together as knowledge.

60. एवं पंचभूतांचेंच दृश्य। सृष्टी रचली सावकास।
श्रोतीं करून अवकाश। श्रवण करावें ॥ ६० ॥

evaṃ pañcabhūtāñcerñcī dṛśya | sṛṣṭī racalī sā-
vakāsa |
śrotīm karūna avakāśa | śravaṇa karāveṃ || 60 ||



60. Thus, there is this *mula maya* with the five unmanifest elements and the gross world that was constructed from her. Therefore in the good listener, there should be this space where *shravan* can be made.

Note: There is *mula maya* or *vidya maya*/illusion of knowledge, then there is *guna maya* where the three *gunas* start to manifest and then the elements mix together to become apparent and this brings *avidya maya*/illusion of ignorance (“I am a body”).

इति शरीदासबोधे गुरुशषियसंवादे

सूक्ष्मपंचभूतेनरूपणनाम समास चवथा ॥ ४ ॥ ८.४

iti řrīdāsabodhe gurushīṣyasaṁvāde

sūkṣmapaṁcabhūterṁnirūpaṇanāma samāsa ca-
vathā ॥ 4 ॥ 8.4

Tímto končí 4. kapitola 8. dářaky knihy Dášbódh s názvem „The Brahman and the Five Great Elements“.

8.5 The Difference between the Gross, the five Great Elements, the *Swarupa* and Space

समास पांचवा : स्थूलपंचमहाभूतैस्वरूपाकाशभेदोनाम

*samāsa pāñcavā : sthūlapañcamahābhūteṁsvarūpā-
kāśābhedonāma*



The Difference between the Gross, the five Great Elements, the *Swarupa* and Space

|| Śrī Rām ||

1. केवळ मूर्ख तें नेणे। म्हणौन घडलें सांगणे।
पंचभूतांचीं लक्षणें। वशिद करूनी॥ १॥

kevala mūrkhā teṁ neṇe | mhaṇauna ghaḍaleṁ
sāṅgaṇe |

pañcabhūtāñcīṁ lakṣaṇeṁ | viśada karūni || 1
||

1. When that pure knowledge has become a foolish *jiva* then, that Reality is not known. Therefore thoughtlessness has to be understood. And to understand that thoughtless *swarup* the attentions of these five elements are to be understood.

Note: *siddharameshwar maharaj* told his disciples to understand these five elements. He asked them to practice being the earth element for a



week and write their experience in a diary which he would read. Then he asked them to experience being the water element for a week etc. and finally the space element.

2. पंचभूतांचा कर्दम जाला। आतां न वचे वेगळा केला।
परंतु कांहीं येक वेगळाला। करून दाऊं ॥ २ ॥
pañcabhūtāñcā kardama jālā | ātāñ na vace ve-
gaḷā kelā |
parañtu kāñhīñ yeka vegalālā | karūna dāūñ ||
2 ||

2. The five great elements have mixed together to form a world and now this knowledge cannot be separated out from this mixture. But if this world is let slip aside then, that One within this 'all' can be realized.

3. परवत पाषाण शळिा शखिरें। नाना वरणें लहान थोरें।
खडे गुंडे बहुत प्रकारें। जाणजि पृथ्वी ॥ ३ ॥
parvata paṣāṇa śilā śikhareñ | nāñā varṇeñ la-
hāna thoreñ |
khade gumḍe bahuta prakāreñ | jāñjije pṛthvī || 3



||

3. The mountains, the rocks and the cold slabs of stone are all on account of that most excellent *guna*. The ‘many’ different big and small *jiva* are all due to that great *brahman*. When that ever present *atma* has become the ‘many’ clever, ingenious and cunning people of this world and their ways then, that should be known as the earth element (ie. this gross world is a product of the earth element or gross objectification).

4. नाना रंगांची मृत्तुकि। नाना स्थळोस्थळीं जे कां।
वाळुकें वाळु अनेका। मळिोन पृथ्वी ॥ ४ ॥
nānā raṅgāncī mṛttikā | nānā sthalosthalīm je
kām |
vālukeṁ vālu anekā | milona pṛthvī || 4 ||

4. When there are the ‘many’ ‘clay appearances’ (ie. every body is made of dust only)⁶ in the

⁶*siddharameshwar maharaj-* Among the five elements, the grossest and last element is earth. Earth means dust or dirt; this whole world is only dust. If we think then we come to



‘many’ places then, where is *mula maya*? She has become these numerous different ‘lumps of sand’ that meet here on this earth/*prithvi* (one day the ‘sands’ of this body will return from where they came. The shapes will be destroyed but matter is never destroyed).

5. पुरे पट्टणें मनोहरें। नाना मंदरिं दामोदरें।

नाना देवाळयें शखिरें। मळिोन पृथ्वी ॥ ५॥

*pureṁ paṭṭaṇeṁ manohareṁ | nānā maṁdireṁ
dāmodareṁ |*

understand that after a corpse is buried, the dust becomes water, the water becomes fire, the fire becomes wind and if we continue to think ahead, in the end, it becomes that which is “beyond the elements,” the Supreme Self. Whatever we see in the world - all trees, stones, mountains, all property and grains, cloth and all the substances that make up the body, come from dust, exist as dust and in the end are destroyed and become dust. How much more needs to be told? All beasts and birds, insects, ants, and even man are only dust. From dust have come grains and from them comes blood and from that, semen is created and from semen comes the creation of man. This dust is the “lineage of mankind,” but within it there is the original *purusha*.



nānā devālayeṃ śikhareṃ | miḷona pṛthvī || 5 ||

5. When there are the cities and towns that captivate the mind and the ‘many’ opulent palaces; when there are the ‘many’ beautiful temples with their spires then, *mula maya* has become this earth element.

6. सप्त द्वीपावती पृथ्वी। काये म्हणोनिसांगावी।
नव खंडे मळिोन जाणावी। वसुंधरा ॥ ६ ॥

*sapta dvīpāvātī pṛthvī | kāye mhaṇoni sāṅgāvī |
nava khaṇḍe miḷona jāṇāvī | vasuṃdharā || 6 ||*

6. This earth has seven divisions. When these have been conceived of in the mind then, how can there be this ‘all’? (ie. there are said to be seven basic substances making up this gross creation. Still, by simply leaving off mind’s conjectures, this ‘all’ will be perceived). When these *nine continents meet together to create form then, this *mula maya* should be known as the earth. *(ie. the five elements with the four kinds of births)



7. नाना देव नाना नृपती। नाना भाषा नाना रति।
लक्ष चौर्यासी उत्पत्ती। मळिोन पृथ्वी ॥ ७ ॥
nānā deva nānā nrpatī | nānā bhāṣā nānā ritī |
lakṣa cauṛyāsī utpattī | miḷona pṛthvī || 7 ||

7. Then there are the ‘many’ gods and the ‘many’ rulers. Then there are the ‘many’ languages and the ‘many’ ways. Then the eight-four divisions of a *jiva* take a birth and come together with all the other *jiva* on this earth/*pri-thvi*.

8. नाना उद्वसें जें वनें। नाना तरुवरांचीं बनें।
गरीकंदरें नाना स्थानें। मळिोन पृथ्वी ॥ ८ ॥
nānā udvaseṁ jeṁ vaneṁ | nānā taruvarāṁcīṁ
banēṁ |
girīkaṁdareṁ nānā sthāneṁ | miḷona pṛthvī || 8
 ||

8. Then there are the ‘many’ wild places where this *mula maya* gets completely confused. Then there are the ‘many’ *forests of tall trees and due to that secret place within this mountain



(the silent ‘I am’ feeling within this “I am a body” concept) ‘many’ places are encountered on this earth. *(This world is the forest, full of so many trees/bodies; *maharaj-* when *ram* was lost in the forest he asked the trees and the stones, “Where is my *sita?*”. It means he asked the objects of the world, “Please give me happiness”).

9. नाना रचना केली देवीं। जे जे नरिर्मली मानवी।

सकळ मळिणे पृथ्वी। जाणजिं शरोतीं ॥ ९ ॥

nānā racanā kelī devīm | je je nirmilī mānavī |

sakalā milōna pṛthvī | jāṇijem śrotīm || 9 ||

9. This *mula maya* has created mankind and within that One God, ‘many’ places have been built. The good listener should know this ‘all’ that has come together with the earth element. (Due to conceptualization ie. the earth element, this ‘all’ that is the base of the world we see, has been obscured by the ‘many’ gross forms. As the earth element, these separate objects are known but they are not further conceptualised upon ie.



good, bad etc.)

10. नाना धातु सुवर्णादकि। नाना रत्नें जे अनेक।
नाना काष्ठवृक्षादकि। मळिोन पृथ्वी ॥ १० ॥

*nānā dhātu suvarṇādika | nānā ratneṃ je aneka |
nānā kāṣṭhavṛkṣādika | miḷona pṛthvī || 10 ||*

10. When there are the ‘many’ metals like gold and silver and the ‘many’ precious stones then, this *mula maya* is hidden within the numerous different shapes. When there are the ‘many’ trees and woods then, there is this earth element (In truth there is oneness only but due to body consciousness we see different forms and then give them different values also eg. gold, clay, dollar notes etc.).

11. आतां असो हें बहुवस। जडांश आणी कठणिंश।
सकळ पृथ्वी हा वशिवास। मानलि पाहजि ॥ ११ ॥

*ātāṃ aso heṃ bahuvasa | jadāṃśa āṇī kaṭhiṅśa |
sakaḷa pṛthvī hā viśvāsa | mānilā pāhije || 11 ||*



11. So now that thoughtless Self has become gross and hard and there are the ‘many’ desolate places. But you should have faith that this earth element/*prithvi* is knowledge (*maharaj*-you should cherish the joy of this understanding).
12. बोललें पृथ्वीचे रूप। आतां सांगजिल आप।
श्रोतीं वोळखावें रूप। सावध होऊनी ॥ १२ ॥
bolileṃ pṛthvīce rūpa | ātāṃ sāṅgijela āpa |
śrotīṃ voḷakhāveṃ rūpa | sāvadhā hoūnī || 12 ||
12. This earth element has been told. Now the water element will be explained (In the water element the mind starts to leave off objectification). The listener should recognize this form by staying alert. (By remaining silent within, dropping all imagined concepts then, the gross world becomes ‘softer’ and when there are no concepts whatsoever then, there there are no forms)
13. वापी कूप सरोवर। नाना सरतिंचें जें नीर।



मेघ आणी सप्त सागर। मळिोन आप॥ १३॥

vāpī kūpa sarovara | nānā saritāṁceṁ jem nīra |
megha āṇī sapta sāgara | miḷona āpa || 13 ||

13. When there are the ‘many’ reservoirs, wells, lakes and rivers then this *mula maya* is the *water element. When there are the clouds and the seven seas then, there is the water element. *(*maharaj-* the child says, “Look papa, water”; he is right, but his father says, “No, it is the ocean/sea etc ”. We put more concepts in him)

॥ श्लोकार्ध - क्षारक्षीरसुरासरपिर्दधि इक्षुर्जलं तथा ॥

॥ *ślokārdha - kṣārakṣīrasurāsarpirdadhi ikṣurjalam tathā* ॥

shloka – The salty, the milk, the wine, the ghee, the curds, the sugarcane, the pure water – are the seven seas.

14. क्षारसमुद्र दसिताहे। सकळ जन दृष्टीस पाहे।
जेथें लवण होताहे। तोचक्षारसधि॥ १४॥

kṣārasamudra disatāhe | sakāla jana drṣṭīsa pāhe |



jethem lavaṇa hotāhe | toci kṣārasindhu || 14 ||

14. When this salty sea is seen before our eyes then, this vision of the ‘all’ has become gross. Then that *paramatma* has become salty like the salty sea.

15. येक दुधाचा सागर। त्या नाव क्षीरसागर।
देवें दधिला नरितर। उपमन्यासी ॥ १५ ॥

*yeka dudhācā sāgara | tyā nāva kṣīrasāgara |
deveṁ didhalā niraṁtara | upamanyāsī || 15 ||*

15. Another sea is the sea of *milk and that is this ‘I am’ feeling. God has forever given this to his devotee, *upamanyu*. *(This is the abode of *vishnu* ie. knowledge. *upamanyu* was from a very poor family who could not afford milk but he had a great longing to know God; so God gave him this reward).

16. येक समुद्र मद्याचा। येक जाणावा घृताचा।
येक नखिळ दह्याचा। समुद्र असे ॥ १६ ॥

yeka samudra madyācā | yeka jāṇāvā ghr̥tācā |



yeka nikhala dahyācā | samudra ase || 16 ||

16. Another sea is the sea of wine. Another should be known as the sea of ghee and another is the sea of curds (ie. the ghee and curds are products of milk ie. knowledge).

17. येक उसाच्या रसाचा। येक तो शुद्ध जळाचा।
ऐसा सातां समुद्राचा। वेढा पृथ्वीयेसी ॥ १७ ॥

*yeka usācyā rasācā | yeka to śuddha jalācā |
aisā sātāñ samudrācā | vedhā pṛthvīyesī || 17 ||*

17. Another is the sea of sugarcane juice (ie. that gives great pleasure) and another is that pure water (ie. brahman). Such are the seven seas surrounding this earth element (ie. when one becomes less objective and stops conceptualising, then these various forms of water or levels of understanding appear. Then the gross salty ocean ie. this world, becomes the ocean of pure water ie. brahman)

18. एवं भूमंडळीचें जळ। नाना स्थळीचें सकळ।



मळिोन अवघें केवळ। आप जाणावें ॥ १८ ॥

*evaṁ bhūmamḍalīcem jalā | nānā sthālīncem
sakaḷa |*

miḷona avagheṁ kevaḷa | āpa jāṇāverṁ || 18 ||

18. Thus, when there are the waters of this earth then, this ‘all’ appears as the ‘many’ places (ie. when we make many differentiations ie. sea, river, puddle etc. and become objective then, we cannot see with the eyes of knowledge). When the mind differentiates and sees ‘many’ waters then, that pure knowledge should be known as the water element.

19. पृथ्वीगर्भीं कर्तियेक। पृथ्वीतळीं आवरणोदक।

तहिं लोकींचें उदक। मळिोन आप ॥ १९ ॥

*pr̥thvīgarbhīm kitīyeka | pr̥thvītalīm āvarṇodaka |
tihīm lokīncem udaka | miḷona āpa || 19 ||*

19. Within the womb of the earth element there is that One who is within us all. And within the hard surface of this earth there are these seven seas (ie. within this earth there is water, within



water there is fire, within fire there is the wind of *mula maya* and within her, there is the One pure *brahman*). The waters of the three worlds are on account of this water element (ie. the three worlds of waking, dream and deep sleep are all due to objectification).

20. नाना वल्ली बहुवस। नाना तरुवरांचे रस।
मधु पारा अमृत वषि। मळिेन आप॥ २०॥

*nānā vallī bahuvasa | nānā taruvarāñce rasa |
madhu pārā amṛta viṣa | miḷona āpa || 20 ||*

20. Then there are the ‘many’ creepers (mind is a creeper that has grown from the root of *mula maya*) and the ‘many’ desolate places. Then there are the fluids of the ‘many’ trees (ie. bodies of the *jivas*); then there is honey, mercury, nectar and poison and they should be called the water element.

21. नाना रस स्नेहादकि। याहि वेगळे अनेक।
जगावेगळे अवश्यक। आप बोलजि॥ २१॥

nānā rasa snehādika | yāhi vegale aneka |



jagāvegale avaśyaka | āpa bolije || 21 ||

21. Where there are the ‘many’ liquids of ghee and oily substances etc. then, this ‘speech’ has been separated out into the numerous different forms of the gross world (and every creature thinks, “I am somebody and this is something”). Then this ‘all’ that is completely unlike these waters should be called the water element.

22. सारद्र आणी सीतळ। जळासारखें पातळ।
शुक्लीत शोणीत मूत्र लाळ। आप बोलजि ॥ २२ ॥
sāradra āṇī sītaḷa | jaḷāsārikhem pātaḷa |
śuklīta śoṇīta mūtra lāḷa | āpa bolije || 22 ||

22. Whatever is moist, cool and soft and whenever there is semen, blood, urine and sweat then, this ‘all’ should be called the water element (when the components/parts of the gross body are seen then, this ‘all’ cannot be seen).

23. आप संकेतें जाणावें। पातळ बोलें वोळखावें।



मृद सीतळ स्वभावें। आप बोलजिं ॥ २३ ॥

āpa saṁketem jāṇāverim | pātala bolem voḷakhāverim
|

mṛda sītala svabhāverim | āpa bolije || 23 ||

23. This water element should be known. It should be recognized as fluid and moist. Whatever is by nature soft and cool should be called the water element (ie. be the water element; when you have the concept of moist, soft and cool then, you have become water or not?).

24. जाला आपाचा संकेत। पातळ मृद गुळगुळति।

स्वेद श्लेष्मा अशरु समसूत। आप जाणावें ॥ २४ ॥

jālā āpācā saṁketa | pātala mṛda guḷaguḷita |

sveda śleṣmā aśru samasta | āpa jāṇāverim || 24 ||

24. When this water element is recognised then one has become liquid, soft and tender. Sweat, tears and phlegm should be collectively known as this water element (*maharaj- you become whatever you see*).



25. तेज ऐका सावधपणें। चंद्र सूर्य तारांगणें।
दिव्य देह सतेजपणें। तेज बोलजि ॥ २५ ॥
teja aikā sāvadhapaṇeṁ | caṁdra sūrya tārāṅga-
ṇeṁ |
divya deha satejapaṇeṁ | teja bolije || 25 ||

25. Listen carefully to the fire element. When there is the moon, the sun and the stars then, this shining divine body of the ‘all’ should be called the fire element (see 12.6.13-14; when this wind element or ‘all’ becomes a little objective it divides into two winds; one hot and one cold and these mix together to form the fire element. When it cools there is the formation of an objective world with a sun, moon and stars).

26. वनही मेघीं वदियुल्यता। वनही सृष्टी संवहारति।
वनही सागरा जाळति। वडवानळु ॥ २६ ॥
vanhī meghīm vidyulyatā | vanhī sṛṣṭī saṁvāharitā
|
vanhī sāgarā jālitā | vaḍavāṇalu || 26 ||

26. This fire element is the lightning in the



clouds; this fire consumes the gross creation and this fire burns the sea (and when this fire element is hot there are the flashes of the mind and they reveal something in the darkness caused by the clouds of ignorance. And this fire element consumes the objective earth, for this fire is more than the water element. Then this fire element knows of something outside of myself but it does not know of individual objects anymore).

27. वनही शंकराचे नेत्रींचा। वनही काळाचे क्षुधेचा।
वनही परीघ भूगोळाचा। तेज बोलजि॥ २७॥

vanhī śaṅkarāce netrīñcā | vanhī kālāce kṣudhecā
|

vanhī parīgha bhūgolācā | teja bolije || 27 ||

27. This fire is in the eye of *shiva* (ie. it burns names and forms); this fire consumes time (ie. no thoughts of past and future); this fire surrounds this gross earth and should be called the fire element (the fire element means becoming more subtle and detached and less



objective).

28. जें जें प्रकाश रूप। तें तें तेजाचें स्वरूप।
शोषक उष्णादी आरोप। तेज जाणावे ॥ २८ ॥
jem jem prakāśa rūpa | tem tem tejācem svarūpa |
śośaka uṣṇādi āropa | teja jāṇāve || 28 ||

28. When *mula maya* is this form of light (ie. *maharaj- light means to know*), then that *swarup* has become like this fire element. When the qualities of drying and heating etc. have been placed upon the *swarup* then, that should be known as the fire element (Note: the water element gets dried up by the fire element. All this is a description of the dissolution of the world by understanding/*vivek*).

29. वायो जाणावा चंचळ। चैतन्य चेतवी केवळ।
बोलणें चालणें सकळ। वायुमुळें ॥ २९ ॥
vāyo jāṇāvā caṁcāḷa | caitanya cetavī kevaḷa |
bolaṇem cālaṇem sakaḷa | vāyumuḷem || 29 ||

29. The wind should be known as moving. It is



the *chaitanya*/primal energy that makes that pure knowledge to move. To ‘speak’ (‘I am’) and to ‘move’ (‘He does everything’) are qualities of this ‘all’ and they are because of the wind element.

30. हाले डोले ततुिका पवन। कांहीं न चले पवनें वणि।

सृष्टी चाळाय़ा कारण। मूळ तो वायो ॥ ३० ॥

*hāle ḍole titukā pavana | kāñhīñ na cale pavanerñ-
viṇa |*

srṣṭī cālāyā kāraṇa | mūla to vāyo || 30 ||

30. To vibrate and swing from one side to another; that much is wind. Without the wind this ‘all thing’ cannot move and this wind element/*vayu* is the cause of movement in the gross creation.

31. चळण वळण आणी प्ऱासारण। नरींघ आणी अकोचन।

सकळ जाणावा पवन चंचळरूपी ॥ ३१ ॥

*caḷaṇa vaḷaṇa āṇī prāsāraṇa | nirodha āṇī akocana
|*

sakaḷa jāṇāvā pavana cañcaḷarūpī || 31 ||



31. Then there is moving, turning, expanding, hindering and contraction in this body. This ‘all’ should be known as the wind and its nature is moving.

32. प्राण अपान आणी व्यान। चौथा उदान आणी समान।
नाग कुरम कर्कश जाण। देवदत्त धनंजये ॥ ३२ ॥
prāṇa apāna āṇī vyāna | cauthā udāna āṇī samāna
|
nāga kurma karkaśa jāṇa | devadatta dhananjaye
|| 32 ||

32. Then there is *prana*, *apana*, *vyana*, *udana* and *samana* (5 *pranas*). Then the *nag*, *kurma*, *krikala*, *dhanajaya* and *devdatta* (5 lesser *pranas*) are known.

33. जतिकें कांहीं होतें चळण। ततिकें वायोचें लक्षण।
चंद्र सूर्य तारांगण। वायोचि धरता ॥ ३३ ॥
jitukerṁ kāṁhīṁ hoterṁ caḷaṇa | titukerṁ vāyocerṁ
lakṣaṇa |
candra sūrya tārāṅgaṇa | vāyoci dhartā || 33 ||



33. Wherever there is this ‘thing’, there is movement and this is the sign of the wind/*vayu*. The moon, sun and stars (ie. gross creation of names and forms) are upheld by this wind element only. (To understand that there is only the one moving form is this ‘thing’ or ‘all’ or the wind)

34. आकाश जाणावें पोकळ। निर्मळ आणी नशिचळ।
 अवकाशरूप सकळ। आकाश जाणावें ॥ ३४ ॥
ākāśa jāṇāveṃ pokaḷa | nirmala āṇī niścaḷa |
avakāśarūpa sakaḷa | ākāśa jāṇāveṃ || 34 ||

34. The space should be known as empty yet, it is that pure and still Self. But when there is this ‘all’ form then space is known (when the one moving form of wind appears or when there are the ‘many’ moving forms then, there must be space as its backdrop. It does not move and it does not change yet, it cannot be the object of our perception).

35. आकाश सकळांस व्यापक। आकाश अनेकीं येक।



आकाशामध्यं कौतुक। चहूं भूतांचे ॥ ३५ ॥

ākāśa sakalāṁsa vyāpaka | ākāśa anekīm yeka |
ākāśāmadhyeṁ kautuka | cahūṁ bhūtāṁce || 35
||

35. Space pervades this ‘all’ and within the numerous different forms, it is that one *atma* that has become this space. Within this space there is this *wonder of the four other great elements. *(This wonder is the ‘all’; when the four elements of wind, fire, water and earth come together to make one moving form)

36. आकाशा ऐसें नाहीं सार। आकाश सकळांहून थोर।

पाहातां आकाशाचा वचिर। स्वरूपासारखा ॥ ३६ ॥

ākāśā aiseṁ nāhīm sāra | ākāśa sakalāṁhūna thora
|
pāhātāṁ ākāśācā vicāra | svarūpāsārikhā || 36 ||

36. But this space/*akash* is not the same as thoughtlessness. Greater than the space of this ‘all’ is that *brahman*. When you understand the thoughtlessness of this *akash* then, you are like



that *swarup*.

37. तव शषियेँ केला आक्षेप। दोहीचेँ सारखेँचरूप।
तरी आकाशचिस्वरूप। कां म्हणो नये ॥ ३७ ॥

tava śiṣyerem kelā ākṣepa | dohīcem sārakheṁci rūpa
|
tarī ākāśaci svarūpa | kām mhaṇo naye || 37 ||

37. At that time the disciple raised a doubt (ie. listening stopped and a thought was allowed to arise and disturb the stillness). “When there is this ‘all’ form of *purush/prakruti* then, this space pervades it. Therefore why not call this space that *swarup*?”

38. आकाश स्वरुपा कोण भेद। पाहातां दसिती अभेद।
आकाश वस्तुच स्वतसद्दिध। कां न म्हणावी ॥ ३८ ॥

ākāśa svarupā koṇa bheda | pāhātām disetī abheda
|
ākāśa vastuca svatasiddha | kām na mhaṇāvī || 38
||

38. “How can this space and that *swarup* be



different? When you think about it then they don't appear different. Why should this space not be called that Self-existent Reality?

39. वसतु अचळ अढळ। वसतु नरिम्ळ नशिचळ।

तैसेंच आकाश केवळ। वसतुसारखें ॥ ३९ ॥

vastu acaḷa aḍhaḷa | vastu nirmaḷa niścaḷa |

taiseñci ākāśa kevaḷa | vastusārikheṃ || 39 ||

39. “That Self is not active and not moving. That Self is pure and still. This space is the same and therefore it is pure knowledge, just like the Self.”

40. ऐकोन विक्ता बोले वचन। वसतु नरिगुण पुरातन।

आकाशाआंगी सप्त गुण। शास्त्रीं नरीपलिं ॥ ४० ॥

aikoni vaktā bole vacana | vastu nirguṇa purātana

|

ākāśāāṅgī sapta guṇa | śāstrīṃ niropileṃ || 40 ||

40. The speaker listened and then spoke. That Self is *nirgun* and eternal and within the space of this ‘all’ body there are seven qualities. This



has been told in the *shasthras*.

41. काम क्रोध शोक मोहो। भय अज्ञान सुन्यत्व पाहो।
 ऐसा सप्तवधि स्वभाव। आकाशाचा ॥ ४१ ॥
kāma krodha śoka moho | bhaya ajñāna sunyatva
pāho |
aisā saptavidha svabhāva | ākāśācā || 41 ||

41. There is desire/*kam*, anger/*krodh*, sorrow/*shok*, attraction/*moha* and fear/*bhay*, ignorance/*agnyan* and nothing/zero/*shunya*. These seven qualities are the nature of space. (*maharaj*- when space is there, fear must be there. You are in a dark place; nothing is there; still you say. “Oh! Something is there”)

42. ऐसें शात्राकारें बोललें। म्हणोन आकाश भूत जालें।
 स्वरूप नरिविकार संचलें। उपमेरहति ॥ ४२ ॥
aiseṁ śātrākāreṁ bolileṁ | mhaṇoni ākāśa bhūta
jāleṁ |
svarūpa nirvikāra saṁcaleṁ | upamerahita || 42
 ||



42. This ‘speech’ can be understood by the study of the *shasthras* and therefore because it has appeared, this space is an element. But that *swarup* is totally undisturbed and it is beyond comparison (that *swarup* is eternal, It is not something that has appeared or can be perceived. Space has appeared in the mind and will therefore disappear also).

43. काचबन्दी आणी जळ। सारखिंच वाटे सकळ।
परी येक काच येक जळ। शाहाणे जाणती ॥ ४३ ॥
kācabāṁḍī āṅī jaḷa | sārīkheṁca vāṭe sakaḷa |
parī yeka kāca yeka jaḷa | śāhāṅe jāṅatī || 43 ||

43. The crystal gem lying in pure water appears to be the same as the water. But the wise know the difference between the crystal and the pure water.

44. रुवामधें स्फटकि पडलि। लोकीं तद्रूप देखलि।
तेणें कपाळमोक्ष जाला। कापुस न करी ॥ ४४ ॥
ruvāmadheṁ sphaṭika paḍilā | lokīṁ tadrūpa
dekhilā |



teṇeṃ kapālamokṣa jālā | kāpusa na karī || 44 ||

44. If a crystal falls in cotton then both appear the same. Still the crystal is hard and could even break your head but the cotton does not do that.

45. तदुलामधे श्वेत खडे। तंदुलासारखिं वांकुडे।
चाऊं जाता दांत पडे। तेवहां कळे ॥ ४५ ॥

*tadulāmadheṃ śveta khāḍe | taṃdulāsārikheṃ
vāṅkuḍe |
cāūrṅ jātā dāṃta paḍe | tevhāṃ kaḷe || 45 ||*

45. In the rice there are small white stones that are shaped just like the rice. But if you try to chew them then you will break your teeth and then you will understand the difference.

46. त्रभिगामधे खडा असे। त्रभिगासारखाच भासे।
शोधूं जातां वेगळा दसिं। कठणिपणे ॥ ४६ ॥

*tribhāgāmadheṃ khadā ase | tribhāgāsārikhāca
bhāse |
śodhūrṅ jātāṃ vegalā dise | kaṭhiṅapaṇeṃ || 46 ||*



46. In concrete there are stones, cement and water and that appear as the one concrete. But if you make an investigation then you will see that the stones are hard and different from the rest.

47. गुळासारखा गुळदगड। परी तो कठणि नचाड।
नागकांडी आणी वेखंड। येक म्हणो नये ॥ ४७ ॥

gulāsārikhā guladagaḍa | parī to kaṭhiṇa nicāḍa |
nāgakāṇḍī āṇī vekhaṇḍa | yeka mhaṇo naye || 47
||

47. The stone in the jaggery looks like the jaggery, but the stone is hard and dry. The *wekhanda* and *nagkhandi* (medicinal herbs) are not the same and therefore they should not be called the same.

48. सोनें आणी सोनपतिळ। येकचवाटती केवळ।
परी पतिळेंसी मळितां ज्वाळ। काळमिा चढे ॥ ४८ ॥

sonerī āṇī sonapitala | yekaci vāṭatī kevala |
parī pitalerīsī mḷatāṅ jvāḷa | kāḷimā caḍhe || 48
||



48. Gold and brass appear to be just the same. But when brass meets the flame then it becomes black.

49. असो हे हीन दृष्टांत। आकाश म्हणजि केवळ भूत।
तें भूत आणी अनंत। येक कैसे ॥ ४९ ॥

aso he hīna dr̥ṣṭānta | ākāśa mhaṇije kevala bhūta
|
teṁ bhūta āṇī ananta | yeka kaise || 49 ||

49. But these examples are not adequate to explain that thoughtless *swarup*. When there is space then that pure knowledge has become an element. How can an element and that endless *swarup* be the same?

50. वस्तुसी वर्णचनिसे। आकाश शामवर्ण असे।
दोहींस साम्यता कैसे। करती वचिक्षण ॥ ५० ॥

vastusī varṇaci nase | ākāśa śāmarṇa ase |
dohīṁsa sāmyatā kaise | karitī vicakṣaṇa || 50 ||

50. The Self has no colour, while space/*akash* is dark (when you close your eyes it is like the ni-



ght sky). How can the ‘clear-sighted’ take these to be equal?

51. शरोते म्हणती कैचें रूप। आकाश ठाईचे अरूप।
आकाश वसतुच तद्रूप। भेद नाही॥ ५१॥
śrote mhaṇatī kaiṅceṁ rūpa | ākāśa ṭhāmīce arūpa
|
ākāśa vastuca tadrūpa | bheda nāhīm || 51 ||

51. The listener said, “What about form? The nature of space is formless. Therefore this space and that Self are the same only and not different.”

52. चहूं भूतांस नाश आहे। आकाश कैसें नासताहे।
आकाशास न साहे। वर्ण वेकती विकार॥ ५२॥
cahūṁ bhūtāṁsa nāśa āhe | ākāśa kaiseṁ nāsatāhe
|
ākāśāsa na sāhe | varṇa vektī vikāra || 52 ||

52. “Four elements are destroyed but how can this *akash* be destroyed? This *akash* does not tolerate colour, form or any modification.”



53. आकाश अचळ दसितें। त्याचें काये नासों पाहातें।
पाहातां आमूचेनमितें। आकाश शाश्वत ॥ ५३ ॥
ākāśa acaḷa disatēṁ | tyācēṁ kāye nāsoṁ pāhātēṁ
|
pāhātāṁ āmuceni matēṁ | ākāśa śāśvata || 53 ||

53. “This *akash* is seen to be steady and non-moving. How can it ever be destroyed? According to our minds, this space/*akash* is that eternal *swarup*.”

54. ऐसे ऐकोन वचन। वक्ता बोले प्रतविचन।
ऐक आतां लक्षण। आकाशाचें ॥ ५४ ॥
aise aikona vacana | vaktā bole prativacana |
aika ātām lakṣaṇa | ākāśācēṁ || 54 ||

54. The speaker listened and then gave his reply. Listen and now there will be this attention of *akash*.

55. आकाश तमापासून जालें। म्हणोन काम क्रोधें वेष्टलें।
अज्ञान सुन्यत्व बोललें। नाम त्याचें ॥ ५५ ॥
ākāśa tamāpāsūna jālēṁ | mhaṇona kāma krodheṁ



veṣṭileṃ |

ajñāna sunyatva bolileṃ | *nāma tayācem* || 55 ||

55. This *akash* has appeared from the *tamo guna* and therefore desire and anger are enwrapped within it. It is this ‘speech’ of ignorance and nothingness.

56. अज्ञानं कामक्रोधादकि। मोहो भये आणी शोक।

हा अज्ञानाचा वविक। आकाशागुणं ॥ ५६ ॥

ajñānerṃ kāmakrodhādika | *moho bhaye āṇī śoka* |
hā ajñānācā viveka | *ākāśāguṇeṃ* || 56 ||

56. Due to ignorance there is desire and anger, and also sorrow, attachment and fear. When that thoughtless Self is the *vivek* of the ignorant then, there are these qualities of space/*akash*.

57. नास्तकि नकारवचन। तं सुन्याचें लक्षण।

तयास म्हणती ह्रुदयसुन्य। अज्ञान प्राणी ॥ ५७ ॥

nāstika nakāravacana | *teṃ sunyāceṃ lakṣaṇa* |
tayāsa mhaṇatī hrudayasunya | *ajñāna prāṇī* || 57 ||



57. 'Not this, not that' is this 'speech' of negation (ie. when nothing is there then, He is there/'I am there') and then, that *swarup* has become this nothing or zero. The ignorant in the *prana* call this zero, that Reality. (*maharaj* – you say, nothing is there; but you were here or not?)

58. आकाश सूतबधपणें सुन्य। सुन्य म्हणजि तें अज्ञान।
अज्ञान म्हणजि कठणि। रूप तयाचें ॥ ५८ ॥
ākāśa stabdhapaṇeṃ sunya | sunya mhaṇije teṃ
ajñāna |
ajñāna mhaṇije kaṭhiṇa | rūpa tayāceṃ || 58 ||

58. But this space/*akash* is an obstruction; it is this nothing or zero. Zero means ignorance and ignorance is a hard form of that *swarup*.

59. कठणि सुन्य विकारवंत। तयास कैसें म्हणावें संत।
मनास वाटे हें तद्वत। आहाच दृष्टीं ॥ ५९ ॥
kaṭhiṇa sunya vikāravanṭa | tayāsa kaiseṃ mha-
ṇāveṃ saṅta |
manāsa vāṭe heṃ tadvata | āhāca dṛṣṭīm || 59 ||



59. Hard, zero and modified; how can that be called eternal? It is due to a superficially observation by the mind that these qualities are felt to be the same as that thoughtless Reality.

60. अज्ञान कालवलेँ आकाशीं। तया कर्दमा ज्ञान नासी।
महणोनया आकाशासी। नाश आहे ॥ ६० ॥
*ajñāna kālavaleṃ ākāśīṃ | tayā kardamā jñāna
nāsī |*
mhaṇoniyā ākāśāsī | nāśa āhe || 60 ||

60. Ignorance is mixed in space and only pure knowledge destroys this mix of *prakruti* and *purush*. Therefore this space is destructible. (ie. the wind element is *prakruti* and the space element is *purush*)

61. तैसेँ आकाश आणी स्वरूप। पाहातां वाटती येकरूप।
परी दोहींमधेँ वक्षिप। सुन्यत्वाचा ॥ ६१ ॥
*taiseṃ ākāśa āṇī svarūpa | pāhātām vāṭatī ye-
karūpa |*
parī dohīṃmadhem vikṣepa | sunyatvācā || 61 ||



61. There is this space and that *swarup* and they appear to be the same form but, within this *prakruti/purush* there is this obstruction of nothingness.

62. आहाच पाहातां कल्पेनसी। सारखिंच वाटे नशिचयेसी।
परी आकाश स्वरूपासी। भेद नाही ॥ ६२ ॥

āhāca pāhātām kalpenisī | sārīkheṁca vāṭe niśca-
yeṁsīm |

parī ākāśa svarūpāsī | bheda nāhī || 62 ||

62. If you superficially understand then, due to your imagination they actually appear the same. Still, this space is different to that *swarup* (our presence makes space into an appearance, though, in truth, it cannot be an appearance. It is that upon which an appearance appears).

63. उनमनी आणी सुषुप्त अवस्ता। सारखिच वाटे तत्वता।
परी वविंचून पाहों जातां। भेद आहे ॥ ६३ ॥

unmanī āṇī suṣupti avastā | sārīkheca vāṭe tatvatā
|

parī vivāṁcūna pāhoṁ jātām | bheda āhe || 63 ||



63. To be in no-mind (ie. *unmana*) and to be in the state of deep sleep may appear to be the same but if this is actually investigation, they are proved to be different.
64. खोटें खरूयासारखें भावति। परी परीक्षवंत नविडति।
कां कुरंगें देखोन भुलती। मृगजळासी ॥ ६४ ॥
khoṭeṁ kharūyāsārikheṁ bhāviti | parī parīkṣava-
m̐ta nivāḍiti |
kām kuraṅgeṁ dekhona bhulatī | mṛgajalāsī || 64
||

64. The false is believed to be the same as the Truth (ie. complete understanding has not come and this ‘all’ is taken to be the Final Reality). Still, the one who possesses the power of true examination determines the difference. Otherwise, just like the deer, one forgets one’s Self and sees a mirage.

65. आतां असो हा दृष्टांत। बोललि कळाया संकेत।
महणौनभूत आणी अनंत। येक नव्हेती ॥ ६५ ॥
ātām aso hā dṛṣṭānta | bolilā kaḷāyā saṅketa |



mhaṇauni bhūta āṇī ananta | yeka navhetī || 65
 ||

65. Now, this ‘speech’ is to gain that thoughtless understanding that is beyond this visible ‘all’. Therefore this element and that endless *swarup* are not the same.

66. आकाश वेगळेपणें पाहावें। स्वरूपीं स्वरूपचविहावें।
 वस्तुचें पाहाणें स्वभावे। ऐसे असे ॥ ६६ ॥
ākāśa vegalepaṇem pāhāverṁ | svarūpīṁ svarūpaci
vhāverṁ |
vastuceṁ pāhāṇem svabhāverṁ | aise ase || 66 ||

66. Space/*akash* is understood when there is this separateness/otherness of *prakruti* and *puruṣ*; while in the *swarup* there can only be that (ie. no-otherness). To understand the nature of the Self, is to be like the Self.

67. येथें आशंका फटिली। संदेहवृत्ती मावळली।
 भन्नपणें नवचे अनुभवली। स्वरूपस्थिती ॥ ६७ ॥
yethem āśaṅkā phiṭalī | saṁdehavṛttī māvaḷalī |



bhinnapaṇem navace anubhavalī | svarūpasthitī ||
67 ||

67. When ‘here’ this doubt has been broken and this knowing *vritti* has been absorbed then, what remains is that *swarup* which cannot be this experience of separateness.

68. आकाश अनुभवा येते। स्वरूप अनुभवापरते।
महणोनियां आकाशाते। साम्यता न घडे ॥ ६८ ॥
ākāśa anubhavā yeteṁ | svarūpa anubhavāpara-
teṁ |
mhaṇoniyāṁ ākāśāteṁ | sāmīyatā na ghaḍe || 68
||

68. Space brings this experience ‘I am’, while the *swarup* is the other side of experience. Therefore, this space/*akash* cannot be the same as that *swarup*.

69. दुग्धासारखा जळांश। नविडुं जाणती राजहंस।
तैसें स्वरूप आणी आकाश। संत जाणती ॥ ६९ ॥
dugdhāsārikhā jalāṁśa | nivaḍuṁ jāṇatī rājaha-



m̐sa |

taiseṁ svarūpa āṇī ākāśa | *saṁta jāṇatī* || 69 ||

69. The water and the milk appear together but the royal swan knows the difference and chooses the milk. In the same way, the *swarup* and space appear together but the Saint knows the difference.

70. सकळ माया गथागोवी । संतसंगें हें उगवावी ।

पावजि मोक्षाची पदवी । सत्समागमें ॥ ७० ॥

sakāḷa māyā gathāgovī | *saṁtasaṅgeriṁ heṁ uga-*
vāvī |

pāvije mokṣācī padavī | *satsamāgameṁ* || 70 ||

70. This ‘all’ is the entanglement of *maya*.⁷

⁷ *siddharameshwar maharaj*- Therefore when that *ishwara* comes one step further on this side then the feeling of being a *jīva* arises. Then the original “I” within *ishwara* becomes the mind and there in the mind, instead of the original thought of “I am *brahman*,” there is “I am earth, I am water, I am fire and wind, I am the body, I am the mind, intellect/*buddhi*, thinking, and ego, etc.” Many different kinds of thoughts start



That thoughtless Self can be disentangled from this ‘all’ by keeping the company of the Saint/Truth. That is Final Liberation and that can only be attained by this company of the Truth/*satsang* (worship the Truth by being the Truth).

(Note: These great elements are further explained in 16.3-7)

इति श्रीदासबोधे गुरुशिष्यसंवादे
सथूलपंचमहाभूतैस्वरूपाकाशभेदोनाम समास पांचवा ॥ ५ ॥
८.५

*iti śrīdāsabodhe guruśiṣyasamvāde
sthūlapaṅcamahābhūteṁsvarūpākāśabhedonāma
samāsa pāṅcavā || 5 || 8.5*

Tímto končí 5. kapitola 8. dášaky knihy Dášbódh s názvem „The Difference between the Gross, the five Great Elements, the Swarupa

and so due to this world of the “I am” there is the creation of the world of variegated forms.



and Space“.



8.6 Inattentiveness and the Proper Discourse

समास सहावा : दुश्चीतनरूपण

samāsa sahāvā : duścītanirūpaṇa

Inattentiveness and the Proper Discourse

|| Śrī Rām ||

1. श्रोता वनिवी वक्तयासी। सत्संगाची महामि कैसी।



मोक्ष लाभे कतिं दविसीं। हें मज नरिपावें ॥ १ ॥

śrotā vinavī vaktayāsī | satsaṅgācī mahimā kaisī |
mokṣa lābhe kitāṁ divasīm | heṁ maja niropāveṁ
॥ 1 ॥

1. The listener asked the speaker. “What is the importance of keeping the company of the Truth/Saint? How many days will it take to gain Liberation now that thoughtlessness has been explained to me.”

2. धरतिं साधूची संगती। कतिं दविसां होते मुक्ती।
हा नश्चिचय कृपामुर्ती। मज दनिास करावा ॥ २ ॥

dharitāṁ sādḥūcī saṅgatī | kitāṁ divasāṁ hote
muktī |

hā niścaya kṛpāmurtī | maja dināsa karāvā ॥ 2 ॥

2. “When one keeps the company of the *sadhu* then, after how many days will Liberation come? Faith in that thoughtless Self (I do not exist) is your grace and this I humbly request of you.”



3. मुक्ती लाभे तत्क्षणीं। वशिवासतां नरूपणीं।
दुश्चतिपणीं हानी। होतसे ॥ ३ ॥

*muktī lābhe tatkṣaṇīm | viśvāsatām nirūpaṇīm |
duścitapaṇīm hānī | hotase || 3 ||*

3. Liberation is gained at that very moment when you are faithful to that *nirgun* discourse. But due to inattentiveness/**duscht* this faith is lost. *(A mind that is far from the *atma*)

4. सुचतिपणें दुश्चीत। मन होतें अकस्मात्।
त्यास करावें नविांत। कोणे परीं ॥ ४ ॥

*sucitapaṇem duścīta | mana hotem akasmāta |
tyāsa karāvem nivānta | koṇe parīm || 4 ||*

4. “There was attentiveness and then the mind suddenly becomes inattentive (there was that understanding ie. attentiveness and then that was given up to thoughts and conjecture). How can I make this mind peaceful?”

5. मनाच्या तोडून वोढी। श्रवणीं बैसावें आवडीं।
सावधपणें घडीनें घडी। काळ सार्थक करावा ॥ ५ ॥



*manācyā toḍūna voḍhī | śravaṇīm baisāveṁ āva-
dīm |*
*sāvadhapaṇeṁ ghaḍīneṁ ghaḍī | kāla sārthaka
karāvā || 5 ||*

5. The inclinations of the mind are to be cut and in *shravan* it should sit with fondness. By being alert from moment to moment there should be the real fulfilment of time.⁸

6. अर्थ प्रमेय ग्रंथांतरी। शोधून घ्यावें अभ्यांतरी।
दुश्चीतपण आलें तरी। पुन्हां श्रवण करावें ॥ ६ ॥
*artha prameya graṁthāntarīm | śodhūna ghyā-
veṁ abhyāntarīm |*

⁸*siddharameshwar maharaj*- The value of a human lifetime and of spoken words is simply not understood. But it is understood at the time of death. If a very rich man is dying and there is a doctor available who can make him live fifteen minutes more and make him speak, then his relatives are ready to spend tens of thousands of rupees for those fifteen minutes and two to four words. Now from this, calculate and understand the value of this life that has passed by uselessly with useless empty talk and you may realize that this precious life is thrown away without Self-knowledge!



duścītapāṇa ālem tarī | punhām śravaṇa karāveṃ
 || 6 ||

6. The meaning implied within the scripture should be searched out and accepted within (ie. you are That). If inattentiveness comes then, again there should be *shravan*.

7. अर्थांतर पाहल्यावीण। उगेंचकिरी जो श्रवण।
 तो श्रोता नव्हे पाषण। मनुष्यवेषे ॥ ७ ॥

arthāntara pāhilyāvīṇa | ugeṃci karī jo śravaṇa |
to śrotā navhe pāṣaṇa | manuṣyaveṣeṃ || 7 ||

7. But if that *purush* makes *shravan* and afterwards becomes idle, then that inner meaning will not be understood. Then there is no listener and this stone is in the guise of a man.

8. येथें श्रोते मानतील सीण। आमहांस केलें पाषाण।
 तरी पाषाणाचें लक्षण। सावध ऐका ॥ ८ ॥

yetheṃ śrote mānitīla sīṇa | āmhāṃsa kelerṃ
pāṣāṇa |
tarī pāṣāṇāceṃ lakṣaṇa | sāvadha aikā || 8 ||



8. If the listeners should feel unhappy because I have said that they are made of stone then, listen carefully and you will come to know the special quality of this stone.

9. वांकुडा तकिडा फोडलि। पाषाण घडून नीट केला।
दुसरे वेळेसी पाहलि। तरी तो तैसाचि असे ॥ ९ ॥

vāṅkuḍā tikadā phoḍilī | pāṣāṇa ghaḍūna nīṭa kelā
|
dusare veḷesī pāhilī | tarī to taisāci ase || 9 ||

9. Whenever the crooked and distorted gets knocked off this stone and it gets properly formed then later, when seen again still this stone has not changed.

10. टांकीनें खपली फोडलि। ते मागुती नाहीं जडली।
मनुष्याची कुबुद्धि झाडलि। तरी ते पुनहा लागे ॥ १० ॥

ṭāṅkīneṃ khapalī phoḍilī | te māgutī nāhīm jaḍalī
|
manuṣyācī kubuddhi jhāḍilī | tarī te punhā lāge ||
10 ||



10. A shard knocked off with the chisel does not join to the stone again.⁹ However if the bad intellect of a man is removed, it again comes back and establishes itself (ie. due to inattentiveness).
11. सांगतां अवगुण गेला। पुनहा मागुतां जडला।
याकरणें माहांभला। पाषाणगोटा ॥ ११ ॥
sāṅgatāṁ avaguṇa gelā | punhā māgutāṁ jaḍalā
|
yākaraṇeṁ māhāmbhalā | pāṣāṇagoṭā || 11 ||

11. When you understand thoughtlessness (I do not exist) then, these wrong **gunas* disap-

⁹*siddharameshwar maharaj*- A sculptor working on a square block of stone with his chisel easily shapes it into an idol of god. This is because the chips removed by chiseling do not return and stick to the stone again. But in the human “block” there are the four bodies and these are such that, at anytime, it is easier to work on a stone. The sculptor, in the form of *sadguru*, uses his chisel of instructions and removes one by one the chippings of the four bodies, but these removed chips return and stick again. Because it goes on in this manner the “human-stone” does not become God easily.



pear, but again they return and stick to the intellect/*buddhi*. Still if this ‘speech’ (ie. *shravan*) is maintained then, this block of stone can become most wise (ie. *brahman*). *(Mix of *sattwa*, *raja* and *tama*)

12. ज्याचा अवगुण झडेना। तो पाषाणाहून उणा।
पाषाण आगळा जाणा। कोटगिणें ॥ १२ ॥

jyācā avaguṇa jhadenā | to pāṣāṇāhūna uṇā |
pāṣāṇa āgaḷā jāṇā | koṭiguṇeṃ || 12 ||

12. But if that *purush* does not knock off these wrong *gunas* then, he is inferior to this *stone (and he remains in the guise of a man). This stone is vastly superior to any man when that most excellent pure *sattwa guna* is understood. *(In the *yoga vasistha* it says, knowledge is like a vast block of stone, that becomes whatever you choose to form of it)

13. कोटगिणें कैसा पाषाण। त्याचेंह ऐका लक्षण।
श्रोतीं करावें श्रवण। सावध होऊनी ॥ १३ ॥

koṭiguṇeṃ kaisā pāṣāṇa | tyāceṃhi aikā lakṣaṇa |



śrotīm karāveṃ śravaṇa | sāvadhā hoūnī || 13 ||

13. And how does this stone, in the guise of a man, become that most excellent *guna*? First by listening there will be this ‘I am’ and then afterwards, there will be the attention of that *paramatma* (I do not exist). Therefore in the listener there should be alert *shravan*.

14. माणीक मोतीं प्रवाळ। पाचि वैडुर्य वज्रनीळ।
गोमेदमणी परसि केवळ। पाषाण बोलजि ॥ १४ ॥
*māṇīka motīm pravāḷa | pāci vaiḍurya vajranīḷa |
gomedamaṇī parisa kevaḷa | pāṣāṇa bolije || 14 ||*

14. By listening, the ruby, pearl and coral, the sapphire, turquoise, emerald and the topaz will be this *paris* stone (it turns iron to gold ie. this ‘I am’) and afterwards this will become that pure knowledge. (When differences are seen in ‘many’ precious stones then, the thoughts should be let slip and there should be the firm conviction of ‘I am’. Then no differences will be seen, for all is He. It is an inattentive



mind ie. a mind that sees this world of ‘many’ differences, that brings the different stones, colours, values etc.) (*maharaj-* a diamond and a hard piece of shit are the same to the *gnyani*)

15. याहिवेगळे बहुत। सूर्यकांत सोमकांत।

नाना मोहरे सप्रचति। औषधाकारणें ॥ १५ ॥

yāhi vegale bahuta | sūryakānta somakānta |

nānā mohare sapracita | auśadhākāraṇeṃ || 15 ||

15. This ‘speech’ of ‘I am’ is not like the *suryakant*/jasper and *somakant*/moonstone. The ‘many’ *mohara* gems are believed to be an antidote for poison, but they do not give that pure experience that comes from this medicine of ‘I am’. (These stones that we consider as precious and even medicinal cannot be compared to this precious ‘I am’. This is the real remedy for the poison and sufferings of this world)

16. याहिवेगळे पाषाण भले। नाना तीर्थीं जे लागले।

वापी कूप सेखीं जाले। हरहिरमुरती ॥ १६ ॥

yāhi vegale pāṣāṇa bhale | nānā tīrthīṃ je lāgale |



vāpī kūpa sekhīm jāle | hariharamurtī || 16 ||

16. And when this ‘I am’ is passed over then, that stone is most wise indeed (ie. it becomes *brahman*). But first, this *mula maya* has to be established in the ‘many’ different pilgrimage places and these wells and water tanks and reservoirs of water have to become this image of **hari-hara* (*siddharameshwar maharaj* explained that the wells, water tanks etc. represented the individual minds, each being a container for consciousness. These have become dilapidated and now they should be repaired and any leaks should be shored up. Thus the ‘many’ pilgrimage places should become this pilgrimage place of ‘I am’ and the waters should be made pure once more, ‘Everywhere He is there’). *(Forgetting/*hara* is remembering/*hari*)

17. याचा पाहातं वचिर। पाषाणा ऐसें नाहीं सार।

मनुष्य ते काये पामर। पाषाणापुढें ॥ १७ ॥

*yācā pāhātam vicāra | pāṣāṇā aiseṁ nāhīm sāra |
manuṣya teṁ kāye pāmara | pāṣāṇāpuḍheṁ || 17*



॥

17. And when by means of this ‘speech’, you understand thoughtlessness then, there is none more excellent than this stone. Before this stone (ie. that steadfast conviction, I do not exist), what is a lowly man?

18. तरी तो ऐसा नवहे तो पाषाण। जो अपवतिर नःकारण।
तयासातखिा देह जाण। दुश्चीत अभक्तांचा ॥ १८ ॥
tarī to aisā navhe to pāṣāṇa | jo apavitra niḥkāraṇa
|
tayāsātikhā deha jāṇa | duścīta abhaktāṁcā || 18
॥

18. When that *purush* is not like this stone then, he is impure and of no use. For he takes himself to be a body and has the inattentiveness of a non-devotee.

19. आतां असो हें बोलणें। घात होतो दुश्चीतपणें।
दुश्चीतपणाचेनगिणें। परंपंच ना परमार्थ ॥ १९ ॥
ātām aso heṁ bolāṇeṁ | ghāta hoto duścītapaṇeṁ



|

duścītapāṇāceni guṇeṃ | prapañca nā paramārtha
|| 19 ||

19. Now there should be this ‘speech’, for if there is inattentiveness (ie. body consciousness) then, one will surely die. Due to these *gunas* of inattentiveness there is only *prapañch* and no *paramarth* (ie. one is confined within the five elements and is not vast beyond imagination).

20. दुश्चीतपणें कार्ग्य नासे। दुश्चीतपणें चतिा वसे।
दुश्चीतपणें स्मरण नसे। क्षण येक पाहातां ॥ २० ॥

duścītapāṇeṃ kārya nāse | duścītapāṇeṃ cīntā
vase |

duścītapāṇeṃ smaraṇa nase | kṣaṇa yeka pāhātām
|| 20 ||

20. Due to inattentiveness this action of the ‘all’ is destroyed; due to inattentiveness, anxiety exists and due to inattentiveness there is no remembrance of that endless ‘moment of the One’.



21. दुश्चीतपणें शत्रूजणिं। दुश्चीतपणें जन्ममरणें।
दुश्चीतपणाचेनगुणें। हानी होय ॥ २१ ॥
duścītapāṇeṁ śatrujṇeṁ | duścītapāṇeṁ janma-
marāṇeṁ |
duścītapāṇāceni guṇeṁ | hānī hoyā || 21 ||

21. Due to inattentiveness one is conquered by the enemy (ie. ego). Due to inattentiveness there is birth and death and due to this quality of inattentiveness one harms one's own Self.

22. दुश्चीतपणें नवूहे साधन। दुश्चीतपणें न घडे भजन।
दुश्चीतपणें नवूहे ज्ञान। साधकांसी ॥ २२ ॥
duścītapāṇeṁ navhe sādhana | duścītapāṇeṁ na
ghaḍe bhajana |
duścītapāṇeṁ navhe jñāna | sādhakāṁsī || 22 ||

22. Due to inattentiveness there is no *sadhana* and due to inattentiveness, *bhajan* is not accomplished. Due to inattentiveness, the *sadhak* does not acquire knowledge.

23. दुश्चीतपणें नये नश्चयो। दुश्चीतपणें न घडे जयो।



दुश्चीतपणें होये क्षयो। आपुल्या स्वहतिचा ॥ २३ ॥

duścītapaṇeṃ naye niścayo | duścītapaṇeṃ na ghaḍe jayo |

duścītapaṇeṃ hoye kṣayo | āpulyā svahitācā || 23 ||

23. Due to inattentiveness there is no conviction and due to inattentiveness there is no victory. Due to inattentiveness our own Self-benefit is destroyed.

24. दुश्चीतपणें न घडे श्रवण। दुश्चीतपणें न घडे वविरण।
दुश्चीतपणें नरूपण। हातींचे जाये ॥ २४ ॥

duścītapaṇeṃ na ghaḍe śravaṇa | duścītapaṇeṃ na ghaḍe vivaraṇa |

duścītapaṇeṃ nirūpaṇa | hātīnce jāye || 24 ||

24. Due to inattentiveness, *shravan* does not happen and due to inattentiveness thoughtlessness does not appear. Due to inattentiveness this discourse is not understood.

25. दुश्चीत बैसलाचि दिसै। परी तो असतचि नसे।



चंचळ चक्रीं पडलें असे। मानस तयाचें ॥ २५ ॥

duścīta baisalāci dise | parī to asataci nase |
caṁcala cakrīm paḍileṁ ase | mānasa tayāceṁ ||
25 ||

25. When one sinks into inattentiveness then one sees through the senses and that *brahman* who is, is as if not. Then that Reality is a mind fallen into a never-ending whirl.

26. वेडें पशिाच्य नरितर। अंध मुके आणी बधरि।

तैसा जाणावा संसार। दुश्चीत प्राणयांचा ॥ २६ ॥

vedeṁ piśācyā niraṁtara | aṁdha muke āṇī bad-
hira |
taisā jāṇāvā saṁsāra | duścīta prāṇiyāṁcā || 26
||

26. Due to this madness there is the chasing after sense objects and that *parabrahman* is blind, deaf and dumb. This inattentiveness of the one in the *prana* should be known as *samsar*.

27. सावध असोन उमजेना। श्रवण असोन ऐकेना।



ज्ञान असोन कळेना। सारासारवचिर ॥ २७ ॥

sāvadha asona umajenā | śravaṇa asona aikēnā |
jñāna asona kalēnā | sārāsāravicāra || 27 ||

27. Then though your nature is ever alert still, you have not awoke to that; though you are *shravan*, still you do not listen and though you are pure knowledge still, you do not understand that essence that is thoughtlessness.

28. ऐसा जो दुश्चीत आळसी। परलोक कैंचा त्यासी।
जयाचे जर्वीं अहरनर्शीं। आळस वसे ॥ २८ ॥

aisā jo duścīta ālasī | paraloka kair̥ncā tyāsī |
jayāce jivīm aharnīśīm | āḷasa vase || 28 ||

28. When that *purush* is inattentive and lazy then, how can that world beyond be gained? For then in the *jiva*, born from *mula maya*, there dwells laziness day and night.

29. दुश्चीतपणापासुनिसुटला। तरी तो सवेंच आळस आला।
आळसाहातीं प्राणीयांला। उसंतचि नाहीं ॥ २९ ॥

duścītapaṇāpāsuni suṭalā | tarī to saveṇca āḷasa



ālā |

ālasāhātīm prāṇīyāmlā | *usāntaci nāhīm* || 29 ||

29. If the *jiva* is allowed to flourish then, due to its inattentiveness, laziness will naturally arise. And the one who is lazy never takes any rest in the *prana*. (Laziness therefore does not mean, not doing anything; in fact it means doing so much that one has no time to do what one should do ie. *shravan*).

30. आळसें राहलि वचिार। आळसें बुडाला आचार।

आळसे नव्हे पाठांतर। कांहीं केल्यां ॥ ३० ॥

ālasēm rāhilā vicāra | *ālasēm buḍālā ācāra* |

ālase navhe pāṭhāntara | *kāmhīm kelyām* || 30 ||

30. Due to laziness, thoughtlessness is hindered. Due to laziness, pure conduct is drowned. Due to laziness, this created ‘thing’ is not remembered.

31. आळसें घडेना श्रवण। आळसें नव्हें नरूपण।

आळसें परमार्थाची खूण। मळणि जाली ॥ ३१ ॥



*āḷasem ghaḍenā śravaṇa | āḷasem navhem nirū-
paṇa |*
āḷasem paramārthācī khūṇa | maḷiṇa jālī || 31 ||

31. Due to laziness, there is no appearance of *shravan*. Due to laziness, there is no *sagun* discourse. Due to laziness, the pure understanding of *paramarth* is spoiled.

32. आळसें नतियनेम राहलि। आळसें अभ्यास बुडाला।
आळसें आळस वाढला। असंभाव्य॥ ३२॥
āḷasem nityanema rāhilā | āḷasem abhyāsa buḍālā
|
āḷasem āḷasa vāḍhalā | asambhāvya || 32 ||

32. Due to laziness, continuous practice is stopped; due to laziness, study is drowned and due to laziness, laziness increases beyond all limits.

33. आळसें गेली धारणा धृती। आळसें मळणि जाली वृत्ती।
आळसें वविकाची गती। मंद जाली॥ ३३॥
āḷasem gelī dhāraṇā dhṛtī | āḷasem maḷiṇa jālī vṛttī
|



ālaseṁ vivekācī gatī | maṁda jālī || 33 ||

33. Due to laziness, patience and courage are not held firmly. Due to laziness, this knowing *vritti* gets spoiled and due to laziness this state of *vivek* becomes dull.

34. आळसें नदिरा वाढली। आळसें वासना वसितारली।
आळसें सुन्याकार जाली। सद्बुद्धनिश्चयाची ॥ ३४ ॥
ālaseṁ nidrā vāḍhalī | ālaseṁ vāsanā vistāralī |
ālaseṁ sunyākāra jālī | sadbuddhi niścayācī || 34
||

34. Due to laziness, sleep increases. Due to laziness, this *vasana* that simply wanted to exist, moves outward and there is body consciousness and due to laziness that conviction of a pure intellect dwells in nothing/zero. (The pure intellect/*buddhi* has the conviction that ‘Nothing is there’ ie. space; the impure *buddhi* imagines that from this ‘nothing of space’, ‘many’ names and forms have appeared)



35. दुश्चीतपणासवें आळस। आळसें नदिरावळिस।
 नदिरावळिसें केवळ नास। आयुष्याचा ॥ ३५ ॥
duścītaṇāsaveriṃ ālāsa | ālāseṃ nidrāvīlāsa |
nidrāvīlāseṃ kevala nāsa | āyuyācā || 35 ||

35. Due to inattentiveness there is laziness and due to laziness there are the wanton pleasures and diversions of sleep (ie. this waking state is a sleep ie. *maya* of ignorance). Due to the diversions of this sleep that pure knowledge is destroyed for a whole lifetime.

36. नदिरा आळस दुश्चीतपण। हेंचि मूरखाचें लक्षण।
 येणेंकरति नरूपण। उमजेचनि ॥ ३६ ॥
nidrā ālāsa duścītaṇa | heṃci mūrkhāceṃ
lakṣaṇa |
yeṇemkaritā nirūpaṇa | umajecinā || 36 ||

36. When there is this sleep, laziness and inattentiveness then, that thoughtless Self has the attention of a fool because that discourse on the essence has not been awakened.



37. हें तनिही लक्षणें जेथें। वविक केंचा असेल तेथें।

अज्ञानास यापरतें। सुखचनिहीं ॥ ३७ ॥

*hem tinhī lakṣaṇem jethem | viveka kaincā asela
tethem |*

ajñānāsa yāparateri | sukhaci nāhīm || 37 ||

37. When your attention has these three then, how will there be the *vivek* of ‘there’? Then the ignorant believe that the greatest pleasure would be this ‘I am’ (ie. they believe that this ‘I am’ is the ultimate goal; *maharaj-* ninety-nine point nine percent of Saints have gone up to knowledge only).

38. क्षुधां लागतांच जेवलि। जेऊन उठतां आळस आला।

आळस येतां नजिला। सावकास ॥ ३८ ॥

*kṣudhām lāgatāṁca jevilā | jeūna uṭhatām ālasa
ālā |*

ālasa yetām nijelā | sāvakāsa || 38 ||

38. Hunger arises when one enjoys the fruits of past actions (ie. enjoying the fruits of our pass actions ie. *karma*, brings only a longing



for the same enjoyments. Therefore leaving off these desires, disowning the thoughts and letting slip away without getting attached to them and letting whatever is going to come, come and whatever is going to go, go, is wisdom and attentiveness) and while enjoying these, laziness arises and this laziness brings ‘sleep’ (this laziness means not making *shravan* and then one is fast asleep to their real nature and lost in these three worlds of waking, dream and sleep).

39. नजिोन उठतांच दुश्चीत। कदा नाहीं सावचति।
तथेणै कैचें आत्महति। नरूपणीं ॥ ३९ ॥

*nijona uṭhatāṅca duścīta | kadā nāhīm sāvacita |
tetheriṁ kaiceriṁ ātmahita | nirūpaṅiṁ || 39 ||*

39. Sleeping brings inattentiveness and no alertness. How can the Self/*atma* be gained when your discourse is “I am a body”.

40. मर्कटापासीं दिल्हें रतन। पिशाच्याहातीं नधिन।
दुश्चीतापुढें नरूपण। तयापरी होये ॥ ४० ॥

markaṭāpāsīṁ dilheṁ ratna | piśācyāhātīṁ nid-



hāna |

duścītāpuḍhem nirūpaṇa | *tayāparī hoye* || 40 ||

40. It is like giving a diamond to a monkey or a treasure to a madman. When the *nirgun* discourse is placed in front of inattentiveness then, that Reality becomes this inattentiveness.

41. आतां असो हे उपपत्ती। आशंकेची कोण गती।

कतिं दविसां होते मुक्ती। सज्जनाचेनसिंगें ॥ ४१ ॥

ātām aso he upapattī | *āśaṅkecī koṇa gatī* |

kitām divasām hote muktī | *sajjanāceni saṅgeri* ||

41 ||

41. But when there is that thoughtless and conclusive proof then, how can even this doubt ‘I am’ remain? Then due to the company of the Saint/*sajjana*, these ‘many’ days of the mind (ie. a mind that sees a past, present and future) attain Final Liberation (ie. freedom from time and space).

42. ऐका याचें परत्योत्तर। कथेंस विहावें नरीत्तर।



संतसंगाचा वचिर। ऐसा असे ॥ ४२ ॥

*aikā yāceṃ pratyottara | kathamsi vḥāveṃ nirot-
tara |*

saṃtasaṅgācā vicāra | aisā ase || 42 ||

42. Listen first to this reply ‘I am’ and when in the good listener this reply does not arise and there is thoughtlessness then, that is the company of the Saint.

43. लोहो परयिसी लागला। थेंबुटा सागरीं मळाला।
गंगे सरति संगम जाला। तत्क्षणीं ॥ ४३ ॥

*loho pariyesī lāgalā | thembuṭā sāgarīm miḷālā |
gaṅge sarite saṅgama jālā | tatkṣaṇīm || 43 ||*

43. When the iron touches the *paris* stone; when the drop of water falls in the sea; when the stream meets the *ganga* then, the change is instantaneous.

44. सावध साक्षपी आणी दक्ष। तयास तत्काळचिमोक्ष।
इतरांस तें अलक्ष। लक्षलिं नवचे ॥ ४४ ॥

sāvadha sākṣapī āṇī dakṣa | tayāsa tatkāḷaci mokṣa



|

itarāmsa teṁ alakṣa | lakṣileṁ navace || 44 ||

44. When one is alert, determined and clever then, at that very moment, that Reality attains its Liberation. Others cannot place their attention on That which is beyond all attention (knowledge is within the mind, it is a mind or attention freed of concepts and desires. But you cannot kill yourself; for this the Master is required)

45. येथें शिष्यप्रज्ञाच केवळ। प्रज्ञावंतां नलगे वेळे।

अनन्यास तत्काळ। मोक्ष लाभे ॥ ४५ ॥

yetheṁ śiṣyaprajñāca kevala | prajñāvaṁtāṁ nalage veḷe |

ananyāsa tatkāla | mokṣa lābhe || 45 ||

45. When the understanding of the disciple ‘here’ becomes that pure knowledge ‘there’ then, the possessor of such understanding does not need these times of the ‘many’ and at that very moment, the One attains Its Liberation



(leaving aside yesterday and tomorrow and be in the ‘now’ and then, have faith in your thoughtless Self and let this ‘I’ slip away).

46. प्रज्ञावंत आणी अनन्य। तयास नलगे येक क्षण।
अनन्य भावार्थेवणि। प्रज्ञा खोटी ॥ ४६ ॥

prajñāvaṁta āṇī ananya | tayāsa nalage yeka kṣaṇa |
ananya bhāvārthemviṇa | prajñā khoṭī || 46 ||

46. When one is the possessor of such understanding and no-otherness then, that One does not require this ‘moment’ even (ie. the ‘now’ is also not true). But if there is no devotion to ‘no-otherness’ then, your understanding is a misunderstanding.

47. प्रज्ञेवणि अर्थ न कळे। विश्वासेंवणि वस्तु ना कळे।
प्रज्ञाविश्वासें गळे। देहाभमिान ॥ ४७ ॥

prajñēviṇa artha na kaḷe | viśvāsemviṇa vastu nā kaḷe |
prajñāviśvāsem gaḷe | dehābhimāna || 47 ||



47. Without the understanding of ‘no-otherness’, the meaning cannot be realised. Without faith and devotion, that Self cannot be understood but through faith and devotion to the *nirgun* Self, the egos of all four bodies disappear.

48. देहाभमिनाचे अंती। सहजच विसतुप्राप्ती।
सत्संगें सदगती। वलिंबचि नाही ॥ ४८ ॥

dehābhimānāce antīm | sahajaci vastuprāptī |
satsaṅgeṁ sadgatī | vilāmbaci nāhī || 48 ||

48. When there is an end to body ego then, the Self is naturally attained. When you keep the company of the Truth/Saint then, there is no delay in the attainment of your True State.

49. सावध साक्षपी वशिष। प्रज्ञावंत आणी वशिवास।
तयास साधनीं सायास। करणेंचि निलगे ॥ ४९ ॥

sāvadha sākṣapī viśeṣa | prajñāvaṁta āṇī viśvāsa
|
tayāsa sādhanīm sāyāsa | karaṇeṁci nalage || 49
||



49. When you are constantly alert to that most excellent *guna* then, you are the possessor of understanding and faith. Then that Reality no longer needs to toil in the doings of ‘many’ *sadhana*.

50. इतर भावकि साबडे। तयांसह साधनें मोक्ष जोडे।
साधुसंगें तत्काळ उडे। वविकदृष्टी ॥ ५० ॥
itara bhāvika sābaḍe | tayāṁsahi sādhanen mokṣa jode |
sādhusaṅgeṁ tatkāla uḍe | vivekadṛṣṭī || 50 ||

50. When this ‘other’/‘I am’ has pure faith then, by such *sadhana*, Final Liberation even will be attained. For due to the company of the *sadhu*, there is the seeing with *vivek*.

51. परी तें साधन मोडुं नये। नरूपणाचा उपाये।
नरूपणें लागे सोय। सर्वत्रांसी ॥ ५१ ॥
parī teṁ sādhana moḍuṁ naye | nirūpaṇācā upāye |
nirūpaṇeṁ lāge soya | sarvatrāṁsī || 51 ||



51. But you should not break this *sadhana* that is the discourse ‘I am’. Due to this discourse with the ‘all’, complete contentment is established.

52. आतां मोक्ष आहे कैसा। कैसी स्वरूपाची दशा।
त्याचे परापतीचा भरवसा। सतसंगें केवी ॥ ५२ ॥
ātām mokṣa āhe kaisā | kaisī svarūpācī daśā |
tyāce prāptīcā bharvasā | satsaṅgeṁ kevē || 52 ||

52. Then where is this liberation of the ‘all’ (where is *jivan mukta* when *videha mukti* has been attained)? Where is this state ‘I am’ when there is that **swarup*? And when there is the company of the Truth then, how can there be the promise of the attainment of that *paramatma*? He is as He always is. *(*maharaj- the stateless state*)

53. ऐसें नरूपण प्रांजळ। पुढें बोललें असे सकळ।
श्रोतीं होऊनयां नशिचळ। अवधान द्यावें ॥ ५३ ॥
aiseṁ nirūpaṇa prāṅjāḷa | puḍheṁ bolileṁ ase
sakaḷa |



śrotīm hoūniyām niścala | avadhāna dyāverṃ || 53
 ||

53. Now that this discourse has been clearly made and there is this ‘speech’ of the ‘all’, the true listener should give their complete attention to this and then be that still *swarup* (this ‘I am’ discourse is always there, whether we understand it or not, this thing called the ‘all’ or existence is the base of every *jīva*).

54. अवगुण त्यागावयाकारणं। न्यायनषिठुर लागे बोलणें।
 श्रोतीं कोप न धरणें। ऐसिया वचनाचा ॥ ५४ ॥
avaguna tyāgāvayākāraṇem | nyāyaniṣṭhura lāge
bolaneṃ |
śrotīm kopa na dharaṇem | aisiyā vacanācā || 54
 ||

54. By means of this ‘I am’, the wrong *gunas* are given up and this ‘speech’ is firmly established. When in the listener there is not the holding of the rotten and flawed (ie. *inattentiveness of body consciousness*) then, there is this divine



‘speech’ of ‘I am’ (ie. attentiveness).

इति श्रुतीदासबोधे गुरुशषियसंवादे

दुश्चीतनरूपणनाम समास सहावा ॥ ६ ॥ ८.६

iti śrīdāsabodhe guruśiṣyasamvāde

duścītanirūpaṇanāma samāsa sahāvā ॥ 6 ॥ 8.6

*Tímto končí 6. kapitola 8. dášaky knihy
Dásbódh s názvem „Inattentiveness and the
Proper Discourse“.*

8.7 The Nature of Liberation

समास सातवा : मोक्षलक्षण

samāsa sātavā : mokṣalakṣaṇa

The Nature of Liberation

|| Śrī Rām ||

1. मागां श्रोतयांचा पक्ष। कतिं दविसां होतो मोक्ष।
तेच किथा श्रोते दक्ष। होऊन ऐका ॥ १ ॥

māgāṃ śrotayāṃcā pakṣa | kitāṃ divasāṃ hoto



mokṣa |

teci kathā śrote dakṣa | *hoūna aikā* || 1 ||

1. Previously it was the opinion of the listener, that after ‘many’ days liberation is gained. But such liberation is still the ‘I am’* of an alert listener. Therefore continue to listen carefully. *(This liberation is *sagun*; one stops regarding oneself as a gross body and feels ‘I pervade all this’. But ‘I’ still remains)

2. मोक्षास कैसें जाणावें। मोक्ष कोणास म्हणावें।
संतसंगें पावावें। मोक्षास कैसें ॥ २ ॥

mokṣāsa kaiseṁ jāṇāveṁ | *mokṣa koṇāsa mhaṇā-
veṁ* |

saṁtasaṅgeṁ pāvāveṁ | *mokṣāsa kaiseṁ* || 2 ||

2. “What then should be known as liberation? Should this ‘all’ be called liberation? And what is that liberation that is attained by the company of Truth?”

3. तरी बद्ध म्हणजि बांधला। आणि मोक्ष म्हणजि मोकळा



जाला।

तो संतसंगें कैसा लाधला। तेंच ऐका ॥ ३ ॥

*tarī baddha mhaṇije bāṁdhalā | āṇi mokṣa mhaṇije
mokalā jālā |*

to saṁtasaṅgeriṁ kaisā lādhalā | teṁci aikā || 3 ||

3. If bondage means to be tied down then, liberation means to become open and free. But how can that *paramatma* gain liberation in the company of the Truth when He is forever free? Therefore carefully listen! (A liberation gained by the forever free can not be real liberation, but merely the concept of being free)

4. प्राणी संकल्पें बांधला। जीवपणें बद्ध जाला।

तो वविकें मुक्त केला। साधुजनीं ॥ ४ ॥

*prāṇī saṅkalperī bāṁdhalā | jīvapaṇerī baddha
jālā |*

to vivekerī mukta kelā | sādhujanīm || 4 ||

4. Due to this original concept/*sankalpa* 'I am', there is the *binding in the *prana* and due to this *jiva*-ness, a *baddha*/bonded appears (see



5.7, “I am a body”). But if there is proper *vivek* then, that *sadhu* dwelling within the wandering mind attains Final Liberation (within each mind there is that Reality). *(This ‘I am’ is a liberation from the bondage of gross body consciousness in the *prana*; yet it is the binding of that Reality to this ‘all’ body)

5. मी जीव ऐसा संकल्प। दृढ धरितां गेले कल्प।
तेणें पुराणी जाला अल्प। देहबुद्धीचा ॥ ५ ॥
mī jīva aisā saṅkalpa | dṛḍha dharitām gele kalpa
|
teṇeṁ prāṇī jālā alpa | dehabuddhīcā || 5 ||

5. “I am a *jīva*”. When your *sankalpa* has become like this and you hold on to this tightly then, this alternative, ‘I am *shiva*’, gets destroyed. Then that Reality has the conviction that it is a small and insignificant body in the *prana*.

6. मी जीव मज बंधन। मज आहे जन्ममरण।
केल्या कर्माचें फळ आपण। भोगीन आतां ॥ ६ ॥



*mī jīva maja baṁdhana | maja āhe janmamaraṇa |
kelyā karmāceṁ phala āpaṇa | bhogīna ātām || 6
||*

6. “I am *jīva*, I am bound, I was born and I will die and now I will suffer the *karma* of what I have done in the past.”

7. पापाचें फळ तें दुःख। आणी पुण्याचें फळ तें सुख।
पापपुण्य अवश्यक। भोगणें लागे ॥ ७ ॥

*pāpāceṁ phala teṁ duḥkha | āṇī puṇyāceṁ phala
teṁ sukha |
pāpapuṇya avaśyaka | bhogaṇeṁ lāge || 7 ||*

7. Then there is the fruit of sin and that Reality suffers and then there is the fruit of merit and that Reality has pleasure. For when there is the feeling “I am a *jīva*” then, these sins and merits of *karma* will surely have to be endured.

8. पापपुण्य भोग सुटेना। आणी गर्भवासही तुटेना।
ऐसी जयाची कल्पना। दृढ जाली ॥ ८ ॥

pāpapuṇya bhoga suṭenā | āṇī garbhavāsahī tuṭenā



|

aisī jayācī kalpanā | dṛḍha jālī || 8 ||

8. “These sins and merits cannot be avoided; nor can the stay in the womb be avoided.” When this ‘I am’ holds firm to this concept then,

9. तया नाव बांधला। जीवपणें बद्ध जाला।

जैसा स्वयें बांधोन कोसला। मृत्यु पावे ॥ ९ ॥

tayā nāva bāndhalā | jīvapaṇeṅ baddha jālā |

jaisā svayeṅ bāndhona kosalā | mṛtyu pāve || 9

||

9. There comes the binding of being a *jīva* and that Reality gets called a *baddha*/one who is bound. He is just like the silk-worm which binds itself in its own cocoon and dies there.

10. तैसा प्राणी तो अज्ञान। नेणें भगवंताचें ज्ञान।

महणे माझें जन्ममरण। सुटेचनि ॥ १० ॥

taisā prāṇī to ajñāna | neṅeṅ bhagavaṅtāceṅ jñāna |

mhaṅe mājheṅ janmamaraṅa | suṭecinā || 10 ||



10. In this same way, that *paramatma* has bound itself in the *prana*. Then it is ignorant as it does not have the knowledge of God and so it says, “My birth and death are unavoidable.” (That eternal *paramatma* has fallen into body consciousness and thinks itself to be a non-eternal *jiva*)

11. आतां कांहीं दान करूं। पुढलिया जनमास आधारु।
तेणें सुखरूप संसारु। होईल माझा ॥ ११ ॥
*ātām kāmhīm dāna karūm | puḍhilayā janmāsa ād-
hāru |*
teṇem sukharūpa saṁsāru | hoīla mājhā || 11 ||

11. Then he says, “Now, something should be given away. This will support me in my life ahead and then my *samsar* will be pleasurable.”

12. पूरुवीं दान नाहीं केलें। म्हणोन दरद्विर पूरापूत जालें।
आतां तरी कांहीं केलें। पाहजि कीं ॥ १२ ॥
*pūrvīm dāna nāhīm kelem | mhaṇona daridra
prāpta jālem |*



ātām tarī kāmhīm kelem | pāhije kīm || 12 ||

12. He says, “Previously nothing had been donated and therefore the misery of poverty has come to me”

13. म्हणौनी दलिं वसूत्र जुनें। आणी येक तांब्र नाणें।
म्हणे आतां कोटगिणें। पावेन पुढें ॥ १३ ॥

mhaṇaunī dilem vastra junem | āṇī yeka tāmbra nāṇem |

mhaṇe ātām koṭigunem | pāvena puḍhem || 13 ||

13. Therefore that One gives away some old clothes and a few copper coins and says, “Now I will acquire the most excellent qualities ahead”

14. कुशावर्तीं कुरुक्षेत्रीं। महिमा ऐकोन दान करी।
आशा धरलीं अभ्यांतरीं। कोटगिणांची ॥ १४ ॥

kuśāvartīm kurukṣetrīm | mahimā aikona dāna karī |

āśā dharilī abhyāntarīm | koṭigunāncī || 14 ||

14. He had heard about the importance of some



pilgrimage places and so he went there and donated something. Then within there was hope for those most excellent qualities.

15. रुका आडका दान केला। अततिस टुकडा घातला।
 म्हणे माझा ढीग जाला। कोटा टुकड्यांचा ॥ १५ ॥
rukā āḍakā dāna kelā | atitāsa ṭukḍā ghātalā |
mhaṇe mājhā ḍhīga jālā | koṭi ṭukaḍyāṁcā || 15
 ||

15. He gave away a tiny piece of land and gave some food to a passing stranger. And then he said, “This will all come back to me a billion fold.”

16. तो मी खाईन पुढलियिं जन्मीं। ऐसें कल्पीं अंतर्यामीं।
 वासना गुंतली जन्मकर्मीं। प्राणीयांची ॥ १६ ॥
to mī khāina puḍhiliye janmīm | aiseṁ kalpīm
aṁtaryāmīm |
vāsanā guṁtalī janmakarmīm | prāṇīyāṁcī || 16
 ||

16. That *atma* said, “In my next birth, I will



eat so well on account of this” But when he imagines this then, this *vasana* gets entangled in the *karma* of a birth within the *prana*.

17. आतां मी जें देईन। तें पुढलिं जन्मीं पावेन।

ऐसें कल्पी तो अज्ञान। बद्ध जाणावा ॥ १७ ॥

ātām mī jeṁ deīna | teṁ puḍhile janmīm pāvena |
aiseṁ kalpī to ajñāna | baddha jāṇāvā || 17 ||

17. “Whatever I give away now will be returned to me with interest in my next birth.” But due to such a concept, that *atma* remains ignorant and should be known as a *baddha*/one who is bound.

18. बहुतां जन्माचे अंतीं। होये नरदेहाची प्राप्ती।

येथें न होतां ज्ञानें सद्गती। गर्भवस चुकेना ॥ १८ ॥

bahutām janmāce antīm | hoye naradehācī prāptī |

|

yethem na hotām jñānerṁ sadgatī | garbhavasa cu-
kenā || 18 ||

18. This ‘all’ has entered into this birth and



has acquired the body of a human being. If this knowledge ‘here’ does not acquire that (thoughtless) True State ‘there’ then, the cycle of births cannot be avoided.

19. गर्भवास नरदेहीं घडे। ऐसें हैं सर्वथा न घडे।
 अकस्मात् भोगणें पडे। पुन्हा नीच योनी ॥ १९ ॥
*garbhavāsa naradehīm ghāḍe | aiseṁ heṁ sarvathā
 na ghāḍe |*
akasmāta bhogaṇeṁ paḍe | punhā nīca yonī || 19
 ||

19. There has been so many births in a human body and in these, that thoughtless *swarup* has not been accomplished. And suddenly, due to experiences of pleasures and pains, that constant and continuous *atma* again falls into this birth (ie. at the moment you are He; when the mind becomes quiet and names and forms drop away then, at that moment, you know that you are knowledge. But as soon as a desire for pleasure arises and the mind chases after that then suddenly, body consciousness arises and



one falls into this birth. Every morning when you awake, knowledge awakes and every morning when you begin to think of this world, you enter into this birth. When the day is spent chasing after desires, you affirm this “I am a body’ concept and then how can that *atma* be achieved?).

20. ऐसा नशिचयो शास्त्रांतरिं। बहुतीं केला बहुतांपरीं।
नरदेह संसारीं। परम दुल्लभ असे ॥ २० ॥

aisā niścayo śāstrāntarīm | bahutīm kelā bahutāmparīm |
naradeha saṁsārīm | parama dullabha ase || 20 ||

20. Now, when one has faith in the *shasthras* (*neti, neti/not this, not that*) then, that One who is within everyone becomes like this ‘all’ (That One/*atma* gives up body consciousness and feels ‘I am everywhere’ ie. consciousness). But when you stay in *samsar* and hold on to body consciousness then, that Supreme is the most difficult to acquire.



21. पापपुण्य समता घडे। तरीच नरदेह जोडे।

येरवीं हा जन्म न घडे। हें व्यासवचन भागवतीं ॥ २१ ॥

*pāpapuṇya samatā ghaḍe | tarīca naradeha jode |
yeravīm hā janma na ghaḍe | hem vyāsavacana
bhāgavatīm || 21 ||*

21. It is said that when your sins and virtues are of equal measure then, you acquire a human body. Still, if there is this divine ‘speech’ of *vyasa* then, you are a devotee of *vishnu* and that thoughtless Self does not take a birth. (*vyasa* is the accomplished Saint or *siddha* and *vishnu* means to know. When you are devoted to just knowing then, these body thoughts do not arise and therefore that one who is knowledge does not take birth in the body. And if you stay in this ‘speech’ then, this will also slip away and when you do not remain then, what remains is the Saint, just like *vyasa*)

श्लोक ॥ नरदेहमाद्यं सुलभं सुदुर्लभं। प्लवं सुकल्पं
गुरुकर्णधारं।

मायानुकुलेन नभस्वतेरतिं। पुमान्भवाब्धानि तरेत्स आत्महा ॥



śloka || *naradehamādyam sulabham sudurlabham*
| *plavam sukalpaṁ gurukarṇadhāraṁ* |
māyānukulena nabhasvateritaṁ | *pumānbha-*
vābdhiṁ na taretsa ātmahā ||

śhloka—In the human body, that very rare to acquire is achieved. With *guru* as the good captain and a good boat which I have guided by fair wind, the other shore is reached. A person, who does not go to the other shore, is committing suicide.

22. दुल्लभ। अल्प संकल्पाच्चा लाभ।
गुरु करुणधारी स्वयंभ। सुख पाववी ॥ २२ ॥
dullabha | *alpa saṅkalpācā lābha* |
guru karṇadhārī svayambha | *sukha pāvavī* || 22
||

22. When there is the human body then, that Supreme is most difficult to acquire. For then this **sankalpa* ‘I am’ acquires this small body. But if the Self-illuminated *guru* is made your helmsman then, you can gain happiness. *(This



original *sankalpa* of ‘I am’ has become the thought, “I am a body”)

23. दैव अनुकुल नवहे जया। स्वयें पापी तो प्राणीया।
 भवब्धी न तरवे तया। आत्महत्यारा बोलजि ॥ २३ ॥
daiva anukula navhe jayā | svayeriṁ pāpī to prāṇīyā
 |
bhavabdhī na tarave tayā | ātmahatyārā bolije ||
 23 ||

23. When God and this ‘I am’ are not in agreement (God is the *purush* and this ‘I am’ is *prakṛti*; but if they disagree then, their intimate connection is broken and they forget each other) then, that *purush* becomes a sinner in the *prana* and cannot be rescued from this ocean of worldly existence. Then he should be regarded as a killer of the *atma* (due to body consciousness one kills one’s own *atma* and therefore one must suffer old age and die).

24. ज्ञानेवणि प्राणीयांसी। जन्ममृत्य लक्ष चौर्यासी।
 ततिक्र्या आत्महत्या तयासी। म्हणोन आत्महत्यारा ॥ २४ ॥



*jñāneṁviṇa prāṇīyāṁsī | janmamṛtya lakṣa
cauṛyāṁsī |
titukyā ātmahatyā tyāṁsī | mhaṇona ātmahatyārā
|| 24 ||*

24. If knowledge is not gained then, there is birth and death in the *prana* due to the attention that brings the eight-four principles of a *jiva*. By becoming a *jiva* that *atma* is killed and therefore one should be regarded as a killer of the *atma*.

25. नरदेहीं ज्ञानेवणि। कदा न चुके जन्ममरण।
भोगणें लागती दारुण। नाना नीच योनी ॥ २५ ॥
*naradehīm jñāneṁviṇa | kadā na cuke janmama-
raṇa |
bhogaṇeṁ lāgatī dāruṇa | nānā nīca yonī || 25 ||*

25. If in the human body this knowledge is not gained then, birth and death can never be avoided. And if this knowledge is not gained then, that constant and continuous *atma* has to endure the terrible sufferings of birth in ‘many’



creatures.

26. रीस मर्कट श्वान सूकर। अश्व वृषभ मूहैसा खर।
 काक कुरकूट जंबुक मारजर। सरड बेडुक मक्षिका ॥ २६ ॥
rīsa markaṭa śvāna sūkara | aśva vṛṣabha mhaisā
khara |
kāka kurkūṭa jambuka mārjara | sarada beḍuka
makṣikā || 26 ||

26. There is the bear, monkey, pig, dog, horse, bull, buffalo and donkey. There is the crow, chicken, fox, cat, lizard, frog and fly.

27. इत्यादकि नीच योनी। ज्ञान नसतां भोगणें जनीं।
 आशा धरी मुख प्राणी। पुढलिया जनमाची ॥ २७ ॥
ityādika nīca yonī | jñāna nastāṃ bhogaṇeṃ janīṃ
 |
āsā dharī murkha prāṇī | puḍhiliyā janmācī || 27
 ||

27. If knowledge has not been gained then, these and more are the births that have to be endured by that constant and continuous *atma* in this



world. It is only the foolish in the *prana* that hold hopes for a birth ahead. (Here it does not say that one who has taken a human birth will have to take a birth in another form of creature; it says birth cannot be avoided and surely there can be no worse suffering than the sufferings of mankind; *maharaj*- when you dream, you never dream you are a dog or a horse)

28. हा नरदेह पडतां। तोंचपावजि मागुतां।

ऐसा वशिवास धरितां। लाज नाहीं ॥ २८ ॥

*hā naradeha paḍatām | toṁci pāvije māgutām |
aisā viśvāsa dharitām | lāja nāhīm || 28 ||*

28. That thoughtless Self has tumbled down into a human body and that Self/*atma* should be acquired again. Therefore one should hold such faith that has no shame (be shameless, care for no-one and nothing except your Master's grace; *maharaj*- you care for what the people will say).

29. कोण पुण्याचा संग्रहो। जे पुन्हा पावजि नरदेहो।



दुराशा धरली पाहो। पुढलिया जन्माची ॥ २९ ॥

koṇa puṇyācā saṅgraho | je punhā pāvije naradeho
|

durāsā dharilī pāho | puḍhiliyā janmācī || 29 ||

29. “If you have a storehouse of merit then, you will again acquire a human birth.” When that One holds to this deluded hope then ahead, that *atma* will take another birth.

30. ऐसा मुख अज्ञान जन। केलें संकल्पें बंधन।

शत्रु आपणासिआपण। होऊन ठेला ॥ ३० ॥

aisā murkha ajñāna jana | kelem saṅkalperṁ baṅd-
hana |

śatru āpaṇāsi āpaṇa | hoūna ṭhelā || 30 ||

30. Such is the ignorance of the foolish people. Due to this *sankalpa* ‘I am’, the bondage of “I am a body” has been created and you have become your own worst enemy.

श्लोक ॥ आत्मैव ह्यात्मनो बंधुरात्मैव रपिरात्मनः।

śloka || ātmaiva hyātmano baṅdhurātmaiva ri-



purātmanaḥ ।

Bhagavad Gita: Chapter 6, Verse 5b

(Elevate yourself through the power of your mind, and not degrade yourself,) for the mind can be the friend and also the enemy of the self.

31. संकल्पाचें बंधन। संतसंगे तुटे जाण।

एक त्याचें लक्षण। सांगजिले ॥ ३१ ॥

samkalpāceṁ baṁdhana । *saṁtasaṅge tuṭe jāṇa* ।
aika tayāceṁ lakṣaṇa । *sāṅgijela* ॥ 31 ॥

31. Know that in the company of the Truth, this binding *sankalpa* is broken. Therefore listen and then understand thoughtlessness.

32. पांचा भूतांचें शरीर। निर्माण जालें सचराचर।

प्रकृतसिख्भावे जगदाकार। वर्तों लागे ॥ ३२ ॥

pāñcā bhūtāñceṁ śarīra । *nirmāṇa jāleṁ sacarā-*
cara ।

prakṛtisvabhāveṁ jagadākāra । *vartom lāge* ॥ 32
॥



32. This ‘all’ body containing the five great elements has been created and its appearance is this whole animate and inanimate creation. But then this spontaneous *prakṛuti* takes a form in this gross world and exists and functions as a *jīva*.

33. देह अवसता अभमिान। स्थाने भोग मात्रा गुण।
शक्ती आदकिरुन लक्षण। चौपुटी तत्वांचे ॥ ३३ ॥
deha avastā abhimāna | sthāneṁ bhoga mātrā guṇa
|
śaktī ādikaruna lakṣaṇa | caupuṭī tatvāṁcerṁ || 33
||

33. Then there are the four bodies, their states, their egos and their locations, their enjoyments, their vowels (ie. *a, u, m* and the half vowel) and their *gunas*. Then there are the powers of these four bodies, together with the gross elements (see 17.9). (Taking oneself to be a *jīva* brings objective knowledge and so many divisions and concepts and the eighty-four principles explained in 17.8)



34. ऐसी पडिबूरहूमांड रचना। वसितारें वाढली कल्पना।
नरिधारितां तत्वज्ञाना। मतें भांभावलीं ॥ ३४ ॥
aisī piṇḍabrahmāṇḍa racanā | vistāreṁ vāḍhalī
kalpanā |
nirdhāritāṁ tatvajñānā | matēṁ bhāmbāvalīṁ ||
34 ||

34. Then there is the constructed *pinḍa* and *brahmanḍa* and due to this objectification, imagination increases (“I am so and so, I want this and that, he is good and she is bad” etc.). And because the mind has forgotten its true nature, that *nirgun* Self has become a *jīva* whose knowledge is of the gross elements only.

35. नाना मतीं नाना भेद। भेदें वाढती वेवाद।
परी तो ऐक्यतेचा संवाद। साधु जाणती ॥ ३५ ॥
nānā matīṁ nānā bheda | bhedeṁ vāḍhatī vevāda
|
parī to aikyatecā saṁvāda | sādhu jāṇatī || 35 ||

35. Then there are the ‘many’ understandings and the ‘many’ differences and due to these di-



ferences, discussions and arguments increased. Only the *sadhu* knows that ‘dialogue of Oneness’. (He has used *vivek*; He has discriminated between the Knower and that which is known)

36. तया संवादाचे लक्षण। पंचभूतकि देह जाण।
 त्या देहामधें कारण। आत्मा वोळखावा ॥ ३६ ॥
tayā saṁvādāce lakṣaṇa | pañcabhūtika deha jāṇa
 |
tyā dehāmadhem kāraṇa | ātmā voḷakhāvā || 36 ||

36. There is this *dialogue that the *sadhu* has with that Reality and there is this body made by of the five great elements. Therefore that *atma* should recognize this causal body within this body (the causal body brings ignorance of that knowledge or supracausal body. And such ignorance is the cause of the subtle and gross bodies. And this ignorance of the causal body ie. forgetting, will also be the end of gross objectification and reveal that knowledge once more. Therefore it should be recognized. This



is all the play of knowledge and ignorance;¹⁰ ignorance of Reality is knowledge and ignorance of knowledge is body consciousness; one is on account of the other; each are a side of the one coin. Ignorance is obviously not something you can know but its presence can only be inferred by knowing ie. ignorance of one thing reveals another thing.). *(The *sadhu* has accomplished lifes goal. He has transcended the supracausal body or knowledge, still He uses this knowledge to be in the world but maintains His Oneness. The *sadhak* on the other hand, is still in the process of understanding. Through study and *vivek* he has to navigate his way through the various bodies to reach knowledge and then ab-

¹⁰*siddharameshwar maharaj*- Space is not the fifth element, it is knowledge. The supra-causal and causal bodies are also not bodies but they are this knowledge. Thus there is actually only the four elements of earth, water, fire and wind and the two bodies, the gross and subtle. The concept of space is relative to the other four elements and the concepts of causal and supra-causal bodies are relative to the other two bodies. These concepts are only meant to make understanding easier.



sorb that knowledge in no-knowledge)

37. देह अंती नासोन जाये। त्यास आत्मा म्हणों नये।
 नाना तत्वांचा समुदाय। देहामधें आला ॥ ३७ ॥
deha antī nāsona jāye | tyāsa ātmā mhaṇom naye
 |
nānā tatvāṅcā samudāya | dehāmadheriṁ ālā || 37
 ||

37. In the end, this causal body which is not will be destroyed and so it should not be called that *atma*. In the causal body (**which is not**), this meeting place of knowledge (**ie. supra-causal body**) has appeared as the gross elements that bring body consciousness.

38. अंतःकरण प्राणादकि। वषिये इंद्रियिं दशक।
 हा सूक्ष्माच वविक। बोललि शास्त्रीं ॥ ३८ ॥
antahkarṇa prāṇādika | viṣaye indriyem daśaka |
hā sūkṣmāca viveka | bolilā śāstrīm || 38 ||

38. This brings the *antah-karana*, the five *pranas*, the sense objects and the ten organs (**ie.**



five sense and five action organs). These belong to the subtle body but if there is *vivek* then, you will understand that within this body there is this ‘speech’ of the *shasthras* (ie. by *neti, neti* this ‘I am’ or supracausal body is revealed).

39. घेतां सूक्ष्माची शुद्धी। भनिन अंतःकरण मन बुद्धी।
नाना तत्वांचे उपाधी। वेगळा आत्मा ॥ ३९ ॥
*ghetāṁ sūkṣmācī śuddhī | bhinna antaḥkaraṇa
mana buddhī |*
nānā tatvāṁce upādhi | vegalā ātmā || 39 ||

39. When you make further investigation of that subtle body then you find that the *atma* is separate to the distinct *antah-karana*/inner faculty of knowing, the mind, the intellect and the ‘many’ limited concepts of the gross elements.

40. स्थूल सूक्ष्म कारण। महाकारण वरिठ हरिण्य।
अव्याकृत मूलप्रकृतिजाण। ऐसे अष्टदेह ॥ ४० ॥
*sthūla sūkṣma kāraṇa | mākāraṇa virāṭa hiraṇya
|*
avyākṛta mūlaprakṛti jāṇa | aise aṣṭadeha || 40 ||



40. There is the individual gross, the subtle, the causal and the supracausal body. And there is the universal gross/*virat*, the universal subtle/*hiranya*, the universal causal/*avyakrut* and the universal supracausal/*mula prakruti* body. Know these eight bodies. (If these eight bodies can be know then you cannot be them)

41. च्यारी पडिी च्यारी ब्रह्मांडीं। ऐसी अष्टदेहाची प्रौढी।
 प्रकृती पुरुषांची वाढी। दशदेह बोलजिं ॥ ४१ ॥
cyārī piṇḍī cyārī brahmāṇḍīm | aisī aṣṭadehācī praudhī |
prakṛtī puruṣāṁcī vādhī | daśadeha bolije || 41 ||

41. When there are these four bodies in the *pinda* and the four in the *brahmanda* then, there is the bold empty swelling and bragging of each of these eight bodies (ie. then there are the egos of each). All this is the expansion of *prakruti/purush* into this gross body with the ten senses. (All these bodies and their qualities are



due to knowledge and ignorance and this leads to objectification. Therefore through *vivek* seek out the One who occupies and knows these bodies and their qualities and thus find Yourself)

42. ऐसैं तत्वांचे लक्षण। आत्मा साक्षी वलिक्षण।
कार्य कर्ता कारण। दृश्या तयाचें ॥ ४२ ॥
aiseñ tatvāñche lakṣaṇa | ātmā sākṣī vilakṣaṇa |
kārya kartā kāraṇa | dṛśyā tayācēñ || 42 ||
42. Then one's attention gets fixed upon the gross elemental world. But that *atma* is the witness and different to this. However to that Reality there has come the concepts of a cause and effect, a doer, and this visible 'all'.
43. जीवशवि पडिब्रह्मांड। मायेअवदियेचें बंड।
हैं सांगता असे उदंड। परी आत्मा तो वेगळा ॥ ४३ ॥
jīvaśiva piṇḍabrahmāṇḍa | māyeavidyēcēñ ba-
mṇḍa |
heñ sāṅgatā ase udarṇḍa | parī ātmā to vegalā ||
43 ||



43. Then there is the *jiva* and *shiva*, the *pinda* and *brahmanda* and the insurrection of *avidya maya*. That thoughtless *paramatma* has nothing to do with all these but that witness *atma* is not like that. (Now there is an investigation into the nature of that *atma*. That thoughtless *paramatma* has no connection with *maya* but the witnessing *atma* appears to have a relationship to this *maya*. That Self-illuminated *atma* gives light and existence to her)

44. पाहों जातां आत्मे च्यारी। त्यांचे लक्षण अवधारीं।
हें जाणोनि अभ्यांतीं। सदृढ धरावें ॥ ४४ ॥

pāhoṃ jātāṃ ātme cyārī | tyāñce lakṣaṇa avadhārīm |

heṃ jāṇoni abhyāntarīm | sadṛḍha dharāveṃ || 44 ||

44. If one tries to understand then, there are four *atmas* and therefore one has to understand the nature of each. And when that thoughtless *swarup* is known within then, that should be firmly held.



45. एक जीवात्मा दुसरा श्वात्मा। तसिरा परमात्मा जो
वशिवात्मा।
चौथा जाणजि नरिमळात्मा। ऐसे च्यारी आत्मे ॥ ४५ ॥
eka jīvātmā dusarā śivātmā | tisarā paramātmā jo
viśvātmā |
cauthā jāṇije nirmalātmā | aise cyārī ātme || 45
॥

45. First there is *jivatma* and then the *shivatma* and the third is *paramatma*. When that *shivatma* or witness *purush* becomes the *paramatma* then it also gets called as the universal *atma*. And the fourth should be known as the *nirmal-atma* (*pure atma*). Such are the four *atma*.

46. भेद उंच नीच भासती। परी च्यारी एकच असती।
येवर्षीं दृष्टांत संमती। सावध ऐका ॥ ४६ ॥
bheda unca nīca bhāsatī | parī cyārī ekaci asatī |
yeviṣīm dṛṣṭānta saṁmatī | sāvadhā aikā || 46 ||

46. Though there appears to be divisions in that highest and constant Self still, these four are



One only. Listen attentively to this simile of space.

47. घटाकाश मठाकाश। महदाकाश चदिाकाश।
 अवघे मळिोन आकाश। येकचअसे ॥ ४७ ॥
ghaṭākāśa maṭhākāśa | mahadākāśa cidākāśa |
avaghe miḷona ākāśa | yekaci ase || 47 ||

47. There is the space/*akash* in the pot, the space in the temple, the space beyond the temple and the space that is the *chid* (knowledge). These appear different due to the mind yet there is the one space only.

48. तैसा जीवात्मा आणशिवित्मा। परमात्मा आणी नरिमळाता।
 अवघा मळिोन आत्मा। येकचअसे ॥ ४८ ॥
taisā jīvātmā āṇi śivātmā | paramātmā āṇi nirma-
ḷātā |
avaghā miḷona ātmā | yekaci ase || 48 ||

48. Like this is the *jivatma*, the *shivatma*, the *paramatma* and the *nirmalatma*. The mind creates these differences yet the *atma* is One only.



49. घटीं व्यापक जें आकाश। तया नाव घटाकाश।
पिंडी व्यापक ब्रह्मांश। त्यास जीवात्मा बोलजि ॥ ४९ ॥
ghaṭīm vyāpaka jeṁ ākāśa | tayā nāva ghaṭākāśa |
piṇḍī vyāpaka brahmāṁśa | tyāsa jīvātmā bolije ||
49 ||

49. The space that pervades the pot gets called pot-space. In the same way, that part of *brahman* that pervades the *pinda* should be called the *jivatma*. (Then that *brahman* appears bound by taking itself to be an individual body).

50. मठीं व्यापक जें आकाश। तया नाव मठाकाश।
तैसा ब्रह्मांडीं जो ब्रह्मांश। त्यास शिवात्मा बोलजि ॥ ५० ॥
maṭhīm vyāpaka jeṁ ākāśa | tayā nāva maṭhākāśa |
taisā brahmāṁḍīm jo brahmāṁśa | tyāsa śivātmā
bolije || 50 ||

50. The space that pervades the temple gets called the temple-space/*akash*. In the same way, that part of *brahman* in the *brahmanda* should



be called the *shivatma* (then there is the witness *purush*).

51. मठाबाहेरील आकाश। तया नांव महदाकाश।
 ब्रह्मांडाबाहेरील ब्रह्मांश। त्यास परमात्मा बोलजे ॥ ५१ ॥
maṭhābāherīla ākāśa | tayā nāṁva mahadākāśa |
brahmāṁḍābāherīla brahmāṁśa | tyāsa para-
mātmā bolije || 51 ||

51. When the space is outside of the temple, then that Reality gets called the great-space. In the same way, when that part of *brahman* is outside the *brahmanda*, then it should be called the *paramatma* (or universal *atma*).

52. उपधीवेगळें आकाश। तया नाव चदिाकाश।
 तैसा नरिम्ळात्मा परेश। तो उपधविगळा ॥ ५२ ॥
upadhīvegaḷeṁ ākāśa | tayā nāva cidākāśa |
taisā nirmalātmā pareśa | to upadhivegaḷā || 52 ||

52. When the space is without a limiting concept, then that Reality gets called knowledge-space/*akash*. In the same way, there is that



*Supreme Lord/*paresh*, the pure-*atma*, void of any limiting concept. *(*guru ha paramatma pareshu...*)

53. उपाधयोगे वाटे भनिन। परी ते आकाश अभनिन।
तैसा अत्मा स्वानंदघन। येकचअसे ॥ ५३ ॥

upādhiyogem vāṭe bhinna | parī tem ākāśa abhinna
|
taisā atmā svānaṁdaghana | yekaci ase || 53 ||

53. Due to its union with the limiting concepts (ie. *pinda*, *brahmanda* and outside *brahmanda*) divisions are felt in the space, but that space is without divisions. In the same way, that *atma* is full of its own bliss and One only.

54. दृश्या सबाह्य अंतरीं। सूक्ष्मात्मा नरितरीं।
त्याचविरणावया थोरी। शेष समर्थ नवहे ॥ ५४ ॥

drśyā sabāhya aṁtarīm | sūkṣmātmā niraṁtarīm
|
tyāci varṇāvayā thorī | śeṣa samartha navhe || 54 ||



54. Inside and outside of this visible ‘all’ there this is that subtle *atma* (or *paramatma*) within *parabrahman* (or pure *atma*). Even **shesh* cannot describe the greatness of That (*shesh* is the witness *purush*; he knows this ‘all’. *paramatma* does know this ‘all’; He is and only He is).

55. ऐसे आत्म्याचें लक्षण। जाणतां नाहीं जीवपण।
उपाधी शोधतां अभिन्न। मुळींच आहे ॥ ५५ ॥
aise ātmyācēṁ lakṣaṇa | jāṇatāṁ nāhīṁ jīvapaṇa
|
upādhi śodhatāṁ abhinna | muḷīṁca āhe || 55 ||

55. The attentions of the *atma* are like this. When there is knowing, that one is no longer a *jīva*. And by searching through these limiting concepts, one discovers that at the root, there is no division (One pure *atma*).

56. जीवपणें येकदेसी। अहंकारें जनम सोसी।
वविक पाहतां पूराणीयांसी। जनम कैचा ॥ ५६ ॥
jīvapaṇeṁ yekadesī | ahaṁkāreṁ janma sosī |
viveka pāhatāṁ prāṇīyāṁsī | janma kaimcā || 56



॥

56. Due to the limitation of being a *jiva* (“I am a body”) there is the ego/*ahamkar* and the sufferings of birth. But if one understands *vivek* then, how can there be birth in the *prana*?

57. जन्ममृत्यापासून सुटला। या नाव जाणजि मोक्ष जाला।
तत्त्वे शोधतिं पावला। तत्त्वता वस्तु ॥ ५७ ॥

janmamṛtyāpāsūna suṭalā | yā nāva jāṇije mokṣa jālā |

tatvem śodhitām pāvalā | tatvatā vastu || 57 ||

57. When there is freedom from birth and death then, this should be known as Liberation. When the gross elements are searched and purified in this way, then truly that Self is attained.

58. तेच विसतु ते आपण। हें माहावाक्याचें लक्षण।
साधु करीती नरूपण। आपुलेन मुखें ॥ ५८ ॥

teci vastu te āpaṇa | heṃ māhāvākyaḥcēṃ lakṣaṇa |
sādhu karītī nirūpaṇa | āpulena mukheṃ || 58 ||



58. That Self is itself this attention of ‘I am’ and the *sadhu* makes His discourse through this ‘I am’ (The *sadhu* knows no separation between Himself and His creation; yet He uses His creation/knowledge to function).

59. जेचक्षणी अनुग्रह केला। तेचक्षणीं मोक्ष जाला।
बंधन कांहीं आत्मयाला। बोलोंचानये ॥ ५९ ॥

jeci kṣaṇī anugraha kelā | teci kṣaṇīṁ mokṣa jālā |
bandhana kāṁhīṁ ātmayālā | bolōnci naye || 59 ||

59. When *mula maya* receives His grace then, at that very moment, Liberation is attained and the binding of this ‘I am’ no longer remains for that *atma* (ie. Final Liberation).

60. आतां आशंका फटिली। संदेहवृत्ती मावळली।
संतसंगें तत्काळ जाली। मोक्षपदवी ॥ ६० ॥

ātām āśaṁkā phṭilī | sandehavṛttī māvaḷalī |
saṁtasaṁgeṁ tatkāḷa jālī | mokṣapadavī || 60 ||

60. Now when this doubt ‘I am’ is removed and



this knowing *vritti* is dissolved then, due to the company of the Truth, the title of Liberated is received at that time.

61. स्वप्नामधें जो बांधला। तो जागृतीनें मोकळा केला।
ज्ञानवविकें प्राणीयाला। मोक्षप्राप्ती ॥ ६१ ॥
*svapnāmadheri jo bāndhalā | to jāgṛtīnēṁ mokaḷā
kelā |*
jñānavivekeṁ prāṇīyālā | mokṣaprāptī || 61 ||

61. That *purush* who had been enwrapped in this dream was set free upon awaking. Thus due to this knowledge and *vivek*, the one in the *prana* gained Liberation.

62. अज्ञाननसिचा अंतीं। संकल्पदुःखें नासती।
तेणें गुणें होये प्राप्ती। तत्काळ मोक्षाची ॥ ६२ ॥
ajñānanisicā antīm | saṁkalpaduḥkheṁ nāsatī |
teṇēṁ guṇēṁ hoye prāptī | tatkāḷa mokṣācī || 62
||

62. The night of ignorance has come to an end and the sufferings of this 'I am' have been de-



stroyed. At that time, on account of that pure *sattwa guna*, Liberation was gained

63. तोडावया स्वप्नबंधन। नलगे आणकि साधन।
 तयास परेतन जागृतीवीण। बोलोंचनिये ॥ ६३ ॥
toḍāvayā svapnabāṁdhana | nalage āṇika sādhana
 |
tayāsa pretna jāgṛtīvīṇa | bolom̄ci naye || 63 ||

63. To cut the bindings of the dream no more *sadhana* is necessary other than awakening; even the effort of this ‘speech’ is not required.

64. तैसा संकल्पें बांधला जीव। त्यास आणकि नाही उपाव।
 वविक पाहतां वाव। बंधन होये ॥ ६४ ॥
taisā saṅkalpeṁ bāṁdhalā jīva | tyāsa āṇika nāhī
upāva |
viveka pāhatām vāva | bāṁdhana hoye || 64 ||

64. Just as due to this ‘I am’ *sankalpa* there is the bondage of the *jīva*, so too this ‘I am’ is also the only remedy required for the Liberation of that *atma*. For when one understands *vivek*,



then bondage is powerless.

65. वविक पाहलियावणि। जो जो उपाव तो तो सीण।
वविक पाहातां आपण। आत्माच असे ॥ ६५ ॥
viveka pāhilyāvṇiṇa | jo jo upāva to to sīṇa |
viveka pāhātām āpaṇa | ātmāca ase || 65 ||

65. But if *vivek* does not understand that *pu-rush* and this ‘I am’ then, that *atma* gets weary (then you wake by and become a body and go to sleep when you are tired of all the worldly living). But when you understand *vivek* then, you are that *atma* only.

66. आत्मयाचा ठाई कांहीं। बद्ध मोक्ष दोनी नाहीं।
जन्ममृत्यु हें सर्वही आत्मत्वीं न घडे ॥ ६६ ॥
ātmayācā ṭhāmī kāṁhīm | baddha mokṣa donī
nāhīm |
janmamṛtya heṁ sarvahi | āmatvīm na ghaḍe ||
66 ||

66. Then this ‘I am’ is that place of the *atma* and neither bondage nor liberation remain. But



if that thoughtless Self has birth and death or even this 'I am' body then, that *atma* has not been accomplished.

(Note: By the process of *vivek* the *atma* is investigated and all that we are not gets negated and left from the mind. That *atma* is within the *jiva* and all its divisions but taking its self to be the *jiva*, it is as if not there. That same *atma* is within this 'all', as the witness but has superimposed its own trueness upon its reflection; this 'all'. Then that same *atma* realises this 'all' is also not the Truth and stops caring for it and realises He is the only Truth. And finally His Oneness disappears and there is an end of that endless Self)

इति श्रिदासबोधे गुरुशषियसंवादे

मोक्षलक्षणनाम समास सातवा ॥ ७ ॥ ८.७

iti śrīdāsabodhe guruśiṣyasamvāde

mokṣalakṣaṇanāma samāsa sātavā || 7 || 8.7

Tímto končí 7. kapitola 8. dášaky knihy Dá-



sbódh s názvem „The Nature of Liberation“.

8.8 The Vision of *atma*

समास आठवा : आत्मदर्शन

samāsa āṭhavā : ātma-darśana

The Vision of *atma*

|| Śrī Rām ||

1. मागां जाले नरूपण। परमात्मा तो तूंच जाण।
तया परमात्मयाचें लक्षण। तें हें ऐसें असे ॥ १ ॥
māgāṃ jāle nirūpaṇa | paramātmā to tūñci jāṇa |



tayā paramātmayācem lakṣaṇa | teṁ heṁ aiseṁ ase
|| 1 ||

1. Previously there had been that *nirgun* discourse. Know that you are that *paramatma* only and that, this attention of ‘I am’ is that thoughtless Reality.

2. जन्म नाही मृत्यु नाही। येणें नाही जाणें नाही।
बद्ध मोक्ष दोनी नाही। परमात्मयासी ॥ २ ॥

janma nāhī mṛtyu nāhīm | yeṇeṁ nāhīm jāṇeṁ
nāhīm |

baddha mokṣa donī nāhīm | paramātmayāsī || 2
||

2. Then there is no birth and no death. No coming and no going. For *paramatma* there is neither bondage nor liberation.

3. परमात्मा निर्गुण निराकार। परमात्मा अनंत अपार।
परमात्मा नित्य नरितर। जैसा तैसा ॥ ३ ॥

paramātmā nirguṇa nirākāra | paramātmā ananta
apāra |



parmātmā nitya nirāntara | jaisā taisā || 3 ||

3. *paramatma* is *nirgun* and formless. *paramatma* is endless and beyond measure. *paramatma* is eternal and void of an inner space. It is as It is.

4. परमात्मा सर्वांस व्यापक। परमात्मा अनेकीं येक।
परमात्मयाचा वविक। अतरक्य आहे ॥ ४ ॥

parmātmā sarvāṁsa vyāpaka | paramātmā anekīṁ yeka |

paramātmayācā viveka | atarkya āhe || 4 ||

4. *paramatma* is also the pervader of this 'all'. *paramatma* is the One within the numerous different forms. The *vivek* of that *paramatma* is beyond any logic (ie. beyond mind).

5. ऐसी परमात्मयाची स्थिती। बोलताती वेद श्रुती।
परमात्मा पावजि भक्तीं। येथें संशय नाही ॥ ५ ॥

aisī paramātmayācī sthitī | bolatātī veda śrutī |

paramātmā pāvije bhaktīṁ | yethem saṁśaya nāhī || 5 ||



5. Such is that state of *paramatma* and when It starts ‘speaking’ (ie. ‘I am’) then, there are the *vedas* and *shasthras*. That *paramatma* is attained when devotion ‘here’ has no *doubt and this ‘all’ body dissolves. *(ie. ‘I am’ is the original doubt that arose in no-otherness).

6. तये भक्तीचें लक्षण। भक्ती नववधिा भजन।
नववधिा भजनें पावन। बहु भक्त जाले ॥ ६ ॥
taye bhaktīcēṁ lakṣaṇa | bhaktī navavidhā bhajana
|
navavidhā bhajanēṁ pāvana | bahu bhakta jāle ||
6 ||

6. Devotion to that *paramatma* is the nine forms of *bhajan*. By these nine forms of *bhajan*, the ‘many’ thoughts are purified and one becomes a true devotee.

7. तया नववधामध्यें सार। आत्मनविदन थोर।
तयेचा करावा वचिार। स्वानुभवेँ स्वयें ॥ ७ ॥
tayā navavidhāmadhyēṁ sāra | ātmanivedana
thora |



tayecā karāvā vicāra | svānubhaveṁ svayeriṁ || 7
 ||

7. The essence (I do not exist) is within these nine forms of *bhajan*. It is the *‘surrender to that *atma*’ and that is *brahman*. It is that natural thoughtless Self and it is Self-experience/*swa-anubhav*. *(see 4.9; the ninth devotion)

8. आपुलिया स्वानुभवे। आपणास नविदावे।
 आत्मनविदन जाणावे। ऐसें असे ॥ ८ ॥

āpuliya svānubhaveṁ | āpaṇāsa nivedāveṁ |
ātmanivedana jāṇāveṁ | aiseṁ ase || 8 ||

8. Self-experience means the offering of yourself. Such should be known as the ‘surrender to that *atma*’.

9. महत्पूजेचा अंती। देवास मस्तक वाहाती।
 तैसी आहे नकिट भक्ती। आत्मनविदनाची ॥ ९ ॥

mahatpūjecā aṅtīṁ | devāsa mastaka vāhātī |
taisī āhe nikaṭa bhaktī | ātmanivedanācī || 9 ||



9. At the end of this great worship, one's own head (ie. I am-ness) is offered to God. Such devotion is the 'surrender to the *atma*'.

10. आपणांस नविदति। ऐसे भक्त थोड़े असती।
तयांस परमात्मा मुक्ती। तत्काळ देतो ॥ १० ॥

*āpaṇāṁsa niveditī | aise bhakta thoḍe asatī |
tayāṁsa paramātmā muktī | tatkāla deto || 10 ||*

10. Few are the devotees who have surrendered themselves. That *paramatma* gives Liberation to them, at that time.

11. आपणांस कैसें नविदावें। कोठें जाऊन पडावें।
कवि मस्तक तोडावें। देवापुढें ॥ ११ ॥

*āpaṇāṁsa kaiseṁ nivedāveṁ | koṭherṁ jāūna paḍā-
veṁ |
kimvā mastaka toḍāveṁ | devāpuḍherṁ || 11 ||*

11. "How should one surrender oneself? Should one throw oneself off a high place or cut one's head off before God?"



12. ऐसें ऐकोन बोलणें। वक्ता वदे सर्वज्ञपणें।
 श्रोतां सावधान होणें। येकाग्र चित्तें ॥ १२ ॥
aiseṁ aikona bolaṇeṁ | vaktā vade sarvajñapaṇeṁ
 |
śrotāṁ sāvadhāna hoṇeṁ | yekāgra cittereṁ || 12 ||

12. The ‘all-knowing’ speaker declared. Such surrender means, listening to this ‘speech’. When the mind of the alert listener is fixed upon this only then, there is such surrender.

13. आत्मनविदनाचें लक्षण। आधीं पाहावें मी कोण।
 मग परमात्मा नरिगुण। तो वोळखावा ॥ १३ ॥
ātmanivedanāceṁ lakṣaṇa | ādhīm pāhāveṁ mī
koṇa |
maga paramātmā nirguṇa | to voḷakhāvā || 13 ||

13. That ‘surrender to the *atma*’ is to understand at the source, who this ‘I’ is and then that *nirgun paramatma* should be recognized. (First understand ‘I am He’; I am the witness and then understand, witnessing can also not be true if there is only One)



14. देवभक्ताचें शोधन। करतिं होतें आत्मनविदन।
देव आहे पुरातन। भक्त पाहे ॥ १४ ॥
devabhaktāceṁ śodhana | karitāṁ hotēṁ ātmani-
vedana |
deva āhe purātana | bhakta pāhe || 14 ||

14. When God and the devotee are searched for then, there is that ‘surrender to the *atma*’. For the devotee understands that God is the ancient and eternal (and I am not; ‘I’ awakes each morning and disappears each night).

15. देवास वोळखों जातां। तेथें जाली तद्रूपता।
देवभक्तवभिक्तता। मुळींच नाहीं ॥ १५ ॥
devāsa voḷakhom jātāṁ | tethēṁ jālī tadrūpatā |
devabhaktavibhaktatā | muḷīmca nāhīm || 15 ||

15. When you try to recognize God then, you become that God ‘there’. For at the root there is no division between God and the devotee.

16. वभिक्त नाहीं म्हणोन भक्त। बद्ध नाहीं म्हणोन मुक्त।
अयुक्त नाहीं बोलणें युक्त। शास्त्राधारें ॥ १६ ॥



*vibhakta nāhīm mhaṇona bhakta | baddha nāhīm
mhaṇona mukta |
ayukta nāhīm bolañeṁ yukta | śāstrādhāreṁ || 16
||*

16. Where there is no division then, there is a devotee. Where there is no bondage then, there is liberation. Where there is no disunion then there is this ‘speech’ of union.

17. देवाभक्ताचें पाहातां मूळ। होये भेदाचें नरिमूळ।
येक परमात्मा सकळ। दृश्यावेगळा ॥ १७ ॥
*devābhaktāceṁ pāhātāṁ mūla | hoye bhedāceṁ
nirmūla |
yeka paramātmā sakala | drśyāvegalā || 17 ||*

17. When you understand this origin of God and the devotee then, any difference is uprooted and there is that One *paramatma* without this visible ‘all’ (*jivatma* and *shivatma* are the one *atma* with the limiting concept of *pinda* and *brahmanda* respectively. Though separate from the limiting concepts, that *atma* identifies



itself as them. The *paramatma* however does not identify with the limiting concepts).

18. तयासिहोतां मळिणी। उरी नाहीं दुजेपणीं।
देवभक्त हे कडसणी। नरिसोन गेली ॥ १८ ॥
tayāsi hotām miḷaṇī | urī nāhīm dujepaṇīm |
devabhakta he kaḍasaṇī | nirasona gelī || 18 ||

18. When there is union with the Reality then, this ‘other/all’ does not remain and thoughtlessness dissolves the veil between God and devotee.

19. आत्मनविदनाचे अंतीं। जे कां घडली अभेदभक्ती।
तये नाव सायोज्यमुक्ती। सत्य जाणावी ॥ १९ ॥
ātmanivedanāce aṅtīm | je kāṁ ghaḍalī abhedab-
haktī |
taye nāva sāyojyamuktī | satya jāṇāvī || 19 ||

19. At the end of the ‘surrender to the *atma*’, this ‘I am’ accomplishes that devotion that is without separation. This ‘I am’ should know that Truth and that is Final Liberation.



20. जो संतांस शरण गेला। अद्वैतनरूपणें बोधला।
मग जरी वेगळा केला। तरी होणार नाहीं ॥ २० ॥
jo santānsa śaraṇa gelā | advaitanirūpaṇeṁ bod-
halā |
maga jarī vegalā kelā | tarī hoṇāra nāhīm || 20 ||

20. Only by going to the feet of the Saint can the non-dual discourse be understood. Then, even if one becomes separate still, one will never be separate again (He may say, “I am a Master” but He knows He does not exist).

21. नदीं मळाली सागरीं। ते नविडावी कोणेपरी।
लोहो सोनें होतां माघारी। काळमा न ये ॥ २१ ॥
nadīm miḷālī sāgarīm | te nivadaāvī koṇeparī |
loho soneṁ hotām māghārī | kālimā na ye || 21 ||

21. The river has merged in the sea, how can it ever be separated out again? The iron has become gold and will never again be blemished.

22. तैसा भगवंतीं मळाला। तो नवचे वेगळा केला।
देव भक्त आपण जाला। वभिक्त नवहे ॥ २२ ॥



*taisā bhagavan̄tīm miḷālā | to navace vegalā kelā |
deva bhakta āpaṇa jālā | vibhakta navhe || 22 ||*

22. In this same way, when merged in God then, one cannot become separate again. God himself has become this devotee and there is no disunity.

23. देव भक्त दोनी येक। ज्यासी कळला वविक।
साधुजनीं मोक्षदायेक। तोच जाणावा ॥ २३ ॥
*deva bhakta donī yeka | jyāsī kaḷalā viveka |
sādhujanīm mokṣadāyeka | toci jāṇāvā || 23 ||*

23. When one understands *vivek* then the two, God and the devotee, are One. Then He is the giver of Liberation and He should be known as the *sadhu*.

24. आतां असो हें बोलणें। देव पाहावा भक्तपणें।
तेणें त्यांचें ऐश्वर्य बाणे। तत्काळ आंगीं ॥ २४ ॥
*ātām aso heṁ bolaṇem | deva pāhāvā bhaktapaṇem |
|
teṇem tyāṁcem aiśvarya bāṇe | tatkāla āṅgīm ||*



24 ||

24. Now, when there is this 'I am' then, it should be understood that it is God being a devotee. And at this time of being a devotee, it is that God within this 'all' body accepting His own grandeur.

25. देहचिहोऊन राहजि। तेणें देहदुःख साहजि।
देहातीत होतां पावजि। परब्रह्म तें ॥ २५ ॥

*dehaci hoūna rāhije | teṇeṁ dehaduḥkha sāhije |
dehātīta hotām pāvije | parabrahma teṁ || 25 ||*

25. But if one becomes a body only and remains as a body, then, that Reality has to endure the sufferings of that body. And if one remains beyond the body then, there is *parabrahman*.

26. देहातीत कैसें होणें। कैसें परब्रह्म पावणें।
ऐश्वर्याची लक्षणें। कवण सांगजि ॥ २६ ॥

*dehātīta kaiseṁ hoṇeṁ | kaiseṁ parabrahma pāva-
ṇeṁ |
aiśvaryaī lakṣaṇeṁ | kavaṇa sāṅgije || 26 ||*



26. The listener asked, “How to be beyond the body? How to attain *parabrahman*? How does this grandeur of ‘I am’ become that *parabrahman*?”

27. ऐसैं श्रोतां आक्षेपलिं । याचे उत्तर काये बोललिं ।
तेच आतां नरीपलिं । सावध ऐका ॥ २७ ॥
aisēṁ śrotāṁ ākṣepileṁ | yāce uttara kāye bolileṁ
|
teṁci ātāṁ niropileṁ | sāvadhā aikā || 27 ||

27. When the listener gets distracted by such questions then how can there be this ‘speech’? Therefore now listen attentively to this discourse.

28. देहातीत वस्तु आहे । ते तूं परब्रह्म पाहें ।
देहसंग हा न साहे । तुज वदिहासी ॥ २८ ॥
dehātīta vastu āhe | teṁ tūṁ parabrahma pāheṁ |
dehasaṅga hā na sāhe | tuja videhāsī || 28 ||

28. The Self is beyond the body. Understand that you are that *parabrahman* only and that



the thoughtlessness, of you who are beyond body, does not endure any body attachment whatsoever.

29. ज्याची बुद्धी होये ऐसी। वेद वर्णती तयासी।
शोधतिं नाना शास्त्रांसी। न पडे ठाई ॥ २९ ॥

jyācī buddhī hoye aisī | veda varṇitī tayāsī |
śodhitāṁ nānā śāstrāṁsī | na paḍe ṭhāim || 29 ||

29. The *vedas* sing the praises of the one who has the intellect of that *purush* but when you go searching through the ‘many’ *shasthras*, then He will not be found.

30. ऐश्वर्य ऐसें तत्वता। बाणें देहबुद्धिसोडतिं
देह मी ऐसें भावतिं। अधोगती ॥ ३० ॥

aishvarya aiseṁ tatvatā | bāṇem dehabuddhi soḍi-
tāṁ
deha mī aiseṁ bhāvitāṁ | adhogatī || 30 ||

30. Such grandeur is truly imbibed when body consciousness is dropped but if one holds faith in this “I am a body” feeling then, this grandeur



falls into the lowly condition of being a gross body.

31. याकारणं साधुवचन। मानूं नये अप्रमाण।
मथिया मानतिं दूषण। लागों पाहे ॥ ३१ ॥
yākāraṇeṁ sādhuvacana | mānūṁ naye apramāṇa
|
mithyā mānitāṁ dūṣaṇa | lāgoṁ pāhe || 31 ||

31. When you give up these thoughts then, there is *shravan* and this divine ‘speech’ of the *sadhu* should not respect the unsubstantiated thoughts that lack any kind of authority (ie. “I am a body, a man, woman, rich, poor etc.”). And should respect be given to these false ideas then, your understanding is corrupted.

32. साधुवचन तें कैसें। काये धरावें वशिवासें।
येक वेळ स्वामी ऐसें। मज नरीपावें ॥ ३२ ॥
sādhuvacana teṁ kaiseṁ | kāye dharāveṁ viśvā-
seriṁ |
yeka veḷa svāmī aiseṁ | maja niropāveṁ || 32 ||



32. “What is this divine ‘speech’ of the *sadhu*? And how is this to be held faithfully in the mind? That should be discoursed to this ‘me’ in the ‘many’ thoughts, *swami!*”

33. सोहं आत्मा स्वानंदघन। अजन्मा तो तूंचिजाण।
 हेंचिसाधूचें वचन। सदृढ धरावें ॥ ३३ ॥
soham ātmā svānaṅdaghana | ajanmā to tūñci jāṇa |
hemñci sādḥūceñ vacana | sadṛḍha dharāveñ || 33
 ||

33. Know that you are *so-ham atma* (‘I am *atma*’) and you are that unborn *atma*, full of His own bliss. That thoughtlessness of the *sadhu* has appeared as this divine ‘speech’ and so this ‘speech’ should be firmly understood.

34. महावाक्याचें अंतर। तुंचि ब्रह्म नरितर।
 ऐसिया वचनाचा वसिर। पडोंचि नये ॥ ३४ ॥
mahāvākyañcēñ aṅtara | tuñci brahma nirañtara
 |
aisiyā vacanācā visara | paḍoñci naye || 34 ||



34. The inner meaning of the ‘great statements’ of the *vedas* is, ‘You only are that eternal *brahman*’. Therefore this ‘speech’ should never be forgotten.

35. देहासिहोईल अंत। मग मी पावेन अनंत।
ऐसें बोलणें नभिरांत। मानूंचिनये ॥ ३५ ॥
dehāsi hoīla arīta | maga mī pāvena ananta |
aiseṁ bolaṇeṁ nibhrāṁta | mānūṁci naye || 35
||

35. “When the body falls down dead then, I will attain that endless *paramatma*.” This ‘speech’ should not respect such a belief.

36. येक मुख ऐसें म्हणती। माया नासेल कल्पांतीं।
मग आमहांस ब्रह्मप्राप्ती। येरवीं नाहीं ॥ ३६ ॥
yeka murkha aiseṁ mhaṇatī | māyā nāsela kal-
pāntīṁ |
maga āmhāṁsa brahmaprāptī | yeravīṁ nāhīṁ ||
36 ||

36. For that One has become a fool and then



he says, “When *maya* is destroyed at the end of this age then, we will all attain *brahman*, otherwise not.”

37. मायेसी होईल कल्पांत। अथवा देहासी येईल अंत।
तेव्हां पावेन नविांत। परब्रह्म मी ॥ ३७ ॥
māyesī hoīla kalpānta | athavā dehāsī yeīla anta |
tevhān pāvena nivānta | parabrahma mī || 37 ||

37. “When *maya* comes to an end after this age or when the end comes to the body then, I will attain the peace that is *parabrahman*.”

38. हें बोलणें अप्रमाण। ऐसें नव्हे समाधान।
समाधानाचें लक्षण। वेगळेंचि असे ॥ ३८ ॥
hem bolanem apramāṇa | aiseṁ navhe samādhāna
|
samādhānācerṁ lakṣaṇa | vegaleṁci ase || 38 ||

38. When both thoughtlessness and this ‘speech’ have become these baseless thoughts void of any authority then, how can there be *samadhan*? This attention that brings *samadhan* is



quite different to the attention that brings this world.

39. शैन्य अवघेचमिरावें। मग राज्यपद् प्रापत् व्हावें।
शैन्य असूतांचिराज्य करावें। हें कळेना ॥ ३९ ॥

*śainya avagheñci marāveṃ | maga rājyapada
prāpta vḥāveṃ |*

*śainya astāñci rājya karāveṃ | heṃ kaḷenā || 39
||*

39. It may be said that, first the army of the King should be destroyed and then one can sit upon the King's throne. But one should realise that one should rule over the kingdom while the army remains. However that thoughtless Self has not been understood (the King is the *atma* and His army is this 'all'. When complete understanding comes then, this 'all' is used to be in the world but it is not touched by the thoughtless Self. For He understands that nothing, even knowledge, is true; *maharaj-* the Master uses knowledge to stay in the world; otherwise how could I speak?).



40. माया असोनचि नाहीं। देह असतांच वदिही।

ऐसें समाधान कांहीं। वोळखावें ॥ ४० ॥

māyā asonica nāhīm | deha asatāmca videhī |

aiseri samādhāna kāmhīm | volakhāverim || 40 ||

40. *maya* is and yet it is not and this gross body is within that thoughtless Self who beyond any of the bodies. And when this ‘thing’ (ie. though it is, still it is not) is recognized in this way then, there is *samadhan* (ie. Reality; then this ‘all’ is as a dream).

41. राज्यपद हातासी आलें। मग परविरें काय केलें।

परविरा देखतां राज्य गेलें। हें तों घडेना ॥ ४१ ॥

rājyapada hātāsī ālem | maga parivārem kāya kelim |

parivārā dekhatām rājya gelem | hem tom ghaḍenā || 41 ||

41. After having gained the King’s throne, what can His retinue do to you (ie. this army and ‘many’ citizens cannot affect you)? But if while observing this retinue (‘all’) the Kingship is lost



then, that thoughtless *paramatma* has not been accomplished. (*paramatma* is not like the witnessing *atma* or *purush*, for He does not take this ‘all’ as true)

42. प्राप्त जालयां आत्मज्ञान। तैसें दृश्य देहभान।
दृष्टीं पडतां समाधान। जाणार नाही ॥ ४२ ॥
prāpta jāliyām ātmajñāna | taiseṁ dṛśya dehabhāna |
dṛṣṭīm paḍatām samādhāna | jāṇāra nāhī || 42 ||

42. In the same way, when that knowledge of *atma* has been acquired then, this visible ‘all’ and the awareness of the body are like His retinue. Then while there is the seeing of the visible ‘all’, still that *samadhan* is not lost. (The thoughtless understanding sees the ‘all’ but knows it is false. And the one beyond the body sees a body but knows it is false)

43. मार्गीं मूळी सर्पाकार। देखतां भये आलें थोर।
कळतां तेथील वचिर। मग मारणें काये ॥ ४३ ॥
mārgīṁ mūlī sarpākāra | dekhataṁ bhaye āleṁ



thora |

kalatām tethīla vicāra | *maga māraṇem kāye* || 43
||

43. But while walking on this path of understanding, the *root gets mistaken for a snake (ie. illusion) and then, that one who is truly *brahman* is afraid. But if you understand the thoughtlessness of *brahman* then, what is there to kill (ie. *maya* is and yet is not)? *(Mistaking the rope or root for a snake is an example often used in the scriptures to explain the illusory power of *maya*)

44. तैसी माया भयानक। वचिर पाहातां माईक।

मग तयेचा धाक। कायसा धरावा ॥ ४४ ॥

taisī māyā bhayānaka | *vicāra pāhātām māīka* |
maga tayecā dhāka | *kāyasā dharāvā* || 44 ||

44. Like this is this so called, ferocious *maya*. When thoughtlessness is understood then, where is illusion? And then why will that Reality hold any fear or awe of *maya*?



45. देखतां मृगजळाचे पूर। म्हणे कैसा पावों पैलपार।
कळतां तेथीचा वचिर। सांकडें कैचें ॥ ४५ ॥

*dekhatām mṛgajalāce pūra | mhaṇe kaisā pāvoraṁ
pailapāra |*

*kaḷatām tethicā vicāra | sāmkaḍem kaimcem || 45
||*

45. Though the flood that you see is in truth a mirage, you say, “How to cross over?” But when you understand the thoughtlessness of ‘there’/*brahman*, then why would you be troubled?

46. देखतां स्वप्न भयानक। स्वप्नीं वाटे परम धाक।
जागृती आलीयां साशंक। कासया व्हावें ॥ ४६ ॥

*dekhatām svapna bhayānaka | svapnīm vāṭe pa-
rama dhāka |*

jāgṛtī āliyām sāsamka | kāsayā vhaḁem || 46 ||

46. If you see a dream and become afraid then, understand that it is the Supreme Self who is feeling this fear in the dream. And when awakening comes then, how can there be any anxi-



ety?

47. तथापी माया कल्पनेसी दसि। आपण कल्पनेतीत असे।
तेथें उद्देग काईसे। नरिवकिल्पासी ॥ ४७ ॥

tathāpī māyā kalpanesī dise | āpaṇa kalpanetīta ase
|
tetherm udvega kāise | nirvikalpāsī || 47 ||

47. *maya* sees through imagination; but you are beyond imagination. How can there be anxiety for the one who is ‘there’ beyond imagination?

48. अंतीं मतीं तेच गती। ऐसें सरवत्र बोलती।
तुझा अंतीं तुझी प्राप्ती। सहजच जाली ॥ ४८ ॥

antīm matīm teci gatī | aisem sarvatra bolatī |
tujhā antīm tujhī prāptī | sahajaci jāli || 48 ||

48. If that understanding ends then, that Reality becomes a state and in this state there is this ‘speech’ of ‘I am’ everywhere. But if you lose yourself then, you will find Yourself and there is only that natural *swarup* (and you finally meet Yourself).



49. चौंदेहाचा अंत। आणी जन्म मुळाचा परांत।
अंतांपरांतासी अलपित। तो तुं आत्मा ॥ ४९ ॥
cauṁdehācā aṁta | āṇī janma muḷācā prāṁta |
aṁtāṁprāṁtāsī aḷipta | to tuṁ ātmā || 49 ||

49. When there is the end of these four bodies (first two of individual/*pinda* and universal/*brahmanda*) then, there is this province of ‘I am’ and it is the source of birth. And when there is the end of this ‘I am’ then, there is that untouched *paramatma* and That you are.

50. जयासी ऐसी आहे मती। तयास ज्ञानें आत्मगती।
गती आणी अवगती। वेगळाचतितो ॥ ५० ॥
jayāsī aisī āhe matī | tayāsa jñāṇeṁ ātmagatī |
gatī āṇī avagatī | vegalāci to || 50 ||

50. When this understanding comes to *mula maya* then, due to pure knowledge, that state of ‘I am the *atma*’ becomes Reality. Then there is that Self who is separate from any highest or lowest state.



51. मतखिण्टली वेदांची। तेथें गती आणी अवगती कैंची।
 आत्मशास्त्रगुरुप्रचर्ती। ऐक्यता आली ॥ ५१ ॥
mati khumṭalī vedāncī | tethem gatī aṅī avagatī
kairncī |
ātmasāstragurupracitī | aikyatā ālī || 51 ||

51. That understanding confounds the *vedas*; ‘there’ how can there be a highest or lowest state? ‘There’, whatever was verified by the scriptures and your *guru* has become your own Self-experience.

52. जीवपणाची फटिली भ्रंती। वस्तु आली आत्मप्रचर्ती।
 प्राणी पावला उत्तमगती। सद्गुरुबोधें ॥ ५२ ॥
jīvapaṅācī phitalī bhrāntī | vastu ālī ātmapracitī |
prāṅī pāvalā uttamagatī | sadgurubodhem || 52 ||

52. The confusion of being a *jīva* has been broken and that Self within this ‘I am’ experience becomes apparent. This state in the *prana* has achieved Self-knowledge, due to *sadguru’s* teaching.



53. सद्गुरुबोध जेव्हां जाला। चौदेहांस अंत आला।

तेणें नजिध्यास लागला। सस्वरूपीं ॥ ५३ ॥

*sadgurubodha jevhām jālā | caumdehāmsa anta
ālā |*

teṇem nijadhyāsa lāgalā | sasvarūpīm || 53 ||

53. When that understanding of *sadguru* comes then, there is the end of the four bodies (ie. the final four bodies, causal and the *avy-krut* are the same; as is the supra-causal and *mula-maya*) and in that true *swarup*, *nididhyas* is established.

54. तेणें नजिध्यासें प्राणी। धेयंचजाला नरिवाणीं।

सायोज्यमुक्तीचा धनी। होऊन बैसला ॥ ५४ ॥

*teṇem nijadhyāseṁ prāṇī | dheyaṁci jālā nir-
vāṇīm |*

sāyoyjamuktīcā dhanī | hoūna baisalā || 54 ||

54. Due to *nididhyas*, the object within the *prana* that was meditated upon is completely destroyed and one becomes established as the owner of Final Liberation.



55. दृश्य पदार्थ वोसरतां। आवघा आत्माचित्तवता।
 नेहटून वचिरें पहातां। दृश्य मुळींच नाहीं ॥ ५५ ॥
dr̥śya padārtha vosaratām | āvaghā ātmāci tatvatā
 |
nehaṭūna vicāreṁ pahātām | dr̥śya muḷīmca
nāhīm ॥ 55 ॥

55. The visible ‘object’ (ie. this ‘all’) becomes empty and everything is truly that *atma* only (see V. 39). When you are constantly alert to thoughtlessness then, there is no visible ‘all’ at the root.

56. मथिया मथियत्वे पाहलिं। मथियापणें अनुभवा आलें।
 श्रोतीं पाहजि ऐकलिं। या नाव मोक्ष ॥ ५६ ॥
mithyā mithyatveṁ pāhileṁ | mithyāpaṇeṁ anub-
havā āleṁ |
śrotīm pāhije aikileṁ | yā nāva mokṣa ॥ 56 ॥

56. The false gross world is understood to be false and due to its falsity this ‘experience’ has come. When in the listener there is such listening then, there is this liberation called ‘I am’.



57. सद्गुरुवचन हृदई धरी। तोचिमोक्षाचा अधिकारी।
श्रवण मनन केलेंचिकरी। अत्यादरें ॥ ५७ ॥
sadguruvacana hr̥daīm dharī | toci mokṣācā adhi-
kārī |
śravaṇa manana kelem̐ci karī | atyādareṁ || 57 ||

57. And if one holds this divine ‘speech’ of *sad-guru* in one’s heart (ie. *shravan* and *manana*), then one becomes the worthy recipient of Final Liberation, all because one had made *shravan* and *manana* with great love.

58. जेथें आटती दोन्ही पक्ष। तेथें लक्ष ना अलक्ष।
या नाव जाणजिं मोक्ष। नेमसूत आत्मा ॥ ५८ ॥
jether̐m āṭatī donhī pakṣa | tether̐m lakṣa nā alakṣa |
yā nāva jāṇijē mokṣa | nemasta ātmā || 58 ||

58. Then ‘here’ both sides (ie. the concept of ‘here’ and ‘there’, *maya* and *brahman*) are dissolved and ‘there’ there is neither concentration nor that which cannot be concentrated upon. This ‘I am’ should know the steady and clear *atma*, for that is Final Liberation.



59. जेथें ध्यान धारणा सरे। कल्पना नरिवकिल्पीं मुरे।
 केवळ ज्ञेप्तमात्र उरे। सूक्ष्म ब्रह्म ॥ ५९ ॥
jethem dhyāna dhāraṇā sare | kalpanā nirvikalpīm
mure |
kevala jñeptimātra ure | sūkṣma brahma || 59 ||

59. When 'here' the meditation and the mental retention end then, imagination is merged into that which is free of imagination (*nirvikalpa*) and only that pure knowledge remains and that is *brahman*.

60. भवमृगजळ आटलें। लटकिं बंधन सुटलें।
 अजन्म्यास मुक्त केलें। जन्मदुःखापासुनी ॥ ६० ॥
bhavamṛgajala āṭalem | laṭikem baṇdhana suṭalem
 |
ajanmyāsa mukta kalem | janmaduḥkhāpāsunī ||
 60 ||

60. The mirage of worldly existence was dried up and the false bondage was cut. The birth-less was freed from the sufferings of birth.



61. नःसंगाची संगव्याधी। वदिहाची देहबुद्धी।

वविकें तोडली उपाधी। नःप्रपंचाची ॥ ६१ ॥

*niḥsaṅgācī saṅgavyādhī | videhācī dehabuddhī |
vivekeṁ toḍilī upādhī | niḥprapañcācī || 61 ||*

61. The attachment (ie. ‘I am’) of the unattached and the body consciousness of that which is beyond the body; these two limiting concepts were broken by the *vivek* of That which is beyond the five elements.

62. अद्वैताचें तोडलें द्वैत। येकांतास दलि एकांत।

अनंतास दलि अंत। अनंताचा ॥ ६२ ॥

*advaitāceṁ toḍileṁ dvaita | yekāntāsa dilā ekānta
|*

anantāsa dilā anta | anantācā || 62 ||

62. The duality of the non-dual was broken and aloneness was given Its aloneness and to that endless there was given the end of the endless (ie. this endless had been a subtle illusion, ‘I am endless’; put an end to every concept). (*maharaj-* knowledge is endless; put an end to



that endless)

63. जागृतीस चेववलिं। चेईर्यास सावध केलें।
 नजिबोधास प्रबोधलिं। आत्मज्ञान ॥ ६३ ॥
jāgṛtīsa cevavileṁ | ceīryāsa sāvadhā keleṁ |
nijabodhāsa prabodhileṁ | ātmajñāna || 63 ||

63. When wakefulness was awakened and this awakened ‘all’ remained alert then, that knowledge of *atma* awakened to Its own understanding (ie. Reality).

64. अमृतास केलें अमर। मोक्षास मुक्तीचें घर।
 संयोगास नरितर। योग केला ॥ ६४ ॥
amṛtāsa keleṁ amara | mokṣāsa muktīceṁ ghara |
saṁyogāsa niraṁtara | yoga kelā || 64 ||

64. The immortal nectar was made deathless and Liberated went to that house of Liberation and that union was forever united.

65. नरिगुणास नरिगुण केलें। सारथकाचें सारथक जालें।
 बहुतां दविसां भेटलें। आपणास आपण ॥ ६५ ॥



*nirguṇāsa nirguṇa kelem | sārthakācem sārthaka
jālem |
bahutām divasām bheṭalem | āpaṇāsi āpaṇa || 65
||*

65. That *nirgun* was made *nirgun*. The meaning of life found its meaning and after many days you finally met Yourself.

66. तुटला द्वैताचा पडदा। अभेदे तोडिलें भेदा।
भूतपंचकाची बाधा। नरिसोन गेली॥ ६६॥
*tuṭalā dvaitācā paḍadā | abhederi toḍilerī bhedā |
bhūtapañcakācī bādḥā | nirasona gelī || 66 ||*

66. The veil of duality was torn away and the indivisible shattered the divisions and one's possession by these ghosts of the five elements was cast out.

67. जालें साधनाचें फळ। नशिचळ्हास केलें नशिचळ।
नरिम्ळाचा गेला मळ। वविकबळें॥ ६७॥
*jālem sādhanācem phala | niścaḷāsa kelem niścaḷa
|*



nirmalācā gelā maḷa | vivekabaḷeṁ || 67 ||

67. The fruit of *sadhana* was picked and the still was made still. By proper, steady *vivek*, that pure *atma* was washed of any impurity.

68. होतें सन्नधि चुकलें। ज्याचें त्यास प्रापूत जालें।
 आपण देखतां फटिलें। जन्मदुःख ॥ ६८ ॥
hoteṁ sannidha cukaleṁ | jyāceṁ tyāsa prāpta jāleṁ |
āpaṇa dekhatāṁ phiṭaleṁ | janmaduḥkha || 68 ||

68. He was so near yet had been lost. Then that *purush* met Himself and seeing His own Self there was an end to the sufferings of birth.

69. दुष्टस्वपनें जाजावला। ब्रह्मण नीच याती पावला।
 आपणांसी आपण सांपडला। जागेपणें ॥ ६९ ॥
duṣṭasvapneṁ jājāvalā | brahmaṇa nīca yātī pāvalā |
āpaṇāṁsī āpaṇa sāmpaḍalā | jāgepaṇeṁ || 69 ||

69. That constant and continuous *brahmin* (ie.



brahman) had taken a birth as a *jiva* and in this terrible dream He had suffered so much. Then He found Himself by simply awaking.

70. ऐसैं जयास जालें ज्ञान। तया पुरुषाचें लक्षण।

पुढल्लिं समासीं नरूपण। बोलल्लिं असे ॥ ७० ॥

aiseṁ jayāsa jāleṁ jñāna | tayā puruṣāceṁ lakṣaṇa

|

puḍhile samāsīṁ nirūpaṇa | bolileṁ ase || 70 ||

70. When pure knowledge comes to *mula maya* then, this attention (ie. *mula maya*) of that attentionless *purush* becomes that Reality. Therefore within the collection of words ahead, this ‘I am’ discourse is to be ‘spoken’ and then that pure knowledge can be realised.

इति श्रीदासबोधे गुरुशषियसंवादे

आत्मदर्शननाम समास आठवा ॥ ८ ॥ ८.८

iti śrīdāsabodhe guruśiṣyasamvāde

ātmadarśananāma samāsa āṭhavaḥ || 8 || 8.8

Tímto končí 8. kapitola 8. dášaky knihy Dá-



sbódh s názvem „The Vision of atma“.



8.9 The Attention of the *Siddha*

समास नववा : सद्दधलक्षण

samāsa navavā : siddhalakṣaṇa

The Attention of the *Siddha*

|| Śrī Rām ||

1. अंतरी गेलीयां अमृत। बाहूया काया लखलखति।
अंतरस्थति बाणतां संत। लक्षणं कैसीं ॥ १ ॥
aṁtarī gelīyāṁ amṛta | bāhyā kāyā lakhalakhita |



aṁtarasthiti bāṇatām samta | lakṣaṇem kaisīm ||
1 ||

1. “It is said that when nectar has been absorbed within then, the *outer body shines. Please explain what is this attention of the Saint who is established in Himself?” *(His outer body is this ‘all’)

2. जालें आत्मज्ञान बरवें। हे कैसेन पां जाणावें।
महणौन बोलिलीं स्वभावें। साधुलक्षणें ॥ २ ॥

jālem ātmajñāna baravem | he kaiseni pām jāṇā-
vem |

mhaṇauni bolilīm svabhāvem | sādhumlakṣaṇem ||
2 ||

2. The Master explains that, on account of thoughtlessness there is this knowledge of *atma*; how therefore can this be something that can be known (*maharaj*- how can you, kiss yourself?)? Therefore this attention of that *sadhu* is this natural ‘speech’ (*maharaj*- ‘The Master uses knowledge to be in the world’: That thou-



ghtless Self cannot be known in the way an object is known. When the duality of Knower and known dissolves then, there is direct experience of your Self. However to remain in this world, the Self or *siddha* or Master uses the medium of this ‘all’ or ‘I am’ yet He maintains non-duality and understands it is not now something separate from Myself).

3. ऐक सद्दिघांचे लक्षण। सद्दिघ म्हणजि स्वरूप जाण।
तेथें पाहातां वेगळेपण। मुळीच नाहीं ॥ ३ ॥

aika siddhāñce lakṣaṇa | siddha mhañije svarūpa jāna |

tetheriṃ pāhātāñ vegalepaṇa | muḷica nāhīñ || 3 ||

3. Drop every concept you carry and listen carefully to this ‘I am’. Only then can there be the attention of the *siddha*. Know the *siddha* as that *swarup*. ‘There’ He understands that there is truly no separateness at all.

4. स्वरूप होऊन राहजि। तया नाव सद्दिघ बोलजि।



सद्दिधस्वरूपींच साजे। सद्दिघपण ॥ ४ ॥

*svarūpa hoūna rāhije | tayā nāva siddha bolije |
siddhasvarūpīmca sāje | siddhapaṇa || 4 ||*

4. You should be that *swarup* and stay. Then this ‘speech’ of ‘I am’ will be the *siddha* (the *siddha* uses this ‘speech’. *maharaj-* otherwise how could I speak). One can only be a *siddha* by remaining in that *swarup* of the *siddha* (*maharaj-* be in the water but never take the touch of the water).

5. वेदशास्त्ररीं जें प्रसद्दिध। सस्वरूप स्वतसद्दिध।

तयासचि बोलजै सद्दिध। अन्यथा न घडे ॥ ५ ॥

vedaśāstrīm jem prasiddha | sasvarūpa svatasiddha |

tayāsica bolije siddha | anyathā na ghaḍe || 5 ||

5. This ‘I am’ in the *shasthras* is the praise of that Self-existent, true *swarup*. The *siddha* understands that He is ‘speaking’ to Himself only, otherwise nothing can be accomplished. (Nothing can happen without knowledge but the



siddha does not touch this knowledge and create duality).

6. तथापी बोलों काहीं येक। साधकास कळाया वविक।
 सद्दिलक्षणाचें कौतुक। तें हें ऐसें असे ॥ ६ ॥
tathāpī bolom̐ kāhīm̐ yeka | sādhakāsa kalāyā viveka |
siddhalakṣaṇāceṁ kautuka | teṁ heṁ aiseṁ ase ||
 6 ||

6. The *sadhak* by *vivek* uses this ‘I am’ in order to understand that *swarup*. This is not the same as the attention of the *siddha*. For though He also uses this wonder of ‘I am’, still He never leaves His thoughtless Self.

7. अंतरस्थति स्वरूप जाली। पुढें काया कैसी वरूतली।
 जैसी स्वपनीची नाथली। स्वपनरचना ॥ ७ ॥
aṁtarasthita svarūpa jālī | puḍhem̐ kāyā kaisī var-talī |
jaisī svapnīcī nāthilī | svapnaracanā || 7 ||

7. When that *swarup* is established within then,



how can one exist as a body? Then it is just be like building a dream knowing full well, that the dream is untrue.

8. तथापि सिद्धिधांचें लक्षण। कांहीं करूं नरूपण।
जेणें बाणे अंतरखूण। परमार्थाची ॥ ८ ॥

*tathāpi siddhānceṁ lakṣaṇa | kāṁhīm karūṁ ni-
rūpaṇa |*
jeṇeṁ bāṇe aṁtarkhūṇa | paramārthācī || 8 ||

8. For even while there is this ‘I am’ of the *si-ddha* still, He is forever established within Him-self.

9. सदा स्वरूपानुसंधान। हें मुख्य साधूचें लक्षण।
जनीं असोन आपण। जनावेगळा ॥ ९ ॥

*sadā svarūpānusaṁdhāna | heṁ mukhya sādhu-
ceṁ lakṣaṇa |*
janīm asona āpaṇa | janāvegaḷā || 9 ||

9. Therefore, while remaining always within His *swarup*, that thoughtless Supreme knows the world through this ‘I am’. And though being in



the world, still He is separate from the world.

10. स्वरूपीं दृष्टी पडतां। तुटोन गेली संसारचिता।
 पुढें लागली ममता। नरूपणाची ॥ १० ॥
svarūpīm drṣṭī paḍatām | tuṭona gelī saṁsāra-
cintā |
puḍhem lāgalī mamatā | nirūpaṇācī || 10 ||

10. But when you are this ‘I am’ within that *swarup* then, the anxiety of *samsar* is cast away and your love is for this *sagun* discourse only.

11. हें साधकाचें लक्षण। परी सद्दिघाआंगीं असे जाण।
 सद्दिघलक्षण साधकेंवणि। बोलोंच नये ॥ ११ ॥
hem sādhakācem lakṣaṇa | parī siddhāāṅgīm ase
jāṇa |
siddhalakṣaṇa sādhakemvṇi | bolomca naye || 11
 ||

11. Such attention is the attention of the *sadhak*, but this knowing is not that attention of the *siddha*. The attention of the *siddha*, does not require this ‘speech’ of the *sadhak* (the at-



tention of the *sadhak* is this ‘all’ and he takes this ‘all’ as true. And though the attention of *siddha* is also this ‘all’, He understands, He is the Truth and this ‘all’ is just a dream).

12. बाह्य साधकाचें परी। आणी स्वरूपाकार अंतरीं।
सद्दिलक्षण चतुरीं। जाणजि ऐसें ॥ १२ ॥
bāhya sādhakāceri pari | āṇi svarūpākāra antarīṅ
|
siddhalakṣaṇa caturīṅ | jāṇije aiseṅ || 12 ||

12. Externally He has the same attention of the *sadhak* yet, the *siddha* is dwelling in His still *swarup*. Therefore the wise should know the attention of the *siddha*.

13. संदेहरहीत साधन। तेचसिद्धांचे लक्षण।
अंतरूबाह्य समाधान। चळेना ऐसें ॥ १३ ॥
saṁdeharahīta sādhana | teci siddhāṅce lakṣaṇa |
amtarbāhya samādhāna | caḷenā aiseṅ || 13 ||

13. When the *sadhana* of the *sadhak* is freed of its attachment to this ‘all’ body then, there is



that attention of the *siddha*. Then inside and outside His *samadhan* is not disturbed.

14. अचळ जाली अंतरस्थिती। तेथें चळणास कैची गती।
स्वरूपीं लागतां वृत्ती। स्वरूपचजिाली ॥ १४ ॥
acala jālī antarasthitī | tethem caḷaṇāsa kaicī gatī
|
svarūpīṁ lāgatāṁ vṛttī | svarūpaci jālī || 14 ||

14. His inner steadfastness does not move. ‘There’ in *brahman*, how can there be this state that moves? When this ‘I am’ is planted in the *swarup* then, it becomes that *swarup* only.

15. मग तो चळतांच अचळ। चंचळपणें नशिचळ।
नशिचळ असोन चंचळ। देह त्याचा ॥ १५ ॥
maga to caḷatāṁca acala | caṁcalaṇaṇem niścala |
niścala asona caṁcala | deha tyācā || 15 ||

15. Then that *paramatma* is the non-moving, moving and even while He is moving, He is still. For while being still, there is the moving of this ‘all’ body.



16. स्वरूपीं स्वरूपचजाला। मग तो पडोनचि राहलि।
अथवा उठोनपिळाला। तरी चळेना ॥ १६ ॥
svarūpīṃ svarūpaci jālā | maga to paḍonica rāhilā
|
athavā uṭhoni paḷālā | tarī caḷenā || 16 ||

16. In the *swarup*, there is only that *swarup*. Then one may be lying down or one may stand up and start running, but nevertheless He is not moving.

17. येथें कारण अंतरस्थिती। अंतरींच पाहजि नवृत्ती।
अंतर लागलें भगवंतीं। तोचिसाधु ॥ १७ ॥
yethēṃ kāraṇa aṃtarasthitī | aṃtarīṃca pāhije ni-
vṛttī |
aṃtara lāgaḷeṃ bhagavaṃtīm | toci sādhu || 17 ||

17. *mula maya* is the cause of this world but when this knowing *vṛitti* remains established in itself then, it will become *nivṛitti* (ie. free of the *vṛitti*). When this ‘I am’ gets placed within God, then one has become a *sadhu*. (This ‘I am’ is the cause of the world and also the means of



finding God)

18. बाह्य भलतैसैं असावे। परी अंतर स्वरूपीं लागावें।
लक्षणे दसिती स्वभावे। साधुआंगीं ॥ १८ ॥

*bāhya bhalataiseṁ asāve | parī antara svarūpīṁ
lākṣaṇe disatī svabhāveṁ |*

lākṣaṇe disatī svabhāveṁ | sādhuāṅgīṁ || 18 ||

18. The external condition is irrelevant but, this ‘I am’ should be firmly planted within that *swarup*. Then the *sadhu* sees by means of this ‘all’ body within Him¹¹.

¹¹*siddharameshwar maharaj*- Now suppose there is a Knower of the Self and he has not taken his required sacred bath nor performed his daily prayers and is sitting on top of a rubbish heap eating whatever is given to him. That one who is “tasting” of the conviction of Self-knowledge has his actions condemned by a worldly knowledgeable person or otherwise commonly known as an ignorant spiritual person, because his intellect has been taught that such actions are prohibited. But, the intellect of the Knower has been changed and there is no condemnation of any action in his mind. And why should he care for the contempt of the ignorant person?



19. राजीं बैसतां अवलळि। आंगीं बाणे राजकळा।
स्वरूपीं लागतां जविहाळा। लक्षणे बाणती ॥ १९ ॥
rājīm baisatām avalilā | āngīm bāṇe rājakalā |
svarūpīm lāgatām jivhālā | lakṣaṇe bāṇatī || 19 ||

19. Then the King sits upon the throne and in His kingdom, His orders will naturally be carried out. While established in His *swarup*, that One creates life through this attention.

20. येरव्ही अभ्यास करतिं। हाता न चढती सर्वथा।
स्वरूपीं राहावें ततत्वतां। स्वरूप होउनी ॥ २० ॥
yeravhī abhyāsa karitām | hātā na caḍhatī sarvathā
|
svarūpīm rāhāveṁ tattvatām | svarūpa hounī ||
20 ||

20. But if you continue to practice then, you will never sit upon the throne (if you continue to think that you are someone and something other has to be attained). To be that *swarup* one truly has to remain within that *swarup*.



21. अभ्यासाचा मुगुटमणी। वृत्ती राहावी नरिगुणीं।

संतसंगें नरूपणीं। स्थिती बाणे ॥ २१ ॥

abhyāsācā muguṭamaṇī | vṛttī rāhāvī nirguṇīm |
saṁtasaṅgeṁ nirūpaṇīm | sthitī bāṇe || 21 ||

21. The jewel in the crown of practice¹² is when this knowing *vritti* remains in that *nirgun*. Then due to its company with the Truth, that *atma* will be established.

22. ऐसीं लक्षणें बरवीं। स्वरूपाकारें अभ्यासावीं।

स्वरूप सोडतिं गोसावी। भांबावती ॥ २२ ॥

aisīm lakṣaṇeṁ baravīm | svarūpākāreṁ abhyāsā-
vīm |

svarūpa soḍitām gosāvī | bhāmbāvatī || 22 ||

22. That thoughtless attention is the practice of the ‘Dweller in His *swarup*’ (ie. *siddha*). But

¹²*siddharameshwar maharaj*- The greatest practice of all practices is when that “I am” thought ceases in the *nirguna swarup*. But for that to happen, the very last remnant of worldly life must be left. Without giving up your human-ness, one can never become God.



if that *swarup* is forgotten, then that Master of the senses becomes a confused *jiva* only (and continues to do ‘many’ practices).

23. आतां असो हें बोलणें। ऐका साधूची लक्षणें।
जेणें समाधान बाणे। साधकाअंगीं ॥ २३ ॥

ātām aso heriṃ bolāṇeṃ | aikā sādihūcī lakṣaṇeṃ |
jeṇeṃ samādhāna bāṇe | sādihakāṅgīm || 23 ||

23. Now, if that thoughtless attention of the *sadhu* has become this ‘I am’ then, listen very carefully and then this ‘speech’ will also become still. For it is due to this *mula maya*, that *samadhan* gets imbibed in the *sadhak*.

24. स्वरूपीं भरतां कल्पना। तेथें कैची उरेल कामना।
महणौनयां सधुजना। कामचिनिहीं ॥ २४ ॥

svarūpīm bharatām kalpanā | tetheṃ kaimcī urela
kāmanā |

mhaṇauniyām sadhujanā | kāmaci nāhīm || 24 ||

24. When this imagination gets placed within that *swarup*, then, how will desire remain



‘there’? Therefore the *sadhu* has no desire.

25. कल्पलि वषियो हातींचा जावा। तेणें गुणें क्रोध यावा।
साधुजनाचा अक्षै ठेवा। जाणार नाहीं ॥ २५ ॥
*kalpilā viṣayo hātīncā jāvā | teṇem guṇem krodha
yāvā |*
sādhujanācā akṣai thevā | jāṇāra nāhīm || 25 ||

25. When an imagined object of desire slips from one’s possession then, such objectification brings anger. But the *sadhu* has no desire and so peace is His inner treasure and that will never be lost.

26. म्हणोना ते क्रोधरहति। जाणती स्वरूप संत।
नासविंत हे पदार्थ। सांडुनया ॥ २६ ॥
mhaṇoni te krodharahita | jāṇatī svarūpa saṁta |
nāsivaṁta he padārtha | sāṁḍuniyā || 26 ||

26. Therefore, He is free of anger and He is the Knower, the *swarup* and the Saint. He is thoughtless and has given up this destructible ‘object’ called *maya*.



27. जेथें नाहीं दुसरी परी। क्रोध यावा कोणावरी।
क्रोधरहति चराचरीं। साधुजन वरूतती ॥ २७ ॥
jetherm nāhīm dusarī parī | krodha yāvā koṇāvarī |
krodharahita carācarīm | sādhujana vartatī || 27
॥

27. *maya* is not like that *brahman* within her. Anger appears upon her but within this whole animate and inanimate creation, the *sadhu* exists without anger. (*maharaj-* when you know yourself then let all thoughts come, for you know you are not the thought)

28. आपुला आपण स्वानंद। कोणावरी करावा मद।
याकारणें वादवेवाद। तुटोन गेला ॥ २८ ॥
āpulā āpaṇa svānanda | koṇāvarī karāvā mada |
yākāraṇem vādavevāda | tuṭona gelā || 28 ||

28. He is Himself and there is His own bliss/*swaananda*. Who is there to be arrogant with? By means of this ‘speech’, He has put an end to all disagreements.



29. साधु स्वरूप नरिविकार। तेषु कैंचा तरिस्कार।
 आपला आपण मतसर। कोणावरी करावा ॥ २९ ॥
sādhu svarūpa nirvikāra | tethem kaimcā tiraskāra
 |
āpalā āpaṇa matsara | koṇāvarī karāvā || 29 ||

29. That *sadhu* is the *swarup* that never changes; how can there be contempt 'there'? How can He be envious of Himself?

30. साधु वस्तु अनायासे। याकारणें मतसर नसे।
 मदमतसराचें पसिं। साधुसी नाही ॥ ३० ॥
sādhu vastu anāyāseṁ | yākāraṇem matsara nase
 |
madamatsarācem piseṁ | sādhusī nāhīm || 30 ||

30. The *sadhu* requires no effort to be Himself. But the effort of *sadhana* is required to understand this 'I am'. When you know 'I am everywhere' then, envy is destroyed, therefore how could the madness of arrogance and envy be with the *sadhu*.



31. साधु स्वरूप स्वयंभ। तेथें कैचा असेल दंभ।

जेथें द्वैताचा आरंभ जालाच नाही ॥ ३१ ॥

*sādhu svarūpa svayambha | tethem kaimcā asela
dambha |*

jethem dvaitācā ārambha jālāca nāhī || 31 ||

31. The *sadhu's swarup* is Self-existent, how will there be hypocrisy 'there', where the beginning of duality has not appeared? (The *swarup* is established and that thoughtless *sadhu* is seated beyond the *sagun* and He no longer takes this 'all' as true but understands that it is false like a dream)

32. जेणें दृष्य केलें वसिंच। तयास कैचा हो प्रपंच।

याकारणें नःप्रपंच। साधु जाणावा ॥ ३२ ॥

*jeṇem dṛṣya kelem vasiṅca | tayāsa kaimcā ho pra-
paṅca |*

yākāraṇem niḥprapaṅca | sādhu jāṇāvā || 32 ||

32. When this visible 'all' of *mula maya* has been destroyed by thoughtlessness then, how can there be the five elements? By means of



this ‘speech’, one should know that *sadhu* who is beyond the elements.

33. अवघें ब्रह्मांड त्याचे घर। पंचभूतकि हा जोजार।
मथिया जाणोन सत्वर। त्याग केला ॥ ३३ ॥
avagheṁ brahmāṇḍa tyāce ghara | pañcabhūtika
hā jojāra |
mithyā jāṇona satvara | tyāga kelā || 33 ||

33. Then the entire universe is His abode and this whole elemental family is that thoughtless Self. He sees this creation as His dream and naturally does not touch it.

34. याकारणें लोभ नसे। साधु सदा नरिलोभ असे।
जयाची वासना समरसे। शुद्धस्वरूपीं ॥ ३४ ॥
yākāraṇeṁ lobha nase | sādhu sadā nirlobha ase |
jayācī vāsanā samarase | śuddhasvarūpīm || 34 ||

34. Due to this ‘speech’, greed has been destroyed and that *sadhu* is always unselfish and detached. The *vasana* of *mula maya* (ie. desire to be) has been absorbed within that pure *swa-*



rup.

35. आपुला आपण आघवा। स्वार्थ कोणाचा करावा।
महणोनिसाधु तो जाणावा। शोकरहति ॥ ३५ ॥
āpulā āpaṇa āghavā | svārtha koṇācā karāvā |
mhaṇoni sādhu to jāṇāvā | śokarahita || 35 ||

35. When you are everything then you have selfishness for this ‘all’ (ie. I want to know only). But that *sadhu* has no desire to even know and therefore He has no selfishness.

36. दृष्य सांडुन नासर्वित। स्वरूप सेवलिं शाश्वत।
याकारणं शोकरहति। साधु जाणावा ॥ ३६ ॥
dr̥ṣya sāṇḍuna nāsivaṁta | svarūpa sevileṁ śāś-
vata |
yākāraṇeṁ śokarahita | sādhu jāṇāvā || 36 ||

36. When the visible has been left aside because it is destructible then, that eternal *swarup* is tasted. By means of this ‘speech’, you come to that *sadhu* who is free of sorrow.



37. शोकें दुखवावी वृत्ती। तरी ते जाहली नवृत्ती।
 म्हणोना साधु आदांतीं। शोकरहीत ॥ ३७ ॥
śokeṁ dukhavāvī vṛttī | tarī te jāhalī nivṛttī |
mhaṇoni sādhu ādiantīṁ | śokarahīta || 37 ||

37. This knowing *vritti* is made to suffer sorrow when it stays in only the body. But when this becomes *nivritti* then there is the *sadhu* free of any sorrow.

38. मोहें झळंबावें मन। तरी तें जाहालें उन्मन।
 याकारणें साधुजन। मोहातीत ॥ ३८ ॥
moheṁ jhalaṁbāveṁ mana | tarī teṁ jāhāleṁ un-
mana |
yākāraṇeṁ sādhujana | mohātīta || 38 ||

38. Even if the mind is full to the brim with attractions, still He has become *unmana* (ie. no mind). By means of this ‘speech’, that *sadhu* within the wandering mind is beyond all attractions. (*maharaj*- I will even say, have desires, but know that these desires are for the shit only)



39. सधु वसतु अद्वये। तेथें वाटेल भये।
परब्रह्म ते नरिभये। तोचि साधु ॥ ३९ ॥
sadhu vastu advaye | tethem vāṭela bhaye |
parabrahma teṁ nirbhaye | toci sādhu || 39 ||

39. The *sadhu* is absorbed in Himself, therefore how can fear be felt ‘there’? *parabrahman* is fearless and that only is the *sadhu*.

40. याकारणें भयातीत। साधु नरिभय नविांत।
सकळांस मांडेल अंत। साधु अनंतरूपी ॥ ४० ॥
yākāraṇem bhayātīta | sādhu nirbhaya nivāṁta |
sakalāṁsa māṁḍela aṁta | sādhu anantarūpī ||
40 ||

40. Become this ‘speech’ and then this too will also slip away. Then you are beyond fear and a *sadhu*, fearless and peaceful. When you put an end to this ‘all’ then, you disappear within that endless *sadhu*.

41. सत्यस्वरूपें अमर जाला। भये कैचें वाटेल त्याला।
याकारणें साधुजनाला। भयेचि नाही ॥ ४१ ॥



*satyasvarūpeṁ amara jālā | bhaye kair̥mcer̥m vāṭela
tyālā |*
ṽākāraṇeṁ sādhujanālā | bhayeci nāhīm̄ || 41 ||

41. Due to that true *swarup*, immortality comes. How can 'That' have fear? Due to this 'speech', you become the *sadhu* free of fear.

42. जेथें नाहीं द्वंद्वभेद। आपला आपण अभेद।
तेथें कैचा उठेल खेद। देहबुद्धीचा ॥ ४२ ॥
*jether̄m nāhīm̄ dvaṁdvabheda | āpalā āpaṇa abheda
|*
*tether̄m kair̥m cā uṭhela kheda | dehabuddhīcā || 42
||*

42. When the duality of *mula maya* has gone then separateness no longer remains and He is His inseparable Self. 'There', how can the pain and torment of body identification arise?

43. बुद्धिनिं नेमलिं नरिगुणा। त्यास कोणीच नेईना।
याकारणें साधुजना। खेदचि नाहीं ॥ ४३ ॥
buddhineṁ nemileṁ nirguṇā | tyāsa koṇīca neinā



|

yākāraṇeṃ sādhujanā | khedaci nāhīm || 43 ||

43. When one has the conviction that ‘I am He’, then that *nirgun* understanding gets established and He can never be led back to body consciousness. Therefore due to this ‘speech’, that *sadhu* can never suffer.

44. आपण एकला ठाईचा। स्वार्थ करावा कोणाचा।

दृष्य नसतां स्वार्थाचा। ठावचि नाहीं ॥ ४४ ॥

āpaṇa ekalā ṭhāicā | svārtha karāvā koṇācā |

dr̥ṣya nasatām svārthācā | ṭhāvaci nāhīm || 44 ||

44. When He is alone in His own place, then who could He be selfish of? When this visible ‘all’ does not remain then there is no place for selfishness.

45. साधु आपणचि येक। तेथें कैंचा दुःखशोक।

दुजेवणि अवविक। येणार नाहीं ॥ ४५ ॥

sādhu āpaṇaci yeka | tetheṃ kair̥cā duḥkhaśoka |

dujeviṇa aviveka | yeṇāra nāhīm || 45 ||



45. When the *sadhu* is Himself the only One then, how can there be suffering ‘there’? This feeling ‘I am’ created a sense of otherness but this is not real *vivek* and the *sadhu* does not allow such lack of *vivek*.

46. आशा धरतिं परमार्थाची। दुराशा तुटली स्वार्थाची।
महणोनैराशता साधूची। वोळखण ॥ ४६ ॥

āśā dharitām paramārthācī | durāśā tuṭalī svārthācī |

mhaṇoni nairāśatā sādhubī | voḷakhaṇa || 46 ||

46. If one holds firmly to this desire for *paramartha* then, the false hopes and desires get broken. Therefore dispassion is the sign of the *sadhu*.

47. मृदपणें जैसे गगन। तैसें साधुचें लक्षण।
याकरणें साधुवचन। कठीण नाहीं ॥ ४७ ॥

mṛdapaṇeṁ jaise gagana | taisēṁ sādhuceṁ lakṣaṇa |

yākaraṇeṁ sādhuvacana | kaṭhīṇa nāhīm || 47 ||



47. The attention of the *sadhu* is as delicate as the sky (on Him everything appears). Due to this divine ‘speech’ of the *sadhu* every concept is abandoned and *maya* does not remain.

48. स्वरूपाचा संयोगीं। स्वरूपचजाला योगी।
याकरणें वीतरागी। नरितर ॥ ४८ ॥

svarūpācā saṁyogīn | svarūpaci jālā yogī |
yākaraṇeṁ vītarāgī | niraṁtara || 48 ||

48. He is united with His *swarup*. He is the *yogi* and there is only that *swarup*. Due to this inner space of ‘I am’, He is desireless and free of this inner space.

49. स्थिती बाणतां स्वरूपाची। चिंता सोडीली देहाची।
याकरणें होणाराची। चिंता नसे ॥ ४९ ॥

sthitī bāṇatāṁ svarūpācī | cīntā soḍīlī dehācī |
yākaraṇeṁ hoṇārācī | cīntā nase || 49 ||

49. When that *swarup* is established, then the worrying for the body is cast away. Due to this ‘speech’ (ie. nothing is there), there is no worry-



ing over what will happen.

50. स्वरूपीं लागतां बुद्धी। तुटे अवघी उपाधी।
याकारणें नरिपाधी। साधुजन ॥ ५० ॥

*svarūpīm lāgatām buddhī | tuṭe avaghī upādihī |
yākāraṇeṁ niropādihī | sādhujana || 50 ||*

50. When the *buddhi*/intellect is firmly planted in that *swarup* then, the limiting concept of this world (“I am a body”) is shattered and by means of this ‘speech’ (ie. the limiting concept ‘I am’), the *sadhu* is beyond any limiting concept.

51. साधु स्वरूपींच राहे। तेथें संगचनि साहे।
महणोनिसाधु तो न पाहे। मानापमान ॥ ५१ ॥

*sādhu svarūpīṅca rāhe | tetheṁ saṅgaci na sāhe |
mhaṇoni sādhu to na pāhe | mānāpamāna || 51 ||*

51. The *sadhu* stays in His *swarup* and ‘there’ endures no company. Therefore that *sadhu* heeds neither insult nor praise.



52. अलक्षास लावी लक्ष। म्हणोनिसाधु परम दक्ष।
वोढूं जाणती कैपक्ष। परमार्थाचा ॥ ५२ ॥

alākṣāsa lāvī lakṣa | mhaṇoni sādhu parama dakṣa
|

voḍhūṁ jāṇatī kaipakṣa | paramārthācā || 52 ||

52. He concentrates on That which cannot be concentrated on and therefore the *sadhu* is supremely alert. He knows the Truth for He had sought the support of *paramarth*.

53. स्वरूपीं न साहे मळ। म्हणोनिसाधु तो नरिमळ।
साधु स्वरूपचि केवळ। म्हणोनियां ॥ ५३ ॥

svarūpīṁ na sāhe maḷa | mhaṇoni sādhu to nir-
maḷa |

sādhu svarūpaci kevaḷa | mhaṇoniyāṁ || 53 ||

53. In that *swarup*, no blemish is endured and therefore the *sadhu* is pure and without blemish. The *sadhu* is the *swarup* and that should be called pure knowledge.

54. सकळ धर्मामधें धर्म। स्वरूपीं राहाणें हा स्वधर्म।



हेंचजाणें मुख्य वर्म। साधुलक्षणाचें ॥ ५४ ॥

*sakala dharmāmadheṁ dharmā | svarūpīm
rāhāṇeṁ hā svadharmā |*

*heṁci jāṇeṁ mukhya varma | sādhumlakṣaṇāceṁ
|| 54 ||*

54. To be this ‘I am’ is the *dharmā* (ie. duty) of all *dharmas* (worldly duties). And to stay in that *swarup* is called *swa-dharma* (own true nature/duty). That is the thoughtless Supreme and should be known as the essence, the attention of the *sadhu*.

55. धरीतां साधूची संगती। आपषाच लागे स्वरूपस्थिती।
स्वरूपस्थितीनें बाणती। लक्षणें आंगीं ॥ ५५ ॥

*dharitām sādhuṁcī saṅgatī | āpaṣāca lāge svarū-
pasthitī |*

*svarūpasthitīneṁ bāṇatī | lakṣaṇeṁ āṅgīm || 55
||*

55. When you keep the company of that *sadhu* then, you become His unmoving *swarup*. You have become that *swarup* that you have always



been.

56. ऐसीं साधूचीं लक्षणें। आंगीं बाणती नरूपणें।
परंतु स्वरूपीं राहाणें। नरितर ॥ ५६ ॥

*aisīm sādihūcīm lakṣaṇem | āṅgīm bāṇatī nirūpa-
ṇem |*
paraṃtu svarūpīm rāhāṇem | niraṃtara || 56 ||

56. The attention of the *sadhu* uses this ‘all’ body to be in the world. But in truth, He remains within His *swarup* and has no knowledge of ‘I am’.

57. नरितर स्वरूपीं साहातां। स्वरूपचिहोईजे तत्त्वतां।
मग लक्षणें आंगीं बाणतां। वेळ नाही ॥ ५७ ॥

*niraṃtara svarūpīm sāhātām | svarūpaci hoīje tat-
tvatām |*
maga lakṣaṇem āṅgīm bāṇatām | veḷa nāhīm || 57 ||

57. Then you always remain in that *swarup* and there is only that *swarup*. Then you exist in the world but you are not like the world.



58. स्वरूपीं राहलियां मती। अवगुण अवघेचिसाडती।
 परंतु यासी सत्संगती। नरूपण पाहजि ॥ ५८ ॥
svarūpīm rāhilyām matī | avaguna avagheci sādātī
 |
parañtu yāsī satsaṅgatī | nirūpaṇa pāhije || 58
 ||

58. When your understanding stays within that *swarup* then, the *gunas* are destroyed and objectification ceases. But for this ‘I am’ to have the company of the Truth, that non-dual discourse is necessary (I do not want to even know).

59. सकळ सृष्टीचा ठाई। अनुभव येकचि नाही।
 तो बोलजिल सर्वही। पुढलि समासी ॥ ५९ ॥
sakala sṛṣṭīcā ṭhāīm | anubhava yekaci nāhīm |
to bolijela sarvahi | puḍhile samāsīm || 59 ||

59. But if this ‘I am’ objectifies and becomes the gross creation of many names and forms then, this experience ‘I am’ and that One are not. Therefore within these collections of



words ahead, that *paramatma* should be made to speak this ‘I am’ only (first leave all this intellectual knowledge and have the experience of ‘I am’).

60. कोणें स्थितिनें राहाती। कैसा अनुभव पाहाती।
रामदास म्हणें श्रोतीं। अवधान देणें ॥ ६० ॥

koṇem sthitīnem rāhātī | kaisā anubhava pāhātī |
rāmadāsa mhaṇe śrotīm | avadhāna deṇem || 60
||

60. And when this ‘I am’ remains in that *swarup* then, this experience will also slip away. *ramdas* says, “The true listener should be keenly alert.”

इति श्रीदासबोधे गुरुशिष्यसंवादे

सिद्धलक्षणनाम समास नववा ॥ ९ ॥ ८.९

iti śrīdāsabodhe guruśiṣyasamvāde

siddhalakṣaṇanāma samāsa navavā || 9 || 8.9

*Tímto končí 9. kapitola 8. dářaky knihy Dá-
sbódh s názvem „The Attention of the Siddha“.*

8.10 Going beyond Zero

समास दहावा : शून्यत्वनरिसन

samāsa dahāvā : śūnyatvanirasana

Going beyond Zero

|| Śrī Rām ||

1. जनाचे अनुभव पुसतां। कळहो उठलि अवचति।
हा कथाकल्लोळ श्रोतां। कौतुकें एकावा ॥ १ ॥
janāce anubhava pusatām | kaḷaho uṭhila avacitā |



hā kathākalloḷa śrotām | kautukeṁ aikāvā || 1 ||

1. As soon as this ‘I am’ experience is wiped out, there arises disagreements among the people. The good listener should put away every concept he has been holding on to and then hear the wonder of this ‘story’.

2. येक म्हणती हा संसारु। करितां पावजि पैलपारु।
आपला नव्हे कीं जोजारु। जीव देवाचे ॥ २ ॥

*yeka mhanatī hā saṁsāru | karitām pāvije paila-
pāru |*
āpalā navhe kīṁ jojāru | jīva devāce || 2 ||

2. Otherwise that One *brahman* starts to imagine and becomes a confused mind and says, “You have to stay in this worldly existence/*samsar* if you want to reach the other side (ie. *brahman*). Then the burdens of your *jiva* will not be placed upon God.”

3. येक म्हणती हें न घडे। लोभ येऊन आंगीं जडे।
पोटसूतें करणें घडे। सेवा कुटुंबाची ॥ ३ ॥



*yeka mhaṇatī heṁ na ghaḍe | lobha yeūna āṁgīm
jaḍe |
poṭastem karaṇem ghaḍe | sevā kuṭumbācī || 3 ||*

3. Then that One says, “That is not possible, for *samsar* brings greed and then one gets attached to a body. Then one is required to spend one’s life in the service of a wife and family.”

4. येक म्हणती स्वभावे। संसार करावा सुखें नावें।
कांहीं दान पुण्य करावें। सद्गतीकारणें ॥ ४ ॥
*yeka mhaṇatī svabhāveṁ | saṁsāra karāvā sukheṁ
nāveṁ |
kāmhīm dāna puṇya karāveṁ | sadgatīkaraṇem ||
4 ||*

4. That One (who has become confused) says, “*samsar* is your nature and you can be happy in that condition. And then if you give some of your wealth as a donation, you can gain the True state.”

5. येक म्हणती संसार खोटा। वैराग्यें घ्यावा देशवटा।



येणें स्वरग्यलोकींच्या वाटा। मोकळ्या होती ॥ ५ ॥

yeka mhaṇatī saṁsāra khoṭā | vairāgyeṁ ghyāvā
deśavaṭā |

yeṇeṁ svargyalokīmcyā vāṭā | mokalyā hotī || 5
॥

5. Another says, “But *samsar* is false and it is only through *vairagya* the one can get that perfect state. Due to *vairagya*/renunciation the door to heaven is opened wide.”

6. येक म्हणती कोठें जावें। वेर्थचिकासया हडिावें।
आपुलें आश्रमी असावें। आश्रमधर्म करूनी ॥ ६ ॥

yeka mhaṇatī koṭheṁ jāveṁ | verthaci kāsayā
hiṁḍāveṁ |

āpuleṁ āśramī asāveṁ | āśramadharmā karūnī ||
6 ॥

6. Another (who is himself *brahman*) says, “Where is this heaven you speak of? Why should anyone leave their duties and wander aimlessly? You should be a householder and carry out your duties/*dharma* accordingly.”



7. येक म्हणती कैंचा धर्म। अवघा होतसे अधर्म।

ये संसारीं नाना कर्म। करणें लागे ॥ ७ ॥

yeka mhaṇatī kair̥ncā dharmā | avaghā hotase adharma |

ye saṁsārīṁ nānā karma | karaṇeṁ lāge || 7 ||

7. Another says, “How can there be *dharma* when everything is *adharma*/against *dharma*? For in this worldly existence you are performing many actions that are improper.”

8. येक म्हणती बहुतांपरी। वासना असावी वरी।

येणेंच तिरजि संसारीं। अनायासें ॥ ८ ॥

yeka mhaṇatī bahutāṁparī | vāsanā asāvī varī |

yeṇeṁci tarije saṁsārīṁ | anāyāseṁ || 8 ||

8. Another says, “You should do according to what your many natural desires tell you. In this way, the one in *samsar* is effortlessly taken to the other shore.”

9. येक म्हणती कारण भाव। भावेंचि पावजि देव।

येर हें अवघेंचि वाव। गथागोवी ॥ ९ ॥



yeka mhaṇatī kāraṇa bhāva | bhāveṃci pāvije deva
|
yera heṃ avagheṃci vāva | gathāgovī || 9 ||

9. Another says, “Faith is required. Only by faith can God be reached. Those with no faith get lost in confusion.”

10. *येक म्हणती वडलिं जीवीं। अवघीं देवचिमानावीं।*
मायेबापें पूजीत जावीं। येकाभावें ॥ १० ॥
yeka mhaṇatī vadileṃ jīvīm | avaghīm devaci mā-
nāvīm |
māyebāpeṃ pūjīta jāvīm | yekābhāveṃ || 10 ||

10. That One says, “Our elders should be respected with all our heart. In fact everything should be regarded as God and our mother and father should be devoutly worshipped.”

11. *येक म्हणती देवब्राह्मण। त्यांचें करावें पूजन।*
मायेबाप नारायेण। विश्वजनाचा ॥ ११ ॥
yeka mhaṇatī devabrāhmaṇa | tyāṃceṃ karāveṃ
pūjana |



māyebāpa nārāyeṇa | viśvajānācā || 11 ||

11. That One who has forgotten Himself says, “When you worship the *brahmin* priests and the idols of God then you are worshipping *narayan*, who is the mother and father of of this world.”

12. एक म्हणती शास्त्र पाहावे। तेथे नरीपतिं देवे।
तेणें प्रमाणेंच जावे। परलोकासी ॥ १२ ॥

*yeka mhaṇatī śāstra pāhāveṃ | tetheṃ niropileṃ
deveṃ |*

teṇeṃ pramaṇeṃci jāveṃ | paralokāsi || 12 ||

12. Another says, “One should read the *shas-thras*, for they are the words of God. By this means one will go to the world beyond.”

13. एक म्हणती अहो जना। शास्त्र पाहातां पुरवेना।
याकारणें साधुजना। शरण जावे ॥ १३ ॥

*yeka mhaṇatī aho janā | śāstra pāhātām puravenā
|*

yākāraṇeṃ sādhujanā | śaraṇa jāveṃ || 13 ||



13. Another says, “Dear people, to read the *shasthras* is not enough. You have to go to the feet of the *sadhu*.”

14. येक म्हणती सांडा गोठी। वायांचकिरति चाउटी।
सर्वांस कारण पोटीं। भूतदया असावी ॥ १४ ॥

yeka mhanatī sāṁdā goṭhī | vāyāñci karitā cāuṭī | sarvāṁsa kāraṇa poṭīṁ | bhūtadayā asāvī || 14 ||

14. Another says, “Give up all these stories for they are just useless gossip. All you need to do is have compassion for all creatures.”

15. येक म्हणती येकचि बिरवें। आपुल्या आचारें असावें।
अंतकाळीं नाम घ्यावें। सर्वोत्तमाचें ॥ १५ ॥

*yeka mhanatī yekaci baraveriṁ | āpulyā ācāreṁ asā-
verīṁ |
āntakālīṁ nāma ghyāveṁ | sarvottamāceṁ || 15
||*

15. Another says, “Each one should conduct themselves properly and then at the time of death, the name of God should be repeated.”



16. येक म्हणती पुण्य असेल। तरीच नाम येईल।

नाहीं तरी भुली पडेल। अंतकाळीं ॥ १६ ॥

yeka mhaṇatī puṇya aseḷa | tarīca nāma yeīla |
nāhīm tarī bhulī paḍela | antakālīm || 16 ||

16. Another says, “Only if you have accumulated sufficient merit will you take His name. If not then, when the end comes you will not remember it.”

17. येक म्हणती जीत असावे। तंवचिसारथक करावें।

येक म्हणती फरिवें। तीरथाटण ॥ १७ ॥

yeka mhaṇatī jīta asāve | taṁvacī sārthaka karā-
veṁ |
yeka mhaṇatī phirāveṁ | tīrthāṭaṇa || 17 ||

17. Another says, “While you have still got life, you should make it meaningful.” Another says, “You should go to many pilgrimage places.”

18. येक म्हणती हे अटाटी। पाणीपाषाणाची भेटी।

चुबकळ्या मारतिं हपुटी। कासावसि व्हावें ॥ १८ ॥

yeka mhaṇatī he aṭāṭī | pāṇīpāṣāṇācī bheṭī |



cubakalyā mārītām himpuṭī | kāsāvīsa vāverī ||
18 ||

18. Another says, “Why to take all this trouble just to see some water and some stones. Nothing is gained other than the long face that you have when you have to sink down under those cold waters.”

19. *येक म्हणती सांडी वाचाळी। अगाध महिमा भूमंडळी।
दरशनमातरें होय होळी। माहापातकाची ॥ १९ ॥*
*yeka mhaṇatī sāṅḍī vācāḷī | agādha mahimā bhū-
maṅḍaḷī |*
darśanamātreṃ hoyā hoḷī | māhāpātakācī || 19 ||

19. Another says, “Do not speak like this; the greatness of our holy places is incomparable to anywhere else in the world. By just seeing these places the greatest of sins are made to ashes.”

20. *येक म्हणती तीर्थ स्वभावे। कारण मन अवरारें।
येक म्हणती कीर्तन करारें। सावकास ॥ २० ॥*
yeka mhaṇatī tīrtha svabhāveṃ | kāraṇa mana



avarāveṁ |

yeka mhaṇatī kīrtana karāveṁ | sāvakāsa || 20 ||

20. Another says, “Your mind is the only pilgrimage place when you have learnt to control it.” Another says, “You should relax and sing *kīrtans*.”

21. येक म्हणती योग बरवा। मुख्य तोचि आधीं साधावा।

देहो अमरचकिरावा। अकस्मात् ॥ २१ ॥

*yeka mhaṇatī yoga baravā | mukhya toci ādhīṁ
sādhāvā |*

deho amaraci karāvā | akasmāta || 21 ||

21. Another says, “Yoga is the best. That should first be practiced and on account of this your body will become immortal.”

22. येक म्हणती ऐसें काये। काळवंचना करूं नये।

येक म्हणती धरावी सोये। भक्तमिर्गाची ॥ २२ ॥

*yeka mhaṇatī aiseṁ kāye | kālavāncanā karūṁ
naye |*

yeka mhaṇatī dharāvī soye | bhaktimārgācī || 22



॥

22. Another says, “How can this be? One cannot cheat death.” Another says, “You should keep on the path of devotion.”

23. येक म्हणती ज्ञान बरवें। येक म्हणती साधन करावें।
येक म्हणती मुक्त असावें। नरितर ॥ २३ ॥
*yeka mhaṇatī jñāna baravem̐ | yeka mhaṇatī sād-
hana karāvem̐ |*
yeka mhaṇatī mukta asāvem̐ | nirantara || 23 ||

23. Another says, “Knowledge is the best.” Another says, “You should do *sadhana*.” Another says, “You are always liberated.”

24. येक म्हणती अनर्गळा। धरीं पापाचा कंटाळा।
येक म्हणती रे मोकळा। मार्ग आमुचा ॥ २४ ॥
yeka mhaṇatī anargalā | dharīm̐ pāpācā kaṇṭālā |
yeka mhaṇatī re mokaḷā | mārga āmucā || 24 ||

24. Another says, “If you are unrestrained and self-willed then there will always be the fear



of sin.” Another says, “Our way is free and unrestrained.”

25. एक म्हणती हें वशिष। करू नये नदिा द्वेष।
 एक म्हणती सावकास। दुष्टसंग त्यागावा ॥ २५ ॥
*yeka mhaṇatī heṁ viśeṣa | karūṁ naye nimdā
 dveṣa |*
*yeka mhaṇatī sāvakāsa | duṣṭasaṅga tyāgāvā || 25
 ||*

25. Another says, “The most important thing is to not criticize or be envious of others.” Another says, “You should gradually abandon the company of the wicked.”

26. एक म्हणती ज्याचें खावें। त्या सनमुखचमिरावें।
 तेणें तत्काळचिपावावें। मोक्षपद ॥ २६ ॥
*yeka mhaṇatī jyāceṁ khāveṁ | tyā sanmukhaci
 marāveṁ |*
teṇeṁ tatkāḷaci pāvāveṁ | mokṣapada || 26 ||

26. That One who is himself *brahman* says, “You should die looking at the face of the one



who makes and serves your food and in this way you will attain liberation.”

27. येक म्हणती सांडा गोठी। आधीं पाहजि ते रोटी।
मग करावी चाउटी। सावकास॥ २७॥

*yeka mhaṇatī sāṁḍā goṭhī | ādhīm pāhije te roṭī |
maga karāvī cāuṭī | sāvakāsa || 27 ||*

27. Another says, “Give up all this useless talk. First you need your daily bread, no, then you can say whatever takes your fancy.”

28. येक म्हणती पाउस असावा। मग सकळ योग बरवा।
कारण दुष्काळ न पडावा। म्हणजि बरें॥ २८॥

*yeka mhaṇatī pāusa asāvā | maga sakāḷa yoga ba-
ravā |*

*kāraṇa duṣkāḷa na paḍāvā | mhaṇije bareṁ || 28
||*

28. Another says, “There has to be rain first, then any of these ways will be considered fine. First your belly has to be filled and as long as there is not a drought then you can call any of



these ways the best way.”

29. येक म्हणती तपोनधी। होतां वोळती सकळ सद्दिधी।
येक म्हणती रे आधीं। इंद्रपद साधावें ॥ २९ ॥

*yeka mhaṇatī taponidhī | hotām volatī sakāḷa si-
ddhī |*

*yeka mhaṇatī re ādhīm | indrapada sādihāveṃ ||
29 ||*

29. Another says, “You should perform severe austerities for this will give you *siddhis*/supernatural powers.” Another says, “First you have to have to acquire lord *indra’s* throne.”

30. येक म्हणती आगम पाहावा। वेताळ प्रसन्न करून घ्यावा।
तेणें पावजि देवा। स्वर्गलोकीं ॥ ३० ॥

*yeka mhaṇatī āgama pāhāvā | vetāḷa prasanna
karūna ghyāvā |*

teṇeṃ pāvije devā | svargalokīm || 30 ||

30. That One who is *brahman* says, “If you want proper understanding then, you have to get the



blessings of *vetal* (ie. king of the ghosts) and then only can you reach the gods in the heavens.”

31. येक म्हणती अघोरमंत्र। तेणें होईजे स्वतंत्र।
श्रीहरी जयेचा कळत्र। तेचवोळे ॥ ३१ ॥

yeka mhaṇatī aghoramāntra | teṇeṁ hoīje svata-
māntra |

śrīharī jayecā kaḷatra | teci voḷe || 31 ||

31. Another says, “The **aghora-mantra* will set you free, because then only will Goddess *lakshmi* be pleased.” *(A dangerous tantric practice)

32. ती लागले सर्व धर्म। तेथें कैंचें करयाकर्म।
येक म्हणती कुकर्म। तच्या मदे ॥ ३२ ॥

tī lāgale sarva dharma | tetheṁ kaiṁceṁ kriyā-
karma |

yeka mhaṇatī kukarma | ticyā made || 32 ||

32. “When she is remembered then, every action is your *dharma* and you do nothing?” Another



says, “Action only becomes harmful when you become proud of it.”

33. येक म्हणती येक साक्षप। करावा मृत्यंजयाचा जप।
तेणें गुणें सर्व संकल्प। सिद्धीतें पावती ॥ ३३ ॥
*yeka mhanatī yeka sāksapa | karāvā mṛtyamjayācā
japa |
teṇem guṇem sarva saṅkalpa | siddhītem pāvatī ||
33 ||*

33. Another says, “Everyone should ardently perform the ‘victory over death’ *mantra*. Due to this all your desires will be fulfilled and you will attain supernatural powers.”

34. येक म्हणती बटु भैरव। तेणें पावजि वैभव।
येक म्हणती झोटगि सर्व। पुरवतिसे ॥ ३४ ॥
*yeka mhanatī baṭu bhairava | teṇem pāvije vaib-
hava |
yeka mhanatī jhoṭiṅga sarva | purvaitase || 34 ||*

34. Another says, “Worship child *shiva* to acquire great wealth.” Another says, “If you



worship *zoting* the ghost then you will get everything you desire.”

35. येक म्हणती काळी कंकाळी। येक म्हणती भद्रकाळी।
येक म्हणती उचषिट चांडाळी। साहें करावी ॥ ३५ ॥
yeka mhaṇatī kālī kaṅkāḷī | yeka mhaṇatī bhadrakālī |
yeka mhaṇatī uciṣṭa cāṅḍāḷī | sāheṁ karāvī || 35 ||

35. Another says, “Worship Goddess *kali*.” Another says, “Worship *bhadra kali*.” Another says, “Ask *uchhista chandali* for help.”

36. येक म्हणती वघिनहर। येक म्हणती भोळा शंकर।
येक म्हणती सत्वर। पावे भगवती ॥ ३६ ॥
yeka mhaṇatī vighnahara | yeka mhaṇatī bhoḷā śaṅkara |
yeka mhaṇatī satvara | pāve bhagavatī || 36 ||

36. Another says, “Ask *ganesh*, the remover of troubles” and another says, “Worship simple-minded and forgiving *shankar*.” Another says,



“By worshipping Goddess *bhagavanti* you can quickly attain any desire.”

37. येक म्हणती मल्लारी। सत्वरचसिभाग्य करी।
 येक म्हणती माहा बरी। भक्तविकटेशाची ॥ ३७ ॥
yeka mhaṇatī mallārī | satvaraci sabhāgya karī |
yeka mhaṇatī māhā barī | bhakti vikaṭeśācī || 37
 ||

37. Another says, “*mallari* makes one very fortunate, very quickly.” Another says, “The highest good is gained by devotion to *vyankatesh*.”

38. येक म्हणती पूरव ठेवा। येक म्हणती प्रेतन करावा।
 येक म्हणती भार घालावा। देवाच वरी ॥ ३८ ॥
yeka mhaṇatī pūrva ṭhevā | yeka mhaṇatī pretna
karāvā |
yeka mhaṇatī bhāra ghālāvā | devāca varī || 38 ||

38. Another says, “It is all due to the merits of your past actions.” Another says, “All is achieved by effort” and another says, “Every burden



should be placed on God.”

39. येक म्हणती देव कैंचा। अंतचिपाहातो भल्यांचा।
येक म्हणती हा युगाचा। युगधर्म ॥ ३९ ॥
yeka mhaṇatī deva kaimcā | antaci pāhāto bhaly-
āmcā |
yeka mhaṇatī hā yugācā | yugadharmā || 39 ||

39. Another says, “What kind of God can this be who torments the virtuous, deserving and noble?” Another says, “This is the *kali yuga*/era and suffering cannot be avoided.”

40. येक आश्चर्य मानती। येक वसिमयो करती।
येक कंटाळोन म्हणती। काये होईल तें पाहावें ॥ ४० ॥
yeka āścīrya mānitī | yeka vismayo karitī |
yeka kaṇṭāḷona mhaṇatī | kāye hoīla teṁ pāhāveṁ
|| 40 ||

40. Then that One feels astonishment and that One gets surprised and that One gets exhausted and says, “We will just have to wait and see what will happen.” (Then that One who is bey-



ond all this gets confined to a body and feels many kinds of emotions at all these opinions)

41. ऐसे पूरपंचकि जन। लक्षणें सांगतां गहन।
परंतु कांहीं येक चनिह। अल्पमात्र बोललियों ॥ ४१ ॥
aise prapañcika jana | lakṣaṇeṁ sām̐gatām̐ gahana
|
parañtu kām̐hīm̐ yeka cinha | alpamātra bolilōṁ
|| 41 ||

41. Such are the opinions of those caught in this mundane existence. If you say any of these things then, you invite troubles and distress for you take this world as true. But, this ‘I am’ should be understood, for it is a small indication of that One.

42. आतां असो हा स्वभाव। ज्ञात्यांचा कैसा अनुभव।
तोहा सांगजिल सर्व। सावध ऐका ॥ ४२ ॥
ātām̐ aso hā svabhāva | jñātyāñcā kaisā anubhava
|
tohi sām̐gijela sarva | sāvadha aikā || 42 ||



42. Now, what is this ‘experience’ of the Knower? If you listen carefully then, this ‘all’ and also that *paramatma* will be understood.

43. येक म्हणती करावी भक्ती। शरीहरी देईल सदगती।
येक म्हणती ब्रह्मप्राप्ती। कर्मचहोये ॥ ४३ ॥
yeka mhaṇatī karāvī bhaktī | śrīharī deīla sadgatī |
yeka mhaṇatī brahmaprāptī | karmehoye || 43
॥

43. But no want wants to leave their concepts and listen to this ‘I am’ and there is therefore only intellectual understanding and so one says, “If you have devotion then, *shri hari* will give you liberation.” Another says, “*brahman* can only be attained through your actions performed.”

44. येक म्हणती भोग सुटेना। जन्ममरण हें तुटेना।
येक म्हणती उर्मी नाना। अज्ञानाच्या ॥ ४४ ॥
yeka mhaṇatī bhoga suṭenā | jnmamarāṇa heṁ tu-
ṭenā |
yeka mhaṇatī urmī nānā | ajñānācyā || 44 ||



44. That One who is ever free says, “Experience of pleasure and pain cannot be avoided and the cycle of birth and death cannot be avoided.” Another says, “The waves of ignorance never end.”

45. येक म्हणती सर्व ब्रह्म। तेथें केंचें क्रियाकर्म।
येक म्हणती हा अधर्म। बोलोंचि नये ॥ ४५ ॥

*yeka mhaṇatī sarva brahma | tethem kaimcem kriy-
ākarma |*

yeka mhaṇatī hā adharma | bolomci naye || 45 ||

45. Another says, “If everything is *brahman* then, how can you talk about the actions of *karma*?” Another says, “You are talking nonsense and your thinking goes against the facts.”

46. येक म्हणती सर्व नासें। उरलें तेंचि ब्रह्म असे।
येक म्हणती ऐसें नसे। समाधान ॥ ४६ ॥

*yeka mhaṇatī sarva nāsem | uralēm teṁci brahma
ase |*

yeka mhaṇatī aiseṁ nase | samādhāna || 46 ||



46. Another says, “When everything is destroyed then only *brahman* remains.” Another says, “That statement is unfounded.”

47. सर्वब्रह्म केवल ब्रह्म। दोनी पूरवपक्षाचे भ्रम।
अनुभवाचें वेगळें वर्म। म्हणती येक ॥ ४७ ॥

*sarvabrahma kevala brahma | donī pūrvapakṣāce
bhrama |
anubhavācēṁ vegalēṁ varma | mhaṇatī yeka || 47
||*

47. Another says, “You say everything is *brahman* and then say that *brahman* is pure knowledge but, these two statements contradict each other. This everything cannot be the same as *brahman*.”

48. येक म्हणती हें न घडे। अनुरवाच्य वस्तु घडे।
जें बोलतां मोन्य पडे। वेदशास्त्रांसी ॥ ४८ ॥

*yeka mhaṇatī heṁ na ghaḍe | anurvācya vastu
ghaḍe |
jeṁ bolatāṁ monya paḍe | vedaśāstrāṁsī || 48 ||*



48. Another says, “When this experience ‘I am’ is not met then that ‘inexpressible’ Self is met and this ‘speech’ of *mula maya* along with the *vedas* and *shasthras* fall silent.”

49. तव श्रोता अनुवादला। म्हणे नशिचये कोण केला।
सद्दिघांतमते अनुभवाला। उरी कैची ॥ ४९ ॥

*tava śrotā anuvādala | mhaṇe niścaye koṇa kelā |
siddhāntamaterṁ anubhavālā | urī kairīcī || 49 ||*

49. At that time, the listener is not listening to this ‘I am’ and repeats that which he has only read about, “When I am not then, who is there to make a conviction, for how can this ‘experience’ remain when there is the understanding of that Reality?”

50. अनुभव देही वेगळाले। हें पूरूवीच बोललें।
आतां कांहीं येक केले। नवचे कीं ॥ ५० ॥

*anubhava dehīṁ vegalāle | heṁ pūrūvīca bolileṁ |
ātāṁ kāṁhīṁ yeka keleṁ | navace kīṁ || 50 ||*

50. “When there is this ‘I am’ experience that



is different from body consciousness then, it is that thoughtless *swarup* that is previous to this ‘I am’ that has become this ‘I am’. Now, as that One has created this ‘thing’, why can He not also destroy it?”

51. येक साक्षतवे वरूतती। साक्षी वेगळाचि म्हणती।
आपण दृष्टा ऐसी स्थिती। स्वानुभवाची ॥ ५१ ॥

yeka sākṣatveṁ vartatī | sākṣī vegalāci mhaṇatī |
āpaṇa dṛṣṭā aisī sthitī | svānubhavācī || 51 ||

51. “That One exists by being the witness and this witness is separate,” says another. “When you are the seer then, this is the state is Self-experience.”

52. दृश्यापासून द्रष्टा वेगळा। ऐसी अलपितपणाची कळा।
आपण साक्षतवे नरिळा। स्वानुभवे ॥ ५२ ॥

dṛśyāpāsūna draṣṭā vegalā | aisī aliptapaṇācī kaḷā |
āpaṇa sākṣatveṁ nirālā | svānubhave || 52 ||

52. “For the seer is separate from the seen



and therefore remains untouched. Due to witnessing you remain separate and that is Self-experience.” (But witnessing is not Self-experience, witnessing does take the touch of the known and maintains an intimate relationship with the witnessed. Therefore witnessing is duality and not true. Nevertheless when there is the experience of witnessing then, that *nirgun* Self is close by and by remaining in this triad, witnessing, of its own accord, will go off)

53. सकळ पदार्थ जाणतां। तो पदार्थाहून परता।
 देहीं असोनी अल्पितता। सहजचि जाली ॥ ५३ ॥
sakala padārtha jāṇatām | to padārthāhūna partā |
dehīm asonī aliptatā | sahajaci jālī || 53 ||

53. “The Knower of this object of the ‘all’ is therefore that which is beyond the object. Though being within the ‘all’ body, that is naturally untouched.”

54. येक ऐसें स्वानुभवे। म्हणती साक्षत्वे वरतावे।
 दृश्य असोनि वैगळे व्हावे। द्रष्टेपणे ॥ ५४ ॥



*yeka aiseṁ svānubhaveṁ | mhaṇatī sākṣatveṁ
vartāveṁ |
dṛśya asoni vegaleṁ vhaṁveṁ | draṣṭepañeṁ || 54
||*

54. “Such is Self-experience,” says another. Then another says, “You should exist by witnessing. Though being the seen, you should be separate by being the seer.”

55. *येक म्हणती नाही भेद। वस्तु ठाईची अभेद।
तेथें कैचा मतमिंद द्रष्टा आणलि ॥ ५५ ॥
yeka mhaṇatī nāhīṁ bheda | vastu ṭhāīncī abheda
|
tetherṁ kairīncā matimaṁda draṣṭā āṇilā || 55 ||*

55. Another says, “There is no division. There is that natural Self and He is division-less. How can *brahman* be the seer? Only a confused intellect would say that.”

56. *अवघी साकरचिस्वभावें। तेथें कडु काय नविडावें।
द्रष्टा कैचा स्वानुभवें। अवघेंचि ब्रह्म ॥ ५६ ॥*



*avaghī sākaraci svabhāveṁ | tethem kaḍu kāya ni-
vaḍāveṁ |
draṣṭā kaimcā svānubhaveṁ | avagheṁci brahma
|| 56 ||*

56. “If everything is sugar then, where will bit-
terness be found? When everything is *brahman*
then, how can Self-experience have a seer?”

57. प्रपंच परब्रह्म अभेद। भेदवादी मानती भेद।
परी हा आत्मा स्वानंद। आकारला ॥ ५७ ॥
*prapañca parabrahma abheda | bhedavādī mānītī
bheda |
parī hā ātmā svānarānda | ākārālā || 57 ||*

57. “*prapañch* and *parabrahman* are not diffe-
rent. Only the one who speaks of division be-
holds division. But it is that thoughtless *atma*,
full of His own bliss, that has taken form.”

58. वधुरलें तुप थजिलें। तैसें नरिगुणच गुणा आलें।
तेथें काय वेगळें केलें। द्रष्टेपणें ॥ ५८ ॥
vighuraleṁ tupa thijaleṁ | taisēṁ nirguṇaci guṇā



ālem |

tethem kāya vegalem kelem | draṣṭepaṇem || 58 ||

58. “It is like the liquid ghee that solidified. In the same way, that *nirgun* only has appeared as the *gunas*. Why to make them separate with this idea of a seer?”

59. म्हणौनद्रिष्टा आणी दृश्य। अवघा येकचजिगदीश।

द्रिष्टेपणाचे सायास। कासयासी ॥ ५९ ॥

mhaṇauni draṣṭā āṇī dṛśya | avaghā yekaci jagadīśa |

draṣṭepaṇāce sāyāsa | kāsayāsī || 59 ||

59. “Therefore the seer and the seen and everything is that One ‘Lord of the world’. Why do you need to make the effort of being a seer?”

60. ब्रह्मचिआकारलें सर्व। ऐसा येकांचा अनुभव।

ऐसे हे दोनी स्वभाव। नरीपलि ॥ ६० ॥

brahmāci ākāraleṃ sarva | aisā yekāṃcā anubhava |

aise he donī svabhāva | niropile || 60 ||



60. (Now this ‘I am’ experience is being described) “That *brahman* has taken the form of this ‘all.’” Such is the experience of one. “Therefore this experience within *prakruti/purush* is that thoughtless *brahman*.”

61. अवघा आत्मा आकारा। आपण भनिन् कैचा उरला।

दुसरा अनुभव बोलला। ऐसियापरी ॥ ६१ ॥

avaghā ātmā ākārā | āpaṇa bhinnā kaimcā uralā |

dusarā anubhava bolilā | aisiyāparī || 61 ||

61. “Everything is that *atma* having taken form. How can He remain separate from His form?” This experience of a second was told like this.

62. ऐक तसिरा अनुभव। परपंच सारूनियां सर्व।

कांहीं नाही तोच देव। ऐसें म्हणती ॥ ६२ ॥

aika tisarā anubhava | prapañca sārūniyām sarva

|

kāmhīm nāhīm toci deva | aiseṁ mhaṇatī || 62 ||

62. And a third said, “Listen, when the *prapanch* is set aside there is this ‘all’. And when



this ‘thing’ is not, then there is only God.”

63. दृश्य अवघे वेगळे केले। केवळ अदृश्यच उरलें।
तेच ब्रह्म अनुभवलिं। म्हणती येक ॥ ६३ ॥
drśya avagheṁ vegalēṁ keleṁ | kevala adrśyaci
uraleṁ |
teṁci brahma anubhavileṁ | mhaṇatī yeka || 63
॥

63. And another said, “The visible had been made separate due to the ‘many’ things and now that pure non-visible knowledge remains as this visible knowledge. That Reality has become the *brahman* experiencing.” (These last four Knowers of this ‘experience’, take this ‘experience’ as true, that *brahman* or *atma* have become something. Now this will be explained by the Master)

64. परी ते ब्रह्म म्हणों नये। उपायासारखा अपाये।
सुन्यतवास ब्रह्म काये। म्हणों येईल ॥ ६४ ॥
parī teṁ brahma mhaṇoṁ naye | upāyāsārikhā
apāye |



sunyatvāsa brahma kāye | mhaṇom yeīla || 64 ||

64. But these ‘experiences’ should not be called *brahman*. This ‘experience’ that is the remedy for body consciousness is also a poison if one takes one self as true (this ‘experience’ is knowledge or ‘I am’ and this also has to be submerged in pure knowledge or no-knowledge). How can it be said that *brahman* is this nothing/zero? (Zero means all names and forms have been given up; and that which remains when this nothing or zero is, is called this ‘experience’)

65. दृश्य अवघे वोलांडलिं। अदृश्य सुन्यत्वीं पडलिं।
 ब्रह्म म्हणौनि मुरडले। तेथुनचि मागे ॥ ६५ ॥
drśya avagheṃ volāṇḍileṃ | adrśya sunyatvīṃ paḍileṃ |
brahma mhaṇauni muraḍaleṃ | tethunica māge ||
 65 ||

65. This visible ‘all’ becomes apparent when everything is given up but then, that non-



visible *brahman* falls into nothingness or zero. Therefore one has turned ones back from that *brahman*.

66. इकडे दृश्य तकिडे देव। मध्यें सुन्यतवाचा ठाव।
तयास मंदबुद्धसितव। प्राणी ब्रह्म म्हणे ॥ ६६ ॥
ikade drśya tikade deva | madhyem sunyatvācā
thāva |
tayāsa maṇḍabuddhistava | prāṇī brahma mhaṇe
|| 66 ||

66. Then on one side there is the visible and on the other side there is God and between them there is this place of zero (God has not been realised because this veil of nothingness separates God and the visible). Then that one in the *prana*, on account of a dull intellect/*buddhi* says, “This is *brahman*.” (But it is the known, the ‘all’ of *maya*)

67. रायास नाही वोळखलें। सेवकास रावसें कल्पलें।
परी तें अवघें वेरूथ गेलें। राजा देखतां ॥ ६७ ॥
rāyāsa nāhīm voḷakhileṃ | sevakāsa rāvasēṃ kal-



pilem |

parī teṁ avagheṁ vertha gelem | *rājā dekhatām* ||
67 ||

67. If the King has not been recognized then one may imagine that his servant is the King. But when King stands before you everything else is forgotten.

68. तैसें सुन्यत्व कल्पलिं ब्रह्म। पुढें देखतां परब्रह्म।

सुन्यत्वचा अवघा भ्रम। तुटोन गोला ॥ ६८ ॥

taiseṁ sunyatva kalpilem brahma | *puḍheṁ dekhatām parabrahma* |

sunyatvacā avaghā bhrama | *tuṭona gelā* || 68 ||

68. In the same way, this nothingness was imagined to be *brahman* but later that *parabrahman* stands before you. Then everything and this delusion of zero is broken and gone.

69. परी हा सूक्ष्म आडताळा। वारी वविकें वेगळा।

जैसें दुग्ध घेऊन जळा। राजहंस सांडी ॥ ६९ ॥

parī hā sūkṣma āḍatālā | *vārī vivekeṁ vegalā* |



jaiṣeṁ dugdha gheūna jalā | rājahaṁsa sāṁḍī ||
69 ||

69. But that subtle thoughtlessness of *brahman* has become this obstruction of nothingness and this space has to be passed over by *vivek*. Then you are just like the royal swan that takes the milk by leaving aside the water.

70. आधीं दृश्या सोडलिं। मग सुन्यत्व वोलांडलिं।
मूळमायेपरतें देखलिं। परब्रह्म ॥ ७० ॥

ādhīm drśyā soḍileṁ | maga sunyatva volāṁḍileṁ
|
mūlamāyeparateṁ dekhileṁ | parabrahma || 70
||

70. If this visible ‘all’ at the source is cast aside then this zero is passed over (first there is the *vivek* of ‘when nothing is there then, everything is there’) and that *parabrahman* beyond this *mula maya* is revealed (neither everything nor nothing remain).



71. वेगळेपणें पाहाणें घडे। तेणें वृत्तसुन्यतवीं पडे।

पोटीं संदेह पवाडे। सुन्यतवाचा ॥ ७१ ॥

*vegalepanem pāhāṇem ghaḍe | teṇem vṛtti sunya-
tvīm paḍe |*

poṭīm sarīdeha pavāḍe | sunyatvācā || 71 ||

71. Experience requires an experiencer and something to be experienced. This understanding is formed out of separateness and then that Reality falls into this *vritti* of nothingness. And then in this space of nothingness, separateness increases and body consciousness appears.

72. भन्नपणें अनुभवलिं। तयास सुन्य ऐसें बोललिं।

वस्तु लक्षितां अभन्न जालें। पाहजि आधीं ॥ ७२ ॥

*bhinnapanem anubhavilem | tayāsa sunya aiseṁ
bolilem |*

*vastu lakṣitām abhinna jālem | pāhije ādhīm || 72
||*

72. It is because of separateness that, that Reality is ‘experienced’ as zero and this is the ‘I am’. But to discern that Self, there should be



absolutely no separateness.

73. वसतु आपणचिहोणें। ऐसें वसतुचें पाहाणें।
नशिचयेंसीं भनिनपणें। सुन्यत्व लाभे ॥ ७३ ॥

vastu āpaṇaci hoṇem | aiseṁ vastuceṁ pāhāṇem |
niścayēsīm bhinnapaṇem | sunyatva lābhe || 73
||

73. Being yourself that Self, is to understand that Self. It is a conviction of separateness that brings zero/nothingness.

74. याकारणें सुन्य कांहीं। परब्रह्म होणार नाहीं।
वसतुरूप होऊन पाहीं। स्वानुभवे ॥ ७४ ॥

yākāraṇem sunya kāñhīṁ | parabrahma hoṇāra
nāhīṁ |
vasturūpa hoūna pāhīṁ | svānubhavam || 74 ||

74. On account of this ‘I am’ there is zero and when this ‘thing’ is then, *parabrahman* is not. Self-experience is not this ‘experience’; Self-experience is being like that Self.



75. आपण वस्तु सद्भिच आहे। मन मी ऐसें कल्पूं नये।
साधु सांगती उपाये। तूंच आत्मा ॥ ७५ ॥
*āpaṇa vastu siddhaci āhe | mana mī aiseṁ kalpūṁ
naye |*
sādhu sāṅgatī upāye | tūnci ātmā || 75 ||

75. You are that perfect Self and therefore mind and 'I' should not be imagined. The *sadhu* tells you, 'You are that *atma*.'

76. मन मी ऐसें नाथलें। संतीं नाहीं नरीपलें।
मानावें कोणाच्या बोलें। मन मी ऐसें ॥ ७६ ॥
*mana mī aiseṁ nāthileṁ | saṅtīṁ nāhīṁ niropi-
leṁ |*
mānāveṁ koṇācyā boleṁ | mana mī aiseṁ || 76 ||

76. The mind is this 'I' and non-existent. They are not known in the Saint. Why should there be respect for this 'speech', for this is the mind and this 'I'?

77. संतवचनीं ठेवतिं भावे। तोच शुद्ध स्वानुभव।
मनाचा तैसाच स्वभाव। आपण वस्तु ॥ ७७ ॥



*saṃtavacanīm t̥hevitām bhāve | toci śuddha
svānubhava |
manācā taisāca svabhāva | āpaṇa vastu || 77 ||*

77. But if you keep your understanding within this divine ‘speech’ of the Saint, then that pure Self-experience will come. In this way, the mind itself naturally becomes that Self.

78. जयाचा घ्यावा अनुभव। तोच आपण नरिवेव।
आपुला घेती अनुभव। विश्वजन॥ ७८॥
*jayācā ghyāvā anubhava | toci āpaṇa nirāveva |
āpulā ghetī anubhava | viśvajana || 78 ||*

78. When you accept this ‘experience’ of *mula maya*, then that indivisible and ‘without parts’ becomes you. And afterwards this ‘experience’ takes itself to be this world of ‘many’ people and ‘many’ concepts.

79. लोभी धन साधू गेले। तंव ते लोभी धनचजाले।
मग भाग्यपुरुषीं भोगलिं। सावकास॥ ७९॥
lobhī dhana sād̥hūm gele | taṃva te lobhī dhanaci



jāle |

maga bhāgyapurūṣīm bhogilem | *sāvakāsa* || 79
||

79. If the one who is greedy for wealth and acquires wealth then, at that time, that fortunate man will enjoy it at his leisure.

80. तैसें देहबुद्धी सोडति। साधकास जालें तत्वता।
अनुभवाची मुख्य वार्ता। ते हे ऐसी ॥ ८० ॥

taiseri dehabuddhī soḍitāṁ | *sādhakāsa jāleri ta-*
tvatā |
anubhavācī mukhya vārtā | *te he aisī* || 80 ||

80. In the same way, when the *sadhak* gives up body consciousness, then, that fortunate *pu-rush* will truly enjoy his own wealth, at his leisure. Then this rumour of ‘experience’ is that Supreme and thoughtless Reality.

81. आपण वस्तु मुळीं येक। ऐसा ज्ञानाचा वविक।
येथून हा ज्ञानदशक। संपूर्ण जाला ॥ ८१ ॥

āpaṇa vastu muḷīm yeka | *aisā jñānācā viveka* |



yethūna hā jñānadaśaka | sampūrṇa jālā || 81 ||

81. You and that Self are absolutely the same. Such is the *vivek* of a *gnyani* and that thoughtlessness puts an end to the knowledge of the ten senses.

82. आत्मज्ञान नरीपलिं। येथामतीनें बोललिं।
नयूनपरूण क्षमा केलें। पाहजि श्रोतीं ॥ ८२ ॥

*ātmajñāna niropileṁ | yethāmatīneṁ bolileṁ |
nyūnaparṇa kṣmā keleṁ | pāhije śrotīṁ || 82 ||*

82. If that knowledge of *atma* has been understood by means of the mind and this ‘I am’ then, within the listener, the concepts of complete and incomplete are destroyed along with everything else.

इति श्रीदासबोधे गुरुशषियसंवादे

सुन्यत्वनरिशननाम समास दहावा ॥ १० ॥ ८.१०

iti śrīdāsabodhe guruśiṣyasamvāde

sunyatvanirśananāma samāsa dahāvā || 10 ||

8.10



*Tímto končí 10. kapitola 8. dášky knihy
Dásbódh s názvem „Going beyond Zero“.*

